

a herald of Christ's presence

# THE DAWN

"THOU ART GREAT,  
O LORD GOD:  
FOR THERE IS NONE  
LIKE THEE."

--II Samuel 7:22

October 1960



## HIGHLIGHTS OF DAWN

Should Man Fear God? . . . . . 2

## BIBLE STUDY—Including International Lessons

The Greatness of God . . . . . 8

The Adoration of God . . . . . 10

Trust in God . . . . . 12

Our Need of God . . . . . 14

Our Response to God . . . . . 16

## BRITISH SECTION

The Truly Happy Man . . . . . 18

## TALKING THINGS OVER

"The Joyful Sound" Convention . . . . . 23

Address of Welcome . . . . . 28

The Foreign Report . . . . . 36

Report of Television Activities . . . . . 41

Network Radio Ministry Confines . . . . . 48

Greetings to the Convention . . . . . 52

ENCOURAGING LETTERS . . . . . 58

WEEKLY PRAYER MEETING TEXTS . . . . . 63

# THE DAWN

Second-class postage paid at Rutherford, N. J. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J.

**SUBSCRIPTION RATE:** English and foreign languages (except Ukrainian, \$1.00 a year. Ukrainian, \$2.00. In sterling countries, five shillings.

**CANADIAN ADDRESS:** Post Office Box 217, Winnipeg, Manitoba.

**BRITISH ADDRESS:** 98 Seel Street, Liverpool 1, England.

**AUSTRALIAN ADDRESS:** Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

**FRENCH ADDRESS:** Boite Postale 43, Nice (A. M.), France.

**GREEK ADDRESS:** He Haravgi (The Dawn), Andr.—Xiroyianni 30, Zografou, Athens.

**DANISH ADDRESS:** Daggry Forlaget, Hyldebaervej 13, Copenhagen F, Denmark.

**GERMAN ADDRESS:** Tagesanbruch Bibelstudien-Vereinigung, Freiburg-Haslach, in den Sigrismatten 13, Germany.

**UKRAINIAN ADDRESS:** Post Office Box 3511, Station B, Winnipeg 4, Man., Canada.

**ITALIAN ADDRESS:** Aurora—Associazione Studenti della Bibbia, Corso Umberto 84, Pescara, Italy.

## LOOK MAGAZINE TO CARRY AD

The October 11 issue of Look Magazine, on sale at newsstands on September 27, will carry a one-eighth page message.

## THE TELEVISION MINISTRY

### Half-hour Programs

- Steubenville, Ohio—WSTV-TV, Channel 9, Sundays, 9:30 a.m.
- Chico, California—KHSL-TV, Channel 12, Sundays, 1:30 p.m.
- El Paso, Texas—KELP-TV, Channel 13, Saturdays. (Hour to be announced later.)
- Albany, N. Y.—WAST-TV, Channel 13, Sundays, 12:00 noon.
- Wichita, Kansas—KARD-TV, Channel 3, Sundays, 11:00 a.m.
- Buffalo, N. Y.—WKBW-TV, Channel 7, Sundays, 10:30 a.m.—beginning Sunday, October 16.
- Birmingham, Alabama—WBRC-TV, Channel 6, Tuesdays, 5:30 a.m.

### Fifteen-minute Programs

- Victoria, B. C.—CHEK-TV, Channel 6, 12:15 noon, once a month, Sundays.
- Austin, Minnesota—KMMT-TV, Channel 6, Sundays, 1:15 p.m.
- Pittsburgh, Pennsylvania—WTAE-TV, Channel 4, Sundays, 11:15 a.m.
- Nashville, Tennessee—WLAC-TV, Channel 5, Sundays, 10:30 a.m.

## RADIO TOPIC FOR OCTOBER

- 2—"The Heavenly Calling"
- 9—"The Earth Abideth Forever"
- 16—"The Gates of Hell"
- 23—"Coming Back from Hell"
- 30—"Paradise Restored"

## Should Man Fear God?

By G. RUSSELL POLLOCK

Public Address at Bible Students General Convention,  
Indiana University, Bloomington

**S**OME fear God because they believe he is a tyrant who watches over every thought and word and act—and is anxious at the least deflection from the path of rectitude to punish them with sickness, with poverty, or with some other dire calamity. Some fear God because they have been taught since childhood that God is a monster, an evil “bogey man,” that he has created a place of eternal flame, and then allows or condemns the majority of those who have ever lived to spend eternity in the torment of this traditional hell of fire. It is strange to realize that the same men who have thus pictured God as a demon, have pictured themselves to their children as a Santa Claus.

The average religious revival service held throughout Christendom these days is an appeal to join a church—or suffer the dreadful torments of hell. This,

my friends, is a Gospel of worship through fear.

“Well,” some may ask, “is there anything wrong with worshipping God through fear?” I answer, yes. That kind of fear of God shrinks the heart of man. It maims his spirit. It makes man afraid of his Maker; and, if not afraid, it makes him resentful and rebellious against the One who has given him the very privilege of existence.

Without doubt, the most misunderstood concept of the Bible is the idea that leads to this craven fear of God. A sad commentary upon this point is the fact that many have rejected the Bible because they thought it supported the doctrine of worship through fear.

So let us talk about the worship of God. Who is God? The God of the Bible is not some vague thing

or personality. Such terms as "the Prime Mover of the universe," or "the Eternal Substance," or "the Absolute Spirit," are not descriptive of God, but reflect unbelief in the God of the Bible, the Creator of the universe.

How can we, as puny men, express our understanding of our God, the Father Almighty? In Genesis, the first book of the Bible, in the first chapter, and in the first verse of that chapter, the Bible opens its pages by introducing us to God: "In the beginning God created the heaven and the earth." These are majestic words, full of meaning, full of truth.

In Psalm 90:2 we read concerning the great Creator, "From everlasting to everlasting, thou art God." From these forthright texts of Scripture we who believe in God learn of his almighty creative power, and know that our God has always existed, and always will exist, yes, even "from everlasting to everlasting."

### Lords Many

THE Bible admits, however, that there be gods many, and lords many," and we know that this is so. (I Cor. 8:5) We are instructed to worship no graven image, but man still worships material gods. I do not particularly refer to the ancient gods of mythology who were presented to the people as deified humans—gods that were short-tempered,

immoral, and vindictive. I do not particularly refer to the graven images of the heathen gods of today, although millions still worship sticks and stones. I have seen it done in Guatemala, in Chi Chi Castanango. I have seen the worship of the sun and the rain and the corn and the fire.

I do not refer to these, but I do refer to the false gods of Christian lands—our own graven images, the god of gold, of fame, of political power, of honor among men, and the god of self. Millions worship at these shrines every day, right here at home. The Bible says they "worship and serve the creature more than the Creator."—Rom. 1:25

But besides these gods, think of the creedal gods of Christendom. Actually, each denomination has its own god. Certainly the god of the Roman Catholic is not the god of the Protestant, for where is limbo, or purgatory, in Protestantism? Some Protestants and some Roman Catholics have a god of eternal torment. In Matthew 15:9 the Master said, "In vain they do worship God, teaching for doctrines the commandments of men."

Now let us read I Corinthians 8:5, 6: "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus

Christ, by whom are all things, and we by him." To us there is but one God and we believe in him.

You will notice I did not say that we merely believe that God exists. Oh, no! That is not enough. To illustrate: A great many people can say, "I believe that democracy exists," but this does not necessarily mean that they really believe in democracy. So, one can believe that God exists, yet not really believe in God. And some folk are like that.

How about ourselves? Is God, our Father, the most important being in the universe to us? Do we put our complete trust in him? Will we accept and act upon what he says, regardless of what the traditions of men say? Do we love him and his righteous principles supremely? Do we worship him in spirit and in truth? Is he the center around which our lives revolve? Then, my friends, and only then, can we say truly that we fully believe in God.

### **God's Characteristics**

BUT here is another question: What is God like? This question emphasizes the importance of the Bible, because it is the Bible that explains God to us. It is the Bible that tells us what kind of God we are endeavoring to trust and obey. It is the Bible that explains God's plan for man, and God's plan is a reflection of his character.

"In the beginning God created the heaven and the earth." This introduction to God tells us he is the Creator, no matter whom he used to accomplish it all. He is the Creator of everything, even of you and me. God could exist without the universe, and certainly without us. But if it were not for God, there would be no universe and certainly no you or me. He created the universe so that folk like us can enjoy life. Creation is an unselfish act. That helps us to understand the unselfishness of God.

Not only did God create the universe, he also created the laws by which it is controlled. The only reason you and I will very likely be in existence five minutes from now is that God, in his unbounded love and mercy and unselfishness, has planned it that way. He does not need us, but we need him, and we need his care. The realization of this helps us to know God and to know his loving-kindness toward us.

### **Human Limitations**

MEN in the construction industry create things, but in an entirely different way than God's creation of the universe. We can take sand, aggregate, cement, and steel, and laboriously create a concrete foundation. We can take lumber, nails, and other building materials, and create a house. But to do this we need the materials. We cannot create those materials

ourselves, out of nothing. But God did. He really created the universe out of nothing, and then created and put into operation the laws that sustain its existence.

The Bible does not say how he created the universe, nor when he did it, nor how long it took. It simply says, "In the beginning God created the heaven and the earth." Does that mean that God can do everything? No, it does not. He could not make the temperature freezing and boiling at the same time and place. He cannot deny himself, or the laws which he has made.

However, this does not mean God is not all-powerful. Justice, wisdom, love, and power are all attributes of our God, and will always be used for good and in harmony with his own laws, and always in perfect balance one with the other.

God used these attributes when he created us and planned our destiny. He made us free moral agents. He gave us the power of choice. God lets us decide what we want to do. We can love people, or we can hate them. We can co-operate with others, or oppose them. We can choose to serve God or Mammon.

If God had not given us free wills we would be only robots. Robots cannot love God of their free will, but we can. God can have no pleasure in compulsory worship, through fear. He desires

those who worship him to do so sincerely, in spirit and in truth, of their own free will. This point helped me to understand God.

### **Our Father**

BUT besides being the Creator, God is also our Heavenly Father. This is a far more intimate relationship. Adam was the first human son of God. He was created in God's own moral image and likeness. But Adam lost his sonship, and forfeited his life—and ours also, for that matter. The record is, "In Adam all die."—I Cor. 15:22

But that is not the end of the matter. God, our Heavenly Father, in his love, arranged for our redemption. He sent Jesus Christ into the world. John 3:16 says it beautifully: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." So the record is, "In Christ shall all be made alive."—I Cor. 15:22

Let me explain that Adam was created perfect, as a son of God. In Eden he was at peace, in harmony with God. Through disobedience to God's laws he lost his peace with God. From then on he was no longer in harmony. He lost his communion with his Maker. He lost his sonship.

But in God's plan for man, Christ was made flesh and dwelt among us. The record is, "He took not on himself the nature of an-

gels." "He was made a little lower than the angels." He, as Adam in Eden, was a perfect man. But Jesus did not come to live forever on earth. He came as a redeemer of Adam and those who lost life through Adam. Again the record is that he came "for the suffering of death, . . . that he by the grace of God should taste death for every man."—John 1:14; Hebrews 2:9, 16

So, you see, by redeeming Adam, giving a perfect life for a perfect life, Jesus redeemed all condemned in Adam. And that includes Adam and Eve, and you and me—all of us human beings, living and dead. Our loving Father thus planned our salvation. Now we can again, through Christ, have fellowship with God. Now we can catch the significance of the statement, "We love him, because he first loved us."—I John 4:19

But we must make our choice. We must exercise our free will. If we decide to devote ourselves to learning and doing his will, then, through the way opened up by Jesus Christ, we are brought back into fellowship and communion with God. We are justified, made right with God, and are partakers of his Spirit.

As we thus exercise our free will, our old, self-centered life withers away bit by bit. We grow in spiritual things. This growth is the mark of a child of God.

### Other Characteristics

BUT our Heavenly Father has other characteristics also. He is good, just, benevolent. He is also righteous in all his acts. He is righteous in his dealings with us. God does not, he cannot, say, "I love them, they love me, and so I will not notice their sins and shortcomings. I will let them do as they please." Even human parents should not do that. God's righteousness forbids him from doing it. But he is quick to forgive, if we repent. So, again, we must use our free will. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9

Here is something else that sometimes puzzles us. Never can God accept less than absolute perfection. But we are imperfect. We cannot render absolute perfection. That is true—only too true. That is why we need Jesus Christ. It is written, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." (I John 2:1) He covers us with his righteousness. Thus we are acceptable to God. That is why God can be "just and yet the justifier of him which believeth in Jesus." (Rom. 3:26) That is why our Heavenly Father had to send a Redeemer. That is why we, imperfect as we are, have Christ's redemptive work counted unto us for righteousness.

And our Heavenly Father is

also the God of our salvation, the salvation of the church, the "little flock," those given spiritual life. (Luke 12:32) But his love does not stop there, for salvation is for the whole world. Salvation is for all the families of the earth. God promised that he will "bless all the families of the earth," and (Gen. 12:3) God keeps his promises.

### How Blessed

I TIMOTHY 2:5, 6 reads, "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." But not all at the same time! First the church of the Gospel age. Surely we have been blessed and will continue so to be. We shall reign with him a thousand years for the purpose of extending God's blessings to all the willing and obedient of earth's millions, living and dead. (John 5:28, 29; Rev. 20:6) What rich blessings it will mean to them, as declared in Isaiah the 35th chapter.

And again, in Isaiah chapter 6, verse 3, the prophet looked forward and saw that day of blessing for mankind and said, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory"—all this because God is love.

But someone asks, Doesn't the Bible say, "The fear of God is the beginning of wisdom"? Yes it

does! But it does not say, "The dread of God." The "fear" of this text is not the physical terror of God that has been aroused in some because of the torment theory. The word "fear" in this text is not "terror," but one which means "reverential devotion." And it is indeed the reverence of God, our devotion to him, that is the "beginning of wisdom." It leads to spiritual growth. It leads to greater faith. It gives strength for the task ahead. It is a wise choice. It is the beginning of wisdom. We have exercised our free will wisely.

In conclusion, then, let us worship the God of our salvation with reverential devotion. Let us rejoice in the blessing of communion with God. Let us sing his praises. Because, as the Apostle Paul has said, "He has made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:9, 10

God has planned it all! No wonder the psalmist said in Psalm 99:5: "Exalt ye the Lord our God, and worship at his footstool; for he is holy." May we worship him as an expression of our love, and not through any sense of fear. Let us worship and serve God, because God is love!

## The Greatness of God

**GOLDEN TEXT:** "O Lord [Jehovah] our Lord, how excellent is thy name in all the earth!"—Psalm 8:9

### PSALM 8; 104:1-4

**D**AVID'S hearty acknowledgment of the divine excellence is to some extent a prophecy of the time when God's will shall be done in earth even as it is in heaven. God's name is now excellent in the minds and hearts of his devoted people, but mankind as a whole has preferred to forget God. We rejoice, nevertheless, that this will not always be so; that the time is coming, and we believe near, when God's glory will fill the earth, and will be recognized and acknowledged by all mankind.—Isa. 40:5

David was humbled when he beheld the majesty of his Creator as displayed in his wondrous works. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man," David asked, "that thou art mindful of him? and the son of man, that thou visitest him?"—vss. 3, 4

David was keenly aware of the fact that God "visited" him personally, in the sense of caring for him, and even in disciplining him when he went astray. But David also wrote prophetically of the divine purpose of sending a royal visitor to the earth to be a great Redeemer, Messiah, and King to rescue mankind from sin and death. (Ps. 110) In view of God's greatness, as David saw it displayed in the heavens, he was amazed that puny man should be given such importance as to be "visited" by a representative of the courts of heaven.

