



The DAWN

"With one mind
striving together
for the faith of the
Gospel."

Philippians 1:27

A HERALD OF CHRIST'S PRESENCE

OCTOBER 1951



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—Then World Peace

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The Broadcast Schedule

A new contract year on the Mutual Network for the "Frank and Ernest" programs begins on Sunday, October 14, and there will be a few individual station changes. The complete revised schedule will be published in the November Dawn. Meanwhile, if the program does not come through as usu-

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al on the station over which you are in the habit of hearing it, consult your local newspaper.

That Great Prince

"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—DANIEL 12:1

THE prophecy of Daniel has always claimed the attention of God's people. History indicates that at different times throughout the long waiting period for our Lord to return, devout students, in their obedience to the Master's instructions to "watch," have drawn what information they could from this portion of the Word, and not without spiritual profit. Sir Isaac Newton (or shall we call him "Brother Newton"?) was one of these. His forecast concerning the increased speed of travel, which he based upon chapter 12, verse 4, is well known to many. But, like every part of the Bible, its full depth of meaning will never be plumbed by the Lord's people in the flesh, yet we can be assured that as we continue to study, the words of the poet will be fulfilled in our experience, "Still new beauty shall we see, and still increasing light."

The chief character mentioned in the closing, or 12th chapter, is Michael, "the great Prince" who is said to stand for the children of Daniel's people, and it is fundamental to a proper understanding of the entire chapter to determine for a certainty just who this Michael is, and what his place is in the divine plan of the ages. The meaning of the name itself is very revealing. It is a combination of two words, one being the question form of the Hebrew personal pronoun who, and the other, one of the Hebrew words for God. Prof. Strong defines this combination to mean "Who (as) God?" This Hebrew pronoun "Who?" appears many times in the Old Testa-

ment, and is frequently applied to God. In many instances it is employed as a means of emphasizing the greatness of God, with the implication that there is none like unto him. Many good examples of this usage of the word are found in the 38th chapter of the Book of Job.

Speaking to Job of the creation of the earth, the Lord asks, "Who hath stretched the line upon it?" (vs. 5) Again, "Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder?" (vs. 25) Continuing, the Lord asks, "Who hath put wisdom in the inward parts? or who hath given understanding to the heart? Who can number the clouds in wisdom? or can stay the bottles of heaven?" (vss. 36, 37) The obvious answer to all these questions is that God alone is the One to whom reference is made.

This, we say, is the obvious answer, and it is true. At the same time we cannot ignore the many scriptural references to the important part the Logos took in all the creative work of God. "Without him was not any thing made that was made," John tells us. (John 1:3) The close association of the Logos with his Father is indicated by the invitation, "Let us make man in our image, after our likeness." (Gen. 1:26) Thus, while the many questions asked Job concerning the greatness of the Creator imply that none other but Jehovah could possibly know and do all the things mentioned, we cannot rule out the fact that the Logos worked together with him and hence cannot therefore be excluded from the answer.

Another very interesting use of this question form of the Hebrew pronoun "Who?" as applied to God, is found in Micah 7:18, 19: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." What an interesting question is raised here! "Who?" indeed, is the instrument used to extend mercy and forgiveness to Israel?

The Apostle Peter answers this question in Acts 5:31. In our text Michael is declared to be "the great *Prince* which standeth for the children of thy [Daniel's] people," and Peter declared concerning Jesus, "Him hath God exalted with his right hand to be a *Prince* and a Savior, for to give repentance to Israel, and forgiveness of sins." When we consider this explanation in connection with the

question raised by Micah—"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?" the answer clearly is that no other god, or mighty one, would, or could do this except his own beloved Son whom he exalted to his own right hand for this very purpose, for Jesus became the "great Prince" referred to in our text.

Thus the question form of the pronoun "Who?" as used in the name Michael helps much to emphasize the great height of Jesus' exaltation in the divine plan. Used so many times respecting God, as it is throughout the Old Testament, with the implication that he alone is the answer to the many questions raised, it helps us to grasp more fully the depth of meaning, for example, in Jehovah's promise concerning his Son, "Therefore will I divide him a portion with the great." (Isa. 53:12) It also gives us a greater appreciation of the Master's own words, "Even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) Again, said Jesus, "All power is given unto me in heaven and in earth." (Matt. 28:18) How wonderfully appropriate, then, that the name Michael should be given to the exalted Jesus, particularly in connection with the work of God outlined in Daniel 12. He is the one exception whom the Scriptures reveal as properly occupying a position of authority, power, and glory alluded to so many times in the question, Who is such a God? It is this that is implied by the statement that we should honor his Son even as we honor him.—John 5:23

Michael Stands Up

Our text declares that "at that time ['the time of the end,' Dan. 11:40; 12:4, 9] shall Michael stand up." This expression, "stand up," is used in prophecy to denote the coming into power and the reigning of kings. For example, in chapter 11, verse 21, we read concerning a certain earthly ruler, "And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries." It is plain from this use of the expression "stand up" that the standing up of Michael is descriptive of his becoming a Ruler, a King, for the exercising of dominion. There is only one person mentioned throughout all the prophecies and promises of God of whom this could be true, and he is the highly exalted and glorified Jesus. This high honor was not given to any of the angels.—Heb.1:8, 13

Our text states that as a result of Michael's standing up there is a "time of trouble, such as never was since there was a nation." In this statement we have a very important key to identify Michael, and also to reveal at what time in the divine plan the events mentioned would occur, for Jesus quoted this prophecy and applied it to the time of his second presence and the end of the present Gospel age. See Matthew 24: 21, 22.

In quoting from this prophecy Jesus, even as Daniel, emphasized the seriousness of the trouble, or distress, which had been foretold, saying, that it would be such as had never occurred before. By way of further clarification, it is interesting to note the prophecy of Joel, chapter 2, verses 1 and 2. Here the time identification is definite—"the day of the Lord." This "day" is said to be one of clouds and thick darkness, "as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like."

"There hath not been ever the like." How well this harmonizes with Daniel's words, "such as never was." In Revelation 16:18 this same "time of trouble"—or "tribulation," as Jesus described it—is symbolized by a great earthquake, with the explanation, "such as was not since men were upon the earth, so mighty an earthquake, and so great." The fact that Daniel, Jesus, and the Revelator all emphasize that the trouble they describe is the greatest that ever occurred, is indubitable proof that all three prophecies refer to the same period of distress. Obviously, there can be only one trouble that is the greatest.

Jesus quoted Daniel's prophecy in reply to the disciples' request for the sign which would indicate the time of his presence (*parousia*) and the end of the age (*aion*). (Matt. 24: 3) This shows clearly that Jesus understood Daniel's prophecy to apply to this end of the age, the time when he would return to establish his kingdom. This is one reason the Master emphasized that there would never again be such a time of trouble, or tribulation; that the one referred to by Daniel would be the last great struggle of the ages, for after that would come the messianic kingdom of peace and health and life. Since Jesus quoted Daniel's prophecy as applying to the time of his own presence, it is clear that he believed the name Michael applied to him.

Deliverance

As listed in the prophecy, another event foretold to happen at "that time" is the deliverance of Daniel's people. Daniel's people are God's people, and it is not unreasonable to conclude that the reference here is to the deliverance that ultimately comes to all the Lord's people. This work of deliverance begins with the return and second presence of our Lord. It is significant, in this connection, that Jesus, in outlining the signs of his presence, including Daniel's forecast of a "time of trouble, such as was not since there was a nation," should add, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance, *Diaglott*] draweth nigh."—Luke 21:28

Individuals of the Lord's people throughout all the ages have been delivered from the "snare of the fowler." (Ps. 91:3) The Lord has shielded them from experiences that would not work to their ultimate good. Nevertheless, they have always been a persecuted and suffering people. They have been ostracized and held in disdain by the world. But the Lord promised that the time would come when he would take away "the rebuke of his people from off all the earth." (Isa. 25:8) This "time" has its beginning as a result of our Lord's return and the establishment of his kingdom, and the first to be "delivered" is the church class, the "little flock." Then will come the deliverance of the "great multitude," next the ancient worthies, and finally all mankind who prove worthy of life under the terms of the New Covenant. Thus during the thousand years' presence of that "great Prince," all will be delivered, that is, all who shall be found "written in the book"—the Lamb's book of life.—Rev. 13:8; 20:12; 21:27

This does not mean that the last members of the body of Christ this side of the veil will escape persecution. The "deliverance" referred to is primarily from death. Nevertheless, when thus delivered it means that each group will take its place in the new age, and will no longer be subjected to the adverse influences and persecutions which have assailed the Lord's people throughout all the ages of the past. In the earlier chapters of the Book of Daniel, it is disclosed that to him God had revealed that special seasons of persecution were yet to come upon his people, so the vision from God which he records in 12th chapter must have been especially comforting, for it assured him of the ultimate triumph of God's cause

in the earth, and the final deliverance and victory of the people of God.

That this full deliverance is what is referred to seems clearly shown in verse 2, which reads: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." We will not here take time to discuss the meaning of this last expression, as we are citing the text merely to show that the time Daniel is forecasting, which begins with a trouble such as never was since there was a nation, continues to include the period when even the dead will be restored to life. And it is Michael, the "great Prince," who will be the great Life-giver. See John 5:28, 29.

In the last verse of the chapter we read: "But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." In the prophecy, various periods of time are referred to as "days," the longest of which is 1,335 "days." The expression, "at the end of the days," can well be construed to mean after this longest measurement of time has been fulfilled. Since, as we have seen, "that time" includes the period when even the dead are to be raised, Daniel's own deliverance from death, when he would stand in his "lot" as one of the "princes in all the earth," could be any time within this general period, following the fulfilment of the 1,335 "days."—Ps. 45:16

Since Daniel will be one of the human representatives of the kingdom who are described as "princes," all of whom will be of the ancient worthy class, it is necessary to keep in mind Paul's words that "they without us should not be made perfect." (Heb. 11:39, 40) This means first, that Daniel cannot stand in his "lot" until the church is complete, and also that he, together with his compatriots of ancient times will be delivered from death shortly after the church has been united with her Lord, hence very soon following the close of the 1,335 "days." But when we say "soon," it is with the thought that "one day is with the Lord as a thousand years." (II Pet. 3:8) So from the Lord's standpoint, Daniel will stand in his lot at the "end" of the "days," even though it be more than seventy-five years following the close of that prophetic period.

The Increase of Knowledge

Another development prophesied to occur at the time of the fulfilment of this prophecy is a great increase of knowledge, and much running to and fro. This is specifically referred to as taking

place in the "time of the end," the period in which conditions lead up to the end of Satan's world in a great "time of trouble," and when righteousness finally will triumph in the earth. It is in this period that knowledge was to be increased, and when many would run to and fro.

Just as we have already witnessed at least the beginning of the foretold "time of trouble," so today it is easy to discern the fulfilment of this prophecy concerning the increase of knowledge, and the resultant running to and fro in the earth. In fact, it has been the increase of general knowledge which has, because of human selfishness, led up to the present "distress of nations, with perplexity."—Luke 21:25

This increase of knowledge has been by divine appointment. It does not mean that the human race today is any more intelligent than it was a thousand or two thousand years ago. And, as we consider this prophecy, it is well to realize that its fulfilment, as manifested now in the affairs of men, is only a beginning. And now, also, in so far as the Lord's own people are concerned, this prophecy is having a marvelous fulfilment in that the Lord, in his providence, is blessing them with an ever increasing knowledge of his plans and purposes, particularly as they have to do with the times in which we are living.

Especially has this been a time of searching and of the increase of spiritual knowledge for the Lord's people, those who are blessed with the wisdom which is from above. Verse 10 of the prophecy states, in this connection, that "none of the wicked shall understand; but the wise shall understand." The "wicked" understand many things along material lines. The progress of science and invention has been marvelous—an "increase of knowledge" indeed—but the world chaos to which it has led is baffling the wisest of the worldly-wise. Only the "wise" among God's people really understand the meaning of it all, and are in a position to point out what the ultimate result will be. This is not because they are more brilliant than others. In fact, often the reverse is true, because the Lord has chosen the "foolish" of this world to confound those who imagine that they are wise.

The reason those who are "wise" toward God are able to understand the significance of world events in relation to the divine plan, is that God has manifested his special blessing toward them to this end.

As we have seen, the prophecy has its fulfilment at the end of the age, when the Lord would return and be present. Jesus told his disciples that no one would know in advance the exact time of his return, and that to discern his presence when he did return they would need to "watch." Then he added, "Blessed are those servants, whom the Lord when he cometh shall find watching." (Luke 12:37) And what is the blessing they were to receive? Jesus' promise was that he would gird himself and come forth and serve them with "meat in due season." (Matt. 24:44, 45) This is unquestionably a symbolic reference to an increased knowledge of the divine plan, particularly that part of the plan due to be fulfilled at the end of the age. It is the receiving of this knowledge which makes the "watchers" "blessed."

This harmonizes beautifully with Daniel's own reference to the same inspiring experience. He said: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Space here will not permit a discussion of this prophetic period. We refer the reader to volumes 2 and 3 of Studies in the Scriptures for an analysis of this and the other time measurements of this chapter, which are mentioned in verses 7, 11, and 12. We will simply state that there is ample reason to believe that the 1,335 "days" ended approximately in the year 1874. It has been since that time that those faithfully and humbly watching the "sure Word of prophecy" in relation to the fast-moving events in the church and in the world, have experienced the blessedness spoken of by the prophet.

Christ's Role in the Plan

Summarizing, then, we have seen that in this prophecy of Daniel, chapter 12, is foretold a great increase of knowledge which was to come both to the church and the world; the greatest time of trouble the world has ever witnessed; the deliverance of God's people, and the resurrection of the dead. All of these events occur when Michael "stands up," and throughout the prophecies and promises of the Bible they are all shown to be events associated with the second presence of Christ.

It was Jesus himself who prophesied that at the time of his presence there would be a brightshining, Greek *astrape*, which would affect the whole world—shining from the east even unto the west. (Matt. 24:27) This is simply another way of describing the great increase of knowledge accompanying the standing up of

Michael. True, this increase of knowledge as it affects both the church and the world is now only beginning. Eventually it will fill the whole earth with the glory of God, as the waters cover the sea. The point is that in the plan of God, Christ is the One responsible for this increase of knowledge, proving again that he is Michael, "the great Prince" of Daniel 12:1.

Jesus identified the prophetic "time of trouble" resulting from the standing up of Michael with his own presence, not with the presence of some other personality. The prophecies clearly reveal that it is this "time of trouble" which finally results in the overthrow of the "kingdoms of this world." The period in which this occurs is prophetically described as the day of the Lord's wrath, and in Revelation 11: 17, 18, we read: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

This wonderful outburst of praise to God follows what is described as the sounding of the "seventh angel," who said, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." The picture is of the "Lord God Almighty" asserting his authority in the affairs of men, manifesting his wrath against "this present evil world," and as a result the nations becoming angry. But it is clear that Christ acts for Jehovah in this, thus fulfilling the prophecy concerning the standing up of "Michael."

This is substantiated by the prophecy of the 2nd Psalm, verse 8, where Jehovah tells us that he would exalt Jesus to his holy hill of Zion as King, and would say to his Son; "Ask of me, and I shall give thee the heathen [nations] for thine inheritance, and the uttermost parts of the earth for thy possession." When Jesus receives these, he is said to dash the nations to pieces like a potter's vessel. So again, Jesus is seen to be Michael, for it is the standing up of Michael which precipitates the trouble that destroys Satan's world.

Michael, the Archangel

In Jude 9 the apostle refers to "Michael the Archangel," and in I Thessalonians 4:16 Paul prophesied that Jesus would "descend

from heaven with a shout, with the voice of the Archangel, and with the trump of God." Jesus is responsible for all three of these manifestations of his presence. Since the "voice" here referred to is that of the Archangel, and inasmuch as Jude identifies the Archangel as Michael, we are thus again furnished with incontrovertible proof that "the great Prince" of Daniel's prophecy is none other than our Lord Jesus.

The "shout," the "voice," and the "trump of God" mentioned in this prophecy of our Lord's return all symbolize—each in its own way—the thought of deliverance, either from the oppression of "this present evil world," or from the thralldom of sin and death. It is for this reason that Paul, after writing this prophecy concerning the result of our Lord's return, adds, "Wherefore comfort one another with these words."—I Thess. 4:18

All the prophecies and promises of God relating to the work of Christ during his second presence are messages of comfort. Even those which predict the overthrow of the kingdoms of this world, while they describe a "time of trouble," are nevertheless designed to stimulate hope in the hearts of God's people, for they give assurance that every vestige of Satan's empire of oppression is to be destroyed. This we know is essential in order for full deliverance to come to the people of God—that deliverance which will be accomplished by "the great Prince" of Daniel's prophecy.

