

a herald of Christ's presence

THE DAWN

"BLESSED IS
THE PEOPLE
WHO KNOW
THE JOYFUL
SOUND."

Psalm 89:15



october 1956



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Armageddon--Then World Peace

By G. M. Wilson

A public address given at the Bible Students General Convention,
Bloomington, Indiana, August 9, 1956

AS THE earnest Christian observes the "March of Time" with its tragic toll of wars, hunger, revolutions, as well as calamities, sickness, pain, sorrow, and death, is it any wonder that he longs for the fulfillment of the prayer, "Thy kingdom come. Thy will be done, in earth, as it is in heaven." The student of God's Word is not left in darkness concerning the tragedies of this our day, for they have all been foretold by God's holy prophets many centuries ago, and moreover, fully confirmed by the Lord Jesus and his apostles.

One of the many statements pointing to this day is brought to our attention by the Apostle Paul when he wrote, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with

child, and they shall not escape.—I Thes. 5:1-3.

When has there been a time when the issues of peace and safety have been more important than at this present moment? Uncertainty and perplexity mark the expressions of nearly all the greatest minds charged with the responsibility of the future of our civilization. Millions of people wonder what the outcome will be and whether or not peace will ever come.

The word Armageddon is usually associated with the thought of conflict and strife, and rightfully so. The word occurs but once in the Bible and is found in the Book of Revelation, chapter 16, verse 16, and reads, "And he gathered them together into a place called in the Hebrew tongue Armageddon." Literally, it means the "Hill of Megiddo" or the place of troops. Here it was that many of the more important battles of the children of Israel were fought and under di-

vine protection and assistance, came off victorious.

To many, however, it pictures the greatest and most decisive battle of human history, which will result in the liberty and freedom of all people from sin, error, superstition, and unrighteousness. It is not a battle of words, or quaking fears, or trivial storm of human passion, but rather a struggle between light and darkness, liberty and oppression, truth and error. The Prophet Daniel called it "a time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus referred to it as a time of "great tribulation," the greatest since the world began, then added that it would be the last conflict of this kind ever to be experienced by mankind. The Bible mentions Armageddon under the following symbolisms: "Battle of the great day of God Almighty," a great "earthquake," the "fire of God's jealousy," a "whirlwind," a "storm," and a great flood of waters.

The hosts of the battle (the Lord's great army) have been mustering their forces for more than a half century, but in a very marked way since the year 1914. The Scriptures show that the year 1914 was the legal end of Gentile rule and dominion, and that the time had arrived for the fulfilment of the scriptural announcement that the kingdoms of this world are to become the kingdom of Christ and that he is to reign forever. After all, that is the longing desire of millions of people, otherwise they

would not petition the Lord for his kingdom to come and his will to be done in earth as it is done in heaven.

Armageddon and the Jew are inseparably connected, and that is the reason the Jew occupies the center of the world stage and apparently is more than ever a world problem. The difficulties and persecutions of millions of Jews, however, do not constitute a problem to the Lord, for the Prophet Jeremiah (30:7) long ago, foreseeing their present plight wrote: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it."

One of the many results of the Battle of Armageddon will be that the Jews of all lands and nations will come to realize that their real haven of relief and safety is in the God-given land of Palestine. In order to accomplish this, it will require divine intervention and will come at a time when they will be glad to recognize Jesus, their Messiah, as earth's rightful King. Thus the Prophet Zechariah's statement will be fulfilled, "And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one.—Zech. 14:9

Armageddon is associated with the second presence of Christ, for the Bible shows that he has come a second time for the purpose of establishing his physical kingdom here upon this earth. In this way only can a lasting and permanent peace be established among all people and, as the prophet of old

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declared, "the desire of all nations" come. (Hag. 2:7) Thank God for that assurance, for his Word can never be broken nor his purpose disannulled! God's ways are much higher and better than man's and what has proven to be man's extremity will be God's opportunity.

Many earnest Christians expect Jesus to return in visible form, notwithstanding his own statement in John 14:19, "Yet a little while, and the world seeth me no more: but ye see me; because I live, ye shall live also." This statement of the Master shows clearly that the world will not see him with the physical eye, but his disciples, who now see him with the eye of faith will, if faithful, actually be like him and see him as he is.

In order to make this possible, it will require a change of nature in accordance with Paul's statement "that flesh and blood cannot inherit the kingdom of God; . . . but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." (I Cor. 15:50-52) Jesus, now in the heavenly phase of the kingdom, vested with power and great glory, will never again take on a fleshly body. He did this once, nineteen centuries ago, and by so doing, gave his life (flesh) that the human family might have a hope of life.

Many are the evidences of his return, which, he outlined most graphically in the 24th chapter of Matthew. Recall the question put to Jesus by his disciples, "Tell us, . . . what shall be the sign of thy coming, and of the end of the

world?" He replied, "Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these things are the beginning of sorrows."

The beginning of sorrows here mentioned is closely connected with Armageddon. The Gospel according to Luke further amplifies Jesus' description of the Battle of Armageddon by saying, "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." (Luke 21:25-27) It is evident, however, that even though the world is faced with its greatest time of trouble, the people at large are not yet ready to make their appeal to the "Prince of Peace," our risen Lord.

Armageddon will not result in the destruction of the earth, commonly referred to as the "end of the world." The Bible states that "the earth abideth forever" (Eccles. 1:4), and that "God . . . created it not in vain, he formed it to be inhabited." (Isa. 45:18) If the Creator had made Mother Earth of combustible elements, some one would have set it on fire long ago!

The end of the world merely means the culmination of an order of society. One world came to an end at the time of the great Deluge, when Noah and his family were the only survivors. It should be noted that the earth was not destroyed, but rather an evil order of society. So beginning with the year 1914, the world is witnessing another great change in its affairs, signifying in scriptural language that another world is coming to an end.

Peter outlines the passing of an old order, or world, by telling us that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Pet. 3:10) The heavens here referred to have no reference to God's throne, but rather to the spiritual ruling power in the earth, which is Satan and his cohorts. Heaven, God's abiding place, will never pass away, for it is eternal. Satan and his rule of evil are doomed to destruction. The earth (social order) under satanic influence will come to an end in the greatest time of trouble (fire, destruction) conceivable to man.

The Prophet Daniel (2:44) unquestionably had the present world turmoil in mind when he foretold that in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand

forever." This means that all evilly disposed nations wielding their force of arms and destruction, must shortly come to an end as the result of the Battle of Armageddon. That battle will decide for all time the issues of right and wrong as well as truth and error, and righteousness and truth will prevail.

Many well intentioned statesmen today feel that the peace of the world as well as the friendship of nations can be purchased with money, hence billions of dollars are appropriated and expended year after year with this objective in mind. This apparently is not the method the Lord had in mind, for he stated through the Prophet Zephaniah (1:17, 18), "I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

That we are now in the aforesaid days seems to be confirmed by the Apostle James, who wrote, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together

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for the last days." (James 5:1-3) Never has there been a time when the treasures of the world are so heaped up today. It can also be said that never in the history of the world has the national debt reached such an insurmountable height as exists today.

The heaping up of the treasure of the earth, marking, as the Apostle James states, "the last days" of this evil order, seems to confirm the feelings of Abraham Lincoln, who wrote shortly before his death, "I see in the near future a crisis approaching which unnerves me and causes me to tremble for the safety of my country. As a result of the war (Civil War) corporations have been enthroned, an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working on the prejudices of the people until all the wealth is aggregated in a few hands and the republic is destroyed."

It has been said that nations, like individuals, have their periods of youth, manhood, and decay. This can also be said of all man-made religions. Thus every segment of the old order must give way to earth's rightful King.

The Prophet Zephaniah outlined the procedure of a dying world, and also the glory of the new world, when he wrote; "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce an-

ger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:8, 9) It will then come to pass, as the prophet wrote many centuries ago, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." —Isa. 11:9; Hab. 2:14

The rising tide of Communism throughout the world, and its influence upon millions of people, will prove an important factor as the elements gather for the world's last struggle, the Battle of Armageddon. Many centuries ago the Prophet Jeremiah told of something he saw, but did not explain its meaning. In the first chapter of Jeremiah, verses 13 and 14, we read: "The word of the Lord came unto me the second time, saying, What seest thou? and I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon ALL the inhabitants of the land."

Many Bible students believe that the North referred to in the text means Russia, and that the evil which has broken out in that country and spread itself upon all the inhabitants of the earth must have its fulfilment in the wave of Communism that has already reached into the uttermost parts of the world. It truly is a seething or boiling pot becoming more intense as we approach Armageddon. This is just one more evidence that we

are in the last days of this ungodly order, and are that much closer to the establishment of Christ's kingdom of peace, happiness, and security.

It was the Apostle Peter who told us of the passing away of the first world by a flood of waters; then the passing of the second world by fire (a great time of trouble) and now he tells us of a new world, saying, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) This is not a new literal heavens and earth, but rather a new spiritual ruling power comprising Jesus and his church, the elect, who will reign with him for one thousand years. The new earth represents society reorganized on the basis of unselfishness, and love for their fellow-man. This is the kingdom for which we all continue to pray.

Much time and money has been spent during the past forty years to bring peace to this world through the process of treaties, conferences, and organizations, but seemingly with little success. It is apparent that lasting peace can come only in the way the Lord has appointed. The Prophet Isaiah wrote: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David,

and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." —Isa. 9:6, 7

It is clearly evident that only divine intervention can and will bring peace on earth and good will toward all men. Before the kingdom is established, however, God's plan provides for the calling out of the world, a people for his name. This call was first made known in our Lord's day, at his first advent, when he opened up the way to life and immortality, called in the Bible the narrow way that leadeth to life. Jesus opened this way and his disciples are invited to walk in his steps. For the past 1,900 years this call has gone forth, and will terminate with the establishment of Christ's kingdom on earth, when the called and faithful ones will share the high honor as kings and priests, and reign with Christ for one thousand years.

The Apostle James brings this to our attention in Acts 15:14-17, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto

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God are all his works from the beginning of the world."

Living as we are in the days of the presence of the Son of Man, it is not surprising that Palestine should become a focal point in world affairs. The Lord is working in the hearts of his people (Israel), and it seems evident that after the Battle of Armageddon they will be glad to look upon him whom they pierced, and with the Prophet Isaiah say, "Lo, this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

It will be during this time that the Lord will make a New Covenant with the house of Israel, for he said, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:33, 34

The plan of God provides for the blessing of all the families of the earth, as mentioned in the Abrahamic promise. During the kingdom of Christ an individual opportunity for life will be offered of by the mouths of all God's holy Not only to those who are living at the time the kingdom begins to operate, but also the millions who

are captives in the prison-house of death. Paul wrote that "to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Rom. 14:9

Jesus held out the hope of a resurrection from the dead, when he said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they have done good, unto the resurrection of life; they that have done evil, unto the resurrection of judgment."—John 5:28, 29, R. V.

During the Gospel age, Christians are called to walk in a "narrow way" of self-sacrifice with the promise that if we suffer with him (our Redeemer), we shall also reign with him. If we be dead with him we shall also live with him. (II Tim. 2:11, 12) But how different with the world of mankind! Under the kingdom arrangement there will be opened up a "highway," and everything that would hurt or destroy will be removed. (Isa. 35:8; 11:9) Even the Devil himself is to be bound for a thousand years that he may not deceive the people until the thousand-year reign is finished.—Rev. 20:1-3

It is then that the judgments of the Lord will be abroad in the earth and the people will learn righteousness. (Isa. 26:9) This is all possible because then will be the "times of restitution," spoken by the mouths of all God's holy prophets. (Acts 3:19-21) Restitution means to restore. Man lost his

right to life by reason of the transgression of father Adam, but Jesus came to seek and save that which was lost. (Luke 19:10) Now that the kingdom shortly will be set up, the world of mankind will have the opportunity to regain that which was lost, namely, life. Jesus said: "I have come that the world may have life, and have it more abundantly." (John 10:10) Obedience to the laws of the kingdom will bring life, but the soul that will not hear (obey) that prophet, shall be destroyed from among the people.—Acts 3:23

Truly when the Law shall go forth of Zion (the heavenly phase of the kingdom) and the Word of the Lord from Jerusalem, the nations, or people, will be heard to say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and

we will walk in his paths: . . . and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Micah 4:1-3

The Apostle John on the Isle of Patmos had a vision of that glorious kingdom, and in his description said: "And I heard a great husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

—Rev. 21:3,4.

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"REINCARNATION
VERSUS RESURRECTION"

KFRC SUNDAY, OCTOBER 21
610 kc. 10:30 A. M.

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NOVEMBER TOPIC: The "Frank and Ernest" topic to be specially advertised in November is, "Facts Versus Superstition." This topic will be used on Sunday, November 18. Circulars advertising the broadcast will be available, and free—but place your order as early as possible. You may send for your supply individually, or through your class secretary, as you prefer. There is a blessing in the distribution of these circulars.

LESSON FOR OCTOBER 7

The Creation Story

GOLDEN TEXT: "And God saw everything that he had made and, behold, it was very good. And the evening and the morning were the sixth day."

—Genesis 1:31

GENESIS 1:1-5, 9-12, 26-28, 31

IOR the last quarter of the year these Sunday lessons will deal with what are designated "Great Passages of the Bible." The record of creation as set forth in the first chapter of Genesis is indeed one of the outstanding portions of the Word of God. However, like so many other beautiful parts of the Bible, it is grossly misunderstood.

There are two extreme viewpoints concerning the meaning of this chapter, and both are wrong. One is that, at best, it is merely an allegory, having no foundation in fact. The other is the very literal interpretation that the "heavens and the earth" and all life, including man, were created in six twenty-four hour days, and that the day on which God rested was also of twenty-four hours' duration.

The account opens with the "heaven and the earth" already in existence, but the earth was "without form, and void." How long it required for the creation of the "heaven and the earth" the account does not say, except that in

verse 4 of the second chapter this long period of time is referred to as a "day"—in the "day that the Lord God made the earth and the heavens."

The use of the word "day" to describe the entire period during which the "heaven and the earth" were created is strong evidence in support of the fact that the six following "days" during which the earth was gradually prepared for human habitation are not to be understood as twenty-four hour measurements of time. All through this record the word "day" is used in that broader sense which we have in mind when we speak of Luther's day, or Washington's day. The Bible also uses the word in this way when speaking of the judgment day, the "day of the Lord," the "day of temptation in the wilderness" forty years in length.

The major development during the first epoch, or "day," in the preparation of the earth for man was the appearance of light—"Let there be light: and there was light." The source of this light is not indicated. The sun and the moon did

QUESTIONS

What two extreme viewpoints are held concerning the Genesis account of Creation?

How long was the "day" in which God created "the heavens and the earth"?

What is the significance of the expression, "after his kind"?

In what sense was man created in the "image" and in the "likeness" of God?

not appear until the fourth day, so this original light must have originated from other causes.

The first reference to life—"grass, the herb yielding seed, and the fruit tree yielding fruit"—makes special mention of the fact that each species was "after his kind." This is true also of the various species of the lower animals. These fixed species still remain, and have defied all efforts of man to change them. There are often almost endless varieties of each species. Think of the varieties of dogs, yet they are all dogs.

With respect to the lower animals the Lord said, "Let the earth bring forth." This, of course, was a controlled bringing forth, each species "after his kind." But concerning the human species God said, "Let us make man in our image, after our likeness." This suggests a more intimate and direct act of creation than that described by the expression, "Let the earth bring forth." Man was God's crowning earthly creation, made to be the king of earth.

Man's "image" of God is in his moral and intellectual qualities. He was given the ability to reason, and to know right from wrong. He is able to reason on the high level of his relationship to his Creator, and is invited to do so—"Come now, and let us reason together, saith the Lord."—Isa. 1:18

Man's "likeness" to his Creator might include the fact that he was given dominion of earth. God is the Supreme Ruler of his whole vast universe, and he delegated

man to have dominion over the earth. God's domain is larger, but man was made a king and, in this sense, in the likeness of his Creator.

Our first parents were commanded to multiply and fill the earth. The word "replenish" in verse 28 is a mistranslation. It should be "fill." Some have erroneously seized upon this word "replenish" in an effort to prove that the earth had previously been populated by the human species, which had died off, or been destroyed in a great upheaval of nature, and now was to be "replenished." But this is not true. Paul distinctly refers to Adam as the "first man."—I Cor. 15:45

The Golden Text sums up the work of creation very beautifully. Everything which had been made was, in God's sight, "very good." What God pronounces "very good" is perfect. In Deuteronomy 32:4 we are told that all God's work is perfect. Man was created perfect, and adapted to live on the earth forever. This purpose of God concerning man is yet to be realized, for God did not create the earth in vain, but formed it to be inhabited."—Isa. 45:18

The Ten Commandments

GOLDEN TEXT: "Thou shalt have no other gods before Me."—Exodus 20:3

EXODUS 20:1-17

OUR assignment for today is another of the outstanding passages of the Bible. It was addressed to the Hebrew children shortly after they were delivered from their Egyptian bondage, and was the basis of the Law Covenant into which the nation entered with God. It outlines the basic requirements of God for any and all who desire to be pleasing to him and be recognized as his people. These requirements are known as the Ten Commandments.

