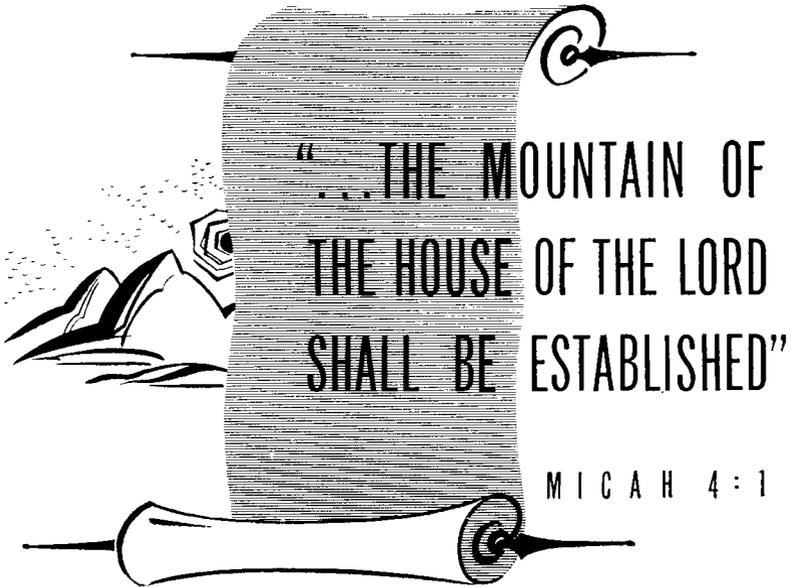




*The* DAWN



A HERALD OF CHRIST'S PRESENCE  
*September 1953*

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These "Frank and Ernest" topics are scheduled for the Mutual Network. Topics on Canadian and other non-Mutual stations may vary somewhat from this listing.



## *In This Issue*

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The "Talking Things Over Department," beginning on page 40 is devoted almost entirely to echoes of the General Convention, held in Bloomington, Indiana, August 1-7. There is a general summary of convention blessings, followed by the report of the radio work as presented to the convention. Reports to the convention from our brethren overseas are of special interest, and we are presenting these essentially as they were given at Bloomington.

At the close of "Talking Things Over" will be found an announcement of special monthly radio tracts for announcing the "Frank and Ernest" broadcasts.

Between pages forty-eight and forty-nine there is a coupon for use in connection with radio "Good Hopes," as suggested by the brethren at the General Convention.

## *A Blessing to Many*

If you have a tape recorder you are invited to use our recorded lecture service. These lectures are not those given at conventions, but are specially prepared for recording. They are excellent for use when visting "shut-ins" and the isolated. They are suitable, in fact, for use in any place, or under any circumstances, where speakers "in person" are not available. Public lectures and "class talks" can be furnished. They are sent out on loan, free of charge. For further information, or to place an order, address, Dawn Recorded Lecture Service, Post Office Box 18601, Los Angeles 19, California.

**THE CHURCH:** The article under this title which appeared in the July Dawn is being published in booklet form and will be ready for shipment September 7. It discusses the organization of the church, as well as its present and future work. It also deals briefly with the subject of Christian baptism. The booklet will have thirty-two pages, and will be priced at five cents each, twenty-five for one dollar. Address, Dawn Publications, East Rutherford, New Jersey.

# HIGHLIGHTS OF DAWN

## “It Shall Come to Pass”

(Digest of public address given at the Bible Students  
General Convention, on August 4.)

**“In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”**  
—Micah 4:1-4

**I**N THIS inspired prophecy of God's Word, we are given a preview of coming events which assures us that the peoples of earth are not always to be plagued with fear and war—that the nations will learn war no more, and that “none shall make them afraid.” Besides, we can depend upon this bright outlook for the days ahead for, as the prophet declares, “the mouth of the Lord of hosts hath spoken it.”

It is becoming increasingly clear that human wisdom is unable to find a solution to the many complex and distressing problems which confront the nations. Every effort that is made by the world

to extricate itself from the quicksands of despair leaves the people and nations sinking deeper and deeper into the mire of confusion and hopelessness. The world wants peace, it wants security, and it is feverishly seeking them, but thus far all efforts to reach these goals of human happiness have failed.

Because of the continued failure of the nations to find a workable formula for peace, the world is becoming increasingly apprehensive of that terrible cataclysm of destruction which science has made possible by equipping the nations with instruments of war which, in their capacity to spread devastation and death, stagger the imagi-

## HIGHLIGHTS OF DAWN

nation. Human wisdom insists that the only way this dreaded holocaust of modern war can be prevented is to continue the production of more and better bombs and, if possible, increase their horrible potentials of destruction.

But this offers a slim hope of security. The lesson of history is that war is never prevented by becoming better prepared for war. But the world's statesmen have no other wisdom to guide them than imperfect human wisdom; so, while hoping for the best, they prepare for the worst. However, our text assures us that this will not always be the case, that the time is coming when, recognizing their own failure, the nations will say, "Come, and let us go up to the mountain of the Lord, . . . and he will teach us of his ways and we will walk in his paths."

Our text informs us that this is to be one of the developments of the "last days." Many have misunderstood the meaning of the prophetic expression "last days," supposing it to be synonymous with "doomsday" of Dark-Age origin. It has been misunderstood to mean the last days of time and the beginning of a dreaded eternity of torture for the vast majority of the human race. They have thought that the "last days" meant the destruction of the earth, and the end of all human experience and life on the earth.

This viewpoint is wrong! The "last days" are indeed synonymous with the prophetic "end of the world," but the "end of the world" does not mean, as many have sup-

posed, the destruction of the earth. The Scriptures assure us that "the earth abideth forever." (Eccl. 1:4) In Isaiah 45:18 we are informed that the Lord has established the earth, that he created it not in vain, but formed it to be inhabited.

This is fully in keeping with the Genesis account of creation, where we read that when God created man he commanded him to multiply and fill the earth and subdue it. (Gen. 1:28) It is true that man sinned and forfeited his right to live on the earth forever, but the Scriptures reveal that through the divine plan of redemption accomplished by Christ the death sentence against the human race is to be lifted, so that all who desire may be restored to life and health, and enjoy the blessings of an earthly paradise forever.

The Apostle Peter describes this work of recovery as "restitution," and informs us that in the divine plan the work, or "times" of restitution, follows the second coming of Christ. (Acts 3:19-21) This is the ultimate objective of the second coming of Christ, and it is obvious that this great feature of the divine plan for human restoration to life on the earth could not be accomplished if, at his return, the earth is destroyed.

It is true, however, that the prophetic end of the world is associated with the second advent of Jesus, but the prophecies pertaining thereto refer to the end of a social order, not to the burning up of the literal earth. The Greek word mostly used in these prophecies is *kosmos*, meaning simply

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order, or arrangement, not the planet earth. It is this word that the Apostle John used when he wrote to Christians, saying "Love not the world [kosmos], neither the things in the world [kosmos]." —I John 2:15

It is this word that Jesus used when to his disciples he said, "I have chosen you out of the world [kosmos]." (John 15:19) It is this "world" which Christians are not to love, and from which they are to keep themselves separate, that comes to an end. It is a selfish, sinful world. It is characterized by greed and graft and oppression, by crime, by war, by pain, and by death—by all the evil things which right-thinking men and women despise and hate. Obviously, the coming to an end of such a world or arrangement, instead of spelling "doomsday" for the human race, will prove to be a great blessing for all mankind.

### **Satan's Empire Destroyed**

When properly understood the "last days" of our text is seen to be a transition period in human experience during which the "world" comes to an end, and a new social order under the rulership of Christ is established in its place. Jesus referred to Satan as the "prince of this world" which comes to an end; and Paul refers to the devil as being its "god." (II Cor. 4:4; John 14:30) The destruction of this "world," therefore, means the end of Satan's rulership, the end of his empire of wickedness.

The time in which this "present evil world" comes to an end is also

prophetically described as the "day of the Lord." (Gal. 1:4; I Thess. 5:2) It is the time in which the Lord no longer refrains from interfering in human affairs, but exercises his power over the Satan-controlled world to destroy it. The Apostle Paul refers to this "day of the Lord," saying that it would come "as a thief in the night," and that the Lord's people would be able to identify it by the fact that there would be a cry of "peace and safety," followed by "sudden destruction" which would come "as travail upon a woman with child." —I Thess. 5:1-3

In Isaiah 42:13, 14 the Lord's relationship to events in this day of destruction is described. We quote: "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I [the Lord] have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."

In this prophecy, even as in Paul's forecast of events in the "day of the Lord," the foretold destruction is described as coming like "travail" at childbirth, indicating that while the first "seizure" of pain would come upon the nations suddenly and unexpectedly, the "world" or social order would not be completely destroyed by one short and crushing blow. Rather, the pattern of destruction was to be a series of "spasms," increasing in intensity, with ever shorter periods of easement between.

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There is much reason to believe that the first of these "spasms" of destruction began in the year 1914. It was the first World War, a war which resulted in the destruction of many of Europe's hereditary ruling houses—governments which had constituted the mainstay of so-called civilization for centuries. The second global struggle of the nations was another hammer blow of destruction, leaving civilization still nearer to the brink of chaos. Now another is feared.

Meanwhile, as Paul foretold, there has almost constantly been the cry of "peace and safety." Nineteen thirteen was an international peace year. Peace societies and peace fronts almost innumerable came into being. A few months before the outbreak of the second global struggle Neville Chamberlain, then Prime Minister of Great Britain, returning from the Munich conference waved a peace treaty before the crowd which welcomed him and said, "I have saved the peace for our times."

But peace was not "saved," nor have the nations on either side in the great ideological struggle in which the nations are grappling for control "won the peace." The prophetic pattern of this time of "great tribulation" will continue until, in the final convulsion of a dying world, the Lord will reveal himself to the nations, and their eyes will be opened to behold his glory. Geographically, the focal point of this last "spasm" will be in the Holy Land.

### **"The Captivity of Judah and Jerusalem"**

During all the painful years of this prophetic time of trouble (Dan. 12:1) the Lord has been accomplishing something else in the earth. While, as in the days when he turned the Midianites one against the other and destroyed them, he has now been doing the same with the nations of the earth, his helping hand has been upon his ancient people of Israel, the natural descendants of Abraham. One of God's promises concerning this reads, "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."—Jer. 30:3

This and the many other promises of God pertaining to the restoration of Israel in these "last days" are having a remarkable fulfillment. Jewish people are going to Palestine from all parts of the earth, and the new state of Israel has been formed there. It is one of the outstanding signs which identifies the time in which we are living as being the "day of the Lord," the "last days," during which he will establish his long promised kingdom.

In Joel 3:1, 2 the Lord refers to this, and informs us that "in those days, and in that time" when he would "bring again the captivity of Judah and Jerusalem" he would "also gather all nations, and bring them down into the valley of

Jehoshaphat, and will plead with them there" for his people, his heritage Israel." The cause of this "pleading" is, the Lord declares, that these nations have scattered his people and "parted my land."

Beginning particularly with the overthrow of Jerusalem and subjection of Palestine in A. D. 70-73, the Gentile nations have been responsible for scattering the Jewish people. With few exceptions throughout all the centuries, they have had no sense of security among the Gentile nations. And now, when God's due time comes to restore them to their own land which he promised to their fathers, the United Nations have decreed a dividing of the land, telling the Jews that they can have only part of what the Lord promised to them.

We have witnessed the foretold gathering of the nations during the same time that the Jews have been returning to Palestine—not into the literal valley of Jehoshaphat, but, as this "valley" is identified later in the prophecy, into the valley of "decision." And God's decision is against them because they are attempting to prevent the accomplishment of his design concerning his ancient people, the descendants of Abraham.

The Scriptures do not give us the details of how this controversy over Israel will shape up, but do show that ultimately the people will be dwelling in their land in safety and in prosperity. This is brought to our attention in the prophecy of Ezekiel, chapters 38 and 39. This prophecy reveals that then aggressor armies from the

"north," allied with Persia, Ethiopia, and others, will attack regathered Israel, to "take a spoil."

It will be at this juncture in the development of the time of "great tribulation"—evidently the final spasm of that trouble—when the Lord will miraculously deliver his people from the hands of their enemies. The Lord says concerning this, "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."—Ezek. 38:28

The Jews, also, at the same time and by the same means, will have their eyes opened to realize that Jehovah is their God, and that it was he who restored them to their land. Concerning this, the Lord says, "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the Gentiles shall know that I am the Lord, the Holy One in Israel."—Ezek. 39:7

#### "Let Us Go Up"

When the eyes of the nations are thus opened to recognize the hand of God in their affairs, preventing them from accomplishing their selfish designs, they will begin to look to him in humility and dependence. It will be then, as our text declares, that they will say, "Come, and let us go up to the mountain of the Lord, . . . and he will teach us of his ways and we will walk in his paths."

The "mountain" of the Lord is the kingdom of the Lord. The prophecies were originally ad-

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dressed to the Jewish nation, and this people were accustomed to thinking of God's control in their midst as being located in a mountain—in Mount Zion, of Jerusalem. From Mount Zion God ruled over the ancient nation of Israel through their various kings, of whom it is written that they sat upon the "throne of the Lord."—I Chron. 29:23

Our text speaks of the "mountain," or kingdom, of the "house" of the Lord. This is language which should readily be understood by those who are acquainted with history. Beginning from very early in ancient times, the nations and empires of the old world were governed by ruling "houses." These were "royal families," in which the right to rule was passed on from one generation to another.

God uses the term "house" in connection with the kingdom he has promised to establish because that kingdom will also be governed by a royal, or ruling family. It will be his own family, or sons, of which Jesus is the chief, the "King of kings and Lord of lords." Jesus will have associated with him those who have faithfully followed in his footsteps during the present age.

The opportunity to become joint-heirs with Jesus in his kingdom was first offered to the Jewish nation. This was at the first advent of Christ. Concerning this we read that he "came unto his own, but own received him not. But as many as received him, to them gave he power [margin, the right or privilege] to become the sons of God." (John 1:11, 12) But not

enough from among the Jewish nation accepted him and responded to his call to sonship, so the Lord turned to the Gentiles to seek the remainder of those who were to make up this ruling house of sons.—Acts 15:14

These believers in Jesus, from among both Jews and Gentiles, qualify to be members of God's ruling house of sons upon the basis of their faithfulness in suffering and dying with Jesus. Paul, faced with death in a Roman prison, wrote to Timothy and said, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him."—II Tim. 2:11, 12

In Romans 8:16, 17 we read, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." The work of this age has been the calling out from the world, by the medium of the Gospel, those who have been willing to suffer and die with Jesus. This is the people "for his name," referred to in Acts 15:14.

This work completed, then comes the establishment of "the mountain of the house of the Lord." The mighty power of God guarantees this, and it began to operate toward this end more than nineteen centuries ago by raising Jesus from the dead. It was in the divine plan that Jesus should die for the sin-cursed race, for it was God's design that the kingdom reign should be over a living race

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rather than a dying race; so Jesus died for his subjects in order that they might have an opportunity to live. But Jesus' enemies put him to death, one of the charges against him being that he claimed to be a king. Satan may have thought that he had triumphed over God's plan to establish a kingdom in the hands of Jesus, but he did not, for divine power raised the King from the dead.

That was at the beginning of the age. At this end of the age, divine power accomplishes another mighty miracle in the setting up of the long-promised kingdom; for those who throughout the age have suffered and died with Jesus, are also raised from the dead. This is referred to in the Scriptures as the "first resurrection," and the purpose of it is that these might "live and reign with Christ a thousand years."—Rev. 20:4, 6

Jesus, together with his church, as the ruling "house" of God, will be the invisible rulers of the new social order. Throughout past ages, as Jesus explained, Satan has been the "prince of this world," this "evil" world, as Paul described it. (John 14:30; Gal. 1:4) Satan has exerted his power through human agencies of one sort and another; but he himself has been invisible to the people. So it will be with the kingdom of Christ. Jesus and his associate kings will be unseen by the world, but will exercise their power and authority through human representatives.

These human representatives also have been educated, trained, and disciplined in advance. They are

the faithful servants of God who lived and proved their fidelity to him prior to Jesus' first advent. Rigueous Abel was the first of these, and John the Baptist was the last. Jesus said that of those "born of women there hath not risen a greater than John the Baptist: notwithstanding," said Jesus, "He that is least in the kingdom of heaven is greater than John."—Matt. 11:11

This does not mean that John the Baptist will not be saved. It simply means that he will not be in the spiritual phase of the kingdom, here referred to by Jesus as the kingdom of heaven. John the Baptist was the last of those referred to in Psalm 45:16 who will be made "princes in all the earth." They will not be kings, but will, as princes, represent King Jesus and his associate kings, as "princes."

Prior to the time in the experiences of ancient Israel when they were ruled by kings who sat upon "the throne of the Lord," God appointed "judges" to administer the affairs of the nation. These judges were raised up for service at times when the nation was oppressed by surrounding enemy nations. By divine overruling these judges delivered Israel from their enemies and the nation had peace. See Judges 3:9-11.

In a promise recorded in Isaiah 1:26 the Lord says to Israel, "I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city." These "judges" which are to be restored to Israel

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will be their ancient prophets, their "fathers," those who will be made "princes" in all the earth.