Writing further under the inspiration of the Holy Spirit, the psalmist explains why this is so. He explains that it is because God had made man "a little lower than the angels," and had "crowned him with glory and honor." Besides, God had made man "to have dominion over the works" of his hands; in short, that man had been made king of earth,

as explained by the Creator in Genesis 1:27, 28.

Jehovah, the great Creator, is King of the universe, and he had appointed man, created in his image, to be his representative on the earth, and therefore a part of his royal family. While man had fallen and lost his dominion, he was still loved by the Creator, who planned a "visit" to extricate him from the dilemma into which his sin had plunged him.

In Hebrews 2:6-9 the Apostle Paul comments on this psalm and explains that we do not yet see all things put under man, as David wrote. While man was given dominion over the earth, his kingdom was forfeited because of sin. But to this Paul adds, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

Jesus was "made flesh," the exact counterpart of Adam, and crowned with earthly "glory and honor," even as Adam. The purpose of this was that he should give his perfect human life as a substitute for the forfeited life of Adam and his offspring. So when Paul said "we see Jesus," who had come to earth for this purpose, he meant that we see in his visit the first step in the Creator's plan to restore fallen man to life and to his long-lost dominion.

Another step in the outworking of this plan of redemption and recovery is Jesus' second advent, another "visit," as it were. It is during his second presence that mankind will be restored. Meanwhile, representatives from among the fallen race are being selected, upon the basis of their faith and obedience, to be associated with Jesus in the work of administering restitution blessings to the world. To those found worthy it will be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

When the work of Christ's second visit to earth is completed it can be said that all things on earth are put under man, even as David wrote. But it will also then be true that man will have learned well what tragedy results from disobedience to God's will. The obedient of the race will be entrusted with dominion of earth because they will have learned to love and do God's will.

---

## QUESTIONS

- When will God's name be recognized as "excellent in all the earth"?
- What reason does David give for the Lord "visiting" man?
- What further information is given to us by Paul in Hebrews 2:6-9?
- When will man have his lost dominion restored to him?

## The Adoration of God

**GOLDEN TEXT:** "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."—Ephesians 3:20, 21

### PSALM 24

THE reverence of the Lord "is the beginning of wisdom," and true wisdom leads to a full devotion of all that we have and are to God and his service. (Ps. 111:10; Prov. 9:10) Reverence for the Lord is begotten of an appreciation of his wisdom, justice, love, and power—his glory. We adore Jehovah as he reveals himself through his mighty works of creation, and the more so as we see him in his Word of truth, where he is shown to us as "high and lifted up."—Isa. 6:1

The "hill of the Lord" is the kingdom of the Lord. While we could think of Jehovah's kingdom as embracing the whole universe, at the present time the vast majority of his intelligent earthly creatures are in rebellion against his sovereign will. In this respect there is anarchy on the planet Earth. Jehovah's plan is that Christ will take control of earth's

affairs for a thousand years, and quell this rebellion. During the present age an opportunity is given to those who will comply with the conditions of obedience to be associated with Jesus as rulers in that thousand-year kingdom; and it is into this "hill," or kingdom, that we now have the privilege of ascending.

And it is indeed a "holy place." The conditions upon which one may enter the kingdom indicate this. We must have "clean hands," signifying an honest life, clean conduct, and a determined opposition to sin in all its forms.

We must also have a pure heart, void of offense toward God and men. This implies a will, or purpose that always, like the needle to the pole, turns toward righteousness, truth, purity of habits, language, and companionship; also a single-hearted purpose to glorify God and bless our fellow-men.

Nor will the true child of God who is ascending into the hill of the Lord "lift up his soul unto vanity." He will not aspire to be great or wise or good in the eyes of men, but will be humble, meek, modest, and sincere.

The faithful child of God is one who has not sworn deceitfully. The thought here is of making a solemn covenant with the Lord, and of being faithful to the terms of that covenant. No one can ascend into the hill of the Lord who shows any inclination to turn back, like Lot's wife. Our covenant with the Lord is one of sacrifice, and its terms will not be fulfilled until we have been faithful even unto death.

Those who are thus faithful will "receive the blessing from the Lord, and righteousness from the God of his salvation." (vs. 5) The chief blessing which the Lord has promised to those who ascend into his "hill" is a share with Jesus in the rulership of his kingdom. But to attain to this we also need the "righteousness" of the Lord, that righteousness of Christ which is imputed to us as consecrated followers of the Master. Only in his righteousness do we have a standing with the Lord.

And also through Christ Jesus, we daily enjoy the smile of our Heavenly Father's countenance in the many blessings which he is

continually showering upon us. If we see and appreciate these precious truths of the divine plan, we are indeed "the blessed people of God."—Matt. 5:3-12

As our Golden Text assures us, our loving Heavenly Father "is able to do exceeding abundantly above all that we ask or think." Of ourselves, we are weak and helpless, but God "is able"—able and willing to fulfil all his gracious promises. He is able to supply all our needs while we are ascending into his holy hill, and he is able to strengthen us to complete the journey, even though the way is narrow and difficult.

It is our Heavenly Father's power, his Spirit, that is working in us, and it is "almighty" power. What a favored lot is ours! How it calls forth our adoration of God, to whom we give glory "in the church by Christ Jesus," not only now, but will continue to do so throughout all ages.

---

## QUESTIONS

- What is the "hill of the Lord" referred to in the lesson?
- What are the qualifications needed in order to ascend into the hill of the Lord?
- How do the Lord's faithful people receive his "blessing" and his "righteousness"?
- What blessed assurance is given to the Lord's people in the Golden Text?

## Trust in God

**GOLDEN TEXT:** "My help cometh from the Lord, which made heaven and earth."—Psalm 121:2

### PSALM 121

**T**HE Revised Version translation of verse 1 of our lesson is manifestly the more correct. It reads, "Shall I lift up mine eyes to the hills? whence should my help come?" Leeser's translation is similar. In the next verse, the Golden Text, David answers his own question—"My help cometh from the Lord, which made heaven and earth."

David was a skilled man of war, and experience had proved to him that under certain circumstances the hills and mountains of Judea afforded a certain degree of protection in battle. But being the man of God that he was, he also realized that his real help came from the Lord, that in Jehovah was a source of strength and wall of protection that far surpassed any natural bulwarks provided by the hills of Judea.

Jerusalem, the captial of David's kingdom, was surrounded by mountains, and therefore, strategically, was well protected against enemy attack. "As moun-

tains are round about Jerusalem, so the Lord is round about his people from henceforth even forever," his servant wrote. (Ps. 125: 2) While mountains are thus used to symbolize help and protection, David knew that only in Jehovah himself could abiding strength and protection be found.

"He [the Lord] will not suffer thy foot to be moved," the psalmist wrote. To be sure of foot was necessary for the ancient soldier if he were to be victorious over the enemy; and the psalmist reminds us that in warring against unrighteousness the Lord will not permit our feet to be moved, that he will give us courage, strength, and wisdom for every step of the way if we put our trust in him.

And we can depend upon this at all times, for the Lord is our constant helper—"He that keepeth thee will not slumber, Behold, he that keepeth Israel shall neither slumber nor sleep." (vss. 3, 4) But to realize the fulfilment of this promise in our own experience it is essential that we be faithful. We need to keep spirit-

ually alert in order to note the Lord's providences in our lives and be assured of his grace to help in every time of need. It is a truism that "God helps those who help themselves."

"The Lord is thy keeper." (vs. 5) Here is another reassuring promise, but not unconditional. Psalm 91:1 reads, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." We must "dwell" with the Lord, in the condition of complete dedication to him in order to be protected by his keeping power.

"The Lord is thy shade upon thy right hand." (vs. 5) Because the Lord is our "shade," therefore, the psalmist assures us, "The sun shall not smite thee by day, nor the moon by night." (vs. 6) To be exposed to the heat of the sun can be a very trying, even withering experience. And such are many of the trials which come upon the people of God. But we have the assurance that the Lord will not permit us to be tried above that which we are able to bear—he will, when necessary, tenderly protect us with a providential "shade" to remove some of the "heat."—I Cor. 10:13

While the rays of the moon are not hot, they can be bright enough to expose the whereabouts of one who might be hiding from an enemy, and thus assist the enemy to smite. So, symbolically speaking,

the Lord's people also need to be shaded from the light of the moon in order to realize the full protection of the Lord. How blessed it is to realize that at no time will the Lord fail to "shade" us from trials which, without his help, would be too great to bear.

Yes, "the Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." (vss. 7, 8) How wonderful to be assured of preservation from "all" evil! With this knowledge we can pray with confidence, "Deliver us from evil," knowing that our prayer will be heard and answered.

"Surely," wrote the psalmist, the Lord "shall deliver thee from the snare of the fowler and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid of the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." (Ps. 91: 4-6) Praise God for such assurances!

---

## QUESTIONS

- Did David expect to get help from the hills? Explain.
- Explain the various symbols used in the lesson to assure us of God's help and protection.

## Our Need of God

**GOLDEN TEXT:** "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

### PSALM 42:1-11

**T**HREE times in this psalm David speaks of his soul being "cast down." (vss. 5, 6, 11) In this condition he seeks to draw near to God, and to realize a sense of his presence. In his heart he wanted more than anything else in life to live near to the Lord and to see the smile of his countenance.

"As the hart panteth after the water brooks," he wrote, "so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (vss. 1, 2) How picturesque is this language, and how vividly it conjures up in our minds the idea of an intense longing to be near to God and to enjoy his blessings.

Incidentally, we might note the psalmist's use of the word "soul," meaning his being. This, in reality, is what soul means throughout the Bible. The soul is not an entity which dwells within the

body, and escapes to live elsewhere when the body dies. When David said that his soul was cast down, and that his soul "thirsted" after God, he simply meant that he, as a person, was cast down, and that he longed for the presence and fellowship of his God, the true and living God of Israel.

To thirst after God has much the same thought as that expressed by Jesus in the Beatitude, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5: 6) It denotes an intense and sincere desire to be near to God and to enjoy the sweetness of his loving-kindness.

The question, "When shall I come and appear before God?" does not refer to something which takes place after death. David was concerned about appearing before God while he lived. Specifically, he probably had in mind going to the house of God. Verses 3 and 4 give this thought. Apparently for some reason he had ne-

glected this privilege, and the people chided him, asking, "Where is thy God?" Then he remembered the joys he had experienced when he "had gone with the multitude . . . to the house of God, with the voice of joy and praise, with a multitude that kept holyday."

While the psalmist's soul was cast down [margin, bowed], he continued to put his trust in God. He believed that the cloud which was hiding the smile of God's favor would one day be removed, and that with rejoicing he would again praise the Lord "for the help of his countenance."

The Scriptures frequently use the countenance to symbolize favor and friendship. We find it in a blessing pronounced upon Israel—"The Lord lift up his countenance upon thee, and give thee peace." (Num. 6:24-26) Although hidden by a vague translation the same thought is expressed in Acts 3:19-21, where we are told that "times of refreshing shall come from the presence of the Lord." Here the Greek text reads, "Out from the face [or countenance] of the Lord." In this passage we are assured that the smile of the Lord's countenance will be upon the whole world, manifested by "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

David's abiding confidence in

the Lord is beautifully expressed in verse 8, where he affirms his belief that the Lord would "command his loving-kindness in the daytime," and that in the night he would hear the love song of his God. This might well refer to the literal day and night, a realization that the Lord's presence was with him and his blessing upon him continually.

The day and the night might also be understood as referring to the light, happy experiences of life, in contrast to periods of darkness or of sorrow. Those who have a strong faith in God, and in his care, are able to see him in the sunshine, and also in the rain. They recognize his providences in the joys of life, and in the bitterness of sorrow and pain. In every circumstance they are able to lift up their hearts to God in praise and thanksgiving, and, pouring out their soul to him, say, "Have thine own way, Lord, have thine own way; thou art the potter, I am the clay."

---

## QUESTIONS

- Explain David's use of the word soul. Is it in harmony with the general testimony of the Bible on this subject?
- What did David mean by thirsting after God, and by appearing before God?
- What is symbolized by the Lord's countenance?
- What is meant by the daytime and by the night in verse 8?

## Our Response to God

**GOLDEN TEXT:** "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:2

### PSALM 1; ROMANS 12:1, 2

**T**HE only proper response to God's love, as expressed through the gift of his Son, is the unreserved dedication of all that we have and are to the doing of his will. To the Christians at Corinth Paul wrote, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—II Cor. 5:14, 15

This response to God is more than giving up bad habits, more than turning our back upon sin and living a life of righteousness. As expressed in verse 1 of our lesson, it involves sacrifice, sacrifice that is acceptable to God because it is "holy." We do not sacrifice our sins to God. They would be unholy and unacceptable.

In this age a full response to God's love, and his call, involves the sacrifice of ourselves as hu-

mans, or our "bodies," as Paul states it. By heredity we are sinners, and quite unholy. It is because of our faith in the cleansing power of Christ's blood, his sacrificed humanity, that God counts us "holy" and therefore acceptable. In Romans 5:18 this is described as "justification of life." It is more than a mental assent to the fact that Christ died for us. It is a faith that has led to a full response to God's love as shown in our willingness to devote ourselves unreservedly to him and to the doing of his will.

One would suppose that since Christ died that mankind might have life, belief in him would lead to life. And it does. But in this age life is received upon the basis of faith, and in order that it might be sacrificed, even as Jesus sacrificed his human life. Indeed, Paul speaks of being "planted together in the likeness of his death."—Rom. 6:3-5

It is our humanity that we sacrifice, our "bodies" which are made "holy and acceptable unto

God" through Christ. Then, by faith, we walk in "newness of life." We have hope of a new life with Jesus, spiritual life, which Peter describes as "the divine nature." (II Peter 1:4) Paul says that being thus "in Christ" we are "new creatures," old things having passed away, and all things becoming new.—II Cor. 5:17, 18

It is these "new creatures" that come forth from death in the "first resurrection" to "live and reign with Christ a thousand years." (Rev. 20:6) During the thousand years of Christ's kingdom those who accept Christ and obey the laws of the kingdom will be restored to perfection of human life, such as Adam enjoyed before he sinned. They will not be invited to present their bodies in sacrifice, the special sacrificial phase of the divine plan having been completed.

Those who have responded to God's love in full consecration have the responsibility of learning what the Lord's will is for them. They are not to be "conformed to this world," but are to be "transformed" by the renewing of their mind that they may "prove," or discern, "what is that good, and acceptable, and perfect will of God."—vs. 2

The renewing of our minds is accomplished largely through the study of God's Word, for it is in his Word that we find his will expressed. Paul wrote to Timo-

thy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—II Tim. 2:15

Heeding this admonition, we will learn that the Lord wants us to be transformed into the character-likeness of his dear Son. This means to be meek and lowly of heart, and to be self-sacrificing in the interest of others. It means that we will be faithful in bearing witness to the truth, and will patiently endure any persecution which may come upon us.

The first psalm reminds us of the blessedness of those whose delight is in the law of the Lord, who delight to know and to do God's will. Such, wrote the psalmist, are "like a tree planted by the rivers of water, that bringeth forth his fruit in his season." "Whatsoever he doeth shall prosper," wrote the psalmist. Their spiritual joys are abundant, and they are laying up treasures in heaven. This is "prosperity" that the world can neither give nor take away.