The first four of these commandments set forth man's responsibility toward God, his Maker. The first is contained in our Golden Text—"Thou shalt have no other gods before Me." Man was created with a natural desire—or shall we say instinct—to worship a higher power. Satan has been adept at deceiving the human creation into worshiping supposedly higher powers other than the true God.

"God is a Spirit," and those who worship him must do so upon the basis of faith, and "in spirit and in truth." (John 4:24) The majority do not have a great deal of faith, and it seems more real to them, therefore, to worship something they can see—idols, of various

sorts, etc.—but the Second Commandment forbids this.

In explaining the reason for this First Commandment the Lord says that he is "jealous"—"visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me." We get the thought from this that God's "jealousy" does not pertain to his own prestige, but is for the best interests of his people. He knows that the eternal well-being and happiness of all his creatures depends upon their undivided allegiance to him—that other gods lead their subjects into paths of sin, suffering and death.

The Third Commandment states, "Thou shalt not take the name of the Lord thy God in vain." Ordinarily this is construed to mean profanity in which God's name is used irreverently or with vulgarity. Such language is, of course, always wrong and degrading, but we think the Third Commandment has a deeper meaning than the forbiddance of profanity. To take the Lord's name is to espouse his cause, agree to serve him, and therefore to be his people. Any unfaithfulness to him, any betrayal of his good name through laxity of our

duty to him, would be taking his name in vain.

The Fourth Commandment has to do with the keeping of the sabbath. With changing times and calendars, with the change of a whole day when crossing the international date line, it seems obvious that the Lord is not referring to any particular day in the week as being the seventh. Our calendars show Saturday as the seventh day of the week, but it can be seriously doubted that the present arrangement of the week is the same as when the Law was given at mount Sinai. The spirit of this law is one day in seven, which was obligatory upon the Jewish nation.

Besides, the New Testament greatly magnifies this commandment so far as the Christian is concerned, showing that it applies to our rest in the finished work of Christ. Paul explains that "we which have believed do enter into rest," and have ceased from our own works, as God did from his. Man, the crowning work of God's creation, fell into sin and death, and God has left in the hands of Christ the great work of rescuing him from death, and thus has been resting. We, too, rest in Christ.—Heb. 4:3, 10

The last six of the commandments outline man's responsibility to his fellow-men. "Honor thy father and thy mother"; "Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness against thy neighbor; Thou shalt not covet." The infraction of any

QUESTIONS

To whom were the Ten Commandments first given?

What is the basic difference between the first four and the last six commandments?

In what sense is God "jealous"?

What is the Christian sabbath?

How does the Law serve as a "schoolmaster"?

How is the "righteousness of the Law" fulfilled in those who are walking in Christ's footsteps?

of these would lead to the injury of another, and therefore would be wrong. One who is motivated by love for others instead of self-interest would not disobey any of these commandments.

These Ten Commandments were given to the nation of Israel, and, as the foundation of the Law Covenant, served as a "schoolmaster" to teach the need of a Redeemer. (Gal. 3:24, 25) But now, as Paul explains, believing Jews are no longer under this "schoolmaster" because such have been brought to Christ. It was the inability of a fallen man to keep the requirement of the Law that taught the necessity of the redemption which is in Christ Jesus.

At the same time, as Paul explains, "the righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:4) Jesus walked "after the Spirit," being led as a Lamb "to the slaughter." If we are being "led by the Spirit," we are also walking in the way of sacrifice. Thus we are endeavoring to put selfishness aside, and to be governed by love. Thus we are fulfilling the spirit of the Law.

Hear, O Israel

GOLDEN TEXT: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6:6, 7

DEUTERONOMY 6:1-9, 20-25

THE word "Deuteronomy" means a restatement, or repetition, so the Book of Deuteronomy is a re-setting forth of God's laws and statutes to Israel, together with an earnest admonition by Moses, the great lawgiver of Israel, to be faithful to the covenant into which they had entered with Jehovah, their God. The admonitions of the book were directed to Israel toward the close of Moses' life, and after the nation had been wandering in the wilderness for approximately forty years.—Deut. 2:7

After leading this people for so many years Moses had learned, as all the people of God do, that a mere lip service to the Lord is not enough. He had seen how, on the least provocation, the Israelites had rebelled against their God because they had not received the Law into their hearts. His admonition to bind the Lord's statutes upon their hands, and to write them upon the posts of their houses, was a poetic way of saying that they should keep the Lord always before them, and remember at all times their responsibility to him.

And they were to teach their children the importance of faithfulness to Jehovah, the God of Israel. These admonitions by Moses were prompted by what the Lord said to him at the time of the giving of the Law—"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!"—Deut. 5:29

Jehovah did not need the allegiance and service of the Israelites. Nothing they could do would enrich him, nor would their unfaithfulness to his Law make him poor, or otherwise injure him. God's desire that they be faithful to him was motivated by the knowledge that it would be best for them, and for "their children forever."

The Israelites were God's chosen people, the descendants of Abraham to whom he had made such wonderful promises pertaining to the land into which they were about to enter, and concerning the blessings which would be extended to the people through his "seed." Moses wanted them to remember this larger meaning of their experiences, and to explain it to their children.

QUESTIONS

What is the meaning of the word "Deuteronomy"?

Is lip service to God of any special value?

What was God's motive in giving the Law?

Can one obtain life through the righteousness of the Law?

Moses anticipated that in "time to come" the growing generation of Israelites, unacquainted with God's dealings with their fathers, would inquire concerning the meaning and the purpose of the Law. He knew that they would be surrounded with people to whom the Lord had not given his Law, and would wonder why they alone of all the people should have such restrictions placed upon them.

Centuries later God said to the Israelites, "You only have I known of all the families of the earth." (Amos 3:2) This had been true from the time of Abraham. There was no other people whom God so directed and blessed; no other people for whom he had performed so many miracles. In preparation for their deliverance from Egyptian bondage he had shown "signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household."—Deut. 6:22

The coming generations of Israelites were to be told that it was the Lord that brought the people out of the land of Egypt, that he might fulfil his promise to give them the land which he had promised to Abraham, to Isaac, and to Jacob, their fathers. They were to be reminded always that the Lord's commandments and statutes were for their good, and that in keeping them the nation could be preserved alive.

"It shall be our righteousness" said Moses, "if we observe to do all these commandments before the Lord our God, as he hath commanded us." (vs. 25) The only

righteousness in God's sight which the Israelites enjoyed was that which they obtained by faithfulness in their endeavor to keep the Law. The sincere and faithful among them had the benefit of the yearly atonement-day sacrifices, but these sacrifices had not the merit, nor were they efficacious, to take away sin except in a typical sense. Being fallen and imperfect, even the most ardent Israelites failed to measure up to the full requirements of the Law, therefore failed to obtain life. "Wherefore then serveth the Law?" Paul asks. He answers, "It was added [to the Abrahamic Covenant] because of transgressions, till the seed should come to whom the promise was made." (Gal. 3:19) While the Israelites did not get life under the Law it did serve to hold the nation together until the "Seed," their Messiah, came.

While those who were faithful to the Law to the best of their ability obtained a measure of benefit, at the same time they were brought under the "curse of the Law," from which they could be redeemed only through Christ, and because he became a curse for them—"Cursed is every one that hangeth on a tree." —Gal. 3:13

The Shepherd Psalm

GOLDEN TEXT: "The Lord is my shepherd; I shall not want."—Psalm 23:1

PSALM 23

THE word "Lord" in the Golden Text appears in the King James Version in large and small capital letters, which means that it is a translation of the Hebrew word Jehovah. Jehovah, then, is the great Shepherd of his people—their caretaker, the One who provides for all their needs. Jesus is presented to us in the New Testament as the "Good" Shepherd, and this is quite in harmony with Paul's explanation that all things are of the Father and through the Son.—John 10:11; I Cor. 8:6

It is comforting to realize, as Jesus said to his disciples, that "the Father himself loveth you." The reason Jesus gave for this is; "Because ye have loved me, and have believed that I came out from God." (John 16:27) Jesus prayed that the same love wherewith his Heavenly Father loved him might be extended to his followers, and we may be assured that Jesus' prayer was answered.—John 17:26

So, in considering this shepherd psalm it matters not at all whether it is our Heavenly Father or our Lord Jesus who is referred to, for both are our shepherds. Indeed, in ministering to the needs of his people, the Lord also uses "under shepherds" as well as the guardian

angels. Jehovah's resources are unlimited, so with confidence we can entrust ourselves wholly to his care.

"He maketh me to lie down in green pastures." The emphasis here seems to be on resting—a rest of faith—having had all needs supplied as represented by the "green pastures." "He leadeth me beside the still waters"—margin, "waters of quietness." Thus in this text both food and drink are seen available, and both under conditions of restfulness, and quietness.

But the Christian life is not always tranquil. Verse 5 presents a different picture, "Thou preparest a table before me in the presence of mine enemies." From this we are assured that no matter what forces are arrayed against us, the Lord can and will provide our needs.

"He restoreth my soul": A more literal translation of this would be, "He saveth my life." The implication here seems to be of a sheep which has strayed from the flock, and in its isolation is in grave danger from wild animals, or thieves. But its life is saved by the shepherd. How thankful we can be that our Shepherd will similarly "restore" us, if for any reason we temporarily stray from the fold of his loving care.

"He leadeth me in the paths of righteousness for his name's sake." If we find ourselves walking in paths of unrighteousness we will know that we are not following our Shepherd. A shepherd who did not lead his sheep in safe paths and who otherwise did not properly care for his flock would lose his reputation as a shepherd. But the good name of our Shepherd is maintained. He leads us in right paths, by the "still waters," and to the "green pastures." No good thing does he withhold from sheep which stray not from his fold.

"Yea, though I walk through the vale of the shadow of death, I will fear no evil." The whole world, we might say, is walking through a valley of death, and all are eventually struck down by the Grim Reaper. But the psalmist's reference seems to be to something more specific than this. The Oriental shepherd, in leading his flock to green pastures and still waters, often found it necessary to pass through dangerous places, one of them being described as the "valley of the shadow of death." Death could easily come to the sheep in these "valleys," and would, but for the care of the shepherd. So it is with us. We are in constant danger as new creatures. Our enemies are on the alert to attack, but we need fear no evil as long as we keep close to our Shepherd.

"Thy rod and thy staff they comfort me." The Hebrew word here translated "rod" is the same as that used in the Second Psalm, in the prophecy that Christ would rule

QUESTIONS

Who is the "Shepherd" of Psalm 23?

Explain the symbolic meaning of the "green pastures," "still waters," "soul restoration," "paths of righteousness," "valley of death," "rod," "staff," "table," "anointing of the head," and the "cup" that "runs over."

the nations with a "rod of iron." This "rod" was used by the Oriental shepherd to keep the sheep "in line," as it were. It symbolizes, in our case, disciplinary measures for our training, and consequently, good. The "staff" was a sort of walking stick used by the shepherd, but its crooked end was often used to hook onto a straying sheep or lamb to bring it back into its proper place in the flock. The symbolic application of this language to our relationship to the Lord, our Shepherd, is readily discernible. His disciplines should, indeed, "comfort" us when we realize how valuable they are.

"Thou anointest my head with oil": This refers to the shepherd's care for his sheep at the close of the day. Those scratched, or injured in any way were anointed with oil to soothe their wounds. If, for any reason, some had not drunk of the "still waters" during the day, and needed refreshment, the cup was provided. It emphasizes God's abundant care for us.

Surely the Lord is good to his people all the days of their lives, and they "will dwell in his house forever."

Seven Days of Blessings At Bloomington, Indiana

AS ALWAYS, the Lord poured out rich blessings upon his people as they met in General Convention in Bloomington, Indiana, August 4 to 10. Brethren assembled from all parts of the United States, Canada, while one brother (James Guy) traveled all the way from Scotland to meet with his brethren in America, and enjoy their fellowship. It was inspiring just to meet the friends as they arrived from various sections of the country, renewing acquaintances, and making new ones. All came for the one purpose of being built up in our "most holy faith," and to strengthen one another in the determination to press forward in the narrow way of sacrifice, being assured of victory, knowing, as the theme text of the convention stated, that "with us is the Lord our God to help."—II Chron. 32:8

Brother William A. Pardue was Chairman on the opening day of the convention, Saturday, August 4. After a short praise service he introduced Brother Felix S. Wassmann, who gave the Address of Welcome. Brother Wassmann said:

"The Lord's people are gathered

here today from far points, and from all directions. Surely we are happy to meet our brethren in Christ again; to see their faces, their smiles; to hear their voices; and to feel the clasp of their hands. But we have come here for more than this. The Lord's people have a 'calling,' and in the fulfilling of that 'calling' we have a work to do—a work in ourselves, and for our brethren.

"In ourselves there is the development of the fruit of the Spirit. (Gal. 5:22) The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. We are to grow in these graces of the Spirit while holding forth the Word of life for the enlightenment and encouragement of others.

"The Lord's people also have a covenant to fulfil—the unspeakable privilege of laying down our lives in sacrifice, of filling up that which is behind of the sufferings of Christ. We have come to the convention to receive strength to continue the work of sacrificing the flesh and its interests.

"And we also have a wonderful hope! It is the hope of seeing Him

'as he is.' (I John 3:2) It is also a hope of being made partakers of 'the divine nature.' (II Pet. 1:4) Furthermore, it is a hope that as 'kings and priests unto God' we will have the privilege, together with Jesus, of blessing all the families of the earth.

"The Lord's people have a special vocation, and Paul admonishes us to live up to the privileges and responsibilities of that vocation. He wrote, 'I beseech you that ye might walk worthy of the vocation wherewith ye are called.' That, friends, is a big job, a large assignment. But the Lord knoweth our frame, that it is weak, and for this reason he has assured us of his strength to help in our every time of need. How wonderful to have the assurance of our theme text that 'with us is the Lord our God to help.'"

"We now have the privilege of dwelling in the 'secret place,' in the antitypical 'holy' of the tabernacle. Thus, while we are in the world, we are not of the world—always separate from it. For the short time we are at this convention it will be our privilege to be more than ever separated from the world, and to have our minds and hearts directed especially to a consideration of the precious truths of the Lord's Word, those exceeding great and precious promises by which we are made partakers of the divine nature.

"Here we have come apart from the world to dwell in the 'holy' in a special sense, to be filled with the sanctifying power of the truth.

We want our strength renewed that we might continue to run in the narrow way and not be weary, that we might walk in the footsteps of Jesus and not faint. The promise is that they who wait upon the Lord, as we will do at this convention, shall indeed renew their strength.—Isa. 4:31

"This is why we have come together at the General Convention. We come to feed, to be nourished and strengthened. And as we partake of God's bountiful provision we will be blessed and refreshed, enabled to run with vigor the course that is before us. To this end may the Lord richly bless us all!"

Brother J. Y. MacAulay's Address

Immediately following Brother Wassmann's Address of Welcome, Pilgrim Brother MacAulay spoke to the convention, saying, in part:

"This is the day we have been looking forward to since we were here last year. We have been anticipating this feast of good things from the Word of the Lord, and of fellowshiping with his people. We have, I trust, been preparing our hearts for the convention as well as anticipating its blessings.

"We have come here to take sweet counsel together in the house of the Lord. (Ps. 55:14) This is the house of the Lord to us as long as we are here. It is sanctified by the presence of the prospective kings and priests who will reign with the King of kings and Lord of lords. It is sanctified by the fellowship of kindred minds in the

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spiritual feast of truth which the Lord our Righteousness will spread before us while we are assembled here at the convention.

"This 'house' is further sanctified by the presence of our Lord and his holy angels. We know that the angels are here for the Psalmist assures us that 'the angel of the Lord encampeth round about them that fear him and delivereth them.' —Ps. 34:7) God manifests his love and power toward his people when they come together with the right motive. He is with us through the angel of his presence. Speaking of the Lord's 'little ones,' Jesus said, 'Their angels do always behold the face of my Father in heaven.' Whose angels? Yours and mine, dear friends. They have immediate communication with the Heavenly Father to report our progress and our needs, and to be directed in their care for us.

"In Psalm 116:19 we read, 'In the courts of the Lord's house, in the midst of thee, O Jerusalem, praise ye the Lord!' We have come together that we might unite our hearts and voices together with the heavenly hosts in praise and thanksgiving to the great Author of eternal salvation, the One who has called us out of darkness into his marvelous light of truth. O if we could more fully realize what this means by comparison with the darkness which covers the people of the earth!

"Psalm 145:10-12 reads, 'All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of

thy kingdom, and talk of thy power. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.' Will this be the theme of our conversation while here at the convention? How appropriate that we should praise the Lord among ourselves, and make known the 'glorious majesty of his kingdom' to others!