The assurance of this coming deliverance must have been of great encouragement to Daniel. The prophecy was given at a time when he, together with all the typical people of God, were in bondage to the Babylonians. In his interpretation of Nebuchadnezzar's dream, and in his own vision of the four "beasts," while the Lord's kingdom was seen in the distant future, there was to be nothing for a long time except the succession of one Gentile power after another. See Daniel, chapters 2 and 7. Besides, it was also revealed that an iniquitous system would arise which would "wear out" the Lord's people.—Daniel 7:25

Much in the visions presented to Daniel showed a gloomy picture which made him sick at heart. His people were suffering then, and as he understood the visions, they would continue to suffer for a long time. He recognized that this was because of Israel's sins, and in chapter 9, verses 3 to 19, we find a most remarkable prayer of repentance on behalf of the nation, and a plea for God to restore his favor to them.

It was while he was thus praying that Gabriel came to him with another message, the one concerning the sixty-nine symbolic weeks until the coming of "Messiah, the Prince." Here was a ray of hope. The Messiah would come, and in the prophecy it is impressed upon Daniel that the Messiah would be a "Prince." As the prophetic visions unfolded to him this "Prince" would therefore be the center of his hope.

While the prophecy of the sixty-nine weeks held out a measure of hope, this hope was somewhat obscured by the revelation that in the midst of the seventieth week the Messiah would be "cut off." What could this mean? Today we know that it was one of the prophecies which foretold the suffering and death of Christ, but Daniel did not understand that feature of the divine plan. To him it was simply that some unexplained calamity would come upon the Messiah, his Prince of hope.

So Daniel continued to mourn—"three full weeks," he tells us in chapter 10, verse 2. Then another vision was given to the prophet. In connection with this vision, Gabriel said to Daniel, "I will show thee that which is noted in the scripture of truth; and there is none that holdeth with me in these things, but *Michael your Prince*." (ch. 10, vs. 21) "Michael your Prince"—how revealing is this expression! Daniel was given hope because a definite time had been shown when "Messiah the Prince" would come. And now his "Prince" of hope was identified for him by the name Michael. One who not only would be anointed by God, but would fulfil all the wonderful promises God had made in behalf of Daniel and his people.

This occurs in the last verse of chapter 10, and in chapter 11 is shown the strivings for power and position on the part of various kings, such as the "king of the north" and the "king of the south." One after another of these are said to "stand up," but in the rulership of none of them is deliverance indicated for Daniel's people. The outlook still was dark from his standpoint.

But finally the vision of the activities of earthly kings comes to an end, and a glorious climax of hope is presented to Daniel, beginning with the words of our text, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people." Gabriel had already told Daniel that this Prince held with him in the things pertaining to God and to Israel, but not until the 12th chapter is he said to "stand up," that is, to reign.

This Prince, according to the prophecy, would first come at the close of the sixty-ninth week from a given date. But that coming was for the purpose of suffering and dying for Israel and the world. He would be "cut off," although not for himself, but for the people, giving himself a ransom for all. But he was to come again, not to be "cut off," but to reign. He was coming to "stand up" as a reigning Prince, and through the exercise of his authority and power, to destroy the "kingdoms of this world" and deliver Daniel's people.

How Daniel must have thrilled when he was thus assured that deliverance finally would come. He was made to realize, however, that this promised deliverance was not near, that it would not come in his lifetime, for it was said to him, "Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Daniel did not understand that his "lot" would be as one of the ancient worthies who were to be made "princes in all the earth," those who will be the human representatives of the great spiritual and invisible ruling "Prince," Jesus. But how he will rejoice when, awakened from the sleep of death, he learns of the high position he will occupy in that wonderful kingdom arrangement by which his people, and all who ever become the people of God, will be delivered from sin and death!

And how we should rejoice now to know that this time of deliverance is so near. Daily the events in the world are bearing more and more convincing testimony that Michael has stood up. On every hand there is increasing manifestation of that prophetic "time of trouble, such as never was since there was a nation." Already the kingdoms of this world are crumbling—many, indeed, have completely disappeared so far as their pre-1914 status is concerned.

Because of this disintegration of what men have called civilization, and because there seems no way to prevent the development of worse chaos and suffering, the hearts of the people, even as Jesus foretold, are failing them for fear as they look forward to the things coming upon the earth. But we need not fear. That "great Prince" of the prophecies, even Christ, will soon bring deliverance.

Let us, then, "look up, and lift up our heads" as we contemplate our own deliverance in the "first resurrection," and the more so, because there will follow quickly the deliverance of all mankind.

Abraham, God's Pioneer

OCTOBER 7

Genesis 12:1-9

THE Apostle Paul wrote that "to Abraham and his seed were the promises made." (Gal. 3:16) Prior to this promise to Abraham, some indefinite assurances had been given by the Lord that the curse of sin and death would be removed. Even when our first parents were sentenced to death because of their disobedience, the Lord said that the seed of the woman would "bruise" the "serpent's" head. Enoch had prophesied the coming of the Lord with myriads of his saints to execute judgment. (Jude 14) But it was not until Abraham's day that God began to make definite promises concerning his purpose to bless "all the families of the earth."

The Lord "had" said unto Abram, verse 1 reads, that he should leave his kindred and his father's house, and go unto a land that would be shown to him. This suggests that the original outline of the promise had been given to him while he was still in Ur of the Chaldees. If so, this would explain

why the household remained at Haran, on the border of Canaan, until the death of Terah, Abram's father. But now that the father had died, the Lord urged Abraham to proceed into the Promised Land, and, as stated so beautifully in the New Testament, "he . . . obeyed." —Heb. 11:8

The Lord rewards his people as they take each step of faith and obedience. It was so with Abraham, for, when he entered Canaan the Lord appeared to him and said, "Unto thy seed will I give this land." This was merely a reiteration of what had already been promised, but coming when it did, it must have been a great blessing to the patriarch. Abraham reacted to this further assurance by building "an altar unto the Lord, who appeared unto him." He wanted to make sure that he would never forget such a wonderful experience.

While God's promise to give Abraham and his descendants the land of Canaan was considered important by the patriarch, it was not the most important feature of

the covenant God made with him. The promise of the "seed," and the blessing of all nations through that seed is stressed by the Apostle Paul. (Gal. 3:8, 16, 27-29) In this connection the apostle explains that it was not the natural descendants of the patriarch which the Lord had in mind when making the promise, but rather his faith seed.

In Galatians 3:16, Paul explains that there were not to be many seeds, but merely one, and that this one seed of promise was Christ. In verses 27-29 he enlarges upon this thought, saying that all who have been baptized into Christ thus become a part of this one seed of Abraham; that is, a part of the Christ body, or company. In this company, as it is seen by the Lord, there is neither Jew nor Gentile, for all are one in Christ Jesus.

Abraham, of course, did not understand the spiritual significance of the promise God made to him, but he did sense that it implied more than merely the inheritance of Canaan. Paul tells us that Abraham looked for a "city," one which would have solid foundations, whose builder and maker would be God. (Heb. 11:10) A city symbolizes a government, a kingdom; so it would seem that to a certain degree, at least, he realized that God's promises implied that through his seed a righteous government, or kingdom, would be set up and that as a result of its dominion all the families of the earth would be blessed. The Scriptures make it abundantly clear that Abraham was right in this expectation.

Genesis 13:14-17

IT WAS not in strict conformity with the Lord's instructions that Abraham took Lot and his family with him into Canaan, for he had been told to leave his kindred and his father's house. But the Lord is able to overrule the partial failures of his people, and so he did in the case of Abraham and Lot. Circumstances developed which brought about a separation of the two, and it was after Abraham took this further step of obedience that God appeared to him again, giving him reassurance that his promises would certainly be fulfilled.

There are three points to keep in mind when considering the full meaning of the promises made to Abraham—the "land," the "seed," and the "blessing." The promises pertaining to the land belong exclusively to the natural descendants of the patriarch. The "seed" sometimes means the promised Christ, which will be the medium, or channel, of blessing, and sometimes refers to all who will be blessed under the terms of the covenant. The promised "blessing" which will come through the "seed" refers to the restoration of life which will be made available to all mankind during the thousand years of Christ's kingdom, the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-26

When, following his separation from Lot, God appeared to Abraham, the promise of the land was re-emphasized, and also that the

number of people to be blessed by the seed was to be very great—as “the dust of the earth.” (Gen. 13: 16) Just as the “seed” which will be the channel of blessing is made up of both Jews and Gentiles upon the basis of faith, so all who receive the blessing of life through this channel will be considered the seed of Abraham. Thus it is that Abraham will be the father of many nations.

QUESTIONS:

Was Abraham the first one to whom God made promises of salvation?

Why did Abraham not enter Canaan before the death of his father?

What was the most important feature of the promise God made to Abraham?

Who is the “seed” of Abraham through whom all nations are to be blessed?

Did Abraham understand the larger meaning of the promises God made to him?

What are the three points specially emphasized in the Abrahamic Covenant?

Will the seed of Abraham which is likened to the “dust of the earth” be composed exclusively of his natural descendants?

Jacob Receives the Promise

OCTOBER 14

Genesis 28:10-22

THE story of Jacob and Esau is most revealing in the outworking of the divine plan. To Esau—the firstborn of the twin brothers—belonged the birthright. This was a valuable possession, for it pertained not only to the material riches of Isaac, but more important, to the promise which God made to Esau’s grandfather, Abraham—the promise that through his seed all the families of the earth would be blessed.

But Esau apparently did not appreciate overmuch being an heir of the Abrahamic promise, and had readily sold his birthright for a mess of pottage. Jacob having

purchased the birthright, his mother, Rebekah, made sure that he obtained also the parental blessing which more or less ratified it, by working with Jacob to deceive his aged parent, Isaac. Now that Jacob had received the blessing which belonged with the birthright, Esau was angered, and threatened to kill him, so Jacob was advised by his mother to flee to the home of her brother Laban in Padan-aram.

Isaac, realizing now that Jacob was the true heir of the Abrahamic promise, instructed Jacob that he should not take a wife from among the daughters of the Canaanites, but seek a bride from among the daughters of Laban his uncle, Re-

bekah's brother. Thus did the Lord overrule to prevent the promised seed from becoming contaminated. Both his mother and father advised him to seek the home of Laban—his mother's motive being Jacob's escape from the wrath of Esau, while his father's desire was that he take a wife from among their own people.

Our lesson finds Jacob on the way to Padan-aram. His leaving home had probably not been easy, and many sacrifices must have been involved, but there was no alternative. The Lord seemed clearly to be indicating this to be his will for Jacob, and Jacob had great respect for the will of God. It was apparently at the close of the first day's journey that "he lighted upon a certain place, and tarried there all night."

That night the Lord appeared to Jacob to reassure him of his guidance and blessing. This was the occasion when Jacob, in his dream, saw a ladder reaching from heaven to earth. The Lord stood above, or at the upper end of the ladder, while angels ascended and descended upon it. "I am the Lord God of Abraham thy father, and the God of Isaac," he heard the Lord say. And then from the Lord came a reaffirmation of the covenant which he had made with Abraham concerning the land, the seed, and the blessing of all the families of the earth through the seed.

What could have been more comforting to Jacob just at this time than to be reassured that the promises of God really belonged to him, that he had actually obtained

the birthright which originally was the inheritance of Esau. When Jacob awoke from his sleep he said, "Surely the Lord is in this place; and I knew it not." "How dreadful is this place!" said Jacob, meaning apparently, that it was a place to be revered because it had been made sacred by the presence of God as manifested in the vision.

"This is none other but the house of God, and this is the gate of heaven," Jacob explained. The house of God is where he meets with his people, and he had there met with Jacob. The "gate of heaven" suggests the availability of blessings which flow from the God of heaven. The God of Abraham was not one of wood or of stone, but the great invisible Creator of the universe, and identified over and over again throughout the Scriptures as the "God of heaven." Daniel prophesied that the "God of heaven" would set up a kingdom—not in heaven but in the earth. So the "gate of heaven" is not a symbol of a way to go to heaven, but of a provision whereby heavenly blessings may reach the earth, and it had proved so in the case of Jacob.

In his dream, Jacob saw angels both ascending and descending on the ladder which connected heaven and earth. Jesus seems to allude to this ladder, when, to Nathanael he said, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." (John 1:51) This suggests that Jacob's dream was prophetic of the harmonious relationship that would

later be established between God and men, based upon the redemptive work and mediatorship of Christ.

The word "angel" in the Bible simply means a messenger. Some of these are clearly shown to be spirit beings. Paul describes them as "ministering spirits" who are sent forth to minister to the heirs of salvation.

But in the divine plan of reconciliation between God and man, other servants (angels) are also used. Paul wrote that God was in Christ reconciling the world unto himself, and that he has committed unto "us," the church, the "ministry of reconciliation." (II Cor. 5: 18-20) Paul explains that in this service we are "ambassadors for Christ." In the judgment day Parable of the Sheep and Goats, Jesus speaks of coming in his glory and that "all the holy angels" will be with him. (Matt. 25:31) These "angels" are his church, and they will serve with him in the work of judgment and restoration pictured in the parable.

During the thousand years of Christ's reign there will be others who will assist in the work of reconciliation, those described in Psalm 45:16 as "princes in all the earth." These will be the human representatives of the divine, invisible Christ. In the prophecies they are sometimes referred to symbolically as Jerusalem. In the prophecy of the kingdom recorded in Micah 4:1-4, we are told that the "Word of the Lord shall go forth from Jerusalem." These ancient worthies, then, will also be very important "angels," or mes-

sengers, to acquaint the world of mankind with the provision of divine love whereby, upon the basis of their belief in Christ as their Redeemer and obedience to the laws of his kingdom, they can return to harmony with God and live. But regardless of who may be used by the Lord as "angels," or messengers in the divine plan whereby oneness between heaven and earth is restored, it can only be upon the basis of Christ's atoning work. Thus, as he explained to Nathanael, Jesus is the "ladder" upon which the "angels" ascend and descend, bearing the message of a "great salvation" for a few who will become associated with Jesus in the heavenly phase of the kingdom, and of the general salvation which the God of heaven has provided for all mankind, even the "restitution of all things."—Acts 3:19-21

The dream made a tremendous impression upon Jacob, and he "vowed a vow" unto the Lord, promising that for all time the God of Abraham would be his God. He promised the Lord he would give him one-tenth of all that he received. Tithing is first mentioned in Genesis 14:20, but apparently it did not become a definite requirement by God until the Law was given to the nation of Israel by Moses.

QUESTIONS:

What caused Jacob to leave his parents' home?

Explain Jacob's dream and suggest some of the lessons it might teach?

How did Jacob express his appreciation of the great encouragement he received from his dream?

Joseph's Part in God's Plan

OCTOBER 21

Genesis 47:1-7

IN ORDER that the golden thread of promise concerning the "seed" which, in the divine plan, was to bless "all the families of the earth" might not be broken, it was essential that a record be kept tracing the natural descendants of Abraham into Egypt, their growth as a people there, and their subsequent exodus into the wilderness and into the Promised Land. This record could have been very brief, with merely the essential facts being stated; but instead, and as a further evidence of God's wisdom and love, it has been given to us in one of the greatest human interest stories ever written—the story of Joseph and his brethren.

There are many incidents in this story which should tend to increase the faith of every servant of God. Among these is the time element in the providences of God. God knew many years in advance that famine conditions would prevail in all that vast territory, so he began to shape the affairs of his people to provide for their survival when the need arose. Joseph's dreams, in which he saw himself exalted above his brethren, and the jealousy of his brethren which was stirred up as a result of his relating these dreams, were the providences of God which ultimately led to the

survival of the natural seed of Abraham.

It was doubtless difficult for Joseph, when sold by his brethren as a slave and transported to Egypt, to realize that the hand of God was in such an experience. It is true with all the Lord's people, however, that they often do not realize the meaning of their experiences until long years after, and often it is then that their greatest trials yield their "afterward of peace." Joseph, however, did not lose faith in God, although he certainly did not at the time comprehend the meaning of God's providences. Nor should we doubt God's wisdom and love simply because the way he chooses for us may be rough and difficult.

Despite misrepresentation, imprisonment, and other hardships, Joseph rose to be second only to Pharaoh in the rulership of Egypt. Moreover, God had given him prophetic insight into the future, enabling him to forecast the seven years of plenty to be followed by seven years of famine. Now the famine was on, and through further providences of the Lord, contact had been made with his father and brethren; and Pharaoh, hearing about it, insisted that they all be brought to Egypt where they could be properly cared for.

Now the family had arrived, together with their flocks and herds,

and Joseph thought it advisable that they be presented formally to Pharaoh. Consequently, in addition to Jacob, five of the brethren were chosen to represent the family, and these were taken before the king, from whom they received the official welcome. Then Jacob, appropriately enough, pronounced a blessing upon Pharaoh.