About the time in the "great tribulation" when divine intervention is manifested on behalf of the restored people of Israel in the Holy Land, these "judges," or "princes"—"Abraham, Isaac, and Jacob, and all the prophets"—will be raised from the dead and will become the recognized leaders and statesmen in the new social order, which will be the kingdom of the Lord.

This is referred to in Matthew 8:11 and Luke 13:29, where we are informed that from all parts of the earth—east, west, north, and south—the people will recognize the resurrected ancient worthies as their instructors and guides, that they will "sit down" with them. This will begin among the restored Israelites in Palestine. Just as Jesus presented himself to the people of Israel to give them the first opportunity of becoming associate kings in the spiritual phase of the kingdom, so now again, when the due time is here for the blessings of the kingdom to begin flowing out to the people, they will be given the first opportunity to receive and rejoice in them.

The Prophet Isaiah informs us that when their "judges" are restored to them "as at the first," and their "counselors as at the beginning, afterward" they shall "be called, The city of righteousness." The ancient worthy class, the human representatives of the kingdom, will be predominantly Jewish. They proved their fidelity to

the Lord in the past. Since the restored Israelites in Palestine will be the first to have the opportunity of co-operating with these resurrected faithful ones, the human phase of this new "city" or government of righteousness will to begin with be made up mostly of the natural seed of Abraham.

But its sphere of influence will quickly spread until it embraces all nationalities. All people, regardless of race, will be given equal opportunities to become a part of the new social order and to partake of its blessings. Indeed, as our text declares, "many nations"—Isaiah 2:2 says "all nations"—shall say, "Come, let us go up to the mountain of the Lord." Seeing that the people of Israel who, having recognized Jesus as their Messiah and are co-operating with those whom the Lord has made "princes" in the earth, are being richly blessed, the peoples of other nations will also want to learn of the Lord's ways, and walk in his paths.

And when they do, they will learn the ways of peace instead of war. A genuine disarmament program will be put into effect, for the promise is that they shall, symbolically speaking, beat their swords into plowshares, and their spears into pruninghooks. How practical this is! For centuries the nations have tried to establish peace by preparing for war, but have failed. The laws of the "mountain of the Lord" will reverse this procedure, for the instruments of war will be destroyed

and the people will be educated in the arts and advantages of peace.

Nor will the economy of the nations then be geared to the necessity of continued preparation for war. Peace, universal and lasting, will become the heritage of all people, and at the same time they will be economically secure. The reassuring thought is given us in the symbolism of dwelling under vine and fig tree, and the promise is that "every man" shall "sit under his vine and under his fig tree; and none shall make them afraid."

Today, shortsighted human wisdom and selfishness have brought the world into a state of chaos and fear. The people fear war, with its horrible consequences; but they also fear the economic consequences of peace, for they know that the industrial potential of the nations will quickly produce an oversupply of the world's domestic needs, resulting in unemployment, depression, and hardship for the masses. But, thank God, this will not be the result of peace, when, in the "mountain of the Lord," the people not only beat their swords into plowshares, but also dwell under vine and fig tree.

And, in addition to peace and economic security, blessings of health and life will be made available in the "mountain" of the Lord. The promise is that in this "mountain" the Lord will "swallow up death in victory," and will wipe away the tears from all faces. (Isa. 25:6-9) This is the thought implied by the Apostle Paul when he wrote that Christ must reign, until he has put all enemies under his

feet, and that the last enemy to be destroyed is "death."—I Cor. 15:25, 26

Nor is this promise of life limited to those who will pass through the time of "great tribulation" and be alive when the divine kingdom takes control in earth's affairs; for the promise is that the dead are to be raised that they also may have an opportunity to enjoy the blessings of that kingdom. In one of the beautiful kingdom chapters of the Bible—Revelation 20—the Apostle John tells us that "death" and "hell" will deliver up the dead which are in them.

In Revelation 1:18 Jesus tells us that he has the "keys" of hell. The testimony of the Scriptures assures us that he will use these keys to unlock the gates of hell—the death condition—and set free the prisoners of death. Awakened from the sleep of death, they will be given the same opportunity of obeying the laws of the kingdom as those who live through the present trouble into the kingdom. Those who, accepting the provision of life made for them through Christ, and obey the laws of the kingdom administered by the "princes in all the earth," will live forever.

This glorious work of the kingdom will not be accomplished in a few days, or even in a few years, but it will require a thousand years, the Scriptures show. This period is described by the Apostle Peter as "times of restitution of all things," which, he reveals, follows the return of Christ. In Peter's prophecy he refers to Jesus as "that prophet" promised by Moses,

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and says that those who, in the "times of restitution," do not "obey that prophet," will be destroyed from among the people." (Acts 3:19-23) Thus, with the work of the kingdom, the "mountain of the house of the Lord," fully accomplished, the human race will be restored to the home and dominion that was lost because of sin.

Our text states that when this "mountain" is established, the Lord will "judge among many people, and rebuke strong nations afar off." This work of judgment among the nations is described by Jesus in his Parable of the Sheep and the Goats. To those who, by obedience to the kingdom laws, prove their sheep-like qualities, the statement is made, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) This is the kingdom, or dominion referred to in Genesis 1:28.

This Parable of the Sheep and Goats is the last of the "signs" given by Jesus in answer to the disciples' question, "What shall be the sign of thy coming [Greek, 'presence'], and of the end of the world [Greek, 'age']?" (Matt. 24: 3) He indicated that one of the first signs of his second presence would be the great "tribulation" through which the world is now passing, and which is necessary for the destruction of Satan's world. But his presence lasts for a thousand years and ultimately will result in the complete restoration of all the willing and obedient of the human race to life everlasting on a perfected earth.

This will be the full answer to the Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." It is this which, according to the sure Word of God, is to "come to pass"!

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## *Weekly Prayer Meeting Texts*

**SEPTEMBER 3**—"I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."—Hosea 6:6 (Z. '03-220; Z. '15-78. Hymn 150)

**SEPTEMBER 10**—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."—Eph. 4:29 (Z. '99-70; Z. '11-62. Hymn 95)

**SEPTEMBER 17**—"Christ in you, the hope of glory."—Col. 1:27 (Z. 03-375; Z. '11-189; Z. '13-131. Hymn 177)

**SEPTEMBER 24**—"I keep under my body, and bring it unto subjection, lest . . . I myself should be a castaway."—I Cor. 9:27 (Z. '03-425; Z. '12-111; Z. '13-119; Z. '15-296. Hymn 327A)

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## BIBLE STUDY

# The Christian's Use of Possessions

### LESSON FOR SEPTEMBER 6

**GOLDEN TEXT:** "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."  
—I Timothy 6:10

#### I TIMOTHY 6:6-19

**T**HE Scriptures declare that "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it." (Prov. 10:22) In the storehouse of riches provided for us by the Lord are such treasures as "righteousness, godliness, faith, love, patience, [and] meekness." Paul also speaks of being "rich in good works, ready to distribute, willing to communicate."

Christians become "rich in good works" because they thereby lay "up in store for themselves a good foundation against the time to come, that they may lay hold upon eternal life." This is in keeping with Jesus' instructions to the rich young nobleman, when he said to him that by bestowing his goods to feed the poor he would be laying up "treasure in heaven."—Matt. 19:21

This cost was too high for the young nobleman, and it is likewise too high for all except those who have fully devoted themselves to the Lord and to his service. Only by faith is it possible to see the wisdom of giving up temporal riches

in exchange for heavenly treasures, and "all men have not faith." (II Thess. 3:2) Paul's instructions to Timothy were intended only for consecrated followers of the Master, and these alone can understand and appreciate them.

"Godliness with contentment is great gain," wrote Paul. This is a truism which cannot successfully be challenged. One might possess all the material wealth in the world, yet if discontented he would be poor and miserable. But to enjoy God's favor and be content with such material blessings as he provides is to be rich indeed.

In Jesus' Parable of the Sower he explained that the seed which fell among thorns represents those who become overcharged with the pleasures and cares of this world. This is the thought expressed in our lesson—"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown [Christian] men in destruction and perdition."

It is often said that "money is the root of all evil," but what Paul wrote was that "the love of money

is the root of all evil." The principal application of this is in the experience of the Lord's consecrated people. This is evident from Paul's further explanation—"which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Paul admonished Timothy, and us, to "fight the good fight of faith." It requires a "fight" based upon faith in the unseen heavenly treasures to turn one's back upon the opportunity of laying up treasures on earth. To be "content" with "food and raiment" and distribute any surplus which the Lord may supply for the promotion of the truth or for other Christian service, does not come natural to the flesh.

Paul speaks of his admonition to "fight the good fight of faith" as being a "commandment," a commandment given "in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession." By this we are reminded that even though we lay down life itself in sacrifice and service, God is able to, and will, quicken us in the resurrection. The reference to the good confession Jesus made before Pilate is that he willingly did actually give up his life in sacrifice.

This Christian way of sacrifice was to be continued, Paul wrote, "until the appearing of our Lord Jesus Christ." In other words, this is the divine program for the entire Gospel age. It is not simply a matter of sacrificing material wealth, but of devoting life itself to the service of the Lord.

## QUESTIONS

What are some of the true riches enjoyed by Christians?

Do the admonitions of this lesson apply to all mankind?

What is one aspect of the Christian's good fight of faith?

How much did Jesus sacrifice, and how was he rewarded?

Jesus, who was "rich" in heavenly glory, for our sakes became poor—so poor that it was said of him that he had not where to lay his head. Because of his faithfulness, he was highly exalted and is now "the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see."

Here, as is so frequently the case when certain references are made to the greatness and high position of Jesus, the Heavenly Father is excepted. When Paul wrote these words Jesus was the only one who had been rewarded with "immortality," but the Heavenly Father had always possessed it. How strange in view of this direct and definite statement of truth that so many continue to insist that all human beings are inherently immortal! Truly, that great lie of Satan, "Thou shalt not surely die," has taken a deep hold upon human thinking. Let us accept Paul's words, and rejoice in the assurance that if we patiently continue in well-doing, we will ultimately be rewarded with "glory and honor and immortality."—Rom. 2:7

## Courage for Christian Living

GOLDEN TEXT: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."  
—II Timothy 1:7

### II TIMOTHY 1:3-14

**T**HE Christian way of living is narrow and difficult. It is a way of separation from the world and of the sacrifice of human aims and ambitions. Courage and strength is therefore required in order not to become "weary in well-doing." This strength is supplied by the Lord, and for our every time of need. This is why we can "be strong in the Lord, and in the power of his might."—Eph. 6:10

Paul's second letter to Timothy—of which our lesson is a part—was written from prison in Rome where the apostle was awaiting execution. In this letter he urges Timothy to visit him. For Timothy to do this would be placing his own life in danger, as it would indicate his support of Paul and the Christian cause for which Paul stood and because of which he was to be put to death. Many forsook the apostle under these circumstances, but he felt sure Timothy would not.

"For God hath not given us the spirit of fear," Paul wrote. "The fear of man bringeth a snare." (Prov. 29:25) Because some did fear, they forfeited the glorious opportunity to stand by and comfort Paul in his time of need, and quite possibly also lost the truth.

Instead, the Lord gives his people the spirit of power, of strength, of courage in the face of danger. This "power" stems from the promises of God. They that wait on the Lord have their strength renewed. They mount up on wings as the eagles. They are able to run and not be weary, and to walk and not faint. (Isa. 40:31) Not only does God promise to give strength unto his people; all who have put their trust in him can testify to his faithfulness in fulfilling these promises.

The Lord also gives his people the spirit of love. This too is done largely through his Word. In his Word God's own love is revealed through his divine plan for the blessing of all the families of the earth. (It was his love that prompted him to give his Son to be our Redeemer and Savior.) (It was Jesus' love that led him to lay down his life in order that we might live.) These examples of love should give us the vision of love which will prompt us also to lay down our lives in acceptance of the opportunity to be planted together in the likeness of Jesus' death.—Rom. 6:5

It was the spirit of love which had taken Paul to prison, and ultimately to his death, in Rome.

Love would prompt Timothy to risk his life in order to visit and encourage the beloved apostle. And in carrying out this mission Paul knew that the Lord would give Timothy the needed courage and strength—the “spirit of power.”

The Lord also gives his people “the spirit of a sound mind.” The mind which is sound according to Christian standards is one which is guided by the will of God, although such a mind may often seem quite unsound according to human standards. When Jesus announced his intention of surrendering to his enemies in Jerusalem and allowing them to put him to death, Peter thought such a course to be very unwise and said, “Be it far from thee, Lord.”—Matt. 16:22

But Jesus replied, “Thou savoriest not the things that be of God.” (Matt. 16:23) Peter was expressing a human viewpoint, but the divine viewpoint was, “Whosoever will lose his life for my sake shall find it.” (Matt. 16:25) The Holy Spirit had given Jesus a “sound mind” in this matter, and he was given strength to do the Heavenly Father’s will.

Paul had a similar experience. It had been made known to him that “bonds and afflictions” awaited him at Jerusalem. (Acts 20:23) The brethren pleaded with him not to go to Jerusalem, reasoning that it would be very unwise to hazard his life in this manner. (But Paul exercised the “spirit of a sound mind” and went to Jerusalem, declaring in advance that he was willing not only to be bound, but even to die.

## QUESTIONS

Explain the setting of this lesson.

Should Christians fear death?

How does God give us strength?

What is the true motive for the service of God?

What is a “sound mind” according to Christian standards?

In Romans 12:1 Paul wrote, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service.” Worldly wisdom insists that to sacrifice one’s life in the service of God is very unreasonable, and that those who do so are foolish, unsound of mind. But according to biblical standards such sacrificial service is “reasonable.”

Because God gives his people the spirit of power, and of love and of a sound mind, Paul wrote to Timothy saying, “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God, who hath saved us, and called us with an holy calling.”

The Christian’s soundness of mind in laying down his life in sacrifice can be appreciated in the light of the glory to which it leads. We are partakers of a “holy calling,” a calling to heavenly glory and to the divine nature. It is only if we “lose” our lives now in the service of the Lord that we may hope to gain that heavenly reward in the “first resurrection.”

## Counsel for Christians

GOLDEN TEXT: "Let ours also learn to maintain good works for necessary uses, that they be not unfruitful."  
—Titus 3:14

TITUS 2:7, 8; 3:1-11

**I**N HIS letter to Timothy, Paul wrote that all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction and for instruction in righteousness. Because of this Paul adds, the man of God is "thoroughly furnished unto all good works." (II Tim. 3:16, 17) In view of this, we should not expect to find in the scriptures assigned for today's lesson all the "counsel" that a Christian needs, although there is much that is of fundamental importance.

Every Christian should endeavor to be a "pattern of good works," not merely along some lines, but in "all things," says Paul. Among these "all things" he mentions purity in "doctrine," and "gravity and sincerity" in its application. If Paul were with us today he would not agree with the modern viewpoint that purity of doctrine is not important in Christian living. He knew that a Christian life cannot be any better than the teachings upon which it is built. If we vacillate in doctrine, we will be uncertain in our conduct.

Paul also counsels us to "be subject to principalities and powers, to obey magistrates," adding

that we should "be ready to every good work." This is simply another way of saying that a Christian should be "subject to the powers that be." (Rom. 13:1) Yet the apostle seems to qualify this somewhat by the explanation that we should be ready to do every "good work." This indicates that if the civil authorities asked us to do that which was contrary to the Word of God, we would not, as consecrated Christians, be under obligation to obey; for such would not be "good works," but evil.—Titus 2:14

Paul further counsels to "speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." He explains that "we ourselves" were at one time like those we might be prone to condemn, and of whom we might be inclined to speak evil. We were just like the rest of the world of mankind until "the kindness and love of God our Savior toward man appeared."

Yes, God's kindness and love have been made manifest to us, and for this we should be exceedingly thankful. He commended his love to us while we were yet sinners, and now he wants us to have the same attitude toward those who have not yet had their eyes

of understanding opened to behold his kindness and love.

• If we are now different than the world—and every Christian must be—it is not because of our own “works of righteousness,” but “according to his mercy,” and because “he saved us, by the washing of regeneration, and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Savior.”

We are “justified by his grace,” writes Paul. It is not of our own works, “lest any man should boast.” (Eph. 2:9) Taking these facts into consideration should make us very sympathetic toward the imperfections of others, especially of those who have not yet experienced the washing of regeneration.

In verse 4 Paul speaks of “God our Savior.” We are not to take from this that God and Jesus Christ are one and the same person. God is our Savior in that he is the Author of the great plan of salvation and because he gave his Son to die as our Redeemer. In verse 6 Paul speaks of “Jesus Christ our Savior,” and explains that it is “through” him that God’s kindness and love are manifested, and it is through him that God’s provision of salvation reaches those who believe.

Continuing his counsel Paul says, “Be careful to maintain good works.” A similar expression is found in our Golden Text, and the marginal translation reads, “profess honest trades.” From this we get the thought that the good works of a Christian includes his necessary labor to provide material

## QUESTIONS

Should we expect to find all the necessary instructions of the Lord in any single part of the Bible?

How can we be a pattern of good works?