"Psalm 150 is an anthem of praise from start to finish, depicting everything in heaven and in earth praising the Lord. It reads: 'Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet; praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals; praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord.'"

Brother Adolph Obenland Speaks

The next speaker on the Saturday afternoon program was Brother Obenland of Miama, Florida, who used as his topic, "Christian Stedfastness." His text was I Corinthians 15:58—"Therefore, my beloved brethern, be stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Brother Obenland said:

"The thought contained in the

word 'stedfast' is that of being constant and continued in adherence to a standard of faith and righteousness received and accepted as being the correct guide of one's life. Our faith must be in the Word of God. We are urged to search the Scriptures, and to study to show ourselves approved unto God. 'The foundation of God standeth sure.'

"To Titus, Paul wrote, 'Speak thou the things which become sound doctrine.' We are also to be able to be a 'pattern of good works: in doctrine showing uncorruptness, gravity, sincerity.' (vs. 7) We are to hold fast the 'faithful word as we have been taught, that we may be able by sound doctrine both to exhort and convince the gainsayers.'—vs. 9

"Christian stedfastness is an attitude of mind based upon a clear conception of the faith and doctrines contained in the Scriptures. It is the very opposite of a changeable, or doubting disposition. It implies a continuity of outlook and purpose with respect to the hope set before God's people in this age. We are not only exhorted thus to be stedfast in the faith, but also, when the need arises, to 'contend for the faith once delivered unto the saints.'—Jude 3

"It is an obvious truth that before we can be stedfast in the faith we must have the proper and sure foundation of faith. Our faith must be established upon the solid rock of the Word of God. This means a clear knowledge of God's plans and purposes, an understanding of

the Word which is so reasonable and satisfying that we are no longer disposed to doubt, being convinced that we have at last found the truth. We must be 'in the faith.'

"The term doctrine simply means teaching. Any teachings of the Scriptures pertaining to the Christian's hope and how he may attain the realization of his hope, come within the category of doctrine. Certain doctrines might be more easily grasped than others, but all doctrines of the divine plan are important, and none can be classed as nonessential. Every error of doctrine beclouds some feature of the truth, hence the importance of holding fast to the sound doctrines of the inspired Word.—Tit. 1:9

"The importance of a clear understanding of the doctrines of the divine plan is further seen when we recognize that it is only in the light of these teachings that we can discern the steps necessary to leave the world and come into Christ. Since the doctrines of the Word reveal to us the will of God, we cannot be certain, unless we have a clear understanding of them, that the steps we have taken are in harmony with the divine will.

"In addition to the general doctrines of the divine plan which reveal the Gospel-age hope of the Christian, there are those doctrines which we term 'present truth.' One might understand a great deal about the hope of this age, yet not appreciate the 'present truth' respecting the Lord's presence and the harvest work now being conducted by him as the Chief Reaper.

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To be steadfast in the faith today, therefore, means a loyal adherence to the testimony of the Scriptures pertaining to God's will for his people in this harvest period.

"The doctrines of the divine plan, by enlightening the mind and heart, are the sanctifying power in our lives. It is for this reason that the Adversary has at all times endeavored to sow the seeds of error by putting darkness for light. This is true also of our day. Indeed, it is particularly true now as it is the time foretold 'when they will not endure sound doctrine; but after their own lusts [desires] shall they heap to themselves teachers, having itching ears.'—II Tim. 4:3

"One of the great efforts of the Adversary is to discourage the study of God's Word, and to minimize the importance of sound doctrine. If we succumb to this deception we will fail to put on the 'whole armor of God,' and consequently will not be able to continue 'steadfast in the faith.'"

Discourse by

Brother Arthur Newell

After a happy time of fellowship during the supper hour the brethren returned to the auditorium for the evening, and the first discourse they heard was given by Brother Arthur Newell of San Antonio, Texas. Brother Newell's topic was, "Turn Not Again to Folly." He used Psalm 85:8 as his text, which reads: "I will hear what God the Lord will speak: for he will speak peace unto his people. But let

them not turn again to folly." Brother Newell said:

"There are four important lines of thought in this passage. (1) The prophet's determination to hearken to God's Word, his message. (2) Recognition and understanding of the contents of that message. (3) Realization that the message was given for God's true people, his saints. (4) A pointed warning not to turn back to folly; that is, to the foolish attitudes, standards, and beliefs which we held before we became God's people.

"(1) We were determined to hear, to hearken, to God's message. Thinking back, how many ideas we heard which purported to be the message of God, but for various reasons they were all set aside. Then, when God saw that we were ready, he overruled things so that we came in contact with the satisfying truth of his Word. We found it not to be contradictory, but harmonious. What harmonized the Word? It was the divine plan of the ages, revealing the four great attributes of God's character.

"What we learned of God's plan and character caused us to change from hearers to believers. We wanted to 'prove all things,' and to earnestly hearken to and be guided by what we proved to be the truth. A sense of responsibility to the truth we had learned then grew within us. Let us never permit loyalty to family, or to friends, or to any worldly interests, to come before, or interfere with, our wholehearted loyalty to scriptural truth and righteousness.

"We bought the privilege of receiving God's precious truth when we came to him in full consecration. Since that time he has continued to set it before us as it has become due and we are individually willing and able to receive it. In this respect he has been very patient and understanding. But if we permit anything to come before loyalty to God's truth and righteousness, then we will have to that degree 'sold' the truth.

"(2) Recognition of the contents of the message. To recognize and prove from the Scriptures the contents of the message requires rightly dividing the Word of truth. To do this successfully it is necessary to put self in the background, and the truth in the foreground. This means proving all things, and holding fast to every part of the message as we prove it to be true.

(3) Realization that this message of truth was given for God's true people, his saints. We cannot over-emphasize the importance of full consecration for all who want to know what God's Word really teaches. Double mindedness in any form is not acceptable to God. (James 1:6-8) Paul said, 'This one thing I do.' Paul also wrote, 'No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.'—II Tim. 2:4

"Before we may reasonably expect to understand the breadths and depth and heights of God's message of truth we must make up our minds fully, and without reservation, that we are his, and

from henceforth be determined to do only his will. Until we have taken this step, and have been accepted in the Beloved, we have no proper basis for claiming to have the mind of Christ, and thus able to discern spiritual things.

"(4) We should not turn back to 'folly'! We were in many different forms of belief before we received the truth concerning God's plan and his holy character. The Apostle Paul tells us that the effect of God's truth—its sanctifying power—in our lives will be to bring us into the unity of the faith and of the Spirit, and that it will lead to development in Christ.

"When we develop along these lines we become the special targets of Satan and his misguided agents on the spirit and on the earthly planes. Many passages of Scriptures warn of his subtlety, and of the fact that his ministers appear as angels of light. Let us not pass off these warnings with the idea that they do not apply to us. If we do, then he has already succeeded in greatly weakening us, spiritually."

Discourse by Brother Levi Jacobs

Brother Levi Jacobs of New Haven, Connecticut, gave the closing talk on Saturday evening. His text was, "The seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Brother Jacobs explained that the seventh "angel," or messenger, of Revelation 3:20 is

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the same as the one mentioned in his text, and all of the Lord's people have the opportunity of sharing in the work of sounding forth the message of the seventh "trumpet."

This seventh trumpet is related to the "last trump," the "trump of God," and the jubilee trumpet. (I Cor. 15:51, 52) I Thessalonians 4:16 reads, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." Brother Jacobs explained that the "shout" mentioned in this text is a message of encouragement to some, and one of alarm to others. The "voice of the archangel" is the authority, the command, of Michael prophesied in Daniel 12:1, whose standing up results in a time of trouble such as never was since there was a nation.

The "trump of God" designates the time of Christ's arrival and second presence. The "voices" in heaven, being in the plural, suggest the varied aspects of the message. There is the truth concerning the presence of Christ. There is also the proclamation that the kingdoms of this world are become the kingdom of God and of his Christ. The transfer of authority is invisible, but we can see the evidence by the signs which are all around us.

Another aspect of the message is one with which the Lord's people are directly concerned; namely, that it is the privilege of the "feet" members of the body of Christ to proclaim the kingdom Gospel. In this connection Isaiah 52:7 reads "How beautiful upon the moun-

tains 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."

Another aspect of the message symbolized by the "trumpet" is that which pertains to the "harvest" which is the "end of the age." Matthew 24:31 reads, "He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Revelation 7:1-3 assures us that the "four winds" will not be permitted to interfere with this work until all the servants of God are "sealed in their foreheads."

First Corinthians 15:51, 52, and I Thessalonians 4:16, 17 reveal that with the return of Christ would come the resurrection of the sleeping saints, and the understanding of the mystery, "We shall not all sleep, but we shall all be changed." This great truth also is associated with the sounding of the "last trump," "for the trumpet shall sound and the dead shall be raised." Truly, as Brother Jacobs reminded the brethren at the convention, we are now living in a most wonderful time in the outworking of the divine plan. How thankful we should be that we have heard the "joyful sound," and that our minds and hearts are in tune with it.

SUNDAY, AUGUST 5

Brother Ernest Wylam, of the Salem, Indiana Ecclesia, was the Chairman of the convention on

Sunday, August 5. After the usual morning devotions he presented Pilgrim Brother Samuel Baker as the first speaker of the day. The topic of Brother Baker's discourse was, "Thoughts on the Great Multitude," from the text, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, clothed with white robes, and palms in their hands." (Rev. 7:9) Here is a synopsis of Brother Baker's discourse:

"The scene described in our text is in heaven where 144,000 were also previously seen by the Revelator. (Rev. 7:4) Surprise and wonderment are shown in verse 13 in the words, 'What are these, whence came they?' All others in the scene had been accounted for, having been shown in the divine plan of the ages, but not these. That they should appear after the 144,000 are identified, and for the first time, suggests that their appearance in heaven, and before the throne is after the church is complete.

"No doubt our Heavenly Father has many secrets to reveal gradually throughout the ages to come. That this multitude is one of them seems reasonable; and the revealing of this secret in the appearance of this great multitude will be an additional exhibition of his boundless love and mercy.

"None of the admonitions of Jesus or of the apostles are addressed to this multitude. All the helps and warnings are to those

'called to be saints,' and are intended to help the called ones to obtain a full reward. (II John 9) That individuals who make up this multitude have existed throughout this Gospel age, and do now exist, we believe is shown in the Scriptures. However, as a multitude, we cannot now identify them, although we know that they are among the runners for the prize of the high calling of God in Christ Jesus.

"We suggest that this class is pictured by the Levites who served Israel in the typical tabernacle arrangements. The tribe of Levi was substituted for the firstborn of Israel, after Israel left Egypt. From this tribe the priests were chosen. The Levites served the priests and when the temple condition was reached and the Israelites were in their own land, the Levites served in the temple. Their relative position was the same in both the tabernacle and the temple. This tribe was given no inheritance in the land, thus indicating that it prefigured a class which would receive a heavenly inheritance.

"Another picture of the 'great multitude' class is given us in Psalm 45:13, where they are referred to as 'virgins,' companions of the 'bride.' The 'bride,' in this prophecy, we know is the church, the 'Lamb's wife.' The 'virgins, her companions,' will appear at the marriage supper of the Lamb. This coincides with the picture given us in Genesis 24:61, where we are told of the 'damsels' who went with

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Rebecca, who was chosen as a bride for Isaac, a type of Christ.

"There are various other possible pictures of the 'great multitude' class, such as Lot who chose Sodom in which to live, although his righteous soul was vexed with the wickedness of the city. And there was Esau, who sold his birthright for a mess of pottage, which may represent anything pleasing to the flesh. Where this class in anti-type might show up in the plan of God remained a secret.

"The place for the 'called and chosen and faithful' was indicated when Jesus said, 'I go to prepare a place for you.' No 'place' is even hinted at in the Scriptures for the great multitude. They suddenly appear, and in heaven, raised, it appears, after the saints are seen on the throne.

"That the Adversary would try to destroy those who 'seek for glory, honor, and immortality' is made clear in the Scriptures. There has been enmity between the seed of the woman and the seed of the serpent ever since the days of Eden. Paul sounded a very timely warning for this day of deception when he wrote, 'Let no man beguile you of your reward'—Weymouth says, 'defraud you of your prize.' (Col. 2:8) Some today have fallen under this spell of the Adversary and have complacently accepted defeat on the advice of a man 'vainly puffed up by his fleshly mind.'

"The Devil ever seeks to discourage, and uses many tricks. One is to suggest that we are not good enough for a place among the more

than overcomers, that it is presumptuous to run for the prize. Satan counsels that we should be humble and seek for the lesser reward. This 'not good enough' approach by Satan is having its effect on some.

"We should call to mind that none of us are good enough in our own righteousness. That is why the Lord has provided us with an Advocate to keep our robes clean and unspotted from the world. (I John 2:1) The 'bride' is presented to her heavenly Bridegroom without spot, or wrinkle, or any such thing; while the great 'multitude' seem to have become so spotted that they need to come through great tribulation and wash their robes before they can stand before the throne.

"No, none are good enough without the Advocate. Let us, therefore, in His name, come before the throne of grace with boldness, and there find help in every time of need—help to keep ourselves unspotted from all the various defilements which might result in our being in the great 'multitude' class. Let us continue to run the race set before us. And the goal is not a secondary prize, but a crown of life, reserved in heaven for all the faithful, those who are kept by the power of God."

"Lord, I know the powers of evil
Are increasing every day;
Trying to ensnare and hinder
Those who walk the narrow way.
Never will I listen to them,
Lord, I know their subtle power.

From their every snare protect me,
Help me, keep me every hour."

Theme Text Symposium

At 10:30 Sunday morning there was a symposium discussion of the convention theme text—"With us is the Lord our God to help." (II Chron. 32:8) Four brethren participated in this—G. M. Wilson, D. J. Morehouse, J. Y. MacAulay, and W. N. Woodworth. These brethren called attention to various ways in which the Lord helps his spiritual people of this age; that is, through his providences in connection with their daily experiences in the "narrow way"; through fellowship and the study of his Word; and through praise and prayer. The strength obtained from the Lord in these and other ways enables them to carry out the terms of their covenant of sacrifice as daily they lay down their lives in his service.

The providences of the Lord in the lives of his people is one of the most precious aspects of their present inheritance. Many times the way is difficult and we wonder how the various trials of the way will terminate. But day by day we note the wonderful manner in which the Lord helps us in our times of need, and when the difficulty is too great, provides a way of escape. Thus our confidence is increased that the Lord will continue to guide and help; that according to his promise the guardian angels encamp round about those

who fear him "and delivereth them."

The words of the theme text were first addressed to Israel by King Hezekiah, and at a time when an Assyrian army was threatening to capture Jerusalem and enslave the nation. The record states that the people "leaned themselves upon the words of Hezekiah." (margin) Thus we have the privilege of receiving strength by leaning upon the promises of God.

We receive our knowledge of these promises through study of the Word, individually, and through our fellowship with the Lord's people in and out of meetings. It is only as we know the promises and lean upon them that they give us strength to stand up against our enemies, the world, the flesh, and the Devil. Paul wrote, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." (II Cor. 2:14) Jude wrote, "Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—Jude 24

Like Hezekiah, we know that we need help from the Lord, so we go to him in prayer, with full assurance that through Christ we will be heard, and that strength will be given to us—"help" indeed, in "every time of need." It is through prayer that we claim the promises of God. When we fail, we ask his forgiveness, and it is granted. When we lack wisdom, we go to

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him, who giveth to all in Christ Jesus "liberally, and upbraideth not."

Thus, through his providences, by his promises, through fellowship with our brethren, and by going boldly to the throne of heavenly grace we obtain the Lord's promised help to carry out the terms of our consecration, sacrificing our all in the divine service. We are called upon to present our bodies "a living sacrifice." (Rom. 12:1) This is not easy to do. The flesh rebels against sacrifice, but if the spirit continues to be willing, and insists on going forward in this narrow way, then the Lord will help, and ultimately we will hear his "Well done." Truly it is wonderful to realize that whatever the circumstances of our lives as "new creatures" may be, "with us is the Lord our God to help."

Discourse by Brother G. R. Pollock

The first session of the convention on Sunday afternoon was addressed by Brother G. R. Pollock, of Los Angeles, who spoke on the topic, "The World, the Flesh, and the Devil." Here are some of the highlights of Brother Pollock's discourse:

"In leaving this place and returning home to our daily affairs, think of the Master's words in Matthew 10:16, when he said to his disciples, 'Behold, I send you forth as sheep in the midst of wolves.' We have enemies to face—real enemies: like wolves who would devour us. They are enemies of God; of Christ; of the truth and

its spirit; of the kingdom message. I refer to our enemies, the world, the flesh and the Devil.