The choosing of five brethren to represent the family may suggest a clue as to why Jesus refers to five brethren of the rich man in the Parable of the Rich Man and Lazarus. We understand that the rich man of this parable pictured those Israelites in Judea at the time of Jesus' first advent who until then, had been enjoying a measure of God's favor. These could be represented by Joseph who, in his day, was also being blessed by God in a very special manner.

In the parable, the rich man died to his condition; and in his distress which resulted from the loss of God's blessing, he asked that his five brethren be warned against the same sin as he had committed. At that time there were many of the natural descendants of Abraham who had drifted far away from the covenant promises. Virtually all of the ten tribes had been taken captive into Assyria. It has been held by many that these were the ones represented by the rich man's five brethren. This seems to be substantiated by the fact that five brethren were chosen to represent the entire family who, having little respect for the promises of God, had sold Joseph into Egypt, and for aught that they knew at the time, into death.

Genesis 50:18-24

JOSEPH'S brethren had never been quite certain that he had forgiven them their gross sin against him. Apparently they reasoned that possibly his graciousness was manifested largely on account of their father, whom Joseph loved so dearly. So now that Jacob had died, his sons felt insecure, thinking that possibly Joseph's attitude toward them might change. In an effort to show again their repentance, they prostrated themselves before Joseph and said, "Behold, we be thy servants."

Joseph's reply is noteworthy, and should serve as a good lesson to all the Lord's people. He said to them, "Fear not: for am I in the place of God?" In other words, although they had greatly wronged him, the matter of final judgment and punishment, if such was to be, was a matter for God to handle. In this Joseph recognized the principle later expressed: "Vengeance is mine; I will repay, saith the Lord." (Rom. 12:19) This is a lesson which we might all take to heart with profit.

Joseph then explained to his brethren that while they had meant to do him harm in selling him as a slave, God had overruled it for his good, indeed, for their good also, for it had resulted in the salvation of all the Hebrew children from starvation of the famine. Joseph was evidently of a humble, forgiving nature in any case, and since the Lord had so manifestly revealed his overruling providence in what had happened, he could not possibly find it in his heart to

hold any enmity against his brethren.

Now Joseph was old, and ready to die. As one of the Lord's prophets he realized that the Israelites could not fulfil their destiny in God's plan by remaining in Egypt, so he expressed his conviction that God would visit them and that they would be taken to the land which had been promised to Abraham—the land of Canaan. Because of his great faith in the divine plan, Joseph had his brethren take an oath that when God did visit them and they were led into the Promised Land, they would take along his bones with them.

Joseph's prophecy came true, and the departure of the children of Israel from the land of Egypt is another of the great historical records of the Bible. While many others had a part, Joseph stands

out as the most prominent servant of the Lord during that long period of time from Isaac to Moses, for it was God's providences in his life that wrought the salvation of the Israelites through temporary asylum in Egypt, and it was Joseph who planted the seeds of hope in the hearts of his brethren that the nation would yet be taken into the Land of Promise.

QUESTIONS:

Is it always possible to understand the providences of the Lord at the time we experience them?

Briefly, what was God's purpose in having Joseph brought into the land of Egypt?

Why did Joseph's brethren seem to fear him after the death of their father?

How did Joseph manifest his confidence that his family would one day leave Egypt and be taken into Canaan?

The Hebrews in Slavery

OCTOBER 28

Exodus 1:7-14

THE circumstances which led up to the Exodus were further manifestations of the Lord's overruling providences in the lives of his people. Sometimes we are able to rejoice in the sunshine of his smile, but often he hides his face behind the storm clouds of life, and we can only watch and wait while we

endeavor to learn what new lesson he has for us, or what unseen objective he is working out in our lives.

Joseph had died, and so had his brethren. A total of "seventy souls" had come down into Egypt by the invitation of Pharaoh, and now all these had died. A new Pharaoh was on the throne, one "who knew not Joseph," hence had

no respect for his people and felt under no obligation to them. All he knew or cared was that these foreigners were increasing rapidly in number, and as he saw it, would eventually become a threat to the security of the nation. He wanted them to remain in the country and serve as slaves, but he also wanted to keep their number limited.

His first plan was to put taskmasters over the children of Israel and thus keep them exceedingly busy at hard labor. He supposed that this would tend to hinder their further rapid increase in number, but it had the opposite effect. The harder they worked the faster they multiplied. Then the king issued orders that all the male children should be slain at birth. The midwives were given the responsibility to see that this order was carried out. But they failed to cooperate. When the king asked why, they explained that they always arrived too late. Then he issued orders that the male children all be thrown into the river and drowned. This edict also was disobeyed.

Meanwhile, the burdens were increased. How strange this must have seemed to the Hebrews. For years they had been treated with special favor and consideration. They seemed to be favorites in the land. But now everything was different. They had been made slaves, and committed to hard labor, and even their very existence as a people was threatened by the edict that all their male children should be destroyed. For them, for the time, the providences of the Lord were dark and obscure.

Exodus 2:23-25

MEANWHILE, and without the Israelites realizing the significance of these events, God was raising up Moses as a servant who would be especially qualified to secure their deliverance from Egyptian bondage. The very edict of the kingdom which threatened the life of all their male children was the instrument which brought the child Moses right into the king's palace to be reared and educated. Surely the Lord works in a mysterious way his wonders to perform!

Finally, the Pharaoh responsible for their hardships died. By now they were weighed down more than ever by their burdens, and they cried bitterly by reason of their bondage, and the Lord heard their groanings. The account says that then he "remembered his covenant with Abraham, with Isaac, and with Jacob." We are not to suppose that God had for a time forgotten his covenant promises. The thought is, rather, that now the time had come for him to manifest to the Hebrews that he had not forgotten them.

It was because God had remembered his promises that he caused the Jews to be brought into Egypt, and provided so bountifully there for them under Joseph. Furthermore, it was his memory of the covenant that caused him now to overrule in their experiences to make them realize their need of him, and the great necessity for their leaving Egypt. It was his fidelity to his covenant that caused the Lord to overrule in the birth and life of Moses in order that the

BIBLE STUDY

Israelites might have a competent leader when the time came for their deliverance.

Moses had sensed his responsibility even before the Lord called him for the great service he later was to render, and had tried his own method of deliverance, which failed. This was a very valuable lesson for Moses, and caused him later to remember that he was helpless to accomplish anything for his people except as he followed the Lord's instructions and depended upon the Lord's grace to help.

"God looked upon the children of Israel, and God had respect unto

them," the account informs us. It was his respect for them, and his fidelity to the promises he had made to their fathers, which led to their deliverance from Egyptian bondage. Joseph first entered Egypt as a slave. Now the whole nation was in slavery, but deliverance was at hand.

QUESTIONS:

What was the total number of Israelites who moved from Canaan to Egypt during the time of Joseph?

What circumstances led to the nation being reduced to slavery?

Does God ever fail to remember his promises? How do we know that he had not forgotten his promises to Abraham, Isaac, and Jacob?

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DAWN PUBLICATIONS

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NEW JERSEY

"Striving Together For the Faith of the Gospel"

IFOR seven blessed and happy days (August 18-25) brethren from practically every state in the union, and from Canada and Great Britain, fellowshipped together at Bowling Green, Ohio, inspired by the glorious Gospel of the kingdom as centered in Christ Jesus our Lord. The problems of the world, its national and international fears, and its vain efforts to find a solution, were for these earnest soldiers of the cross eclipsed by the assurance that their own "deliverance" was drawing near and that the incoming kingdom of their Lord would soon bring peace, joy, and life to all the willing and obedient of mankind. Their love for the God of their salvation, and for his Son, Christ Jesus, their Redeemer, was begotten by the vision of the divine plan in which they rejoiced, and their joys overflowed as together they reviewed the various details of this glorious "Gospel," renewing their determination to continue "contending earnestly for the faith once delivered unto the saints."

The convention theme text—

"Striving together for the faith of the Gospel" (Phil. 1:27)—was most appropriate for this happy gathering of brethren. Their "striving" was not in the nature of strife, but having proved the truth of the Gospel, it was their joy to stand together in the strength and inspiration which it provides. They realized that the great Adversary is making every effort to take this armor of truth away from the saints, and the convention days at Bowling Green were gladly used to strengthen their position against his subtle attacks and thus to be prepared to fight the good fight of faith more victoriously. They realized that their "striving together for the faith of the Gospel" was to be in love, but they had learned that true love for God, for Jesus, for the brethren, and for all mankind does not cause Christians to give up the struggle but to be valiant soldiers of the cross as they give battle to the world, the flesh, and the devil.

The convention was held at the Bowling Green State University. Entering the grounds on the open-

ing day and meeting the assembling brethren from all parts of the country and sharing in the joy and enthusiasm of their prospect of being together for a week to discuss the things which were nearest to their hearts, was in itself an experience long to be remembered. There came those who had been in the truth for many years—some of them more than fifty—as well as those who had heard and accepted the message since the Bowling Green Convention a year ago; and they rejoiced together, for the Spirit of the Lord filled the hearts of each and all.

"Dwelling Together in Unity"

Brother Horace K. Blinn was Chairman on the opening day of the convention, and very appropriately, in his opening remarks, he referred to Psalm 133 which explains "how good and how pleasant it is for brethren to dwell together in unity." The Psalmist compares this true unity of God's people with the anointing oil which was poured upon the head of Israel's high priests, and ran down to the skirts of their garments. Brother Blinn reminded us that this oil is used in the Bible as a symbol of the Holy Spirit, and that this Spirit is the power, or influence, which binds us all together as members of the body of Christ.

No other medium of unity can effectually bind the Lord's people together except the power of the Holy Spirit. God's Spirit reaches us through his Word, and by enlightening our minds, enables us to understand his plans and purposes not only for us as individuals, but also his glorious purpose to

bless all the families of the earth. Our oneness of fellowship is therefore based upon our common understanding of the truth, which enables us to "speak the same things," and to rejoice in the same glorious hope, which so far as our own individual prospect is concerned, is "Christ in you, the hope of glory."—Col. 1:27

But the joys of the truth are enhanced by the knowledge that in the divine plan there is a provision for the blessing of others than those who are now walking in the narrow way of sacrifice. And our rejoicing is made the more genuine by the assurance that the world-wide blessings of restitution will so soon be available for the entire groaning creation. This wonderful fact was emphasized by more than one of the convention speakers as they reminded us of our confidence in present truth, including, as it does, our conviction—based upon the sure "Word of prophecy"—that we are now living in the days of the presence of Christ, and that his kingdom will soon manifest itself in power and great glory, bringing God's promised blessings to all the families of the earth.

"Call to Discipleship"

Brother E. K. Penrose, of Columbus, Ohio, gave the opening discourse. His subject was "The Call to Discipleship," and he used as his text the well-known words of the Master which state that those who would be his disciples must deny themselves, take up their cross, and follow him. (Matt. 16:24) This was a peculiarly fitting topic for the opening lesson of the conven-

tion, for it brought home to all present that their unity of the Spirit in which they were rejoicing had been brought about because they were all following in the footsteps of the one leader, even Christ.

The denial of self is just what the words of the Master imply. It is not depriving ourselves of this or that amenity or joy of life, but the denial of self in the sense that we give up all our rights, all our aims, all our ambitions—everything—losing our identity as individuals by being merged as members into the body of Christ. Thus his mind and will become ours. We accept his direction as our living Head. God's will is expressed to us through him, and self is no longer allowed to dominate our thinking and our way of life. It can readily be seen that a company of people who have thus renounced self and are accepting direction from the one source, even Christ, must of necessity be united in a blessed unity of spirit and purpose.

True, the idealism of such a blessed oneness in Christ is not easily attained. The "self" which we deny oftentimes endeavors to assert its rights, to have its say and way, so there is a continual struggle which goes on in the life of every consecrated Christian. In many ways the will of God in Christ crosses our own desires. The things which we may prefer are not always the ones which our Heavenly Father knows to be best for us, so we need to learn well the lesson that the "cross" which his wisdom deems best is the one

which we should gladly bear as we follow in the footsteps of Jesus.

Following Jesus is another condition attached to the call to discipleship. His footsteps were those of faithful obedience to the will of his Father in heaven, and his pathway ended in death on Calvary's cross. So to follow him means that our obedience must be unto death, for the terms of our calling include being crucified with him. From this standpoint, the narrow way is one of hardship, but there are compensating joys which more than outweigh the "cost," and we can always be sure that the Lord will give us needed strength to help no matter how difficult the way may be. The hope of living and reigning with Christ, and together with him blessing all the families of the earth, is one of these joys. In this respect they share the experiences of the Master of whom it is written that the "joy which was set before him" gave him strength to endure his cross.

"Duality of the New Creation"

The second discourse of the convention was given by Brother Everett E. Murray, of Columbus, Indiana, who spoke on the subject, "The Duality of the New Creation." He reminded us of the constant struggle which must be maintained by our new minds over the desires of the flesh, that from first to last in this "good fight of faith" it is a case of selfishness versus godliness. It is not enough, he said, to be in the truth, but in addition, it is necessary that we be filled with the truth and its Spirit so completely that we are domi-

nated thereby, that the truth really should have possession of us as a guiding principle in our lives.

In this struggle to keep the body under and to bring it into subjection there is further opportunity for the brethren to encourage and help one another, and thus to "strive together." We are to "exhort one another both to love and to good works," and while we know that we will never be wholly successful in every battle against the world, the flesh, and the devil, we can and should—at conventions, and whenever we have the opportunity—continue to assist one another, both by precept and by example.

Appropriately, and in keeping not only with the theme of the convention, but of the opening day in particular, Brother Orlando D. Deifer, of Allentown, Pennsylvania, used as his topic the important part the Holy Spirit occupies in connection with our consecrated lives. The Holy Spirit by which we are "anointed" and bound together in Christ, serves also to enlighten and to guide us as we endeavor to carry out the terms of discipleship. We are also strengthened by the Spirit and given courage to continue giving battle to all the foes which are arrayed against us as new creatures in Christ Jesus.

Brother Deifer outlined the manner in which the Holy Spirit works for us, how it works in us, and also how it works THROUGH us for the blessing of others. We are sealed by "the Holy Spirit of promise," says the apostle. (Eph. 1:13) The Spirit works in us for our

purification, which means that if we walk in the Spirit we will not fulfil the lusts of the flesh. (Rom. 8:16) We are anointed by the Spirit to serve the Lord, to proclaim the glad tidings of the kingdom and to serve one another. —Isaiah 61:3

The Sunday Schedule

The second day of the convention was Sunday, the 19th. Brother Albert Sheppelbaum of Chicago, was the Chairman. The program for that day consisted of five discourses and a nation-wide network broadcast of the kingdom message direct from the convention platform. While on a few former occasions some local broadcasting of the truth had been done from the General Convention, this was the first time a network broadcast of the "Frank and Ernest" program had been attempted. Many of the brethren testified to the great encouragement they received in listening to the program and realizing that it was being heard by millions throughout the entire nation.

Brother Arthur Newell of San Antonio, Texas, gave the first discourse on Sunday, his subject being, "Patient Endurance," using as his text Jesus' words to the Revelator as given in the Diaglott translation, "Because thou hast kept the word of my patient endurance, I also will keep thee from the hour of trial which is about to come upon the whole habitable [world] to try those who dwell on the earth." (Rev. 3:10) While this passage is contained in the message to the Philadelphia period of the church, the principles of Chris-

tian character which it sets forth are the same for the Lord's people throughout the entire age. These principles are just as unchangeable as our God, in whom is no variableness, neither shadow of turning. They are the fundamentals of his character.

The Greek word rendered in the Diaglott, "patient endurance," carries a depth of meaning which is beyond that contained in these two English words. The full thought is that of willing, cheerful endurance of severe trial without murmuring or complaint because we recognize it as his will, whatever the trial or tribulation may be. If we possess this quality of character we will have absolutely no resentment or bitterness toward anyone, no matter what his apparent motives may be. Is this our attitude under trial? It can be this if we are filled with faith and trust in the Lord.

God has been very patient with fallen man, otherwise he would have blotted the human race out of existence. Instead, when man fell he provided a Redeemer. And Jesus has also exercised this same quality of patient endurance. He was patient with his disciples, and he is patient with us, even though many times we come far short of the righteous standard set before us in the Word.

The use of jewels to illustrate the Lord's people is a very apt one when we consider the quality of patient endurance. Was there ever a first class jewel with an unpolished facet? And could we think for an instant that the greatest of all collectors of jewels

would place one in his finished collection unless it had first been ground until every tiny flaw had been removed?

And what a collection of jewels that is to be! Jesus will be the chief One among them, and with him will be the twelve apostles. There will also be the seven special messengers to the church (Rev. 1:20), and all the 144,000, each one having been subjected to trials which have called for patient endurance. None will be in that collection who has not passed this test.

