

# THE DAWN



A HERALD OF CHRIST'S PRESENCE  
AUGUST 1948

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**R**ESPONDING to suggestions and inquiries of friends in many parts of America as well as Great Britain, we are now glad to announce the availability of six 12-inch home recordings containing a message of truth by dialog and in song. These six double-faced records will be known as "The Kingdom Series." Other series are in course of preparation, and will be announced later. This series consists of the following:

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THE DAWN

East Rutherford

NEW JERSEY

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# THE DAWN

A HERALD  
OF CHRIST'S PRESENCE

Vol. XVII, No. VIII

AUGUST 1948

One Dollar a Year

## Have Faith in God

Art thou filled with eager longing  
For the night to pass away?  
Art thou weary of the watching  
For the dawning of the day?  
Have faith in God;  
He is our stay;  
Soon, soon will come  
The perfect day.

Art thou hoping, waiting, praying,  
For the presence of the Lord?  
Art thou waiting for the kingdom,  
And the glorious reward?  
Have faith in God;  
Our King is here,  
And soon his glory  
Will appear.

WE ARE happy to announce that the Frank and Ernest programs are again being broadcast over Station CKLW, of Windsor, Ontario. They were discontinued for a time but the station decided to renew the contract with the Detroit Ecclesia.

OUR COVER PICTURE: A New England countryside scene. Photo by Robert Weichert.

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Entered as second class matter at the Rutherford, N. J. Post Office February 19, 1944, under the Act of March 3, 1879. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J. Canadian Branch: 4 Albert Street, Toronto, Ontario. British Branch: 68 South Castle Street, Liverpool 1, England. Australian address: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria, Australia. Yearly subscription price one dollar; in Great Britain and Australia, five shillings. Printed in U. S. A.

# "Britain Heads for Paganism"

**W**E ALL recognize the importance the political conventions of this summer will exert on the American way of life during the next four years. And since it is generally conceded that America now holds a dominant position in world affairs, what is done in this country by the government will have a profound influence the world over. And the reverse of this is also true. Although the United States has become the most powerful nation in a chaotic world, it is well to remember that the disintegrating influences at work elsewhere might easily have a bearing on what occurs in this fair land.

We are a part, for example, of what is alleged to be a Christian world; but what is happening to our Christian world, here at home, and elsewhere? Reporting a Church Assembly held recently in Westminster, London, the public press displayed this heading: "Britain Heads for Paganism." This, it was said, was a warning which had come from church leaders. Then, in a further explanation, the press declared:

"Church leaders and laity yesterday took stock of post-war Britain, and decided that it is heading for totalitarianism, paganism, open hostility to the Christian message, and widespread moral collapse."

At that Church Assembly, Dr. E. G. Selwyn, Dean of Winchester since 1931, said:

"We are living today in an age when our own State is increasingly totalitarian. It is laying its hands on one part of life after another and is even invading the sanctuary itself. These totalitarian traits, and the determination to lay hands on everything in business life and to squeeze out the spiritual side of life, will go on. I believe it is the church's duty to be what it was in Europe during the war, that is, a great resistance movement."

From a continuation of the report we learn that in the opinion of those gathered at this Church Assembly, nine-tenths of the people of Great Britain are now unbelievers, and largely pagan

in outlook; also, that there is a complete and widespread moral collapse due to lack of faith.

Another British paper reports the view of Bishop D. H. Crick, of Chester, England, in which he lays much of the blame for the economic crisis of Britain and the world to spiritual decline. We quote the bishop as follows:

"The magnitude of the crisis far transcends any differences of political outlook or economic theories and practice. It appears to me deplorable that at a time like this so many responsible speakers should engage in trying to apportion blame for the present situation on other people rather than attempting to solve the problems. If left unsolved, these may well reduce our influence in giving leadership to the nations of the world and may result in a catastrophic lowering of the standard of living for every person."

The bishop further said that there was still a chance—maybe the last chance—to realize that the crisis is a spiritual one. But he said that there are few signs that people in this or any other country were setting their hearts toward the achievement of a religious revival, of a deliberate return to God, without which the peace and concord for which the world longs will not be obtained.

While on the subject of religion in Great Britain, and what British church dignitaries think of it, we quote part of an address given in Royal Albert Hall, London, by Dr. C. F. Garbett, Archbishop of York. *The London Evening Express*, in reporting the Archbishop's speech, had this to say by way of introduction:

"It is but a sad reflex of the frustration and pessimism that assail most people today to hear it solemnly stated at a church mass meeting that England is no longer a Christian country."

Then followed the Archbishop's remarks:

"We have no longer confidence. We know that instead of Utopia we may have a world in ruins, destroyed by the atomic bombs."

*The Evening Express*, commenting further on the lecture, said:

"To the Christian way of thinking, it is strange that so many people should fail to relate the present dire plight of the world with the decline in religion; to appreciate, in fact, that the sense of despair they experience is nothing but sickness of soul, due to failure to grasp the fundamental facts and realities of life. So far as Britain is concerned we may console ourselves by saying that it is apathy rather than irreligion that is the cause. The results, however, are no less evil."

Archbishop Garbett also said that in the past most of his fellow countrymen had a few elementary certainties, but that now these foundations have gone. To most people God is a mere name, the Judgment a fairy tale, and the life after death mere wishful thinking.

So it would seem that the religious outlook in Great Britain is none too bright. But can it be said that the situation is any better in other parts of the world? We doubt it. Certainly it is not in Russia. And when millions even in Italy vote what is essentially an atheist ticket, the outlook is not too promising there. And in no country in the world is church membership, including all denominations, keeping pace with increasing populations. It is a fact that the professed Christian church represents what is continually becoming a smaller minority. But that is not the whole story of declining churchianity. Higher criticism, modernism, worldliness, and love of pleasure are making such inroads into the churches that they are fast becoming simply social institutions, almost devoid of vital Christian belief.

The Apostle Paul said that this would be one of the signs of the "last days," that is, that the people would become "lovers of pleasures more than lovers of God." (II Tim. 3:1, 4) Jesus, speaking prophetically of this same period in world history, raised the question as to whether or not there would be any faith left in the earth. Jesus explained that this would be an indication of the time of his second visit to earth, when he would come to establish the long-promised kingdom of God.—Luke 17:20; 18:8

So, after all, the situation is not without hope. The British Bishop of Chester said that perhaps the world is having its last chance, which is quite true. But what he overlooked are the many promises of the Bible assuring us that when man fails in the use of this last chance, Christ will take over and give the people a real chance. Man has done the best he could, perhaps, but he has failed all along the line; and now the recognition of that failure is gradually dawning upon him. This in itself is a good thing, for it means that when the time comes he will be ready to accept the remedy for the world's madness which divine wisdom will provide, and that remedy will be the kingdom of Christ.

But there is another point which it is well to remember in this connection, namely, that the great church-state systems of

Europe which claimed to be the kingdom of Christ were sailing under false colors. The greatest proof of this is that they are falling apart, and their influence over the affairs of the nations rapidly waning. In August, delegates to a world council of churches will assemble in Holland with the objective of promoting unity among the many denominations of the professed Christian churches. Will those delegates be frank enough to admit the truth concerning the failure of denominationalism to convert the world; and will it dawn upon them that this failure is an evidence that God's blessing has not been upon their efforts? If they will do this they will be starting on the road to real progress.

It would be well today if churchmen the world over would inquire concerning the reasons for the failure to obtain their objective of world conversion. Why are the people of Great Britain and the rest of the world turning away from the churches and becoming unbelievers? There are, of course, many reasons. One of them undoubtedly is the fact that they cannot harmonize Dark-age tradition with the character of a God they would like to worship.

Take, for example, the teaching of hell-fire and damnation. The enlightened public cannot be blamed for turning away from such a revolting theory as that. Every educated clergyman in the world knows that it is not taught in the Bible, but they allow it to remain in the creeds of the churches.

In Europe, the public are coming to realize more and more that much of the oppression they have endured is chargeable to the church. They are learning about the atrocities of the past, committed in the name of Christianity, but to the disgrace of the true cause of Christ. This is another contributing factor to the widespread desertion of the church in the old world. It is our conviction that churchianity will never be able to set itself straight in the eyes of an increasingly enlightened world until it faces these facts, and purifies its beliefs and practices.

However, the situation is not hopeless, for, after all, God has it well in hand. No doubt the chief reason the churches have not been able to convert the world and bring in an order of peace and good will among men by their own efforts is that this was not God's plan. The Bible declares that except God "build the house, they labor in vain that build it"; and God hasn't been building the "house" of world conversion, nor the house of church-state union-

ism. (Psalm 127:1) Nor has he looked with favor upon the practice of frightening people into the churches by the threat of hell-fire. "Their fear toward me is taught by the precept of men," declare the Scriptures (Isa. 29:13), and the precepts of men are certain to fail.

God has been building his own house; that is to say, he has been preparing to establish a genuine kingdom over the affairs of men. Jesus will be the King in that kingdom. And during the long centuries since his first advent his true followers have been in training to share his kingdom rule. One by one they have proved their worthiness of this high position of honor, and then have fallen asleep in death. But they are awakened in the "first resurrection" to live and reign with Christ a thousand years. It will be through the administration of that kingdom that the whole world will learn to know God, and they will rejoice in his love—a love which, through the redemptive work of Christ, made provision for them to live everlastingly in a global paradise. Yes, the world's hopes for the future are as bright as the promises of God!

## Vatican Bans Worship with Protestants

**T**HOSE who are hoping that the time may come when religious differences among men will be forgotten have been cheered from time to time to note the growing disposition for Catholics and Protestants, and sometimes Jews also, to worship together, and for leaders in these groups to appear on the same platform together. Now this must stop, or so the Vatican has declared. On this point a press report states:

"The Vatican Congregation of the Holy Office issued a formal warning in Latin ordering Catholics to discontinue holding common worship services with non-Catholics and to stop taking part in public meetings where conflicting Christian religious views are exchanged with the aim of reaching a common accord. The Holy Office said that Catholic bishops throughout the world must see to it that their flocks obey those orders to the letter. It said that the order applies to laymen as well as to priests."

In connection with this announcement it has been officially explained that the Catholic Church is the only true church, therefore Catholics cannot meet on a common footing with other de-



nominations in an attempt to reach a basis on which all Christian sects can agree. The Vatican's position is that reunion of Christianity can be achieved only by return of other Christian sects to the Catholic fold.

We should not blame the Catholic Church for being consistent in its viewpoint. But if she were the one and only true church, and the only way of salvation would be to join her ranks, then the millions of Protestants and others would be heretics. But thank God for his plan of salvation through Christ and the establishment of his kingdom—a plan which will cause the knowledge of God's love and glory to fill the whole earth. When that plan is put into operation no one will be confused concerning the right way. This is the only thing that will demonstrate that the God of the universe is able to accomplish his purpose of enlightening and blessing his creatures.

## Freedom for Catholic Religion

**I**DESPITE the fact that Governor Dewey has been nominated for President on the Republican ticket, the problems of the world are far from solved. The "four freedoms" of the Atlantic Charter announced by the conservative Churchill and the liberal Roosevelt are not yet operative. Very few, comparatively, of earth's billions are free from want, and none are free from fear. There is freedom of the press in some countries, and freedom of religion in America and a few other places.

And speaking of freedom of religion, a very interesting item has reached us recently from Rome in the form of a statement published in the Jesuits' semi-monthly paper. Reference is made to this item in *Time* magazine, as follows:

"Is religious tolerance simply a matter of fair play? United States Protestants who think so often boil with indignation at the Roman Catholic Church, which accepts the advantages of tolerance in non-Catholic countries, but sternly discourages other faiths in areas where Catholics are in the majority."

Excerpts from the the Jesuit article have been published in *The Christian Century*, of which the following is a part:

"The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true church, must demand the right

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to freedom for herself alone, because such a right can only be possessed by truth, never by error. . . . Consequently, in a state where a majority of the people are Catholic, the church will require that legal existence be denied to error. . . . In some countries Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. The Catholic Church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

Actually this is nothing new on the part of the Catholic Church. Many Protestants have realized it right along. This intolerance of the Catholic Church toward other faiths has made it most difficult for Protestants in South America, as can be attested by American missionary societies. It has always been the policy of the Catholic Church in Italy and other European Catholic Countries. When Poland, for example, became a Republic following the first World War, the government officially granted freedom of religion; but it was in name only, for Protestant groups were able to operate there only under great difficulty, frequently in the face of mob violence which broke up their meetings and often endangered the lives of the workers.

But the stand here taken by the Catholic Church is at any rate consistent! She maintains that she is the one and only true church. This means that in her eyes adherents of all other faiths are heretics. Heretics, according to the church, are to be severely punished after death by God, so why should the church tolerate a situation which in the very nature of things could only result in producing more heretics? It all adds up to a reasonable conclusion, if we start where the Catholic Church starts, and that is with the claim that the church is God's mouthpiece, and that all Protestants are in error.

Rather than condemn the Catholics for being consistent in their beliefs, if we cannot agree with their views we should do all we can to convince them that they are wrong. Thank God we are free to do this here in the United States. Probably most Protestants would be better off religiously if they had a firmer conviction that what they believe is the truth. The trouble with most Protestants is that they are so uncertain of every theological viewpoint that it appears to make little difference what one believes. So if it doesn't matter, why should not all have an equal opportunity to

air their views? We may hate to admit it, but the strongest advocates of religious liberty are often those who have very few, if any, definite beliefs of their own. They simply want to make sure that they will always be able to air their unbeliefs.

It would be a very dark and uncertain outlook for the world were it not for the definite promises of God that through the kingdom of Christ the one and only true worship of God is yet to be established world wide. The Prophet Zephaniah (3:9) writes concerning this that God will turn to the people a pure message, and as a result they will all call upon the name of the Lord, to serve him with one consent. No one will then be concerned about freedom of religion, for all having voluntarily consented to worship the true God in the same way, there will be no disagreement. All people will rejoice in their vision of the glory of God.

## A Real Recovery Plan

**T**HE big news of America during June and July was the political conventions, held this year in Philadelphia. The man of the hour selected by the Republicans, and who, according to them, is sure to be our next President, is New York State's Governor Dewey; and he in turn indicated Governor Warren as his choice for the Vice-Presidency. In all probability the Democrats will select President Truman, who to them is also undoubtedly a man of destiny, the man best qualified to run the affairs of the national government during the forthcoming term.

But while these conventions were going on, something else was occurring which will have more to do with shaping the course of the nation and of the world in years to come than any political convention could possibly have; and that is a further development and use of television. The convention highlighted this fact, for while it was not the first time television was employed at political conventions, it was certainly used with more telling effect than when it made its convention debut in 1940, when Wendell Willkie was nominated by the GOP.

This year the proceedings were more elaborate; and because of the large number of potential televisionaries—ten million, they claim—a great deal of attention was given to the appearance of

those who entered the spotlight. It is reported, for example, that there were such instructions as, "Take the toothpick out of your mouth," "Keep your clothes neat," and "Don't take off your shoes." Since the broadcasting of convention speeches which began in 1924, keynoters have had to give consideration to the quality of their voice; but now, with television added, they will have to consider their double chins and their wilted collars—at least, so says *The New York Times*. Incidentally, *The New York Times* doubts if the broadcasting and televising of convention proceedings will make much difference in the attitude of the people, or that the general public will be given any better understanding of what occurs at these conclaves than they formerly were able to grasp from reading the newspaper accounts of them. But perhaps a newspaper could not be expected to take any other view.

Simultaneously with the Republican Convention in Philadelphia, twelve thousand physicians gathered in convention at Chicago. It was the annual meeting of the American Medical Association, and it lasted for five days. At this convention, also, television was used, a striking novelty indeed for a medical convention. Faculty members of Northwestern University's Medical School performed a number of operations which were televised for the benefit of thousands of physicians who could not be in Chicago. They saw Dr. Harvey Allen do some intricate skin grafting; the demonstration of a suction type of artificial limb; the birth of a baby by Caesarean operation; the surgical repair of nerve injuries, and other procedures to repair the deranged human machine. Every day there was a televised operation of some sort.

So, while the Republicans in Philadelphia began what they hope will turn out to be a successful operation on the political economy and governmental policies of the country, physicians in Chicago endeavored to pool their findings on how best to operate on and otherwise care for the machine which is the human body; and both were televised.

In both cases we have an example of limited human wisdom endeavoring to deal with the problems of a fallen and dying race. Some may take the Creator into consideration in their attempt to solve these problems, but in most cases he is ignored. Yet how reassuring it is to realize that while man for the most part forgets or ignores God, *he* has not forgotten us, that he made a plan for

solving both the governmental and physical problems of the human race, and that this plan is developing in all its wonderful details, and exactly on schedule time.

That plan calls for the setting up of a government—a world-wide government, a government which will extend its sphere of influence to embrace all nations. That government will give peace to the people, and economic security. Under its administration the nations of the earth will carry out a genuine and complete disarmament program, beating their swords into plowshares and their spears into pruninghooks; and they will learn war no more.

Not only will that government sponsor a European recovery plan, but a world-wide project of restoration. It is described by the Apostle Peter as the “restitution of all things,” and he declares that it was foretold by the mouth of all God’s holy prophets since the world began. This program of restitution, or restoration, will include the recovery of perfect health for all who obey the laws of that new government. The Prophet Isaiah foretold concerning it that the inhabitants of that day “shall not say, I am sick.”—Isa. 33:24

This new government will be the kingdom of Christ, and concerning it the Apostle Paul writes that it will reign until all enemies of God and of man are destroyed, and that the last enemy to be destroyed will be death. (I Cor. 15:25, 26) The wonderful plan by which these blessings will be brought to the world was not worked out at an ancient convention, but in the mind of the Creator. It is his plan, and the operation of his mighty power guarantees its success.