"The world is our enemy because it has the wrong set of values; because its spirit will hinder, not help us to overcome those things which to the new creature are of little worth. The spirit of the world today is one of indifference toward God and the things of God. If that spirit is manifested in the church, among ourselves, that is, by lethargy, complacency, taking things for granted, being lukewarm and unconcerned, it means that we fail properly to realize what it is that we must overcome if we would live in Him.

"The cares of this life are the cares of the world. We are reminded of this in the Parable of the Sower. (Matt. 13:22) Here is the frontal attack of the enemy—the 'cares of this life.' We all have them. It is easy to become involved in so many things; and so easy also to justify our involvement. We do things for the husband's sake; for the wife's sake; for the children's sake; for the sake of our business. And certainly we do owe something to all of these. But what are we doing for the Lord's sake? Am I depriving God of what he has a right to expect? Let us remember that we owe something to him!

"If success in the 'affairs of this life' seduces us from carrying out faithfully the terms of our consecration and devotion to God, then we are failures. From this standpoint there have been many suc-

cessful failures. But also there are many who have been classified by the world as failures who will have success stories to tell as they sit with Christ in his throne, and are partakers of glory, honor, and immortality.

"The flesh is also a formidable enemy: with its ambitions, passions, human desires, and dreams. The flesh is so subject to temptations from without, so prone to weaknesses within. As new creatures our battle is not merely to control the urges of fleshly gratification. It is more than that. It is human nature versus spiritual nature. It is also a struggle between the wholesome aims and ambitions considered proper by the world, and the spiritual aims and ambitions of the child of God. To maintain the struggle it is essential to make a proper appraisal of real values, to realize that the things of the flesh are temporal, but the things of God are eternal.

"Then there is also our great Adversary, the Devil. He is a sly foe. He convinces some that he does not exist, which is truly disarming. He convinces some that he is already bound and helpless. This also is disarming; but he is not bound—he is busy all the time. The Word of God warns, 'Your adversary the Devil goeth about as a roaring lion, seeking whom he may devour,' whom the apostle says, we should 'resist, steadfast in the faith.'

"Truly our faith is being assailed today. Every truth which has separated us from the world and worldly churches is being chal-

lenged by the Devil, but we are not ignorant of his devices. Let us stand against the wiles of the Devil; let us remain steadfast in the faith; let us stand for the purity of the Gospel. Again, in the Parable of the Sower, Jesus said, 'Then cometh the Devil and taketh away the word out of their hearts.' (Luke 8:12) He has done this to individuals, to whole organizations; and he can do it to you and to me if we are not watchful and resist him. 'Let us therefore give the more earnest heed to the things which we have heard, lest at any time we let them slip.'—Heb. 2:1

"So we have our three great enemies, the world, the flesh, and the Devil. It is against these that we battle, but we do not fight alone, for on our side are the Lord, the truth, and the brethren. 'The Lord is my strength; I shall not fear what man shall do unto me.' (Josh. 1:9) What a consolation there is in these words! There may be times when it seems that we fight alone. But we never fight the good fight of faith alone, for the Lord is always with us, 'whithersoever thou goest.' It is this assurance that makes the battle worth while.

"And we have the truth. What a strength it has been to us in the fight! It has helped us not to be conformed to this world. 'Truth how sacred is the treasure; teach us, Lord, its worth to know. Vain the hope, and short the pleasure which from other sources flow.' Let us hold on to the truth, and the truth will hold on to us. The Lord

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has given us the fundamental doctrines which will never change. Let us study and grow in grace and knowledge within the framework of harvest truth. Let us never be afraid of the light of God's Word. And let us never submit to teachers who do not place a proper value on the fundamentals of the truth.

"And then we also have the brethren—each other—those of 'like precious faith,' to encourage us, to share our fellowship, to participate in our mutual love of the truth. Our brethren have been a source of encouragement to many a fainting heart. They have been a source of stimulation when our faith and zeal have lagged. Let us continue to bear one another's burdens and thus fulfil the law of Christ. Let us stand shoulder to shoulder as we continue to fight the world, the flesh, and the Devil."

Pilgrim Brother Zahnow Speaks

At 4:15 Sunday afternoon Pilgrim Brother Christian W. Zahnow addressed the convention on the topic, "Our Highest Motive." Here is a summary of his timely and helpful thoughts:

"What is properly the Christian's highest motive? Is it to walk in the footsteps of Jesus? Certainly this is a grand and noble motive! Is it to become better acquainted with God through a clearer understanding of his Word? Surely this also is commendable! We know that the desire to display how much we know about the Bible and the plan of God revealed therein is not a proper motive.

"What was Jesus' motive for serving his Heavenly Father? We are given this information in John 17:1, where Jesus is quoted as saying, 'Glorify thy Son, that thy Son also may glorify thee.' This was Jesus' highest motive. This was Jesus' highest motive in his pre-human existence, and now from Jordan to the cross his highest motive continued to be to glorify God.

"In John 17:22 Jesus says, 'The glory which thou gavest me I have given them.' What a marvelous gift this is from our Redeemer and Head! And now, like Jesus, we are to glorify the Father. How? 'Herein is my Father glorified, that ye bear much fruit.' This is the 'fruit of the Spirit' described in Galatians 5:22, 23.

"In I Corinthians 10:31 we read, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' How comprehensive is this admonition—'Whatever ye do,' do it to the glory of God. We are bought with a price. We are not therefore our own, so we are to use all that we have and are—all our powers of mind and body, to glorify God.

"In Psalm 29:1, 2 we have another admonition to glorify God. The passage reads, 'Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.' We glorify God by bearing the fruit of the Spirit, and we glorify him by proclaiming the truth of the divine plan. 'All thy works shall praise thee, O Lord;

and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.'

"How happy and thankful we are that in God's due time we will have the honor, together with Jesus, of revealing the glory of God worldwide. It will be then that 'the glory of the Lord shall be revealed, and all flesh shall see it together.'"—Isa. 40:5

MONDAY, AUGUST 6

Brother Edmund Jezuit, of Chicago, served as convention Chairman on Monday. He introduced Brother Julius Bednarz, of Chicago, as the first speaker of the day. Brother Bednarz's topic was, "Watchmen." He used Isaiah 52:7, 8 as his text—"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! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

We are living in the time, Brother Bednarz explained, when, overtopping the "mountains" or kingdoms of this world, the God of heaven is setting up his kingdom, fulfilling Daniel 2:44. It is our privilege, therefore, while still in the world, although not of it, as

the "feet of him," to say unto Zion, "Thy God reigneth."

Zion in Jerusalem is where David sat upon the throne of the Lord. It was from here during the days of the typical kingdom of Israel that divine directives emanated. But this arrangement ended with the overthrow of Zedekiah, and the Prophet Ezekiel explained that it would be "no more until he come whose right it is." (Ezek. 21:27) We believe that now he "whose right it is" has come. It is Jehovah's anointed One who has the right and the power to put his edicts into effect.

"Have there been any decrees come down from this newly founded center of control since it was set up? Yes—one of them is outlined in Revelation 18:1, 2. Here we read, 'I saw another angel come down from heaven, having great power [the new King, whose "right it is" to rule]; and the earth was lightened with his glory. And he cried mightily with a strong voice, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' And then in verse 4 is the command, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'"

Brother Bednarz called attention also to Revelation 14:13—"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors;

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and their works do follow them." This is corroborated in I Thessalonians 4:14. Brother Bednarz said, "Jesus brings with him those of his body members who fell asleep in death since Pentecost. 'That servant' saw this and incorporated it into the harvest message. Other watchmen have continued to take up the same message and proclaim it. He whose right it is has kingly power to raise the dead—divine power indeed."

Brother Murray's Discourse

At 10:30 Brother Everett Murray, of Columbus, Indiana, addressed the convention on the topic, "Waiting upon the Lord," using Psalm 27:14 as his text—"Wait on the Lord, be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord." Here are some of the encouraging thoughts presented by Brother Murray:

"The thought of waiting on the Lord is not that of rendering service to him, but of patiently waiting to learn what he is actually doing, and of being ready and willing to walk with him and be a co-worker with him. To 'be of good courage' indicates that there are trials and disappointments, discouraging experiences in which we need to put our full trust in the Lord. Moses expressed the same thought in his charge to Joshua, saying, 'Be strong and of a good courage, fear not, nor be afraid of them [thine enemies]: for Jehovah thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.'—Deut. 31:6

"Moses spoke these words to Joshua shortly before his death. It was a time of great doubt and uncertainty concerning the future. The Lord frequently tests his people with respect to the events ahead, and the manner in which he will lead them through their experiences. It is so today. But we can be of 'good courage,' knowing, as our theme text emphasizes, that 'with us is the Lord our God to help.'

"The Lord's people should always wait for divine guidance. We should never run ahead of the Lord. How important is the admonition, 'Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.' (Prov. 3:5, 6) Many of the Lord's people have made mistakes along this line; that is, they have failed to watchfully wait on the Lord.

"We will be wise in waiting patiently on the Lord while he uses the wrath of men to praise him in preparing the way for his kingdom. Unquestionably 1914 marked the end of 'the times of the Gentiles,' and to this day their eviction is in progress. Let us refrain from setting dates in the hope of hastening the time. Let us 'hold fast' to the things which we have learned lest at any time we should 'let them slip.' (Heb. 2:1) 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall

(Continued on page 49)

The "Acts" of the Brethren

ONE of the most interesting and spiritually profitable books of the Bible is "The Acts of the Apostles." In this book we are brought into close contact with the experiences of the brethren in the Early Church—their hardships, their discouragements; and the joys which they shared as the Lord gave evidence of his blessing upon their labors of love.

So today, an important and vital aspect of our fellowship in the truth is the relating of experiences in connection with our endeavors to serve the Lord. And, naturally, at a General Convention, when so many of the Lord's people are assembled from all parts of the country, there is much opportunity for the brethren to encourage one another by relating the manner in which the Lord is dealing with and blessing them.

The testimony meetings afforded a grand opportunity for sweet fellowship of this nature. During the course of the convention there were five such meetings. They

were conducted by Brothers W. Stromberg, of Chicago; R. J. Krupa, of New York; William W. Ryba, of Detroit; Russell Dean, of New York (substituting for William Molhoek, of Piqua, Ohio); and Andrew Horwood, of St. John's, Canada.

The first of these sessions was on Sunday afternoon, and was listed on the program as an "Ebenezer Testimony Meeting." The thought was taken from the time when the Prophet Samuel, in commemoration of a great victory over Israel's enemies, set up a memorial stone and called it Ebenezer, meaning "the stone of help," (I Sam. 7:12—Margin) Many are the experiences of the Lord's people which they can look back to as "stones of help," times and circumstances in which they felt the Lord's presence and help specially near to them.

Many such experiences were related at this "Ebenezer Testimony Meeting." Some spoke of this or that convention which had fulfilled a great need in their lives. Others

mentioned trials which had helped them to understand the ways of the Lord more perfectly and taught them to put their trust more fully in him. One brother, for years a minister in the nominal church, related his great joy in first reading

"Hope Beyond the Grave," and then "The Divine Plan of the Ages." He said that this experience was one of the most important turning points in his life, and that he rejoiced to know that he now had the truth.

"The Convention Speaks"

Many of the brethren noted this item on the program for Monday afternoon, and wondered what it meant. It turned out to be merely another form of testimony meeting. Brother Krupa conducted it, and instead of having the brethren go up to the front of the auditorium and testify through the microphones there provided, Brother Krupa took the microphone to the brethren, interviewing as many as time would permit, thus encouraging some to relate their experiences who otherwise might not have been heard from at all.

The first one interviewed in this meeting was Brother James Guy, of Dundee, Scotland. Brother Guy was a colporteur in the "good old days" of Brother Russell, and is still active in the service of the truth as an elder in his home class. Upon questioning, Brother Guy told of an encouraging experience the Dundee class has recently enjoyed as a result of the "Frank and Ernest" broad-



casts over Radio Luxembourg. Some time ago they noticed advertisements of the programs appearing in the Dundee papers. They could not imagine who was responsible for these. A little later they learned that they had been inserted by a brother who had received the truth by listening to "Frank and Ernest," but as yet did not know of the Dundee Ecclesia. Now this brother is attending the meetings, and is waiting for an opportunity to be immersed.

A sister in the truth who had moved to Dundee from Australia, and who had failed to locate the class, saw the advertisements of the "Frank and Ernest" programs in the Dundee papers and listened. She recognized the message, and wrote to the address given, thereby learning of the Dundee Ecclesia, and now she is meeting with the brethren.

Brother Alfred Smith, an elder in the Washington, D. C. Ecclesia, was another one interviewed in the

"Convention Speaks" session. He said that for some time it had been the custom of the Washington Ecclesia to insert an advertisement in the paper announcing the special third-Sunday "Frank and Ernest" broadcast. A few months ago, he said, a dean of the Wyoming State University, who was in Washington on a special assignment, saw the advertisement, tuned in the program, has accepted the truth, and is now attending the meetings. This new brother expects to return to Wyoming soon, and is desirous of bearing witness to the truth there.

Brother Mount of Nashville, Tennessee was interviewed. There is no ecclesia in Nashville, but Brother Mount told of a wonderful experience he enjoyed when Brother G. M. Wilson visited the city. Brother Mount notified the interested "Frank and Ernest" listeners and invited them to hear Brother Wilson speak. About twenty of them came to the meeting, and remained after the lecture to ask questions—not just for a few minutes, but until midnight. It was a thrilling experience, and the hope is now that an ecclesia can be formed in Nashville.

Sister Newell of San Antonio told of their experiences in connection with a group of friends who had become interested in the truth through the radio programs. A First Volume study has been arranged specially for these, and they are receiving the truth with all gladness.

Asked how he spent his vaca-

tions, Brother Hicks, an elder in the Boston Ecclesia, said he worked at The Dawn, and received a rich blessing from it. In connection with this it was announced that The Dawn will be glad to receive applications of those who would like to serve part or full time.

At another testimony meeting friends from Chicago testified that they had recently been brought into contact with the Chicago Ecclesia through the "Frank and Ernest" broadcast." They were rejoicing in the real truth, having formerly been associated with the "Witnesses." Relatives of these dear ones living in other parts of the country are also now rejoicing in the truth.

Brother Horwood, who conducted the final testimony meeting of the convention, told the friends of a new brother in the northern part of Newfoundland who had received the truth from listening to "Frank and Ernest" over short wave from Radio Luxembourg, in Europe. Truly, the Lord moves in a mysterious way in order to accomplish his designs!



Brethren arriving for the convention.

FOREIGN REPORTS

and greetings

From Italy

One session of the convention was set aside for hearing reports of the activities and experiences of our brethren in foreign lands. At this meeting Brother I. N. Comparato, of Rochester, New York, reported the good progress that is being made in the work of our brethren in Italy. Brother Comparato visited the brethren in Italy last winter, and his report was based on his personal observations of the encouraging manner in which the truth is spreading in that country which until the close of the last war had received no witness at all.

There are now, Brother Comparato reported, sixteen regularly organized ecclesias in Italy, besides twos and threes and individual brethren in many parts of the country. One brother is serving regularly in the pilgrim work, and there are several who visit the classes on week-ends. The brethren are active in the distribution of tracts and other literature, and the Lord is richly blessing their efforts. The "Frank and Ernest" broadcasts in the Italian language are also reaching Italy over Radio Monte Carlo, being translated and recorded by brethren in Italy.

These broadcasts have already stimulated a great deal of new interest. Brother Comparato requested that the brethren continue to remember the Italian work in their prayers.

In Greece

Brother Michael Stamulas reported concerning the situation in Greece. There the brethren are prohibited from engaging in an open proclamation of the truth. However, there are many dear brethren in Greece who are continuing to rejoice in the truth despite the difficulties with which they are confronted. A letter recently received from a man in Greece who received a copy of "God and Reason" in the Greek language will be of interest:

"Dear Brethren: I have received the booklet, 'God and Reason,' which I requested from you. I thank you very much. I have read it carefully, and was led from astonishment to astonishment because I have never heard before of such Christian doctrines—neither from preachers, nor in the schools. I cannot find words to express my thanks and appreciation for what this booklet has done for me. I am happy to send you the small subscription price for your precious magazine. I desire to get it regularly. I wish you the Lord's blessing. May all men soon know that the Lord will establish his kingdom in the earth."—Athens

In the German Language

Brother and Sister Joseph Heinen of Long Beach, California, were at the convention, having just returned from an extended visit in Germany, where they spent much time with the brethren, encouraging them to faithfulness to the truth and its service. They reported the work in Germany is making good progress, with one pilgrim serving full time, and others on week-ends, and a General Convention arranged for the month of September. Through Brother and Sister Heinen Christian love and greetings were brought to the convention from The Dawn office in Berlin, the Berlin Ecclesia, the Hanover Ecclesia, and others of our brethren in Germany. The Ecclesias in Mulhouse, France, close to the German border, also sent Christian greetings to the General Convention. Greetings were also received from Sister Krecker, and Brother Paul, of Berlin, and from Sister Zaugg, of Switzerland.