Are we to be subject to the powers that be without reservations?

What reason does Paul give for speaking evil of no man?

In what sense is God our “Savior”?

Do the goods works of a Christian include his avocation?

In what sense are we a “peculiar people”?

needs for himself and for those dependent upon him.

In chapter 2:14 the apostle describes Christians as “a peculiar people, zealous of good works.” The Greek word here translated “peculiar” means outstanding, or extraordinary. In other words, God looks upon his people as being very special. He loves and treasures them, and provides for their every need.

But since the apostle couples with this expression the further thought that they are a people “zealous of good works,” we may assume that it is this zeal for the good works of God, manifesting their enthusiasm for his plans and purposes, that constitutes them so precious in the sight of the Heavenly Father. Abraham became the friend of God because he believed his promises and showed his desire to co-operate in the divine plan. Every faithful Christian has the same attitude, and, because of it, these are special treasures unto God, whom he is pleased to use as “workers together with him.”—II Cor. 6:1; I Cor. 3:9

## A Slave Becomes a Christian

**GOLDEN TEXT:** "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."  
—Galatians 3:28

### PHILEMON 8-21

**J**ESUS prophesied that the truth of his Gospel would at times divide families so that one might find enemies within his own household, and this prophecy has been proven true in many cases. However, in the case of Philemon and his slave, Onesimus, a different and even more complicated situation was brought about by the truth.

In that day owning slaves was not considered unchristian. Philemon was a faithful Christian and "dearly beloved" by Paul, and a "fellow-laborer." A group of brethren, an ecclesia, held their meetings in his home, and Paul had been entertained there as a guest. Philemon owned slaves. One of these was Onesimus, and doubtless he had served Paul when he was a houseguest in this Christian home.

Onesimus had not at that time accepted Christ, and for reasons not revealed he ran away from his master, Philemon, and went to Rome. This was during the time that Paul was a prisoner in Rome. The account does not indicate why, but apparently he sought out Paul in prison, and under the influence of his teachings became a Chris-

tian. Possibly Paul had witnessed to Onesimus in the home of Philemon, and what he said was remembered by the slave and he purposely went to the apostle to hear more of the "wonderful words of life."

In any event, Onesimus became a Christian which, obviously presented a problem for him as well as for his former master. So Paul's letter to Philemon was written in an effort to help both the former slave and his master to adjust themselves to the new circumstances in which they were now brethren in Christ. Onesimus showed his good faith by his willingness to return to Philemon and deliver the letter, and Paul expected that the former slave-owner would likewise manifest a true Christian spirit in the matter.

In sending Onesimus back to Philemon, Paul was being guided by the strict demands of justice, which is the foundation upon which Christian character is built. Onesimus had violated the law by running away from his master, and the fact that he had now accepted Christ and had become a brother to Philemon did not right this wrong. If Philemon wished to pardon this wrong because his slave

had become a brother, that would be different, but the first duty of Onesimus was to return to him and seek forgiveness.

Paul's course of action in this matter was not without cost to himself. Verse 13 indicates that Paul could very well have used this trained servant to minister to him in his bonds, but in verse 14 he explains that he could not properly hold him for this purpose without first securing Philemon's consent. So at great cost to himself he sent Onesimus back to his owner, who was now his brother.

Paul realized also that Onesimus' running away doubtless incurred financial loss to Philemon. He mentions this possibility in the letter, and asks his "fellow-laborer" that if such were the case to charge the loss to his account. This seems to have been on the occasion of Paul's first imprisonment in Rome, when he was permitted to dwell in his own hired house, which would indicate that at this time the apostle had some means of his own. It would seem possible that Philemon was handling his accounts for him, or would at least know how to secure the payment which Paul offered to cover the loss sustained as a result of the runaway slave.

In making this offer, however, Paul reminds Philemon of a still greater debt which he owed. This is evidently a reference to the fact that Philemon had received the truth of the Gospel from Paul, which meant that he owed his spiritual life to the apostle. Or he may have befriended Philemon in

QUESTIONS

Was it considered unchristian in Paul's day to own slaves?

Who were Philemon and Onesimus, and what was their former relationship to each other?

Explain the changed circumstances, and the purpose of Paul's letter to Philemon.

What important principle of the divine plan is revealed in our Golden Text?

other ways not revealed in the epistle. In any event, Paul knew how to place Philemon's obligations concerning Onesimus squarely before him, and we may assume that he complied with the apostle's request.

Our Golden Text is to the point in emphasizing that God is no respecter of persons, whether of race, color, or sex, in his selection of those whom he is calling to be members of the body of Christ, "Abraham's seed, and heirs according to the promise." (Gal. 3:29) Whether originally "bond or free" however, each one who is baptized into this body becomes a bond-slave of Jesus Christ. Philemon thus became a slave of Christ and, as such, was under obligation to lay down his life for Onesimus and for all other brethren in Christ as he had opportunity.

Paul wrote concerning himself that he bore about in his body the marks of the Lord Jesus. (Gal. 6:17) This is a reference to the ancient custom of branding slaves with the owner's mark. Paul's owner was Christ, and for him he gladly laid down his life. May we likewise be faithful servants.

# Questions on the Bible

## PART IX

What prompted the writing of most of the apostolic letters found in the New Testament?

Was the early Christian church in Rome made up of Jewish or Gentile converts, or both?

What is the principal theme contained in the book of Romans, and what are some of the expressions used by Paul in connection with it?

How does Paul describe one's full response to the power of the Gospel?

Is it possible for anyone, Jew or Gentile, with or apart from God's written Law, to commend himself to God by his own works? How did Paul use his own experience to illustrate the answer to this question?

What important fact does Paul emphasize in this epistle concerning the people of Israel who rejected Jesus? Are they lost forever, or will they ultimately be saved?

Were the epistles of the New Testament written to believers or unbelievers?

What is there in Paul's first letter to the brethren in Corinth to indicate that they were not mature spiritually?

How do chapters 12, 13, and 14 endeavor to overcome the sin of sectarianism among the brethren?

Mention some of the other problems vexing the church at Corinth which Paul mentions in this epistle, and how did he deal with them?

What great fact of the divine plan is clearly set forth in the 15th chapter, and how does Paul's reference to the completion of Christ's work of reconciliation prove that the Heavenly Father and his Son are not one and the same person?

In Paul's second letter to the Corinthians, how did he change his approach to their various wrong practices?

What important teaching of the divine plan, as it pertains to the church, is dealt with by Paul in chapters 3 to 6 in II Corinthians?

How does Paul's use of the word "hope" indicate that the New Covenant is not yet in force?

What proofs of his apostleship did Paul set forth in chapters 11 and 12?

# Know Your Bible

## Paul's Letters to Christians at Rome and Corinth

**T**HE Book of Acts, which we reviewed briefly in our last article, is the last historical book of the Bible. With the exception of Revelation, which is largely prophetic, the remainder of the New Testament is made up of epistles, or letters, written by different apostles to various congregations of the Early Church, and some to individuals. In this article we will examine the letters of Paul to the churches at Rome and Corinth.

While there are many and varied thoughts set forth in the epistles found in the New Testament, each one seems to have been prompted by a special need which the writer discerned and which he endeavored to supply. Thus each of these letters has a main theme to which all its subject matter is directly or indirectly related.

Paul's letter to the brethren in Rome indicates that this congregation was made up partly of Jews who had accepted Jesus as their Messiah, and partly of Gentile converts to Christianity. As we noted in our review of the Book of Acts, this situation created a problem for both Jewish and Gentile Christians.

The issue in the Roman church was similar to that which troubled

the brethren in other places. The Jewish Christians, accustomed to thinking of their relationship to God in terms of their Law and its ordinances, found it difficult to recognize Gentile converts to Christ as really being in the favor of God unless they consented at least to circumcision of the flesh.

Gentile converts, on the other hand, never having been under the Law, readily grasped the idea of their freedom in Christ, and resented the thought of being brought under the bondage of the Law in deference to their Jewish brethren. Paul had not as yet been in Rome, nevertheless he learned of the situation there, and in keeping with his apostolic responsibility toward the church, wrote, "The Epistle to the Romans" in an effort to help the brethren see the way of the Lord more clearly.

The theme of the epistle, therefore, is the manner by which a Christian may know that he is in harmony with God, and enjoying the privileges of the Gospel of Christ which is "the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." (Rom. 1:16) Paul touches upon this theme at many points throughout the epistle, and by various forms of expression.

In chapter 5, verse 1, he refers to it as "justification." In chapter 8, verse 1, he describes it as a condition in which there is "no condemnation." In verse 16 of the same chapter he speaks of it as the "witness of the Spirit" that we are the "children of God." In verses 33 and 34, also of the same chapter, he becomes eloquent on the point, and declares, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

In chapter 12, verses 1 and 2, he reaches the climax of his lesson, and shows that nothing short of a full, sacrificial devotion to God, through Christ, can, during this age, place one in a position of favor before the Lord. Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to, this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Almost all the rest of the epistle presents the details of God's will for the consecrated Christian.

Closely related to this leading theme of the epistle is Paul's presentation of the fact that both Jews and Gentiles are sinners in God's sight, and that the only means of approach to him is through the

merit of the shed blood of Christ. It was the Law, some features of which the undeveloped Jewish Christians in Rome were seeking to impose upon Gentile converts, which had brought the Jews under condemnation. The Gentiles, on the other hand, by nature also stood guilty before God because, although never having been given a written law by him, they "are a law unto themselves: which show the work of the law written in their hearts."—Rom. 2:14

Thus, as Paul presented it, "all the world may become guilty before God," (Rom. 3:19) The Jewish Christians realized, in a sense, that they needed Christ, yet felt that they also should at least practice circumcision; but in the 4th chapter Paul corrects this false impression. He points out to them that Abraham was justified by his faith before he was circumcised, that it was not circumcision that gave him justification before God, but his faith in the promises of God. How much more, therefore, would this be true of Christians, both Jewish and Gentile.

In order to impress upon his readers the ineffectiveness of the Law as a medium of justification and salvation, Paul relates his own disheartening effort to gain a standing before God by keeping the Law. This personal touch of the epistle is found in the 7th chapter. In verse 24 he likens the Law to a dead body to which he was chained, and cried, "O wretched man that I am! who shall deliver me from the body of this death?"

## BIBLE STUDY

Then, in the next verse, Paul points to the true way of justification and life, saying, "I thank God through Jesus Christ our Lord," that is, I thank God that through Jesus Christ I can be delivered from death. Then the 8th chapter begins with the assurance, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." For a truly marvelous presentation of God's grace through Christ to every consecrated Christian, we suggest a re-reading of chapter 8. Every line is beautiful and reassuring.

Throughout the early chapters of the epistle Paul is particularly severe toward his fellow countrymen because of their slowness in grasping the fulness of divine grace through Christ. Judging from the opening verses of the 9th chapter, it would almost seem that he feared they would infer that he was prejudiced against his own people, so he assured them that this was not so. He wrote: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."—vss. 1-3

These opening verses of the 9th chapter introduce what might be considered a parenthesis inserted in the main theme of the epistle, dealing with the position of the natural descendants of Abraham,

the Jewish nation, which rejected Jesus as their Messiah. The climax of this brief presentation is reached in chapter 11, where Paul shows that although Israel was temporarily cast off because of unbelief, and did not obtain the great prize of joint-heirship with Jesus, they are yet to attain salvation.

In this chapter, Paul likens the great oathbound covenant with Abraham concerning the blessing of all the families of the earth through a "seed" to an olive tree, the natural branches springing from its trunk being the Jewish people at the time of Christ. He shows that because of unbelief most of these natural branches were broken off, and that Gentile branches were being grafted in to take their places.

Thus he reasons that this great loss of natural Israel led to "the reconciling of the world," an opportunity, that is, for Gentiles who accept Christ to be reconciled to God, and by being grafted into the Israelitish olive tree, become joint-heirs with him in his kingdom. (vss.12-22) But the time is coming, Paul adds, when natural Israel will be received back into divine favor, and adds, "If the casting away of them be the reconciling of the [Gentile] world, what shall the receiving of them be, but life from the dead?"—vs. 15

Speaking of Israel's blindness with respect to Jesus being their Messiah, Paul explains that this would continue "until the fulness of the Gentiles be come in," adding, "and so all Israel shall be saved: as it is written, There shall

come out of Sion [symbol of Christ and his completed church] the Deliverer, and shall turn away ungodliness from Jacob." (vss. 25, 26) That will mean, as Paul asserts, "life from the dead." Yes, it will then be time for the resurrection of the dead to begin.

**First Corinthians**

PAUL wrote two letters to the church at Corinth. They are generally referred to as I and II Corinthians. An important fact in connection with all the apostolic letters of the New Testament is that they are addressed exclusively to Christians, never to the world in general. Their subject matter is not suitable for unbelievers, and any attempt to apply it to such distorts its meaning. Notice the opening saluation of I Corinthians.

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."—vss. 1-3

Although Paul addresses the brethren in Corinth as the church of God, and speaks of them as being "sanctified in Christ Jesus, called to be saints," his letter to them indicates that they were far from being mature Christians. The epistle was written, in fact, to correct wrong practices among the Corinthian brethren and to point out the way of the Lord more clearly.

In the 10th verse of the 1st chap-

ter Paul comes to the point of one of their difficulties, saying, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." The reason for this admonition appears a few verses further on where he says, "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"—vss. 12, 13

In other words, a sectarian spirit of division was creeping into the church at Corinth, and one of the objects of Paul's letter was to help the brethren see how wrong it was, how unchristian. A considerable portion of the epistle is directly or indirectly related to this problem. Much of the 12th chapter, for example, is a setting forth of the oneness of the body of Christ, showing that while individuals in that body may be given different opportunities of service, they are all parts of the one body. "By one Spirit are we all baptized into one body," Paul wrote.—vs. 13

The 13th and 14th chapters point out the way of love, and how this godly principle should rule in the church, enabling all its members to work together in one spirit. There is service for all in the body of Christ, and when love is ruling in Christian hearts all of its members will work together harmoniously to the glory of God.

The opening verses of chapter 6

## BIBLE STUDY

reveal that the brethren were plagued by difficulties among themselves, considered by them so serious that they were haling each other into the civil courts to obtain justice. Paul corrects this also, and in doing so, reminds the reader of one of the future services to be enjoyed by those who will be associated with Jesus in his kingdom. He writes, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?"—vss. 1, 2

Among some of the other problems which Paul endeavored to solve for the Corinthian brethren in this epistle were some along domestic lines; the proper attitude of converted slaves toward their masters, and vice versa; whether or not to eat meat offered to idols; and whether those serving the church in spiritual matters can properly expect the brethren to provide their material needs.

In this last connection, Paul explained that while according to the Law a workman was worthy of his hire, and that it was not proper to muzzle the ox that treadeth out the corn, nevertheless he was not taking advantage of this, but was providing for himself. To do this Paul worked as a "tentmaker."—I Cor. 9:7-15; Acts 18:1-3

Paul referred to this when he wrote that he kept his body under, or, as the Greek text states it, "I browbeat [R. V., buffet] my body, and bring it into subjection: lest that by any means, when I have

preached to others, I myself should be a castaway."—ch. 9:27

Apparently some of the brethren in the church at Corinth were quite immature along doctrinal lines. In the 15th chapter of the epistle Paul asks, "How say some among you that there be no resurrection of the dead?" (vs. 12) The Jewish sect of the Sadducees did not believe in the resurrection, and perhaps some of these living in Corinth had accepted Christ in a measure, but still held to their unbelief regarding the resurrection.

Whatever the reason, Paul devoted this entire chapter to the subject of the resurrection. He showed first that Christ was raised from the dead; that if this were not true our faith would be vain. He showed that the death and resurrection of Jesus opened the way for the resurrection of all the dead. "As in Adam all die," he wrote, "even so in Christ shall all be made alive."—vs. 22

Paul then explained the order in which the resurrection will take place—"Christ the firstfruits; afterward they that are Christ's at his coming." Properly translated, this last expression would read, "Afterward they who become Christ's during his presence."—vs. 23

Verses 24-28 reveal that the period of Christ's presence, during which the general resurrection will take place—following the "first resurrection" of the church, the "firstfruits"—is the time of his kingdom reign. And Christ must reign, Paul asserts, until he has

put all enemies under his feet, and "the last enemy to be destroyed is death."—vs. 26

The glorious consummation of the divine plan for the reconciliation of the lost world to God is beautifully stated in verse 28, which reads: "When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Incidentally, what more definite proof could we have that the Heavenly Father and his beloved Son are not one and the same person!

### Second Corinthians

A CONSIDERABLE portion of Paul's second letter to the Corinthians, even as the first, is devoted to local conditions in the church at Corinth, although the approach is somewhat different. In his first letter, the apostle condemned the church in a very forceful manner for their various wrong viewpoints and practices. He told them that they were sectarian, that there was fornication among them, that they were wrong in appealing to the civil courts to settle difficulties among themselves.

It seems that Paul learned that this letter had made the brethren feel very "sorry." Nevertheless, it was a godly sorrow which, as he says, "worketh repentance." (II Cor. 2:2; 7:10) In other words, the letter had had a salutary effect, for which the apostle was glad. So in his second letter, without in any way indicating that he regretted anything he had said in the first

epistle, he nevertheless manifestly endeavored to heal any wounds it might possibly have caused. The letter reveals the largeness of Paul's heart, and his sincere desire to see all the brethren work together in unity, peace, and brotherly love.