---

## QUESTIONS

- What is the only proper response to God's love? Explain in detail.
- How can those who, by nature, are sinners, offer acceptable sacrifice to God?
- How do we renew our minds and learn God's will?
- In what sense does a Christian enjoy prosperity?

## The Truly Happy Man

ONE of the most compelling of human propensities is the pursuit of happiness. As we view the picture of the perfect man in Eden—father Adam—we see him in his perfection surrounded by everything that would give him pleasure; everything upon which his perfect human powers could exercise themselves and give him enjoyment; the whole resolving itself into a condition of supreme happiness.

When the fall came a considerable proportion of this state of bliss, this perfect happiness, began to pass from him; sorrow was mingled with his earthly joys; "thorns and thistles" appeared in his pathway. However, in spite of the fall and the consequent reign of sin and death, we find that the children of Adam continued to be born with this compelling propensity, this consuming desire for happiness which, at the beginning, was enjoyed in perfection and was the result of the ideal functioning of man's perfect powers of mind and body.

Taking advantage of this innate desire of the human heart,

Satan has turned mankind into a path of selfishness, and has induced him to endeavor to pursue happiness with little thought as to whether his course would injure or in any way be to the disadvantage of his neighbor or mankind in general. But as all can realise in their hearts, such a course of selfishness has detracted from, rather than added to, the sum of human happiness.

### Happiness Offered to Israel

GOD gave Israel his Law, which was designed to restore some measure of human happiness lost by the fall into sin. He promised Israel that obedience to the Law would bring earthly prosperity, good health, domestic bliss—a home life blessed by God. Moses addressing Israel, says, "All these blessings shall come upon thee, . . . if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground. . . . Blessed shalt thou be when thou comest in, and . . . when thou goest out." (Deut. 28: 2-6) "For thou shalt eat the labour of thine hands. Happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the innermost parts of thine house: thy children like

olive plants, round about thy table. Behold, that thus shall the man be blessed that feareth the Lord."—Ps. 128:2-4, R. V.

The Bible shows how some in Israel, through striving to live up to the divine Law to the best of their ability, enjoyed in considerable measure what was possible in the way of human happiness under present conditions. But in the case of the majority in Israel—not to speak of the Gentiles—a neglect of the divine Law and a selfish pursuit of happiness brought only an increase of sorrow and disappointment, pain and suffering, until their course upon the broad road ended in destruction.—Ps. 90:3

In the Old Testament, Solomon is portrayed for our examination as an outstanding example of one who sought more or less selfishly to satisfy the natural propensity of desiring happiness, and shows how eventually he realised the un wisdom of such a course. This picture is given in Ecclesiastes 1:13-18; 2:1-11. Solomon says, "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven." (vs. 13) After years of striving he tells us of the unhappy conclusion he finally reached: "This sore travail hath God given to the sons of men to be exercised therewith [margin, or, to afflict them]." See also verses 14-18.

In chapter 2:1, reverting to his

early days of inexperience, Solomon observes, "I said in my heart, Go to now, I will prove thee with mirth [I will prove to myself the particular course of experiences that brings the greatest satisfaction]: . . . I searched in my heart how to cheer my flesh with wine, mine heart yet guiding me with wisdom. . . . I made me great works; I builded me houses; I planted me vineyards; I made me gardens and parks, . . . I made me pools of water, . . . I bought menservants and maidservants: . . . also I had great possessions of herds and flocks: . . . I gathered me also silver and gold, and the peculiar treasure of kings [such treasure that as a rule kings alone are able to secure]: . . . And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy." And after years of such striving Solomon tells us the result of his experiences: "Behold, all was vanity and a striving after wind, and there was no [true] profit under the sun."

Alas, that for more than four thousand years, few in Israel, and none from among the Gentiles, ever walked in the path of true happiness. No one has fully realised the words of the prophet, "They shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

#### **Revealed by Jesus**

WHEN Jesus came to accomplish man's redemption and to

reveal the Father, he offered among other things to lead those who received him into the path of true happiness, joy and gladness. He urged, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28) The opening verses of the sermon on the mount contain a gentle, indirect rebuke to humanity's mad rush to secure happiness no matter who else may suffer as a result, and they unmistakably point out to all who would become our Lord's disciples the hidden path which alone leads to this great blessing. "Blessed [Greek, happy] are the poor in spirit": Happy are "the meek." Happy are "the pure in heart," etc.—Matt. 5:3-12

Again we hear the Master saying, "A man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15) But as we have seen, Solomon thought to the contrary of this, and by bitter experience found out his mistake. Nevertheless today, man's short-sighted wisdom tells him that, in proportion to the abundance of earthly good things he can secure to himself, so his happiness will be.

But what a mistake to believe that people are made happy by possessions! It is, indeed, only the logic of materialism to say that this blessing can be secured by acquisition and competition; for every one who even appears to achieve contentment in this way,

many thousands become envious and discontented.

In Philippians 3:7 we hear Paul, after he had entered the school of Christ, speaking in the same way as his Master. He says, "What things were gain to me [the things the majority think are necessary to happiness], those I counted loss for Christ." Paul realised that it was not by this path that true happiness could be gained. He doubtless realised the truth of the Master's words, that it was among the poor in spirit, the meek, the pure in heart of his followers that this great secret was to be found.

The apostle tells us that the things written aforetime were for our learning. (Rom. 15:4) It is for the benefit of those who, during the Gospel Age, have come into Christ that the Old Testament Scriptures have been provided as a fountain of heavenly wisdom, and they have long been pointing out the path wherein lies the blessing and favour of God; in other words, the path of true happiness. Let us look briefly at one of these instances. In the First Psalm we read:

"Blessed ["happy, or "very happy," See Young] is the man [the man of God] that walketh not in the counsel of the wicked." (R. V.) While the principles of conduct contained in this Psalm have been proved true by God's people throughout the Gospel Age, they have, as in the case of so much

Scripture, a special application to the church at the end of the age; and this application is briefly commented upon in the text. To the child of God who has forsaken sin, has come to Jesus as his Redeemer, and as a result of consecration has been begotten again to newness of life, the counsel of the wicked would specially refer to that counsel or teaching that would deceive and lead one away from the light of the divine Word.

In the nominal church how much of its teaching would lead away from, rather than into, the path of light that shines more and more unto the perfect day! Anyone who would knowingly misrepresent the divine plan of salvation is, indeed, wicked from God's standpoint. "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth?" (Ps. 50:16) Happy are those who have been able to avoid such deceptions!

The psalmist continues: "Nor standeth in the way of sinners." From God's standpoint all are sinners. "All have sinned, and come short of the glory of God." (Rom. 3:23) But the sinners with whom the Lord's people might be in danger of associating more than is wise, standing in the same way in which sinners are walking, are those who have become God's people but who have not continued wholly faithful, having sinned to some extent against

their covenant of sacrifice, and hence are in danger of misleading others, either by their teaching or example. James addresses this class saying, "Cleanse your hands, ye sinners; and purify your hearts ye doubled minded." (James 4:8)

"Nor sitteth in the seat of the scornful." How many professing to be God's people and teachers of his Word are scornful whenever they come in contact with present truth, the harvest message! To go and listen to such false teachers, thus giving the implication that one approves of their message, would almost invariably mean hiding one's light under a bushel, and the happiness and blessedness of the truth in head and heart would be almost sure to diminish, and ere long possibly become quenched.

Hence if we would continue to be blessed by God and happy in him, we will, instead of associating with, and fellowshiping with such sceptical and luke-warm ones, follow the apostle's exhortation, "Come out from among them, and be ye separate." (II Cor. 6:17) However, the psalmist goes on to intimate that this state of true happiness is not secured by merely taking up a neutral position, but that we must wholeheartedly make the truth our own, and then faithfully walk in the light. To delight in God's law, his Word, in the fullest sense, implies a true appreciation of its import, and a possession of such

a sympathy with its requirements as would prompt one to "meditate therein day and night."—Ps. 1:2

This class the psalmist speaks of as "Trees of righteousness," planted by the waters of truth, and bringing forth much fruit to the Master's praise. (Isa. 61:3) The wise man also uses the illustration of a tree in speaking of those walking in the path of true wisdom, and hence in the path of true happiness. He says, "Happy is the man that findeth wisdom, and the man that getteth understanding. . . . She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."—Prov. 3:13, 18

Note, too, other statements of the psalmist: "Happy is he that hath the God of Jacob for his help." (Ps. 146:5) "Blessed is he whose transgression is forgiven. Blessed [happy] is the man unto whom the Lord imputeth not iniquity." (Ps. 32:1, 2) "Blessed [happy] is the man that maketh the

Lord his trust." (Ps. 40:4) "Blessed [happy] is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts." (Ps. 65:4) "Blessed or happy are they that are perfect in the way, who walk in the law of the Lord. Blessed or happy are they that keep his testimonies, that seek him with the whole heart."—Ps. 119:1, 2, margin

It will be noticed how these texts of Scripture, in harmony with the First Psalm, emphasize that the state of true happiness results from a condition of nearness to the Lord, a condition of full relationship with him. The prophet adds an additional word to distinguish this class saying, "Happy are ye that sow beside all waters." (Isa. 32:20) Hence if we would experience the happiness and joy of the Lord to the full, we must also become his witnesses, sowing the seeds of truth among all classes, proclaiming the good news of the kingdom in all the world for a witness.

## SPEAKERS' APPOINTMENTS

**A. BOYCE**  
Letchford . . . . . October 16

**G. A. FORD**  
Letchworth . . . . . October 2  
Eastleigh . . . . . 16  
Dewsbury . . . . . November 6

**E. HALTON**  
Liverpool . . . . . October 16

**J. H. MURRAY**  
Dublin . . . . . October 14-17

Gorticar . . . . . 18-20  
Londonderry . . . . . 21-23  
Belfast . . . . . 25, 26  
Liverpool . . . . . November 20

**E. TERRY NADAL**  
Lincoln . . . . . October 2  
Dublin . . . . . 15, 16  
Letchford . . . . . November 20

**R. ROBINSON**  
Letchworth . . . . . November 6

## “The Joyful Sound” Convention

THE 1960 General Convention of Bible Students was held in Bloomington, Indiana, August 13-18, and it was a joyful experience for those who were privileged to attend. The spirit of joy overflowed, stimulated by the inspirational power of the convention theme text, which was Psalm 89:15—“Blessed is the people who know the joyful sound: they shall walk, O Lord, in the light of thy countenance.” The “joyful sound” was pointed out to be the glorious divine plan to bless all the families of the earth through the promised “seed” of Abraham, including the precious harvest message of “present truth.”

Those who know “the joyful sound” rejoice in this evidence of walking in the light of God’s countenance, and this is great cause for thankfulness and joy. Practically all the speakers referred, in one way or another, to the theme text, and its implications in the lives of God’s people today, all emphasizing the joy that results from knowing the truth, and through the truth, knowing our loving Heavenly Father.

The spirit of joy so manifested at the convention will be carried to thousands of the Lord’s people who were not able to attend the gathering in Bloomington. The discourses and testimonies were recorded by upwards of fifty tape recorders, and these tape recordings will be widely used for the benefit of those who could not be at Bloomington; and many of those who did attend will be able, by means of the tapes, to enjoy the convention messages over and over again.

We trust also that those portions of the convention which we are able to report in *The Dawn* will be blessed by the Lord for

the encouragement of many. This year we are not attempting to report excerpts from each of the discourses, as has been customary in the past, but instead are presenting some of the highlights of the convention in greater detail. Among these is the public discourse which will be found beginning on page 2. The public meeting was one of the highlights of the convention. The "Foreign Report" appears on page 36; the television report on page 41; and the radio report on page 48. The theme address will appear in a later issue of The Dawn.

### **The Immersion Service**

The immersion service is a blessed one at any convention. At Bloomington, Brother Edward Fay, of the San Francisco Ecclesia, gave the baptismal discourse. He reminded the brethren that water immersion is merely a symbol, that the true baptism is a full devotion of one's will to do the will of God, and that the will of God during the present age is to suffer and to die with Christ, inspired by the hope of living and reigning with him. Following the discourse, twelve symbolized their consecration. The immersion service was conducted by Brother Wilfred McNee, of Vancouver, B. C., Canada, who was assisted by Brother Walter Blicharz, of Detroit, Michigan.

### **Harvest Experiences**

A NUMBER of the brethren were interviewed by Brother Russell Pollock, of the Los Angeles Ecclesia, with the thought of calling attention to various ways of bearing witness to the truth. This proved to be a very enlightening and encouraging session of the convention.

Sister Berna McNee, of Vancouver, told how the giving out of two tracts containing an invitation to a public meeting resulted in three persons accepting the truth and making a full consecration to do the Lord's will. These public meeting invitations were given by a brother in his place of employment.

Sister Lillian Fay, of the San Francisco Ecclesia, related the encouraging experiences of the brethren in that area in connection with a booth which they have had for a number of years at the California State Fair in Sacramento. This was a very en-

couraging report. Information concerning this method of spreading the truth has circulated among the brethren, with the result that in other places they are now doing likewise. This year the Chicago brethren have arranged for booths at three fairs, and the brethren at Connellsville, Pennsylvania, have a booth at a county fair. In New England the brethren had a booth at the Eastern States Fair, which is one of the largest in the country. Thus far every evidence indicates that this is an effective means of bearing witness to the truth.

Sister Pauline Pollock, when interviewed, explained that a number of the friends in the Los Angeles area are mailing tracts, the value of this being that it affords an opportunity of service for those unable, for one reason or another, to distribute tracts from door to door. The addressing can be done at home, and when convenient. A special postal rate is available to nonprofit organizations for this type of mailing. The Dawn will be glad to furnish all the details upon request.

The interview with Brother Robert Sims, of Steubenville, Ohio, revealed the fact that his interest in the truth was awakened by listening to lectures on a tape recorder. Brother Milos Cundric, of the New York Ecclesia, received his first knowledge of the truth from a brother who witnessed to him personally in a park.

Sister Sarah Wilson, of St. Petersburg, Florida, cited a very interesting experience resulting from a letter sent to her by Sister Ella Davis, of California. This letter was delivered to a wrong address. The lady who received the letter by mistake was much impressed by the spirit of Christ which was manifested in this letter, and Sister Wilson is now keeping in touch with her.

Brother Pollock also interviewed Brother Robert Jones, of Louisville, Kentucky, who received the truth some years ago from the "Frank and Ernest" radio discussions. He has now found his way into the local ecclesia, and is rejoicing in the Lord and zealous in his service.

This interview session of the convention re-emphasized the fact that there are almost endless ways of serving the Lord, the truth, and the brethren, in addition to the more general activities represented in the radio and television work. Bearing personal testimony to the truth is among the most effective means

of making known the glad tidings. It is the privilege and responsibility of the Lord's people to seek out and use whatever opportunities may be within their reach. Thus together we can herald "the joyful sound."

### **"Helpful Hints"**

The "Helpful Hints for Bible Students" session of the convention was in the nature of a "round table" discussion. The "hints" pertained mostly to reverence and decorum in our meetings. Being on time for meetings; seeing that one's children do not disturb a meeting; and refraining from continuous and loud conversation right up to the moment the chairman opens the meeting—and sometimes afterward—were among the helpful hints brought out in this discussion.