In the French Language

The work in the French language proceeds about as usual. This includes the service of the truth and the brethren in France, the French-speaking part of Switzerland, and parts of Belgium. The message continues to be broadcast in the French language, and the French Dawn is reaching hundreds who are rejoicing in the kingdom message. At no time in the past have many in France responded to

the truth, so the scattered interest in many parts of the country today as a result of the radio work is very encouraging indeed.

The Scandinavian Countries

We are in regular contact with our brethren in Denmark, Norway, and Sweden. There is a Swedish edition of The Dawn, and also a Danish edition—the Danish edition being read by our brethren in Norway. The yearly General Convention of the Danish brethren was held at the same time as our own General Convention, and a loving message of greeting was sent to us from that convention. The message reads:

“Dear Brethren in the same precious faith: Friends of the truth from Sweden and Denmark are gathered at convention at the same time as your General Convention, and we send to you all our Christian love and greetings. May rich blessings from our Heavenly Father be upon you and upon us. The little group of new creatures in Christ here are with you in the spirit, and remember you at the throne of heavenly grace. May our present Lord be with you during your convention, and pour out his rich comfort and blessing upon you all. (Revelation 3:10-12) Your brethren in Denmark in the blessed hope, Brother Herman Larsen.”

A message of greeting was also received from the brethren of the Swedish Dawn. It was a Scripture text—“Forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus.” (Phil. 3:13, 14) The Swedish Dawn is now

being published under the direction of Brother Einer Dominique

A convention was held in Stockholm, Sweden, in September, the first in many, many years. As we go to press with this a report of the Swedish convention has not yet reached us. However, we rejoice with the brethren in Sweden in this renewed activity, and we are confident that the dear Lord poured out his rich blessing upon their gathering.

Our Brethren in Finland

For more than a year we have been in contact with our brethren in Finland in connection with their literature needs. They expressed a special need for the booklet, "The Grace of Jehovah," which has already been printed in the Finnish language and sent to them. They have also sent us a translation of "God and Reason," and a supply of these will be sent to them in due time. May God bless our brethren in Finland. The following message of greetings was sent to the General Convention from a convention held in Finland this summer:

"To the Bible Students General Convention, Bloomington, Indiana. At the request of many who attended our convention at Tampere, Finland, on June 30 and July 1, we are sending our hearty and brotherly greetings to you, wishing for you rich blessings from the Lord—not only those gathered at the convention, but all the friends in the truth everywhere. (1 Pet. 1:3) We have held these summer conventions every year since 1945. This summer we had the privilege for the first time of having a visit of a foreign speaker. It was our dear Swedish brother, Einar Dominique. The unity of the Spirit, and in the truth

was splendid. Many of the brethren attended the meetings served by Brother Dominique, and the Holy Spirit was manifestly present. There was very great delight in hearing that the old truths are being revived. The Convention of Bible Students in Finland."

Actually, there were two conventions held in Finland this summer. One was from Tampere (from which we received the greetings) and the other in Helsinki. We are indebted to our Brother Einar Dominique for a few more details concerning these gatherings.

The brethren in Finland are holding to the truth and rejoicing in the Lord despite the hardships which were imposed upon them on account of being so close, geographically, to the center of communist activities. It will be remembered that Finland was invaded by an overpowering army during the winter of 1940. Here are some of the observations of Brother Dominique:

"At Tampere friends gathered from all parts of the country. It was interesting and inspiring to hear them relate the trying experiences through which they passed during the winter war of 1940. I have no words by which to adequately express my feelings of sympathy for them. At the same time it was truly wonderful to hear and see their rejoicing in the Lord and in the truth.

"In their testimonies these brethren pointed out the great importance of love for one another, and also for their enemies. I asked them if it was not difficult to love those who had brought so much suffering upon them. Their reply was, 'Not at all.' They reminded me of Jesus' instructions, 'Love your enemies, do good to them that hate you.'"—Luke 6:27

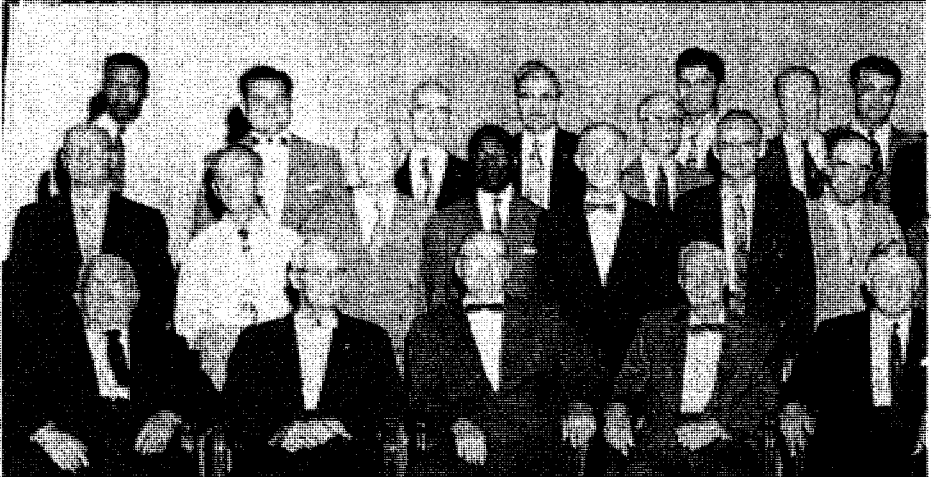
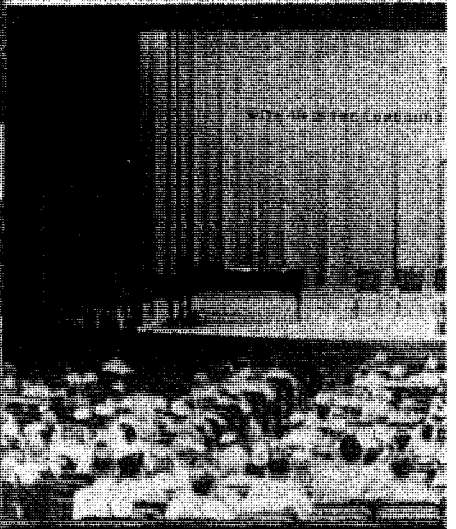
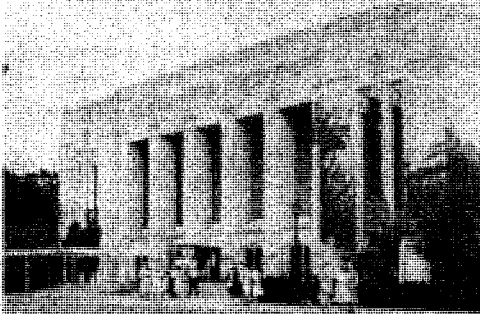
A MESSAGE FROM INDIA

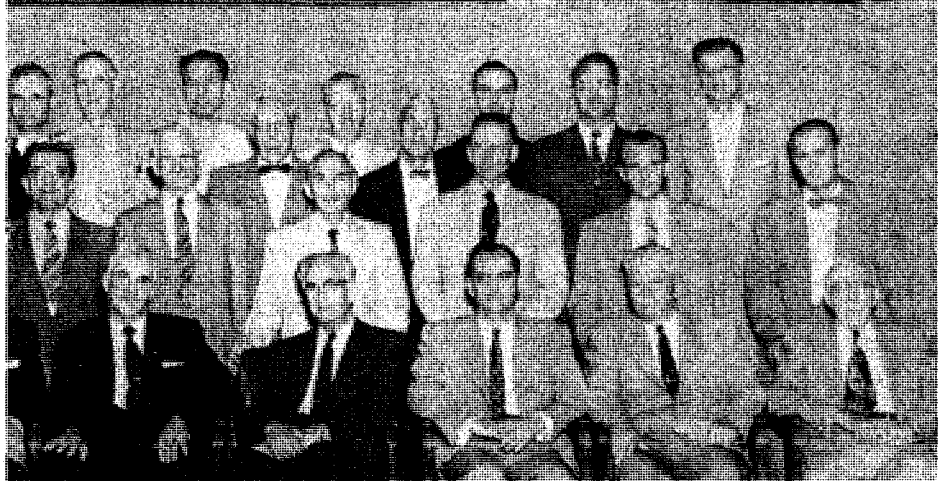
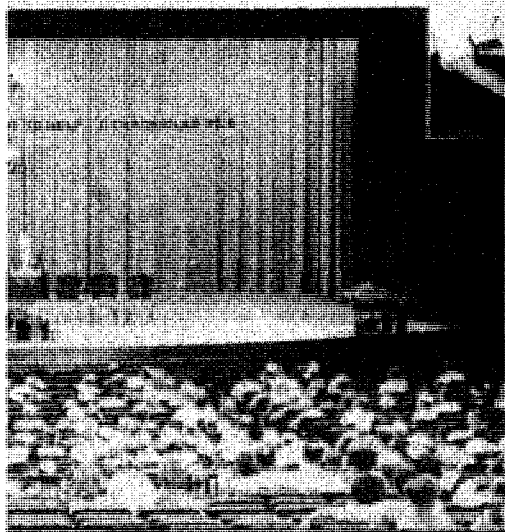


These are the brethren who served at the Twenty-sixth Annual Convention in Bangalore, India, in May of this year. Several hundred brethren were in attendance at this gathering of the Indian brethren.

The truth movement is very much alive in India. The brethren there also have their annual General Convention, attended by many hundreds. There are three regular full-time workers in the field serving as colporteurs and pilgrims, witnessing to the public, organizing classes, and serving the brethren, as the Lord directs and opens up the opportunities. A lovely message of greeting was sent to our General Convention from these faithful servants of the Lord. It reads:

"We the Indian Bible Students, send our greetings of love and happy wishes in Jesus' precious name! We are glad that you have gathered in the name of the Lord as one family to receive our Heavenly Father's blessing through Jesus our Lord. We are earnestly striving to continue in our faith and use the talents given to us. Our small groups are throughout South India. You must always remember us in your prayers. May the convention bring to you many spiritual blessings, renewed strength, hope and courage to continue in the precious faith. We thank the brethren of The Dawn for the supply of literature which they continue to send. Signed, The three pilgrims, Jayappa, D. Barnabas, and S. R. Gilbert."





From the British Isles

Many brethren in the British Isles continue to rejoice in the truth and in its service. Recorded messages of greeting were received from the three members of The Dawn Committee in England, and from Brother Ford, who attended the General Convention last year. These messages follow in part:

"This is Brother Murray of Grays, England. My dear brethren whom I love in the truth: Grace, peace and love be multiplied unto you! For me it is a great joy to give you these greetings and to remind you that you are often in my thoughts and earnest prayers. My unforgettable and very blessed experience of being with you at Bloomington three years ago enables me to picture you in my mind's eye very clearly as you are now assembled; and I continue to thank our Father upon every remembrance of you,

"We have abundant evidence that your untiring labours of love for the Lord are continuing to receive his very rich blessing. For us it is a joyous privilege and honor to co-operate with you in this great and glorious work."

"This is Brother Ford. I am most happy to have the opportunity of speaking to you in this way. Sister Ford joins with me in giving you our warmest greetings and good wishes in Christ Jesus. We give thanks to God always

for you all, 'making mention of you in our prayers, remembering without ceasing your work of faith and labour of love.' It is very inspiring to recall my privilege of service among you, especially in the fellowship of eternal issues in your homes, around your tables, in your ecclesias, and at the two conventions—Los Angeles and Bloomington. May the fulness of the blessing of the Gospel of Christ rest upon you!"

"This is Brother Pamplung. Once again Sister Pamplung joins me in sending fond greetings to all gathered in convention at Bloomington. How grateful we all are to our Heavenly Father that since the General Convention of last year we have been brought safely on our way, led in the paths of righteousness for his name's sake. . . . With all you dear ones, we here in the British Isles continue to rejoice in our privileges of service, building one another up in the most holy faith; laying down our lives for the brethren. We also continue to bear witness to the truth. Let us continue to pray for one another, and may the Lord bless us all."

"Christian love and greetings to all you dear brethren from Brother and Sister Cornell and family! Our thoughts and prayers are with you as you meet together in convention. . . . May your fellowship be sweet! May you be well-pleasing to our Heavenly Father, being conformed to the likeness of his dear Son, as you build upon the solid doctrines of truth as brought to us through 'Studies in the Scriptures.'"



Enjoying fellowship at a table in one of the four cafeterias in which the convention delegates were fed. In each of the attractive cafeterias during mealtimes many such groups of the brethren exchanged views and experiences.

WITNESS WORK DISCUSSION

One of the inspiring sessions of the convention was the witness work discussion on Sunday evening, participated in by Brothers Leon Norby, Charles Zubowsky, Mitchell Blicharz, Russell Pollock, Jens Copeland, and Raymond J. Krupa. The purpose of this discussion was to bring to the attention of the friends the various opportunities of service in which, as the Lord's providences permit, they might participate.

The Pilgrim Service

Brother Norby talked about the possibilities of witness work in connection with the pilgrim service. The regular ecclesias are served as frequently as feasible; and the brethren, of course, are richly blessed by the visits of the pilgrims. It is important indeed that the brethren themselves be built up in our most holy faith, and encouraged to set their affections on things above. Brother Norby reminded the friends that in addition to this, a pilgrim visit often offers an opportunity to reach and serve the newly interested, especially those who have responded to the radio programs.

This aspect of the pilgrim service can be utilized even where there are no ecclesias. Wherever there are two or three friends, or even one, who would like to arrange for a small hall, and send out invita-

tions to whatever list of names they may have, the pilgrim department will be glad to arrange for one of the pilgrims to serve.

Brother Norby suggested that the brethren everywhere give this matter careful attention, and that to the fullest extent possible this timely method of witnessing be utilized.

Tract Distribution

Brother Zubowsky discussed the privilege of tract distribution. This, he said, is still one of the very effective methods of bearing witness to the truth. It is referred to in our "Vow Song" as scattering "golden gems like morning dew." Brother Zubowsky pointed out that there is a variety of tracts available, dealing with appropriate, up-to-date subjects. Holding up one of the tracts for the brethren to see, he called attention to the new design and the neat appearance of the tracts now being furnished by The Dawn. There are also, of course, the kingdom cards. The Dawn reports that there are more requests for literature from the distribution of kingdom cards than from tracts.

There are various ways of distributing free literature, whether tracts or kingdom cards. Leaving them from door to door is one way. In this method some simply leave

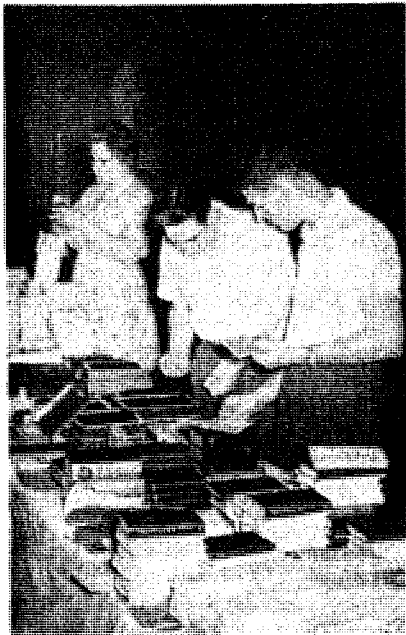
the tract or card on the porch, or under the door. Others ring the doorbell and give the literature personally to the occupant. This slows the distribution but frequently provides an opportunity to give a personal witness for the truth. Under no circumstances should cards or tracts be placed in mail boxes. This is against Federal law.

It is always well, Brother Zubowsky said, to have a few tracts in one's pocket—or, if a sister, in the handbag—to leave in places where they will be seen and picked up, such as in buses and railway stations. And there are frequently opportunities to give a tract to one with whom we may be conversing, at the door, in the office, or factory, or on a bus. Let us get into the habit of using every opportunity to pass the truth along to others in this way. We never know when the Lord may direct us to one who has a hearing ear.

Consolation Folders

Brother Michell Blicharz called attention to the opportunity of witnessing to the relatives of the deceased through the use of the consolation folders supplied by The Dawn. These folders bear a message of comfort to the mourning ones, and offer to send a free copy of the "Hope" booklet, which presents a fairly comprehensive outline of our glorious hope of the resurrection.

As Brother Blicharz explained, the names for use in this method of



A scene at the convention book-table.

witnessing are secured from the obituary lists published in the local papers. When an ecclesia participates in this effort, such as is the case in Paterson, where Brother Blicharz is an elder, some orderly arrangement is necessary to prevent duplication. The addressing of the envelopes can very well be done by those who possibly would have no other opportunity of service, and thus they receive a blessing in the realization that they have a share in the general effort. It is suggested that ecclesias not taking part in this activity give it

consideration. The Dawn will be glad to furnish complete information.