## WEEKLY PRAYER MEETING TEXTS

**AUGUST 5**—“We know that all things work together for good to them that love God, to them who are the called according to his purpose.”—Romans 8:28 (Z. '00-22. Hymn 121)

**AUGUST 12**—“Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: . . . Let the words of my mouth, and the medi-

tation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.”—Psalm 19:12-14 (Z. '98-22. Hymn 198)

**AUGUST 19**—“Abstain from every form of evil.” (Rev. Ver.)—I Thessalonians 5:22 (Z. '03-26. Hymn 130)

**AUGUST 26**—“Love . . . is kind.”—I Corinthians 13:4 (Z. '03-153. Hymn 267)

# ***Your Questions—Scripturally Answered***

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## **THE HEAVENS SHAKEN**

**"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke 21:26**

**Does the expression, "the powers of heaven shall be shaken" imply that God is unable to cope with present conditions? If not, what does it mean?**

MEN everywhere recognize the seriousness of the world's problems. The atomic bomb with its power to destroy threatens civilization. The uncontrolled fury of man's ability to accomplish ruin is frightening. The remedies that man has sought so far he has found inadequate. Therefore, as the Master foretold, the hearts of many are fearful as they look to the future. Nothing in the Scriptures implies that God is ever at a loss; he is all-powerful; his purposes are never thwarted. The powers of heaven in the text of our questioner do not refer to the power of the Almighty. In II Peter 3:10 we are told that the "heavens shall pass away with a great noise"; but this does not mean that God's throne will be destroyed. Rather, these are symbolic terms to express something which we can see is actually taking place.

The word "heavens" is a figurative expression for the present spiritual ruling powers. It refers not only to the god of this present evil world, who is Satan, but

also the whole system of religious institutions which have taught false doctrines that have blasphemed the name of our Heavenly Father. Before a "new heavens and a new earth, wherein dwelleth righteousness" can be established, our present order of society will have to be so completely removed that it shall not "be remembered, nor come into mind." Ecclesiasticism has a form of godliness, but lacks the power of God. It is honeycombed with worldliness, politics, evolution, and blasphemous doctrines. No wonder it has lost its power. The Spirit of the Lord has departed, and with it an appreciation of the glories of the coming kingdom. The fire of destruction has also extended to the earth, the symbolic term used to describe our social, political, and financial institutions. Both our civil and religious institutions lack the power to cope with present conditions, and that is the message of the text quoted in the question.

The Bible student should not be fearful in this day. The Bible tells us that the trouble in the world today will sweep away these outmoded religious, social, and political systems, to make way for the world's blessing under the kingdom of Messiah. We would that all could see that the present trouble is a necessary thing for ultimate good to result. The truth is the silver lining to the world's dark cloud. We should thank God if the clouds of trouble tell us that "the Son of man" is being

manifested with "power and great glory."

### A KINGDOM VISION

In Matthew 17:1-13 the transfiguration scene is recorded. Verse 3 says, "And, behold, there appeared unto them Moses and Elias talking with him."

Is this not positive proof that those who die do not sleep in death, as you teach; for certainly it would appear that Moses and Elias were alive at that time.

THERE is a harmony in the Bible that can be appreciated only by a close study of the Word. We believe that there is nothing in the transfiguration scene to destroy that harmony. We know that Moses and Elias had not been resurrected from the dead at that time because I Corinthians 15:20 says, "But now is Christ risen from the dead, and become the firstfruits of them that slept," and Colossians 1:18 says, "And he is the Head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." Besides these, there are many other scriptures which prove that Moses and the prophets must await the completion of the Christian church before they can participate in the resurrection of the dead.—Heb. 11:23-29, 39, 40

The transfiguration scene was not a reality; it was merely a vision. There can be no doubt on this score, as Jesus was the One who said, as they came down from the mountain, "Tell the vision to no man, until the Son of man be risen

again from the dead." As with the visions of Revelation, and all visions, so also in this vision, the unreal appears real. It was given to teach great truths, and to prepare the disciples for their future ministry.

The key to the meaning of the vision is found in the verse which precedes the account of it. In Matthew 16:28 our Master declared, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." This prophecy was fulfilled in the transfiguration scene recorded in the next chapter, for this vision was illustrative of the glorious kingdom of Christ.

As every Bible student knows, our Lord, since his resurrection, is a spirit being, "the express image" of the Father's person. (Heb. 1:3) Matthew 17:2 says, "And [Jesus] was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." This, no doubt, conveyed to the minds of Peter, James, and John a conception of the resurrected glory of the Lord.

Moses and Elijah associated with Jesus, beautifully represent the earthly and the heavenly phases of Christ's kingdom, and those who are associated with the Lord in its establishment. First the church, his bride and joint-heir, who will be like him and share his glory, for they shall "reign with him a thousand years." These would be pictured by Elias. Second the ancient worthies, those who died before Calvary will be the earthly representatives of the king-

dom as proclaimed by our Lord when he said that the people "shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom." Moses well represents these faithful men of old who will be restored to human perfection upon the earth, and as "princes in all the earth," assist in administering the laws of the kingdom for the blessing of all the people.

The Apostle Peter also tells us that the transfiguration scene was a vision of Christ's kingdom and its establishment at his second coming: "For we have not followed cunningly devised fables, when we made known unto you the power and the coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—II Peter 1:16-18

The topic discussed in the vision was our Lord's death at Calvary. (Luke 9:31) The cross is thus shown as the foundation of the kingdom. There could be no kingdom without the ransom. This vision portrays the glories of the earthly and heavenly kingdom which will result from the death at Calvary of our Lord and Savior Jesus Christ.

### **GOD'S BALANCED ATTRIBUTES**

It seems to me that you over-emphasize that God is love and underemphasize that he is also a

**God of justice in your teaching that there is no hell.**

GOD has four attributes: justice, wisdom, love, and power. These four are in equal balance, and are given equal expression in the plan of God for the salvation and blessing of Adam and his race. We do not teach that there is no hell. We believe that there is a hell: the Bible hell, not the Dark-age hell of eternal torment. We believe in the justice of God, as the Bible teaches; but we can see no justice in eternally tormenting anyone, even though he be a sinner, let alone heathens who have never heard of Christ, or honorable persons who are unbelievers. If any man sat in judgment of his fellow, and sentenced him to torture with fire until he died, such a man would not be known as a man of justice, but as a fiend. Why then do we think that God's justice is of a coarser fiber than our own?

God's justice was expressed toward Adam in a sentence of death, not eternal torment. The principle of justice cannot be violated in any of God's plans for humanity. How, then, can we, condemned in Adam, be released from death? He has purposed the reconciling of the world to himself through Christ. This reconciliation is in two parts. First he had to meet the demands of his own justice. This he did by providing a ransom. Christ died for us. He was a perfect man, a corresponding price for Adam. Adam's disobedience brought death. Christ's obedience has provided a new and living way to life. Thus divine justice is satisfied to release from death those



who forsake sin and turn to righteousness with a full heart. The blessing that thus has been extended by God's love is not out of harmony with his justice. During the present Gospel dispensation this blessing of life has been extended to the church of Christ—theirs will be a spiritual reward. During the thousand-year reign of Christ it will be extended to all the willing and obedient of the human race. They will be blessed with perfect human life upon the earth.

Divine justice and divine love find their equal expression in the familiar words of Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

### THE "SALT OF THE EARTH"

The expression, "Ye are the salt of the earth," is in the Bible. Please tell me what it means.

THE entire verse of Matthew 5:13 reads, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Salt is one of the essentials of life. In ancient times it was a precious substance. In his Sermon on the Mount, our Lord gave it symbolic significance in the text above

quoted. This text applies to true followers of Jesus Christ. As Jesus did not explain the text, it is difficult to know if we have learned its full meaning. The purifying properties of salt are emphasized by the use Elisha made of it in healing the waters.—II Kings 2:20-22

It is also a preservative. Our text, therefore, seems to teach that the influence of true Christians is a healing, purifying one, tending to preserve the truth of the kingdom in its purity. This responsibility is great. The elements inclining toward error and carnality must be resisted constantly. It is this that the apostle has in mind when he writes in Col. 4:5, 6: "Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Jesus said, "Salt is good. . . . Have salt in yourselves, and have peace one with another."—Mark 9:50

Our Lord also warns that if salt loses its savor it is "good for nothing," save to be trodden under the feet of men. Let us always retain the qualities typified by the term salt, the purity and righteousness of Christ, preserving in clarity the truths entrusted to our care, lest we become unprofitable servants, "good for nothing."

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*"Surely the Lord is in this place; and I knew it not."*

Thou camest not to thy place by accident,  
It is the very place God meant for thee;  
And shouldst thou there small scope for action see,  
Do not for this give room to discontent.

### Beheaded for the Witness of Jesus

*"I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."*

—REVELATION 20: 4

**T**HE precision with which our text describes the characteristics of those found worthy to live and reign with Christ furnishes food for serious thought. On the one hand is the fact that they had remained aloof from all association with the "beasts" and the "image of the beast." They had not served the cause of these counterfeit systems of Christianity, hence had not been set apart, or "marked" as their servants. Instead, and like the great Apostle Paul who is one of them, they had borne the "marks" of the Lord Jesus, had been his bond slaves. So completely had this been true that the text states of them that they were "beheaded for the witness of Jesus, and for the Word of God." And these are they, and no others, who live and reign with Christ a thousand years.

The beheading referred to is of course symbolic. Every follower of the Master is called upon to lay down his life, to be planted together in the likeness of his death, but very few in the entire age have been literally beheaded. So far as we know the Apostle Paul finished his course in this manner, and doubtless there were others, but the majority of those who have died violent deaths because of their faithfulness have been crucified, thrown to the lions, or burned at the stake. Nevertheless, all who have actually followed in the footsteps of Jesus have been symbolically beheaded.

This beheading simply means the giving up of our own wills and the acceptance of Christ as our Head, and allowing his will to dictate in all the affairs of life. If we are truly beheaded we will look to him for guidance in all that we think and say and do. Unlike others, it will no longer be our privilege to make plans

which suit our natural desires, for his will must be given first consideration; and oftentimes we will find that the will of our new Head runs counter to our best interests according to the flesh. Beheading, then, is a most heart-searching symbol of full consecration to the Lord.

What does consecration to the Lord mean to us individually? Do we think of it merely as a desire to live uprightly, to love the Lord and his Word, and to appreciate the friendship of his people? All this is of course good. It is far better to be thus on the side of right and of righteousness, and to be a friend of the Lord and of his people, than to be in open rebellion against him and his purposes. But this is not real consecration. Such a turning to righteousness does not indicate the surrender of our wills to do his will. It does not mean that we have been beheaded.

Just as in a physical body all its members function only as directed by the head, so it is in the body of Christ into which we are baptized by one spirit of full devotion to the Head. If we are truly beheaded, we will act only as our new Head indicates his will for us. As members of his body we have no rights of our own and should make no independent plans of our own. Full consecration means that we are to be ever, only, all for him and for the doing of his will. It is more, much more, than going through life pursuing our own preferences and attempting to surround our own ways with a halo of sanctity with the claim that all we do is being done in his name. In other words, consecration is not the doing of our own wills and asking God to bless us in it. It is the seeking and doing of his will irrespective of how favorably or adversely we may be affected by such a course of obedience to our new Head. Are we thus "beheaded"?

#### **What the Lord Does for Us**

It is important to see the difference between the blessings which the Lord bestows upon us as his consecrated people and the course of obedience which he expects of us. As children in the divine family and members of the body of Christ we enjoy many privileges, and these should be highly esteemed. He has given us of his Holy Spirit. By it, through the Word of truth, we are begotten to a new hope of life. He has sealed us by the "Holy Spirit of promise" and thereby given us an "earnest" of our future inheritance.—Eph. 1:13, 14

By his Holy Spirit the Lord also bears witness with our spirits that we are his children. With this assurance of being his children and having the privilege of calling him our Father, we can go boldly to the throne of grace to obtain mercy and strength in our every time of need. Jesus gives us the assurance that our Heavenly Father is more willing to give the Holy Spirit to them that ask him than is an earthly parent to give good gifts to his children. Truly the blessings of the Lord toward us are rich and abundant!

And it is his will that under the hallowed influence of these blessings we should grow more and more into maturity as new creatures in Christ Jesus, reflecting more and more the image of his dear Son. Day by day as the Spirit of God fills our hearts and lives in ever increasing measure we should have more faith; more of the true knowledge of God; more patience; more brotherly kindness; more love. And besides all this, the Lord expects that daily our appreciation of the commission he has given us will increase, and that our obedience to that commission will impel us to make ever greater sacrifices as we lay down our lives in his service.

### What Is the Divine Commission?

The divine commission for service, that which inspires and empowers a Christian to be a co-worker with God, is spoken of in the Scriptures as the anointing of the Spirit. A very comprehensive statement of this anointing is found in Isaiah 61:1-3, which reads: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

In a synagogue at Nazareth, Jesus read a part of this commission and applied it to himself, and it also applies to each member of his body, we receiving it from him, our Head. The Apostle John speaks of this, saying, "The anointing which ye have received of him abideth in you." (I John 2:27) What does this anointing mean in terms of everyday Christian living? What does

it mean to us, for example, that is different from the "begetting" of the Spirit, or the "witness" of the Spirit? Briefly, the difference is in that which God does for us and what we do for him. He begets us by his Spirit and we become his sons. His Spirit witnesses with our spirits to assure us that we are his children. In these operations of the Holy Spirit we are the receivers of divine grace.

True, it is also a marvelous display of God's favor that we should have the privilege of serving God, as we are authorized to do by the anointing of the Spirit. Nevertheless, the particular significance of the anointing of the Spirit is that God thereby authorizes, and lays upon us the responsibility of doing something for him, of laboring together with him in the carrying out of his plan. Paul explains the matter in slightly different language, saying that God was in Christ reconciling the world unto himself, and, as ambassadors for Christ, has made us ministers of reconciliation.—II Cor. 5:18-20

We can best understand what the anointing of the Spirit should mean to us by noting how it affected Jesus' life. It made of him a full time servant of his Heavenly Father. It is basic to an understanding of our responsibilities as Christians to realize this. One of the fundamental differences between the nominal church conception of the Christian life and the viewpoint set forth in the Scriptures centers around this point. The nominal church viewpoint is that becoming a Christian is merely a matter of being saved. It is supposed to reform the life morally, and the more devotionally inclined make the "sacrifice" of attending prayer meeting during the week in addition to going to church on Sunday. And of course there are church dues to be paid. The clergy are about the only ones who think of themselves particularly as servants of God, and with them it is a profession for which they usually get paid.

But this is not the viewpoint set forth in the Scriptures concerning the true followers of the Master. In the true church of Christ there is no division of clergy and laity, for all are ministers—servants—and the degree of service each one renders is limited only by the circumstances over which the individual has no control, or at least cannot change. Besides, every member of the true church—that is, every fully consecrated follower of the Master—is a full time servant, even as Jesus was. There is no other way

to follow in his footsteps, no other way to be beheaded for the witness of Jesus and for the Word of God.

In addition to the pattern of Jesus' life which we have to guide us in this and in other matters, we have many other examples set before us in the experiences of the early church. When Jesus said to Andrew and Peter, "Come ye after me, and I will make you to become fishers of men," they gave up their fishing business and put their whole time and energy into the new work which he assigned to them. (Mark 1:17) This was what he expected them to do. With the coming of the Holy Spirit upon the waiting disciples at Pentecost, every indication is that the anointing power of the Spirit energized them to the point which caused them to think of little else but telling the good news of Christ and the kingdom. They all began with one accord to speak, to proclaim the message, to be witnesses for Jesus and the Word of God.

At Jesus' last visit with his disciples, just before his ascension he told them that when the Holy Spirit came it would empower them to be his witnesses unto the uttermost parts of the earth, beginning with Jerusalem, and this was one of the purposes for which the Holy Spirit was given. (Acts 1:8) It is true of every consecrated follower of Jesus even as it was true of him, that the Spirit of the Lord God is upon him, anointing him to preach the glad tidings.

This is the work of the church, and in saying this we wish to emphasize the difference between the *work* of the church and the *result* of that work. The result of the work of the church is the making ready of the "bride." The result of the work of each individual member of the church is his character preparation to be a part of the bride class. But the work by which this is accomplished is that which results from an enthusiastic response to the anointing, the quickening influence of the Holy Spirit. There is no other way to become Christlike except to lay down our lives as he laid down his life, and that was in the service of God, that service which was involved in reconciling a lost world to God.

True, there is much involved in the Christian life besides witnessing for Jesus and for the Word of God. We must study the Word of God, for example, in order that we might be properly qualified as God's workmen. It is also essential to bring our lives into conformity with God's righteous standards, else our service

for him would be unacceptable. The lifegiving promises of his Word must fill our minds and hearts more and more so that, as new creatures, we may grow up into Christ and daily become stronger in the Lord and in the power of his might. We are to be instant in prayer. We are to be strong in faith. We are to be patient and loving and kind. We are to put on the whole armor of God. But all of these essential things are not the work of the Christian, but result from faithfulness in his service.

The work of the Christian is that of being an ambassador for Christ. It is this for which he is anointed. It is a spiritual work, and the most spiritual among the Lord's people are those in whom the anointing influence of the Holy Spirit is most manifest by zeal in witnessing for Jesus and for the Word of God.

Bearing witness to the truth is one of the means by which the body members are built up into Christ and prepared for glory with him. It includes not only the testimony which we give generally—that is to the world—but also our service for one another. When we testify to the truths of God's Word, whether to those who have never heard, or among the brethren, and that testimony is the overflowing of a heart filled with the love of God, the very telling of the message increases its power in our own lives in addition to edifying those who hear.

When we keep the truth to ourselves, it not only loses its power to transform our own lives into the image of Christ, but we fail to be "beheaded for the witness of Jesus and for the Word of God," and those who fail to use their opportunities in this will not be among those who live and reign with Christ a thousand years. It is this fact that is made so clear, so definite, so unanswerable, in our text.