It was conceded that there are emergencies when a brother or sister may find it impossible to arrive at the meeting place on time, but this should not be allowed to become a habit. The Lord has promised to be with his people when they meet together; and if we remember this we will surely want to be on time. It is also irreverent and disturbing to a meeting if, when one does come in late, all who are present turn around to see who it is.

Timely hints were given in the proper conduct of a public meeting. Important among these was the suggestion that a half-hour before a public meeting is due to begin, the brethren present should take their seats and refrain from talking to one another. The public is not accustomed to loud talking and general confusion in an auditorium just prior to a religious lecture. We can all help to make a public meeting more helpful by being seated and remaining quiet while the visitors are assembling.

A public witness is given at nearly all conventions, and is frequently the last session of a local, one-day convention. Often one or more of the friends find it necessary to leave before this final meeting of the convention is ended. The hint was given that when this is necessary the brother or sister who has to leave should take a seat which is close to the exit. Thus there will be little or no disturbance of the meeting. Nor should parents with children occupy front seats at a public meeting.

It was also suggested that when public meetings are held as a part of a convention effort there should be at least a half hour's intermission just preceding the public discourse. It is especially inappropriate to have a testimony meeting in session while the public is assembling. If it can be arranged, it is well to have a song service for fifteen minutes prior to a public discourse. The public witness is a very important part of any convention, and the glorious Gospel of the kingdom should be presented under the most favorable circumstances possible. The brethren can help mightily along this line by observing a few simple "do's" and "don'ts."

### **Spiritual Songs**

EACH night, after the close of the regular evening session of the convention, many of the brethren assembled in the large, air-conditioned lounge of the Towers Quadrangle Building and joined their hearts and voices in the singing of hymns. Brother Leo Post, of Chicago, supervised the arranging of these song services, and they reached a climax on the last evening of the convention, when forty-five minutes of the last regular session of the convention was given over to this purpose. This was named "The Joyful Sound" session. It was greatly enjoyed.

After this, Brother Irving Foss gave the final discourse of the convention, his topic being, "Risen with Christ." Then there was the never-to-be-forgotten "love feast," and this "happiest ever" convention came to an end, save for the saying of "good bye" and "God bless you" the next morning at the breakfast table and afterward, as one carload after another drove reluctantly away, starting the journey homeward.

### **The Business Meeting**

THE General Convention is not sponsored by any ecclesia, nor is it sponsored by the Dawn Bible Students Association. From year to year those in attendance make their own arrangements for the following year, insofar as a location for the convention is concerned. Besides, by open vote the brethren elect a committee to make up the following year's program, and conduct any business that might be necessary for the ensuing year.

One of the functions of the committee is to ascertain possible new locations for holding the convention, and to report its findings at the business meeting. During the past several years much effort has been made along this line, but no location has been discovered which the brethren attending the convention have preferred over Bloomington. At the business meeting last year the committee was given authority to arrange for a different location for 1961, if a suitable one should become available. But since no other location was available, the convention will be held in Bloomington again next year, from August 5 to 10.

The committee of arrangements for 1961, as elected by the brethren at the convention, consists of Brothers R. J. Krupa; D. J. Morehouse; W. N. Poe; G. M. Wilson; and W. N. Woodworth. We suggest that it is not too early to begin making plans to attend the 1961 General Convention. This year there were brethren present from nearly every state in the Union, and many from Canada. May this be true next year, and, if it be the Lord's will, in larger numbers!

---

## Address of Welcome

By BROTHER WILLIAM A. PARDUE

**D**EAR friends and brethren in Christ, it is indeed a great joy and privilege to extend to each one of you, in the name of our dear Lord and Head, a very cordial welcome to this convention. What wonderful blessings we all anticipate! Doubtless for some months many of us have been eagerly looking forward to this week, planning for it, and praying that this convention would be a great blessing to each one who, by the Lord's grace, would be able to be present; and praying for blessings not only for

ourselves, but also that the blessings would extend far beyond those gathered here—reaching many of the Lord's people who would be unable to attend in person, but who would surely be with us in spirit.

And I trust that we have prayed also that this convention would greatly honor and magnify the name of our Heavenly Father and of our dear Lord and Redeemer. Doubtless some will be in attendance at this convention as the result of much effort and consider-

able sacrifice, confident that the blessings they would receive would far more than compensate for any effort or sacrifice necessary to attend.

Having a knowledge and an appreciation of present truth is not only a wonderful privilege, but also a mark of special divine favor. And, if we really love the truth, we will surely love also those whom God likewise has so richly blessed with a knowledge and appreciation of the precious things of his Word; those also whom he has been pleased to "call out of darkness into his marvelous light."—I Peter 2:9

What a great privilege and joy to come here and partake of the spiritual food so generously spread before us on the Lord's great banquet table, and to enjoy the sweet Christian fellowship with so many of the saints of God. Surely, as we sometimes sing, "the fellowship of kindred minds is like to that above."

Conventions of the Lord's people, it seems to me, are a kind of foretaste of that great "general assembly and church of the firstborn," to which we look forward beyond the veil with such a great hope. (Heb. 12:23) And it is interesting to note, in this connection, that the literal translation of this significant statement of the apostle reads: "An entire assembly, and to a congregation of first-borns, having been en-

rolled in the heavens."—Diaglott

Yes, at that great assembly (or convention) beyond the veil, all who have proved "faithful unto death" will be in attendance, and, we might add, including all those in attendance at this convention who, by his grace, and by faithful, diligent effort, by watchfulness and by prayer, succeed in making their "calling and election sure."

—II Peter 1:10

Yes, all the faithful "overcomers" of this entire Gospel Age will be present at that convention. There will not be a single absentee! How wonderful to contemplate! As we tread "the narrow way" to the heavenly inheritance in joint-heirship with our Redeemer, there are times when each one of us feels the great need of much encouragement, much spiritual nourishment, the special need of divine grace and strength. Though very blessed, the "way" is purposely "narrow and strait [difficult]," just as our Lord told us it would be. (Matt. 7:14) And this is necessary for our development, and that we may prove our desire and determination to be of those described as "more than conquerors," to be of those who attain to "the full reward."—Rom. 8:37; II John 8

It is important, as we "strive to enter in," to fully realize that it is our Heavenly Father who provides the experiences necessary to fit and prepare us for the

heavenly inheritance; that it is he who pours our "cup" of both trials and joys, that we may be properly developed along all lines of spiritual growth. (Luke 13:24; John 18:11) And we should constantly keep in mind that great divine love has been expressed for those who are "striving" to make their "calling and election sure." To these, says the Apostle Peter, certain promises have been made, promises which he describes as "exceeding great and precious." (II Pet. 1:4, 10) Among these is the precious promise to supply the necessary grace and strength, all along the narrow way. Just as our Lord assured the Apostle Paul, saying, "My grace is sufficient for thee: for my strength is made perfect in weakness."—II Cor. 12:9

One of these means of divine grace is implied by the apostle's urging us not to forsake "the assembling of ourselves together, . . . but exhorting to it, and [the more often] so much the more as you see the day drawing near." (Heb. 10:25, **Diaglott**) I do not think there are many present who fail to grasp the significance of the apostle's words. There can be no doubt about where we are on the stream of time, for we know that we are living in the very "end of the age." We read that "the harvest is the end of the age," and it is very evident that we are now in the closing

days of the harvest period.—Matt. 13:39, **Diaglott**

Dear friends, we are warned in the Word of God that in the end of the age those of the "little flock" would be more than ever the targets of Satan. The Apostle Paul wrote that in "the last days perilous times" would be present, and we know that there are many statements in the Bible which inform us that this age would end in great trouble upon the whole world. These are referred to by our Lord as "distress of nations with perplexity." Perilous times, indeed, for the whole world; yet it seems that these words of the apostle relate more particularly to the special trials and the special perils that would confront the church, the true church of God, in these closing days of the Gospel Age.—II Tim. 3:1; Dan. 12:1; Mal. 4:1; Matt. 24:21; Luke 21:25, 26; Rev. 16:13-21

Never before has the "world" offered so many attractions for the "flesh," for the natural man. These could be great distractions and detractions for us as "new creatures" unless we be continually on guard, unless we constantly "watch and pray."

Were it not for divine protection; were it not for the various means of grace provided for the saints (the "little flock"), we most certainly would NOT be able to withstand the wiles of Satan, the great adversary of God's people. How necessary, therefore,

to avail ourselves of every aid, every provision, every means of grace provided for us. How necessary that we "keep ourselves in the love of God," in that condition of heart which will enable us continually to be on guard, and to be conscious of the Lord's presence with us and thus continue to abide under the protecting care of the Almighty, our Heavenly Father.—Jude 21

How beautifully this is expressed in Psalm 91: "He that dwelleth in the secret place of the most High" (that is, in the condition of full consecration, typified by "the holy" of the tabernacle), "shall abide under the shadow of the Almighty," symbolized by the cloud which hovered over the typical tabernacle, indicating divine presence and protection.

The writer of one of our beloved hymns sensed our dangers, as so beautifully and forcefully expressed in these lines:

"My soul, be on thy guard;  
Ten thousand foes arise;  
The hosts of sin are pressing hard  
To draw thee from the prize."

In all gatherings of the Lord's people there should be a rich indwelling of the Spirit of love—love for the Lord, love for the truth, and love for the brethren. In such an attitude of heart we can expect to be richly blessed. We should come together with a sincere desire not only to receive a blessing, but also to impart a

blessing. We should desire to be a blessing to many, as well as to receive many blessings. If that spirit prevails here—and I am confident that it does—then surely this convention will be a real source of grace and strength, and our Lord will be honored and his name magnified.

May we all realize, therefore, that each has a great responsibility. In the words of the apostle: "Let us consider one another to provoke unto love and to good works." The **Diaglott** reads: "We should bear each other in mind, for an incitement of love and good works." (Heb. 10:24) We should desire to assist our brethren in any and in every way we can, encouraging each other to faithfulness in following in the steps of the Master. This is a very great privilege, and conventions especially provide many such opportunities.

The purpose of every feature of this convention program is to assist you, to assist me, to assist all of us to make "our calling and election sure," to help us to "fight the good fight of faith," to "run with patience the race that is set before us," to assist us in putting on "the whole armor of God," and to encourage us to faithfulness even unto death.—Heb. 12:1; Eph. 6:13; Rev. 2:10

We will appreciate, I am sure, the loving ministry of our brethren who will bring to us special

(Continued on page 34.)

# DAWN PUBLICATIONS

## TEN CENT BOOKLETS—12 for \$1.00

**Israel in History and Prophecy—64 pages—**Reveals the prophetic significance of the present rebuilding of Palestine.

**Christ's Thousand-Year Kingdom—64 pages—**Shows that the reign of Christ is for the blessing of "all the families of the earth."

**Our Lord's Return—48 pages—**Reveals manner and purpose of Christ's return.

**A Royal Nation—**Refutes the theory that the "ten lost tribes of Israel" are the kingdom people of the Bible.

**God and Reason—96 pages—**An outline of God's plan of salvation together with an examination of many prophecies.

**The Truth About Hell—64 pages—**Examines every text containing the word hell.

**The Grace of Jehovah—64 pages—**Shows the love of God in his provision of salvation for Adam and his race.

**Creation—112 pages—**Examines the Genesis account of creation.

**Hope Beyond the Grave—96 pages—**Presents the teachings of the Bible concerning the soul, spirit, heaven, hell, and paradise.

**God's Plan—48 pages—**A brief outline of the divine plan of salvation, illustrated by charts.

**When a Man Dies—48 pages—**Answers the question, Where are the dead?

## FIVE CENT BOOKLETS—25 for \$1.00

These publications contain 32 pages.

**Aramageddon, Then World Peace—**Discusses prophecies relating to our day, showing the manner in which God's hand is in the affairs of men.

**Jesus, the World's Savior—**A portrait of the character and work of Jesus.

**The Light of the World—**Identifies the true witnesses of Jehovah, and of Jesus.

**The Church—**Identifies the true church, and explains how to become a member.

**Born of the Spirit—**Shows the difference between Spirit begetting and Spirit birth.

**What Can a Man Believe?—**Calls attention to the testimony of all God's Holy prophets.

**The Blood of Atonement—**Shows that there is no salvation outside of Christ.

**The Day of Judgment—**Presents hope for the unsaved dead.

**Reincarnation Versus Resurrection—**Shows that the dead will return in the resurrection, not as other people, but as themselves, and will know one another.

**Your Adversary the Devil—**Answers the questions, Who is the Devil, and Who created him?

**Divine Healing—**Gives assurance that eventually all the sick will be healed.

**Spiritualism—**Answers the question, Can the living talk with the dead?

**Peace Through Christ's Kingdom—**Points out from the Bible the world's only hope of lasting peace.

**Father, Son, and Holy Spirit—**An understandable presentation, and scriptural.

**Does God Answer Prayer?—**A comforting and reassuring presentation.

**Hope for a Fear-filled World—**Reveals the "silver lining" to present dark "clouds."

## Informative and Devotional

---

### GOD'S PROMISES COME TRUE

This is a book for children. It contains forty-eight Bible stories, with illustrations. Among the stories are, "The First Ship-builder," "A King Who Ate Grass," and "The Most Important Baby." Cloth bound, \$2.00.

### DAILY HEAVENLY MANNA

A devotional book containing a Bible text and comment for each day in the year. It also has ruled pages for birthday records. Bound in durable water-proof cloth, \$1.00

### TABERNACLE SHADOWS

An unusual book which presents the typical significance of the various sacrificial services of the tabernacle erected by Moses in the wilderness. It is cloth bound and is priced at 50 cents.

### "BEHOLD YOUR KING"

This book deals with prophecies pertaining to the manner, time, and purpose of our Lord's return and second presence. It identifies the fulfillment of prophecies in the major world events of our day. One hundred and fifty-two pages, cloth bound, 50 cents.

### HYMNS OF DAWN

Here is a choice collection of three hundred and sixty favorite hymns, with music. It contains many of the best loved hymns of all denominations. Bound in cloth, \$1.00

### OUR MOST HOLY FAITH

This book contains a compilation of articles and sermons by Pastor Charles Taze Russell—seventy-four articles and eleven sermons. It contains more than seven hundred pages, and is cloth bound. Price, \$2.00

### "THE BOOK OF BOOKS"

A unique publication which explains the format and general themes of the Bible, tracing them from book to book, and from the Old Testament to the New Testament. It contains three hundred and twenty pages, and is bound in cloth. Price, \$1.00

---

"HOPE"—This little booklet is prepared specially for mailing to relatives and friends of the deceased. They are priced at twelve for twenty-five cents. This price includes envelopes in which they can be mailed.

### IN FOREIGN LANGUAGES

Various booklets and books are available in the following foreign languages: German; Italian; French; Lithuanian; Greek; Danish; Polish; Roumanian; Hungarian; Hebrew; Slovak; Finnish; Spanish; Dutch; and Swedish. Details concerning literature available in any of these languages will be furnished upon request.

---

DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

---

(Continued from page 31.)

messages from the Word of God. We may be sure that their messages have been prepared with much love and devotion to the Lord, the truth, and the brethren. Each of the discourses, therefore, should be considered as a work of faith and a labor of love, designed to encourage and assist us to a greater determination to continue faithful to our "covenant by sacrifice," encouraging us to the kind of singleness of purpose which characterized the great Apostle Paul, and expressed in his words, "This one thing I do."—Ps. 50:5; Phil. 3:13

We trust that each one who attends this convention will devote much time to prayer while here, and that each time we enter this auditorium we will do so with a prayer in our hearts, if not upon our lips. And if we do have a prayer in our hearts, we may be sure that our blessings will greatly abound, and surely, as expressed by the apostle, "the grace and peace of God will be multiplied unto you."—II Peter 1:2

Doubtless many others would like to be here with us, but for some reason are unable to attend. But we may be certain that many of these are with us in spirit, and that their prayers, as a sweet incense, will be ascending on our behalf each day.