There is evidence that the Lord is blessing this work in leading some to a deep interest in the truth. There are consecrated brethren in America today whose first contact with the truth was the consolation folder mailed to them by some individual brother or sister, or an ecclesia.

Public Meetings

Public meetings are still being richly blessed by the Lord in witnessing for the truth. Brother Pollock emphasized this in his presentation of the opportunities the brethren have in this field of service. While there are not many large public meetings today, as in the past, the Los Angeles Ecclesia occasionally gets out as many as three or four hundred of the public. Brother Pollock believes that one reason for this is the prominent manner in which the Los Angeles brethren associate the "Frank and Ernest" broadcasts with their public meeting advertising.

Brother Pollock stressed the great importance of adequate advertising whenever public meetings are arranged. Public meetings are a blessing, both to the brethren and to the public which attends.

Public meetings are an effective means of following up interest created by the radio work. Brother Pollock cited an example of this. A public meeting was arranged for

a city in central California. Invitations were sent out to radio names in a large area surrounding this city. To the meeting came one of the radio interested, driving many miles to be present. As a result of this contact, a class of fifteen has now been formed in the town from where this person had driven so far.

Follow-up Work

By follow-up work is meant calling on those who have shown a degree of interest by writing for literature, either as a result of listening to "Frank and Ernest" or from reading a kingdom card, tract, or consolation folder. Brother Jens Copeland discussed this phase of the service, and helped the brethren to realize the blessings that are in store for all who can participate in it.

As a rule people are somewhat concerned when a personal call is made on them. They wonder, perhaps, if they have in some way placed themselves under obligation by requesting the free literature offered over the radio, or on a tract so tact is required in making these calls in order that those called on may be assured that our only desire is to help them further their study of God's plan.

Just what the approach should be, Brother Copeland said, depends upon the circumstances in each case. If it is a "radio name" some reference to "Frank and Ernest" usually helps. If there is real interest, this will get an immediate

hearing. Keep in mind the importance of reading if one is to gain a clear knowledge of the truth; and while the main objective of the follow-up work is not to sell books, one should endeavor to make sure that where there is a spark of interest, it should be developed by additional reading matter. Usually "The Divine Plan of the Ages" suits the purpose, if the one visited does not already have it. Many follow-up workers offer a combination of "The Divine Plan of the Ages" and The Dawn, feeling that the monthly visits of The Dawn will keep the person's interest alive, since many times a book is simply put on the shelf and forgotten. Those who receive The Dawn are reminded twelve times a year of all the other literature, including "Studies in the Scriptures."

Recorded Lecture Service

Brother Krupa discussed the Recorded Lecture Service now provided by The Dawn, and called attention to various ways it could be utilized by the brethren to assist them in their witness work, as well as to furnish "class talks" for the consecrated. This service is free to all who wish to use it.

Here is the way it works: If you have a tape recorder, simply write to The Dawn and say you would like to be put on the list to receive recorded lectures. The Dawn will then send you two recorded lectures, one for the public, and one

suitable for the consecrated. Keep them as long as you have use for them. When the tape containing the public talk is returned, another public talk will be mailed to you. The same is true with the class talk. The only cost to you is the eight cents postage it will require to return each tape to The Dawn.

These recorded lectures are being used in many and various ways. Small groups which have no elder to serve find them a great help. Isolated brethren, by this method, can be served by class talks, and have public talks to which they invite their neighbors to listen. They are taken to the shut-ins; to the sick, in hospitals and in homes. We frequently hear of new circumstances in which the Recorded Lecture Service can be used to advantage, and to the glory of God. Write to The Dawn for further information.



Making repairs on a recorder during the convention.



Many who attended the convention did not realize that high up at the rear of the auditorium, beyond the top gallery, there was a room in which between thirty and forty of the friends were recording the various sessions of the convention on their tape recorders. Probably some of the speakers did not realize that what they said was taken back on tape to be heard over and over again by the classes and isolated brethren. We think it is quite likely that more brethren will hear the discourses this way than heard them at the convention. Here is a general view of the recording room.



Another generation
of Bible Students.



One of the features of the Bloomington Convention was the study meetings for the children and young adults. There were two groups of the children—those of kindergarden age, and the intermediates. Even the little ones were given lessons in the divine plan.

There were also recreational facilities provided for the children, these activities being supervised by Brother Adam Miskawitz. These arrangements make it possible for parents to attend more of the regular meetings of the convention, knowing that their children are being properly cared for.



The "LOVE FEAST"—Here the whole convention filed past those who served on the platform to say "Good bye, and God bless you." A small section of the "Love Feast" line is shown.

(Continued from page 32)
walk, and not faint.'—Isa. 40:31

**Discourse by
Brother Victor Samuels**

At 11:15 Monday morning Brother Victor Samuels, of Philadelphia, addressed the convention on the topic, "God's Protection." Brother Samuels said, in part:

"It is necessary for the discipline, trial, and final proving of the church of God that they should be subjected to adverse influences, for to him that overcometh is the promise of the great reward, even 'glory, honor, and immortality.' If we would reign with Christ we must prove our worthiness to reign through tests of loyalty to God, of faith in his Word, of zeal for the truth of patient endurance in reproach and persecution even unto death, and unwavering trust in the purpose and power of God to deliver and exalt his church in due time.

"To such faithful ones are the blessed consolations of Psalm 91, which we believe applies specially to the church in the end of the Gospel age. Take notice of verse 1: 'He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.' Having come to a knowledge of God's willingness to receive us as his children, we gratefully accept the invitation, approaching him in his appointed way through Christ our Redeemer, presenting ourselves fully to him, and to the doing of his will. Thus we place ourselves under the divine protec-

tion, described by the prophet as the 'secret place of the most High.'

"Such may rest sweetly in the promises of God, all of which are made yea and amen in Christ Jesus. (II Cor. 1:20) The world does not see the overshadowing wings of divine protection under which we dwell, but we have a blessed realization of the divine care, and can say from the heart, as in verse 2, 'Jehovah, he is my refuge, and my fortress, my God, in him will I trust.'

"Verse 3 reads, 'Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.' This seems to indicate the deceptions of Satan into which all those not protected shall stumble. Our Lord said that so subtle would Satan's deceptions be that if it were possible they would deceive the very elect. But this is not possible, for those who are faithful in making their calling and election sure abide under the protection of the Almighty.

"These faithful ones shall be delivered, not from the destructive pestilence of physical disease, but from the moral and spiritual pestilences of satanic deceptions, and from sinful propensities of the old nature which in unguarded moments are liable to assert their mastery and overwhelm the souls of those who are not abiding under the secret protection of the most High. The faithful will also be delivered from the pestilence of false doctrine which, by subtle argument, destroys the faith of the unwatchful.

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"How precious are the promises contained in verse 4—'He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.' So close to his heart does Jehovah gather his loyal and faithful children that they feel the warmth of his love. Yes, his truth—that grand system of truth which we know as the divine plan of the ages—is an ample shield and buckler to all who in simplicity of heart receive it and prove faithful to it. It is the armor of God which the apostle urges all to put on—to appropriate, to meditate upon—that they may be able by its use to withstand error and evil in every form."

Brother Jens Copeland's Address

At the Monday afternoon session of the convention, and after a short praise service, Brother Jens Copeland, of Chicago, gave the first discourse. He spoke on the subject, "Taking Heed." It was a timely discourse, some of the thoughts presented being as follows:

"To take heed means to be careful, obedient, and on guard. The thought was expressed by Paul in other words when he wrote, 'See then that ye walk circumspectly, not as fools, but as being wise.' (Eph. 5:5) To walk circumspectly means to look all around so as not to stumble—to take heed how we 'walk.'"

"In Luke 8:18 we read, 'Take heed how ye hear.' Jesus had just given the Parable of the Sower. Some seed fell by the wayside, and

the birds picked it up. Some fell among the stones, and, lacking water, dried up. Some seed fell among thorns, and was choked. Then there was some seed that fell upon good ground and bore fruit. Jesus said, 'He that hath ears to hear, let him hear. One of the lessons Jesus drew from the parable was the importance of taking heed how we hear. The Lord did not give us the truth to satisfy our curiosity, nor that we might be wiser than others. He gave us the truth so that we might bear fruit, the fruit of the Spirit. If we use it for any other purpose the Lord will consider us unworthy of it.

"Again we read, 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.' (Heb. 3:12) The suggestion is here made that unbelief is the result of evil in the heart. Let us remember the text, 'Keep thy heart with all diligence, for out of it are the issues of life.' If we permit evil to enter our hearts it will not be very long before we depart from the living God. We may give other reasons for departing—we may even blame others for the wrong course which we take—but the real reason is evil in the heart.

"Paul wrote to Timothy, 'Take heed unto thyself, and unto the doctrine, continue in them.' Since the elders are the caretakers of the flock this is especially good advice for them. And it is also good advice for all the brethren. Let us continue in the doctrines which the Lord has given us through that

'wise and faithful servant.' We are still in the harvest, still reaping the 'wheat.' Let us not become weary in well-doing.

"II John 8 reads, 'Look [or take heed] to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.' Yes, we are to take heed to ourselves. We might give large sums of money for the promotion of the truth, or spend much time in its service as colporteurs, selling, perhaps thousands of 'The Divine Plan of the Ages'; or we might even bring many into the truth, yet fail to make our own calling and election sure. Paul was afraid of this, afraid that after having preached to others he himself might 'become a castaway.' (I Cor. 9:27) There will be no danger of this if we keep ourselves in the love of God."

Brother M. A. Stamulas Speaks

The last discourse on Monday afternoon was given by Brother M. A. Stamulas, a worker at The Dawn in connection with publishing the Greek edition of The Dawn Magazine. Brother Stamulas spoke from the text, "The Father himself loveth you." (John 16:27) Here are some of the points brought out by Brother Stamulas:

"These precious words of the Savior were spoken to us, his followers. First we ask, Why is it that our Heavenly Father, the great God and Creator of the universe, loves us? What does he see in us that brings forth this love? Is it because we are rich? Is it because

we are so great, or wise? No, no! We have nothing of ourselves that causes God to love us. Rather, it is because we have responded to his call through the truth, surrendered ourselves to him, and he has begotten us by his Spirit. Now we are his children, and if faithful unto death will be exalted to the divine nature—God's nature.

"We have the assurance of the Scriptures that God intends to have many sons in glory over whom Jesus, our Redeemer, will be the Head, and Captain. (Heb. 2:10) This is the purpose of God in calling us 'out of darkness into his marvelous light.' If we have heard this call, and have accepted it, and are walking in the footsteps of Jesus, then we are the most blessed people on the earth.

"Ah, brethren, how wonderful it is to know and believe this truth! The whole Bible teaches it. God is bringing into being the great 'Seed' of promise through which all the families of the earth are to be blessed. This is the work of God during the Gospel age—that is, perfecting his own divine family—the 'many sons' whom Jesus assures us the Father loves.

"When Jesus said that the Father loves us he used the Greek word **phileo** instead of **agape**. **Phileo** means 'I kiss,' which is **agape** in action—an expression of deep love, especially of a loving father for his obedient children. It is as though he took them into his arms and warmly manifests his affection for them. What more could Jesus have said to assure us that we are actu-

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ally loved by the Father, and if faithful we will have his care and help, and ultimately will be exalted to his own divine nature and glory!"

The Monday Evening Session

Monday evening was devoted to a discussion of "Our Most Holy Faith." Nine brethren participated in this program: Lyle Cook; Roy E. Poland; Albert Sheppelbaum; Alfred L. Smith; Kenneth W. Rawson; Arthur H. Krumpolt; William E. Roach; Ludlow P. Loomis; and Bert Rose. It was a presentation of the principal doctrines of the divine plan, under the headings, "Creation of Man"; "The Divine Penalty for Sin"; "The Ransom"; "The Call of the New Creation"; "Christ's Second Presence"; "The First Resurrection"; "The Better Resurrection"; and "The Times of Restitution."

This comprehensive presentation of the divine plan from creation and the fall of man to the "times of restitution" was greatly appreciated, serving as it did to remind the brethren how wonderfully harmonious are the doctrines of present truth. We had hoped to present a brief summary of what each speaker said in this review of "Our Most Holy Faith," but find that space will not permit. They all presented their thoughts well, to the rich blessing of the convention.

TUESDAY, AUGUST 7

On Tuesday, August 7, Brother Leon H. Norby, of the New York Ecclesia, served as Chairman. After

the usual morning devotions Brother Norby presented Brother Claude R. Weida, of Allentown, Pennsylvania, as the first speaker of the day. Brother Weida spoke on the topic, "If Ye Do These Things," using as his text II Peter 1:10, 11—"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Brother Weida said in part:

"It is not enough that we have consecrated our all to God as living sacrifices—that we have covenanted to follow in the footsteps of Jesus. Our covenant of sacrifice will avail nothing if we prove unfaithful to it. But to those who are faithful the kingdom will not be given grudgingly, for Peter says, 'An entrance shall be ministered unto you abundantly.'

"What is implied in the expressed contingency, 'If ye do these things'? What things? The reference is to the things mentioned in verses 5-7, which read: 'Giving all diligence add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity.'

"These virtues are only of value as they are added to or built upon a foundation of faith. We must have faith in God; faith in his plan

of redemption through the ransom sacrifice of Jesus Christ; faith in his precious promises pertaining to his present care for us, and the glory to follow.

"To our faith we are to add virtue. In the Diaglott we are given the word fortitude, which is patient courage under affliction. It is moral strength and endurance. It is only those who 'endure unto the end' who will receive an abundant entrance into the kingdom.

"To virtue, or fortitude, we are to add knowledge. This is a knowledge of God and of his plans and purposes toward us and toward the world. Knowledge becomes an element of character only when it is put into practice. As our knowledge of God increases it enables us to work in harmony with the divine plan as it relates to us at this time.

"Next, Peter mentions temperance, rendered self-control by many translators. The wise man said, 'He that ruleth his spirit is greater than he that taketh a city.' May we all, by the Lord's grace, add this important element to our characters!

"To self-control we are to add patience. Here the thought is cheerful endurance. Paul wrote, 'Ye have need of patience, that, after ye have done the will of God, ye might receive the promise'; that is, the fulfilment of the promise.—Heb. 10:35, 36

"And to patience godliness, godlikeness. Godlikeness is a hearty, cheerful, loving conformity to God's will. In Jesus we have a

wonderful example of obedience to the will of God. His delight was to do his Father's will regardless of the cost to himself. May we follow his example!

"To godliness we are to add brotherly-kindness. This is a love for the brethren because we are of the same family, having similar experiences and sharing the same hopes. John wrote, 'Whosoever doeth not righteousness is not of God, neither is he that loveth not his brother.'—I John 3:10

"And to brotherly-kindness love.' This is the same kind of love that was exercised by God on behalf of mankind in providing redemption through his Son Christ Jesus. It is forbearing and kind; knows no jealousy; does not boast; is not conceited; is not unmannerly nor irritable; does not rejoice in injustice, but joyfully sides with the truth. It is a love that never fails.—I Cor. 13

"May we, dear brethren, all have the needed grace to add these needed elements of character to our faith, and thereby be assured of an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."

Pilgrim Brother Ostrander's Discourse

At 11:15 Tuesday morning Brother G. P. Ostrander, substituting for Brother E. K. Penrose, of Columbus, Ohio, spoke on the topic of "Love," taking his lesson from I Corinthians 13. Following are some of the points brought out by Brother Ostrander:

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"From Paul's use of the word love in this chapter it is evident that he has in mind an unselfish, sacrificing desire to do good to others. He says that if we had the power to speak as convincingly as an angel, if we were not motivated by love it would accomplish nothing.

"Again, if we had all knowledge and understanding of God's plan, and faith to remove mountains of trouble, and did not have love, we would not be pleasing to the Lord. We might sacrifice all that we have, even life itself, yet if we do not have love it will profit us nothing. True love, however, prompts to sacrifice, and if we are motivated by it to the end, we will prove our worthiness of joint-heirship with Jesus in the future kingdom work of blessing all the families of the earth.

"This unselfish love 'suffereth long and is kind.' Our Heavenly Father has this kind of love, and has manifested it toward the world for six thousand years, waiting for the time when he can bring them back into harmony with himself, even though they are now far from him and misrepresenting him.

"Love does not envy. If our Father is dealing with us as with sons why should we envy anyone else? Or why should we be proud and boastful when all that we have as new creatures we have received through God's goodness toward us?

"Does not behave itself unseemly.' We have an example of unseemly behavior in James and John when they asked to sit, one

on the right hand, and the other on the left hand of Jesus in the kingdom. Jesus told them that they would need to drink of his cup and be baptized into his death in order to be in the kingdom with him at all. This implied the development of a self-sacrificing love, a desire to bless others before they would be fit for any place in his kingdom.

"If we have this proper love we will not be self-seeking, and will not be easily moved to anger. We will not rejoice in anything that is out of harmony with the truth. We will endure all things, and believe all the promises of the Word, and look for their fulfilment in our daily experiences and in the future kingdom of blessing."