The Theme Address

The theme address of the convention was given by Brother Daniel J. Morehouse, of Chicago, Illinois, using the theme text, "Striving together for the faith of the Gospel." (Phil. 1:27) He called attention to the fact that the Diaglott translation of this text gives the thought of "vigorously co-operating." "We have come to the convention," he said, "to meet with those who are 'standing fast in one spirit with one mind,' and to join in singing the harvest song, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!'"—Isa. 52:7

Those who are able to sing this song are the faithful watchmen who discern the Master's presence. On this point they see "eye to eye," and "together they lift up the voice; with the voice together" they sing. (Isa. 52:8) How happy and blessed are these who are

privileged to proclaim this wonderful message to Zion and to the world!

Those who stand fast in one spirit and with one mind are those in whose hearts the Holy Spirit has wrought marvelous changes. The selfish, sinful habits of the old creature are, by the Spirit, transformed into the wholesome and godlike habits of the new creature. The Holy Spirit induces us to serve others, and when we put "serve" in front of "vices," we have "services."

As new creatures, the strong self-will we once possessed becomes a strong will to serve God and to please him in our every thought, word, and deed. Instead of evil surmisings we rejoice to exercise kind judgments. Previously, perhaps, we enjoyed belittling others, so were not in a position to co-operate with them, but now we have learned to esteem others better than ourselves, and this opens the way for joyful co-operation, as we "strive together for the faith of the Gospel."

"Lovest Thou Me?"

Sunday afternoon the convention was addressed by Brother Edwin Allbon, of London, England. He used as his text the words of Jesus to Peter, "Lovest thou me more than these?" (John 21:15) The central theme of Brother Allbon's message was the importance of a personal love for the Master because of the high position he occupies in the divine plan, and because of his absolute fidelity to righteousness and his loyalty to God.

We are espoused to Christ as our

future Heavenly Bridegroom, and he should therefore be the center of all our thoughts and the inspiration of all our joys. It is our love for him and for the divine plan of which he is the central figure that should inspire us to lay down our lives in his service. It is not enough, Brother Allbon reminded us, that we enjoy being active in the service of God. It is not enough that we rejoice in our understanding of the truth. It is not enough that we recognize the glorious fact of the Master's second presence. It is not enough that we have discovered he is standing at the door and knocking. Have we opened the door of our hearts to him and invited him to enter and sup with us, yea to take possession of our lives?

If we have, then our study of the Word will mean more than ever before to us, and we will understand it better. Our fellowship with the brethren will be more precious because Jesus will occupy his rightful place in our communion. We will more zealously than ever lay down our lives for one another because we will recognize in each of our brethren a fellow-member in the body of Christ, our Head, our beloved Master. We will also be more faithful than ever in bearing witness to the truth, for our love for him will cause us gladly to be "beheaded for the Word of God."—Rev. 20:4

God's Providences

Sunday evening the convention was addressed by Brother George M. Wilson, of Pittsburgh, Pennsylvania. His topic was, "God's Providences." He stressed the

fact that the Lord's people miss many rich blessings if they fail to take note of the many ways in which God's providences are operating in their lives. In the details of discipleship the Lord's will may be different for some than for others, and God's providences may therefore mean hardship in some cases, and at other times, joys. But in every instance we can be sure that what the Lord chooses for us is for our best spiritual interests.

The Apostle Paul tells us that all things work together for our good, but Brother Wilson said that in quoting Romans 8:28, in which this statement is made, we too frequently omit the introductory words, "For we know." Do we really know, do we have the assurance, are we convinced upon the basis of our faith in God's ability to care for us, that no matter what the Lord's providences may provide in the way of joys or sorrows, that "all things" are working together for our good?

God delivered the Apostle Peter from prison by opening the iron gate which stood between him and freedom, but he did not deliver James, allowing him rather to be put to death. But in both cases the Lord knew what was best, and for both Peter and James, their experiences worked together for their good. In the case of the prophets, God delivered Daniel from the mouths of the lions, but allowed John the Baptist to be put to death, to be executed. So in the day by day experiences of the Lord's people now, some seem burdened with cares and trials of one sort or another; while others

seem to be measurably free from such experiences. Some have wide opportunities for service, others are confined to very limited spheres of activity; but in every case the Lord knows exactly what is best, what kind of experiences will serve most effectively to prepare his people for their future position in the kingdom, and for the glorious work which will be theirs during the thousand years of Christ's reign.

Monday, August 20

Brother Adam Miskawitz, of Chicago, served as convention Chairman on Monday, and following the morning devotions, Brother Victor E. Samuels of Philadelphia addressed the brethren, using Psalm 45:10, 11 as his text: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him."

Brother Samuels presented a beautiful picture of the manner in which the "bride" of Christ is "brought unto the King in raiment of needlework." The basic garment upon which the individual members of the bride class embroider the pattern of Christian character, he said, is the robe of Christ's righteousness. Having received this robe, it is our responsibility both to keep it "unspotted" and to embroider it with the fruits and graces of the Spirit, and thus be ready for presentation to our Heavenly Bridegroom when the time comes for the "marriage of the Lamb" to take place.

Love is the sum of all the Chris-

tian graces, and since love manifests itself in seeking to bless others, one of the most effective ways of developing Christian character is to be active in the service of the truth. We can all find some opportunities to speak a Word for the Master, Brother Samuels said, or to give a card or a tract here and there to those with whom we come in contact in our day by day experiences—at home, where we work, or when we do our shopping.

Those long in the Christian way sometimes feel that they have more imperfections after years of struggle against sin than they did when they first made a consecration to do the Lord's will. Brother Samuels explained that this is because of their progress in the pathway of the just which has brought them closer to the Lord. Being closer to him, the light of his perfection reveals more clearly their own imperfections. It is not that they are actually more imperfect than when they first started in the narrow way, but rather that they discern their weaknesses more clearly.

The "Door" Still Open

Brother Samuels was followed on the program by Brother Wilbur N. Poe, of Cincinnati, Ohio. The lesson which he brought to the convention was one of special encouragement to those who are now coming into the truth, because he presented many evidences to show that the door of opportunity to run for the prize of the high calling of God in Christ Jesus has not yet closed.

Satan would undoubtedly like to discourage the Lord's people with

the thought that it is in vain that they strive to make their calling and election sure to joint-heirship with Jesus in his kingdom. This wily and persistent foe of every footstep follower of the Master uses all means possible to do this, and one of them is the vain and speculative philosophy which seeks to establish the idea of the "closed door."

Brother Poe reminded the brethren that in the various "arguments" used in an effort to establish this viewpoint, no direct or definite texts of Scripture are ever used, and for the very simple reason that there are none. On the other hand, every great fundamental of the divine plan, both for the church and the world, is based upon a definite "thus saith the Lord." This is equally true of that "blessed hope" of the high calling to which the Lord, through the truth, is still inviting one here and there.

One of these definite statements of God's Word is that made by Paul when he wrote that "blindness in part" had come to natural Israel, "until the fulness of the Gentiles be come in." (Rom. 11: 25) There is no fact today more definite, or more apparent, than that natural Israel is still blind with respect to Jesus being the Messiah and Redeemer. Their blindness has not yet been removed, which, according to the inspired apostle, means that the full number of "wild branches," that is, of Gentiles, has not yet been brought in and made fully ready for their place in the "little flock"—the places which were not yet filled when the house of Israel

was cast off from their special position of divine favor as the kingdom nation.

Another direct evidence of God's Word to assure us of our position in the divine plan is that which is spoken of by the apostle as the witness of the Holy Spirit. Those who have been enlightened by the truth, and by its inspiration have been led to make a full consecration to the Lord, should expect certain evidences that their consecration has been accepted by the Lord. These evidences serve as "witnesses" to them that they have been begotten by the Lord's Spirit, and are therefore indeed his children.—Rom. 8:16

The Scriptures identify many of these "witnesses," and if we can recognize them as operative in our lives, there need be no question concerning our acceptance as probationary members of the body of Christ. The general subject to the Spirit's witness is beautifully and clearly discussed in volume five of "Studies in the Scriptures." Let us re-examine this evidence that we may be fully assured of our standing, and thus be able to run more zealously in the narrow way.

The Converted Will

On Monday afternoon, following an inspiring testimony meeting led by Brother Harry E. Brink, of Kansas City, Missouri, Brother Chester A. Sundbom spoke on the topic, "The Work of a Converted Will." A converted will is one which has been turned from the service of self to the service of God. It is more than merely a turning from sin to righteousness. It is more than ceasing to serve un-

righteous causes and devoting one's time to things which are wholesome and good. The converted will of a Christian is one which has not only renounced the things of the world and of the flesh, but has accepted instead the will of God as expressed through Christ Jesus.

The work of a converted will is indeed that of doing good, but it is doing good in God's time and way. There are many good causes in the world, and as Christians it is proper that we be sympathetic with them, but our one concern should be to do God's will, to co-operate with him in the outworking of his plans and purposes. While to our worldly friends this may seem as though we are not interested in the many reform movements of the world, hence not interested in the welfare of our fellow-men, in reality the divine plan in which we are co-operating will ultimately accomplish all that the world is trying to do now, but failing, and much more.

The work of the converted will is one which lasts a lifetime, for there is a continuous necessity to keep our minds centered on the things of God and away from self. Paul speaks of being transformed by the renewing of our minds that we may prove what is that good and acceptable and perfect will of God, and to do this requires much effort, a great deal of continuous hard work; and we must be resolute in our determination to keep up the effort and not to become weary in well-doing.

Brother Sundbom's text was, "He that ruleth his own spirit is better than he that taketh a city."

(Continued after Radio Insert)

Convention Votes to Continue on "Mutual"

ONE of the highlights of the General Convention this year was the report covering the second year of network broadcasting. This report included the radio work in Canada and Europe, and emphasized the opportunities which lie before us of expanding this branch of the service in foreign countries. Currently, Radio Luxembourg is being used for English language broadcasts reaching the British Isles; three stations in the Canal Zone are broadcasting the message in English, which, in addition to the Canal Zone, is reaching much of Central America. The message also continues to go out from Radio Monte Carlo, which now carries the programs in the Italian language and a little later they will be in the French language. The brethren in Germany are hopeful that the American brethren will sponsor German broadcasts of the truth over Radio Luxembourg.

In the presentation of this report to the brethren assembled at Bowling Green, they were reminded that from the Lord's viewpoint—which should also be ours—there are no national boundary lines; that wherever there are hearts hungry for the truth it is our privilege to do what we can to reach and serve them. In this respect our greatest opportunities of service outside of America are in Europe, where, even as here, those who believe in God at all profess to be Christians. In surveying the entire field, however, we should not overlook the fact that even in Asia there are thousands who have embraced denominational Christianity; besides there are the missionaries themselves, among whom there are those whose ears are open to the truth, and whose hearts respond when they hear the kingdom message.

In this country, the present year of broadcasting the message has been a very encouraging one. From October, when the "Mutual" contract began, until the end of July, the total number of requests received for literature was approximately 100,000. This

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represents an increase over the same period last year of thirty-six per cent.

From the standpoint of the huge undertaking of meeting the cost of the effort, which for the nine months was approximately \$110,000.00, there is every reason to be encouraged, as donations were almost exactly in balance with the cost. The evidence is unmistakable that the Lord blessed the radio work, and since our consecration to do his will is not for a day or a year, but until death, he undoubtedly wants us to continue our sacrifices and labors as long as the door of opportunity remains open. And it does remain open! The Mutual Broadcasting System is hoping that our contract with them will be renewed.

More Important Results

The number of requests received for literature is not a true barometer of the results in which we most rejoice, although these responses to the programs are very encouraging. What we are interested in most is the lasting and deepening interest which is becoming more and more manifest as the broadcasts continue. At least fifteen new study groups have been formed as a result of network broadcasting; and there is sufficient interest in scores of places to form similar groups when, in the Lord's providence, it is possible to offer a little assistance in getting the interested ones together. In this respect the words of the Master have never been more true than they are now, that the "field is white unto the harvest."

In many of the established classes, newly interested ones are to be found who first heard the message over the radio. This also is encouraging. Besides, there are many hundreds of newly interested brethren scattered here and there throughout the country who are standing alone because they are not close enough to a study group to meet with others of like precious faith. The only point of contact these have with their brethren is through the radio programs and the monthly issues of *The Dawn*. Among the isolated, as well as those privileged to meet with others, are an increasing number of "old timers" who have been reached by the radio work.

Is it not a cause for great rejoicing on our part, that together we have had the opportunity to present the message to so many who have had ears to hear! If we but keep in mind how much the truth means to us, especially in these dark days of world distress and fear, there will be no question in our minds as to whether or

RADIO WITNESS SUPPLEMENT

not we should continue doing all we can, that still others may be given the same opportunity to know the "joyful sound," which, through the self-sacrificing efforts of others, was given to us.

The Witness in Great Britain

This report has mostly to do with the radio work in the United States and Canada, but its encouraging aspects are equally true of the radio witness in Great Britain. Although the radio message had only been heard in the British Isles for a little over a year when Brother Woodworth was there, he reported that in a number of places the newly interested attended the meetings and expressed their great appreciation of the truth.

What these many facts impress upon our minds is that the door of opportunity to proclaim "this Gospel of the kingdom" is still open. The "dark night" wherein no man can work has not yet settled down upon the whole world. The "four winds" are still being held back in order that the message may continue to go out until all the servants of God are "sealed in their foreheads."

When God called Moses to the task of delivering the Hebrew children from Egyptian bondage the task seemed impossible for this meekest man in all the earth. But the Lord promised to help him, to provide everything necessary for the undertaking. So Moses responded to the call and the Israelites were delivered. Today the Lord is clearly calling his people to a task which makes us tremble when we consider what is involved. Surely no one of us individually is equal to the undertaking, nor are all of us together. But the Lord is able, and if each of us is faithful, and we all work together faithfully, the Lord will make provision for our lack, and the work he has called us to do will be accomplished.

Resolution to Continue the Broadcasting

AFTER the radio report was submitted to the convention the following resolution was presented in the form of a motion and passed unanimously:

"Resolved: That our present contract for broadcasting the 'Frank and Ernest' programs over the Mutual Network be re-

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newed for another year, and that additional broadcasting of the truth be done in other countries to the extent that funds are available.

"It is furthermore resolved: That the convention here assembled express their 'Good Hopes' toward the cost of these broadcasts in this country and abroad, and that an opportunity through The Dawn Magazine, be extended to the brethren everywhere likewise to express their 'Good Hopes' for the radio work."

In compliance with this resolution, our contract with the Mutual Broadcasting System for broadcasting the "Frank and Ernest" programs is being renewed, and the coupon below is presented in keeping with the spirit of the resolution.

"GOOD HOPES" FOR NETWORK BROADCASTS

The Dawn, Radio Dept.

East Rutherford, N. J.

Date _____

Dear Friends: I concur in the action taken by the brethren at the Bowling Green Convention and am glad to do all I can to keep the "Frank and Ernest" programs on "Mutual," also in Canada and elsewhere. After prayerful consideration I believe I will be able to send you \$ _____ a month for one year.

Name _____

Address _____

(Continued from page 32)
 (Prov. 16:32) This suggests that a real struggle is involved in keeping our wills properly at work along lines which are pleasing to God. And how true this is, as all who are in the narrow way have learned by experience. The old desires and habits of the flesh are constantly exercising an influence on our wills to turn them aside from the ways of God, and we need continually to look to the Lord for strength and courage to keep our wills operating in the right direction.

The Armor of God

The Monday evening session of the convention was devoted to a discussion of "The Whole Armor of God," as outlined in Ephesians 6:13-17, which reads, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; and above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

Six brethren participated in the discussion of the Christian "armor"—Brothers Stephen Roskiewicz, of Grand Rapids, Michigan; Charles M. Chupa, of Detroit, Michigan; Alfred L. Smith, of Washington, D. C.; Stephen S. Kwolek, of Detroit, Michigan; Leo Post, of Chicago, Illinois; and Alvin Raffel, of

Dayton, Ohio. It was an encouraging and faith-strengthening presentation of the great fundamentals of the truth as they relate to the Christian life, and particularly the manner in which the truth serves to protect us from all the fiery darts of our great Adversary, the devil. It was pointed out that we need this armor particularly now, because in a very special way we are living in the "evil day," when Satan and all his unseen cohorts, the fallen angels, are exerting every deceptive influence possible to destroy us as new creatures. Just as the apostle explains, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:12

As each brother presented his part of the lesson it became apparent that the armor represents the truth, and that each part illustrates a particular way by which the truth serves to protect and to enable us to fight "the good fight of faith." Thus seen, we need the whole truth as a "helmet," as a "breastplate," as a "shield," as "sandals," as a "girdle," and as a "sword," and if we are to be victorious as good soldiers of Jesus Christ we must use the truth in all the ways suggested by these various items of armor as worn by ancient soldiers.