Chapters 3 through 6 are, in a general way, devoted to a very important doctrinal aspect of the divine plan, particularly as it relates to the church's participation with Jesus in what Paul describes as the "ministry of reconciliation." He introduces this lesson by referring to the ancient tables (or tablets) of the Law which were given to Moses, and shows that they were typical of the "fleshy tablets of the heart" which he describes as the "epistles of Christ."

Moses was mediator of that original Law Covenant, and Jesus is Mediator of the New Covenant which was foreshadowed by the Law Covenant. Just as Israel was taught the Law contained on those original tables of stone, so through the church Christ will teach the people the law of the New Covenant. Thus Paul refers to the church as being "able ministers of the New Covenant."

This writing of the "epistles of Christ," antitypical of the tables of the Law, is being accomplished, Paul wrote, by the "Spirit" of God. The former he refers to as being "of the letter," and the latter "of the Spirit." The former was a ministration of death because, not being able to measure up to the requirements of the Law the Jews were brought under condemnation.

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But the "ministration of the Spirit," Paul writes, "giveth life."

This, indeed, is the design of God in connection with the New Covenant—through its terms all mankind will be given an opportunity to receive life. Not that the law of that covenant will be any less perfect, but because the blood of Jesus by which it will be sealed will be efficacious to cleanse the people from unrighteousness.

But this is still future. Speaking of the glory on the face of Moses' countenance when he came down from the mountain bearing the tables of the Law, Paul compares it with the glory which will be associated with the inauguration of the New Covenant, and shows that the church will share in that glory with Jesus, as "able ministers" of the New Covenant. He says that the former glory "had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing, then, that we have such hope, we use great plainness of speech."

Paul's use of the word "hope" indicates that the "glory" he is speaking of, the glory of being associated with the inauguration of the New Covenant, is yet future. We do not hope for that which we already possess. Paul speaks of this hoped-for glory as one which excelleth. He uses this hope of glory as an encouragement in affliction when in the next chapter he writes: "For our light affliction,

which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—Ch. 4:17, 18

In the opening verses of chapter 5 the apostle continues this same means of encouragement, finally getting back to the subject of the church's part in the "ministry of reconciliation." In the opening verse of chapter 6, he speaks of this as our being "workers together" with the Lord. Throughout the remainder of this chapter he exhorts to Christian faithfulness in order that "the ministry be not blamed."

It would seem that some in the church at Corinth were questioning Paul's appointment by the Lord to be one of the apostles, so through most of chapters 11 and 12 he presents evidence to substantiate his position of authority in the church. Chief among these were the many ways in which he had had the privilege of suffering for Christ, and the fact that the Lord had favored him with special visions which enabled him to understand clearly the great plan of God, and thus to minister it effectively to others. In one of these visions he was caught up to the "third heaven." We will discuss the meaning of this in a future article when we take up an examination of the many symbols of the Bible.

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### *Repopulating the Earth*

**Ezekiel 47:22 reads as follows: "And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel." Does this text not prove that the survivors of Armageddon have a Divine mandate to marry and repopulate the earth?**

ACCORDING to the Scriptures, the earth's population will be added to during Christ's kingdom reign, because of the resurrection of the dead. Many texts attest to this truth; among them is I Corinthians 15:21, 22, where we read, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

An appreciation of the doctrine of the ransom compels us to acknowledge that the benefits of Christ's death will be just as far-reaching as the effects of Adam's sin of disobedience have been. When Adam was condemned to death in Eden, we were all condemned with him, for we were in his loins; therefore, because Jesus

died as a corresponding price, or a ransom for Adam, "the just for the unjust," Adam and all his children must be released from adamic condemnation and brought to a knowledge of the truth, so that they may make an intelligent choice between serving God and serving sin.

This logical relationship of salvation and knowledge is expressed by the Apostle Paul in I Timothy 2:3, 4, where we read, "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge [Greek, *epignosis*, full knowledge] of the truth." In verse 6 we find that Christ Jesus gave himself a ransom for "all," which is in perfect harmony with the testimony of the Master, who said in John 5:25, 28, 29, "Verily, verily, I say unto you, The hour is coming, when the dead shall hear the voice of the Son of God: and they that hear shall live. Marvel not at this: for the hour is coming, in the which 'all' that are in the graves shall hear his voice, and shall come forth."

It is possible that some will be born into the world during the early part of the millennial reign of Christ, but these will be few in comparison with those who will be awakened from the sleep of death. How beautifully this truth is presented in Psalm 104:29, 30, which reads, "Thou hidest thy face, they are troubled: thou takest away

their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

## *Consecration's Reward*

**I am twenty-nine years of age and have been sick most of my life. I am no better since becoming a follower of Jesus. Why does God not give me health?**

TO ANSWER this question by merely saying, "You have not normal health for the reason that God wills differently," would be most unsatisfying, unless further explanation is made. It requires great fortitude to resist the discouragement that comes through suffering; and poor health has been a trial of faith to many of God's little ones. And even though we sympathize with those who are not well, according to the Scriptures we know that every disciple of the Lord must carry a cross, and sometimes that cross is ill health.—Matt. 16:24

No follower of Jesus during this time of the Gospel age has been promised the blessings of physical or material benefits, nor should one consecrate himself to God with the view of receiving these as a reward for so doing. Quite to the contrary, he may expect the "narrow way" which ends in life eternal to lead through suffering and death, for such was the path our Lord trod. The Apostle Paul wrote in Romans 8:16-18 as follows: "The

Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

The Lord has promised spiritual blessings to his children. One of these blessings is the enlightenment of our mind with his Spirit so that we are able to understand the purposes of God as they are revealed in the divine plan of the ages; and, as we comprehend his goodness, we are lost in wonder, love, and praise. Another of these blessings is found in the promises of God, which come as a benediction in times of special need, and give us strength. "And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed." And again, "My grace is sufficient for thee: for my strength is made perfect in weakness."—Deut. 31:8; II Cor. 12:9

The Lord has the power to give physical health to those who are sick, if he sees best, and he sometimes does. But the reason for his giving health, or withholding it, should be earnestly sought by us all. He may give health to one who has a work to do in the Master's vineyard, and it would be well for the one thus blessed to be "fervent in spirit, serving the Lord." (Rom. 12:11) He may withhold health from one who is in need of lessons of faith and reliance in the providences of the Lord.

It is a victory of faith when we learn that the principal thing in a Christian's life is neither physical health nor material blessings, but the doing of the Lord's will, as he makes us ready for the greater service of dispensing blessings to others during the kingdom reign. In Deuteronomy 13:3 we read: "For the Lord your God, proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."

### *Death a Friend?*

**The Bible teaches that death comes as an enemy. It appears to me that in many instances death comes as a friend to pain-racked and senile travelers. Why is there not harmony between the Bible and our intelligence which tells us that some would be far better off dead?**

ONE must rightly understand the message of the Bible concerning both life and death to appreciate the truth that death is really an enemy of humanity. The human race is under a sentence of death, and death includes within its meaning not the final cessation of life but also the dying process which includes sickness and pain and the infirmities of age; for truly the Bible says, "Dying thou shalt die." (Gen. 2:17, margin) The dying process may reach a point in the lives of some individuals where living becomes a burden and a care, and where the sleep of death may appear to be a friend; but we should keep in mind that had it not been for the enemy death working in

our members, the infirmities and decrepitudes which result would not exist.

Death is the result of sin. The apostle in Romans 5:12 writes: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Our release from this enemy rests on the salvation offered through Jesus Christ. In I John 3:8 we read, 'He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.'

The footstep follower of Jesus, during this Gospel age, will not have a perfect body until his resurrection change. But during the kingdom reign of Christ the "works of the devil" as manifested in all the untoward conditions of this present evil world, including the maladies and afflictions which plague mankind, will be removed. Think of the joy of living when Revelation 21:4 is fulfilled: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Job 33:24, 25 gives a message of hope to the aged, for it says, "Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth." The purpose of Christ's kingdom is to remove all

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the "works of the devil," for they are all the enemies of humanity. I Corinthians 15:25, 26, declares: "For he [Christ] must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

### *Jehovah's Witnesses*

**Please read Isaiah 43:10-12. Part of the message of this scripture is, "Therefore ye are my witnesses, saith the Lord, that I am God." Is it your opinion that a witness must now be given in order to vindicate Jehovah's name throughout the world?**

NO, IT is not! But our opinion is of little value, except as it expresses the truth of God's Word. We believe that a witness should be made concerning the kingdom of God. (Matt. 24:14) Nowhere in the Bible are we commissioned to "vindicate" God.

"To this end was I born, and for this cause came I into the world, that I should bear witness to the truth," said the Master. (John 18:37) He knew that his Father's name was above the necessity of vindication, but he spoke joyfully of the kingdom of God that others might know how much God "loved the world." (John 3:16) But his first advent was to accomplish more than witnessing to the truth of the kingdom, it was to provide the ransom upon which the kingdom is built. He said as recorded in Matthew 18:11, "For the son of man is come to save that which was lost." His unselfish devotion to the will of his Father is ex-

pressed in his words to his disciples, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:28

As consecrated men and women, we also have the privilege of bearing witness to the truth of God's goodness. Yes, we are exhorted to do so by the Apostle Peter who said in I Peter 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

The time is coming when God's majesty will be completely understood by all. It will be in that day when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14) Jeremiah says concerning that day, in chapter 31, verses 33 and 34, of his prophecy, "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."

God does not need our testimony in order to vindicate his name, but he has given us the privilege of witnessing to his great love, as that love is expressed in the blessings which he has promised to all the families of the earth, through the establishment of his kingdom.—Gen. 12:3; 22:18

# THE BRITISH SECTION

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## *A Pilgrimage In the U. S. A.*

By Brother J. H. Murray

THE June and July issues of The Dawn Magazine published the itinerary of a pilgrim journey I have been privileged to make in the United States including a visit to two ecclesias in Canada. It has been my great joy, while traveling over ten thousand miles in America to serve at 44 meetings, with a total attendance of 3,250 friends. There was a further privilege of serving at a public meeting in Los Angeles, California.

It is my great joy very gratefully to testify to our Heavenly Father's love and care throughout my schedule. The Lord continued to be very near and dear to me during the entire journey, and proved to be able to do for me exceeding abundantly above all that I could ask or think. Through the self-sacrificing service rendered by the brethren for my comfort, the extensive traveling by road, rail, air, and water was without fatigue. For this I am truly thankful because I was thus ever ready and alert to receive and enjoy the rich spiritual blessings which daily were so abundantly provided.

To me it was a great and joyous

privilege, by divine grace, to spend much time with the brethren. Indeed, practically every waking hour at each place visited was spent in fellowship with these dear ones—either in their meeting places or in their homes. For me this was a rich blessing. Our hearts burned within us as we conversed with one another concerning our Heavenly Father's Word and will.

It was one of the greatest joys of my life to note during this pilgrimage how fervently and lovingly all the dear ones are rejoicing in the Lord and in "the faith once delivered unto the saints," as recorded in God's precious Word. While an encouraging number with whom I enjoyed fellowship have come into the truth within recent years—most of them as a result of the "Frank and Ernest" program—the majority have been long in the truth. Years ago these proved through deep study and meditation—to their complete satisfaction—the fundamental teachings of the holy Scriptures, and they are continuing steadfast in the truths of the divine plan. They have been very richly blessed by the six volumes of Studies in the Scriptures. This entire set has truly been to them an invaluable key to the understanding of the divine plan of the ages.

There was to me abundant evidence of steadfastness, not only in

the truth, but also in the spirit of the truth. There is with these brethren a loving and zealous solidarity and enthusiasm for the "most holy faith." It is a faith which works by love—this is their very life, and as a result, theirs is a living faith.

While making their own calling and election sure and assisting others to do the same, they are shining as lights in the world, holding forth the Word of life. They are rejoicing greatly in all the various means available today for proclaiming the glorious Gospel of the kingdom, including the radio. In practically every district I visited there were very encouraging testimonies, and from goodly numbers who had, by the Lord's guidance and blessing, been introduced to the truth by the "Frank and Ernest" programmes. Most of these whom I met have already symbolized their consecration by water baptism.

It was clearly discernible to me that the brethren with whom I fellowshiped were, by the Lord's grace, and in his strength, awake and on guard, meekly and humbly keeping close to the Master. They are determined not to be carried about by every wind of doctrine. Their determination is to speak the truth in love, and to grow up into their Lord and Head, Christ Jesus, in all things. It is their earnest desire to follow the Lord very closely—not any human leadership, neither human philosophy. They require a "thus saith the Lord" for every item of their faith.

Throughout my stay in America

I had the great joy of experiencing how very deeply our Heavenly Father's love has touched the hearts of our American brethren. Yes, there was a pronounced evidence of Christian love among them, which to my mind very vividly re-echoes the words of I John 3-14, "We know that we have passed from death unto life, because we love the brethren."

### **Minding the Things of the Spirit**

It has been a wonderful inspiration to me to discern very clearly that these dear brethren are deeply spiritually minded. To me there was abundant evidence that they are begotten by the Holy Spirit and by the Word of truth. They embrace with joy and gratitude all the exceeding great and precious promises of God relating to the heavenly kingdom and its future glorious work. They are experiencing all joy and peace in believing, and are abounding in hope through the power of the Holy Spirit, the love of God being shed abroad in their hearts.

Yes, their hearts are so full of the truth—even to overflowing—that they cannot refrain from speaking it to others. While quite willing that their "times" should continue to be in the Father's hands, and that so long as he wills it they will gladly and zealously serve him here below, there is an earnest desire (as with the faithful ones who have gone before), to be with Christ beyond the veil and, as the promised seed of Abraham, to bless all the families of the earth.

In Great Britain, as we know, it is generally customary to meet only with brethren who have sprung from the British race. But in America I have greatly rejoiced to meet brethren of various other nationalities and races.

These are now happily privileged to be one in Christ Jesus—in one body, having one spirit, one hope, one faith, one baptism, and one God and Father of all. For me this was an unusual and grand experience. It rejoiced my heart greatly to hear these dear ones testify to their running for the prize of the high calling of God in Christ Jesus.

#### **Wideness of God's Mercy**

"There's a wideness in God's mercy like the wideness of the sea." These words often came to my mind when crossing the Atlantic Ocean by boat on my way to America. The boat was not the largest of ocean liners, and the journey being via Halifax (Canada), lengthened the trip to ten days. During this crossing the great expanse of the Atlantic frequently reminded me of the vastness of the Father's love and the greatness of his eternal purpose in Christ Jesus. The Atlantic Ocean alone has a tremendous and weighty coverage, and as I crossed I thought much about Habakkuk 2:14—"For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

There were opportunities for witnessing to the truth on board the boat. In due course I set foot

in New York where brethren were at the ship's side to meet me, even as brethren had gathered on the English side of the Atlantic to bid me "God's speed." Soon I was at The Dawn premises in East Rutherford. There I found a happy group of brethren, and I can best describe them as a "royal family."

The Lord's Spirit was much in evidence, and our fellowship together was sweet. It was of great interest to me to visit the various departments responsible for the preparation, printing, binding and dispatching of all The Dawn publications (English and foreign). In another building—in Rutherford—I visited the record studio where the "Frank and Ernest" programmes are recorded for Radio Luxembourg, Radio Monte Carlo, for Africa and India, and for the hundreds of wireless stations in the United States and Canada.

It occurred to me that while, in Great Britain, the brethren look for the literal dawn from the east, in America I was with those who, by the Lord's grace, make it possible for "The Dawn" to come to the British Isles from the west. And in this group of faithful workers was the loving spirit of self-denial and self-sacrifice as they counted it a privilege to take their share in the work of preaching the true Gospel of the kingdom in all the world for a witness unto all nations.

In about twenty-four hours after my arrival with these brethren, I left to visit the first of the many ecclesias I had been scheduled to

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serve. From the beginning to the end of my journeyings, each day was a very blessed experience for me, and many beautiful "flowers" were planted by the brethren in my "garden" of remembrances, the fragrance of which will frequently refresh and strengthen me.

Amongst the very happy recollections which I recall is the hospitality received and the fellowship enjoyed in the home of a brother and sister who, only two years ago, heard the truth through "Frank and Ernest." Both of these dear ones have now symbolized their consecration by water immersion. My heart was made exceedingly glad to see how they were full of love and thankfulness to the Heavenly Father because he had called them out of darkness into his marvelous light. They gave much evidence of considerable growth in the truth, and their great hope is that the "Frank and Ernest" programmes shall continue without interference.

The sacred and joyous atmosphere of another consecrated home was portrayed beautifully by a pictorial motto in one of the rooms which read, "The way of the cross leads home." Indeed, I could sense that, symbolically speaking, this motto hung in the hearts of all the dear ones with whom I fellowshipped.