Discourse by Brother George O. Jeuck

The afternoon session on Tuesday opened with a praise service, following which Brother George O. Jeuck addressed the brethren on the topic, "The Victory of Mercy, Justice, and Truth," from the text, "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."—Ps. 89:14

Every act of God, Brother Jeuck said, is in accord with the principles of justice, mercy, and truth, and in his dealings with mankind are in perfect balance. Together, and in the outworking of the divine plan, they reflect the great love of God, that love which prompted him to give his Son that the dying race might have an opportunity to live.—John 3:16

The plan of God through which justice, mercy, and truth are made manifest, has been in operation throughout the ages, beginning with the creation of man in the Garden of Eden. It was in Eden that Satan instigated a rebellion against God, and against the principles of righteousness for which he stands. Satan's activities have been based upon injustice, hate, and falsehood, and these satanic characteristics have been in the ascendancy in the world from Eden down to now, and still are. This is not because God is powerless to thwart the work of Satan but because his due time has not yet come for the full victory of justice, mercy, and truth.

In Romans 5:12 we are told that it was "by one man's sin" that death entered into the world, and the plan of God reveals that it is through one man's righteousness and obedience that the world will be rescued from sin and death. This aspect of the divine plan we refer to as the "ransom," and Paul wrote that the "man Christ Jesus" gave himself a "ransom for all, to be testified in due time."—I Tim. 6:3-6

That "due time" will be the Millennium. Then the world will learn that death came upon them through an expression of God's justice. They will also learn that God's mercy provided redemption through Christ, satisfying justice, and that now, through acceptance of God's grace through Christ and obedience to divine law they may

live. That "due time" will be the world's judgment day.

Jesus will then be the Mediator between God and men, and associated with him will be his church, those called out from the world to share with him in the work of judging. Therefore, ere the work of judgment can begin every follower of the Master must develop the qualities of justice, mercy, and truth; thus becoming like God and like Christ. This is the great preparatory work of the present age, looking to the ultimate victory of righteousness in the age to come.

The church is now in the school of Christ, daily learning the lessons of patience, temperance, kindness, purity, and love. It must be more than a theory accepted by the head, for we must be emptied of self and filled with the Spirit of God, that his righteousness may control our very lives. If we graduate in this school of Christ, we will indeed be equipped to judge the world, teaching all mankind the same lessons, for no one can have everlasting life apart from full heart harmony with the divine principles of righteousness.

Throughout the Millennium the church, together with Christ, will conduct a world-wide work of reformation, participate with Jesus in raising the dead, and share with him in the mediatorship between God and men. This will lead to the complete victory of justice, mercy, and truth. And this glorious consummation of the divine plan is "just around the corner."

Brother Chupa's Discourse

At 2:45 on Tuesday afternoon, Brother Charles M. Chupa, of Detroit, addressed the brethren on the topic, "Confession of Our Hope." Brother Chupa used Hebrews 10:23 as his text, which reads, "Let us hold fast the profession of our faith without wavering; (for he is faithful who promised)." Here are some of the highlights of Brother Chupa's discourse:

"The word 'profession' in our text, according to Prof. Strong, means acknowledgment. It is taken from a word meaning to assent, to covenant, to confess. We of course recognize faith as the basis of Christian life, but in our text the Greek word translated faith would be more correctly translated 'hope.' The Diaglott renders the text: 'We should firmly hold the confession of our hope without wavering.' We could properly say that the 'confession' of our hope is the exposure of our thoughts by words and actions relative to it.

"The spiritual sons of God, who have the witness of the Spirit that they are his sons, are the ones whom Paul admonishes to confess their hope. How do the Lord's people make known this confession? The psalmist says, 'I cried with my whole heart, Hear me O Lord, I will keep thy statutes.' (Ps. 119:145) The commandments of God must be kept with a 'whole heart.' This means the exposure of our thoughts by word and by action.

"To hold fast the confession of our hope without wavering does

not imply a life of emotionalism. It is a life of realities, engendered by a real and living hope. In connection with this 'confession' a child of God is tested—tested in his trust that God is faithful, that he will fulfil all his good promises. If we trust in the 'arm of flesh' our faith will weaken and our hope grow dim.

"Our Lord Jesus, 'holy, undefiled, and separate from sinners,' demonstrated God's power when he raised Jairus' daughter from the dead. Yes, he demonstrated the miraculous power of God every time he healed the sick, made the blind to see, the lame to walk, and the deaf to hear. Jesus had implicit faith that this divine power would also be utilized on his behalf, and it was when the Heavenly Father raised him from the dead. Do we appreciate how grandly this same mighty power will be utilized in the resurrection of all mankind?

"In confessing our hope do we constantly demonstrate an implicit faith and trust in God and in his promises to raise us up in the 'first resurrection,' and also to restore the dead world of mankind to life? Is it a reality to us that we will participate in the resurrection change to glory, honor, and immortality, and be made like Jesus, and see him as he is? It should be, because through the apostles we have 'witnessed' the resurrection of Jesus, and have faith to believe that God will fulfil his promise to exalt us to be like Jesus if we faithfully follow in his footsteps.

"Our heart reliance upon the

promises of God is being tested by the trials which the Lord permits. If we are properly exercised by our experiences, and are developed thereby into the likeness of Christ, our very lives will be an epistle of Christ, known and read of all men. Thus our hope will be exposed for all to see.

"There is a formula which will help us to hold fast the profession of our hope. It is to be selfless, or manifest selflessness in our every thought, word, and deed. Thus the confession of our hope will result in glorifying God. May this be our constant endeavor! And now may 'the God of hope fill you with all joy and peace in believing, that we may abound in hope, through the power of the Holy Spirit.'"—Rom. 15:13

Brother Janke Speaks

Brother Charles W. Janke, of Buffalo, was the next speaker. At 4:15 on Tuesday afternoon he addressed the brethren on the topic, "The Birth of a Nation." The thoughts presented by Brother Janke were designed to strengthen faith in our understanding of the prophecies pertaining to the 'time of the end' in which we are now living.

Brother Janke reviewed specially those prophecies which pertain to the fall and rise of Israel in the outworking of the divine plan. While this typical nation had been, in keeping with the prophecies, scattered throughout the earth, and persecuted, it has been our privilege to witness the fulfilling of the

prophecies pertaining to the regathering of this historic and prophetic people.

Fifty or more years ago it would have been impossible to foresee all the trying circumstances which have brought about the regathering of so many Jewish people into the Holy Land, and the birth of the new State of Israel. Now we can look back and understand the meaning of much that has occurred. We can see the fulfilment of the prophecy pertaining to the "fishers" and the "hunters" which the Lord used to turn the hearts of his people toward the Promised Land. We can see how the Lord is accomplishing his purposes on their behalf despite the indifference and nonco-operation of other nations, and in spite of the opposition of some.

But there is still much to be accomplished. The "blindness in part" which happened to Israel at the beginning of the age is still upon them. They have yet to be aroused to the fact that God is dealing with them and preparing to bless them. There still awaits the fulfilment of the prophecy that "out of Zion will come forth the Deliverer, and turn away ungodliness from Jacob." But we look forward to this, and rejoice that then "all Israel shall be saved."—Rom. 11:25, 26

WEDNESDAY, AUGUST 8

Brother Walter Blicharz, of Detroit, Michigan, served as Chairman on Wednesday. The morning session was devoted to a baptismal

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discourse and immersion service. Brother Wilbur N. Poe of Cincinnati gave the discourse, of which the following is a summary:

"The Scriptures record two kinds of Christian baptism; namely, the surrendering of the human will to follow in the footsteps of Jesus unto death, and its symbol, immersion in water. Sanctification, therefore, is the more important, and its beginning, which we call consecration, must precede the symbol. Both, however, are important.

"True baptism, or sanctification, is a process beginning at consecration and Spirit begetting; and it continues until the death of the flesh. The symbol consists of one presenting himself to the immerser, as Jesus did, and being lowered completely into the water. This simulates burial and being raised, picturing hope in the resurrection.

"That Christian baptism is not for the remission of sins was made plain at Jordan by Jesus presenting himself to John for the symbol. John, knowing that Jesus had not sinned against the Mosaic covenant, protested. However, without explaining that the Law age was being superseded by the Christian dispensation, Jesus said, 'Suffer it to be so now, for thus it behooveth us to fulfil all righteousness.'—Matt. 3:15

"Jesus, by offering himself at Jordan as the antitypical Lamb, became dead to his own will. Burial is not in order before death. The symbol therefore should not be performed until, like Jesus, one has made a full consecration to fol-

low in Jesus' footsteps into death.

"That water immersion is only a picture of the reality was revealed by Jesus who, months after being immersed, said, 'I have a baptism to be baptized with and how am I straightened till it be accomplished.' Again, when addressing James and John he asked, 'Can ye drink of the cup that I drink of? and be baptized with the baptism that I am [being] baptized with?'—Luke 12:50; Mark 10:38

"Baptism is the drinking of the cup the Father has designed for us. It is a daily submission to the Father's will, which includes doing good, turning the other cheek, loving our enemies and praying for our persecutors, as well as proclaiming the Gospel.

"Is the door to the high calling closed? Jesus, speaking through John in Revelation 7:3 assures his people that the dark night will not fully come until the servants of God have all been sealed in their foreheads. Facts show that some are still getting the truth and show evidences of being spiritually enlightened. It is obvious that the dark night when no man can work in the harvest field has not yet come, and that the door to suffering with the Master has not yet closed. May we urge those who feel an impulse to enter the Master's vineyard to do so with the full assurance that our Father does not instill false hopes in the heart of anyone."—James 1:5-7

Following the discourse Brother Poe extended the right hand of fellowship to seventeen who indi-

cated their desire to be immersed in water as a symbol of the dedication of their will to the doing of God's will. Brother William E. Roach, of Greensboro, North Carolina, served as immerser.

Brother Chester Sundbom Speaks

At 2:45 on Wednesday afternoon Brother Chester A. Sundbom, of Saginaw, Michigan, addressed the convention on the topic, "Compassionate Priests." Brother Sundbom used Revelation 20:6 and Hebrews 5:1, 2, as the scriptural basis for his discourse. These texts read, "They shall be priests of God and of Christ, and shall reign with him a thousand years"; "Every high priest taken from men is ordained for men in things pertaining to God. . . who can have compassion on the ignorant, and on them that are out of the way." Here are some of the highlights of Brother Sundbom's address:

"These texts show that true Christians must do much more than accept Christ and live a reasonably good life. In the Millennial age they are to do a priestly work for the world of mankind, and to rule with Christ. Their present life is to be spent in developing and preparing for their future work. They must learn to obey God's will so they can teach obedience to others. They must develop a sympathetic attitude toward the ignorant and erring. If we fall into the attitude of nominal Christianity and feel, 'I am saved and that's the main thing,' we will not make the effort neces-

sary to prepare us for our future work.

"It is expressly stated that Jesus can be sympathetic because he was tempted like as we are. (Heb. 4:15) His experiences while on earth, enduring temptations, prepared him for his future work as High Priest. Verse 6 shows that Jesus was a priest of a higher order than Aaron, as pictured by Melchizedek, who was also a ruler, the king of Salem. Verses 7-10 speak of the 'days of his flesh' during which time he had severe trials. He called upon God and was heard for his devotion. He learned obedience by the things which he suffered. It is not only logical, but scriptural that Jesus' true followers should endure similar experiences in preparation for their future work as priests of God and of Christ.

"The purpose of the priesthood is stated in Hebrews 5:1. They are 'ordained for men in things pertaining to God.' Their particular work is to be helpful to others. Having themselves been brought into harmony with God, they are to help others to know him. Their work for man is to be in the things pertaining to God. Some use their money, time, and energy in reform work, which benefits many. Some help the sick and needy. These receive a present reward in genuine satisfaction. We are glad that God's plan provides an even greater future reward for them.

"The things pertaining to God are said to be the offerings of gifts and sacrifices for sins. In God's sight reconciliation for sin comes

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ahead of every other good work. This is because the bringing of humanity into heart harmony with God is the only way of permanently solving all human problems. Christ must rule until he has put all enemies under his feet, even man's worst enemy, Death. Humanity will then be in full harmony with their Creator. Those who refuse to serve and obey under the favorable conditions of that time will be destroyed.

"Since the followers of Jesus are ordained for men, much of their sacrificing is for others. 'We ought to lay down our lives for the brethren.' Since we do not know who may eventually become our brethren, we proclaim the word of reconciliation as widely as possible. God's providences will see to it that it reaches those whom he desires to draw to Christ. And our efforts to help others, develop in us the required qualities for our future priestly work. We should never feel, 'I am too busy making myself ready for the kingdom to think of others.' This attitude neglects the very means which God appointed to make us ready.

"One way to cultivate compassion is to try to understand other people. In many cases a little thought shows us why a certain person does what seems wrong or unwise to us. When we cannot readily discern the particular reason, we can assume that there are causes unknown to us. Even if guilt is clearly manifested, vengeance belongs to God. He alone

knows the degree of wilfulness involved.

"Most of us can remember reaching wrong conclusions based on circumstantial evidence and outward appearance. Later events proved that we were mistaken. Experiences of this kind should make us extremely hesitant to draw sudden conclusions, and should teach us to be compassionate, while we endeavor to maintain a hopeful attitude toward all. 'Love hopeth all things.' Such a disposition makes us feel more kindly toward others, and greatly assists in preparing for our future work."

THURSDAY, AUGUST 9

After the morning devotions on Thursday, the Chairman of the day, Brother W. H. Ellis, of Cincinnati, introduced Pilgrim Brother Orlando D. Deifer, who addressed the convention on the topic, "The Witness of the Spirit." As a basis for his discourse Brother Deifer used Romans 8:16, 17, which reads, "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together."

It is an important thing, Brother Deifer asserted, to have the "witness of the Spirit," for we are thereby assured that we are the children of God. If we are children of God in this age, then we are "heirs of God and joint-heirs with Christ." This means that we are in line for a position of high

exaltation in the kingdom, to live and to reign with Christ. Verse 15 declares that God has not given us the spirit of fear. If we have the "witness of the Spirit" we will not be fearful of our standing before the Lord, but confident, enjoying "full assurance of faith." In his discourse Brother Deifer mentioned seven ways in which the Spirit of God bears witness that we are the children of God.

(1) Appreciation of the "deep things of God." In John 16:13 Jesus promised that when the "Spirit of truth is come, he will guide you into all truth, . . . and will show you things to come." The "Spirit of truth" came upon the waiting disciples at Pentecost. To the apostles it resulted in a miraculous revealment of the divine plan to a degree they had not previously understood. Through their ministry this understanding has been passed on to all the fully consecrated.

Those whose minds and hearts are fully yielded to the Lord's will, especially in this end of the age, are guided into the truths of the divine plan, including an appreciation of "things to come"—that is, the glorious messianic kingdom of blessing which we know is now at the door. Those who do not have the Spirit of God are blind to these things. The natural eye hath not seen, nor has the natural ear heard, the things which God has in reservation for the church—and for the world also, for that matter—but he has revealed them "unto us by his Spirit, for the Spirit searcheth all

things yea, the deep things of God." —I Cor. 2:9-11

(2) Suffering with Christ. This "witness of the Spirit" is the one specially referred to in Brother Deifer's text—"if so be that we suffer with him." Peter informs us that the Spirit had foretold the "sufferings of Christ," so if we are thus suffering, then we are in the prophetic picture outlined by the Spirit. Thus it is witnessing to us that we are the children of God. Paul wrote that "all who will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) Jesus said, "If the world hate you, ye know that it hated me before it hated you."—John 15:18

(3) Freedom from sin. In I John 5:18 we read, "We know that whosoever is born [begotten] of God [by his Spirit] sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not." This does not mean that our flesh is made free from all sin. It means that our new minds do not consent to and condone sin. The unwilling imperfections of the flesh are covered by the blood of Christ, our Advocate. (I John 2:1) Are we thoroughly out of harmony with sin, and pained to feel it near? If so, we have this as another "witness of the Spirit" that we are the "children of God."

(4) Love for God's Word and Law. It was prophetically stated of Jesus, "I delight to do thy will, O my God; yea, thy law is within my heart. (Ps. 40:8) David wrote, "O how I love thy law! it is my

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meditation all the night." (Ps. 119:97) John wrote, "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep his commandments." (I John 5:2, 3) Do we love to study God's Word, and apply the principles of truth in our lives? If we do, then we have this additional "witness of the Spirit" that we have his approval.—II Tim. 2:15

(5) Being motivated by love. Paul wrote that God has not given us the spirit of fear, but of "power and of love, and of a sound mind." (II Tim. 1:7) "There is no fear in love; but perfect love casteth out fear." (I John 4:18) What is our motive for serving the Lord, the truth, and the brethren? If it is love for God and for the divine cause, rather than fear of punishment, then we have another witness of the Spirit that we are the "children of God."