Brother Roskiewicz discussed the "Girdle of Truth," and in the course of his remarks explained that girdles in ancient times were used to gird either a garment or an armor closely around the body

so that the wearer would be properly prepared for whatever duty he was called upon to perform. It is therefore a fitting symbol of service, or of a proper preparation for service. Since the "girdle" was used to hold the remaining parts of the armor together and securely upon the soldier, it would suggest that an unselfish use of the truth as represented in a true and unselfish effort to gladden the hearts of others with the message is essential to enabling us to hold the truth in the spirit of love.

Brother Chupa discussed the "Breastplate of Righteousness." He said, in part, "In ancient times the soldier dressed differently than today. As a piece of armor he wore a breastplate, which fitted over and covered the vital organs, particularly the heart. Since Paul indicates that this breastplate is to the Christian one of righteousness, it suggests a personal application of the truth in a manner which results in a standing of righteousness, therefore is our justification by faith through consecration.

"We can perhaps best appreciate the importance of this piece of the Christian's armor when we call to mind the fact that our whole 'warfare' is in order that we may attain righteousness. Thus, while fundamentally the breastplate symbolizes our justification by faith in the shed blood of Christ, the principles of his righteousness must, as far as possible, be worked out in our own lives. We must endeavor to make a personal, yea, a heart application of the truth to ourselves if we are to have the full protection which it affords. Our

appreciation of the great truths of the divine plan should increase and its principles of righteousness daily become a more definite part of us as new creatures in Christ Jesus."

"Sandals of Peace"

Brother Smith discussed that part of the Christian armor often referred to as the "Sandals of Peace." Paul speaks of it as having our feet "shod with the preparation of the Gospel of peace." (Eph. 6:15) Here again we are presented with the thought of the truth, that our walk in life should be consistent with our profession of faith.

If we have on this part of the Christian armor, if the "Gospel of peace" is actually guiding our footsteps our lives will radiate peace, and we will be a blessing to all those with whom we come in contact. This means that we will use the truth, not to stir up strife but to promote peace. It means that we will be of that class spoken of by the Master as peacemakers, when he said, "Blessed are the peacemakers: for they shall be called the children of God."—Matt. 5:9

While we should always use the truth in a way calculated to promote peace, it is still true that the darkness hateth the light, so the pure truth itself—although presented in the spirit of tolerance and good will—will often arouse opposition. When this occurs we should not press the issue, but quietly withdraw, and, as Jesus taught, shake the dust from our feet and go on to other opportunities of service. Yes, even though we have our "feet shod with the

preparation of the Gospel of peace," the "dust" of opposition will often be stirred up.

"The Shield of Faith"

"This shield of faith is an indispensable piece of the Christian's defensive armor," said Brother Kwolek, "as it supplements the remaining armor. The proper use of the shield gives protection to the more vulnerable parts of the body which are not specifically guarded by the other parts of the armor.

"This faith which is our shield, our protection, consists basically of two elements, first, the intellectual knowledge and appreciation of the truth, the Word of God—both doctrinal and spiritual—and second, our confident trust, or reliance upon the promises of God. One might have a knowledge of God's Word but unless he had trust and confidence in them he would not have a faith which would serve effectively as a 'shield' against all the fiery darts and the bitter words hurled against him by the great Adversary.

"The main objective of the Adversary and his cohorts, the evil spirits, is to undermine our faith and hope—and we are not ignorant of his devices if we have a proper understanding of the truth. (II Cor. 2:11) The Adversary's attack is in the nature of a continuous firing of 'darts' to confuse and to cast doubts in our minds, thus causing fear. The attacks are varied according to circumstances and environment. They may be direct, or they may come through a dear and trusted friend, even a husband or wife.

"Are you tempted to doubt that

the Lord loves you? Are you tempted to doubt that his presence belongs to you? Do the foes seem too many and too strong? Do Satan's reproaches come with crushing weight, and the clouds hang heavy over your seemingly defensive head? Ah then, it is just here that faith must claim her victory; for is it not written, 'This is the victory that overcometh the world, even your faith.'—I John 5:4

"Helmet of Salvation"

Brother Post presented many helpful thoughts as he discussed the "helmet" of the Christian's armor. The helmet, he said, is the only part of the ancient armor—used by Paul to illustrate the Christian's protection—which is worn by the modern soldier. Helmets are still worn, and for the same purpose, namely, to protect the head.

The head is the seat of all governing action for the entire body, for it houses the brain. It is sensitive to severe blows, and the individual will lose consciousness immediately if struck a hard blow on the head. The practical aspect of this part of the Christian's armor lies in the protection it affords against unseen enemies—against spiritual wickedness in high places, as Paul puts it.

A soldier's position is hazardous enough when he is fighting against an enemy which can be seen, but how much more difficult it is for the Christian soldier, whose chief foe is Satan, and allied with him the fallen angels! How much, therefore, we need the "helmet of salvation."

part of, the whole armor. We cannot, therefore, be pleasing to the Lord, and be fighting lawfully, if by wearing the "sandals of peace" we promote peace on the one hand, and by the "sword" engender strife on the other. If individuals are opposing us because they are in darkness, the only Christian way to slay them is to convert them into friends

Christian Stewardship

Tuesday's sessions of the convention were under the direction of Brother Frank Niemczak, as Chairman. Following the morning devotions the first meeting was utilized in praise and testimony, and was conducted by Brother Charles B. Whipple, of Indianapolis, Indiana. Again the many happy and enthusiastic expressions of the brethren gave evidence of their rejoicing in the Lord and in his truth, and their joy in the privilege of doing what they can to proclaim the glad tidings of the kingdom. It was truly an inspiration at these meetings to hear those testify who have only recently come in contact with the truth through the radio. Surely we can all rejoice that our co-operative efforts are thus being blessed, that the hearts of others are being made glad by the harvest message of truth which has meant so much to us.

The first discourse on Tuesday was given by Brother S. E. Ranger, of Portland, Oregon. He used as his text the words of Paul, "It is required in stewards, that a man be found faithful." (I Cor. 4:2) Brother Ranger contrasted the unfaithful stewardship of Adam with

the faithful stewardship of Christ, and encouraged us to follow the example of our Master, to let his mind be in and control us in all our efforts to know and do our Heavenly Father's will.

Adam was created perfect, and his stewardship was the "dominion" he was given over the earth and all things on it. But the condition of maintaining his position, or stewardship, was obedience to the Creator's law, and we all know that he disobeyed. Because of his disobedience, his dominion was taken away, and he was sentenced to death.

But how different it was with Christ whose one desire, first, last, and always, was to please his Heavenly Father! Even at the early age of twelve, when his parents sought him in the temple, Jesus said, "Wist ye not that I must be about my Father's business?" And at the time of his consecration and baptism, he said, "Lo, I come: in the volume of the Book it is written of me, . . . to do thy will O my God."—Ps. 40:7

Jesus also said, "My meat is to do the will of him that sent me, and to finish the work." (John 4:34) He knew that he could please his Heavenly Father only by yielding his will wholly to him, and freely acknowledged, "I can of mine own self do nothing." (John 5:30) He recognized that he had not come to earth to carry out his own plans, so he said, I came down from heaven, not to do mine own will, but the will of him that sent me.—John 6:38

And this is the example we have before us in our endeavors to be

faithful "stewards of the mysteries of God." "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." (Ps. 19:14) "Let this mind be in you," wrote Paul, "which was also in Christ Jesus." (Phil. 2:5) And the Old Testament declares, "Keep thy heart with all diligence, for out of it are the issues of life."—Prov. 4:23

Our faithful stewardship involves holding the truth in purity and righteousness, allowing it to purify our lives and thus to prepare us for the kingdom, and also to proclaim it far and wide for the blessing of others, particularly for the building up of our brethren in the most holy faith. In all these ways, let us be faithful, seeking at all times to both know and do our Heavenly Father's will, regardless of what the cost may be to us. Let us by our faithfulness endeavor to increase both our "pounds" and our "talents," for both have been given to us by our Lord, and in their faithful use we prove our loyalty to him.

"Go Ye Out to Meet Him"

The first discourse Tuesday afternoon was presented by Brother Leon H. Norby, of the Brooklyn, New York, Ecclesia. He used as his topic, "Go Ye Out to Meet Him," from the text, "At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." (Matt. 25:6) The subject matter in this talk was well chosen to increase the faith of the brethren in the fundamental fact of our Lord's second presence. The fact that we now recognize his

presence, and can join in the announcement, "Behold, the Bridegroom," becomes an impelling motive to faithfulness as we strive to make our calling and election sure.

Brother Norby used the prophetic time measurement of Israel's jubilee system, and also the number of years since creation, to establish the definite date of 1874 as the beginning of the Lord's second presence. (See "Studies in the Scriptures" for details.) Among other points submitted as indications that we are even now living in the beginning of the Millennium were:

The rapidly increasing length of the human life span; the partial conquering of diseases hitherto considered wholly fatal, such as leprosy; the "sign" of the Son of Man in the symbolic heavens; and the foretold blessedness of those who would be living at the close of the prophetic 1335 days of Daniel 12:12.

It is conceded, of course, that actual and everlasting life will come to the people only through the power of The Christ, but miracles will be performed only where man is unable to help himself; and the great "increase of knowledge" in this day of the Lord's presence is already helping men to overcome some of the causes of disease and death, and therefore the remarkable progress which is being made along this line should be considered definite proof of the times in which we are living.

The great enlightenment of the divine plan which has been given to the Lord's people since the

close of the 1335 days of Daniel 12:12 is outstanding evidence that the Master has returned, and that, in fulfilment of his own promise, he has served his "household" with "meat in due season." The "wise virgins" should indeed rejoice as they see these things, and make sure that they are ready to go in with their Bridegroom to the wedding. The expression, "Go ye out to meet him," has somewhat the same meaning as when we today speak of going "all out" for any particular thing. It suggests that the virgin class gives up every other consideration in order to meet and be with their Bridegroom, when they learn that he has returned.

"The Romance of the Spirit And the Bride"

At 3:30 o'clock Tuesday afternoon, Brother George O. Jeuck, of the Orlando, Florida, Ecclesia, addressed the brethren on the topic, "The Romance of the Spirit and the Bride," from the text, "Who is this that cometh up from the wilderness, leaning upon the arm of her beloved?" (Cant. 8:5) The "romance" of the "Spirit" (Christ) and the "bride," (the church) began at the first advent, and is now nearly completed. When completed, and the marriage takes place, then will follow the blessing of all the families of the earth.

This is the most outstanding love drama of all time. It not only manifests the wonderful love of Christ for his church, but also reveals the Heavenly Father's love for his Son in planning for him to have a bride, an associate to share

his glory, his home, and his future work of blessing mankind. It also is demonstrating the love of each member of the church for Christ, a love that is tested by trial and demonstrated by absolute obedience and loyalty under all circumstances and conditions.

In this wonderful drama of love is revealed that the powerful Logos humbled himself and became obedient to his Father, even unto death, thus proving his full loyalty under trial, and his worthiness to be this heavenly, divine, Bridegroom. For three and one-half years he sacrificed and suffered, finally dying on the cross, as a token of his love, both for his bride and for all mankind, whom, together with his bride, he will bless with the opportunity of everlasting life.

For untold ages the Heavenly Father, the Creator, looked forward to the consummation of this romance, making plans for it even from before the foundation of the world. (Eph. 1:4; Rom. 1:20; Acts 15:18; I Pet. 1:2) Christ and his church together constitute a "new creation," and is represented in the Scriptures as a great treasure to the Heavenly Father—an inheritance for him.—Eph. 1:18

In the divine economy as related to the development of this "new creation" the principle of evil has been permitted to operate to test the loyalty of both the Bridegroom and the bride. At the same time this permission of evil is serving as an object lesson to all mankind, revealing the terrible results of rebellion against divine law.

We have now reached the end of

the age, when the "engagement" or "espousal" period of this wonderful romance is nearly over. Now the bride to be has nearly completed the work, by divine help, of making herself "ready" for the wedding, and soon the marriage of the Lamb will come. After that will come the fulfilment of that wonderful promise of Revelation 22:17—"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

"Importance of Sound Doctrine"

At 6:30 Tuesday evening Brother Harry E. Deitrich, of Flint, Michigan, spoke on the topic, "The Importance of Sound Doctrine." "One reason," Brother Deitrich said, "that I have chosen this topic is found in I Timothy 4:1, 2, 6, which reads, 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron. . . . If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.'"

What a Christian believes is of great importance because the doctrines of the divine plan form the only proper foundation upon which to build a character structure which will be acceptable to God. Jesus spoke of the possibility of building upon two different founda-

tations, one like a rock, and the other like the sand. The "building" may in both cases seem to be similar, yet when the test comes the only one which stands is the one built upon the rock. (Matt. 7:24-27) Christ as the ransom is primarily the great "Rock" referred to by Jesus, but all the doctrines of the divine plan as they are centered in Christ, are also an important part of the true foundation upon which we should build.

Let us never conclude that doctrine is not important in the Christian life, that it doesn't make any difference what we believe. The Scriptures show that it is important, Brother Deitrich said, and gave the following list of texts as a sample of what the Bible does say on this point: Isaiah 1:18; Isaiah 8:20; John 7:16, 17; Matthew 15:9; Ephesians 4:11-15; I Timothy 4:1; II John 7-11; Romans 16:17; Titus 2:1; Titus 1:9; Titus 2:7; I Timothy 4:13; II Timothy 2:15; I Timothy 4:6; Hebrews 13:9; I Peter 3:15; II Timothy 2:2; I Timothy 4:15, 16; II Timothy 4:2; II Timothy 3:16, 17; John 8:32.

Reports from Foreign Fields

Following Brother Deitrich's helpful discourse the brethren listened to various reports of the activities of our brethren in foreign countries. The first of these was presented by Brother Pantel Hatgis, of New York, who reported on behalf of our brethren in Greece. It was an encouraging report in the sense that it revealed the loyalty of the brethren in Greece, and their continued rejoicing in the truth despite the difficulties with which they have to contend, prin-

cipally their lack of liberty to promulgate the truth as they would like to do. In his report Brother Hatgis read letters from ecclesias in Greece, which we here present, the first one from Philippi:

"We here in Philippi, living under the bondage which we have from 'Ahab,' when we read of your meetings, your radio programs, and of the conventions, are dumb-founded and perplexed as to how it can be, and we think that America is not upon this planet, but must be a part of some other planet. There is so much difference between the two worlds—the new world of America, and the old world of Greece.

"There is no doubt, dear brethren, that under the marvelous freedom given to you by our dear, present Lord, you present at the convention in Bowling Green will have a rich festival. We Philip-pians are on the 'carcass' also. Although absent from your convention in the flesh, we are present with you by the spirit. Go forth, soldiers of the cross, with the Gospel of the kingdom. Blow the silver trumpets of the great jubilee. Tell all nations that Jesus is present to establish his kingdom, and shout out the voice from heaven, 'Come out of her, my people.' (Rev. 18:4) Gather the saints of God unto him, those who have made a covenant with him by sacrifice; and sweet will be, dear brethren, your sure reward in our dear Lord's 'well done.'"

Brother Hatgis reported that in many cities in Greece the brethren are still deprived of the privilege,

legally, to hold their meetings, but that now in Athens they have been given that privilege. He presented greetings of Christian love from the Athens brethren, sent by Brother Kapatos, the representative of the Greek Dawn in Greece. Brother Hatgis also read the following letter from the ecclesia of Salonica:

"Dear Brethren: The ecclesia of Salonica learned of the convention of the brethren-in-Christ in the city of Bowling Green, Ohio, and wishes heartily that the Lord abundantly pour out his blessing upon you. The writer of these lines has had experiences of the blessings that the Lord pours out in such conventions.

"Dear Brethren, we desire to let you know that we here, as you there beyond the ocean, are striving in the holy faith, standing steadfast in the truth which the Lord was pleased to reveal to us through his faithful servant, Brother Russell. In our class, when we study the Thessalonian letters of the Apostle Paul, we feel that we live in his days and that those letters were addressed to us. Many times in our meetings we think of the highmindedness of Satan, when during the Dark Ages, the true church of God ceased to exist in Salonica. But the Almighty God after a long time, organized again the ecclesia in Salonica, upon the same foundation of faith in our Savior and Redeemer Jesus Christ, with the same hope and love to all, and upon the same foundations as was founded the First Church. The class of Salonica in a general

gathering, voted not only our Christian love, but that the Lord may pour out abundantly his blessings upon you all, and in going out from this convention you may have richer faith and love."