### **Mortgages on the Christian's Time**

We have emphasized, and scripturally so, that being a foot-step follower of Jesus is a full time occupation. This means that when we present ourselves in consecration to the Lord we give him all our time, all our strength, all our talents, and all our means. It is a complete surrender of all that we have, but it does not mean a sacrifice of that which belongs to others. Prior to consecration many of those who are called by God into his service have contracted obligations of one sort or another, usually in the

form of family ties and home responsibilities. The Lord knows about these and accepts all that we have subject to these mortgages, which he wants us to respect and honor.

And the very wonderful thing about this is that the Lord accepts the necessary service we render in the discharge of our earthly obligations as though it were directly for him, hence we are to reckon that everything we do is unto him, and for his glory. This is a marvelous provision of divine grace, but a provision nevertheless which should not be presumed upon by the attitude that it is not important that we do anything directly in the service of God. Nor should we reason that because God accepts the service we render in discharging our earthly obligations as though it were directly for him that we can increase those obligations and he will accept them just the same. The sincerity of our consecration may sometimes be tested along this very line.

Many of the Lord's consecrated people have earnestly wished that they could have known about the truth and have seen the privilege of consecrating themselves to God and to his service before their lives became so heavily mortgaged. Nevertheless, this does not mean that they cannot still be beheaded for the witness of Jesus and for the Word of God. But those who are free and largely unmortgaged at the time of consecration should think well and soberly when taking on obligations, or plotting a course in life which in all probability may mean that only incidentally will they have time and strength to devote directly to the service of the Lord.

If consecration meant merely a resolution to live a righteous life it would be different, but when we realize that consecration means a covenant to do God's will and that the will of God for his people is that they should lay down their lives in his service, all who make such a consecration should consider every plan they make with the view of determining whether that plan is prompted by self-interest or by a desire to fulfil their covenant to give all in the service of God. True consecration is indeed a serious matter.

### What Can We Do?

It is probably true that throughout the entire age the vast majority of the Lord's consecrated people have been those whose time and strength have been heavily mortgaged with earthly obli-



gations, and these have found it necessary to "redeem" time for direct service in the Lord's vineyard. Few indeed have been those so fortunate as to be able to devote all or a large part of their time directly in serving the truth. This was true even in the early church. But some noble examples of faithfulness by part time workers are brought to our attention in the New Testament. Lydia was one of these, Gaius was another. Simon the tanner was also one. And of course there were many who are not even mentioned in the Scriptures.

The general average of full and part time workers is probably about the same today. Now, however, there are more opportunities for those to serve who have only a little time—a few fleeting moments now and then, as it were. The question of how these occasional moments or hours may be used in bearing witness to the truth is one of concern to many of the Lord's people. Indeed, it is often just as great a problem for those who have much or nearly all of their time to serve. Some have found ways of solving this problem, others have not. But none of us should consider it a matter of little importance and be content to let the days and weeks go by without doing anything directly in the service of the Lord.

The committee which arranged the program of the 1948 General Convention, to be held in Chautauqua, Ohio, August 1-8, took this matter into consideration and scheduled an entire session of the convention to give the brethren an opportunity for the exchange of views along this line. Undoubtedly many helpful suggestions will be made at that session of the convention as to how those who have little time as well as those who have more time may use what time they have of moments or days as witnesses for Jesus and for the Word of God. The September issue of the Dawn will report those suggestions for the benefit of all.

We would like now to make one suggestion along this line, particularly for those who have only a little time. It is the use of "kingdom cards"—not in large quantities, but a few each week. The distribution of an average of three cards a day will mean the putting into circulation of one thousand in a year. The distribution can be made in various ways. They can be given to those who come to our door, handed to the neighbors, distributed from house to house, enclosed with letters sent to those not in the truth, left in street cars, buses, and trains, and station waiting rooms. They can

also be sent through the mails to names obtained from telephone directories or other sources. It is difficult to imagine circumstances in life which would prevent one from putting out as few as twenty a week in any or all of these various ways. True, some of the Lord's dear people are bedridden, but these are the exceptions; and these, even as all of us, have the blessed privilege of praying for those who can be active in the service, and thus they also have a share in the witness work.

To encourage those who would like to serve in this small way, either in addition to what they are doing, or as the only means of service they may have, The Dawn will furnish kingdom cards free in lots of one thousand specially printed with a code number so that each card which comes in requesting literature will be sent to the brother or sister who put out that card. And what a blessing it is to receive these responses and thus to realize that our little efforts have given some the opportunity they desired to find the answers to their questions!

This simple plan of service has already been suggested at several conventions and is being used by many brethren. Why should we not all have a part in it? If you would like to share in these blessings simply send a card or letter to The Dawn, East Rutherford, N. J., saying that you would like to have a thousand of the special kingdom cards mentioned in this article and they will be sent to you with joy and with a prayer that the dear Lord will richly bless you in their distribution. Remember that three a day will distribute the entire thousand in one year. You may want to put them out faster than this, and if so we will be glad to furnish an additional thousand whenever you are ready for them.

Jesus said, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." (John 4:36) Some of these wages are received on this side of the veil, wages of joy in realizing that some little service of ours has brought a measure of blessing to another heart, has perhaps helped someone to know our God a little better. It is not the great things we would like to do that are important in the sight of the Lord, for actually none of us can do great things. But the little things we can do should be done, and our faithfulness in doing them will prove that we would use all our time and all our strength and all our means directly in the service of God if we were in a position to do so. This is the important consideration.

It is not what we can accomplish that counts with the Lord, but our viewpoint of the privileges of service. Do we feel that our whole life belongs to the Lord even though we can devote very little of it directly in his service? If we do, then we will use every minute we can to serve in whatever way we find opportunities, and we will do this joyfully, wishing only that we had more time and more strength to devote in exalting the name of our God by making known the glories of his plan.

Thus our consecration, the surrender of our will, our "be-heading," will result as God has outlined for us, that is, in a witness for Jesus and for the Word of God. And while thus laying down our lives in his service we will be inspired with the hope, that blessed hope, that if faithful even unto death we will have the privilege of living and reigning with Christ a thousand years. We will know, too, that in that future glorious privilege of service we will be able to accomplish what we would like to do now but are not able; namely, the enlightening of the whole world, the filling of the earth with a knowledge of the glory of God as the waters cover the sea. What a prospect!

## "Songs in the Night"

### AUGUST 1

**Their angels do always behold the face of my Father which is in heaven.**  
—Matthew 18:10

OUR Lord would have us realize that we are of the house of sons, under himself the chief Son, hence no time is lost in bringing our interests to the Father. Our interests have first place, our angels have always access to the Father. Before we speak he knows our minds. Before we realize our own necessities, he has made provision for them. A wonderful watchcare has been arranged. It is hard for us to understand how the Almighty God can give such particular care and attention to our needs. Instead of being puffed up that God has manifested such loving consideration toward us, it should make us feel how little we are, how

unworthy of such blessing.—Z '13-5257  
(Hymn 89)

### AUGUST 2

**Jesus wept.**—John 11:35

WE ARE glad of those words which constitute the shortest verse in all the Bible—"Jesus wept." They tell us as no elaboration could have told of the sympathies of our Master's heart; they tell us that we have a High Priest who can be touched with a feeling of our infirmities, a sympathetic feeling. How unlike all the great ones of this world, whose greatness so often is represented in their coldness, stoicism, and really represents their lovelessness, their lack of sympathy. The Lord presented to us in the Scriptures is the only great and sympathetic Immanuel known to the world—to us he is precious.—Z '05-3530 (Hymn 142)

AUGUST 3

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Hebrews 12:1

WE ARE to avoid sin in every sense of the word. No one has the right to sin. If we cannot rid ourselves entirely of our close-girding sin, we must put it off to such an extent that it will not interfere with our running. If this sin be an inherited weakness, a part of one's very nature, what then? Then he shall run in the race—not walk, not sit, but run, bending all his energy to win, straining every muscle, every power of his being. This is what the apostle sets before us in our text.—Z '13-5319 (Hymn 20)

AUGUST 4

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.—Psalm 42:11

DO ANY of the faithful in tribulation for Christ's sake yet lack the peace? It is because you lack faith to lay hold of the promises—the exceeding great and precious promises made to those who take up their cross and follow in his footsteps—suffering with him. But if you have peace without the suffering, while all men speak well of you, beware! That is the peace of a sleep in which one dreams that he is filled and crowned and awakes to find himself empty—the peace of a dead calm on the ocean.—Z '82-347-348 (Hymn 106)

AUGUST 5

Let us not love in word, neither in tongue; but in deed and in truth.—I John 3:18

IT WOULD indeed be easy to love the brethren and to lay down our lives for them if they were all like our dear Master and Exemplar; but they are not. The inspired apostle tells us that among the brethren are not many noble, not many great, not many wise, not many learned, not many rich. Now then, we may see why the Lord enjoined upon

us that we should love one another, and rather implied that it would be a difficult matter to do so at all times, to make allowances for the weaknesses of the flesh and the imperfections of judgment in one another. And this is exactly what the Apostle John declares, saying, "We know we have passed from death unto life because we love the brethren."—Z '08-4253 (Hymn 62)

AUGUST 6

If ye love Me, keep My commandments.—John 14:15

THE Apostle John admonishes, "Keep yourselves in the love of God." Here the apostle is addressing those who have passed from the condition of the world into this special love of God—those whom he has brought into his family, as his children by adoption, through Christ Jesus. As we journey along we need to keep ourselves in the love of God. It is necessary as babes that we should keep ourselves in his love; it is necessary as children; it is necessary when still further developed. How can we do this? By keeping his commandments. Thus we bring the body into subjection to the perfect will of God in Christ. Whoever does this finds himself growing. Day by day we are to grow and increase and become more and more godlike; so we are more and more transformed as the days go by. Thus are we to keep ourselves in his love.—Z '13-5276 (Hymn 145)

AUGUST 7

He that glorieth, let him glory in the Lord.—I Corinthians 1:31

HAVE you given God the glory in all the affairs of your life, in whatever measure of success you have attained in his service? or have you often taken the glory to yourself? This is a good question for each one of the Lord's children to ask himself. We know that we have deserved no glory whatever in connection with what we possess or what we have accomplished. If any have attempted to take glory to themselves, they have taken the glory from the Lord. We must be so loyal that in presenting the truth to others we will say, "This is not my plan. I am glad to tell you anything

that I know about it, but it is not man made. It is all God's plan."—Z '14-5594 (Hymn 139)

#### AUGUST 8

**Blessed are the pure in heart: for they shall see God.**—Matthew 5:8

THE pure in heart—whose will is only to serve and please him—see God by faith and with the eyes of their understanding. They see him in his Word and his plan, as he graciously opens it up to their minds as meat in due season; they see him in his mighty works—of creation, and of redemption and salvation; they see him in nature, whose open book is ever eloquent in his praise to those who have eyes to read; by faith they see him in the secret closet communions when there is no eye to see and no ear to hear but God's, where the heart may freely unburden itself of its load and lay down its cares and feel that unutterable sense of divine sympathy and love which only those can understand who have taken the Lord as their personal friend and counselor.—Z '94-1739 (Hymn 283)

#### AUGUST 9

**If ye abide in Me, and My words abide in you, ye may ask what ye will, and it shall be done unto you.**—John 15:7

WHO are these who may pray thus? These are such as have already become members of his body—such as have made a full consecration of themselves, and have received the begetting of the Holy Spirit. Furthermore, the word "abide" means not only that they have entered into this relationship, but that they are remaining there, dwelling there; that they are members of the body of Christ in good standing with him. "If... my words abide in you." For God's Word to abide in us implies that we have a knowledge of God's Word. This necessitates the studying of the Word of God, that we may know what to pray for.—Z '13-5311 (Hymn 87)

#### AUGUST 10

**If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.**—I John 2:1

IF WE have not sinned wilfully, if

our sins have been those of imperfection of the flesh, through besetment, so that at the time we were not able to overcome and to control the flesh properly, we may come with courage, knowing that the Lord understands all about the weaknesses of our fallen human nature—he remembers that we are but dust. (Psalm 103:13, 14) Paul says we cannot properly judge even ourselves as respects our own weaknesses. He says, "With me it is a very small thing that I should be judged of you or of man's judgment; yea, I judge not mine own self; . . . but he that judgeth me is the Lord." (I Corinthians 4: 3, 4) He knows how to make all due allowance; then let us not hesitate to come to him in prayer, pleading his promises. Let us seek for the mercy of the Lord, knowing that we shall receive it, when we are truly striving to be faithful to him.—Z '14-5585 (Hymn 103)

#### AUGUST 11

**These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.**—Acts 17:11

WE READ that many of the noble Bereans believed—Jews and Greeks, men and women. Here is a suggestion to us all. We should have a judgment and conviction respecting the divine Word; but it should not be so unreasonable a one as to hinder us from receiving further knowledge from the same source. We are to "try the spirits," the teachings, the doctrines. This does not signify, however, that we are to be "blown about by every wind of doctrine." We should know in whom we have believed; and having been once convinced, we should not be easily turned aside from a properly grounded faith.—Z '16-5913 (Hymn 296)

#### AUGUST 12

**Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.**—Matthew 11:29

OUR Lord Jesus gave to the Apostle Paul the assurance, "My strength is made perfect in weakness." (II Corinthians 12:9) All things shall work

together for good to us because we love him, because we have taken his yoke, have become yoke-fellows with him. We rejoice in the privilege of suffering with him. The flesh may suffer, but the spirit rejoices. We shall not be tried beyond our strength. His burden is light. No one is required under his arrangement to do more than he is able to perform. If we have the right spirit we shall be glad to do all that we can accomplish. One who would not be willing to do all in his power would not be accounted by the Lord as faithful. The Master's burden is light if it be accepted in sincerity and in truth, and only those who so receive it can become yoke-fellows with him.—Z '16-5886 (Hymn 284)

#### AUGUST 13

**Lord, teach us to pray.—Luke 11:1**

DO WE ask for long life by seeking chiefly self-preservation? Do we ask for riches by giving the best of our time and talents to their accumulation? Or do we ask for triumphs in trials of an earthly kind over others? If we ask any of these things or all of them, as some seem to do, we are not choosing the better part, and the Lord will sooner or later advise us that our choice is not pleasing to him. Are we day by day seeking at the Lord's hand and through his Word an understanding heart, that we may know his will and obediently follow his instruction? If so, we are choosing wisely, reverently—"The secret of the Lord is with them that reverence him, and he will show them his covenant."—Z '08-4292 (Hymn 172)

#### AUGUST 14

**God resisteth the proud, but giveth grace unto the humble.—James 4:6**

AS WE trace the various steps of the marvelous plan of the ages, we perceive that to all who shall gain eternal life, on whatever plane of being, the path of humility is the path to glory. "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted." None will be granted the inestimable blessing of life everlasting who are not thoroughly proven and found worthy under testing, who do not cheerfully humble them-

selves under the mighty hand of God. This principle applies to both human and spirit beings. Only those who gladly obey God, out of love for him and for his righteous laws, will be permitted to live beyond the harvest time of the millennial age. All others shall utterly perish.—Z '14-5535 (Hymn 198)

#### AUGUST 15

**So teach us to number our days, that we may apply our hearts unto wisdom.—Psalm 90:12**

HOW valuable is every moment, every day, as it sweeps past, for the development of this character which our Lord seeks, the learning of the lessons so necessary to our present joy and our everlasting usefulness in the Master's service. Let us heed the apostle's exhortation to lay aside every weight and every besetting sin, and to run with patience the race set before us in the Gospel, looking unto Jesus, the Author of our faith, until he shall become finisher of it.—Z '07-3964 (Hymn 277)

#### AUGUST 16

**The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.—Jeremiah 31:3**

THE whole world is seeking for happiness. The few who have truly found Jesus, and who have made a full consecration of their hearts to him, and to whom he has given the water of life—these few have found the happiness which the world is seeking in other directions in vain. They have found a heart satisfaction which is able even to offset trials, sorrows, difficulties and disappointments from other sources, and to glory in this realization, that their experiences are working to their advantage, proving them, preparing them for still greater riches of glory by and by.—Z '05-3496 (Hymn 129)

#### AUGUST 17

**Ye also ought to wash one another's feet.—John 13:14**

HOW many blessed opportunities we have for comforting, refreshing, consoling one another and assisting one an-

other in some of the humblest affairs of life, or in respect to some of the unpleasant duties, experiences, or trials of life. Any service done or attempted to be done in love, with the desire to do good to one of the Lord's people, we may be sure has the divine approval and blessing. Let us lose no opportunities of this kind; let us remember the Master's example; let us, like our Master, not merely assume humility or pretend it, but actually have that humility which will permit us to do kindness and services to all with whom we come in contact, and proportionately enjoy this privilege as we find the needy ones to be members of the Lord's body—the church.—Z '05-3543 (Hymn 276)

#### AUGUST 18

**Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.—Isaiah 26:20**

THE place of hiding is the secret place of the Most High, under the shadow of the Almighty. (Psalm 91:1-9) Oh, how precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is even now bestirring the whole world, but especially the nations of Christendom—rest from the pride and folly of man in their abortive efforts to readjust the present unsatisfactory social order; and rest from the strife of tongues in an equally vain attempt to evolve the clear principles of truth and righteousness from the present confusion of human traditions. (Psalm 31:20) Here we find rest, peace, light, and joy, which the world can neither give nor take away.—Z '95-1788 (Hymn 61)

#### AUGUST 19

**The Lord will give strength unto his people; the Lord will bless his people with peace.—Psalm 29:11**

AS SOLDIERS under our great Captain, we have enlisted in no uncertain struggle, unless our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armor of God, which will amply protect us against the fiery darts of the Adversary, if only we accept it and

carefully buckle it on. We have with us the constant presence of our Captain, so long as we are closely following his leading. Above the din of battle his inspiring voice may be heard saying, "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom."—Z '11-4817 (Hymn 119)