Surely we should remember especially all such in our prayers.

We should try to absorb as much of the heavenly wisdom and the spirit of truth and love as we possibly can, not only for our own spiritual development, but that we also may be able to take back with us a large measure of the fruits of this convention, to share with those dear ones who could not be with us.

We can all look forward to the special blessings of the testimony meetings. Five periods have been provided for such meetings. We should be very thankful for this, for they are of great importance. As many of you know, the testimony meetings were very highly regarded by that "faithful and prudent servant." They are important for a number of reasons. They give many an opportunity to express and confess before the assembled brethren the real joy of their heart, or to relate an experience to emphasize the Lord's great love and mercy. And they provide an opportunity for some to bring before the brethren a helpful, practical lesson in "the narrow way."

While attending this convention there may be special opportunities for witnessing. While in Bloomington, on the campus or elsewhere, some of us may have the blessed opportunity of being ambassadors for Christ, letting our light shine out, not only by our words, but also by our actions, which so often "speak louder than words."

We have come here as a group known as "Bible Students." That in itself may or may not have much significance in the minds of some of those with whom we come in contact, but surely the sanctifying power of the precious truth upon our lives should be manifest in all our actions, in every conversation, in every contact. While here, as elsewhere, we will seek to be copies of God's dear Son. Yes, we will "seek to be faithful to the Lord, the truth, the brethren, and to all with whom we have to do, not only in great matters, but also in the little things of life."

In planning to attend this convention, I doubt that any one has prayed especially for physical comforts, for temporal blessings, but rather for the higher things: for rich spiritual blessings, for growth in grace, for development in love. We may be sure that our brethren of the Committee have done everything reasonably possible for our comfort while here, and the Lord has blessed their efforts. We all surely enjoy the natural beauty and the many other blessings of this lovely place.

But, while here, our Heavenly Father may see fit to test some of us in the midst of so many blessings. And if any of us should find some condition that might not be just as expected, or something that might tend to cause some little inconvenience or annoyance, may we not be unmind-

ful of the comforting words of the apostle: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28

Let us not forget that at times our loving Heavenly Father permits certain conditions to try us, even at such a wonderful convention as this will surely prove to be. And should this be the case with any of us, may we be patient, loving, and kind, and grateful to our Heavenly Father for just another opportunity to prove our faith and trust in him, keeping in mind the resolve we make each morning, that "we will neither murmur nor repine at what the Lord's providence may permit." Why? "Because faith can firmly trust him, come what may."

Dear friends, how wonderful to realize that we are here to sit at the Master's feet, and to learn of him! And how we should rejoice in this great favor. What a marvelous thing it is to be numbered with the "little flock" of consecrated followers of Jesus, who have been "called out of darkness into such "marvelous light." Yes, "Blessed are your eyes for they see: and your ears, for they hear." It is blessed indeed to be of those who are such special objects of God's love, and who are now being prepared for "an inheritance incorruptible, and undefiled, and that fadeth not away."—Matt. 13:16; I Pet. 1:4

# THE FOREIGN REPORT

By BROTHER RAYMOND J. KRUPA

ONE of the interesting and encouraging features of the General Convention this year was Brother Krupa's Foreign Report. Brother Krupa spent three months overseas, visiting the brethren in the British Isles, Italy, Germany, Holland, Switzerland, France, and Denmark. It was good to learn that our brethren in these countries continue to rejoice in the Lord and in his truth, and that they are faithful in the service of the truth. The report follows:

MANY years ago the apostle wrote, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (I Cor. 12:12, 13) Today these words are still true. The wonderful family of our Heavenly Father is scattered in many parts of the world, and while they speak different languages, and have different customs, they have the same hopes, rejoice in the same things, and manifest an identical spirit of sacrifice, because they all drink of the same Spirit.

A considerable number of our brethren in England are "old-timers," having come into the

truth during the earlier days of the harvest. However, there are younger brethren, too, who have seen the privilege of following in the footsteps of Jesus and are seriously studying the Scriptures and laying down their lives in sacrifice. Most of the classes are small and often it is necessary for brethren to travel long distances in order to meet together, but this is cheerfully done.

A week-end pilgrim service helps greatly to keep the brethren spiritually stimulated and encouraged. Brethren "sound in faith, in charity, in patience" (Titus 2:2), serve the brethren throughout the British Isles, and the Lord is blessing this service in a tangible way. Supplementing these personal visits is a recorded lecture service which is growing in usefulness.

The "Frank and Ernest" programs are no longer heard over Radio Luxemburg, and many of the British brethren feel this loss. Even though the broadcasts were on at a very late hour, they served as a link between the brethren, and occasionally someone who had lost contact with the Lord's people would be brought back into fellowship with them. Additionally, many who hungered for a better appreciation of the divine plan wrote in for free literature, and some of these now meet with the brethren.

Even though the door of opportunity in connection with Radio Luxemburg has been closed temporarily, the brethren are finding other ways through which the dark clouds of the world's present troubles may be turned inside out to show the silver lining of the coming kingdom. Advertisements are now being placed in weekly and monthly magazines offering free literature to the readers, with encouraging results. A new style kingdom card, with an attached return card, will soon be available in Great Britain.

It is encouraging to see the brethren taking advantage of their opportunities to glorify the name of our grand Heavenly Father. They fully realize, as do all of us, that ours must be a balanced ministry, and while we should declare the "glad tidings of great joy" to others, it is equally important to be faithful to the

basic fundamental teachings of present truth, and also to continue developing a Christlike character. Our brethren in the British Isles are doing this, therefore it is a blessing to be with them and to note their reverent spirit of worship and sacrifice, and their faithfulness to the Lord.

The annual three-day convention held in Portrush, North Ireland, as reported in the September Dawn, was a great blessing to those privileged to attend. It seemed like a miniature Bloomington General Convention. Most of the brethren had overnight accommodations in a small hotel owned by one of our faithful, zealous sisters, who attended to every temporal need. The brethren ate all of their meals together during the convention, at which the "grace" was sung in unison. Being together with the brethren from early in the morning until late at night was truly a foretaste of the joys of heaven.

### **The Brethren in Italy**

ONE of the most recent fields of activity to develop during the harvest has been the work in Italy. In this country, so long overpowered by the Papacy, present truth is beginning to be more firmly established. Our brethren in Italy, most of whom have not been in the way very long, give every evidence of loving the truth and being willing to lay down

their lives in sacrifice. Those who take up the real cause of Christ in Italy often suffer much persecution from their neighbors and townspeople, but they esteem it a joy to be counted worthy to suffer for Christ. The line of demarcation between the child of God and the world is drawn much more sharply in Italy, and many times it results in trials and sufferings for our brethren.

There are probably thirty-five or forty small groups of Bible Students in Italy that meet as often as they can. Two pilgrims serve the brethren, not only with discourses, but they also conduct studies to establish them more firmly in the truth. Occasional conventions are held, but renting a hall often becomes a problem when landlords realize the purpose of the meeting.

On Sunday, May 15, 1960, a convention was held in Pescara, which was attended by about thirty-five brethren. One of the highlights of the gathering was a baptismal service at which four of our brethren symbolized their consecration to be dead with Christ. The immersion took place in the Adriatic Sea, and all rejoiced to realize that the Lord was blessing the efforts of his people and that his spiritual family had been enlarged.

Economic conditions in Italy among our brethren do not permit them to do as much as they

would like in the Lord's service. Therefore it is necessary that brethren elsewhere help support the work there, and this has been done for a number of years. As a result, gradually the number of different truth books and booklets in the Italian language is growing. The latest addition, to be ready soon, is "Behold Your King," which deals with the Lord's second presence. A number of tracts are available also, and a new project to place old issues of the Italian Dawn in railroad and bus stations should help to spread the truth message.

### **The Work in Germany**

PERHAPS no group of our brethren has suffered more than those in Germany. The years before and after World War II have taken a heavy toll. It is not possible to meet with them without soon realizing that their faithfulness to the Lord very often has resulted in long years of imprisonment for many of them. In the Berlin Ecclesia alone, forty brethren have finished their earthly pilgrimage in the last ten years—worn out prematurely because of their physical sufferings. How we rejoice that their trying experiences are over!

Each year the German brethren hold a General Convention, and this year's gathering was held in Dortmund, June 17-19. About 200 brethren rejoiced in the privilege

of meeting together, and the present truth discourses and fellowship were a great inspiration to all those who attended. One of the special convention blessings was that two brethren symbolized their consecration unto death. The testimony meetings were highlights of the convention. It was very evident that the brethren were enjoying their Christian experiences, and that the Lord was blessing them. Sister Christa Kreyer expressed the special greetings of the American brethren which she accumulated during her visit in 1959. Several brethren testified about their prison experiences and told how the truth gave them the hope that enabled them to hold on to the thin thread of life. One brother testified that he was a "fanatical JW" until he heard the "Frank and Ernest" programs and subscribed to The Dawn. Another testified that a neighbor of his was in distress, so he helped her. She could not repay him, but she did give him a copy of the German Dawn, and he came into the truth.

There are about fifty classes of our brethren in West Germany. A full-time pilgrim visits these ecclesias at least once a year, and the brethren have been greatly blessed by this ministry. Gradually a recorded lecture service is being established which has opened a new field of opportunity.

### The Lord's People Elsewhere

IN RECENT years four classes have been started in Austria. These brethren are closely associated with the German brethren, and they rejoice in the truth and their opportunities of service.

The brethren in France and Switzerland, while somewhat scattered, nevertheless continue to meet together and serve the Lord. The principal activity in this part of the Bible Students' world centers around the French radio broadcasts of "Pierre and Thomas" over Radio Monte Carlo. A number of brethren formerly associated with "Jehovah's Witnesses," who heard the broadcasts and began meeting with our brethren, continue to grow in their appreciation of the truth. It is also encouraging to realize that there are a considerable number of younger French-speaking brethren who are endeavoring zealously to serve the Lord.

Most of the brethren in Denmark are "old-timers" who continue to hold fast to the truth. Slowly their number is diminishing, but those who remain meet regularly for studies and occasionally for a one-day convention. The brethren in Denmark still appreciate the privilege of tracting, and from time to time the Lord gives them a few responses, which greatly encourages them.

Within the last year the Dutch edition of "The Divine Plan of

the Ages" has been shipped to the brethren in Holland. This has been a great encouragement to the Lord's people there, and has resulted in our Dutch brethren sponsoring a brother for full-time colporteur service. It is hoped that soon some of our tracts and other publications will be translated into Dutch so that the brethren will have more to use in their service to the Lord.

Wherever the Lord's people are it is a great blessing to be with them. They manifest a tremendous spirit of helpfulness, and

most of them are aware of the many little ways in which they may be of service. The happiest brethren in the British Isles and Europe—and wherever they are found—are those who appreciate present truth, who attend meetings and study regularly, and who are daily laying down their lives in the service of the Lord as they have opportunity. Their sacrifice is a noble example to all those who meet with them, and is "an odor of a sweet smell, a sacrifice acceptable, wellpleasing to God."  
—Philippians 4:18

---

### "Come unto Me"

*Christ says, Come, thou heavy laden,  
I will give thee sweetest rest;  
All the way my feet have trodden;  
Come to me when sore opprest.*

*Take my easy yoke upon you,  
Rest from earthly care and strife;  
I will sweetest comfort give you,  
Walk with me the ways of life.*

*Lord, we praise thee for this blessing,  
For this privilege so sweet;  
For thy tender love's caressing,  
For this sure and safe retreat.*

*Never weary of our coming,  
Never spurning our request;  
With complaint or with rejoicing,  
Still thy love is manifest.*

# Report of Television Activities

Given at the General Convention  
Bloomington, Indiana

By BROTHER IRVING FOSS

**I**N THE ages before man was created, and since, there have been many opportunities in the spirit realm for joyful service in harmony with our great Creator. The history of mankind also reveals a variety of ways of demonstrating one's love for the Lord, the truth, and righteousness, through service.

The privilege of serving the Lord has always been rewarding, whether the direct results have been blessings of joy, or testings of persecution and suffering. The primary blessing is to those who perform the service, in the knowledge that they are thus pleasing to God. And what gratification it will surely be, at the end of one's career of service here below, to receive, as the Ancient Worthies did, the testimony of having been pleasing to God!

God's faithful servants in ancient times had the privilege of serving in ways suited to their customs, modes, and circumstances. In the early days of the Gospel church there were many avenues of service. Some, such as the apostles, were in the forefront of

activities, while others held up their hands and encouraged them through moral support, as well as assisting by whatever means they possessed. We all are interested in these faithful servants of the past.

We have a special interest, of course, in the Gospel age "harvest" ministry; and especially in those features of the service in which we ourselves may have had opportunities of participating. This is particularly true at the present time.

All things have small beginnings. Those who trust in the Lord do with their might what their hands find to do, and leave the prospering to the Lord. When the Lord first began revealing harvest truths to Pastor Russell he undoubtedly rejoiced therein, but he was not satisfied merely to know the truth. As a faithful and wise steward he used all his time, and means to share the knowledge with others.

## Many Opportunities

THERE were many opportunities of service in the then accel-

erated means of spreading the truth. There was the pilgrim service, auxiliary pilgrim service, the newspaper work, colporteur-ing, tract distribution, class extension and pastoral work, and also, for some, opportunities of service at the Bethel office. Toward the close of Brother Russell's ministry silent movies were a popular means of entertainment, and he undertook the tremendous task of preparing and showing "The Photo Drama of Creation." Many here at the convention shared in one or more of these methods of witnessing. Then there is always the individual means of bearing witness to the truth.

The radio has been, and continues to be, a most wonderful medium over which to proclaim the Gospel of the kingdom. And many can, and do, share in the radio work by telling their friends and neighbors about the programs and inviting them to listen; by advertising the programs in local newspapers; and by the distribution of circulars. Then there is the important work of following up the responses. And there is, of course, the financial support of the radio work, which also is important.

Now the Lord has opened up another means of witnessing; namely, television. Radio and television, as the products of electronics, are in themselves marvelous, and quite beyond the com-

prehension of most of us. To suppose that air waves could carry sound and pictures from sending stations right into the homes of millions of people would have been unthinkable at the turn of the century.

Comparatively speaking, it was only a short time ago that serious thought was given to the idea of using television as a means of witnessing to the truth, and the idea began to take on definite and concrete form. Just as in the beginning of the radio work, it was a bold, pioneering adventure, and it was necessary to look humbly and earnestly to the Lord for guidance and help.

Valuable experimental efforts were made by our Chicago brethren. Indeed, the television effort is still in its experimental stage, in that there is yet much to learn about every aspect of it. Finally, The Dawn succeeded in producing a series of fifteen-minute television films. Much thought needed to be given as to the most effective means of presentation, and in this, expert advice was sought from various quarters. The actual production of these films took a great deal of time, effort, and money.

And then to get the stations to accept the films and telecast the programs was another project. What a thrill it was to the brethren when the first radio programs were broadcast in a very small beginning; and what joy there

was when the first messages of truth were telecast!