It was a new and very encouraging experience for me to find that various brethren use their annual holidays in connection with the Lord's service. Some devote their vacations to service at The Dawn plant and office; many

others arrange their vacations so as to synchronize with convention dates in order that they might enjoy the fellowship of the Lord's people, some take short pilgrim trips, while others engage in follow-up work. What grand ways these are for the consecrated to spend their holidays!

Another new and encouraging feature to be specially noted is the custom of the American brethren to hold weekly prayer and testimony meetings. It was my happy lot to hear wonderful testimonies on the consecrated life. The brethren are eager to watch for the Lord's guiding and overruling hand in all their experiences. Day by day they gratefully note the many divine blessings received. Week by week they joyfully testify in the presence of one another and before the Lord respecting the Father's continued and tender mercy and loving care.

### A Public Witness

As a result of the "Frank and Ernest" programmes, and the subsequent regular supply of The Dawn Magazine to a subscriber connected with a prominent church gathering in one of the American cities, close contact has been made with that assembly. In response to their invitation it was my joyous privilege to speak to a very interested gathering in their church. The subject was their own choice—"Beneath the Headlines." It is very gratifying to report that the principal of this assembly is keeping in close touch with the elders of the local eccle-

sia with the view of being further served by the brethren. Several brethren accompanied me to the church on the Sunday in question, and we were all very warmly and lovingly received.

### **The Los Angeles Convention**

At a three-day annual convention in Los Angeles, California, over four hundred brethren from near and far attended. Twenty different speakers addressed the assembly, Brother Woodworth giving the public discourse, at which an encouraging number of the general public also were present. The baptismal discourse by Brother Fay, and the immersion service which followed, when seventeen brethren were baptized, combined to form a very sacred and impressive occasion.

The convention was, by the Lord's favour, a wonderful feast of spiritual food. The fellowship was very sweet. My own heart was very richly blessed as I listened to the various inspiring discourses. The Los Angeles Ecclesia had included my name on the programme, and I counted it a great and joyous privilege humbly to serve, relying as at all times, upon the Lord's guidance, strength and blessing.

### **Other Items**

A brother in one city makes tape recordings of discourses given at the meetings, and his wife—a sister in the truth who manages her own hairdressing salon—is very happy indeed to witness to her customers by suggesting that while their hair is receiving atten-

tion they listen to a recorded lecture. They usually accept the suggestion, so in this way the true message of the kingdom is again and again proclaimed. This is surely another splendid way in which the truth goes forth that others may glorify our Heavenly Father.

The great zeal with which the American brethren endeavor not to forsake the assembling of themselves together is truly remarkable. It has been my great privilege to meet many brethren who traveled hundreds of miles to be present at the meetings. Many traveled thousands of miles to attend the general convention.

I have already mentioned meeting newly interested brethren in most districts I visited. Time and again these dear ones in the classes came to me and explained that only recently had they been introduced to the truth, and this through the "Frank and Ernest" programmes. They expressed to me their deep gratitude to God for so richly blessing them through these radio programmes. By writing to "Frank and Ernest," they explained, they had been brought into contact with the brethren in the local ecclesia, and now, together, they are running the same race for the heavenly kingdom.

It was a joy to hear these freshly interested brethren tell of the love manifested toward them by those longer in the truth, and how the whole class realize it is their privilege to help all runners for the "crown of life." These new ones testified that the love of all the

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brethren toward them was truly wonderful.

At Allegheny (now Northside Pittsburgh) there was for me the usual joy of fellowship with the brethren, and in addition, the extra choice experience of meeting with the brethren and serving in the hall used by our dear Brother Russell. There I had the exceedingly happy feeling of a very close association with those early and wonderful activities of our beloved brother. It was in this building that for years he worked so lovingly and so untiringly. These beautiful impressions will long remain with me.

### **The General Convention**

The General Convention at Bloomington was to me an exceedingly grand spiritual finale to my wonderful two months' visit to the various classes in America. This convention was indeed a very great event. Never before have I experienced such an unforgettable occasion. Here I met many of the brethren with whom I previously had fellowshipped during my tour through the States, and there was a still greater number whom I had not previously met. To fully appreciate the spiritual uplift and rich blessings enjoyed, one must actually be present and participate in these mountain-top experiences.

Many earnest prayers had ascended on high for the convention before we assembled at Bloomington, and when on the opening day of the convention we reached the Indiana State University for the week's meetings and fellowship, we

continued to pray fervently that the dear Lord would be in our midst, and that to very richly bless. And our prayers were truly answered! We had a full consciousness that the Lord was with us in a very special manner.

I have already mentioned meeting many new ones in the truth as a result of first hearing the message over the radio. I met still more of these at the General Convention. Many of them, by the Father's continued guidance and blessing, had grown sufficiently in the truth to have made a full consecration to him, and at the convention they symbolized their consecration by water immersion.

During the whole convention, as we listened to the many speakers, and between the sessions had sweet fellowship with one another, our faith was definitely strengthened, and our hope greatly increased. I understand that the convention as a whole will be suitably reported elsewhere in this issue of *The Dawn*, under the heading, "Let Us Go Forward," so I will not go into further detail.

In conclusion I want simply to express my very grateful thanks to our Heavenly Father for making it possible for me to attend this wonderful gathering of his people, and for so richly blessing its every feature to my own heart and mind. It was the crowning experience of my visit with the American brethren, and my thanks go out to all who in any way contributed to my comfort and to the blessedness of this glorious and spiritually uplifting season of fellowship which I

enjoyed with those of "like precious faith" on the other side of the vast Atlantic.



## Radio Luxembourg

### A Grateful Heart

"Dear Friends: Christian greetings, I can say from my heart that 'I thank my God upon every remembrance of you.' I do know that the Lord will continue to bless your work on the radio. The 'Creation' book is good; I have read it, and enjoyed it. From your letter I see you mention literature. I go to various places of worship, and our local hospital, to preach the Gospel, and if you have any literature for me to give to the people I will be very pleased to be of service. Yours in the Lord's service. E. J., Wales."

### Desiring to Search the Scriptures

Dear Sirs: I listened with interest to your discussion on Monday night, on a problem which I have longed to hear. I would be thankful to have this book 'Hope Beyond the Grave,' according to your offer, in order to search out the various texts quoted. Thanking you. Very truly yours. A. K., Scotland.

### Grand Time of Blessing

"Dear Brothers: After listening to your weekly broadcasts, I have taken quite a big interest in your programmes. And may I add that it has been a grand time of blessing to me and to my family throughout. Would you be kind enough to send me a copy of 'Hope Beyond the Grave.' Yours in Him. H. M., England."

### From a Christian Worker

"Dear 'Frank and Ernest': I have been a professing Christian for fifteen years and captain of the local Boys Brigade, and also leader of a small children's Gospel meeting. I have to admit that your radio discussions have taught me a lot, and have helped to lead me farther along the road to the heavenly city; I should very much like to receive a copy of your book 'Our

Lord's Return.' May God richly bless your efforts. Yours in Christian love and fellowship. E. H., England."

### Look Forward to Broadcasts

"Dear Friends: May I take this opportunity of telling you how much we, in this home, look forward to your Bible explanations every week. All these broadcasts mean a great deal to many people, and I have heard your different programmes spoken of, regularly. We would like your copy of 'God and Reason' for we feel it will prove a great help to us. May God richly bless you both. Yours in Him. H. V., Eire."

### Great Help Received

"Dear Sirs: Having heard your broadcast last night over Radio Luxembourg, I have been wisely persuaded to learn more about 'The Judgment Day,' I therefore ask you to forward to me the book you offered. I am positive your radio discussions are of great help to many people. I personally thank you for your great help during the past weeks, and sincerely hope that you carry on with this good work. Yours faithfully, G. W., England."

### Instruction and Help Received

"Dear Sirs: I always look forward to your broadcasts from Luxembourg, and thank you for your instruction and help in understanding the Bible. In your last programme you invited listeners to write for your booklet, 'Hope Beyond the Grave.' Please send me a copy, which I shall study and hand to my friends for their enlightenment, on this very important subject. I wish all success to your future broadcasts which, I am sure, reach so many people to their great advantage and guidance. Yours sincerely. L. H., England."

### Elucidation Badly Needed

Dear Sirs: I listened with much interest to your broadcast last evening, upon 'Hope Beyond the Grave.' This subject seems to be very little understood in these days, even by ministers of the Church, and we need badly to have the elucidation which was thrown upon it by yourselves. I shall be very pleased to receive your book on the subject. My best wishes. Yours sincerely. E. S., England."

THE BRITISH SECTION

**SPEAKERS' APPOINTMENTS**

<b>W. CLARKE</b>	
Anerley .....	September 20
<b>C. A. CORNELL</b>	
Ipswich .....	September 13
<b>C. E. DICKINSON</b>	
Leigh (Afternoon) .....	September 6
Latchford (Evening) .....	6
Dublin .....	8/9
Dublin .....	14/15
Dewsbury .....	October 11
<b>J. E. HUMPHREY</b>	
Guildford .....	September 6
Anerley .....	October 25
<b>J. H. MURRAY</b>	
Leigh (Afternoon) .....	September 13
Latchford (Evening) .....	13
Eastleigh .....	27
Belfast .....	October 11
Ossett .....	25

**W. E. PAMPLING**

Oxford .....	September 20
Dewsbury .....	October 10
Coventry .....	18

**P. WATTS**

Dewsbury .....	October 10
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**CONVENTION—Dewsbury, October 10, 11.**  
 Central Liberal Club, Bond Street, Dewsbury.  
 For accommodation write early to Brother  
 A. Boyce, 491, Wayside, Leeds Road, Dewsbury.

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**"Radio Luxembourg"**  
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Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

**THE DAWN**

**98 Seel Street**

**Liverpool 1**

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# TALKING THINGS OVER



## Let Us Go Forward

(Report of 1953 General Convention)

**T**RUE to the spirit of the convention theme text in which the Lord instructed Moses that he command the children of Israel to "go forward," the brethren who assembled at Bloomington, Indiana, August 1-7, felt very conscious of the fact that the Lord still wants his people to go forward in the doing of his will. Through the discourses, the testimonies, in the general fellowship of the brethren, and in "psalms and hymns and spiritual songs," they were renewed in spirit and in determination that, by the Lord's guidance and strength, they would more zealously than ever run for the "prize" of the "high calling" of God in Christ Jesus.—Phil. 3-13, 14.

For one service or another more than a hundred brethren appeared on the platform during the course of the convention. There were nearly forty discourses, varying in length from fifteen minutes to one hour. There was a public lecture—a digest of which will be found in "Highlights of Dawn," beginning on page 2. The people of Bloomington and vicinity were especially invited to hear this lecture, the invitation being extended

through the local newspaper, and by a house-to-house distribution of invitation cards by brethren attending the convention. This meeting was well attended.

The public lecture was also announced through a "Frank and Ernest" discussion over the local radio station, and the station later broadcast the lecture itself.

One of the most impressive sessions of the convention was the baptism discourse and the immersion service which followed. Thirty-five symbolized their consecration to be dead with Christ, to follow in his footsteps even unto death. A majority of these first heard the truth over the radio. They rejoiced to be among us, and to enjoy the fellowship of those whose self-sacrifice had made it possible for them to hear the glad tidings of present truth.

There were five one-hour testimony meetings in which the brethren mingled their voices in praise to God for the innumerable blessings which he continually showers upon them, and particularly for the truth and what it has meant to them. One of these meetings was directed particularly along the line

## TALKING THINGS OVER

of encouraging experiences being enjoyed by the brethren as they labor in the Lord's "vineyard."

Appropriate stress was laid upon the importance of faithfulness as ambassadors of Christ. From the platform, from the testimony meetings, and from the general fellowship of the friends, one got the impression that here was a group of consecrated people who not only loved the truth themselves, but rejoiced in the privilege of laying down their lives that others might have an opportunity to share the joys of the truth with them.

There was much discussion from the platform and otherwise as to appropriate methods of making known the glad tidings of the kingdom. The brethren were reminded of both the blessings and results of personal witness work along the lines of card and tract distribution, colporteur work, follow-up work, and of speaking that "word in season" whenever an opportunity presents itself.

Then there are the various cooperative efforts such as the radio work, public meetings, etc. All can have some share in the general effort, and a very important part is through their prayers.

However, activity in the service of the truth was not the only important subject made prominent at the convention. The importance of the truth itself—its precious and firmly established doctrines—came in for much emphasis. The second presence of Christ, God's covenants, the ransom and sin-offering, the high calling for the church, and restitution for the world—these

and other features of the divine plan were reviewed by various speakers to the great joy and encouragement of the brethren.

The practical outworking of present truth doctrines in the devotional life of the Christian was also stressed. There was no disposition on the part of the speakers or others at the convention to take the position that it doesn't make any difference what one believes, that how he lives is the important consideration. The brethren assembled at Bloomington recognized that this is a philosophy by which Satan endeavors to break down the new creature's defense against error, or to remove one or another part of the "whole armor of God" which the doctrines of the truth provide.

The vast majority of the brethren today realize that in order to live right they must believe right; so they see the importance of contending earnestly, yet lovingly, for the faith once delivered unto the saints. It is the truth that reveals God's love and inspires us to emulate him, as daily we endeavor to fulfil the terms of our consecration.

The convention helped to emphasize that Christians should be ever alert and pressing forward in the service of the truth, in becoming more and more familiar with its harmonious doctrines, and in more resolutely bringing their every thought into captivity to the will of God as it is expressed through the truth. In fellowshipping for six days with the brethren who assembled at Bloomington, it became evident that here was a

group of people with but a single purpose, which was to know and serve their God more understandably and faithfully.

The speakers had no "hobbies to ride," nor did they have any "axes to grind." They realized that while the "path of the just is as a shining light which shineth more and more unto the perfect day," going forward with the light is not accomplished through unbelief in one or more of the precious doctrines of the divine plan, but in a growing appreciation of those doctrines and the marvelous manner in which the harmony of the Word of God is revealed through them.

The facilities which were provided for the convention by the Indiana University were ideal, and greatly appreciated by all in attendance. But, as pointed out by the convention chairman in his short address of welcome, the convention will be remembered by those in attendance, not so much because of the comfortable rooms, the good meals, and the air conditioned auditorium, but because of the rich spiritual blessings received.

It was remarked by many that never had they attended such a "happy convention." The hearts of all were indeed filled with joy. In the address of welcome special mention was made of the fact that in attendance were "old timers," "younger brethren," and also "babes in Christ." The intermingling of these greatly contributed to the great joy of all. Most of those in attendance who were new in the truth had first heard

the message through the "Frank and Ernest" broadcasts. This was especially encouraging.

Just as the hearts of the disciples with whom Jesus fellowshipped on the way to Emmaus burned within them, so it was with the brethren who assembled at Bloomington. They were supplied bountifully with the "deep things of God." The doctrines of the glorious divine plan of the ages were confirmed. They were given added incentive to abound in the fruitage of the Spirit, and encouraged to faithfulness in their service as ambassadors of Christ.

Truly, as mentioned by the chairman at the closing session, for six blessed days the brethren were on "Pisgah's mountain," by faith viewing the blessings of the kingdom for all mankind, and their own hoped-for spiritual joys beyond the veil. During that joyous week the "things of this earth" were largely forgotten. The brethren had been seated together in "heavenly places," and had been inspired to "go forward" in their service of the Lord and of one another.

They were assured that the Lord is still with his people, and that his truth is their "buckler" and "shield." They were reminded that the Lord is able to deliver his people from all their enemies, that greater is he who is for us than all they that are against us. With these reassurances filling their minds and hearts the brethren returned home from the convention more determined than ever to be pleasing to the Lord, that the in-

structions received during those six blessed days must be translated into action with respect to their own relationship to God and in their endeavors to make known the glad tidings of the kingdom.

#### **"A City Set on a Hill"**

THE Sunday evening session of the convention was listed on the program under the caption, "A City Set on a Hill," taken from Jesus' word recorded in Matthew 5:14, "Ye are the light of the world. A city that is set on a hill cannot be hid." Four brethren participated in the discussion of this subject, each one particularizing on a specific manner in which the Lord's people have the privilege of letting their light shine for the blessing of others.

First there was a presentation of helpful and timely suggestions as how best to present the message when calling upon those who, through response to the radio programs or otherwise, have shown some interest in the truth. This form of service is customarily referred to as "follow-up work." The brother who discussed this subject said, in part:

"The radio message has been reaching many people and supplying them with the answers for which they have been looking. Usually after they have been hearing the message these write in for literature. Some write several times, and show great interest in the truth. Obviously it is desirable that qualified brethren call on them to encourage their interest in a personal way.

"We are not urging that everyone engage in this work, but only those who have some talent for it. In a general way the qualifications for this type of work would be familiarity with the truth; neatness in appearance; tactfulness; and sincerity. In some classes groups go out in the follow-up work. Often two make these calls together, and one should be experienced in this work, the other meanwhile observing and thus learning how best to meet the people and present the message to them.

"A proper introduction is very important. Some of us think that it is best in our introduction not to indicate we have the name of the individual as a result of his having written in for literature in case it might cause the person to feel as though he would become involved in something. We should always remember that those who request free literature are in no way placing themselves under obligation.