#### AUGUST 20

**The fear [reverence] of the Lord is the beginning of wisdom.—Proverbs 9:10**

WHOEVER has reverence for the Lord in any degree will be proportionately blessed; much faith, much reverence, much obedience will surely lead to much blessing in heart and life—to much supporting and steadying of character, whatever it may have been by nature—to much of the spirit of a sound mind, however erratic the person may have been naturally to begin with. In all these respects we who have the instructions of the Lord's Word or the encouragement of his promises and the guidance of the spirit of a sound mind are greatly blessed.—Z '07-3973 (Hymn 202)

#### AUGUST 21

**Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.—Mark 8:34**

LET us love much, and let us show our love by our zeal in cross bearing; and if at any time that zeal grows cold, remember the apostle's words, "If we suffer with him we shall also reign with him; if we be dead with him, we shall also live with him." Yet neither the fear of death nor the appreciation of the crown must be the controlling motive. The mainspring of our devotion to the Lord must be an appreciation of what he has done for us, our love to him, and our desire to do what would please him, and thus show a responsive love.—Z '05-3561 (Hymn 140)

#### AUGUST 22

**Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.—Ephesians 6:13**

THE stalwarts at the mark should be able to bear most and they will be most severely tried. Mark the exhortations to these, "Watch ye, stand fast, quit

you like men." No longer "babes in Christ," no longer "children," their special test is as men, strong in the Lord and panoplied in the whole armor of God. Hearken again to the Word: "Having done all, stand!" These words do not fit one entering the school or entering the race; they are most appropriate to those who have reached the standard of perfect love. Those who have "done all," who have attained the mark of character and "put on the whole armor," are the ones who are cautioned, warned, to "hold fast" and "stand fast" and "fight a good fight."—Z '08-4154 (Hymn 266)

#### AUGUST 23

Add to your faith.—II Peter 1:5

HAVE I the faith to which the apostle here refers; not faith in everything or every person, but faith in God—in his plan of redemption through the vicarious or substitutionary sacrifice of Christ, and in all his rich promises built upon that sure foundation? Do I trust him implicitly? Is a "thus saith the Lord" the end of all controversy, the solution of all doubts and the restful assurance in every perplexity?—Z '11-4808 (Hymn 252)

#### AUGUST 24

Add to your faith virtue.—II Peter 1:5

AM I endeavoring to lead a virtuous life? This, to the child of God, consecrated to be a living sacrifice, implies much more than merely abstaining from evil. It implies living truthfully, that is, true to his covenant, which to wilfully violate would be equivalent to swearing falsely. It is fortitude, strength of character in righteousness. It implies the cultivation of the strictest integrity in our dealings, both with God and with our fellow men, scrupulous honesty, justice, and truth being the only standards.—Z '11-4808 (Hymn 303)

#### AUGUST 25

And to virtue knowledge.—II Peter 1:5

AM I endeavoring day by day to gain a more thorough and complete knowledge of God, of the plan revealed in

his Word, and of the special features now in operation, that I may co-operate with him in its execution; and of his will concerning me in the particular relationships and conditions in which I now stand—irrespective of my own will and disposition in any matter? Am I striving to gain this knowledge of God and of his righteous will concerning us, as revealed through his Word, by the Holy Spirit? Neglect of this divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the divine standard.—Z '11-4808 (Hymn 238)

#### AUGUST 26

And to knowledge temperance.—II Peter 1:6

SELF-CONTROL has to do with all our sentiments, thoughts, tastes, appetites, labors, pleasures, sorrows, and hopes. Its cultivation, therefore, means a high order of character development. Self-control, accompanied by faith, fortitude, knowledge from on high, implies increased zeal and activity in divine things. In judgment, in conduct, in the regulation of temporal affairs, etc., "Let your moderation [temperance, self-control] be known unto all men." (Phil. 4:5) Let them see by our thoughtful (not rash and hasty), careful and considerate demeanor, in every affair of life, that we honor our profession.—Z '11-4808 (Hymn 136)

#### AUGUST 27

And to temperance patience.—II Peter 1:6

AM I patient under trial and discipline, keeping my feelings always under the control of enlightened reason, letting patience have its perfect work in cultivating the character, however severely the plow and the harrow may break up the subsoil of the heart, meekly submitting to the discipline in every case? and am I submitting cheerfully under the mighty hand of God, in his work of preparing me for a place in his kingdom soon to be established? The Greek word from which patience is here translated means cheerful endurance.—Z '11-4809 (Hymn 256)



AUGUST 28

And to patience godliness.—II Peter 1:6

AM I carefully observing and endeavoring to pattern my character and course of action after the divine model? Do I consider the example of loving obedience furnished us in the example of our dear Lord? His delight was to do the Father's will at any cost to himself. As a man, under the kingdoms, authorities, of this world, and as a youth, under the authority of earthly parents, he was loyal and faithful (Matthew 22:21; Luke 2:51); yet all of this earthly authority was exercised by his personal inferiors, even though they were his legal superiors.—Z '11-4809 (Hymn 174)

AUGUST 29

And to godliness brotherly kindness.—II Peter 1:7

DOES brotherly kindness characterize all my actions? Does it cause me to make due allowance for the inherited weaknesses and circumstantial misfortunes of others? Does brotherly kindness deal patiently and helpfully so far as wisdom, with a view to the correction of those faults, may dictate; and even at the expense of self-interest, if necessary and prudent? If, as I look myself squarely in the face, I recognize deformity of character, do I thankfully accept a brother's proffered aid and meekly bear reproof, determining that by the grace of God I will overcome such dispositions, and prove myself a help rather than a hindrance to others?—Z '11-4809 (Hymn 107)

AUGUST 30

And to brotherly kindness charity.—II Peter 1:7

HAVE I charity (love unfeigned) for the unrighteous and unlovely, as well as for the good and beautiful—a love which is ever ready to manifest itself in wise and helpful activity for saint and sinner; a love which pities, helps, comforts, cheers, and blesses all within its reach; which longs for the grand opportunities and power and glory of the incoming age, chiefly for its privileges of scattering universal blessing; and which, in harmony with that sentiment, utilizes every present opportunity wisely and in harmony with the divine plan for the accomplishment of the same end—thus manifesting and cultivating the disposition which must be found in every member of that glorious company which will constitute the King's cabinet in the incoming age?—Z '11-4809 (Hymn 172)

AUGUST 31

For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.—I Peter 2:19

A PROPERLY developed Christian has a properly educated conscience. It is not one which is always accusing its owner, making him feel that he is always doing wrong. There are morbid consciences which are constantly accusing, not able to get a proper balance. A truly good conscience is one which is well balanced. One may have a scale, for instance, that is perverted either one way or the other. A scale which is rightly adjusted will stand level. It is reliable. And so with a good conscience—it is one which can determine the slightest deviation from God's law.—Z '15-5756 (Hymn 130)

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**JEREMIAH 36:4-8**—In modern terminology, we might say that Baruch served as Jeremiah's secretary, and in this honored association with the prophet it was inevitable that he should share in much of the ignominy and persecution which at that time, even as now, is leveled against those who dare to tell the truth even though it be a message not pleasing to the ears of those for whom it is given.

The Scriptures make mention of several important collaborators of some of the Lord's outstanding and inspired servants. Epaphroditus rendered valuable service to the Apostle Paul. (Phil. 2:25-30) Mark also collaborated faithfully in the ministry. (II Tim. 4:11) And there were many others. When the plan of God has reached its glorious consummation in the blessing of all the families of the earth it doubtless will be found that a great deal of the success of many of his prominent servants has been due to the zeal and self-sacrificing devotion of the less prominent servants who labored with them and upheld their hands.

The Lord assigned Jeremiah a difficult task. He was a prophet in Israel during a period when it was a backsliding nation, when its sins were bringing down the judgments of God upon the people. It was his unhappy task to tell the nation of its sins, and to warn its rulers of impending catastrophe. God appreciated this service, but so far as the people were concerned it was a thankless task; and even worse, he was persecuted for tell-

# INTERNATIONAL

## BARUCH, THE SCRIBE

August 1

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ing them the truth.

And Baruch, the scribe, because he collaborated with the prophet, also came into a measure of disrepute. Our present lesson begins at a point in the prophet's experience in which he declares, "I am shut up; I cannot go into the house of the Lord." It is not too apparent just what the prophet means by this. Later he was thrown into prison by some of the wicked "princes," and perhaps even before this he felt restrained from speaking boldly the message the Lord had given to him. In any case he gave the message to Baruch, word by word, and the scribe wrote it all down for the prophet. Then, in obedience to Jeremiah's instructions Baruch took this written message and read it to the people in the house of the Lord. This required courage, and Baruch was faithful in carrying out the commission which had been given to him, even though it did bring him into disrepute together with Jeremiah.

**JEREMIAH 36:17-24**—The "princes" learned that Baruch had read an important message to the people, so they sent for the scribe and asked him to read the contents of the roll to them. He still

# BIBLE STUDIES

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**GOLDEN TEXT:** "Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:105

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did not waver, but obeyed. The princes were afraid. To a degree they hesitated between two opinions. Their first thought was to spare Baruch and Jeremiah, advising the scribe that he and the prophet should hide.

They also felt their duty to the king and reported the fact that they possessed this roll. They may have thought that the king would not be especially interested in hearing its contents and that the incident would pass by without further excitement. But the king asked to have the roll brought and read to him. Jehudi, the reader, calmly threw the pages of the roll upon an open fire as soon as they were read, and neither the king nor the princes gave any evidence of repenting or of giving heed to the warning. "They were not afraid," the account states, "neither the king, nor any of his servants that heard all these words."

**JEREMIAH 36:32**—When Jeremiah learned that the original roll had been burned and its message scorned, he promptly dictated the message to Baruch again, and even added "many like words." Over and over again the enemies of truth have supposed they could

hinder its promulgation by destroying the rolls or books containing it. Bibles have been burned by the thousands, but the Word of God has reappeared in numbers greater than before. During the Dark Ages the Bible was banned by those who should have been its sponsors, but it has lived through all of these attacks.

Thus far in the outworking of God's plan, the Word of the Lord has been given only for the enlightenment, the guidance, and the encouragement of God's own servants, those who have been laboring in his vineyard. The whole nation of Israel were his professed people, and should have heeded his Word, but they seldom did. Because they did not, they finally were cast off, and the invitation to become co-workers with the Lord was extended to the Gentiles.

So when David wrote, as in our Golden Text, that the Lord's Word is a light unto our path he did not mean that the whole world is now enlightened. The time for the world's enlightenment is still future. The books of divine revelation will be opened for all people during the thousand-year judgment day. (Rev. 20:12, 13) Now, it is our privilege to rejoice in the truth of his Word, in advance of the world.

## QUESTIONS:

Who was Baruch, and what was his special work?

Has the truth ever been popular with the ungodly of the world?

When will the books of divine revelation be opened for the enlightenment of the world in general?

## EBED-MELECH, THE ETHIOPIAN

August 8

**GOLDEN TEXT:** "As we have therefore opportunity, let us do good unto all men."—Galatians 6:10

**JEREMIAH 38:7-13**—Ebed-melech is a name little known to students of the Bible, yet the Lord knew and blessed him because of his work of faith and trust. He was an Ethiopian eunuch. Apparently he held a high position of trust in the household of Zedekiah, the last king of Judah. In this respect he reminds us of the Ethiopian eunuch mentioned in Acts 8:27, for he too was a highly placed servant of royalty, and also, like Ebed-melech, revered God.

Ebed-melech's trust in God and the acceptable service which it prompted him to render, is manifested in his plea to King Zedekiah on behalf of the Prophet Jeremiah. Jeremiah persisted in declaring the message which the Lord had given to him, and the "princes" of Israel construed his faithfulness in this respect to mean that he was siding with the enemies of the nation and that his warning to the people to flee from Jerusalem, and if need be to surrender to the invaders, was destroying the morale of the soldiers who were defending the city, so they demanded of the king

that the prophet be put to death.

Zedekiah apparently felt that he had no alternative but to permit these "princes" to carry out their evil designs toward Jeremiah, so he told them to take him and do with him as they would. Even so, they did not kill the prophet outright but lowered him into a dungeon where there was no food, and where, according to the account, he sank into the "mire." They had no other intention, of course, than that Jeremiah should be left in this place of torture until he died. Probably they thought that death would soon overtake him.

It is at this point that Ebed-melech enters into the picture. He learned of the disposition which the princes had made of Jeremiah and petitioned the king on behalf of the prophet. As the king had more or less unwillingly consented to Jeremiah's death, he was probably glad for this favorable opportunity to act on his behalf, so he instructed the Ethiopian to secure the services of thirty men to effect his release from the dungeon. Ropes were used for the purpose, and the tender consideration given to making the rescue as painless as possible is revealed in the provision made for cushioning Jeremiah's armpits to prevent the ropes with which they hoisted him from chafing or bruising his flesh.

After he was released, Jeremiah again appeared before the king, and when asked if he had a message from the Lord reiterated what he had already prophesied concerning the doom of the city and the nation. Zedekiah was im-

pressed, but regardless of the degree of his repentance, it was now too late to do much about it. God's judgments had begun to fall, and nothing could be done to prevent the nation from being taken captive to Babylon. However, knowing that the "princes" would endeavor to make it appear that he was sympathetic toward Jeremiah, he instructed the prophet how to explain his visit in the event they asked him. He was to say that he had appealed to the king not to allow him to be returned to the prison to die.

**JEREMIAH 39:15-18**—We have the Lord's own explanation concerning the Ethiopian's reason for coming to the rescue of Jeremiah. He instructed the prophet to assure the eunuch of special protection when the invaders entered the city, and to explain to him that this was "because thou hast put thy trust in me." It would seem from this that Ebed-melech had more confidence in the God of Israel than most of the Israelites themselves, and certainly more than the king of Israel. Possibly he had accepted the Jewish faith. In any event, God rewarded his work of faith in interceding for Jeremiah by protecting him during the siege and capture of the city.

We have an incident somewhat similar to this in connection with Rahab and her service on behalf of the spies who visited Jericho. Paul mentions her in the 11th chapter of Hebrews, placing her among the ancient worthies, with the explanation that it was her faith which induced her to cooperate with the Lord in concealing

the spies. In both of these cases it may be seen how highly God values faith, especially a faith that causes an individual to act on behalf of his servants.

The Golden Text assigned to this study can be associated to the thought of the lesson in principle only. It is an admonition to Christians to be faithful in divine service. All who do good to others unselfishly are to that extent practicing godliness, for God bestows certain of his blessings upon the just and the unjust alike. Those who serve others because they believe them to be the servants of God and that by serving them they are serving God, are even more in line with the true principles of righteousness.

This evidently was the position of Ebed-melech. He recognized in Jeremiah a prophet of the true God and his faith prompted him to render a much needed and much valued service—a service that was appreciated both by Jeremiah and God. Christians are to do good unto all men, but their special concern is to be for those who are of the household of faith; and these we are to serve with gladness because they are the people of God—those for whom we are admonished to lay down our lives.

#### QUESTIONS:

Who was Ebed-melech, and what other character mentioned in the Scriptures rendered a similar service to God's servants?

What prompted Ebed-melech to render service to Jeremiah?

How is the Golden Text related to the lesson?

## ANDREW, THE MAN WHO BROUGHT OTHERS

August 15

**GOLDEN TEXT:** "He brought him to Jesus."—John 1:42

**J**OHAN 1:37-42—Much has been said and written concerning the virtues of the great Apostle Peter, and he is worthy of it. Not so much has been said and written concerning Andrew his brother, yet John, in the few words of our Golden Text, has set before us a most salutary, yes, even a necessary qualification of every Christian when he writes of Andrew that "he brought him [Peter] to Jesus." So it is that Andrew has won the distinction of being one who brought others to the Master. We have no record to indicate that Andrew ever preached a sermon, performed a miracle, or wrote an epistle, but he had a share in supplying the church with one of the outstanding apostles who did all these things. He brought Peter to the Master.

Andrew had been a disciple of John the Baptist, and when the forerunner of Jesus pointed to the Master and said, "Behold the Lamb of God," he immediately ceased following John and associated himself with Jesus. The account does not indicate how long a time

elapsed after this until he found Peter and brought him to the Master. It does state that he spent the day with Jesus, and evidently it was this day of fellowship with the "Lamb of God" that convinced Andrew that he had indeed found the Messiah foretold by the prophets.

The fact that Andrew had become a disciple of John the Baptist would indicate that John's ministry had produced in him a desire for righteousness and a keen interest in the coming of the Messiah. His announcement to Peter, "We found the Messiah," implies that they had been looking for him and hoping for him to come.

We do not know in detail what was discussed that first day which Andrew spent with the Master, but it is a reasonable assumption that there must have been an examination of many of the prophecies concerning the Messiah, and a comparing of these prophecies with the facts of Jesus' life and ministry. In any event, Andrew's heart rejoiced in the evidence that the Messiah had come, and his first and proper impulse was to "bring others."