To start with, time on television stations was paid for. While there was a faint hope that some free time might become available, this was not considered very likely. However, the effort was made, and the gratifying result was that by far the greatest number of programs thus far telecast have been without charge, as public service features of the stations.

This free time for the fifteen-minute programs alone, calculated at the regular commercial rates, has exceeded \$50,000.00 in value. This surprising development has given us much encouragement. The cost of producing television films is high, and it was reasoned that to meet this cost, and then pay a high price to have them televised would be quite beyond the financial ability of the brethren. But the success in securing free time on television stations for witnessing the truth has changed the outlook for the television work.

#### **Half-hour Programs**

AS CONTACTS were made with television stations it became apparent that many of their schedules were made up of half-hour features, and that our fifteen-minute films would not always fit into such programming. This presented another challenge, and, by the Lord's grace, a series of half-hour films have been pro-

duced. The production of these was started just about a year ago, and the series was completed in the early months of this year.

The telecasting of the half-hour series began about April, and on free time, as a part of the stations' public service programming. Up to August 1, this free time, if paid for at the regular station rates, would have cost in excess of \$30,000.00.

Many stations have been contacted, and audition films have been supplied to upwards of forty of them. To date, approximately fifteen stations have shown, or are showing, our half-hour series. In almost all cases where station managements have viewed a film, and in the absence of unfavorable prejudicial mental attitudes, the reaction has been very favorable. Realizing that stations have prior commitments, and that long-range program scheduling is necessary in well managed stations, we feel that the reception and actual inclusion thus far of "The Bible Answers" series has been very successful.

In many cases established religious groups have used their influence to keep our programs off the air. However, they are not always as successful in this as some individuals would like. In some instances station managers look to local ministerial groups either to furnish programs, or to approve those that may be used. But even in some such cases, sta-

tions have asked for audition films, and have approved them without the consent of the ministerial board, and are telecasting the series.

### **Contacting Stations**

AS TO the methods of getting stations to co-operate by putting on the programs, our desire is first to let the local brethren carry on this work, as far as they are able and wish to do so. In this we endeavor to render every assistance possible. We furnish illustrated brochures describing the series, and stating that the producing organization is the CHARTER OAK TELEPICTURES Studio, winner of the 1959 American Film Festival Award for the most outstanding religious film of the year. Audition films are available for local brethren if and when they have received a request from a local station to see one. Or we will send audition films direct to stations after arrangements are made for viewing them.

Where local brethren are not close enough to stations, or where they have exhausted their efforts, we are glad to carry on. Sometimes a station can schedule the series soon after being contacted, but in most cases, additional contacts and follow-up are necessary, and several months, or even a year or more may pass before a station can arrange to telecast our programs. Brother MacAulay, in

connection with his regular pilgrim service, has been contacting stations; and Brothers Bertsche and Roskiewicz have made special trips, visiting the classes and calling on TV stations, and the results have been very good. These brethren seem well qualified for this service.

It would take too much time to mention all the brethren who have visited one or more television stations with varying results. It is the sum of the composite efforts in which we are interested. One sister wrote recently of her great joy in having a share in getting the program on the local station. She explained that it was in 1942, through the radio, that she first learned of the truth. What a thrilling experience this must now be for her to see and hear on television the wonderful plan of the ages as revealed in the Scriptures, reflecting the perfect harmony of our Heavenly Father's wisdom, justice, love and power, knowing that of the thousands who view the programs, one here and one there may have their eyes opened to these wonderful truths!

One California sister, always zealous and active in every way, related at a local convention her efforts to get the programs on their local station, but with no definite results. On our arrival at home after the convention there was a letter from that particular station saying that they were be-

ginning on the following Sunday to telecast "The Bible Answers" series. This thrilling news was forwarded to the sister promptly and it richly warmed her heart.

Brother Roskiewicz told of an interview with a station manager who looked to the local ministerial board to supervise his religious programming. Because of this, the remark was made that very likely the interview was a waste of time for both parties. Then the program director asked to see one of the films, and one was sent to him. The program director insisted that he was still in charge of his own station. We sent the film, and the result is that this station is now showing the series.

### **Response**

ONE thing, I know, is in the minds of many of you, and that is, what is the mail response to the television showings? We are happy to answer this. Considering the time of the year and the small number of stations telecasting the programs, the response is very encouraging. This does not mean that the TV response has been in the thousands. This could not be expected. However, a study of the mail response thus far indicates that, all conditions being equal, the TV response is about four times as great per number of stations as the radio mail response. Response to individual programs varies according to sub-

ject matter, and this is also true with radio programs.

Of course, for the final results, we wait on the Lord, realizing that the increase comes from him. But in this service, as in all things, we approach these matters as though the entire responsibility rested on our own feeble efforts. Therefore, we study to see how we can best serve in this field, while remembering all the while that that which we do is of little or no avail except as it has the blessing of the Lord.

### **The Future**

WHAT are the prospects for the future? As for additional stations accepting the programs we are confident that this will continue. Since some thirty-five stations have shown the fifteen-minute series, and about fifteen stations already have shown, or are showing the half-hour series, to expect this to increase to fifty or more stations is not at all visionary or unreasonable. Remember that the half-hour programs have been available for showing only since about April 1, and that already fifteen stations have accepted them for telecasting. There is a large number of TV stations which as yet have not been contacted.

To begin with, it was felt that not much success would be attained in securing free television time in the larger cities, but here also we have had at least some

pleasant surprises. A point in case is Minneapolis. Feeling that the smaller stations in this city would be more favorable prospects, these were first approached, but the final result was that the largest station in Minneapolis put on the fifteen-minute series.

Other medium-size or large cities of no mean distinction in which television stations have granted free time are Buffalo, Utica, Columbus, Pittsburgh, Spokane, Nashville, Oakland, Kansas City, St. Louis, to mention a few. One of the largest TV stations in Chicago has requested an audition film. An audition film was requested in Los Angeles, and also in New York. While these may not develop into actual showings, the mere fact that these stations requested audition films is encouraging. If not soon, perhaps later—if it be the Lord's will—they will put on the programs free.

### **More Programs**

WE feel that we should have more programs. More programs are being planned, and will be produced as the Lord makes it possible. As matters stand now, a station that can show only the half-hour programs, completes the entire series in three months; unless, that is, the program director decides to re-run the same films. If we had twenty-six half-hour films, or even more, most

of the stations accepting them would be more likely to repeat, and this would make for a more continuous presentation of the message. This has been possible on radio, for although radio station time is paid for, the cost of producing the tape recordings is relatively low.

Some television stations have shown both the fifteen-minute series and the half-hour series. Some stations have repeated the fifteen-minute series; and at least one already is repeating the half-hour series, having scheduled the films for a different day in the week. Our observation and experience thus far have been that most stations which accept our programs will continue using them as long as we can furnish films.

It is quite customary to repeat television programs in the summer which have been shown during the winter months. This makes a favorable situation for us, in that we can, if it be the Lord's will, eventually provide films for continuous scheduling with something less than fifty-two new ones each year.

### **Details of Work**

BEFORE it is overlooked, mention must be made of the volume of correspondence required to carry on this work. This correspondence is carried on largely by housewife sisters in the Los An-

geles area. Then there is the storing, inspection, mending, and conditioning of the films.

There is also the task of keeping the schedules lined up and films shipped to the stations in proper sequence, and in time to reach the stations for their scheduled showings. This film depot activity is carried on by Brother and Sister Graber and their faithful assistants. If a cup of cold water given in the name of the Lord is not passed by unnoticed, we are sure the Lord's blessing attends these services and sacrifices.

In addition to this direct television service, there are many opportunities for all, even as it is true of the radio work. There are the prayers for the Lord's blessing to be upon the work, advertis-

ing the programs to neighbors and friends, through local newspapers, mailing announcements of the programs, and the distribution of house-to-house folders. Then there is the opportunity of calling on the names of interested listeners responding to the programs.

To see and hear of the wonderful blessing to those who have been able to get the programs on their local stations is most gratifying. Time fails to tell more, and undoubtedly you will hear from brethren on the platform, in testimony, or in personal fellowship, who have had equally interesting experiences in connection with the forwarding of the television service. We all give thanks to the Lord for the little share we enjoy in this and other harvest services!



### A PRAYER

"Blessed be the name of God forever and ever, for his are wisdom and might; he changes epochs and eras, he removes kings and he sets up kings: to the wise he gives wisdom, and intelligence to the intelligent; he reveals what is deep and mysterious, he knows what is in the darkness, and with him dwells the light. God of my fathers, thee I thank and praise, who hast given me wisdom and might, who hast told me what we asked of thee: for thou hast told us the king's trouble."—Daniel 2:20-23, Moffatt

## Network Radio Ministry Continues

**T**HE "Frank and Ernest" discussions of the truth have been broadcast over the radio uninterruptedly each week for twenty years, eleven of those years over national networks in the United States, as well as individual stations in Canada, and in various other parts of the world. They have been translated and broadcast in the German, French, Italian, and Spanish languages. This has been a co-operative and joyful ministry in which the brethren generally wholeheartedly have participated. Many have "come into the truth" as a result of having first heard the message over the radio. This has been true in the United States as well as in Canada, and overseas.

In the world of fast-moving events in which we live, many changes take place. This has been particularly true within the last few years in the radio world. Here a new situation has been brought about by the advent of television as a medium of mass communication. Television has taken many listeners from the radio audience, particularly during the evening hours. However, radio is still an effective instrument for use in the ministry of the truth.

Many radio station managers have adopted the policy of accepting no religious programs except those of local churches, which they broadcast without charge. But this is not true of all. There are still a large number of radio stations which can be used for the ministry of the Gospel of the kingdom.

Beginning with the first week of November, 1959, the "Frank and Ernest" programs have been broadcast over a limited number of ABC Network stations, in addition to those being used on the Mutual Network. Among these were the stations in Detroit, Michigan; Chicago, Illinois; Los Angeles, California; San Francisco, California; Salem, Oregon; and Pittsburgh, Pennsylvania.

We have now been notified by the ABC Network officials that they will be unable to renew the contract, which means that the

last broadcast of the "Frank and Ernest" discussions on this network will be heard on Sunday, October 23. The ABC Network is discontinuing most of its religious programs. This is in keeping with a new policy adopted by this radio network, and does not reflect prejudice against the "Frank and Ernest" programs.

At the General Convention in Bloomington, Indiana, consideration was given to discontinuing our radio ministry over the Mutual Network. The consensus of opinion then was that this might be the advisable thing to do. However, there has since been a re-appraisal of the situation, with the result that arrangements have been made to renew our contract with "Mutual" for another year.

In discussing with the "Mutual" officials the possibility of a renewal, a number of important considerations were weighed, among them the fact that through the network arrangements we receive a 32½ percent discount from the regular commercial rate of each station used. Besides this, we learned that we do not need to accept all the stations of the network which may be offered to us. In view of this, our plan is to discontinue the use of some of the Mutual stations in areas where there are no ecclesias, and begin using others on the network. Thus we will reach into territories not now being covered.

"Mutual" has also agreed to give us a new hour for the broadcast, which in the eastern time zone will be 12:05 noon. This follows five minutes of world news, which we believe will help to provide a good audience for the truth message. However, not all the stations will broadcast the "Frank and Ernest" programs at this hour, although many of them will. In the central time zone the contract time will be 11:05 A. M.

The "Mutual" officials will do all they can to secure clearances for the "Frank and Ernest" programs in the areas which have been served by the ABC Network, but as we go to press we do not have a clear picture of what the new lineup will be. We are hopeful that we will be able to publish the new radio schedule in the November issue of The Dawn.

In the important centers where "Mutual" will be unable to serve us we will make every effort possible to secure time on

individual stations. However, before we do this we will give the network ample opportunity to "clear" time for the "Frank and Ernest" programs.

While it may require a month or two to make the complete transition to a new time, and to a number of new stations, when the change is made we will have a good coverage of territory with the radio ministry, better possibly, than we have had during the past year. In this we are rejoicing.

There is the possibility that your local station will carry the "Frank and Ernest" broadcast without charge, if requested by someone locally. There are a few stations now doing this. We will be happy to co-operate with the brethren along this line by furnishing an audition tape. However, write to us about it first.

In addition to the radio ministry, we are hopeful that during the months ahead we will do more advertising of truth literature in national magazines. This is a method of disseminating the truth which, on an experimental basis, has proved very successful. The brethren will be glad to learn that a one-eighth page advertisement of the booklet, "Life After Death," will be carried in "Look" magazine of October 11, which appears on the newsstands September 27. This magazine has a circulation of six million, and we are rejoicing that through its pages the truth will be brought to the attention of so many people.

So, the Lord willing, the truth will continue to go forth—by radio, by television, and by the national advertising of truth literature, as mass media of communication, and by the continued individual efforts of the brethren. Our chief consideration is that the Lord's will be done in connection with all our efforts. He who is too wise to err knows what is best for his people, and just how widely the truth should be proclaimed in these last days of the age.

For many years it has been customary in the October issue of The Dawn to publish a "Good Hopes" coupon for those who wish to return it to us with an indication of what they hope to donate to the general ministry of the truth during the year. These returned coupons will be helpful this year in enabling us to keep the various aspects of the ministry in balance with funds likely

to be available. Money donated to the General Fund is used to support all the various departments of the work as needed, including the radio and television ministry, as well as magazine advertising of truth literature. Those particularly interested in one or another phase of the work may so indicate in the coupon. These coupons are merely expressions of "good hopes," and are in no way binding upon those who use them. They are not pledges. The coupon appears below.

### "GOOD HOPES" COUPON

Dawn Bible Students Association  
East Rutherford  
New Jersey

Dear Brethren:

After prayerful consideration, I believe that the Lord will be pleased for me to donate \$ \_\_\_\_\_ a month during the year beginning October 1960. Please use the amount as follows:

General Fund \_\_\_\_\_

Radio \_\_\_\_\_

Television \_\_\_\_\_

Magazine Advertising \_\_\_\_\_

Free Literature \_\_\_\_\_

Traveling Speakers \_\_\_\_\_

Overseas Service \_\_\_\_\_

Free Dawn Subscriptions \_\_\_\_\_

Recorded Lecture Service \_\_\_\_\_

It is understood that the above is not a pledge, but merely an expression of what I hope to contribute if my present circumstances do not change.

## Greetings to the Convention

MESSAGES of greeting by letter, telegraph, and cable, were sent to the convention by brethren in many places. There were also greetings recorded on tape by a number of the friends in Great Britain. We are pleased to present a transcript of these recordings. The first is from Brother G. A. Ford, who visited and served the brethren in America in 1955.

This is Brother Ford of Luton, England. My privileged visit among you in 1955 is still a source of rejoicing and an inspiration to faith and service for the Lord. Your zeal, your warmth of spirit, your unity of service, and delightful, ready response to the Lord's direction of his kingdom work in proclaiming the glad tidings of God's divine plan to the whole world are so encouraging. So once again we are happy to send the warmest greetings in our Master's name as you gather in assembly at this convention. We are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath manifested his blessings upon you, and from the beginning hath chosen you to salvation through sanctification of the Spirit and belief of his truths. We thank you, as we repeatedly thank our Heavenly Father, for the ministry of our beloved Brother Krupa, who has moved among us as a cherished ministering spirit, encouraging our faith, comforting our hearts and inspiring us to greater faithfulness to our covenant, with increasing devotion to our Father and our Lord. We sincerely pray that you may all have a very deep sense of our Father's

presence and blessing; that his peace may continue to be your treasured inheritance—that peace which passes all our understanding because of its many virtues for us—virtues of truth and rest of faith and quiet confidence in all God's promises and prophecies, and that understanding of his Word which his Spirit imparts through our Lord Jesus Christ.