After the report from Greece, the following recorded messages from Brothers Pampling, Murray, and Humphrey of Great Britain were presented to the convention:

"This is Brother Pampling and with me are Brothers Murray and Humphrey. Together we bring you the warm Christian love of your brethren here in the British Isles. Grace unto you and peace from God our Father and the Lord Jesus Christ. It is three years since Sister Pampling and myself met and fellowshiped with so many of you. We can truly say in the words of Romans 13:11: 'Now is our salvation nearer than when we believed.' It is with much joy this greeting is sent to the 1951 Bowling Green Convention. May it prove to be to all you dear ones gathered together a time of real spiritual uplift and encouragement along the narrow way, fighting the good fight of faith.

"To us, the consecrated people of God, the Scriptures still clearly teach that the present mission of the church is to prepare herself for her future work of service and to be God's witness to the world. By the Lord's sustaining grace, we here in the British Isles are endeavouring to fulfil faithfully this twofold privilege and responsibility. To this end, the presence and ministry of Brother Woodworth recently was a great help. Additionally, his visit meant the

strengthening still more of the ties which already bind together our hearts in Christian love.

"Recent and present events and conditions, in the church and in the world, confirm that we are living in the days of the Lord's second presence. Referring to this time, Jesus said: 'When these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh.' (Luke 21:28) Happy Zion, what a favored lot is thine! We are happy, not only because of the deliverance of the church, but also because of the deliverance of the whole world of mankind, dead as well as living.

"Faith now beholds salvation's river, gliding from underneath the throne, bearing its life to whomsoever will return to his Father's home. They will walk mid the trees by the rivers, with the friends they have loved by their side: they will sing the glad songs of salvation, and be ready to follow their guide.'

"May the truth continue to satisfy our longings as nothing else can do. May the truth continue to give us joy of heart and peace of mind in this evil day, lifting us up above earth's lamentation, seated with Christ in the heavenlies. Sister Pampling joins with me in sending fond love and in saying, 'God bless you all.' And now, here is Brother Murray:

"It is for me a great privilege and joy to speak to you in this way and to send you our warm Christian love. Our earnest prayer is that this 1951 convention will be a

memorable one in that you will be drawn closer to our Heavenly Father, and to his beloved Son; and, indeed, to one another; that the Lord will richly bless you in your very best interests spiritually and to his honor and glory.

"We do thank our Father in heaven upon every remembrance of you and all your zealous, self-sacrificing labours of love on our behalf. Very gratefully we keep in mind the pilgrim brethren from America; also the abundance of 'Dawn' printed matter available, and the 'Frank and Ernest' radio programmes. All these wonderful services are still being very richly blessed by the Lord.

"Radio Luxembourg clearly brings 'Frank and Ernest' to us here in the British Isles every Monday evening at 11:15 and we are delighted to continue giving wide publicity to these broadcasts, including newspaper advertising. The number of very encouraging letters from listeners reaching us week by week are increasing heavily and for this we praise the Lord.

"Through Radio Luxembourg very considerable fresh interest in the truth has been aroused. Additionally, close contacts have been made with well established brethren in the truth and to cite just one instance of this I would mention that a strong link has been forged between various dear brethren in Ireland and ourselves in Great Britain.

"Further, considerable supplies of 'Dawn' publications have been sent over to these brethren on their requests. It was as the re-

sult of 'Frank and Ernest' broadcasts from Luxembourg that these brethren, by divine grace, were able to contact us and we them. Spiritual uplift, joy, and rich blessings have been the very happy experiences of all those who, although living on different sides of the Irish Sea, have, during the past year, been privileged to meet and have sweet fellowship together.

"Dear Brethren, we fervently pray that the Lord will continue to guide and very richly bless you, and all your efforts in his service. Here is Brother Humphrey:

"It is with great pleasure, dear brethren, that Sister Humphrey and I send our greetings. We pray that our Father will richly bless your gathering together. You will remember that our broadcasting service was very young at this time last year and we could only tell of a few hundred enquiries; but by now we have reached the 3,500 mark. For twelve months we totalled 2,646 new enquiries which meant that 3,400 booklets were distributed to them. A total of 2,322 letters were sent out by the office in connection with 'Frank and Ernest' work only. Contact has been maintained with our Continental brethren who have been most eager to assist. Even in far off Australia we have had the pleasure of sending enquirers' addresses and the brethren there have eagerly accepted.

"Many and varied have been the requests and often we have had to spend time, as at a study, in order to find a satisfactory answer for the hope that is within us. Here again we would express our deep

appreciation to our Heavenly Father for the experience of engaging in his work. The world is fearful of the coming events, even as our Master predicted, but we have a word of comfort for them for our Heavenly Father has unfolded his Word and plan to us, and told us to be witnesses of him in season to others even if out of season to ourselves. We are expected to let our light shine in a dark world that the name of our Father be glorified. Let us do with our might what our hands find to do; and several of our brethren over here are doing this, as we could testify if we had the time.

"We must repeat our pleasure we have received in engaging in this work and in being co-labourers with others in this land, with you over there, our brethren in Ireland, and also on the continent of Europe. Our prayers continue to arise for guidance, not only for ourselves but for all the Lord's people in every place.

"Finally, we must express our deep appreciation for the unselfish manner in which you all have provided us with literature free of cost. Thank you brethren for your help, and may God bless you all!"

The Work in Europe

At this session of the convention Brother Woodworth gave a brief report of his visit among the friends in various countries in Europe and recommended that we do more to help provide literature for the brethren there, and that we also, if possible, expand the European radio witness work, particularly in the German, French, and Italian languages. Later the

brethren voted to include the foreign radio work in their "Good Hopes" pledges for broadcasting the kingdom message.

Brother Woodworth delivered messages of greeting from the European brethren, and reported that there are many brethren throughout Europe, including Great Britain, who are rejoicing with us in the truth and who in spirit were with us at the convention. He reported that the attendance and interest at public meetings which he addressed on the Continent indicated that the people there are much more ready to hear the truth than they are in America.

In the Russian Zone of Germany the brethren are not permitted to hold meetings of any kind, nor to receive or distribute literature. In order to let them know about Brother Woodworth's visit to Berlin it was necessary to use "underground" methods. Nevertheless, more than one hundred of the East Zone brethren got to Berlin for the week-end, where they rejoiced in the privilege of fellowship with others of like precious faith.

In addition to the general message of greeting from the European brethren, the Berlin Ecclesia sent a special message to the Bowling Green Convention.

"If God Be for Us"

On Wednesday, the 22nd, Brother Martin C. Mitchell, of the Brooklyn, New York, Ecclesia, served as Chairman, presenting as the first speaker of the day, Brother Claude R. Weida, of Allentown, Pennsylvania. Brother Weida spoke on the topic, "If God Be for Us." He used as his text the well

known words of the Apostle Paul, "What shall we then say to these things? If God be for us, who can be against us?"—Rom. 8:31

"The God brought to our attention by the apostle," said Brother Weida, "is the great eternal One, who speaks to us through the Prophet Isaiah, saying, 'I dwell in the high and holy place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.' Jehovah, our God, is the great Emperor of the whole universe, and his wisdom, power, and goodness, are abundantly equal to all the responsibilities of so exalted an office. Concerning our God, Brother Russell said: 'The human mind staggers in its efforts to comprehend the mental resources of a Being who is able to assume and to bear such responsibility. Think for a moment of the memory that never fails; of the judgment that never errs; of the wisdom that plans for eternity, without the possibility of failure; of the power and skill that can harness even every opposing element, animate and inanimate, and make them all work together for the accomplishment of his grand designs; of the tireless vigilance which never ceases, nor seeks relief from the pressing cares of universal dominion; whose eye never sleeps, whose ear is ever open; and who is ever cognizant of all the necessities and active in all the interests of his broad domain.'"

It is this God who is for "us," his people. And how wonderful it is to have the positive assurance

that this is true, for it strengthens us to endure every trial and experience that divine wisdom may permit to come upon us. It means that his wisdom, his power, and his love are all being exercised on our behalf that we may ultimately become overcomers and be privileged to live and reign with Christ for the blessing of the whole world. How wonderful it is that we can cast all our care upon him, knowing that he careth for us!—I Pet. 5:7

Teachers

Brother Raymond J. Krupa also addressed the brethren on Wednesday morning. His topic was, "Teachers." This timely discourse emphasized that primarily the Lord teaches his people by the Holy Spirit through his Word. Jesus promised to send the Holy Spirit for this purpose, saying to his disciples, "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26

The Lord foresaw the need of his people for helpers, who, being filled with the Spirit, would assist his people in a proper understanding of his Word. These are mentioned by Paul as being:

(1) Apostles to outline, under inspiration, the basic faith of the divine plan; (2) Prophets to expound, or publicly proclaim the Word of God; (3) Evangelists to "teach all nations"; (4) Pastors, or shepherds to encourage, strengthen, hold together, and defend the flock of God; (5) Teachers to fur-

ther instruct the brethren in a proper understanding of the truth. There are many who are competent to make the divine plan plain to others in a private way, or in small meetings, who have no talent for publicly proclaiming the truth.

The basic qualifications for all who serve as ministers of the truth is that they be fully consecrated to the Lord, and sound in the truth. Full consecration means the absence of self-will and the desire to know and do God's will. This also implies that the ministry of such will be in keeping with the spirit of love, and with a sympathetic understanding of those to whom the truth is ministered.

Teachers of the truth who have themselves imbibed its spirit will, as a part of their ministry, encourage those whom they serve to also become servants of the truth, for true growth in grace depends upon spiritual exercise, or activity in the Lord's service. True, unselfish ministers of the Gospel will unselfishly encourage others to share in the blessings they receive from serving the message to those who have hearing ears.

"Victory in Suffering"

The first session of the convention on Wednesday afternoon was a praise and testimony meeting. This service was conducted by Brother Samuel Baker, of Larder Lake, Ontario. Again the brethren expressed themselves enthusiastically over the blessings which the Lord is showering upon them from day to day. The testimony meetings were among the most helpful of the convention. After this meeting the brethren were ad-

dressed by Brother Ernest Wylam, of Salem, Indiana. Brother Wylam's subject was, "Victory in Suffering."

Suffering has great value in Christian character development, for it helps us to exercise compassion, pity, mercy, patience, kindness, understanding, and love; and all of these are elements of godlikeness which we must put on if we are to be victorious overcomers. Jesus himself learned obedience by the things which he suffered, and likewise was "made perfect" as a new creature. (Heb. 2:9, 10; Heb. 5:8) We cannot expect to be above the Master—if we would reign with him we must suffer with him.—Rom. 8:16, 17

In the Scriptures we have many examples of victorious suffering because of faithfulness to God. Abraham suffered for his faith, and in a wonderful manner demonstrated his obedience. What great anguish of soul must have been his as he traveled that three days' journey to the land of Moriah where he was to offer up his beloved son Isaac as a sacrifice. But even in this trying experience he was victorious, victorious even to the point of actually raising his knife to slay his boy. And what a rich reward he received for this victory, for God then bound the covenant he had made with him by his oath.

The Apostle Paul is another shining example of victory in suffering. At the very beginning of his walk in the narrow way he was shown what "great things" he would have the privilege of suffering in the divine cause, and in

every such experience he was victorious. (Acts 9:16) Whether he was stoned, or imprisoned, or threatened with death, Paul courageously faced up to his tests of obedience. When his brethren urged him not to go to Jerusalem because of the danger which threatened there, this courageous apostle said that he was willing not only to be bound at Jerusalem, but also to die.—Acts 21:13

True Christian suffering is undeserved in the sense that it should never be brought about by wrongdoing, but "blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Although not merited, we should rejoice in the privilege of suffering, knowing that as we do we are helping to fill up that which is behind of the sufferings of Christ, for "his body's sake, which is the church." (Col. 1:24) When we have this viewpoint of our suffering, we can say with Paul that we can rejoice, knowing that these "light afflictions" are but for a moment, and that they are working out for us a "far more exceeding and eternal weight of glory."—II Cor. 4:17

A Discussion of Three Parables

Wednesday evening was set aside for a discussion of three of our Lord's parables—"The Wise and Foolish Virgins"; the "Wheat and Tares," and the "Talents." Those serving on this program were Brothers Bert E. Rose, of Detroit, Michigan; Pantel Hatgis, of New York City, and Felix S. Wassmann, of Brooklyn, N. Y.

Brother Rose presented many

helpful and encouraging thoughts which are suggested by the Parable of the Wise and Foolish Virgins. It is a parable which has its application in this end of the age, at the time of our Lord's return and second presence. It represents two classes of the Lord's people who are interested in the return of the "Bridegroom," one wise and the other foolish. The Bridegroom is shown to tarry, and during this tarrying time all the "virgins" fall asleep. Then there goes up the cry, "Behold the Bridegroom." The "wise" are the ones who thus announce the presence of the "Bridegroom," and being wise, they have oil in their lamps, and are ready to go in with him to the marriage. The "foolish" virgins discover that their lamps have gone out for want of oil, and ere they can obtain a supply the "door" to the marriage is closed.

The "lamps" seem to represent the Word of God—"Thy Word is a lamp unto my feet," says the Psalmist. Oil in the Scriptures represents the Holy Spirit, and the lack of oil seems to suggest that the foolish virgin class, while having the Word, do not have sufficient of its Spirit, hence fail to qualify to enter into the marriage with the Heavenly Bridegroom. The important lesson for us is whether or not we are of the "wise" virgin class, for, according to Daniel, in this time of the end when knowledge is increased, it is the "wise" who understand and appreciate the signs of the Master's presence, and order their course in life in keeping therewith.—Dan. 12:4, 10

The Wheat and Tares

Brother Hatgis discussed the wheat and tares' parable. It is a parable that embraces the entire Gospel age in its fulfilment, and it is at the end of the age that the reaping takes place. Brother Hatgis' explanation of this wonderfully revealing parable was fully in keeping with the general understanding held by those who are acquainted with present truth, one of his chief points being that the "tares" of the parable do not represent unregenerate sinners, but imitation Christians, those who make a profession of being followers of the Master, but who, in reality, are "children of the wicked one"—although they do not necessarily realize this.

Jesus himself explained this parable (Matthew 13:24-31; 38-43), and Brother Hatgis called special attention to Jesus' statement that the reapers of the parable are "angels"—not "the" angels. He said that the Greek word translated "angels" in this case is the same one rendered messengers in the account which tells of John the Baptist sending messengers to Jesus. (Luke 7:24) It is also the same word used by James to describe the spy messengers whom Rahab hid in her home on the walls of Jericho.—James 2:25

This Greek word is at times translated "angels" when reference is made to the heavenly messengers, but the real meaning of it simply is **messenger**, and can apply to any messenger, animate, or inanimate. In the wheat and tares' parable it refers principally to the Lord's own people, who use the

sickle of truth to do their part of the reaping work.

Brother Hatgis contrasted the value of wheat as compared with tares. Wheat, according to the Scriptures, is a symbol of that which produces life and joy, but not so the tares of the parable. Webster's dictionary says of tares, "This seed is known from its narcotic properties. When grown among wheat, tares are said to be narcotic and stupefying." MacLintoek and Strong gives much the same definition and adds that before the tares come into the ear they very much resemble wheat. Thus seen, tares are, in reality, a counterfeit of wheat, which come to a disastrous end.

How true it has been throughout the age that the sowing of tares by the great Adversary has had a stupefying effect upon true Christianity and oftentimes has caused Christians to lapse into a spiritual stupor, or lethargy, from which it is difficult for them to awake!

The practical lesson of the parable to us, Brother Hatgis said, is that "we want to be of the wheat class, to be parts of the one bread which will bring joy and life to the human race. And we want to be aware of 'tares,' lest through misguided fellowship with them we become stupefied and fall asleep, thus ceasing to be active in the Lord's service."

The Parable of the Talents

In his treatise of the Parable of the Talents, Brother Wassmann said that in a general way the Parable of the Pounds illustrates the devotional and character phase

of the Christian life, beginning with justification by faith received at consecration, while the Parable of the Talents represents more particularly the activity of the Christian in the service of the brethren, and in spreading the Gospel.

In the parable, the emphasis is laid not on how many talents are given to an individual, but how well he uses them, whether they be few or many. The "talents" mentioned in the parable are units of money, or coins, but because we often use this word to describe a person's abilities we are liable to conclude that this is what Jesus intended to illustrate by them. But this is hardly in keeping with the full text of the parable.

Jesus said that the "talents" were given to each one "according to his several abilities." (Matt. 25: 24-28) In other words, certain abilities are possessed by all those whom the Lord calls into his service. Some have more and some have less. And the "talents" are given in proportion to those abilities. The talents, therefore, would seem to represent opportunities which the Lord gives his people to use their abilities in his service.