**MARK 1:16-18**—In this account we learn that Jesus saw Andrew and Peter casting a fish net into the sea and invited them to follow him, telling them that he would make them fishers of men. Evidently this occurred not long after Andrew introduced Peter to the Master. They had made the acquaintance of Jesus and were convinced that he was the Messiah, but could not become full time disciples without an invitation. Jesus,

seeing their heart condition of faith and conviction and knowing that they were Israelites indeed in whom was no guile, gave them the invitation. "Come after me," the Master said, "and I will make you to become fishers of men." There was a wonderful fitness in the use of this language. It was language that he knew these two ardent Israelites would understand. As we would say today, he talked to them in their own language; and more was implied than at first appears. It implied, of course, that thenceforth their business was to be that of convincing men that Jesus was the Messiah, the central figure in the glorious Gospel of the kingdom. But it is well to remember that Andrew and Peter were securing their living from the fishing business, and now that they had been called to a "fishing business" of far greater importance, they were also, if faithful, to secure a living on a far higher plane; for, by patient endurance in this new "fishing" business, they were to "seek for glory and honor and immortality, eternal life."—Rom. 2:7

It is important that all true Christians seek to emulate Andrew in his characteristic of bringing others to the Lord, for we have all been made "fishers of men." This is true on a larger scale than many have contemplated, for eventually through the church all the families of the earth are to be reconciled to God and blessed—that is, all except the incorrigibly wicked. This all-comprehensive work of reconciliation will not be

accomplished by the church in the flesh—it is a future kingdom work—nevertheless, those who prove worthy of that high honor in the future must demonstrate their god-like interest in others even now by laying down their lives in the divinely authorized "fishing business."

**JOHN 12:20-22**—In this passage we again find Andrew in the role of introducing others to Jesus. This time it was "certain Greeks that came up to worship at the feast." They first contacted Philip and made known their desire to see the Master. Philip told Andrew. Perhaps he was not certain that it would be proper to tell Jesus of this request. But Andrew did not hesitate. Although Jesus did not grant the Greeks an audience, in his declining he gave his disciples another wonderful lesson to indicate that a time was coming when all would have an opportunity; but first, as a grain of wheat, he must fall into the ground and die. Thus "much fruit" was to be produced. We never fail to receive a blessing when we endeavor to bring others to the Lord.

#### QUESTIONS:

Who was Andrew, and how did he first learn about Jesus?

What did Jesus mean when he told Peter and Andrew that they were to be fishers of men?

When will all mankind be brought to the Lord and given an opportunity to believe?

## DORCAS, A WOMAN OF GOOD WORKS

August 22

**GOLDEN TEXT:** "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matthew 25:40

**T**HE Golden Text chosen for this lesson applies to those who come into harmony with the Lord during the future judgment day period, although the principle expressed in it is true of all those who in any age unselfishly devote their time and strength and means for the blessing of others. In any age of God's plan he counts this as a service rendered to him. The reason we know that the text does not apply specifically to believers in this age is that it forms a part of the Parable of the Sheep and Goats, a parable which Jesus introduced by a time identification, saying, "When the Son of man shall come in his glory, and all the holy angels with him." (Matt. 25:31) This is a reference to the time of Jesus' second presence, when his entire church will be with him in glory and will participate with him in the work of judgment outlined in the parable. "Do ye not know that the saints shall judge the world?" asks Paul.—I Cor. 6:2

A careful study of this parable indicates that the righteous, those represented by the sheep, seemed

to be unaware that their unselfish attitude is what gained for them the lost inheritance, the kingdom prepared from the foundation of the world. They had not worked for a reward, but because they had caught the true spirit of the times, they had joined wholeheartedly in the kingdom work and were in heart harmony with it. It is only such unselfish service that is pleasing to God at any time.

**ACTS 9:36-42**—Our Scripture lesson indicates that Dorcas was just such an unselfish servant of the needy as is indicative of the sheep class in the parable. Not much is said about her except that she was "full of good works and almsdeeds which she did." The record gives little detail as to the nature of her "good works" except that those who mourned her death showed Peter the "coats and garments" which she had made. These were at least some of the visible evidences of her interest in others.

The record also tells us that Dorcas was a disciple, so we may assume that her good works were first of all on behalf of the household of faith. But, as Paul explains in his letter to the churches of Galatia (Gal. 6:10), we are to do good unto all as we have opportunity, especially to the household of faith. So we may assume that the good works Dorcas performed were not restricted wholly to the believers. She was evidently one of those referred to by the apostle as being "zealous of good works."—Titus 2:14

Not all are qualified to serve the Lord in the same way. We can't suppose that Dorcas withheld the



Gospel message when there was an opportunity to witness for Jesus, although apparently her main avenue of service was not along this line. However, her faithfulness in good works along other lines resulted, in the Lord's providence, in a wide witness for the truth which brought about many conversions.

Not all of us can be at the forefront in witnessing for the truth, but blessed are we if, in a small way, and because we are faithful in doing what we can along any needed line, we can have a share in the general cause of Christ. The work of the Lord is not the work of one individual, but a work of all whom he calls into his service. To have a share in any phase of it is a high honor and those who are faithful in it are richly blessed.

The facts are not clear as to why the disciple Dorcas was awakened from the sleep of death miraculously, for this was not God's arrangement for believers as a whole. The consecrated followers of Jesus were not promised immunity from sickness and death. They were promised a share in the "first resurrection," but that was to occur at the end of the age; and it was to be a resurrection to glory, honor, and immortality, not merely an awakening as human beings still subject to the frailties of the fallen human race.

Nevertheless, the Lord in his providence sometimes makes exceptions to his usual way of doing things, that is, when his wisdom sees there is a good reason for it. This was evidently what occurred

in the case of Dorcas. The fact that many believed as a result of this miracle indicates that there was a situation in Joppa that called for just such an outstanding demonstration of God's intervention on behalf of his people. Dorcas was certainly worthy of this extra bit of divine favor, and doubtless she was greatly blessed in being permitted to serve a while longer before she fell asleep to await the first resurrection when, like Paul, she was to receive the "crown of righteousness" which had been laid up for her.—II Tim. 4:8

In seeking to discover the reason for the manner in which the Lord's providences operated in connection with the awakening of Dorcas, we notice that being called to Joppa, Peter remained there and was entertained in the house of Simon the tanner. It was while staying in this home that the messengers from Cornelius came to invite him to visit their master, who became the first Gentile convert of record. It may well be that the house of Simon was the best place for Peter to receive these messengers. Daily do we have cause to marvel at the providences of the Lord.

#### QUESTIONS:

During what age in the divine plan does the Golden Text apply?

Did the Lord promise believers immunity from sickness and death?

What was the nature of Dorcas' good works, and why were they pleasing to the Lord?

When are all the saints resurrected from the dead?

## ANANIAS, A DISCIPLE

August 29

**GOLDEN TEXT:** "I delight to do thy will, O my God; yea, thy law is within my heart."—Psalm 40:8

**T**HE primary application of our Golden Text was to Jesus. It constituted a part of his consecration vow—a consecration which when he was thirty years of age, he made to do his Heavenly Father's will—and he symbolized the burial of his will into his Father's will by water immersion at the hands of John the Baptist. In this consecration he agreed to do all that had been written of him in the "Book," that is, in the Old Testament Scriptures. (Psalm 40:7) Our Golden Text is an expression of the Master's delight in doing God's will.

The sentiments of this text should permeate the heart and life of every follower of the Master. Indeed, one would not be a true follower of his unless this were so. Besides, in a general way, God's will for us is the same as it was for Jesus. We too are to be obedient to the Heavenly Father's instructions as they are recorded in the "Book," the Scriptures; and in this we have the perfect example of Jesus to guide us in the interpretation of the Father's instructions. May we follow his example faithfully and cheerfully,

delighting to do God's will, even as Jesus delighted to do it.

**ACTS 9:10-20**—The heart sentiments of Ananias, the disciple at Damascus, were in keeping with the thought of our Golden Text. He was happy to do the Lord's will, yet we see in him a proper degree of caution which led him to make sure that he was, for the incident of our lesson was a very unusual one—he was to visit the cruel Saul of Tarsus who had been "breathing out threatenings and slaughter" against the church of Christ. (Acts 9:1) Ananias probably wanted to be sure that some sort of trap was not being laid for him whereby he would not only be putting his own life in danger, but might unwittingly betray all the brethren of Damascus into the hands of the enemy.

That Ananias had thoughts along this line is evident from the record of his reply to the Lord when requested to visit Saul. He said, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name." To this the Lord replied, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

This must have placed a severe test of faith upon Ananias, and also a test of love. Here was a man who had been a bitter enemy of the truth and of the Lord's people, yet the Lord had chosen him to a special position of prominence in the church. Ananias might well have asked why the Lord did not

choose for this position one of the disciples who had earned a reputation among the brethren of being true to the cause and devoted to his people. Situations of this kind have always proved a test upon God's people. The tendency of human wisdom has ever been to place the greatest confidence in those whom we suppose have proved faithful through many years of trial.

The limitations of finite minds makes this viewpoint a very natural one; but God, who can read the heart, does not need to be thus restricted in choosing his servants. He knew that there was nothing wrong with Saul's heart, that it was merely a matter of his having the wrong viewpoint. He knew that when Saul realized that Jesus was the Christ of promise, the Redeemer of Israel and the world, he would be an ardent, trustworthy promoter of the Gospel. Besides, Saul's background of experience and education made him peculiarly fitted for the position to which the Lord had called him.

"And Ananias went his way, and entered into the house," the account tells us. When he was convinced that the Lord was truly dealing with Saul, there was no hesitancy to carry out the divine commission to visit him. And what an honor this was! Just as the less talented Andrew had the privilege of introducing his brother Peter to Jesus and of later seeing him become one of the outstanding apostles, so the plain disciple, Ananias, was given the honor of being the first of the brethren to visit and

talk with Saul concerning his relationship with the Lord and the service to which he had been called.

That Ananias was eminently qualified for this assignment is revealed in the manner in which he greeted this former enemy of the church. Entering the room where he found him he placed his hand on his head and said, "Brother Saul." There were probably many in the Early Church who would have found it difficult at once to recognize Saul as a brother in Christ. Some would have wanted to question him concerning the genuineness of his conversion and then put him on probation for a time. A disposition to do this, however, would disqualify them for the service Ananias had the privilege of rendering.

Ananias had faith enough to accept the Lord's judgment in the matter. If Saul was a "chosen vessel" of the Lord, who was he that he should make an investigation of the new convert's sincerity? Ananias delighted in the Lord's choice and was happy to co-operate, and there could have been no better evidence of this than his addressing a former enemy of the church as a "Brother"—"Brother Saul."

#### QUESTIONS:

To whom does the Golden Text of this lesson especially apply?

Was Ananias justified in hesitating to call on Saul?

To what extent are we justified in testing one another's sincerity before the Lord?

## **PALESTINE IN PROPHECY**

August 1

*This dialog was published in the February Dawn, so we are not repeating it in this issue.*

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### **CREATOR AND FATHER**

August 8

¶ Frank, my first question is based on Titus 3:4, which speaks of the "kindness and love of God our Savior." Are we to understand from this that God and Jesus are one and the same? As you know, we usually think of Jesus as being the Savior, not God.

¶ Jesus is the Savior of the world, in that through his sacrificial death he redeemed mankind from the curse of death; but on the other hand, because the Heavenly Father is the Author of the plan of salvation, the Scriptures speak of him also as being the Savior. This thought presents Jehovah, the Creator, in his true light; namely, as being loving and kind, and desirous of bestowing his blessings upon the fallen race.

¶ Isn't that what we have always believed, Frank?

¶ Probably many have, but on the other hand, there is a view in which God is looked upon as being austere and unsympathetic, while Jesus, is considered to be the loving One, who stepped in between God and men and rescued the fallen race from divine vengeance.

¶ Well, the Bible certainly tells us that God is love, and there should be

no doubt in anyone's mind about that. But I can see that it does increase one's appreciation of God's love to realize he is the actual Author of the plan of redemption whereby the human race is to be rescued from the result of its own sin. But tell me, is there any way we can understand a little more clearly the real distinction between the Father and the Son? As you know, a number of different words are used in the Bible as applying to Deity—just how do they all fit together and harmonize?

¶ You have reference, I presume, to the various scriptural names such as Jehovah, Creator, God, Lord, Jesus, Savior, etc.

¶ Yes. What about the word "Jehovah"? Does that apply merely to a Jewish God, or just what is the proper thought in connection with it?

¶ The name Jehovah means the self-existent or Eternal One. In the Bible it is applied exclusively to the Creator, the great First Cause of everything. "From everlasting to everlasting" is one of the Scriptural expressions used to emphasize that he is not a created being, but the Creator of all things. The name Jehovah is never applied to Jesus.

¶ What about the name "Lord"? Does that mean the same as Jehovah?

¶ That depends, Ernest. In the King James Version of the Old Testament the name Lord is often used to translate the word Jehovah. When that is done, however, it appears in capital letters, so there's no difficulty in

identifying it. But where the name Lord does not appear in that form it is a translation of other Hebrew words. In Psalm 110:5, for example, we read, the "Lord at thy right hand shall strike through kings in the day of his wrath." Here the name Lord is a translation of the Hebrew word *adonay*, and refers to Christ, while the pronoun "thy" applies to Jehovah.

¶ But, tell me, how much can we know about Jehovah? Just what is he like? Does the Bible furnish that information?

¶ The Bible tells us a great deal about Jehovah's character, but of course does not attempt otherwise to describe him.

¶ Doesn't the Bible say that man was created in God's image? And wouldn't that give us some idea of the appearance of God?

¶ That refers to a moral, or character likeness of God, Ernest, rather than to a physical image. It is true that Dark-age conceptions of God portray him as an old man with a beard, but that's very crude and unscriptural.

¶ Frank, you said a moment ago that the Bible describes God's character. Just what do you mean by that?

¶ There are four cardinal attributes of God's character revealed in the Bible. These are: his infinite wisdom, justice, love, and power. These attributes are shown in the Scriptures to be perfectly balanced and blended in the Creator's character, and by their manifestation in his dealings with the human race his glory is revealed. However, it is only to the degree that we understand the divine plan for the human race that we can appreciate the beauty of the divine character.

¶ I believe I can see why that is. After all, the Bible does tell us about God's love, and about his justice, and also about his wisdom and power, but unless there is some evidence of what these terms mean, they remain merely words. Isn't that right?

¶ Yes, Ernest. There should be no difficulty, however, so far as God's power is concerned. He is the great Creator of the universe, hence all nature be-

speaks his power. But even so, when we know what the Bible says about God's plan for human salvation we get a much better understanding of his infinite power.

¶ I still don't understand what you mean, Frank.

¶ God's plan of salvation calls for a resurrection of all the dead. This can be accomplished only by divine power.

¶ That's true enough, but one would think that with so much power at his command, God would put a stop to the reign of sin and death now upon the earth.

¶ He will do that, Ernest, in his own due time. But we must remember that God is more than merely powerful. God is just, God is loving, and God is infinitely wise. Everything he does must be fully in harmony with all these attributes. For example, had God been merely loving and merciful he would not have condemned our first parents to death. One of the fundamentals of God's law is that the "wages of sin is death." (Rom. 6:23) His justice, therefore, demanded that our first parents pay the penalty of their sin.

¶ On the other hand, Frank, if the divine plan calls for a resurrection of the dead, wouldn't that be setting God's justice aside? If Adam and his race were justly condemned to death, why should they be brought back to life?

¶ That's where God's wisdom and love enter into the arrangement. A redemption was provided through Jesus. This redemptive work is referred to in the Bible as a ransom, which means a corresponding price. The Scriptures tell us that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

¶ Does that mean that in any sense of the word God changed his mind about the justice of that original sentence of death?

¶ No, Ernest. If God changed his mind, then we couldn't depend on him, for he might change it again. God is un-

changeable. His Word stands, and therefore we can have confidence that what he says will be carried out.

¶ Well, there is certainly a lot of suffering in the world today because of broken promises.

¶ That's true, and the further people get away from God the less dependence we can put in their word.

¶ Frank, how would you say that God's wisdom is displayed in his plan for the redemption and recovery of the human race from sin and death?

¶ In many ways of course, but especially by the manner in which it provides all mankind with an experience with evil and its results. There are four ways in which knowledge can be obtained; namely, by information, by observation, by experience, and by intuition. Intuitive knowledge belongs to God alone. Our first parents were given knowledge by information as to the result of sin, but this was not sufficient. If they were to receive it by observation, it would mean that evil would need to be experienced by others somewhere in the universe, so the only method left was that of experience. Hence God, in his wisdom, permitted evil to enter the world that mankind might thus learn of its terrible results. And the manner in which it was permitted is a further display of God's infinite wisdom.

¶ I don't quite get your thought, Frank.

¶ Well, God in his great power could have created enough human beings to fill the whole earth, and thus have this planet populated without the process of procreation. This would have meant that each one would have been individually on trial for life; and if those who should transgress were to be redeemed from death it would have required a separate Redeemer for each one. But as it has been, Adam was held the responsible head of the race, and his sin brought condemnation upon all because from the very start his children were imperfect when born.

¶ Is that what Paul means when he says that "all in Adam die"?—I Cor. 15:22

¶ Yes, and he also says that even so, "all in Christ shall be made alive." This divine arrangement made it possible for Jesus, the Son of God, to redeem the entire race. Meanwhile the whole race is having an experience with sin and death which, when the lessons from it are learned, will greatly enhance the everlasting joys of all mankind.

¶ Well, that certainly is a wonderful arrangement.

¶ Indeed it is! And Ernest, another wonderful display of God's wisdom in the outworking of this plan is the arrangement whereby representatives of the fallen race are to share in the work of restoring their fellow men to life.

¶ How does that come about?

¶ In connection with the call and preparation of the church of Christ. These will reign with him in his thousand-year kingdom, and the purpose of that kingdom is the restoration of the entire human race to life and the lost earthly paradise. During those thousand years Christ and the church will serve as a mediatorial board to instruct and bless the world, restoring the obedient to at-one-ment with the Creator—that oneness between the Creator and his human creatures which was severed when our first parents transgressed the divine law.

¶ That's a wonderful prospect. Truly, our God is a wonderful God!

## JESUS, THE SON OF GOD

August 15

¶ I would like to ask a question based on John 10:30, where Jesus is quoted as saying, "I and my Father are one." Doesn't this prove that the Father and the Son are the same personality? If not, how do you explain it?