"Possibly a good approach would be simply to say that we are representing the 'Frank and Ernest' program, acquainting people with it, and with the literature to which they refer in their broadcasts. With this introduction those being called upon are free to express themselves, and it is found that usually they will say that they have responded to the programs and have received one or more of the booklets. If their interest has not been sufficient to cause them to remember the program, or that they had requested literature, nothing

## THE DAWN

is lost, and there is an opportunity to urge them to listen.

"No one likes to be contradicted, yet the message we present is contradictory to many of the long held views of the professed Christian world. Hence we need to be careful not to get into arguments, and not to accentuate our differences too much. For this reason the long accepted method among Bible Students has been a question form of approach.

"The book probably most used in the follow-up work is 'The Divine Plan of the Ages.' It can be introduced as the textbook which 'Frank and Ernest' use extensively in preparing their broadcasts. Points in this book can be referred to by asking questions concerning the divine permission of evil, the day of judgment—as to how the work of that day can all be accomplished in twenty-four hours, as traditionally understood. Then it can be pointed out that this book answers all these difficult questions, and scripturally so.

"Another very good offer in the way of literature is The Dawn Magazine. The great advantage of The Dawn Magazine is that it is not so easily forgotten. A book, once purchased, might be laid on the shelf and overlooked in these busy days, but The Dawn keeps coming each month to remind them of your visit, and that further aid in the understanding of the Bible is theirs to enjoy.

"We can tell them that The Dawn Magazine deals with Bible prophecy, that it carries easy to understand articles on the International

Sunday School Lessons, and that currently it is presenting each month an article designed to help readers become better acquainted with the harmony and general subject matter of the Bible. Many today want to know more about the Bible. Twelve million copies were sold last year, as against a mere 250,000 of the world's best-selling novel.

"We should avoid creating unnecessary antagonism because of answering too abruptly questions people ask concerning the trinity, the inherent immortality of the soul, hell-fire, etc. It is well to remember that every detail of the truth cannot be explained in one visit. Encourage the interested to read. If they continue reading they will eventually get all their questions answered."

The second brother speaking on the program, "A City Set on a Hill," discussed the privilege of tract and kingdom card distribution. Some of the points he brought out were:

"Although all of the Lord's people desire to be active in the harvest work, natural abilities place certain limitations on the manner in which we can serve. Very few have the ability to give public talks. Not all are able to do follow-up work. But the ability to distribute tracts is a talent most of us have in common. Whether we have been in the truth six weeks or sixty years, tracting is a privilege of service in which we can all engage to some extent.

"In the Lord's providence tracting has directly or indirectly

## TALKING THINGS OVER

brought many into the truth. Sometimes it has been a tract picked up by the side of the road, or even out of the mud, that has started the finder in the way of truth. In one case a shoemaker found a tract folded up inside of a shoe which had been taken to him to be repaired. The owner had worn a hole in the sole of the shoe, and had covered it with a folded tract pending repairs. The shoemaker found it and came into the truth.

"Often we hear it said by one or another of the Lord's little ones, 'I wish I had some ability, some talent to use in the Lord's work.' Brethren, every parked car, every person walking down the street to whom a tract can be handed, every telephone booth, every park bench, is an opportunity for service—an opportunity to leave a tract.

"Distributing tracts is an opportunity of service which can, and often is, utilized by brethren who also have talents for other forms of service. It is said that Brother Barton, one of the old-time pilgrims—greatly talented, and dearly beloved by all the brethren—never lost an opportunity to distribute tracts. He never felt too talented or too spiritual to hand out a tract. Surely his example and zeal are worthy of emulation!

"We can leave a tract here or there as we go about our daily walk in life. Whether we are traveling by train, bus, boat, car, or just walking—going to and from work, vacationing, or traveling to and from conventions, by distributing tracts we are scattering

seeds of kindness by the wayside everywhere we go.

"In this type of tracting one can easily put out three tracts a day. This might seem a small number, yet if we give out an average of three tracts a day over a period of a year the total adds up to one thousand. Twenty a day make a grand total of seven thousand in one year. Thus we see that faithfulness in little things adds up in the over-all picture.

"Then there is the general household-to-house distribution of tracts by one working individually, or by groups. This can and is being done simply as a tract distribution effort, or as one of the means of advertising public meetings, or the radio programs, or both. If pursued faithfully the accomplishments of these concerted efforts can be great. Some time ago one class, in the short space of two weeks, distributed over seventy-five thousand cards to advertise a public meeting.

"Some are shy about giving out tracts for fear that an acquaintance will see them. But sometimes those who look on are favorably impressed. A man who was very prejudiced against the truth noted that a very successful business man whom he knew was distributing tracts. He concluded that there must be something very real about a religion that would lead one thus to sacrifice and humble himself. He decided to look into the matter. He did, and came into the truth.

In addition to the encouraging results which often accrue to oth-

ers from tract distribution, it is also very good spiritually, for us who participate in it. An elderly brother, weary from distributing tracts, once said: 'The Master literally wore himself out in bearing witness to the truth. He walked long distances, and spoke to the multitudes, and healed the sick. He was often weary and tired. So when I become weary in body from tracting I feel very near to the Lord, and fellowship in his suffering becomes a greater reality.'"

The third speaker to discuss the topic, "A City Set on a Hill," called special attention to the opportunities of holding public or advertised meetings, where the truth is presented by means of lectures. He said, in part:

"A city set on a hill is one that can be seen from a distance as well as from nearby, a city impossible to hide or conceal. Jesus said that his followers were to be the light of the world, and also the 'salt' of the earth. We are not the salt of the earth because of what we are, but rather, it is because of our faithfulness in the dissemination of the truth. None of us can be lights of the world because of some outstanding quality of character or ability, but only by upholding the light of truth that others may see it and be blessed.

"Public meetings are a time-proven method of making known the glad tidings of the kingdom to others, and the 'Frank and Ernest' radio programs have provided us with a potential audience. For such meetings a clean, respectable public hall is essential—although

it need not be a large auditorium. They can be advertised through the newspapers, by card distribution, by announcements in connection with the local 'Frank and Ernest' programs, and by special letters of invitation mailed to those who have responded to the programs and requested literature.

"By writing to The Dawn, at East Rutherford, New Jersey, every needed assistance will be given, such as supplying the cards and letters, arrangements for the radio announcement, and if requested, suggestions concerning advertisements in your local papers.

"I want to call special attention to public meeting efforts being made by a group of ecclesias here in the Middle West which is co-operating in carrying the witness to cities where there are no classes. This has been tried successfully, and we highly recommend it for other localities. There are doubtless many localities where classes could co-operate along this line. Plans are now being made by the group of ecclesias to which I have referred for further efforts along this line.

"Let us not become weary in well-doing, but continue to use every means at our disposal to proclaim the message. Perhaps later on, if we are faithful in the use of these small opportunities, the Lord may give us the opportunity of using television to proclaim the kingdom message."

The last speaker on this program discussed that form of service which is sometimes referred to as

the "pastoral work." This is a work which goes a little beyond that of merely visiting the interested, for it includes the possibility of holding meetings in their homes to which others may be invited. Such meetings, when arranged, should be of such a nature as to be especially helpful to beginners. In many cases it is better, when possible, to arrange for such meetings, even though it may be for the benefit of only one or two, rather than to invite those not well acquainted with at least the outline of the truth into our study meetings where frequently the discussions are "over the heads" of beginners.

The brother speaking on this phase of the witness work told of an experience with which he had been blessed in his own territory. It started with a call on a person who had responded to the "Frank and Ernest" programs. After noting considerable interest, he suggested going to this home to give a talk on the plan of God. He was invited to do this, with the result that a small class has been formed in the neighborhood. This, it seems to us, is an opportunity of service to be kept in mind wherever there are brethren available for giving lectures on the divine plan.

### **THE RADIO REPORT**

#### **Presented to the General Convention**

IN YEARS gone by the Lord's people have assembled in convention to enjoy the good things which the Lord has prepared for them, and we are grateful for the man-

ner in which he has blessed us, and our appreciation has found expression through our lips. But the Lord's people have not stopped here. They have proven that their appreciation was not a "faith without works," but have demonstrated their desire to share these good things with others who are seeking after God if haply they might find him.

This zeal to share the good news of the kingdom, which is one of the marks of sonship, takes various forms, but for the moment we are considering the radio witness work. The radio network project is peculiarly the "child" of this convention, for without the direction and support which is here given, this effort would of necessity be greatly curtailed. So this report to the convention is an account of stewardship.

During the month of October, 1952 through May, 1953, receipts and expenditures on behalf of the radio work are roughly in balance at approximately \$90,000.00. If this rate of receipts and expenditures continues throughout the remaining four months of the contract year, the amount at the end of the year will be about \$135,000.00, or approximately \$2,600.00 per week. This is a substantial sum, and represents real sacrifice for many of the Lord's people.

What have we been getting for this expenditure? At present the "Frank and Ernest" programs are being broadcast weekly over about three hundred stations in the United States and Canada. They are also going out over stations in

India, South Africa, the Canal Zone, the Virgin Islands, and reaching Great Britain and English-speaking people throughout all Europe over Radio Luxembourg. They are also being broadcast in the French language over Radio Monte Carlo.

It is conservatively estimated that these weekly broadcasts reach at least one and one-half million hearers. At a cost of \$2,600.00 this would mean less than two-tenths of a cent for each person who hears the message. The cost per hearer in the large public meetings of the past usually averaged about one dollar each. During the present year the "Frank and Ernest" broadcasts will bring in an average of 1,500 responses a week.

Briefly, these are the statistics of our report, and are they not encouraging? Think of the privilege of witnessing the truth to so many people at so small a cost! If we were to end our report right here—if this were the whole story—should we not rejoice and count ourselves greatly blessed? To have been called to labor together with the Lord in his vineyard, to be ambassadors for Christ, is blessed indeed.

But the story does not end here. As we examine the results from the standpoint of the deep and lasting interest in the truth which has been brought into the lives of so many directly and indirectly through the radio work, we find that he has poured us out a blessing in full measure, pressed down, heaped up, and running over!

The real radio work from this

standpoint cannot be given from the platform, at least not from its world-wide aspect. It is, of course, given here at the convention by the presence of so many who are with us as a result of having heard "Frank and Ernest." It is given by their testimonies of joy. You have heard these testimonies, and are rejoicing with these dear ones whom, beginning through the radio, the Lord has called out of darkness into his marvelous light.

But only a fraction of those thus blessed through our sacrifices are with us here at the convention. The total number cannot be computed, for these newly interested are too widely scattered. But they are to be found in every state, in every province of Canada, throughout Great Britain, and wherever the message goes out over the air.

Since being here, for example, I have learned of a class of twenty in one place, of twelve in another, of ten in another. But I do not need to labor this point—all this is evident to you who are here at the convention. Not only do we have many here whose first contact with the truth was over the radio, but an equally encouraging number of those who formerly were in the truth, and for one reason or another had lost their contact with the Lord's people. How we rejoice to have these dear ones with us again!

The radio work is in a class by itself. You have heard the brethren encourage us to faithfulness in tract distribution, in holding public meetings, in calling on the interested. This was timely. But de-

## TALKING THINGS OVER

spite all our best efforts along this line there are vast areas that cannot and will not be reached by these methods—but the radio does.

We should not for a moment suppose that the radio work replaces any of these forms of personal witness work. Nothing can take the place of personal contact, but the radio work supplements all these other forms of service, and tends to unite us in one concerted effort to glorify the Lord by making known the beauties of the truth.

I am confident, therefore, that the Lord's people here at this convention will want to express themselves as being determined that the "Frank and Ernest" programs be continued on the air. Indeed, were we to fail to let our light shine by this and all other means at our disposal the very "stones would cry out."

In addition to the new interest in the truth which is being engendered by the radio work, and the former interest which is being revived, the "Frank and Ernest" broadcasts are being used to refresh the hearts of hundreds, probably thousands, of our isolated brethren from week to week, whose only contact with those of like precious faith by means of the spoken word is through the radio. Each week these dear ones anxiously wait for the hour of the program, and as they listen their hearts rejoice in the knowledge that they are one with those who are steadfast in our most holy faith, and who are zealously making it known to others.

We do not want to fail these

brethren of ours. In addition to the other results of the radio work, the "Macedonian call" of these dear ones is another substantial reason for keeping the programs on the air. The instructions and example of our Lord impel us not to fail them. I am sure we will not be heedless to their call.

### Prospects

After this report was presented to the convention, the brethren were informed that both the Mutual and ABC Networks were available for another year, and that after a careful study it was thought best to recommend that our contract with "Mutual" be renewed, possibly using a few ABC stations in the north central time zone to supplement where "Mutual" is not giving us satisfactory coverage. In the new contract it will be possible to obtain a time change on the west coast from the present 11:00 a. m. period to 10:45 a. m.

Funds permitting, the stations in Canada now carrying the message will continue to do so. It was also pointed out that there are opportunities for increasing the witness in foreign countries, in the Italian, French, and German languages.

After hearing the report of the radio work and the prospects of continuing this witness for another year, the following resolution was enthusiastically adopted:

"It is the desire of those assembled at this convention to have this work continued on as large a scale as possible, in the United States and Canada, and also in foreign countries. In order that

those whose responsibility it is to direct this work may have an approximate idea of the amount of funds which will be available for the coming year, we wish to give an expression of our "Good Hopes" while here at the convention, and to recommend that through the pages of *The Dawn* the brethren everywhere be given a similar opportunity."

For the benefit of our many new readers we might explain that the expression "Good Hopes" describes a long standing custom among us of indicating in advance what we hope to be able to give toward the work in hand. It is not to be considered an irrevocable pledge, but an indication of reasonable expectation. We are inserting a coupon for use in this connection.

**GREETINGS FROM  
GREAT BRITAIN**

**By Tape Recording**

THIS is Brother Pampling of Romford, England. It is a real joy to have with me in this room brethren who are to follow me in sending to you their greetings and messages. Although we are but four in number, in some respects it is a unique occasion. We have with us a brother whose presence is specially welcomed. There is one brother, however, whose absence we feel very much. With us is dear Brother Hatgis from the United States. Absent from us is our dear Brother Murray. One has been ministering to us here in the British Isles. The other has been ministering to you dear brethren

in the United States and Canada. Hitherto you have only heard the recorded voice of Brother Murray. This year he will be speaking with you face to face.

Please be assured that Sister Pampling and myself have appreciated very much the fellowship of Brother Hatgis. It has been to us an experience confirming the teaching of Scripture that in the body of Christ there is neither Jew nor Greek, bond nor free. We are all one in Christ Jesus. We do not know each other after the flesh. It matters not in which country we first saw the light of day. What does matter is that we have all seen the light of truth. "Praise to Him by whose kind favor heavenly truth has reached our ears." We now speak a language common to us all—the language of the new creature in Christ Jesus. Our citizenship is in heaven. We are all journeying toward our heavenly home.

To all you dear brethren gathered in General Convention. Sister Pampling joins me in sending fond love together with two scriptures. These two scriptures become more and more precious as we get further and deeper into the great "time of trouble" which will eventually mean the death of the old order and birth of the new—that world to come wherein will dwell righteousness. One of the scriptures is Nahum 1:7 which reads: "Jehovah is good, a stronghold in the day of trouble; and he knoweth them that trust in him." The other is II Timothy 2:19, which reads: "Nevertheless the foundation of

## TALKING THINGS OVER

God standeth sure, having this seal, The Lord knoweth them that are his." Such scriptures give us confidence; they give us hope. As we sometimes sing concerning our Heavenly Father: "Thy providence is kind and large; both man and beast thy bounty share. The whole creation is thy charge, but saints are thy peculiar care."

Ah yes, moment by moment we are kept in that care. It is this care which enables us to overcome day by day and finally to be victorious through him who loved us and gave himself for us. Please be assured of our prayers, and we ask for an interest in your prayers, also.

Yesterday this letter was received from a "Frank and Ernest" listener: "Dear 'Frank and Ernest,' Is it possible to have sent to me another copy of 'God and Reason' as I gave my copy to a deaf-and-dumb person who knocked on my door before I had time to read it myself. I could not speak to him of the Lord, so thought he would like to read your book." And so the work goes on of making known the good news from the Word of God.

It is still our privilege and responsibility to earnestly contend for the faith. Satan endeavours to beat our courage down, but we are not ignorant of his devices. By the grace and help which is assured us, we are determined to fulfil both phases of our ministry referred to by the Apostle Paul in Acts 20:24: "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." This, brethren, is our determination, and we are sure it is yours also—to finish our course with joy and to testify the Gospel of the grace of God. This means to labour on until the dark night comes in which no man can work, if our lives are spared till then.

"And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32) May the Lord bless you all!

### **From Brother Hatgis**

This is Brother Hatgis, speaking to you from the home of Brother and Sister Pampling. I send loving greetings in our dear Redeemer's name to you all met in General Convention at the Indiana State University, Bloomington, Indiana, August 1-7, 1953.

All the friends in Great Britain and Ireland salute you and send greetings in the name of the Lord Jesus. The Lord has been with me all the way since I left New York, and I have had a wonderful time. As the hymn says, "All the way my Saviour leads me." What a blessed experience it has been for me to see the determination and standing of the friends in present truth! This truth has been revealed to them even as it has been revealed to us. They send their love to you all, and many have been the expressions of apprecia-

tion of your zeal and sacrifice in serving the Lord, the truth, and the Lord's people in other lands.