The following five brethren are from Aldersbrook:

This is Brother Charles Cornell, sending greetings in Christ to the dear brethren in convention, and we pass to you the words of Jesus, "That the love wherewith thou hast loved me may be in them, and I in them." (John 17:26) How wonderful is the love of God and of Christ! How impossible it seems for us to attempt to measure its lengths and breadths and heights and depths! Those who have entered into covenant relationship with the Lord, giving their little all, and accepting the offer of sharing the Lord's glory, should ofttimes call to mind this great love that the Father has for us, which his dear Son shares. Let us remember the love that not

only redeemed us when we were yet sinners, but which has called us to wonderful blessings, even making us joint-heirs with Christ, and will finally deliver all those who continue to trust in Jesus and in the truth, and who abide in Christ's oneness to the end. Brethren, keep yourselves ever in the love of God. May the love of God dwell in you richly, and may this realization of our oneness in Christ constrain us all to greater zeal and devotion to the Lord! May you at your convention have quiet trust before our Father, waiting to hear his holy voice, the still small voice that is mightier than the storms that rend the rocks, breathing his guiding Spirit within you, as he says, "Abide in Me." May "love divine, all love excelling" be your portion!

This is Sister Gertie Cornell, sending greetings to my brethren across the sea.

"O precious thought to wish thee  
The best He has to give,  
To all who truly love Him  
Who through His Word shall live.  
The glory of His purpose  
With plan so wide and deep  
Brings hope to His beloved  
Who will His precepts keep."

We are thankful for that blest tie that binds our hearts in Christian love. May our loving Heavenly Father pour out his richest blessing upon you as you gather together to feast upon the wonderful Words of life, that you may be renewed in strength and purpose for the days that lie ahead, thus to enable you to bear a faithful witness to our dear Lord and Master, and bring glory and honour to our Father.

"The Lord Jehovah ... send thee help from the sanctuary, and strengthen thee out of Zion," is my prayer for you all. (Ps. 20:2) God bless you!

This is Sister Marjorie Chandler. Once again it is my privilege to send warmest Christian love and greetings to all my brothers and sisters gathered in convention at Bloomington. The wise man tells us in Proverbs 10:22, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." I am sure you have, every year, experienced the truth of these words. My earnest prayer for you all is that once again you may be very conscious of our Lord's presence within your midst, guiding and directing the thoughts expressed, also your fellowship one with the other, so that you may "build up yourselves on your most holy faith." (Jude 20) May we all continue to press on more and more faithfully in our beloved Master's footsteps, so that one day we shall meet at that "grand convention" the other side of the veil; and, what is even more wonderful, see him and our glorious Heavenly Father face to face. To this end

"May the Lord richly bless you  
with heavenly treasures,  
And give you the joy of his presence today;  
Your convention be filled with  
sweet gladness and pleasure,  
True spiritual gifts that shall not  
pass away."

This is Brother Terry Nadal. As you gather together to worship our loving Heavenly Father and to revel in the fellowship of kindred minds, I am glad to send greetings to you

in this modern manner. We certainly live in wonderful times. The foretold increase of knowledge with the accompanying running to and fro of mankind has brought blessings to the Lord's people, and distress and sorrow to the peoples of the earth. Whilst we in the British Isles are unable to proclaim the truth in the same way as you dear ones in the States, we do rejoice with you that the Gospel message can be proclaimed by radio and TV. Nevertheless, we here are able to search out some of the remaining grains of wheat with the aid of insertions in monthly magazines, as well as by the well proved methods of tract distribution—door to door and by post. And, of course, there are the more private means of contact with those who have a hearing ear. In addition, we are blessed with an inward peace that cannot be appreciated by those who trust in human might and wisdom, for "God is our refuge and strength, a very present help in trouble. Therefore will not we fear" as the kingdoms are moved into the sea of troubled humanity. (Ps. 46:1, 2) Great is our God and greatly to be praised. The Lord is our keeper. May he bless thee, and keep thee. "The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace."—Num. 6:24-26

This is Sister Connie Nadal: I am happy to send greetings to you all joined in fellowship at another Bloomington Convention. It is a wonderful thing to realise that although you are so many miles away, it is the same precious truth that binds us all in sacred love. At

the beginning of another year—for it is a year since we last sent you a message—we think of Brother Russell's words for January 1, *Manna* comment: "Thanks be to God that his grace has preserved us, 'kept us from falling' through another year—that so many of us are still of one heart and of one mind in respect of his Word and its service! When we remember that the Adversary is to be permitted to bring 'strong delusions' upon the Lord's people for the purpose of sifting out all not truly his (II Thess. 2:10-12), it should surely call forth our thanks to God that the opening of another year finds us still standing fast—appreciating the truth, and in full accord with all the divine appointments by which he has kept us from falling." May the Lord richly bless your fellowship together! In the words of the Apostle Paul, "Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and all judgment." (Phil. 1:2, 9) "Prove all things; hold fast that which is good. . . . And the very God of peace sanctify you wholly."—I Thess. 5:21-23

Brother Murray, of the Grays Ecclesia, speaking: My dear brethren, grace be unto you, and peace and love be multiplied; and in harmony with many prayers, may this 1960 convention be a memorable occasion, one that overflows with very rich spiritual blessings from our Heavenly Father. We do rejoice as you so courageously stand firm in one Spirit; yes, the Master's Spirit; and, with one mind, vigorously co-operating for the faith of the Gos-

pel. And, as you do so at any sacrifice, we do give thanks as you use all the various means available to you, including the pilgrim service, the printed page in so many forms and languages, the radio, the television, and the tape recordings.

We have abundant evidence that your labours of love for the Lord are continuing to receive his very rich blessings. Grains of wheat are still being gathered; and, for us, it is a joyous privilege and honour to co-operate with you in this glorious work. Like you, dear brethren, we are convinced that it is the true Gospel of the kingdom that has been revealed to us by wondrous

divine grace. We, like yourselves, are giving diligence to make our calling and election sure, and are assisting others to do the same. And, like yourselves also, we are continuing to joyfully witness to the truth, convinced that this true Gospel of the kingdom must be thus proclaimed, whilst we have opportunity. Our beloved Lord, at his second advent, is doing a great and marvelous work. Let us, each one, as we daily live up to all our privileges, continue to hold high the banner of truth. "To him that overcometh," said Jesus, "will I grant to sit with me in my throne." (Rev. 3:21) God bless you all!

---

## Greetings from India

To all the dear ones in the most precious faith assembled at the General Convention. The Indian brothers and sisters send wishes and greetings of love in our Heavenly Father's and his dear Son's name. How rare it is, how lovely, this fellowship of those who meet together—"for in this fellowship has the Eternal fixed the blessings of an endless life."—Psalm 133:1, 3 (Moffatt)

By the Lord's help and guidance our work is progressing by our pilgrim tours, daily study classes, and Sunday gatherings; and we are proclaiming the gladness of the Millennial kingdom blessings. In Bangalore alone we have seven or eight classes per week. I conduct all these groups in three languages. Special classes were arranged at Bellary

and Hyderabad. In my previous letters I have informed you about the interested persons in those areas. Most of them are reading the Dawn literature in English. We also thank The Dawn for printing vernacular tracts for our use. The Bangalore brethren were happy to meet Brother and Sister Lamel, and I hope that they themselves will tell you more about our activities at the convention. We thank Sister Livermore and Brother Rushton for writing us encouraging letters, and others who are interested in the India work both in Canada and the U. S. A.

I am making a sincere effort to visit the U. S. A., and if it is the will of God I hope to be with you all very soon. It is high time that one should come from India to give you all a clear picture of things,

about our work in India in the midst of so many difficulties and oppositions. It will be a long story of many years.

The works by Brother Barnabas and Brother Jayoppa are continuing in their areas with regular meetings in those cities. The rest of our small groups and branches throughout the South are doing their best to proclaim the truth. Last May they all gathered for their 40th annual convention. It is a wonder to many that a small group of Bible Students from the days of Brother Russell's visit to India are functioning and doing something for the brighter light that was brought by him. From 1920 this group of Indian Bible Students are gathering annually.

As I close this letter, I once again thank all the elders, pilgrims, and others at the convention, on behalf of all the Bible Students scattered throughout India. Best wishes from Bangalore, your brother and co-laborer in the Lord, S. R. Gilbert.

Dear Brothers and Sisters: Greetings in the love of God! On behalf

of the Karnatak Branch, India, I would like to express deep appreciation for your help which has enabled us to distribute tracts and booklets and to conduct many classes. The Dawn has sent nearly two lakhs of tracts containing eight varieties of Kanarese tracts and one variety of Tamil booklets. I have distributed 25,000 free tracts already. Hindus like to read "The Future Peaceful Kingdom," "Armageddon, Then World Peace," "Homecoming of Our Dead," and the "Three Worlds."

The Kanarese-speaking area covers nineteen districts and I have gone through all these districts and distributed many English and Kanarese booklets, free tracts, and conducted many classes. Now I am trying to work among Telugu people. I have already translated three varieties of Telugu free tracts.

Wonderfully, the Lord's work is going on in India by God through foreign brothers and sisters. May God bless you, Brothers and Sisters at the Bloomington convention. Remember our work in your prayers, Your loving brother, W. C. Jayoppa.

---

## Greetings from Italy

Dear Brethren in the Lord conventioning at Bloomington, Indiana, gathered under the spiritual climate and in faith, under the invisible presence of the Lord. Brotherly love and greetings to you all there, as you wait with ready hearts for the many blessings of God. We de-

sire to reach you with our most sincere good wishes, and with our fervent promise of devotion and Christian love from all of the Italian brethren.

We are happy at this occasion of your gathering, where so many of the American brethren are assem-

bled, to reconfirm our brotherly co-operation and to disclose to you our great joy for being in the present truth, redeemed by the precious blood of Christ, and called from darkness to this most wonderful light.

In fact it would have been impossible for us to receive so much light, so many blessings, so much spiritual joy anywhere else. And today, while nominal Christianity, the world over, still presents its babylonian face and their worldly structure, which will be brought to nothing by the increasing "parousia" of Christ Jesus, we raise our praise and are grateful and thankful to the Heavenly Father for permitting us to walk in and with the "light of the Dawn" in this glorious Millennial Morning.

We feel that this is a good occasion for us from across the ocean to report the activities in the Italian field. I will not present dates, statistics, miles traveled, places visited, persons that have listened to the message, etc., because in ciphers, many times, things may be deceiving and often misunderstood. All we will say is that each of us has done what we could, according to our faith and consecration.

But all in all, notwithstanding the many personal sacrifices of the few brethren here, we cannot say that things have gone as well as we would like. Pains and tears have been there and often we are dissatisfied with ourselves. Our hope is that the Lord will in due time and according to his will, improve

and correct the conditions and that we will be able to serve him better.

The Italian field has the possibilities of a great witnessing work, but it would require a large organization and activity for which we are too few, and therefore, the work would be far superior to our capacity. But even in this, we continue to look to the Lord for his help.

There are groups in northern Italy that have not been visited for three years. Some of them have disappeared and others have been taken over by Protestant groups. However, the situation in particular may be further explained to you by Brothers Krupa and Comparato who have visited some of the groups in Italy, including Pescara, during the summer months.

To you all, brethren, we direct our appeal and beg you to be interested increasingly in the Italian field, because it is in the midst of that great and most tremendous spiritual Babylon. The Italian people more than any other, still live in the darkness, and to preach the Gospel of the Kingdom to them requires many sacrifices and responsibilities, because of the limited liberty we have in the religious field. The Catholic clergy is well armed with sophisticated human philosophy and we need to be well prepared ministers of the Word in Italy.

Again our affectionate greetings from us all and invoking the rich blessing of the Heavenly Father on you all, we remain, Yours by his grace, Brother Mario Celenza.

## Greetings from Germany

The ecclesia in Hannover sends hearty greetings to our dear brethren in Bloomington. We wish you the richest blessings of our heavenly Father during your great convention. May you all, who have come, grow in the truth, in knowledge and zeal and all good works by the words of edification you are hearing. May peace, love and oneness lead you through these days

of joy and give you a foretaste of the everlasting fellowship with our dear Master, Jesus Christ, and all the true brethren, beginning with the apostles throughout the whole age up to Brother Russell and all the dear ones, who have gone home in the last time. Like many, many brethren in the whole world we will be with you in spirit.



### LETTERS OF APPRECIATION

#### American Pilgrims Appreciated

Dear Brethren in the Lord: Christian love and greetings. (Ps. 118:26) We are very much impressed with the pilgrim service of the American brethren, and we want to thank you from the bottom of our hearts. We want to thank the brethren for their willingness to endure the inconveniences and hardships of the voyage over here, and for the necessary outlay of money. Then there are the problems of traveling in a strange country where the food is different as well as the customs of the people. These difficulties are willingly endured by the brethren visiting us (the latest being Brother Krupa), in order to

minister the Word of God to us. We thank God for all this, and invoke the divine blessing upon these brethren who serve us at such great personal cost to themselves. It is surely uplifting, and wonderful to know, that on another continent there are those of like precious faith, fellow-believers in the love of our dear Lord and Savior Jesus Christ, who think of us, and are willing to serve us. May the Lord richly bless their work and their hearts. May the love and joy they give to us so freely from a full heart also fortify their faith. May the seeds of truth and love which they sow fall on good ground, that their work over here be not in vain.—K. N., Germany

### **Impressed**

The Bible Answers: I tuned in Sunday for the first time to your TV program, and was much impressed by the straightforward and very helpful form of your presentation. It is fulfilling a great need. Would you please send me a copy of your program, "The Word of God," and the supplement, "Life After Death." God bless your fine efforts!—Calif.