¶ In the 17th chapter of John, Jesus is

quoted as praying for the oneness of his church. In this prayer he asks his Father to bring about the same kind of oneness between his church and himself that existed between himself and his Father. Would you say that when the true church is complete each member of it will be physically at one with the Master?

¶ No, certainly not in the sense that many have thought that Jesus and the Heavenly Father are one.

¶ What kind of oneness, then, will it be?

¶ Well, it seems to me that we might say it will be a oneness of purpose; that is, the whole church will be fully in harmony with Jesus, and desirous of doing only his will. Is that right?

¶ Obviously it is. And according to Jesus' own words, it is in this same sense that he is one with the Father. This is clearly borne out by many things the Master said. He emphasized over and over again that he came not to do his own will, but the will of the Heavenly Father who sent him. The Father's will reigned supreme in the Master's life, hence he could truly say, "I and my Father are one."

¶ That's well put, Frank, so far as it goes. But what about this text? Here in John 14:9 Jesus says: "He who hath seen me hath seen the Father." Doesn't that prove that Jesus and the Father are one in person?

¶ No. There are other scriptures which must be taken into consideration in connection with the one you have just quoted. For instance, in the Old Testament we are told that no one can look upon God and live, so it is evident Jesus did not mean that those who saw him were literally seeing Jehovah, the Creator.

¶ In other words, there is more than one way of seeing a person.

¶ Exactly. If those who looked upon Jesus in the flesh actually saw God, it would mean that God is a human being. Ernest, you doubtless remember that it is said of Adam that he was created in the "image of God."

¶ That's quite all right so far as Adam is concerned, but what does it have to do with Jesus, and especially with the Master's statement that "He who hath seen me hath seen the Father"?

¶ Simply this: that Jesus, like Adam before the fall, was also in the image of God—a perfect, sinless, human being. It was necessary that Jesus be thus, else he could not have redeemed Adam and his race from death. The Scriptures say that Jesus was made flesh. (John 1:14) Jesus came to earth as a representative of his Father, and everything he said and did was just what the Father would have done and said had he personally visited the earth.

¶ But, Frank, doesn't the Bible say that Jesus and the Father are equal?

¶ No, Ernest. In fact, the Bible testimony is exactly the opposite of that. Jesus himself said, "My Father is greater than I."—John 14:28

¶ Well, Frank, when you give me scriptures for it, there is nothing else for me to do but to accept them. However, I have some more scriptures that will need to be explained. The most important one is recorded in the first chapter of the Gospel according to John. Here we read that "In the beginning was the Word, and the Word was with God, and the Word was God." That's the first verse, and then, in the 14th verse we are told that the "Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." Now doesn't that prove that it was God himself who was made flesh?

¶ Not unless the Scriptures contradict themselves. In that last verse you read, the "Word" that was made flesh is referred to as the "only begotten of the Father." Could he be the only begotten of the Father and be the Father also?

¶ That is hard to understand, I'll admit. But Frank, what is meant by Jesus being the only begotten of the Father?

¶ This and other scriptures indicate the meaning to be that he was the only direct creation of the Father, all the other creative work being done through

# BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

**N. F. TIME**                      **STA. KC. P.M.**                      San Angelo, Tex.                      **KTXL 1340 12:45**  
 St. John's, N. F. (Thurs.)    **VOCM 1006 9:00**

**EASTERN TIME**                      **STA. KC. A.M.**  
 Adrian, Mich.                      **WABJ 1500 10:00**  
 Akron, Ohio                          **WADC 1350 9:45**  
 Baltimore, Md.                      **WFBR 1300 9:15**  
 Bay City, Mich.                      **WBCM 1440 10:00**  
 Binghamton, N. Y.                      **WNBF 1290 10:00**  
 Bridgeport, Conn.                      **WLIZ 1300 8:45**  
 Columbus, Ohio                      **WHKC 610 9:30**  
 Guelph, Ont.                          **CJOY 1450 9:30**  
 Hamilton, Ont.                          **CHML 900 9:45**  
 Lawrence, Mass.                      **WLAW 680 10:15**  
 Martinsburg, W. Va.                      **WEPM 1340 10:30**  
 Muskegon, Mich.                      **WMUS 1090 10:45**  
 Philadelphia, Pa.                      **WIP 610 9:30**  
 Pittsburgh, Pa.                          **WWSW 1490 9:30**

➤ ➤ **P.M.**

Dayton, Ohio                          **WHIO 1290 12:15**  
 Jacksonville, Fla.                      **WJHP 1320 2:45**  
 New York, N. Y.                          **WINS 1010 10:15**

**CENTRAL TIME**                      **STA. KC. A.M.**  
 Anderson, Ind.                          **WHBU 1240 9:45**  
 Clinton, Iowa                          **KROS 1340 9:45**  
 Grand Forks, N. D.                      **KILO 1440 9:15**  
 Jamestown, N. D.                      **KSJB 600 10:30**  
 Louisville, Ky.                          **WGRC 1370 8:45**  
 Marquette, Mich.                      **WMMI 970 9:00**  
 Medford, Wis. (Wed.)                      **WIGM 1500 9:45**  
 Minneapolis, Minn.                      **WTCN 1280 9:15**  
 Mobile, Ala.                              **WKRK 710 10:15**  
 Muscatine, Iowa                          **KWPC 860 9:45**  
 St. Louis, Mo.                              **KXOK 630 10:00**  
 San Antonio, Tex.                          **KISS FM 8:45**  
 San Antonio, Tex.                          **KMAC 1240 8:45**  
 Shenandoah, Iowa                          **KMA 960 9:15**

➤ ➤ **P.M.**

Chicago, Ill.                              **WAIT 820 1:30**

**MOUNTAIN TIME**                      **STA. KC. A.M.**  
 Caldwell, Idaho                          **KCID 1490 9:30**  
 Douglas, Ariz.                          **KAWT 1450 8:45**  
 Globe, Ariz.                              **KWJB 1240 10:15**  
 Phoenix, Ariz.                          **KPHO 1230 9:45**  
 Prescott, Ariz. (Sat.)                      **KYCA 1490 8:45**  
 Safford, Ariz.                              **KGLU 1450 9:45**  
 Tucson, Ariz.                              **KVOA 1290 8:45**  
 Wallace, Idaho                          **KWAL 1450 10:15**  
 Yuma, Ariz. (Sat.)                          **KYUM 1240 9:15**

➤ ➤ **P.M.**

Kalispell, Mont.                          **KGEZ 1460 4:45**  
 Prince Albert, Sask.                      **CKBI 900 12:15**

**PACIFIC TIME**                          **STA. KC. A.M.**  
 Albany, Ore.                              **KWIL 1240 10:30**  
 Berkeley, Calif.                          **KRE 1400 9:00**  
 Blythe, Calif.                              **KUCB 1400 9:00**  
 Brawley, Calif. (Sat.)                      **KROP 1300 12:45**  
 Brawley, Calif.                              **KROP 1300 10:15**  
 Calexico, Calif.                          **KICO 1490 7:00**  
 Indio, Calif. (Sat.)                          **KREO 1400 12:45**  
 Indio, Calif.                              **KREO 1400 10:15**  
 Long Beach, Calif.                          **KGER 1390 8:45**  
 Moscow, Idaho                              **KRPL 1400 9:15**  
 Riverside, Calif. (Sat.)                      **KPRO 1440 12:45**  
 Riverside, Calif.                              **KPRO 1440 10:15**  
 Riverside, Calif.                              **KPOR FM 10:15**  
 San Diego, Calif.                          **KFMB 550 9:45**  
 Spokane, Wash.                              **KREM 1340 9:45**  
 Stockton, Calif.                              **KGDM 1140 9:30**  
 The Dalles, Ore.                              **KODL 1230 9:15**  
 Vancouver, Wash.                          **KVAN 910 9:15**  
 Victoria, B. C.                              **CJVI 900 10:00**

➤ ➤ **P.M.**

Seattle, Wash.                              **KOL 1300 5:15**



this "only begotten of the Father."

¶ Do you mean to say that Jesus was a created being?

¶ The scriptures so state. In Revelation 3:14 we are told that Jesus was "the beginning of the creation of God."

¶ Frank, what does the term "Word" mean in this passage, where it says that the "Word was made flesh"?

¶ It's a translation of the Greek word "logos," which means a mouthpiece, or spokesman. This was the position occupied by Jesus in his prehuman existence.

¶ But it says here that this "Word," or Logos, was God.

¶ Our King James translation of this passage is not too clear. According to Greek professors, the way this passage should read is this: "In the beginning was the Word, and the Word was with THE God, and the Word was A god." Thus, you see, the Greek text makes a distinction between the Father and the Son, the Father being THE God, while the Son, the Logos, is described as A god.

¶ But even so, Jesus is still a god, is he not?

¶ Certainly. But we must remember, Ernest, that the terms god and lord have a very wide application in the scriptures. In the New Testament, the Greek word *theos* is the one most frequently translated "god," but this same word is also translated god when the reference is to Satan. He is called the "god of this world." (II Cor. 4:4) Whether the reference is to the Heav-

only Father, to his Son Jesus, or to a false god, has to be determined by the subject matter under discussion. In the first chapter of John, which you have quoted, Jehovah is referred to as THE God; that is, the great Almighty One, but the Logos is said to be A god, a mighty one indeed, but not THE almighty God.

¶ Well, it all seems very true, but doesn't it tend to lower one's estimation of Jesus to think of him merely as the Son of God, and not as God himself?

¶ No! Actually, it should enhance our appreciation of Jesus, and give him a higher place than ever in our hearts when we recognize clearly just who he is and the high position he occupies in the divine plan.

¶ Frank, there is one more question I would like to ask, and that concerns Jesus since his resurrection. What is his position since that time?

¶ The Bible shows that in carrying out the divine plan of redemption for the human race the only begotten Son of God has experienced two changes of nature. Before his human existence he was a glorious spirit being, next in honor and authority to the Heavenly Father himself. Jesus refers to this glory in a prayer to his Father, saying, "Father, glorify thou me with . . . the glory which I had with thee before the world was." (John 17:5) That glory was laid aside when the Logos was "made flesh," that is, when he became a human being.

¶ Did the Heavenly Father honor his

## AUSTRALIAN BROADCASTS

### Vic. and N. S. W. Time

Geelong 3GL 222 metres 10:00 A.M.  
Sydney 2KY 294 metres 8:15 A.M.

### Western Australian Time

Perth 6KY 227 metres 10:15 A.M.

## POLISH BROADCASTS

Ashtabula, Ohio WICA 8:45 a.m.  
Boston, Mass. WORL 10:30 a.m.  
Chicago, Ill. WGES 8:45 a.m.  
Niagara Falls, N. Y. WHLD 9:45 a.m.  
Springfield, Mass. WSPR 10:00 a.m.  
Stevens Point, Wis. WFHR 10:30 a.m.

Son's request, and restore him to his former glory, following his death as man's Redeemer?

¶ The Father did more than that. He highly exalted Jesus to a place next to himself on the throne of the universe. He exalted him to the divine nature, which means that now he is truly the divine Christ.

¶ Just why was it necessary for the Logos to be made flesh?

¶ The apostle explains that it was for the "suffering of death." (Heb. 2:9) As a spirit being he could not give himself as a corresponding price for father Adam, who was a perfect human being; so Jesus humbled himself, that he might die as a ransom to save the human race from eternal destruction.

¶ Frank, this may be a bit off the subject, but doesn't the Bible say something about the church being made like Jesus in the resurrection?

¶ Yes, the Scriptures promise that the true followers of the Master are to be highly exalted with him—to "glory and honor and immortality."—Rom. 2:7

¶ Is such a glorious hope as that set before the whole world?

¶ No indeed! God's plan for the world in general is their restoration to human perfection upon the earth. The church is called out from the world, and upon conditions of obedience under severe trial, are exalted to the divine nature with Jesus in order that they may share with him in the wonderful work of restoring the human race to life in a world-wide earthly paradise.

¶ That will be a reconstruction work worth talking about, won't it?

¶ I should say so! It will require an entire thousand years to complete it; but when it is complete this earth will be a wonderful place in which to live.

¶ All mankind will enjoy the four freedoms then, won't they?

¶ And more than that, they will enjoy freedom from sickness and death—freedom, indeed, even from the fear of death.

¶ And all that will be possible because the Logos was made flesh, and as a human being, died on Calvary's cross to redeem the lost and dying race from death!

¶ Yes, and that's why we should continue to sing, "My hope is built on nothing less than Jesus' blood and righteousness."

¶ Right, and the remainder of that verse states, "I dare not trust the sweetest frame, but wholly lean on Jesus' name."

## THE HOLY SPIRIT

August 22

¶ Frank, who or what is the Holy Spirit mentioned in the Bible? It is sometimes referred to as the Holy "Ghost." Just what is the Holy "Ghost"?

¶ That word "Ghost" is a mistranslation. The American Revised Version uses the word "Spirit," which is the correct translation.

¶ Of course I realize, Frank, that the Bible was not written originally in the English language, which means that the matter of translation is a very important one if we are to know the truth. I suppose that in order to find out the truth about the Holy Spirit we will have to go back to the original Hebrew and Greek. Isn't that so?

¶ Yes, quite so! The word "spirit" in the Old Testament is a translation of the Hebrew word *ruwach*. The primary significance or root meaning of this word is wind.

¶ Do you mean to say that the Holy Spirit is a holy wind?

¶ No, that's not the thought at all! I mentioned the root meaning of the word in order that you might see why the ancients applied it to the Spirit of God. Wind, as you know, is both invisible and powerful, so the Hebrew word *ruwach* came to mean any power that was invisible. Since divine power is exercised through channels and by

agencies beyond human sight, this word *ruwach*, or spirit, came more and more to be applied to all manifestations of God's power.

¶ Would you say, then, that the Holy Spirit is God's power?

¶ Yes. The Scriptures seem clearly to bear out that definition. But we must remember that God's power is manifested in a great variety of ways. Speaking of his creative power, we read that his Spirit moved upon the face of the waters." That was a life-giving power. The influence of the Holy Spirit in our lives as Christians is different. Jesus referred to the coming of the Holy Spirit at Pentecost as the coming of the spirit of truth; and he said that this spirit of truth would guide the church into all truth, and reveal things to come.

¶ Frank, is that Hebrew word *ruwach* the only one in the Old Testament that is used in connection with the Spirit of God?

¶ Yes, but it isn't used exclusively to describe the power of God. It is used very widely, in fact. The same word is translated by the English words "air," "blast," "breath," "mind," "smell," "wind," and "windy." In every instance, though, the thought behind it is that of invisible power.

¶ And it is only when the word is used to describe the power of God that it is called the Holy Spirit, or holy power—is that it?

¶ Correct!

¶ But how about the New Testament? After all, you know, it's the New Testament that tells us most about the Holy Spirit.

¶ In the New Testament the only word translated spirit, when reference is made to the Holy Spirit, is the Greek word *pneuma*. The primary meaning of this word is also wind.

¶ Frank, is that the Greek word from which we get the English word *pneumatic*, as in *pneumatic tires*?

¶ Yes, it's the same word.

¶ Well, it's easy to see how the thought

of invisible power is attached to that word. Does the New Testament use it exclusively in connection with the Spirit of God?

¶ No, nor is it always translated "spirit." It is sometimes translated "life," sometimes "spiritual," and once "wind." In Revelation 13:15 it is translated "life," and the reference is to the "life" that is given to the "image of the beast."

¶ That wouldn't be holy life, would it? I always understood that the "beast" and "image of the beast" referred to in Revelation were Satan-inspired institutions.

¶ Quite true, but I mention this point to show that the word *pneuma* itself simply means invisible power. Sometimes it may be a life-giving power; it may be an evil power or influence, or it may be a holy godlike power. When used with respect to principles and influences which emanate from God it is variously styled in the New Testament "the spirit of Christ," "the spirit of holiness," "the spirit of truth," "the spirit of a sound mind," "the spirit of liberty," "the Spirit of the Father," "the Holy Spirit of promise," "the spirit of meekness," "the spirit of glory," "the spirit of counsel," "the spirit of grace," "the spirit of adoption," and "the spirit of prophecy."

¶ Well, that certainly gives us a comprehensive understanding of how the holy influence of God enters into and affects our lives. Frank, doesn't the Bible also tell us something about the spirit of the devil?

¶ Yes, a great deal about it. His influence in the world is also manifested in various ways, and referred to in the Bible as "the spirit of fear," "the spirit of bondage," "the spirit of the world," "the spirit of error," "the spirit anti-Christ," and "the spirit of slumber."

¶ Frank, it has just occurred to me that if the spirit of fear and the spirit of bondage come from the devil, then, when Satan is bound during the thousand-year reign of Christ, the world will certainly enjoy two very important freedoms. Isn't that right?

¶ That's very true! In fact, all the high ideals for which noble men and women have so heroically struggled throughout the ages will then be realized. And significantly enough, one of the prophecies describing the outpouring of these wonderful blessings upon the human race speaks of it as the pouring out of the Holy Spirit upon all flesh. That's just another way of saying that through the establishment of the messianic kingdom God's spirit of justice, love, and mercy will supplant the devil's spirit of injustice, hate, aggression, and unrighteousness.

¶ Does that mean that the whole world will then be "born" of the Spirit?

¶ No; the term "born," or "birth," as we know, suggests the coming into being of a new life.

¶ Doesn't the Bible teach that all mankind, by divine power, are to be raised from the dead and given life?

¶ Yes, but that won't be a new life. It is referred to in the Bible as "regeneration." It will be human life restored to human beings, enabling them to live on the earth forever if they continue to obey God's law.

¶ Are the followers of Jesus in this age to be given a different kind of life?

¶ Yes. Their resurrection to glory, honor, and immortality, to be united with Jesus in the spiritual phase of the kingdom is described as a "birth" of the Spirit. Jesus explained to Nicodemus that in order to enter into the kingdom of heaven he would need to be born again.