Some may have an ability of time, some of influence, some of special education, some of money; or we may have more than one of these, but according to our abilities the Lord gives us opportunities. As we use faithfully these opportunities they increase. This has been found to be true by many of the Lord's people. If we are successful in broadening our field of service by faithfully using every

opportunity which comes to us, the Lord will reward us accordingly. But if we fail to use even the one talent which may be given to us, it will be taken away and given to the more faithful. The important lesson of the parable, is therefore, that we should make faithful use of all opportunities of service which the Lord presents to us, endeavoring to increase them in every way possible.

"Thy Light Is Come"

The Thursday sessions were opened by the Chairman of the day, Brother Edmund Jezuit, of Chicago. Brother Fred Bright, of Brooklyn was scheduled to conduct the opening praise and testimony meeting, but was unable to be present, so his place was taken by Brother Leland Parsons, of Salem, Oregon. Like the other convention testimony meetings, this one also was a great blessing to the brethren. After this meeting the convention was addressed by Brother Julius Bednarz, of Paterson, New Jersey, who spoke on the topic, "Thy Light Is Come," from the text, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isaiah 60:1

This text, Brother Bednarz explained, contains a message which is directed particularly to the Lord's people during the present harvest time of the Gospel age. It bids them arise, and Jesus, in the Parable of the Virgins, calls attention to the need of this, saying that "while the bridegroom tarried, they all slumbered and slept."—Matt. 25:5

The text also bids the Lord's people to "shine," and in keeping with this, Jesus said in the parable that following the announcement of the Bridegroom's presence, "all those virgins arose and trimmed their lamps."—Matt. 25:7

"Thy Light Is Come"—Jesus is "that true Light," (John 1:9) and the announcement that he "is come" would correspond with the words of Jesus' parable, "Behold, the bridegroom, . . . go ye out to meet him."—Matt. 25:6

"And the glory of the Lord is risen upon thee"—The harvest truths which have been given to the church, filling the hearts of the Lord's people with so much joy, are nothing less than the glory of the Lord risen upon them. The divine plan reveals the true character of God as its Author and Architect, and Jesus as his willing agent in its accomplishment.

Those who have believed present truth fully, and upon whom this glory of the Lord has thus risen, are filled with God's Spirit. They worship, serve, and praise him with their whole being—only such a response is proper and acceptable to our Heavenly Father. We have indeed been honored greatly as recipients of his truth—"Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12:37

While the glory of the Lord is risen upon us, it is evident that we have something to do about it. We must make progress in the

narrow way, and be changed from glory to glory, even as by the Spirit of the Lord. The glory of God's character should manifest itself in us by an increasing and self-sacrificing zeal to lay down our lives for the brethren, and to make known the glad tidings of the kingdom to all who have ears to hear, bearing witness to all nations.

Consecration and Baptism

Brother J. Y. MacAulay gave the baptism talk, saying in part: "The sweetest memory of our Christian experience is the day we symbolized our consecration to the Lord by water immersion, under the strains of the hymn, 'Jesus I my cross have taken.' This step is very important in the life of the Lord's consecrated people inasmuch as it shows our obedience to follow in the Master's footsteps, for says Paul, 'If we be planted together in the likeness of his death, we shall also be in the likeness of his resurrection.'

"We are assured that a sincere desire to conform our hearts and minds to the doing of the Lord's will shall not go unrewarded. Thus we read, 'Blessed are they that hunger and thirst after righteousness: for they shall be filled.' Again, 'Ask, and ye shall receive, seek, and ye shall find; knock, and it shall be opened unto you.' To such as thus do, the Word of God becomes a beacon light leading them on in the way they should go. How fitting and proper then that such as have this desire should as early as reasonably possible in their Christian course, follow their Lord to Jor-

dan according to the example he left us.

"John's baptism was for the Jews and for them alone, the Gentiles never being under the Law Covenant. To us who have heard the Gospel call from among the Gentiles, baptism has a different signification. Thus in Romans 6:3-5 we read, 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death; therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life.'

"The word baptism is from the Greek word **baptizo**, which means to completely submerge or immerse, and the apostle tells us in the above text that we are immersed into Christ, that is, our wills are buried into the will of God. Do we consecrate to the 'little flock' or the 'great multitude,' or to 'restitution?' No! For if there is any proviso to our consecration, it is not a proper consecration. We do not see all that is involved in our consecration at once, and it is not essential that we have full understanding before we thus present ourselves. It is a matter of growth. As we grow in grace and knowledge we realize that we have a baptism to be baptized with of which the world knows nothing.

"Like our Lord and Head, we are to do the Father's will. Concerning him it was written prophetically, 'Lo I come to do thy will oh God, as in the volume of the book it is written of me; I de-

light to do thy will.' The Apostle Paul admonishes us saying, 'Let this mind be in you which was also in Christ Jesus.' Such must lay aside every weight and run with patience the race set before them. Paul is not here exhorting the world, but only such as hear and heed the Gospel call.

"We cannot fulfil this in our own strength, but his promise is sure that his grace will be sufficient for us at all times, and that his strength is made perfect in weakness. How beautifully expressive of our covenant and our hope is baptism in water—our going into the water picturing our burial with him, our rising out of the water picturing our resurrection to live with him."

"The Joy Set Before Him"

Brother Alfred Burns, of Chicago, was Chairman on Friday, and after the usual morning devotions he introduced Brother Charles W. Janke, of Tonawanda, New York, as the first speaker of the day. Brother Janke's topic was, "The Joy Set Before Him," from the text, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of the throne of God."—Heb. 12:2

The "joy" that was set before our Lord, Brother Janke explained, was the great privilege and honor of carrying out the divine purpose of reconciling the lost race and bringing all into one great empire under Christ as Head. (Eph. 1:9, 10) Just as the "mystery" of the divine will concerning this pur-

pose is now made known to us, so it had been made known to Jesus, thus that great joy mentioned by the apostle was set before him.

The first of these joys was the enlarged opportunity of service which was set before the Master. He had served faithfully and wonderfully as the Logos, but now he was to be the chief servant, the Head over all things, both in heaven and on earth.

Second, he was offered the opportunity, through the redemptive program which called for his sacrifice even unto death, to recover fallen man from sin and its penalty, death.

Third, he was promised a kingdom, one that would exercise control over the whole earth, and cause the will of God to be done in earth even as it is in heaven.

Fourth, he was promised a "bride," an associate, who would live and reign with him. This is the church, every faithful member of which will share his glory, and with him participate in the work of blessing all the families of the earth.

Fifth, Jesus was promised the divine nature, life within himself. (John 5:26) This joy was realized, when, at the time of his resurrection, he was highly exalted, and made the express image of his Father's person. It was these, and related "joys" that encouraged Jesus, giving him strength to endure faithfully unto death, even the cruel death of the cross. We are invited to share these joys with him, so may they also give strength to endure as we follow in his steps.

"Our Christian Liberty"

On Friday morning there were two discourses, Pilgrim Brother Christian W. Zahnow giving the second one, using as his topic, "Our Christian Liberty." Brother Zahnow spoke from the text, "If the Son therefore shall make you free, ye shall be free indeed."—John 8:36

The liberty referred to in this text, the speaker explained, is primarily freedom from the bondage of the Law Covenant. It is also, he said, liberty from the creeds of men, and liberty from the fear of Satan having dominion over us to put us to death.

The divine purpose, through Christ, of setting us free from the bondage of sin is that we may become bondslaves of Jesus Christ, and this means the privilege of sacrificing our lives for the truth and its service. On this point Paul wrote, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6:22

Since we know that Christ has made us free we should show our gratitude by remaining bondslaves to Christ. This kind of "liberty in Christ" is taught in the Bible, and true gratitude for it will help us to keep our sacrifice on the altar. We should bind our sacrifice to the altar with the cords of love.

"What a friend we have in Jesus!" Which of all our friends could or would have shed his blood for us in order that we might be set free, but Jesus did. If we appreciate this, we will gladly remain in voluntary bondage to him, and

will faithfully yield our every moment and talent to him. Yes, the words of that beautiful hymn, "All for Jesus, all for Jesus," will be the true sentiments of our heart. It is noble thus to become slaves for Christ, and the very essence of wisdom.

Liberty in Christ, the liberty taught in the New Testament, is not freedom to believe what we prefer, or freedom to co-operate with dissenters from the truth. "Dearly beloved," said Brother Zahnow on this point, "those who seek liberty of this kind, and say it makes no difference to the Lord what they believe and teach, and call such an attitude 'love,' will, I fear, sooner or later lose the blessed friendship of Christ, and the privilege of being joint-sacrificers with him and his body members. Then all the comfort and consolation which their liberty in Christ has brought to them will be lost."

"Rejoice in the Lord"

The final praise and testimony meeting of the convention was held at 1:45 p. m., Friday afternoon, Brother W. J. Molhoek, of Piqua, Ohio, being in charge. Then followed a discourse by Brother Irving C. Foss, of Los Angeles, California. Brother Foss' subject was, "Rejoice in the Lord," from the text, "Rejoice in the Lord always: and again I say, Rejoice."—Phil. 4:4

There are many Old Testament texts which speak of rejoicing in the Lord. One of these is Psalm 32:11, which reads, "Be glad in the Lord, rejoice, ye righteous: and shout for joy, all ye upright in

heart." Again, "Rejoice in the Lord, O ye righteous: for praise is appropriate for the righteous."—Psalm 33:1

In the Old Testament, rejoicing in the Lord is usually seen to be the result of victory, and the fulfillment of God's promises. During the Gospel age this is also true, and beyond this, the followers of the Master "glory" in tribulation, knowing that tribulation worketh patience, and patience, experience, and experience, hope. (Rom. 5:1-3) In his Sermon on the Mount, Jesus spoke of the blessing which would come to those who suffered for righteousness' sake, and added, "Rejoice, and be exceeding glad: for great is your reward in heaven."—Matt. 5:12

Paul's epistle to the Philippians (from which our text is taken) was written while he was imprisoned in Rome, when his trial before Nero was drawing to an end, and when he was daily awaiting the verdict. His friends had deserted him, death stared him in the face, yet his letter to his beloved brethren at Philippi sounded a note of encouragement and joy. Paul not only was confident that the Lord's will would be done in his own case, but also bade his brethren to "rejoice in the Lord," who was working in them "to will and to do of his good pleasure."—Phil. 2:13

"Spiritual Mindedness vs. Carnal Mindedness"

At four o'clock Friday afternoon Brother Adolf Obenland, of Miami, Florida, addressed the convention on the topic "Spiritual Mindedness

vs. Carnal Mindedness." His text was, "For to be carnally minded is death; but to be spiritually minded is life and peace."—Romans 8:6

"Our text contrasts spirituality with carnality. The word 'carnal' means 'fleshly.' While to many this word is thought to apply only to immorality, or gross sin, it also includes the practice of many things which to the world in general are considered not sinful, but quite proper. Actually, anything which is out of harmony with God and with his plan, is carnality. On the other hand, seeking to know and to do the will of God, obeying him and keeping his commandments, is spirituality. God looks upon all things which emanate directly from him, and are in harmony with him, as spiritual.

"The issue which the apostle puts squarely before the Christian is that of obedience to the divine will and law. This is fundamental to all of God's dealings with his intelligent creatures, and in this Gospel age is the thing which determines the measure of our spirituality as Christians. Eloquent sermons, long prayers, rigid adherence to rituals or to set forms of worship, or even zeal in 'working for the Lord,' cannot lift the Christian out of the rut of carnality so long as he deliberately disregards any detail of the divine law of the new creation.

"Some people mistake emotionalism for spirituality, but the emotions are often stirred by flagrant error as well as by the truth. Emotions are not to be decried among God's people. They have their proper function. To be

aroused to a feeling of supreme joy by the sheer beauty of the truth is evidence of our favor with the Heavenly Father and that we appreciate his plan for us and for the world. We need more of this sort of exuberance and wholeheartedness among the truly spiritually minded people of God, but we should not permit emotions to be our guide.

"If the Christian permitted his emotions to guide him he would seek only those passages in the Bible which pleased him, and he would also be inclined to interpret the Bible in a way to suit his own fancy. He might have a lot of satisfaction thinking that he had his own way, and that he was happy in the Lord, but would his course in life be in accord with God's will? If not, then his rejoicing would be born of carnality.

"The first requirement of a child of God is to learn and do the will of God. Real spirituality will result from such a course. Carnality and spirituality have different ends. Carnality caters to the flesh, yields to the allurements of the world, and one who is thus carnal is frequently overtaken by the Adversary. The spiritually minded Christian does not seek to please self, will not succumb to worldliness, and like Jesus, stoutly resists the devil and his temptations."

"The Ark of the Covenant"

On Friday evening, Pilgrim Brother J. A. Meggison, of Galena, Kansas, spoke on the topic, "The Ark of the Covenant." As pointed out by Brother Russell in "Tabernacle Shadows," the ark of the covenant was the only piece of

furniture in the most holy of the tabernacle, and it foreshadowed the glorified Christ. The fact that it was overlaid with gold made it typical of the divine nature to be possessed by those who are privileged to enter into the "holiest of all."

Brother Meggison, however, reminded the brethren that the only condition upon which they might hope to become a part of the anti-typical "ark of the covenant" was that of suffering with Christ, for it is only if we suffer with him that we may hope to reign with him. On this point he quoted many scriptures, such as I Peter 4:13; Romans 8:17; Philippians 3:10; Colossians 1:24; Revelation 1:9; and I Peter 5:10.

Within the ark was the golden pot of manna, which pointed forward to the incorruptibility of the glorified Christ; Aaron's rod that budded, which foreshadowed the elect quality of the church; and the tables of the Law, which illustrated that the righteousness of the Law will be fulfilled through the divine Christ to such a full extent that Jesus and his church in glory will be the very embodiment of that Law.

The mercy seat covering the ark, where the blood of the typical atonement day sacrifices was sprinkled, illustrates divine justice. The two cherubim which formed a part of the mercy seat, illustrate divine love and power ready to go forth to bless the people when justice is satisfied by the sprinkling of the blood. These looked toward the mercy seat as if waiting the signal which would indicate that

the time had come for the blessings of atonement to be carried to mankind.

Brother Meggison emphasized the rich blessings and great joy which result from a careful study of these wonderful typical lessons, how they enhance our appreciation of God, and his wonderful glory as manifested by his wisdom, justice, love, and power. The wonderful harmony of these types, and the manner in which they all foreshadow the details of God's plan, gives us confidence that we have the truth, that we have been truly served with "meat in due season."

"The Feast of Tabernacles"

Saturday, the 25th of August, was the last day of the convention, and Brother D. J. Morehouse, of Chicago, served as Chairman. There was only one discourse, and this was given by Brother Jens Copeland, also of Chicago. He spoke on the topic, "The Feast of Tabernacles," and it was a very fitting lesson with which to close the convention. Brother Copeland said, in part:

"Israel had two great feasts each year—the feast of the passover in the spring, and the feast of tabernacles in the fall, following the day of atonement. To these two feasts the people from the entire nation were expected to come. The object was to assemble for fellowship, thanksgiving, and for making vows. Both of these feasts lasted for seven days.

"The feast of tabernacles commemorated the wilderness life and entrance into the Promised Land. It was instituted at the time they

passed from the 'wilderness' into Canaan. It was called a feast of tabernacles because during the seven days which it lasted, all the people lived in crudely made 'booths' or 'arbors' made of branches of trees. All the people were equal during those seven days, for all rank or distinctions were forgotten.

"During Israel's seventy years captivity in Babylon much of God's arrangements were forgotten. But when they were released, and Nehemiah finished the rebuilding of the walls of Jerusalem, he arranged for a new year's celebration. When at that time the Law was read to the people it was realized that the feast of the tabernacles was due at that season. Promptly he set about making arrangements to keep this feast. He appointed Ezra the scribe to be in charge of reading the Law to the people. This was done in relays, and during the recess periods the Levites explained the meaning of the Law to the people.

"At our convention here at Bowling Green we too are living in 'tabernacles' (that is, temporary dwellings). Fleshly Israel offered animal sacrifices at their 'feasts.' We too offer sacrifices, not of animals, but of the 'fruit of our lips.'

(Heb. 13:15) Fleshly Israel fellowshiped and praised God, making vows unto him. We do likewise. We have fellowshiped for seven days, and we have offered praise and thanksgiving from morning until night. We also have made vows, renewing our consecration to follow in the footsteps of Jesus.

"During the feast of the tabernacles fleshly Israel was daily instructed in the Law of God; and so it has been with us. Fleshly Israel greatly rejoiced in the fact of God's favor toward the nation, and this was especially so at the time of the rebuilding of Jerusalem's walls. So we now are again 'building the walls of Zion' and we greatly rejoice.

"When Nehemiah built the walls of typical Zion, there were enemy attacks at some points. The workers were instructed that when they heard the sounding of the trumpet at any particular point, to come to the assistance of those at that point. Sometimes in building the antitypical walls of Zion we need assistance. Right now I think we hear the trumpet blow for assistance with the radio work. Friends, let us respond. And as we leave here, let us go on our way rejoicing in the Lord and in his care for us. And let us not forget our feast of tabernacles next year, 1952."