### **Wants to Understand**

Gentlemen: Please send me the Bible literature which you spoke of on television yesterday. May I take this opportunity to tell you how interesting I found your program. Usually I do not watch religious programs, and it was quite by accident that I became so interested in your discussion yesterday. I was busy with a household duty and did not take the time to change the channel when your program started. Suddenly I found myself listening intently to your discussion. Then I left my chore and went into the room where the set was so I could both watch and listen. I may say that the half-hour went by all too swiftly, and I felt that I could not wait to receive your offer of the discussion material. You could say that I am one of those persons who wants to understand the Bible, but could never settle down to concentrating hard enough to

make real attempt to read it. But because you three gentlemen made your discussion so interesting and simple that I could understand it, I am not only awaiting your Bible discussion in printed form, but am looking forward to your next program. Thank you—and I mean this in many ways.—California

### **Helped**

Dear "Frank and Ernest": I listen to your broadcast each week. You have helped me so much in the understanding of the Bible. Will you please send me your book, "Hope Beyond the Grave."—Illinois

### **Comforted**

Dear Friends: Have found your message in the "Hope" booklet most helpful. Thank you so much for your thoughtfulness to one in deep sorrow. I will look forward to receiving "God and Reason." May God reward you for your help to those in need.—Pennsylvania

### **Treasures the Bible**

Dear "Frank and Ernest": I would like a copy of "God's Plan" and "Hope Beyond the Grave." I listen to your program as often as possible, and I thoroughly enjoy each of them. My only regret is that it is not scheduled at a

time when more Christian people could hear it. I am a handicapped boy of eighteen, and your program is a great help in understanding my Bible, which is my dearest possession. I would like to have all of the many guides to a better understanding of the Bible which you put out.—Texas

### **Confidence Restored**

Dear Brethren: I am sending subscription for The Dawn Magazine. I have enjoyed reading The Dawn, and I have learned lots of truth from it. But it was the booklet, "The Grace of Jehovah," that led me out of confusion and restored my confidence in the truths which I had once learned, and almost lost. I thank God, and I thank the Dawn Bible Students Association for restoring my faith in a just and loving God! May God continue to bless you all in your work.—Kentucky

### **Had Been Praying**

Gentlemen: I have watched and listened to your Bible discussions for the past three weeks over Channel 13, and would like to say that I have prayed a long time for someone to show me an organization which studied the real truth of the Bible. Your discussions have interested me greatly. I would like to know more about your work, so will be pleased to receive the offered

"Divine Plan" discussion, along with any other material which describes your aims and views. May God richly bless you!—New York

### **Wants to Serve**

Having no knowledge of the name of any of you as an individual, I shall address this as a salutation to the church of God in our wonderful Lord and King Jesus Christ, and with boundless love and gratitude to the Creator for disclosing to undeserving me the knowledge of his wise and loving plan. Do any of the servants of Jesus Christ plan to be in my locality in the near future? I am seriously and sincerely desirous of a visit, and an opportunity for guidance. Strong compulsion impels me through love and gratitude to find my way (if so be his will) to press into service in this work to the full extent of whatever niche my talents might fit me. I myself do not know the way, and though I proclaim the good news of the coming kingdom at every opportunity that presents itself, I am sometimes fearful of doing more harm than good. Already my family begin to turn their backs upon me because of the faith that seems to force me to speak, sometimes even against intentions to keep still. I hope I may look forward to a written answer soon. Prayerfully and sincerely in Jesus Christ.—New York

## CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (\*) indicates an immersion service is being planned.

**\*BUFFALO, NEW YORK, October 1, 2**—Buffalo Lodge Temple, 212 Cazenovia Street. Mrs. Helen Szuba, 362 South Union Road, Williamsville 21, New York. Any desiring to symbolize their consecration will please advise the Secretary two weeks in advance of the convention. Local brethren will provide lodgings wherever possible. Hotel and Motel reservations can be arranged by writing to the Secretary. Speakers: Brothers John Baracos; Edmund M. Jezuit; R. J. Krupa; L. P. Loomis; and E. K. Penrose.

**SAGINAW, MICHIGAN, October 2**—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street. Speaker: Brother Mike Balko.

**NORTH BROOKFIELD, MASSACHUSETTS, October 2**—North Brookfield High School, North Main Street. Miss Helen Waytina, School Street, North Brookfield. Speakers: Brothers Eugene Burns; George Gill; Levi Jacobs; and Stephen Suraci.

**GRAND RAPIDS, MICHIGAN, October 8, 9**—Pantlind Hotel, Continental Room, 187 Monroe, N. W. Mrs. B. Fuerst, 804 Conger, N. E., Grand Rapids, Michigan.

**ST. LOUIS, MISSOURI, October 8, 9**—Northside YMCA Building, 3100 North Grand Boulevard. Mr. F. R. Heitland, 4995 Parker Avenue, St. Louis 9.

**AGAWAM, MASSACHUSETTS, October 9**—Benjamin Phelps School, Corner Main and School Streets. Mrs. Alex. Gonczew-

ski, 145 North Grand Street, West Suffield, Connecticut.

**COLUMBUS, OHIO, October 9**—The Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 South Algonquin, Columbus 4.

**MINNEAPOLIS, MINNESOTA, October 9**—I. O. G. T. Hall, 2933 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E., Minneapolis 21.

**MONESSEN, PENNSYLVANIA, October 9**—Sponsored by the Monessen and West Newton Ecclesias. Pythian Center, 580 Schoonmaker Avenue. Mr. Irwin Wysocki, RFD 2, Charleroi, Pennsylvania.

**CLEVELAND, OHIO, October 16**—YMCA Building, East 22nd Street and Prospect Avenue. Mrs. A. F. Jarmon, 1229 East 114th Street, Cleveland 8. Speakers: Brothers C. W. Zahnow; Owen Kindig; and D. Kaziak.

**NEW LONDON, CONNECTICUT, October 16**—Union Hall, Union Street. Mrs. A. F. Franco, Jr., 360 Benham Road, Groton, Connecticut. Speakers: Brothers R. J. Krupa; J. Y. MacAulay; Richard Suraci; Stephen Suraci; and A. Tsimonis.

**STEUBENVILLE, OHIO, October 16**—YMCA Building, 214 North Fourth Street. Mrs. Robert E. Sims, 152 Greenwich Avenue, Steubenville. Speakers: Brothers D. J. Morehouse; and W. N. Woodworth.

(Continued on page 64.)

## SPEAKERS' APPOINTMENTS

The services of the lecturers here scheduled are furnished upon request, and free of charge. If you would like to have one serve in your community, simply address a request to the Dawn Bible Students Association, Pilgrim Department, East Rutherford, N. J. A visit will be arranged when possible.

|                             |                            |                               |
|-----------------------------|----------------------------|-------------------------------|
| <b>SAMUEL BAKER</b>         | <b>FRED A. BRIGHT</b>      | <b>ARTHUR H. KRUMPOLT</b>     |
| Birmingham, Ala.            | Allentown, Pa. Oct. 23     | Reading, Pa. Oct. 9           |
| Sept. 26, 27                | <b>CHARLES M. CHUPA</b>    | <b>RAYMOND J. KRUPA</b>       |
| Louisville, Ala. 28, 29     | Flint, Mich. Oct. 2        | Buffalo, N. Y. Oct. 1, 2      |
| Texasville, Ala. 28, 29     | London, Ont. Cqn. 9        | New London, Conn. 16          |
| Eastman, Ga. Oct. 2         | <b>L. PAUL DAVIS</b>       | Pottstown, Pa. 30             |
| Orlando, Fla. 4, 5          | Fresno, Calif. Oct. 9      | <b>LUDLOW P. LOOMIS</b>       |
| Miami, Fla. 9               | <b>O. D. DEIFER</b>        | York, Pa. Oct. 9              |
| St. Petersburg, Fla. 16     | Catawissa, Pa. Oct. 16     | Lancaster, Pa. 9              |
| Zephyrhills, Fla. 18        | <b>EDWARD E. FAY</b>       | Baltimore, Pa. 16             |
| Dunedin, Fla. 19            | St. Louis, Mo. Oct. 8, 9   | Philadelphia, Pa. 16          |
| Orlando, Fla. 20            | <b>JOSEPH FENCHAK</b>      | <b>EDWARD G. LORENZ</b>       |
| Eau Gallie, Fla. 21         | Connellsville, Pa. Oct. 2  | Whittier, Calif. Oct. 2       |
| Jacksonville, Fla. 23       | <b>LLOYD HAGENSICK</b>     | <b>JOHN Y. MAC AULAY</b>      |
| Tallahassee, Fla. 24        | Orlando, Fla. Oct. 16      | Sayville, L. I., N. Y. Oct. 2 |
| Mobile, Ala. 25             | <b>THOMAS HICKS</b>        | Somersworth, N. H. 9          |
| Waynesboro, Miss. 26        | Wallingford, Conn. Oct. 23 | Dover, N. H. 9                |
| Meridian, Miss. 27          | Bridgeport, Conn. 23       | Maine, area 10-14             |
| Franklinton, La. 28         | <b>LEONARD JEZUIT</b>      | New London, Conn. 16          |
| Reserve, La. 30             | Milwaukee, Wis. Oct. 9     | New Bedford, Mass. 17, 18     |
| Lake Charles, La. Nov. 1, 2 | <b>RUSSELL L. JURD</b>     | Providence, R. I. 19          |
| <b>GEORGE BALKO</b>         | Riverside, Calif. Oct. 16  | Lynn, Mass. 20                |
| Connellsville, Pa. Oct. 16  | Ontario, Calif. 16         | Boston, Mass. 23              |
| <b>MIKE BALKO</b>           |                            | Worcester, Mass. 24           |
| Saginaw, Mich. Oct. 2       |                            | No. Brookfield 25, 26         |
| <b>JOHN BARACOS</b>         |                            | Agawam, Mass. 27              |
| Monessen, Pa. Oct. 23       |                            | Hartford, Conn. 28            |
| <b>NICK BARACOS</b>         |                            | New Haven, Conn. 30           |
| Duquesne, Pa. Oct. 2        |                            | Waterbury, Conn. 30           |
|                             |                            | Wallingford, Conn. 31         |

| MARTIN C. MITCHELL      | G. R. POLLOCK             | C. A. SUNDBOM               |
|-------------------------|---------------------------|-----------------------------|
| Paterson, N. J. Oct. 23 | Ventura, Calif. Oct. 9    | Batavia, Ill. Sept. 23      |
| <b>H. W. OSTRANDER</b>  | <b>GILBERT L. RICE</b>    | Chicago, Ill. 25            |
| Stockton, Calif. Oct. 1 | Santa Ana, Calif. Oct. 23 | Indianapolis, Ind. 26       |
| Sacramento, Calif. 2    | <b>GEORGE P. RIPPER</b>   | Piqua, Ohio 27              |
| Chicago, Ill. Oct. 2    | <b>RICHARD SURACI</b>     |                             |
| Grand Rapids, Mich. 3   | San Bernardino, Calif. 2  | Hartford, Conn. Oct. 23     |
| Saginaw, Mich. 4        | <b>BERT ROSE</b>          | <b>J. I. VAN HORNE</b>      |
| Jackson, Mich. 6        | Adrian, Mich. Oct. 16     | East Liverpool, Ohio Oct. 9 |
| Toledo, Ohio 7          | <b>ALBERT SHEPPELBAUM</b> | <b>W. N. WOODWORTH</b>      |
| Piqua, Ohio 9           | Gary, Ind. Oct. 16        | St. Louis, Mo. Oct. 8, 9    |
| Dayton, Ohio 10         | <b>W. STROMBERG</b>       | Pottstown, Pa. 30           |
| Cincinnati, Ohio 11     | LaSalle, Ill. Oct. 2      | <b>HOWARD YOUNG</b>         |
| Columbus, Ohio 12       | Minneapolis, Minn. 9      | Washington, Pa. Oct. 23     |
| Coshocton, Ohio 14      |                           |                             |
| Akron, Ohio 16          |                           |                             |
| Warren, Ohio 17         |                           |                             |
| Cleveland, Ohio 18      |                           |                             |
| Erie, Pa. 19            |                           |                             |

**"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10:25**



## WEEKLY PRAYER MEETING TEXTS

**OCTOBER 6**—"Ye know not what manner of spirit ye are of: the Son of Man came not to destroy men's lives but to save them."—Luke 9: 55, 56 (Z. '04-43 Hymn 62)

**OCTOBER 13**—"I will show thee my faith by my works."—James 2:18 (Z. '04-45 Hymn 309)

**OCTOBER 20**—"Be ye wise as serpents, and harmless as doves."—Matthew 10:16 (Z. '04-91 Hymn 198)

**OCTOBER 27**—"My times are in Thy hand."—Psalm 31:15 (Z. '04-237 Hymn 87)

## CONVENTIONS—Continued From Page 61

**CHICAGO, ILLINOIS, October 23**—Central Masonic Temple, 912 North LaSalle Street. Mr. D. J. Morehouse, 2617 N. Springfield Avenue, Chicago 47.

**MILWAUKEE, WISCONSIN, October 29, 30**—YWCA Building, 610 North Jackson Street. Mrs. Violet Pazucka, 1955 N. 29th Street, Milwaukee 8.

**SAN LUIS OBISPO, CALIFORNIA, October 29, 30**—Grange Hall, 2880 South Broad Street. Mrs. Russell H. Blair, 351 Ramona Drive, San Luis Obispo. Speakers: Brothers E. E. Fay; I. C. Foss; G. H. Hamlin; E. H. Herrscher; J. G. Hull, Jr.; K. M. Nail; H. W. Ostrander; and G. R. Pollock.

**DETROIT, MICHIGAN, October 30**—Macabees Building, Woodward Avenue at Putnam. Mr. Louis Zbik, 8946 Sorrento, Detroit 28.

**NEW ALBANY, INDIANA, October 30**—

The Amalgamated Building, 1614 East Spring Street (Ground Floor). Miss Nellie K. Goodbub, 620 Culbertson Avenue.

**ORLANDO, FLORIDA, October 30**—College Park Woman's Club, 714 Dartmouth. Mrs. Stanley W. Jeuck, 1910 Hillcrest, Orlando. Speakers: Brothers Jens Copeland; and W. E. Roach.

**POTTSTOWN, PENNSYLVANIA, October 30**—Odd Fellows Temple, 260 King Street. Mrs. Rhoda A. Miller, 231 N. Charlotte St.

**\*WACO, TEXAS, November 5, 6**—Raleigh Hotel, at Eighth Street. Mrs. J. B. Hillhouse, 3532 Frederick, Waco.

**STOCKTON, CALIFORNIA, November 12, 13**—Pythian Castle, 134 West Park St. Mrs. W. E. Wheeler, 310 East Pine St., Stockton.

**ONTARIO, CALIFORNIA, November 20**—Ontario Woman's Club, 738 North Euclid Avenue.

---

### "THE GATES OF HELL"

To be discussed by

### "FRANK AND ERNEST"

KXOK—630 kc.—8:15 A. M.

Sunday, October 16

The Bible teaches that the "gates" of hell are to be opened, and that all who have gone there will return. Hear "Frank and Ernest" discuss this great truth of the Bible, and send for a free copy of the book, "When a Man Dies." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office  
New York, N. Y.

---

### For Your Newspaper

To the left is a suggestion for a small advertisement in your local paper. The outline is designed for two inches in one column.

**NOVEMBER TOPIC:** The "Frank and Ernest" topic for Sunday, November 20, will be, "Hope for the Unsaved Dead." This topic will arouse the interest of many, and should be widely advertised. An abundant supply of free circulars announcing this program will be available. You are invited to send for as many as you can use. They are suitable for distribution from door to door, and for handing to friends and neighbors. Please order your supply of November circulars as early as possible.

# Advertising Television Programs

---

## A CHANNEL 10 SPECIAL

### "The Bible Answers"

This interview program is documented by living characters from the Bible, who are seen and heard speaking their famous lines so long ago recorded. The Bible lives and answers as the fast-moving interview moves on from one question to another, radiating throughout the spirit of tolerance and good will toward all.

11:00 A. M., SUNDAYS

---

To the left is a suggested outline for a newspaper advertisement of "The Bible Answers" television programs. It is designed for two inches in one column, and is appropriate for use in any area in which the half-hour series is being televised. See listing on page 1.

Circulars advertising these telecasts are available, free, in any quantity desired.

Friends in the areas reached by TV programs can render a valuable service by sending a note of appreciation to the stations. Just a few lines on a postal card will do. Station managers are glad to know that the programs they telecast are appreciated.

The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

## Studies in the Scriptures

- The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- The Time Is at Hand, cloth, 50 cents each.
- Thy Kingdom Come, cloth, 50 cents each.
- The Battle of Armageddon, cloth, 85 cents each.
- The Atonement Between God and Man, cloth, 85 cents each.
- The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each;  
Volumes 4-6, 15 cents each.

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

to us the  
**SCRIPTURES**  
clearly teach

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

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

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

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

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

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