¶ Yes, I remember that, but I thought being born again was something the Christian experiences in this life.

¶ The thought you have in mind is more correctly spoken of as a "begetting" of the Holy Spirit. Begetting must always take place prior to the birth, and the Scriptures show that this beginning of the new life takes place now, then is nourished by the Word of God, and is finally brought to birth by divine power in the resurrection.

¶ Frank, I would be glad if you could

give me a little more information about the new life promised to the Christian. I don't know that I understand that point too clearly.

¶ Well, as you know, the Scriptures teach that man was created to live as a human being upon the earth. The earth is man's natural and much desired dwelling place. As a result of sin he lost the privilege of living here everlastingly. However, through the redemptive work of Christ, man is to be restored to his lost home. When that work of restoration is complete, this whole earth will be like the garden of Eden, and will be filled with the restored human race, enjoying perfect health, everlasting life, and complete happiness.

¶ But won't the followers of Jesus have a share in that, too?

¶ No. The promises made to them are heavenly.

¶ Is that where the thought came from, that God wants everybody to go to heaven?

¶ Evidently so; and because many failed to notice that these special promises were made only to the church of this Gospel age—not to mankind in general. For the followers of Jesus there is a much higher reward than will be given to the world. These are promised immortality, which is indestructible life. They are promised the divine nature, which is the nature of God. The promises to these is that they shall be made like Jesus, of whom the Scriptures say that he is the "express image of the Father's person."—Heb. 1:3

¶ Well, that will be something new, won't it?

## A ROYAL NATION

August 29

¶ Ernest, you no doubt have read that wonderful promise of the Bible which tells of a time when the "desire of all nations shall come."

¶ Yes, Frank, I have. That's one of my

favorite texts. It is found in the 2nd chapter of the prophecy of Haggai—the 7th verse, I believe.

¶ Haggai 2:7 is right, and I would like to ask what you think the desire of all nations consists of.

¶ That is not too hard to determine, Frank. The nations want peace, they want security, and they desire an abundant life of happiness, free from fear and suffering. And all that, Frank, will be realized by the people through the rulership of King Jesus.

¶ Very true, and concerning his rulership over the nations the prophet Isaiah declares that of “the increase of his government and peace there shall be no end”; that is, its sphere of influence will become universal and lasting, ultimately being accepted with rejoicing by all mankind.

¶ That’s a wonderful outlook, Frank. Doesn’t the Bible speak of “King Jesus” having joint-heirs who will rule with him in that wonderful kingdom of promise?

¶ Yes, that thought is associated with many of the promises which tell of the blessings coming to the people under the rulership of Jesus, the “King of kings.” These associate kings, making up what the Scriptures sometimes refer to as a “nation,” and as a “kingdom of priests,” are chosen from among the human race and will be exalted to this high position of responsibility and honor because of their loyalty to God and to the high principles of righteousness set forth in his word, the Bible.

¶ Frank, are all the favors of God contingent upon the obedience of those to whom they are given?

¶ No, not altogether. God sends the sunshine and the rain upon the just and the unjust alike. God’s love for the whole human race of sinners was manifested in the sending of his Son to redeem the people from death. However, the high honor of being his servants in the working out of his plan is entrusted only to those who, through absolute loyalty to him, prove worthy of it. The Scriptures are explicit in setting forth the fact that both in-

dividuals and nations that violate their covenants with God are no longer used by him for the purposes for which they were originally chosen.

¶ Being God’s chosen people, then, depends upon much more than heredity.

¶ It surely does, Ernest.

¶ That’s a very interesting thought, Frank. Would you mind developing it a little further—from the standpoint of the Scriptures, I mean.

¶ We can do that together, Ernest. Let’s take the case of Abraham, for example. One of the original promises to “bless” all nations through a “seed,” or a nation, specially chosen by God from among other nations, was made to him. God said to him, “I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed.” (Gen. 12:2, 3) The name Abraham, you know, means the “father of many nations.”

¶ Didn’t God make a covenant with Abraham to the effect that he would make him the father of many nations?

¶ That’s right. The record of that covenant is found in Genesis 17:6-8. I think it would be well if you read this passage for us, Ernest.

¶ We can do nothing better than to read from the good old Book. Genesis 17:6-8 reads, “And I will make thee [that is, Abraham] exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee . . . in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.” Frank, that’s certainly a wonderful promise!

¶ It certainly is, Ernest, and later God confirmed it to Abraham by his oath. Following Abraham’s death it was reiterated to Isaac, and still later to Jacob. Jacob, on his deathbed, blessed

his twelve sons, but narrowed down to his son Judah that part of the Abrahamic promise which had to do with the blessing of many people. Concerning this Jacob said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10

¶ That was a prophecy of the coming of Christ, was it not?

¶ Yes, but there was more to it than that, Ernest. While the one mentioned in the prophecy as Shiloh—meaning "peacemaker"—is undoubtedly Christ, the whole nation of Israel, as the natural descendants of Abraham, could have been a royal nation in association with their Messiah.

¶ What do you mean by the statement that they "could have been"?

¶ Simply that this part of God's covenant with Israel was conditional upon their faithfulness to him. I have a passage to that effect right here, Ernest, if you would like to read it. It's Exodus 19:5, 6.

¶ Thanks for your Bible, Frank. The passage reads, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." Well, this seems to give the thought that Israel was destined to fill a very important part in God's plan to bless all nations. Don't you think so, Frank?

¶ It is a wonderful promise, true enough, but notice the "if" associated with it. The Lord said that "IF" they obeyed his voice and kept his covenant, then they would be a peculiar treasure unto him, a kingdom of priests, and a holy nation. You know, Ernest, one of the very interesting passages of the Bible deals with this very question as it relates to Israel. It is Jeremiah 18, verses 7 to 10. It's rather lengthy, but I believe it is well worth reading. In this passage God makes it plain that some of his promises to Israel were to be revoked. Will you read it, please?

¶ The passage reads, "At what instant

shall I speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

¶ Now, Ernest, there is no escaping the meaning of that lesson, which is that the promises made to Israel concerning the high honor that nation was to occupy in God's plan to bless other nations was entirely dependent upon their obedience to him; and that he reserved the right to change his arrangements at any time he decided they did not meet the qualifications.

¶ Well, actually, Frank, it would be unthinkable to suppose that the great God of the universe would deal otherwise with his creatures. But did Israel, under test, prove worthy of the exalted position God offered to these natural descendants of Abraham? Would any nation, as a nation, prove worthy of such high honor?

¶ Throughout all the history of the world various nations have claimed to represent God, but it is all too evident that none of them proved worthy of such high honor. Where is there a Gentile nation in the world today, even among those who profess to be Christian, whom God would use as his exclusive channel of blessing to the other nations? There is none. There are devoted Christians in all nations, just as there were devoted Israelites in the nation of Israel. There were times when the whole nation of Israel, under the leadership of faithful judges and kings, served the true God sincerely and with a high degree of devotion; but in the over-all test, the nation failed to qualify to be God's ruling nation.

¶ You don't mean by that, do you Frank, that the people of Israel lost God's love, and that he no longer considers them to be his people?

¶ No, that's not the thought at all. The point we started out to discuss was the fact that King Jesus would have associated with him in his kingdom those who share his kingdom honors with him—"joint-heirs" is the term the New Testament uses to describe these—and I am merely emphasizing that those who qualify for that high position in the plan of God do so only on the basis of their obedience to God's will. To begin with, God gave an entire nation the opportunity to be this royal family of kings, as it were. That nation failed, and since then the work of selecting and testing this special class in the divine plan has been on an individual basis. In this arrangement Israelites and Gentiles have an equal opportunity.

¶ Frank, when Jesus came at his first advent he said to the nation of Israel at that time that the kingdom would be taken from them and given to a nation that would bring forth the proper fruits. Does that statement have any bearing on the question we are discussing?

¶ Yes, Ernest, it has a very direct bearing. It indicates at what period in their national existence the natural seed of Abraham lost the opportunity to be God's ruling nation. Mind you, though, they did not lose the hope of salvation.

¶ I understand that, all right. But, Frank, Jesus said that the kingdom would be given to another nation. Which one of the nations of earth did Jesus refer to in that statement?

¶ Do you have any thought on that question, Ernest? Or I might better ask if you think there was any nation in existence in Jesus' day that was more worthy of being associated with Christ as a royal nation than was the nation of Israel?

¶ Well, certainly the Roman Empire

was not qualified. However, Frank, I asked the question because I have been told by some that this statement by Jesus about taking the kingdom from one nation and giving it to another meant that it would be taken from the two tribes of Israel and given to the other ten tribes. Is that the correct thought?

¶ No, Ernest, it is not. I, too, have heard that thought expressed. There was, you know, a rebellion of ten tribes of Israel against the other two tribes.

¶ That was following the death of Solomon, was it not?

¶ That's right. Some time after that the ten rebellious tribes were taken into captivity in Assyria, a captivity from which they never returned—at least very few of them did. Still later, the two-tribe kingdom was taken into captivity in Babylon. At the end of seventy years King Cyrus of the Medes and Persians issued a decree which marked an official end of the captivity. Many of them then returned to Palestine, and it was the descendants of these that were in Palestine at the time of Jesus' first advent. But not all of the people of the ten tribes rebelled. Some of them remained with the two tribes, so that God considered the whole nation to be represented in Palestine when Jesus came. There was no other nation of Israel to which the kingdom could be given. That fact is very definitely and scripturally established in the book entitled "A Royal Nation." A copy of which can be obtained free by those who would like to have it.

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#### LITERATURE OFFERS

August 1—"Chosen People"

August 8, 15, and 22—"Plan" Dawn

August 29—"A Royal Nation"

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*Who blesses others in his daily deeds  
Will find the comfort his own spirit needs  
For every flower on others' pathway thrown  
Confers its fragrant beauty on our own.*

### Employing New-Day Methods

**I**N ANCIENT times, before the art of printing was known, the circulation of the truth was limited almost entirely to the spoken word. True, the various books of the Bible were written on parchment scrolls, but copies of these were extremely scarce, and few would have been able to read them had they been available. The invention of printing therefore opened up increased opportunities to preach the Gospel, and the Lord richly blessed those who made use of the printed page as a means of giving the witness.

And today, resulting from the increase of knowledge which was due in the "time of the end" there are still other means by which the truth of the kingdom may be proclaimed. The radio is one of these; and how richly the Lord has blessed the use of the radio during the last eight years; and the message continues to go out widely over the air. Undoubtedly television will also be utilized as soon as it becomes more general. We are watching developments along this line, and by the Lord's grace will try to be ready to employ television in the proclamation of the truth when the opportunity offers.

Meanwhile there are other methods whereby the truth can be communicated, and one is by the use of phonograph records in the home. When radio was first introduced it seemed that the use of home records would become obsolete, but recently there has been a revival of their use. This renewed interest in records is due to some extent to the improved machines now available for playing them, and we are confident that there is a place in many homes for records which bear a message of truth.

On our inside front cover is a descriptive list of home recordings now available. From time to time we expect to announce additional series. The set we are announcing this month has an inspiring hymn on one side of the record and a truth dialog on the other. We have also recorded a series of short talks which we hope to announce next month. Besides, later there will be additional



hymn and dialog records.

The brethren will find these beautiful hymns inspirational, and the dialogs and talks can be used to advantage on many occasions to witness for the truth. They should make excellent gifts to friends and relatives. Some who have known of their preparation have suggested that they might even be sold to the public, even as the printed message has been throughout the harvest. We are confident that the brethren will find many ways in which to use these home recordings, and we present them with a prayer that the dear Lord may bless their use to his glory and the blessing of his people as well as many who may be seeking a better knowledge of him.

We take this occasion also to say that good progress is being made on the preparation of illustrated lectures. We have received many inquiries concerning these, and will be prepared to give full details within the next few weeks. Full information will be sent by letter to all who have made inquiries. If you are interested and have not written, let us hear from you.

## Blessings at Detroit and Los Angeles

**T**HE midsummer conventions at Detroit, Michigan, and Los Angeles, California, have become regular and increasingly blessed seasons of fellowship for the brethren in these districts. This year the total attendance at the two gatherings was nearly one thousand, and for those who had the privilege of attending, the days of July 3, 4, and 5 were happy ones indeed. Although these two conventions were separated by more than two thousand miles, they were united in spirit as usual, and the more so this year because Brother William E. Pampling of England—through the use of the airplane—was able to serve the brethren in both places.

Pilgrim Brother Krebs gave the opening address of the Detroit Convention, using the topic, "Hope." Very appropriately Brother Stamulas followed with an inspiring discourse on the subject, "Walking with God." Throughout the three-day season of spiritual blessings a wide variety of topics was discussed, the entire Sunday evening session being devoted to the presentation of evidences of Christ's second presence, evidences which are seen in the experiences of the Jewish people and Palestine; the disintegration of the Gentile nations, and the constant decline of churchianity as a vital factor in the efforts of men to prevent the collapse of this "present evil world."

There was a wonderful spirit of harmony at the Detroit Convention—a harmony which included the doctrines of present truth and the responsibility of the Christian to be a living witness for the truth. This unity of viewpoint and of purpose was in itself one of the chief contributing factors to the joy experienced by the brethren throughout the three days they were privileged to feast together on the good things of God's Word. It was a wonderful demonstration of the truthfulness of the Psalmist's words, "How good and how pleasant it is for brethren to dwell together in unity."—Psalm 133

The closing discourse of the Detroit Convention was given by Brother George M. Wilson, of Pittsburgh, Pennsylvania. He spoke on the subject of "Love." It was a fitting climax to a season of fellowship which had been blessed because the banner of true Christian love had been spread over all the convention's sessions and had inspired those in attendance to do all they could to help one another.

It is fitting to mention the inspiring spirit of sacrifice manifested by the brethren of the Detroit Ecclesia in supplying the temporal needs of those in attendance at the convention. The efficiency with which meals were served in the convention hall will long be remembered. It added to the fellowship time of the brethren and was greatly appreciated by all.

In addition to those already mentioned, Brothers Peter Kolli-man, Don H. Copeland, E. R. Mac-Jilton, and Norman Woodworth, were on the program.

The convention at Los Angeles was one of rejoicing and fellowship. Those of like precious faith who had gathered together had come "in the name of the Lord," and the feeling was evident that those present realized that it had been arranged by divine providence for the purpose of "keeping the church of God." How different from the spirit of political conventions are those of the Lord's people when they meet in holy convocation to discuss the interests of his glorious kingdom and renew their diligence in making their "calling and election sure." As the Psalmist so aptly put it, "We took sweet counsel together, and walked unto the house of God in company."—Psalm 55:14

The spiritual bill of fare at the convention was well balanced. Many thoughts were given as to the necessity for developing the fruits and graces of the spirit, the need for soundness in the doctrines which keep our vision clear, and the blessings which come to those who are willing to spend and be spent in the service of the Master.

As one brother expressed it, the spirit of unity in the body is attained only by the Spirit of Christ ruling our lives, for in the prayer of the Master at the close of his ministry he asked that we all may be one, as were he and his father. This thought of unity is developed by the Apostle Paul in Ephesians 4:1-6, where we are exhorted to "keep the unity of the Spirit in the bonds of peace. There is one body and one Spirit, even as we are called in the one hope of our calling. One Lord, one faith, one

baptism; one God and Father of all." This unity is one of faith and of knowledge, and results in the blessedness of Christian fellowship.

The temple is the place where God dwells, we were told, and for three days we were in God's house, feasting upon his Word. We were admonished to be faithful if we would be overcomers and receive the reward for those who endure unto the end. In this our Lord has left us an example that we should follow in his steps. He overcame by doing the will of God at all times. The secret of overcoming is to realize that as he was so are we in the world, and our delight should be to do the will of God continually.

The baptism service was very sobering, as Brother Kendall spoke to candidates for water immersion, for we all knew that the rules of consecration are the same to each child of God, whether just starting in the way of the Lord or whether one has been long in the way. There were nine who presented themselves for water immersion, and each indicated that he realized that he had been "appointed unto death," and was willing to die daily in the service of our King, knowing that if we die as human beings through complete consecration we will be alive unto God, and if faithful we will gain life forevermore.

The public meeting was well attended. Over five hundred persons heard the message of the kingdom of God. Several names were handed in for literature.

As the various ones spoke to us we were reminded of many precious promises which the Lord has

given to us for our help and encouragement. Deuteronomy 33:27: "The eternal God is thy refuge, and underneath are the everlasting arms"; Songs of Solomon 2:4: "He brought me to the banqueting house, and his banner over me was love"; and Psalm 125:2: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." Thus underneath us, above us, and round about is the protecting hand of our Father. The promises which were brought to our attention gave us a sense of security and a desire to cast all our care upon him.

The brethren at the convention were told of the great need of our brethren in Europe, and of their appreciation of the clothing, food, and literature which have been sent to them through The Dawn Overseas Service Committee. The friends were admonished not to slack their hand until all the needs had been met, for the need is still great. From conversation with the brethren it is evident that many are determined to put forth continued efforts that our brethren across the seas may be fed and clothed and also refreshed in spirit through the message of the truth.

As is always the case, the testimony meetings were a source of inspiration. What a joy it is to see the shining faces of the saints of God as they tell others of the goodness of the Father's leading and care.

The round table discussion was on the topic, "The Return of the Jew." The five brethren who discussed this subject gave us a rather

complete survey of the promises to Israel, and reminded us that in spite of seeming setbacks the prophecies have already seen some great fulfillments. We were told that we have a message of comfort in telling Israel that God's promises for her blessing are soon to be fulfilled, that we have the same message to the individual of Jewish birth as we have for all men, a message of truth as to the purposes of God for both the church and the world.