It has been a real joy for me to have fellowship with the friends over here. I can certainly testify to the fulfilment of our Lord's words found in Luke 18:29: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time."

My first contact was with the friends in Ireland, and I want to tell you of a very happy experience I had whilst staying in Portrush with Sister Stinson who recently visited the United States and who would be known to many of you. I had the privilege of witnessing to the truth to some people in the lounge of Sister Stinson's guest house who appreciated what I said and took "Frank and Ernest" cards, but one young man stayed behind and said to me, "I want to hear more about what you have been saying." How few there are, brethren, who really want to know the truth—just one here and there! This young man was on holiday from Belfast, and I asked him if he had heard of "Frank and Ernest." He replied that you could hear people on the streets of Belfast talking about the broadcasts of "Frank and Ernest." This young man listened to "Frank and Ernest" that night with Sister Stinson and myself and he now has some literature and is receiving *The Dawn Magazine*.

When in Liverpool, England, a brother told me of two men who

saw the name "Seel Street" ['Frank and Ernest's' address in England] on the wall, and he heard one man say to the other, "Why, this is 'Frank and Ernest' Street."

In Warrington I visited a sister who was in the hospital, and who told me that the doctors and nurses, although so very busy, listen in to "Frank and Ernest." Since having this experience, I have heard that requests have been received from doctors giving a hospital address. So you see, friends, the "Frank and Ernest" broadcasts are getting well known in the British Isles. The experiences of the brethren here are like ours in the United States. Not only have I met those introduced to the truth by the broadcasts, but I have also met those who knew the truth many years ago and whose interest has been re-awakened by the broadcasts.

When in Glasgow, I stayed with a brother and his mother for the weekend from Friday evening to Monday morning. More than once this sister said to me, "I realise what blessings I have missed in not having entertained the brethren previously." My stay in Glasgow I shall never forget, for I had an opportunity of seeing something of God's handiwork in Scotland.

I find that the brethren have to maintain a continual fight for the truth and its service including the "Frank and Ernest" broadcasts. This was specially impressed on my mind as a result of an experience I had at one class. We had enjoyed a sweet time of fellowship during the meeting in the after-

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noon, after which one arose and asked me if I thought the witness work was really necessary. We endeavored to tell this one that the building up of the brethren in their most holy faith and bearing witness to the truth go together.

At one class a brother and sister asked for their love to be given to "Frank and Ernest," as it was through the broadcasts that they came to a knowledge of the truth. Also a sister said to me that they have not only heard but seen "Frank" and would like to know when they will see "Ernest."

Today is Friday, July 10. On Sunday, July 12, I am due to fulfil my last appointment on my itinerary for the British Isles. Brother and Sister Pampling are taking me to Kettering, where we shall have meetings in the afternoon and evening. We have heard that the friends from Luton and Peterborough expect to be there. I am very pleased about this, because these are two of the classes I have not been able to visit. Next day, Monday, July 13, I leave London Airport in the morning by air for Athens, and am due to arrive there at 7:15 p. m. When you hear this brief report of mine, I shall be in Greece, and I do ask for a continued interest in your prayers that the Lord will always guide my steps so that I may serve him acceptably. The active interest which the friends here have shown toward me and my coming pilgrim service among the Lord's people in Greece have greatly encouraged me.

I salute you and say, "Rejoice in the Lord alway: and again I say, Rejoice." (Phil. 4:4) In other words, "CHERETE KE PALIN LEGO CHERETE."

### From Brother Humphrey

Another opportunity has come, brethren, to send you the sincere greetings of Sister Humphrey and myself. We certainly do thank our Father upon every remembrance of you all and what you have done for us over here in order that we may continue in the work that we have been asked to do for the Master. The sacrifice that you must of necessity make in order that the radio and follow-up work may continue is much appreciated by all who participate, and we feel assured is acceptable to our Father.

The amount of literature that we have sent out this year has not been great, a little less than last year; but we feel that some of the results are of richer value. We are greatly encouraged to see some of our early enquirers still amongst us and rejoicing in the hope that is ours who believe in the Master.

We are also encouraged to find that several "old-timers" have heard the message and enquired, "Who are you? Your message is very familiar." On further asking, the back-water in which they were dwelling has been left and the interest of old time has been re-awakened, to the benefit of all.

It would seem that a time of quiet has been advantageous to these; for in most instances the fire of time past has shown itself and

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stirred up some of the younger ones to greater zeal. We do not always know the reason for our experiences, but if we truly leave all in the hands of our Father, we know that all will be well.

There has also been a response from some who have been misled for a time and who became dissatisfied with the food being served but could not find that food which they sought. By "accident," it is said, they turned on the radio and were rejoiced to hear those words of life which mean so much. These are not accidents, brethren! If one is sincere in doing what one feels to be the will of the Lord, accidents do not happen to them.

It is reported of an elderly sister that she once told some brethren that the Lord puts some of our requests on file for a time, to await the appropriate time to deal with them; and it would seem that he allows some to rest quite a while in this condition until he has a job of work to be done which only that particular one can do. The test is that we keep our armour bright in these circumstances so that we are ready to go forward as soon as asked. We often say that we are being trained for the position of sympathetic priests; and who best can sympathise except those who have passed through the same experience?

Our contacts still continue with our Continental brethren, although not quite so much as last year; but recently Scandinavia has sent in several requests. We have tried to assess the reason for the slowing down and have noticed

that the requests fluctuate with the trend of events. The quieter the affairs of earth seem to mankind, the less need to worry about the future, but as soon as trouble shows itself, the response seems to grow.

How true to type; man's extremity being God's opportunity and consequently ours also. Our hope is a lively hope, the Apostle Peter tells us, one full of life because, he further tells us, it is vouchsafed by the death and resurrection of our Lord and Master. What greater satisfaction could we ask? What more should we ask?

We are further told that we have been given exceeding great and precious promises, that thereby we may be partakers of the divine nature. What a privilege is ours! No wonder the Apostle Paul asks us to be steadfast, unmovable, and always abounding in the work of the Lord. Those who are in this condition are assured of an abundant entrance into the kingdom.

Stedfastness! What a lot comes to our mind as we think over the requirements of that word. Surely it makes us think of the great example set for us in Luke 9:51. Jesus stedfastly set his face to go to Jerusalem, knowing full well that deep suffering awaited him. The Psalmist speaks prophetically of him, "I delight to do thy will, O my God: yea, thy law is within my heart."

Then perhaps we think of the opposite condition and the contempt which is poured upon it, as recorded in Revelation 3:15. Brethren, let it never be said of any of

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us that when duty called, or danger, we were found to be missing.

We ponder the life of many who have gone before, and can accept the further words of Paul, "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight . . . and let us run with patience the race . . . before us." Our prayer for you all, and all the Lord's dear people, is that the meditations of our hearts may at all times be acceptable in his sight.

"May the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever."

### **Brother Cornell**

I am very happy to have this opportunity and great privilege of sending Christian love and greetings to the dear brethren in America, and pray that our Heavenly Father will richly bless your convention. In this my family joins. These occasions help to remind us that we are members of one body, members of one family, and we are joined together by the love that comes from our Head, our Lord Jesus Christ, and flows to each member of the body.

How glad we are that the Lord, by his Holy Spirit, has opened our eyes to see the grand divine plan of the ages; not only as it affects

us, but how the whole world of mankind are to be lifted up and blessed. Truly we pray,

"Haste ye along, ages of glory."

What a wonderful position we are in, and how we rejoice that we have been so honored, to be called by our Father to such a high and heavenly calling. We are now his children and know that "like as a father pitieth his children, so the Lord pitieth them that fear him." —Ps. 103:13

We often think of the ministry of the American brethren who have come to visit us, and we have noticed the fervent love that has filled their hearts. This has radiated to us, and we are reminded of the words in I Samuel 18:1: "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

So, brethren, we would return to you the love as expressed in these words; and we do love you all with all our soul, all our heart, from our inward being; and we earnestly pray to our loving Heavenly Father on your behalf, that your convention might be one of blessing and spiritual uplift, and that you might glean some thoughts which will help you to press on and make your calling and election sure and to follow more faithfully in the footsteps of Jesus in the narrow way of sacrifice that leadeth unto life on the divine plane. So may you be joined together, closer in love one to another, closer to him, our dear Lord Jesus, and closer to our loving Heavenly Father.

"Thou my everlasting portion,  
More than friend or life to me,  
All along my pilgrim journey,  
Saviour let walk with thee."

May the Lord bless and keep you  
all in his love!

### THE FRENCH RADIO WORK

#### Reported at Bloomington

WE THANK the eternal God for having so blessed this branch of the work. We are happy to state the fact, the same as the brethren in the different countries, without distinction of language, having united their efforts, their talents and their means, to contribute to the success of this task. We thank specially all our well beloved brethren of America for the financial help they have accorded us and are still according us.

The dialogs started June 3, 1952, and since then they have carried regularly the message of comfort, edification, and of a living hope. The letters from the listeners have encouraged and stimulated us in this work greatly. It is the part south of France which has benefited mostly, in addition to Switzerland, Italy, Greece, Corsica, the whole of northern Africa, and Spain, which gives us a small idea of the extent of the territory being touched by the dialogs.

This work is of great importance in the time of trouble in which we are living, witnessed to by the many letters we receive. It would take quite some pages for us to give again some extracts of these good letters that reach us, as for example:

**From Germany:** "It is with greatest satisfaction that I listened to your broadcast and that I read your publications. I find it a real intellectual pleasure. I would be broken-hearted to not get the texts any more that I have resolved to spread among my friends."

**From Yugoslavia:** "Your deep spiritual discussions interest me very much. I would ask you to kindly send me your texts from the beginning."

**From Bougie (Algeria):** "I would be so grateful to you to send me your literature. I listened this morning and the subject pleased me so much."

**From Marseille:** "Very much interested by your dialog, 'Peter and Thomas,' which I heard this morning by mere chance. I would very much appreciate your sending me the text."

**From Nice:** "Your last sermon on 'How to interpret the Bible' gave me great pleasure and I would be very grateful if you would send me the text."

We are happy in spite of the difficulties which manifest themselves on our way, to be able to proclaim the benevolent purposes of God toward humanity, the near restitution of all things by the near establishment of God's kingdom, the kingdom prayed for by millions of human beings. Only that kingdom will make an end to all the miseries, all the sufferings, sorrows, grief, and death, and which will bring joy, happiness, and health, and eternal life. God will wipe

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away all tears from their eyes.”—  
Rev. 21:4

We thank all who have contributed and are still contributing to sustain this work of spreading the Gospel. We ask of you all the help of your prayers for the glory of God, the service of the truth, and the family of faith.

### REPORT FROM GERMANY

IN GERMANY (and in the German language in Switzerland and Austria) the ministry of the truth continues, and many brethren in the Lord are rejoicing in the light of present truth. “The Divine Plan of the Ages,” “Tabernacle Shadows,” “Behold Your King,” “Daily Heavenly Manna,” “God and Reason,” “Chosen People,” “Armageddon, Then World Peace,” “When a Man Dies,” “Spiritualism,” “Our Lord’s Return,” “What Can a Man Believe?,” “Hymns of Dawn,” and other publications are now available in the German language. A German edition of The Dawn Magazine is being published regularly each month.

For several years the brethren in the East Zone of Germany have not been permitted to hold meetings.

From a recent convention gathering of brethren in West Berlin the following letter of greetings was sent to the General Convention:

“Dear Brethren at Bloomington: Your brethren gathered together at Berlin send their hearty Christian love, and this on behalf of all the brethren here in Germany—both on this side

and behind the Iron Curtain—in fact, in the name of all the German-speaking brethren on the Continent who are fighting the same good fight of faith shoulder to shoulder with you dear brethren in America; and who are standing steadfast in the same present truth, and are laying down their lives in its service.

“Our earnest prayer is that every day of your convention will be, by the Lord’s richest blessing upon every one of you, an additional ‘Bethel’ and ‘Elim’ for all of you, and that it will contribute to your everlasting joy in the Lord, give you greater courage in the ‘narrow way,’ and draw you closer to our Heavenly Father, to our Head and High Priest, and to one another.

“On this occasion we wish once more to thank our Heavenly Father, as we do in our prayers every day, that by his grace and providence he has permitted us to become associated with all you dear brethren in the ministry of the truth, after the long isolation which was forced upon us. We are so thankful that your love has prompted such unprecedented labors of self-sacrificing assistance, enabling us to have a share in the wonderful privileges of fellowship and service which belong to the Lord’s people.

“Through your assistance in the ministry by means of literature and otherwise, many brethren who were scattered and without contact with the “harvest truth” have been found, and are now enjoying the fellowship of one another. Thus they have been strengthened and encouraged in their zeal for the Lord and in making their calling and election sure.

“During recent months we have come into contact with several groups of dear brethren in Austria, and these also are glad to realize that there are brethren all over the earth who, like themselves, are holding fast to the precious truth and rejoicing in the presence of our Lord. What a great blessing it has been to us to see their joy in having learned that they are not alone, that they have brethren who are rejoicing in the same precious faith which has meant so much to them.

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"Yes, the dear Lord has richly blessed you unselfish assistance and our feeble efforts. Gratefully we say, 'O come, let us worship and bow down: let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture and the sheep of his hand.' Our hearts are with you all in these days, and we pray that our Heavenly Father will richly bless you all. Yours in the name of the Master."

### FROM GREECE

THROUGH Brother Pantel Hatgis of New York, who is now making a pilgrim journey in Greece, greetings were sent to the General Convention. The brethren in Greece are proving faithful under very trying circumstances. There is very little religious liberty in Greece, and public assemblies of other than orthodox groups are not permitted. However, the brethren are doing the best they can to fellowship one with the other and to let their light shine out for the blessing of others.

The Dawn Magazine is published regularly in the Greek language, and considerable other literature is available. Greetings from the brethren in Greece seem of special interest because of so many references in the New Testament to various places in that country. The following letter, for example, from the ecclesia of Cavalla (formerly Neapolis of Macedonia) was much appreciated by the brethren gathered in Bloomington:

"Dearly Beloved Conventioneers—prospective members of Christ's glorious body—we your brethren of Macedonia send to you and to all the ecclesias you represent, our deep Christian love. We send this message in the name of our dear Heavenly Father and

his Son Jesus, and in the name of the present harvest truth.

"Dear Conventioneers, we want to tell you that you are beautiful with the message of our Lord's presence, and with the message of his kingdom in your mouths. Concerning you, and all the feet members of the body of Christ at this time, the Prophet Isaiah wrote: 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.'—Isa. 52:7

"Perhaps, brethren, you may think of yourselves as the only ones at the convention; but think how many thousands of us there are scattered over the whole world who in their hearts are present with you! And think of the multitude of those dear ones who have passed beyond the veil. Certainly their love and interest are centered in those who remain on this side of the veil. And above all, God is present with you, as well as our present Lord Jesus. So we know that the convention will be rich in blessing, not only to you who are actually present, but to all of us who are present with you in spirit. Brethren, God be with you."

### SCANDINAVIA, SWITZERLAND, FRANCE

THERE are also many brethren in these countries whose hearts beat with ours in their love of the truth and their zeal for its service. Various encouraging messages of Christian love and greetings were received from these. The yearly General Convention in Denmark was in session at the same time as the brethren were assembled in Bloomington, and messages were exchanged.

The radio work in the French language has been particularly encouraging during the year. A report of this will be found, to-

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gether with the general radio report. It is indeed a great encouragement to realize that the truth is being heard over the radio in the French language.

### ITALY

THE work in Italy is most encouraging. The American committee for the Italian work submitted the following report to the convention:

"It is only since the last war that there has been sufficient religious liberty in Italy to permit the promulgation of the truth. Now, and as a result of the efforts of the Italian-born brethren in America, there are a considerable number of earnest brethren in Italy who are rejoicing in the light of present truth, and co-operating zealously in further making known the glad tidings of the kingdom in that country.

"There is a committee in Italy in charge of the details of publishing an Italian edition of *The Dawn Magazine* (*Aurora*), as well as other truth literature. "The Divine Plan of the Ages," "God and Reason," "When a Man Dies," and "God's Plan" are now available in the Italian language, and other booklets are being translated. In addition to these, an Italian edition of "Hymns of Dawn," and "Daily Heavenly Manna" are in process of being published.

"Radio programs are now being translated into the Italian language and, the Lord willing, it is expected that these will begin to be broadcast from Radio Monte Carlo before the end of the present year.

"Beginning with the first of August, one pilgrim brother is spending full time in visiting the Italian classes and ministering the truth to the public. This service is augmented by other brethren on weekends.

"There is much prejudice against the truth in Italy, and those who proclaim the message are often bitterly opposed, but legally there is freedom to proclaim

the message and to conduct meetings. The brethren there are rejoicing in the truth and in their privilege of co-operating with the American brethren, and they need our prayers and sympathetic support."

### FROM INDIA

THERE are a considerable number of faithful brethren in India who are holding up the banner of truth, several who are spending their full time in a sort of combined colporteur and pilgrim service. Literature is furnished them free, and funds are provided by the friends to help defray the expenses of some of the full time workers. Film strips and projectors have also been sent to the brethren in India, and these are being used with a great deal of success.