WEEKLY PRAYER MEETING TEXTS

OCTOBER 4—"Jesus saith unto them, Follow me, and I will make you fishers of men."—Matthew 4:19 (Z. '04-26, 27. Hymn 164)

OCTOBER 11—"Be ye clean, that bear the vessels of the Lord."—Isaiah 52:11 (Z. '04-28. Hymn 277)

OCTOBER 18—"He that is slothful in his work is brother to him that is a great waster."—Proverbs 18:9 (Z. '04-77. Hymn App. K)

OCTOBER 25—"Deal courageously, and the Lord shall be with the good."—II Chronicles 19:11 (Z. '04-207, 205. Hymn 99)

The Convention Business Meeting

UNLIKE the district and local conventions which are held in various parts of the country, the "General Convention" is not sponsored by any particular group of the brethren, but is self-sponsored, and makes its own arrangements from year to year. For this reason, one session is devoted to a business meeting, the chief purpose of which is to appoint a committee of arrangements for the next year and, if possible, to decide where and when the next convention will be held.

It was reported to the brethren this year that the University of Michigan at Ann Arbor had offered facilities for the gathering in 1952. The president of the Bowling Green University had also, in a short address to the brethren, graciously invited us to return to their campus next year. While the convention voted to favor Ann Arbor, investigations since have resulted in the committee deciding to return to Bowling Green in 1952. The date will be August 9-16. We suggest that it is not too early even now to begin thinking about the 1952 General Convention, and tentatively, at least, to make plans to attend.

At the business meeting this year attention was called to the opportunities which are opening up in Europe for spreading the message, and the convention voted to appropriate \$200.00 of its funds to aid in this work.

The committee appointed to draw up the program, and to make other necessary arrangements for the 1952 gathering, consists of Brothers George M. Wilson, Chairman; Daniel J. Morehouse, Treasurer; Raymond J. Krupa, Secretary; Alfred Burns, and Norman Woodworth. Let us all pray that the Lord may direct the plans which will be made for the 1952 General Convention, and grant his blessing upon his people when they then assemble.

*"Learn the truth, live the truth,
Esteem the truth divine;
Grasp the truth, teach the truth,
And truth will thee refine."*

The Bridal Robe

"His bride made herself ready. And she was permitted to array herself in fine linen, shining and spotless; the fine linen being the righteous actions of God's people."

—REVELATION 19:7, 8, Weymouth

WHAT a beautiful and wonderful picture is brought to our vision! We, the church, during the time of our espousal, are said to be clothed in the garment of Christ's imputed righteousness. But how differently our text reveals the change to us. Now we are called the Lamb's bride who has made herself ready.

Note that she has been permitted to "array herself" in fine linen. She is no longer reckoned as righteous, but she is *actually* righteous. Since the days of her consecration, her espousal, she has been working into that robe that her Bridegroom gave to her, imputed righteousness, those beautiful stitches of gold (Ps. 45:13), and now her work is done. The wrought gold represents the fruits and graces of the Holy Spirit. (Gal. 5:22, 23) How wonderfully the work we have been doing is described. With patience we have been working into our lives, that which is described as a "raiment of needlework."—Ps. 45:14

Let us briefly review the words of our text. The bride has made herself ready. She has been permitted to array herself in fine linen. All the time that we were Christians we were clothed only in the garment provided by our Lord, his righteousness, and this we are to keep clean, spotless. But now she is allowed to array herself in the splendor of royalty, for God has now rewarded her for faithfulness. (I Cor. 15:38) She has been laying up for herself treasures in heaven, and now she is in possession of them, being thus arrayed, like her Lord, in glory and beauty. (Matt. 6:20) How can this be? All our righteousness is but filthy rags. (Isa. 64:6) How, then, can they become garments of beauty? The change has been effected by our Lord. This is a work of grace made understandable by the Apostle Paul. We know that we cannot be accepted by God, for there is no one who is righteous, but we who believe on Jesus and follow in his steps, have his righteousness

imputed to us. (Rom. 3:10, 23) As Paul puts it, "We also joy in God through our Lord Jesus Christ, by whom we have . . . received the reconciliation." (Rom. 5:11, margin) Let us stress the importance of the *imputed* righteousness of Christ our Lord, for we will require it so long as we are in the flesh. But when we are changed into his glorious likeness beyond the veil, we will not be clothed in imputed righteousness when we wear the bridal robe, but we shall be clothed in the "righteous actions of God's people." In other words, it will be a righteousness of our very own. We shall then be able to deal righteously, perfectly, with the poor, groaning creation in the age to come.

It is well that we note the difference between the righteousness *in* Christ and the righteousness of Christ when the Head and body are complete in the glory beyond. Also, it might be said that faith *in* Christ justifies us, but the faith of Christ sanctifies us. The former is borne out by Ephesians 1:15; Colossians 1:4; 2:5; and the latter by Romans 3:22; Galatians 2:16-20. This is very easily understood when we consider that by faith *in* the precious blood of Jesus all our sins are freely forgiven, and if we have the faith *of* Jesus, the same kind of faith that he exercised, we shall walk as he walked.

These two degrees of faith are well illustrated in Romans 5:1, 2: "Therefore, having been pronounced righteous as the result of faith [in Christ Jesus] let us enjoy peace with God through Jesus Christ our Lord. It is through him that, by reason of our faith, we have obtained admission to that place of favor in which we now stand." (20th Century) We must have faith *in* Christ before we can exercise the faith *of* Christ. Now remember that while we, according to the flesh, are really imperfect, God, in his mercy and that he might deal with us, imputes Christ's righteousness unto us. "Mentally, I am a slave to God's law, but physically to the law of sin." (Rom. 7:25, *Goodspeed's* translation.) Imputed righteousness is what God has granted us in order that he might deal with us, but the righteousness with which we shall be invested is what we shall have gained by faithfulness.

The apostle enjoins, "Work out your own salvation with fear and trembling." (Phil. 2:12) The matter of working out our salvation through the exercise of faith is further emphasized by the statement, "For we by the help of the Spirit are eagerly waiting for the fulfilment of our hope, the being right with God as a result of

THE DAWN

the faith. If a man is a Christian, neither circumcision or the omission of it are of any importance, but faith working through love is all-important.”—Gal. 5:5, 6, *20th Century*

Let us retrace our steps and see the remarkable grace of God. We know that we were sinners without God and without hope, but have seen the grace which God effected through Christ. As Paul relates, “For what was impossible to the Law—powerless as it was because it acted through frail humanity—God effected. Sending his own Son in a body like that of sinful nature, and as a sacrifice for sin, he pronounced sentence upon sin in human nature in order that in our case the requirements of the Law might be fully met.”—Rom. 8:3, 4, *Weymouth*

Think of that! We get by faith that which Israel was unable to get by the Law. And why? Because we Christians exercise the faith of Christ. And how does the faith of Christ operate? By doing as Jesus did. He said, “I do always those things that please him.” (John 8:29) And thus exercising the same faith as Christ we will eventually become like him, transformed into his image. As Jesus exemplified complete confidence in and loyalty to his Heavenly Father by the course he pursued and the works he did, just so should it be with us, his followers. The Apostle James makes this apparent when he writes: “You see a man is made upright by his good deeds and not by faith alone.” (Jas. 2:24, *Goodspeed*) And those “good deeds” are to be in accordance with and by virtue of our faith.—James 2:17, 18, 22, 26; Rom. 9:30-32

Summing up briefly, then, we are embroidering our bridal robe to be, by doing the things he did. Our glorious garment will be prepared for us when we reach that blissful shore. How inspiring, then, the words “She was permitted to array herself in fine linen, . . . the fine linen, . . . being the righteous actions of God’s people.”

—CONTRIBUTED



EVERY one sheltered by the blood of God’s Lamb, Jesus, is just as safe as in the presence of God. As many as received him (Jesus), to them gave he power to become the sons of God, even to them that believe on his name.

—Selected

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SPEAKERS' APPOINTMENTS

C. A. CORNELL

Luton	October	28
Portsmouth	November	4

C. E. DICKINSON

Leigh (Afternoon)	November	18
Warrington (Evening)		18

J. E. HUMPHREY

Oxford	October	21
Anerley	November	18

F. LINTER

Dewsbury	October 13, 14	
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J. LESLIE McKEOWN

Portstewart	October	7
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J. H. MURRAY

Coventry	October	21
Lincoln	November	11
Yeovil		25

W. E. PAMPLING

Dewsbury	October 13, 14	
Guildford		21
Eastleigh		28
Ipswich	November	11

P. WATTS

Anerley	October	28
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CONVENTION

DEWSBURY, October 13, 14—Central Liberal Club, Bond Street. Secretary, Miss A. Rothery, 14, Second Avenue, Windy Bank Estate, Hightown, Liversedge.

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"Songs in the Night"—2/6 each

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Speakers' Appointments

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON

Philadelphia, Pa. October 7
Paterson, N. J. 21

WILLIAM A. BAKER

Salem, Ore. October 21

JULIUS BEDNARZ

Groton, Conn. (Evening) October 20
Groton, Conn. (Morning) 21
New London, Conn. (Afternoon) . 21
Wilkes Barre, Pa. 28

FRED A. BRIGHT

New Brunswick, N. J. .. October 7

JENS COPELAND

Champaign, Ill. October 14
Mattoon, Ill. 15
Indianapolis, Ind. 16, 17
Muncie, Ind. 18, 19
Cleveland, Ohio 21
Tonawanda, N. Y. 22
Springfield, Mass. 23
N. Brookfield, Mass. 24
Worcester, Mass. 25, 29
Lynn, Mass. 26, 30
New Bedford, Mass. 27, 28
Boston, Mass. 31

ORLANDO D. DEIFER

Easton, Pa. October 14
Lehighton, Pa. 28

THOMAS FAY

San Diego, Calif. October 14

IRVING C. FOSS

Riverside, Calif. (Morn.) October 21
Pomona, Calif. (Afternoon) 21

EARL L. FOWLER

Santa Ana, Calif. October 28

ROBERT A. KREBS

Sacramento, Calif. October 14

ARTHUR H. KRUMPOLT

Paterson, N. J. October 14
Lancaster, Pa. 21

RAYMOND J. KRUPA

Baltimore, Md. (Morning) October 14
Wilmington, Del. (Afternoon) 14

LUDLOW P. LOOMIS

Hartford, Conn. October 21
Hazleton, Pa. 28

JOHN Y. MAC AULAY

Salem, Ore. October 4, 5, 9
Albany, Ore. 6, 7
Lebanon, Ore. 8
Portland, Ore. 10-14
The Dalles, Ore. 15, 16
Tacoma, Wash. 17, 18
Bremerton, Wash. 19-21
Seattle, Wash. 22, 23
Everett, Wash. 24-28
Marysville, Wash. 29, 30
Bellingham-Lynden, Wash.
..... Oct. 31, Nov. 1

JOHN A. MEGGISON

Gary, Ind. October 1
Batavia, Ill. 2
Chicago, Ill. 3
Champaign, Ill. 4
Mattoon, Ill. 5
St. Louis, Mo. 6, 7

DANIEL J. MOREHOUSE

LaSalle, Ill. October 21

EVERETT MURRAY

Saginaw, Mich. October 14
Detroit, Mich. 15

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Toledo, Ohio	16
Columbus, Ohio	17
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Piqua, Ohio	19
Dayton, Ohio	20, 21

LEON H. NORBY

Wallingford, Conn. (Morn.) Oct.	14
Bridgeport, Conn. (Afternoon) ..	14

ADOLPH OBENLAND

Cleveland, Ohio	October 7
Cincinnati, Ohio	14
Knoxville, Tenn.	15
Atlanta, Ga.	16
St. Petersburg, Fla.	17
Ft. Myers, Fla.	18

HARRY PASSIOS

Duquesne, Pa.	October 7
East Liverpool, Ohio	14
Washington, Pa.	21

WILBUR N. POE

St. Louis, Mo.	October 7
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G. RUSSELL POLLOCK

Whittier, Calif.	October 21
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LEO P. POST

Gary, Ind.	October 11
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S. E. RANGER

St. Joseph, Mo.	October 1
Topeka, Kans.	2, 3
Wichita, Kans.	4, 5
Tulsa, Okla.	6, 7
Oklahoma City, Okla.	8
Albuquerque, New Mex.	11
Phoenix, Ariz.	14, 15
Yuma, Ariz.	16
San Diego, Calif.	17, 18
Los Angeles, Calif.	19-23
San Luis Obispo, Calif.	24

Fresno, Calif.	25, 26
Stockton, Calif.	27, 28, 31
Sonora, Calif.	30

GEORGE P. RIPPER

San Francisco, Calif.	October 7
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ALBERT SHEPPELBAUM

Aurora, Ill.	October 14
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FELIX S. WASSMANN

New Haven, Conn. (Morn.) Oct.	14
Waterbury, Conn. (Afternoon) ..	14

GEORGE M. WILSON

Muncie, Ind.	October 7
Grand Rapids, Mich.	13, 14

W. NORMAN WOODWORTH

St. Louis, Mo.	October 6, 7
Indianapolis, Ind.	8
South Bend, Ind.	9
Jackson, Mich.	10
Detroit, Mich.	11
Saginaw, Mich.	12
Grand Rapids, Mich.	13, 14

ERNEST G. WYLAM

Monessen, Pa.	October 21
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H. L. YOUNG

Reading, Pa.	October 7
Mahanoy City, Pa.	21

CHRISTIAN W. ZAHNOW

Tarnopol, Sask., Can.	October 1
Saskatoon, Sask., Can.	2
Moose Jaw, Sask., Can.	3, 4
Luseland, Sask., Can.	6-10
Calgary, Alta., Can.	11-14
Spokane, Wash.	17-21
Lewiston, Idaho	22
Wenatchee, Wash.	24
Seattle, Wash.	26
Vancouver, B. C., Can.	27-31



Making Us White

PATIENCE is beautiful and useful, but it means something to be patient about. It is like the night blooming cereus; it comes only to perfection in darkness, and when midnight is densest. So Christian, see what blessed things are intended to reward your trials.

—Selected

Conventions

For Mutual Fellowship, Edification, and Service

ST. LOUIS, MISSOURI, October 6, 7—Opens Saturday at 1:30 o'clock in the Y. M. C. A. Building, 3108 North Grand Avenue. Requests for reservations should be sent to the secretary, Mr. E. L. Wagner, 7308 Wellington Avenue, St. Louis 14.

MUNCIE, INDIANA, October 7—Convention opens Saturday evening at eight o'clock at 403 Riverside Avenue. Sunday, beginning at ten o'clock the meetings will be held in the Y. W. C. A., 310 East Charles Street.

GRAND RAPIDS, MICHIGAN, October 13, 14—All sessions will be held in the Rowe Hotel. For reservations kindly write the secretary, Mrs. Edward De Groot, 741 Sligh Boulevard, N. E., Grand Rapids.

SAGINAW, MICHIGAN, October 14—Woman's Club, 311 N. Jefferson Street.

BOWIE, TEXAS, October 21—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Tex.

CLEVELAND, OHIO, October 21—Opens at 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

JACKSON, MICHIGAN, October 21—Begins at 9:30 a. m. in Odd Fellows Hall, 414 S. Mechanic Street, Jackson.

MONESSEN, PA., October 21—Opens at 9:30 a. m. in Pythian Center, 580 Schoonmaker Avenue. Lunch will be

served in the hall. For other details write the secretary, Mr. Joseph Fenchak, Jr., 573 Conrad Avenue, North Charleroi.

CHICAGO, ILLINOIS, October 28—910 N. LaSalle Street.

DETROIT, MICHIGAN, October 28—Maccabees Building, Woodward Avenue at Putnam.

BOSTON, MASSACHUSETTS, November 3, 4—Saturday meetings will be held in hall of Arlington Street Church, corner Arlington and Boylston Streets. Sunday meetings in Y. W. C. A. Building, corner Stuart and Clarendon Streets. For room reservations address Miss Florence Child, 64 Thurston Street, Somerville 45.

COLUMBUS, OHIO, November 3, 4—Opens Saturday evening at 7:30 o'clock in Woman's Benefit Association Hall, 53 East Gay Street, Columbus. On Sunday all sessions will be held in the Knights of Pythias Temple, 697 South High Street, with opening service at 9:30 a. m. For reservations and other details write the secretary, Mrs. Josephine Ewing, 273 South Algonquin Avenue, Columbus 4.

VICTORIA, B. C., Can., November 10, 11—For reservations and other details write the secretary, Mr. Thomas J. Carson, 3930 Cedar Hill Cross Road, Victoria, B. C.

INDIANAPOLIS, INDIANA, November 11.

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East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

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

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