Brother Pampling, representing The Dawn office in England, after serving the Detroit Convention on Saturday, came to us by air, and spoke twice to the convention. Truly the Lord has but one spirit of truth, and our hearts were warmed as we listened to this servant of God from across the water, and realized that he had the same spirit, an appreciation of the same truths, and the same goal as we.

As the convention came to a close we were given a motto, in the words of a text of Scripture to take home with us, together with the many other things we had learned. At the beginning of the convention we had prayed that the Lord would use the occasion as a means of drawing us closer to him. The Lord an-

swered our prayers, and as the love feast brought the convention to a close we all returned home with the motto text fresh in our minds and hearts: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14

Those who addressed the convention were Brothers George Ripper; C. R. Siglin; Everett Murray; A. Obenland; D. J. Morehouse; C. A. Sundbom; E. H. Herrscher; George S. Kendall; G. R. Pollock; Jos. B. Brown; W. E. Pampling; H. V. Warren; Irving Foss; Earl Fowler; John Hull; E. Lorenz; F. W. Rice; and Edward Fay.

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### Special Convention Issue

The September Dawn will be devoted almost exclusively to reporting the Chautauqua General Convention. It should prove effective for use among truth people who may not as yet be subscribers. Perhaps you would like to use additional copies for this purpose. If so, we shall appreciate it if you place your order as soon as possible, as this will help us to determine the number we need to print. Extra copies will be priced at ten cents each; one dollar for twelve.

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## EXPIRATION NOTICES

**DUE** to postal restrictions governing the type of subscription expiration notice we are permitted to insert in The Dawn, it has been decided to send these notices by separate mail. In due course, therefore, all subscribers will receive one of these, so when yours arrives do not consider it to mean that you have overlooked renewing on time. Please consider it just as though you found the renewal blank in your Dawn.

### **"The Second Coming"**

ONE of the very brightest jewels in the galaxy of precious truths given us in the New Testament is the teaching concerning the second coming of Messiah. It was almost impossible for God's typical people to see from the Old Testament that the Law and the prophets spoke not of one but of two comings of the Messiah. But reading the Old Testament by the light and guidance of the Holy Spirit given since our Lord's first coming, it is most easy to see that the two advents are spoken of—the first to redeem men, and the second to bless and restore the redeemed.

And one of the most treasured features of the message of present truth provided for the Lord's people during the Laodicean period of the church's history (Rev. 3:14) has been the clearing away of centuries of error and misunderstanding which have collected around this vital subject, teachings of extreme unreasonableness concerning the time and manner of the Master's coming. How inspiring it has been to have pointed out to us the signs of his second presence, to have heard the prophetic knock through the pages of the sure word of prophecy, to have opened the door through full submission and obedience to the great Master again present, and to have enjoyed the spiritual feast provided for his own during these

early years of the day of the Lord.—Rev. 3:20; Luke 12:37

Some who once heard the prophetic knock indicating the Lord's presence, and said, in the words of the bridal anthem, "It is the voice of my Beloved that knocketh, . . . I rose up to open to my Beloved"—that is, I recognise his presence—later say (although of course, not in so many words), "My Beloved had withdrawn himself, and was gone." We find that the Lord is not present after all. (Song of Solomon 5:2, 5, 6) How sad that this should be the experience of any blessed by present truth! May we continue to trim our lamps that they burn brightly, that we may be among the wise virgins who will be ready to go with the Bridegroom into the marriage.

### **Things to Come**

**"And they shall go into the holes of the rocks, and into the caves of the earth."—Isaiah 2:19**

The *News Chronicle* in the issue of 15th June, 1948, quotes from the book of Lieutenant-General Sir Francis Tucker on the "Pattern of War" as follows: "We must sorrowfully face the possibility of nuclear war." He explains in some detail how we in this country must meet the contingency. In brief, the population, with its industries and with unlimited stores of food, must burrow deep into the mountains. How much it will cost,

and how long it will take to hew vast chunks out of such British mountains as we possess in order to house, feed, and sustain nearly fifty million people, and what purpose would be served if the miracle could be achieved, are questions the General leaves unanswered. Certainly this is no bedtime story.

## The Warring Nations

**"Now is our salvation nearer than when we [first] believed."—Romans 13:11**

**T**HE distress of nations is increasing. In spite of the best efforts of the world's statesmen, economic, social, and financial, conditions do not improve. It is realised that if American aid cannot fill the gap, revolution will stalk through many lands in Europe. These unprecedented conditions are indicative of the unseen presence of earth's rightful King. Now is the time to call to mind the words of the apostle, "It is high time to awake out of sleep." Let us carefully and prayerfully examine ourselves and our understanding of the Word. Now is the time for rejoicing that the King is here. "He that sitteth in the heavens shall laugh" (Psalm 2:4) at the world's efforts to perpetuate their power. The Gentile image has run its allotted time, and no power on earth can extend its rule. These warring nations will be dashed together like a potter's vessel. (Rev. 3:27) Psalm 2 states, "I have set my King upon my holy hill of Zion." If the nations

were wise they would "kiss the Son, lest they perish from the way." "Blessed are all they that put their trust in him."

### "The Hard Way"

Dear Beloved Brethren: So pleased to read of your zeal in the Lord's work. The right way is still the hard way of self-denial and taking up the cross. Let us guard ourselves against being of those at ease in Zion, there is work to be done for the Master. Please send a number of tracts along. Oh, for a thousand tongues to sing my great Redeemer's praise, and to spread abroad through all the earth the honour of his name! Your brother, H. B. N.

### Still the Spirit of the Pharisee

The Rectory, Kent  
Pamphlet received and duly consigned to be burned. Reverend H.

### Why Not All Do This?

Dear Brethren: Christian greetings! We are (D.V.) intending spending a little time at the seaside, and we wondered if we could call at any place where we could have a quantity of free tracts for house to house distribution. We shall be pleased to give out some as opportunity affords and so tell the people of our glorious Heavenly Father's purpose. Yours by his grace, F. H.

Our thanks to the friends in the Frome District who have often sent anonymous donations to the fund for helping the brethren in Germany.

# THE BRITISH SECTION

## SPEAKERS' APPOINTMENTS

<b>W. CLARKE</b>			
Beckenham	August	22	
<b>C. E. DICKINSON</b>			
Yeovil	August	8	
Gateshead	September	5	
<b>J. E. HUMPHREY</b>			
Luton	September	26	
<b>H. R. KIPPS</b>			
Oxford	September	19	
<b>F. LINTER</b>			
Liverpool	August	8	
<b>W. J. MERCER</b>			
Beckenham	September	26	

## J. H. MURRAY

Anerley	August	15
Eastleigh		29
Ipswich	September	19

## W. E. PAMPLING

Oxford	August	22
Liverpool		29
Leigh (Afternoon)	September	12
Warrington (Evening)		12

## R. J. PHILIP

Dewsbury	August	8
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## A. SPAIN

Maidstone	September	12
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## P. WATTS

Anerley	September	5
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# Speakers' Appointments

## W. A. BAKER

Chautauqua, Ohio ..... Aug. 1-8

## W. T. BAKER

Chautauqua, Ohio ..... Aug. 1-8  
 Richmond, Ind. .... 9  
 Indianapolis, Ind. .... 10, 11  
 Muncie, Ind. .... 12, 13  
 New Albany, Ind. .... 14, 15  
 Salem, Ind. .... 16, 17  
 Vincennes, Ind. .... 18  
 St. Louis, Mo. .... 19  
 Hannibal, Mo. .... 20  
 Quincy, Ill. .... 21, 22  
 Canton, Ill. .... 23, 24  
 LaSalle, Ill. .... 25  
 Aurora, Ill. .... 26  
 Batavia, Ill. .... 27  
 Chicago, Ill. .... 28, 29  
 Gary, Ind. .... 30, 31  
 Kalamazoo, Mich. .... Sept. 1  
 Grand Rapids, Mich. .... 2, 3  
 Saginaw, Mich. .... 4-6

## JULIUS BEDNARZ

Wilkes Barre, Pa. .... Aug. 22

## H. K. BLINN

Chautauqua, Ohio ..... Aug. 1-8  
 Saginaw, Mich. .... Sept. 4-6

## F. A. BRIGHT

Wallingford, Conn. (Morning) Aug. 8  
 Hartford, Conn. (Afternoon) .... 8  
 Lehigh, Pa. .... 22

## DON H. COPELAND

Chautauqua, Ohio ..... Aug. 1-8  
 Brooklyn, N. Y. .... Sept. 4-6

## S. C. DE GROOT

Chautauqua, Ohio ..... Aug. 1-8

## O. D. DEIFER

Schuylkill Haven, Pa. .... Aug. 29  
 Brooklyn, N. Y. .... Sept. 4-6

## EDWARD FAY

Chautauqua, Ohio ..... Aug. 1-8

## IRVING C. FOSS

Chautauqua, Ohio ..... Aug. 1-8  
 Santa Ana, Calif. .... 22

## EARL L. FOWLER

Riverside, Calif. (Morning) Aug. 15  
 Pomona, Calif. (Afternoon) ..... 15

## E. C. HEWATT

Chautauqua, Ohio ..... Aug. 1-8

## W. J. HOLLISTER

Chautauqua, Ohio ..... Aug. 1-8

## JOHN G. HULL

Whittier, Calif. .... Aug. 15

## GEORGE O. JEUCK

Chautauqua, Ohio ..... Aug. 1-8

## G. S. KENDALL

Portland, Ore. .... July 31, Aug. 1, 5  
 St. Helens, Ore. .... 2-4  
 Tacoma, Wash. .... 7, 8, 28, 29  
 Seattle, Wash. Aug. 9, 25-27, Sept. 1-6  
 Bellingham, Wash. .... Aug. 10, 11  
 Vancouver, B. C., Can. .... 12, 13, 15  
 Victoria, B. C., Can. .... 16, 21-23  
 Nanaimo, B. C., Can. .... 17  
 Duncan, B. C., Can. .... 18-20  
 Bremerton, Wash. .... 30, 31

## P. KOLLIMAN

Baltimore, Md. (Morning) .. Aug. 15  
 Minneapolis, Minn. .... Sept. 4-6

## R. A. KREBS

Chautauqua, Ohio ..... Aug. 1-8  
 Rockford, Ill. .... 9-12  
 Milwaukee, Wis. .... 13  
 Appleton, Wis. .... 14, 15  
 Stevens Point, Wis. .... 16, 17  
 Wausau, Wis. .... 18, 19  
 Withee, Wis. .... 20-22  
 Minneapolis, Minn. .... 23, 24  
 Havre, Ont. .... 26  
 Spokane, Wash. .... 28-30



# SPEAKERS' APPOINTMENTS

Soap Lake, Wash. .... 31  
 Wenatchee, Wash. .... Sept. 1  
 Seattle, Wash. .... 3-6

## A. H. KRUMPOLT

York, Pa. (Evening) .... Aug. 21  
 York, Pa. (Morning) .... 22  
 Lancaster, Pa. (Afternoon) .... 22

## L. P. LOOMIS

Paterson, N. J. .... Aug. 1  
 Groton, Conn. (Evening) .... 14  
 Groton, Conn. (Morning) .... 15  
 New London, Conn. (Afternoon) .... 15

## EDWARD LORENZ

San Diego, Calif. .... Aug. 1

## J. Y. MAC AULAY

Chautauqua, Ohio .... Aug. 1-8  
 Columbus, Ohio .... 9  
 Piqua, Ohio .... 10  
 Toledo, Ohio .... 11  
 Detroit, Mich. .... 12  
 Flint, Mich. .... 13  
 Saginaw, Mich. .... 14, 15  
 Grand Rapids, Mich. .... 16  
 Jackson, Mich. .... 17, 18  
 South Bend, Ind. .... 19  
 Chicago, Ill. .... 20-22, Sept. 2  
 Gary, Ind. .... 23  
 Urbana, Ill. .... 24  
 Mattoon, Ill. .... 25  
 St. Louis, Mo. .... 26  
 New Albany, Ind. .... 27  
 Cincinnati, Ohio .... 28, 29  
 Dayton, Ohio .... 30  
 Richmond, Ind. .... 31  
 Minneapolis, Minn. .... Sept. 4-6

## E. R. MAC JILTON

Chautauqua, Ohio .... Aug. 1-8

## W. S. MARSHALL

North Penobscot, Me. .... Aug. 1  
 Searsmont, Me. .... 8  
 Portland, Me. .... 15  
 South Penobscot, Me. .... 22  
 Skowhegan, Me. .... 29

## EDWARD MAURER

Duquesne, Pa. .... Aug. 1

## ADAM MISKAWITZ

Chautauqua, Ohio .... Aug. 1-8

M. C. MITCHELL  
 Philadelphia, Pa. .... Aug. 1

## JOHN H. MOORE

Chautauqua, Ohio .... Aug. 1-8

## D. J. MOREHOUSE

Chautauqua, Ohio .... Aug. 1-8  
 Minneapolis, Minn. .... Sept. 4-6

## EVERETT MURRAY

Chautauqua, Ohio .... Aug. 1-8  
 Brooklyn, N. Y. .... Sept. 4-6

## L. H. NORBY

Chautauqua, Ohio .... Aug. 1-8  
 Paterson, N. J. .... 22

## A. OBENLAND

Chautauqua, Ohio .... Aug. 1-8  
 Brooklyn, N. Y. .... Sept. 4-6

## G. P. OSTRANDER

Binghamton, N. Y. .... Aug. 15

## W. E. PAMPLING

Chautauqua, Ohio .... Aug. 1-8

## HARRY PASSIOS

Connellsville, Pa. .... Aug. 8

## W. N. POE

Chautauqua, Ohio .... Aug. 1-8

## G. R. POLLOCK

Chautauqua, Ohio .... Aug. 1-8  
 Minneapolis, Minn. .... Sept. 4-6

## G. P. RIPPER

Oakland, Calif. .... Aug. 1

## S. ROSKIEWICZ

Chautauqua, Ohio .... Aug. 1-8  
 Minneapolis, Minn. .... Sept. 4-6

## C. A. SUNDBOM

Chautauqua, Ohio .... Aug. 1-8

## J. I. VAN HORNE

Monessen, Pa. .... Aug. 22

## F. S. WASSMANN

Chautauqua, Ohio .... Aug. 1-8

## THE DAWN

New Haven, Conn. (Morning) ... 15  
Waterbury, Conn. (Afternoon) .. 15

### C. R. WEIDA

Chautauqua, Ohio ..... Aug. 1-8  
Shamokin, Pa. .... 22

### G. M. WILSON

Chautauqua, Ohio ..... Aug. 1-8  
Washington, Pa. .... 15  
Brooklyn, N. Y. .... Sept. 4-6

### W. N. WOODWORTH

Chautauqua, Ohio ..... Aug. 1-8  
Brooklyn, N. Y. .... Sept. 4  
Seattle, Wash. .... 5, 6

### E. G. WYLAM

Chautauqua, Ohio ..... Aug. 1-8

### H. L. YOUNG

Allentown, Pa. .... Aug. 22  
Brooklyn, N. Y. .... Sept. 4-6

### C. W. ZAHNOW

Chautauqua, Ohio ..... Aug. 1-8  
Saginaw, Mich. .... 9-13  
Toledo, Ohio ..... 14, 15  
Piqua, Ohio ..... 16  
Columbus, Ohio ..... 17, 18  
Nelsonville, Ohio ..... 19, 20  
Shadyside, Ohio ..... 21, 22  
Cumberland, Md. .... 23  
Connellsville, Pa. .... 24  
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Lehigh, Pa. .... 30  
Allentown, Pa. .... 31  
Easton, Pa. .... Sept. 1  
Brooklyn, N. Y. .... 4-6

## CONVENTIONS

**BREMERTON, WASH., August 1**—Home gathering at R. W. Valentine's, R. F. D. 5. Opens at 11 a. m. Noon and evening meals will be served.

**SAGINAW, MICH., August 15**—Woman's Club, 311 N. Jefferson Street.

**TOLEDO, OHIO, August 15**—Fort Meigs Hotel.

**CHICAGO, ILL., August 22**—910 N. La-Salle Street.

**CINCINNATI, OHIO, August 29**—Y. W. C. A., Room 507, 9th and Walnut Streets.

**SCHUYLKILL HAVEN, PA., August 29**—Home gathering at Mrs. Clara Beiler's, on the Pottsville-Harrisburg route, at the intersection of 83 and 443. Coffee provided.

**WEATHERFORD, TEXAS, August 29**—Zion Hill Schoolhouse.

**SEATTLE, WASH., September 3-6**—Norway Hall, 2015 Boren Avenue. For reservations and other details write the secretary, Mr. Sam Clements, 846 W. 63rd Street, Seattle, Wash.

**BROOKLYN, N. Y., September 4-6**—Church Auditorium, 104 Clark Street,

Brooklyn, near St. George Hotel. Convenient to Clark Street station of the Seventh Avenue Interborough Subway; High Street station of the Eighth Avenue Subway; and Borough Hall station of the Lexington Avenue Subway. For reservations and other details write the secretary, Mr. Michael Kelly, 560 Lef-ferts Ave., Brooklyn, N. Y.

**MINNEAPOLIS, MINN., September 4-6**—I. O. G. T. Hall, 2922 Cedar Avenue, Minneapolis. Meals served in hall. For information and accommodations write the secretary, Miss Ruth Norby, 6804 Third Avenue South, Minneapolis, 9, Minn.

**SAGINAW, MICH., September 4-6.** The Woman's Club, 311 N. Jefferson. For accommodations and other details write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw, Mich.

**WILKES-BARRE, PA., October 2, 3.**

**GRAND RAPIDS, MICH., October 16, 17**—For program details and reservations write the secretary, Mrs. Edw. DeGroot, 924 Ellsmere, N. E., Grand Rapids, Mich.

**BOSTON, MASS., October 31.**

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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.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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

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