During the year the "Frank and Ernest" programs began to be broadcast over Radio Goa, and these can be heard now over a large area of South and West India, including Bombay. These broadcasts have been of great encouragement to the brethren, and have helped them in their work of making known the glad tidings of the kingdom. Through Brother S. R. Gilbert, one of those who is spending full time in the service, greetings were sent to the General Convention from the brethren in India, together with a short report of their activities in the service of the Lord. We quote from his letters:

"To all of the beloved ones of the Lord gathered at the General Convention, the Indian brothers and sisters of Bombay (and elsewhere) send their greetings of love and best wishes in

our Redeemer's name. May Jehovah the Most High God bless you all and strengthen you to go forward in the spiritual march towards the heavenly glory.

"Here in India the consecrated of the Lord are continuing to offer themselves as living sacrifices in proclaiming the divine plan, and the good tidings of the messianic kingdom. The small groups in South India, especially in Madras, Trichny, Bangalore, and Mysore are functioning according to their ability. In Ahmed, Poona, and Bombay in West India there are many who are interested. The faithful are greatly consoled, for the Word of truth has kindled in them better hopes, and they are anxiously waiting for the new heavens and the new earth wherein dwelleth righteousness.

"Every day we see and hear of ever increasing perils, perplexities, and distresses, which increase fear in the hearts of men. There is a fruitless fight against famines, pestilences, scarcities, and disasters. Thousands are without jobs, while others are striking. The present heavens and earth are truly melting. Under these adverse conditions we continue to fight against spiritual wickedness, continuing to go forward in our march toward the kingdom, knowing that the time is very near for the 'roaring waters' to cover and drown the modern 'Egypt.'

"All those enlightened by reading the Dawn publications, hearing the radio programs, and by seeing the projector films are rejoicing greatly in the precious promises of God; and they join in our prayers that the work may be greatly blessed and bring forth much fruit. All those in India give thanks for the great help rendered to us by the American brethren. Peace be with you all, and let us go forward! Your brother in the King's service."

### NEXT YEAR

THE university extended a cordial invitation for the brethren to return next year, and at the business meeting it was unanimously voted to accept this invita-

tion. The date for the convention next year will be July 31 to August 6. On the last evening of our gathering in Bloomington, Mr. W. Norris Wentworth, Director, Educational Conference Bureau at the Indiana University, addressed the convention. He said in part:

"I must be truthful in saying that I am somewhat embarrassed. I am one of the hosts of the Indiana University. There are several stock speeches that can be made, but none of them fits this group. This is a State University, and as such opens its doors to people of all races, regardless of creed or color. Some we are happier to have here than others. You came to us highly recommended by the Bowling Green University, and I am pleased to say that in my visits around the campus I have heard more favorable remarks concerning this Bible Students General Convention than any other we have had here this summer. Our staff has said, 'Why, they clean up their rooms, and they are so quiet. The children don't make any fuss. What kind of people are these?'

"Indiana University is happy to have groups like you here. We are pleased to have you come and to feel that you can freely discuss things which are of great value and importance to you. We are very glad you have felt that your welcome was great enough, and your comfort was such, that you want to come back for another year. Indiana University will be glad to have you come again."

## Help Increase the Radio Audience

IT IS hoped that by the Lord's grace the radio work will continue to be broadcast each Sunday for another year, and we can help to increase the number of listeners by advertising. In this connection, plans have been made to prepare a special tract that will announce the program for a certain Sunday each month, indicating the subject for that Sunday and containing other material appropriate to the program. In other words, one "Frank and Ernest" program each month will be considered to be like a public meeting, with suitable advertising matter announcing it made available for general distribution.

The first special program to be advertised in this way will be the one for Sunday, October 18. The subject scheduled for that Sunday is, "Your Adversary the Devil." Thousands of people wonder about the devil—whether or not he is a real being, if so, who created him, and why he is permitted to live, and seemingly to interfere with the progress of the plan of God.

We believe that suitable advertising tracts calling special attention to this subject will induce many to tune in the program. These tracts will be furnished free. How many can you use? How many can your ecclesia use? Send your order as soon as possible that they may be printed with your local "Frank and Ernest" station properly listed. Five hundred will be the minimum number we can print specially in this way, but there will be no maximum limit to the number which you may order.

Since these radio tracts will be published monthly you may wish to place a standing order for a certain number of each issue. Or, if you think your needs may vary from month to month, you may order to suit your convenience. But in any case, try to get your order in as soon as possible.

The most effective time to distribute these special tracts will be during the week immediately preceding the broadcast which they announce. You should have your tracts for the October 18 subject in your hands not later than October 12, so order your supply as soon as you can that we may have time to print and ship them to you. Send your order to The Dawn, East Rutherford, New Jersey.

# SPEAKERS' APPOINTMENTS

## Ministering the Glorious Gospel of Christ

<b>HENRY E. ANDERSON</b>		<b>EDWARD FAY</b>	
New Brunswick, N. J. . . . .	September	Riverside, Calif. (Morning)	September 20
Groton-New London, Conn. . . . .	19, 20	Pomona, Calif. (Afternoon)	20
<b>SAMUEL BAKER</b>		<b>THOMAS FAY</b>	
Saginaw, Mich. . . . .	September 5-7	Sacramento, Calif. . . . .	September 13
<b>WILLIAM A. BAKER</b>		<b>IRVING FOSS</b>	
Newark, N. J. . . . .	September 3	Seattle, Wash. . . . .	September 5-7
Brooklyn, N. Y. . . . .	4-7	<b>TED HACK</b>	
Paterson, N. J. . . . .	8	Milwaukee, Wis. . . . .	September 13
Rutherford, N. J. . . . .	9	<b>HUGH HANHAM</b>	
Wilmington, Del. . . . .	11	Wallace, Idaho . . . . .	September 1, 2
Washington, D. C. . . . .	13	Spokane, Wash. . . . .	3
Richmond, Va. . . . .	14	Seattle, Wash. . . . .	5-7
Lynchburg, Va. . . . .	15	<b>PANTEL HATGIS</b>	
Roanoke, Va. . . . .	16, 17	Chios . . . . .	September 1-5
Charleston, W. Va. . . . .	18	Metylene . . . . .	6-12
Cincinnati, Ohio . . . . .	20	Larissa (Thessaly) . . . . .	15-17
Dayton, Ohio . . . . .	21	Agia (Thessaly) . . . . .	18, 19
Piqua, Ohio . . . . .	22	Evea Chalkidos . . . . .	20, 21
Richmond, Ind. . . . .	23	Karditsa . . . . .	23-25
Muncie, Ind. . . . .	24	Volos . . . . .	27
Anderson, Ind. . . . .	25	Xylocastron Corinthias . . . . .	October 3
Indianapolis, Ind. . . . .	27	Zeugolatio . . . . .	5
Columbus, Ind. . . . .	28	Egion . . . . .	6, 7
New Albany, Ind. . . . .	29	Katou Loutron . . . . .	12
West Frankfort, Ill. . . . .	October 1	Athens . . . . .	13-15
<b>JULIUS BEDNARZ</b>		Brooklyn, N. Y. . . . .	18
Gary, Ind. . . . .	September 20	<b>JOHN G. HULL</b>	
<b>BURTON BROWN</b>		Whittier, Calif. . . . .	September 20
Santa Ana, Calif. . . . .	September 27	<b>GEORGE O. JEUCK</b>	
<b>EUGENE BURNS</b>		Jacksonville, Fla. . . . .	September 20
North Brookfield, Mass. . . . .	September 13	<b>EDMUND JEZUIT</b>	
<b>GEORGE B. CLARK</b>		La Salle, Ill. . . . .	September 20
Brooklyn, N. Y. . . . .	September 4-7	<b>PETER KOLLIMAN</b>	
Wilmington, Del. (Morning) . . . . .	13	Brooklyn, N. Y. . . . .	September 4-7
Philadelphia, Pa. (Afternoon) . . . . .	13	<b>ROBERT A. KREBS</b>	
<b>CHARLES M. CHUPA</b>		Duncan, B. C. Can. . . . .	Septemehr 1, 2
Saginaw, Mich. . . . .	September 5-7	Victoria, B. C. Can. . . . .	3
<b>L. PAUL DAVIS</b>		Seattle, Wash. . . . .	5-7
Paterson, N. J. . . . .	September 1	Salem, Ore. . . . .	8
Rutherford, N. J. . . . .	2	Broadbent, Ore. . . . .	10, 11
Brooklyn, N. Y. . . . .	4-7	Chica, Calif. . . . .	13
Chicago, Ill. . . . .	8	<b>ARTHUR H. KRUMPOLT</b>	
Kansas City, Mo. . . . .	9	Reading, Pa. . . . .	September 13
<b>ORLANDO D. DEIFER</b>		New Haven, Conn. (Morning) . . . . .	20
Brooklyn, N. Y. . . . .	September 4-7	Waterbury, Cann. (Afternoon) . . . . .	20
Easton, Pa. . . . .	27		

## SPEAKERS' APPOINTMENTS

<b>RAYMOND J. KRUPA</b>					
North Brookfield, Mass.	September	13			
<b>LUDLOW P. LOOMIS</b>					
Austin, Minn.	September	1			
Elkader, Iowa		2, 3			
Minneapolis, Minn.		5-7			
Jackson, Mich.		8			
Detroit, Mich.		9			
Tonawanda, N. Y.		10			
Wallingford, Conn. (Morning)		27			
Bridgeport, Conn. (Afternoon)		27			
<b>MARTIN C. MITCHELL</b>					
Albany, N. Y.	September	13			
Paterson, N. J.		20			
<b>DANIEL J. MOREHOUSE</b>					
Seattle, Wash.	September	5-7			
<b>EVERETT MURRAY</b>					
Minneapolis, Minn.	September	5-7			
<b>LEON H. NORBY</b>					
Baltimore, Md.	September	27			
<b>ADOLPH OBENLAND</b>					
Brooklyn, N. Y.	September	4-7			
Cleveland, Ohio		20			
Pittsburgh, Pa.		27			
<b>JOHN Y. MAC AULAY</b>					
Lewiston, Idaho	September	1, 2			
Yakima, Wash.		3			
Seattle, Wash.		5-7, 29, 30			
Vancouver, B. C. Can.		13			
New Westminster, B. C. Can.		17			
Llangley Prairie, B. C. Can.		18			
Milner, B. C. Can.		20			
Nanaimo, B. C. Can.		22			
Duncan, B. C. Can.		23, 24			
Victoria, B. C. Can.		25, 27			
<b>GUSTIN P. OSTRANDER</b>					
Saginaw, Mich.	September	5-7			
<b>ERNEST K. PENROSE</b>					
Brooklyn, N. Y.	September	4-7			
<b>ROY E. POLAND</b>					
Saginaw, Mich.	September	5-7			
<b>G. RUSSELL POLLOCK</b>					
Brooklyn, N. Y.	September	4-7			
North Brookfield, Mass.		13			
Boston, Mass.		16			
Portland, Me.		20			
Milwaukee, Wis.		27			
<b>LEO B. POST</b>					
Saginaw, Mich.	September	5-7			
<b>KENNETH RAWSON</b>					
Mahanoy City, Pa.	September	20			
<b>STEPHEN ROSKIEWICZ</b>					
Kalamazoo, Mich.	September	20			
					(11:00 a. m., Y. W. C. A.)
<b>ALBERT SHEPPELBAUM</b>					
Saginaw, Mich.	September	5-7			
<b>ALFRED L. SMITH</b>					
Brooklyn, N. Y.	September	4-7			
<b>CLAUDE R. WEIDA</b>					
Brooklyn, N. Y.	September	4-7			
Lancaster, Pa.		13			
<b>GEORGE M. WILSON</b>					
Saginaw, Mich.	September	5-7			
Cleveland, Ohio		20			
<b>W. NORMAN WOODWORTH</b>					
Brooklyn, N. Y.	September	4-7			
North Brookfield, Mass.		13			
Portland, Me.		20			
Milwaukee, Wis.		27			
Beloit, Wis.		28			
Madison, Wis.		29			
Minneapolis, Minn.		30			
<b>ERNEST G. WYLAM</b>					
Wilkes-Barre, Pa.	September	1			
Allentown, N. Y.		2			
Brooklyn, N. Y.		4-7			
Wilmington, Del.		8			
Washington, D. C.		9			
Connellsville, Pa.		10			
Cleveland, Ohio		11			
<b>R. L. YOUNG</b>					
Allentown, Pa.	September	20			
Pottstown, Pa.		27			
<b>CHRISTIAN W. ZAHNOW</b>					
Los Angeles, Calif.	September	1-3			
San Diego, Calif.		5-7			
Pomona, Calif.		8			
Riverside, Calif.		9			
Alhambra, Calif.		10			
San Fernando, Calif.		11			
Santa Ana, Calif. (Morning)		13			
Los Angeles, Calif. (Afternoon)		13			
Bell Gardens, Calif.		15			
Glendale, Calif.		16			
Los Angeles, Calif. (116th Street)		17			
Long Beach, Calif.		18			
Los Angeles, Calif. (Afternoon)		20			
Whittier, Calif. (Evening)		20			
Fresno, Calif.		23, 24			
Sonora, Calif.		25			
San Francisco, Calif.		27, 28			
Stockton, Calif.		29			
Sacramento, Calif.	Sept. 30, Oct.	1			

# CONVENTIONS

## For Mutual Fellowship, Edification, and Service

**BROOKLYN, N. Y., September 4-7**—Convention sessions will be held in the Church Auditorium, 104 Clark Street, beginning at 7:00 p. m. Friday. A baptismal service is being arranged and any desiring to symbolize, will please advise the secretary, Mr. Russell Dean, 68 Middagh Street, Brooklyn 2. Reservations for rooms should also be addressed to the secretary.

**MINNEAPOLIS, MINN., September 5-7**—All sessions will be held in the I. O. G. T. Hall, 2922 Cedar Avenue. For further information and reservations, write the secretary, Mr. Michael Nekora, 2601 Fillmore Street, N. E., Minneapolis 18.

**SAN DIEGO, CALIF., September 5-7**—Convention will be held in Craftsman hall, 3909 Centre Street, two blocks from Park and University. Meals will be served in the hall. A baptismal service may be arranged. Any desiring to symbolize, will please notify the secretary. It is necessary that room reservations be made in advance. For reservations write the secretary, Mrs. Gilbert Rice, 8775 Troy Street, Spring Valley, Calif., stating in detail accommodations desired.

**SAGINAW, MICH., September 5-7**—All sessions will be held in the Y. W. C. A. Building, 215 South Jefferson Avenue. The convention opens Saturday afternoon at 2:30 o'clock, Eastern Standard Time. For reservations and other details, write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw.

**SEATTLE, WASH., September 5-7**—Convention will be held in Norway Center, 300 Third Avenue, West. An immersion service is being arranged, and any desiring to symbolize, will please advise the secretary, Miss Mary Stevens, 6511 16th, N. W., Seattle 7. Reservations for rooms should also be addressed to the secretary.

**ALBANY, ORE., September 6**—Home gathering to be held at 3596 Bernard Street.

**ALBANY, N. Y., September 13**—Y. W. C. A. Building, 5 Lodge Street.

**NORTH BROOKFIELD, MASS., September 13**—Convention opens at 10:00 o'clock in the Grange Hall, on Main Street. Further information may be obtained from the secretary, Mr. J. Waytina, R. F. D., School Street, North Brookfield.

**PORTLAND, MAINE, September 19, 20**—Convention opens Saturday afternoon in Frye Hall, 76 Spring Street. For reservations and other details, write Mrs. Margaret Worden, 170 Mussey Street, South Portland 7.

**BOWIE, TEX., September 20**—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Texas.

**CLEVELAND, OHIO, September 20**—Convention opens at 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

**SALEM, ORE., September 20**—Home gathering 2339 State Street.

**MILWAUKEE, WIS., September 27**—For details, write the secretary Mrs. Edward Conrod, R. F. D. 3, Box 293, Hales Corners, Wis.

**PITTSBURGH, PA., September 27**—Convention opens at 9:30 o. m., D. S. T., in the O. of I. A. Temple, 610 Arch Street, North Side Pittsburgh.

**ST. LOUIS, MO., October 3, 4**—Northside Y. M. C. A. Building, 3100 N. Grand Boulevard. Requests for reservations may be addressed to the secretary, Mr. E. L. Wagner, 7308 Wellington Ave., St. Louis 14.

**MUNCIE, IND., October 4.**

**GRAND RAPIDS, MICH., October 10, 11**—Convention will be held in the Pantlind Hotel. Reservations should be addressed to the secretary, Mrs. Edward De Groot, 741 Sligh Boulevard, N. E., Grand Rapids.

**ALLENTOWN, PA., October 11**—Odd Fellows Hall, 118 N. 9th Street.

**NEW CENTERVILLE, PA., October 11.**

**NEW LONDON, CONN., October 18.**

**POMONA, CALIF., October 18.**

**COLUMBUS, OHIO, October 24, 25.**

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

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

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

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

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

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