(6) Fruit-bearing. In John 15:1-5 we have Jesus' "Parable of the Vine and Branches." The lesson of this parable is the importance of fruit-bearing. As branches in the "vine," which is Christ, we are to bear "fruit"—the "fruit of the Spirit." If we do not, then we will be severed from the vine. Are we bearing the "fruit of the Spirit"? If so, we have this witness also that we are in the "vine," and are the "children of God."

(7) Longing for deliverance in the "first resurrection." Are we "groaning within ourselves" because of our own imperfections and

the unsatisfactory and unrighteous conditions with which we are surrounded, so that "we earnestly desire to be clothed upon with our house which is from heaven"? (II Cor. 5:2) If we are satisfied with our present lot, "at home in the body," it indicates that we have not caught the real spirit of the truth, and are not fully resigned to the outworking of the divine plan in our lives. To enter into our heavenly inheritance means the death of our flesh. Are we longing for this to take place? If so, it means that we are indeed wholly devoted to the Lord, and determined to be guided by his Spirit. It is another witness of the Spirit that we are his children, waiting for our full deliverance and birth in the "first resurrection."

Discourse by Brother Morehouse

At 10:00 o'clock on Thursday morning Brother Daniel J. Morehouse, of Chicago, addressed the convention on the topic, "A New Way of Life." His text was, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." (Heb. 10:19, 20) Following are some of the thoughts presented by Brother Morehouse:

"We could properly think of this 'new and living way' as a 'new way of life.' This is suggested on page 681 of 'The New Creation.' The apostle associates the typical tabernacle and its services with this new way of life leading into

the antitypical most holy, even heaven itself, the way being opened through the sacrifice of Jesus' flesh.

"One of the texts which describe our new way of life is Romans 12: 12, which reads, 'Rejoicing in hope; patient in tribulation; continuing instant in prayer.' One of the 'new' aspects in our present 'way of life' is this hope in which we are rejoicing. It is 'Christ in you the hope of glory.' How much do we value this hope? Paul wrote, 'For we reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'—Rom.8:18

"In this 'new way of life' we will have sufferings, but as Paul says, we are to be 'patient in tribulation.' If we are patient in tribulation we will not be continually complaining about the circumstances of life which are not pleasing to us. How different this is from the ways of the world! Patience helps us to develop Christian love, without which all our efforts will fail.

"We can have perfect love, in our hearts, and as nearly as possible we are to overcome the imperfections of the flesh. We are to sacrifice the flesh and its interests, and we should be joyful, willing sacrificers. Only the joyful sacrificers will receive the ultimate blessings and rewards pictured in the 'most holy.'

"In the new way of life we are to be 'instant in prayer.' How sweet it is to have intimate fellowship with God in regular prayer! In Exodus 33:11 we read, "The Lord spake unto Moses face to face, as

a man speaketh unto his friends.' Through Christ we too can enjoy this friendly relationship with God. If we fail to avail ourselves of this privilege we will not be able to continue 'rejoicing in hope,' nor will we long remain 'patient in tribulation.'

"In this new way of life we are to be active in witnessing for the truth. The present 'harvest' offers golden opportunities of service and co-operation. In bearing witness to the truth we are making the joys of the truth available to others through our sacrifices. Through faithfulness in this aspect of the 'new way of life' we will prove to our own joy that 'it is more blessed to give than to receive.'

"Many are the joys we experience in this new pattern of living, with its various activities. One of the greatest of these joys comes from the assurance that regardless of how severe our trials may be, or how many difficulties stand in the way of our serving the Lord, the truth, and the brethren, 'with us is the Lord our God to help.' With his help we know that we will reach the end of the way victoriously, and enter into the glory promised."

Brother Raymond J. Krupa Speaks

At 2:00 o'clock on Thursday afternoon, Brother Krupa, of the New York Ecclesia, addressed the convention on the subject, "Dare To Be a Daniel," using as his text, "All that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) Here are some of the

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thoughts presented by Brother Krupa:

"The faithful followers of Jesus will set themselves for the attainment of their objective at any cost. Faith tells them that their objective is worthy of their effort, and love constrains them to the extent of laying down their lives. Together with Paul they say, 'Neither count I my life dear unto myself.' (Acts 20:24) But there are compensations to be had on the Lord's side, and on the side of righteousness. One of them is that 'with us is the Lord our God to help.' Self-denial does not mean merely trials and opposition. It means the King's favor, together with peace of heart and mind, as well as peace with God.

"When Daniel was just a boy he was taken as a Hebrew captive into a foreign country. His parents' love must have gone with him, and their training in the things of God were of great help to him. Daniel and three young Hebrew friends were selected for special service to the king, who appointed them a portion of his meat 'and the wine which he drank.' (Dan. 1:5) 'But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.'—vs. 8

"Here we find a fine display of wisdom and courage. A ten-day trial proved that Daniel was right, that his own simple way of living was the best. What Daniel did with respect to natural food, a Daniel class today is doing with

spiritual food. We have entered the king's college in the 'school of Christ.' We feast at the table of the Lord, where there is a bountiful supply of divine truth. We have the 'bread of life,' 'meat in due season,' 'honey in the honeycomb,' 'milk in the Word,' and the pure 'water of life.'

"And now the harvest of the age has come—the richest season of all, and the Lord's table fairly groans under the bountiful provision which he has made. Not only so, but the Lord of the harvest has come forth personally to serve his people. (Luke 12:37) But some, after accepting the invitation to eat at the Lord's table and tasting the good food, turn away. They begin to manifest a distaste for the food supplied at the Lord's table, and yield to their abnormal cravings for that which is not good. In such a test we need the courage and strength of Daniel, which enabled him to insist on the food which he knew was for his good. Let us dare to be a Daniel.

"Today the Daniel class not only has the truth, but is in a position to explain the wonderful mysteries of the kingdom. The king of Babylon had a dream which he could not remember. Daniel told the king his dream and interpreted it for him. It was the dream in which the king saw a human-like image of gold, silver, brass, and iron; and a stone which smote the image, grinding it to powder, the stone then growing into a great mountain which filled the whole earth.

"The Daniel class today understands the interpretation, that we are living 'in the days of these kings,' represented by the toes of the image smitten by the 'stone.' We know that the God of heaven is setting up that promised kingdom, and it is our privilege to proclaim this to the world, even as Daniel fearlessly explained the dream to Nebuchadnezzar. Let us 'dare to be a Daniel.'

"Years later, Daniel read the 'handwriting on the wall,' and announced to another king of Babylon that his kingdom was weighed in the balances and found wanting. Today we know that Christendom has utterly failed to meet the divine requirements; that it is 'weighed in the balances and found wanting.' May we be faithful in proclaiming this truth. Let us dare to be a Daniel!

"Daniel spoke with authority, and with the vision of a prophet, but there were many details of the divine plan which were not revealed to him. He longed to know these, but was told, 'Go thy way Daniel: for the words are closed up and sealed till the time of the end.' The promise was that in the 'time of the end' 'the wise shall understand.' Those who 'dare to be a Daniel' do understand, for 'with us is the Lord our God to help.'

"Knowledge was to be increased in 'the time of the end'—not just secular knowledge, but the even more important knowledge of times and seasons in the divine plan. We have experienced this 'increase of knowledge.' Blessed indeed has

been the Daniel class. It is the blessing which was promised to those who would 'come to the thousand three hundred, and five and thirty days.' Now it is our privilege to disseminate this knowledge, to make known the fact that the rulership of the Lord, for which Daniel yearned, is at the doors. If Daniel were here now he would be shouting the kingdom message from the housetops. Even though world conditions grow tense and the 'dark night' settles down around us, let us keep the light of truth shining, for ours is the only message of hope in the world today. Let us 'dare to be a Daniel.'

"When Daniel was an old man he had a very important position under King Darius. Through the trickery of Daniel's enemies he was placed in a position of choosing whether he would worship the gods recognized by the king or whether he would continue to worship and serve Jehovah, the true and living God of Israel. Although threatened with death in a den of lions Daniel chose the right course, refusing to change his custom of praying three times daily to his God.

"The Lord often tests his people by permitting circumstances to come into their lives which offer an easier way to serve him. Often there seem to be plausible reasons why the easier way would be better. Daniel could have easily thus reasoned. Had not God exalted him to his high position in the realm? Surely God would not now wish him to disobey the edict of the king who had exalted him. But

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there was a principle at stake. Daniel knew the commandment, 'Thou shalt have no other gods before me.' Daniel, therefore, obeyed his God, knowing that he was able to deliver him.

"We all know the result. Daniel was cast into a den of lions, but God sent an angel who 'shut the lions' mouths.' The next morning the king found him unharmed. We may be threatened with circumstances which are not pleasant—a 'den of lions,' so to speak—which we could escape by taking a course in life less pleasing to the Lord. How will we meet these tests? Will we 'dare to be a Daniel'? The Lord does not promise to deliver us from trial. We will find ourselves at times in a 'den of lions,' but we may be sure that the Lord's angel will be there also, preventing everything which might harm us as new creatures in Christ Jesus."

Discussion of Parables

At 3:30 on Thursday afternoon there was a discussion of three of our Lord's parables—"The Prodigal Son," by Brother G. P. Ostrander; "The Wheat and the Tares," by Brother Martin C. Mitchell; and "The Sheep and the Goats," by Brother Adam Miskawitz. It was a timely and profitable review of these parables, highlighting the main lessons which they teach.

The Prodigal Son parable is related in Luke 15:11-32. A wealthy father had two sons. The younger left home and became a renegade. Through his folly and sin he found himself reduced to poverty, and

starving. With this he decided to return home and throw himself upon the mercy of his father. His father accepted him with forgiveness and joy, and ordered a feast to celebrate the return of the son who had been given up as dead. But the older son, who had remained at home faithful to his father, was jealous and angry over the manner in which his father dealt so bountifully with the unfaithful son.

Brother Ostrander first presented the view that the older son represented the religious rulers of Jesus' day, the scribes and Pharisees, while the younger son pictured the publicans and sinners. It is true that the rulers of Israel severely criticized Jesus for being so friendly with the publicans and sinners. They resented the idea that any favor should be shown to them.

Brother Ostrander also applied the principle of the parable to our own relationship to the Lord and with one another as brethren in Christ. The father in the parable showed mercy and favor to the son who had not been so faithful, and the older brother became jealous. What is our attitude when, in the providences of the Lord, others seem to be favored above us; especially, when in our own minds we may feel that we are more entitled to the recognition than those to whom it is given. Let us never be envious of others, for the Lord knows just what is best for each one of his children.

The Parable of the Wheat and

the Tares is recorded in Matthew 13:24-30; and Jesus' explanation of the parable in verses 36-42 of the same chapter. It is a parable, Brother Mitchell explained, which in its fulfillments embraces the entire Gospel age, including the "harvest" period, which, as Jesus explained, is "the end of the age." The "wheat" in the parable are, as Jesus explained, the "children of the kingdom," while the "tares" are the children of "the wicked one." History reveals that soon after the apostles fell asleep in death teachers of error entered in among the flock. From generation to generation these increased until the "wheat," those who looked and longed for the true kingdom of Christ, were hidden and well nigh choked out.

The main importance of the parable to us is what occurs at the "end of the age." It is then that the Lord, as the Chief Reaper, sends forth his "angels," or messengers, to do a work of harvest. The "wheat" and the "tares" are separated. The "tares" are burned in a great furnace of fire, while the wheat is gathered into the barn. Brother Mitchell explained that the furnace of fire is a picture of the great "time of trouble" in which all the false systems of Christianity—the bundles of tares are burned; and that the "barn," as explained by Jesus, pictures the glorious consummation of the true church's hope of living and reigning with Christ—"Then shall the righteous shine forth as the sun in the kingdom of their Father."

This parable is important to us especially, Brother Mitchell pointed out, because seeing the harvest work in progress which it foretold, we are furnished with another evidence of the second presence of Christ, for the Chief Reaper must be present ere the harvest work could begin. (Rev. 14:14) It is our privilege to labor in the harvest field under the leadership of the Chief Reaper. Let us be faithful laborers. We are encouraged by the promise, "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

The Parable of the Sheep and the Goats is found in Matthew 25:31-46. This parable, Brother Miskawitz explained, applies to the judgment work of the millennial age. The statement, "When the Son of Man shall come in his glory, and all the holy angels with him," clearly locates the parable as following not only the return of Christ, but the glorification of his church, for the holy angels which are with him are his messengers, or servants, who compose his church.

The "all nations" which are gathered for judgment, as shown by the parable, are not, therefore, saints and sinners, but the world of mankind in general, who throughout the Millennium will be given the opportunity of demonstrating whether they are of the sheeplike disposition, or like the "goats."

That which reveals the sheeplike qualities of those worthy to "inherit the kingdom" prepared from the foundation of the world, Brother Miskawitz explained, was

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simply their unselfishness in co-operating in the great work of restitution. They did not render service for reward, but because they wanted to help. Later they learned that it was this spirit of unselfishness which constituted them worthy of life and of a share in the earthly kingdom—the dominion over the earth originally given to man. Brother Miskawitz said that there is a lesson in this for us. Are we doing all we can to serve our brethren just because we love them, and enjoy serving? It is this spirit of unselfishness which will yet prevail world-wide. No one will enjoy everlasting life who is not completely controlled by love.

When our first parents disobeyed God's law they lost life and they lost their dominion over the earth. Those who qualify as the "sheep" of the parable are shown as having both these restored to them—everlasting life, and the earthly dominion. Clearly, therefore, it is a parable showing the work of restitution, based on the desire to obey divine law when a full and fair opportunity is given; which will be the case when the "books are opened."—Rev. 20:12

On Thursday evening Brother George M. Wilson ("Ernest" of the "Frank and Ernest" radio program) addressed the public on the topic, "Armageddon—Then World Peace." An abridged version of this lecture is presented, beginning on page two of this issue of The Dawn. It was an inspiring message, greatly enjoyed by the brethren and by

many of the townspeople who came to hear it. There is no session of a convention from which the brethren receive a greater blessing than the one devoted to a public witness of the truth. Truly, as the poet wrote, the "old, old story" of divine love, as revealed through the truth of the divine plan, seems sweeter each time it is told, and "those who know it best seem hungering and thirsting to hear it, like the rest."

FRIDAY, THE LAST DAY

There was only the one session on Friday, and for this Brother G. M. Wilson served as Chairman. After the morning devotions, Brother Wilson introduced Brother Norman Woodworth, who gave the closing discourse. Brother Woodworth used as his text Philipians 1:3-6—"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Brother Woodworth said, in part:

"We have come to the close of the convention. It has been a blessed week of sweet fellowship around the table of the Lord. While here many of us have renewed old acquaintances in the truth, and we have also met and been knit together with brethren whom we had not known before. But whether new friends or old, I

am sure that through the days, weeks, and months to come, it will be true with us as it was with Paul with respect to the brethren at Philippi, that we will 'thank God upon every remembrance' of the brethren with whom we communed in spiritual things here at Bloomington during this memorable week in August of 1956.

"We will thank God also for the blessed fellowship we enjoyed here. It has truly been a fellowship of kindred minds, minds brought into a blessed kinship through the truth of the divine plan, and the spirit of that truth which has drawn us to the Lord and to one another. Truly, our fellowship here at the convention has been based upon the truth, and it was appropriate that throughout the first day of this blessed gathering those who addressed us should be impressed with the importance of reminding us of how precious and vitally important the truth really is. These opening discourses laid a good foundation for the entire convention.

"It has been encouraging to note that there has been no spirit of compromising the truth apparent at the convention. There is a story of a stagecoach owner who advertised for a driver. As the applicants for the job appeared he asked them how close they could drive to the edge of a precipice without having the wheels of the coach run off the edge. One thought he could safely drive within six inches. Another thought he could, without danger, drive within two inches of

the edge of the precipice. The third applicant said he didn't really know how close to the edge of the precipice he could drive, because his policy had always been to stay as far away from danger as possible. This man got the job! So it is with us in the truth and its application in our lives. Let us make sure that we are on the right and safe side. Let us not tempt the Lord by delving into things which we know are questionable and dangerous.

"We can expect the Lord to help us if we remain loyal to him. Paul was in a Roman prison when he wrote to the brethren at Philippi, and was not certain that he would ever see them again. However, he was confident that the Lord would care for them. It was the Lord who had begun the good work in them, and the Lord was able to finish it. Let us keep this basic truth in mind; namely, (that it was God who gave us the truth, not man;) and regardless of what the circumstances of life might be, and who of our brethren may stand or fall, the same God is able to keep us if we continue to do his will. Yes, truly, 'With us is the Lord our God to help.'

"We may 'sow' and 'water,' but it is God 'who giveth the increase.' This is one of the fundamental aspects of our relationship to God and to one another. We do not owe allegiance to man, nor to organizations, but to God, and to our Lord Jesus Christ. Another basic truth in our fellowship is that love must be the governing principle of

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our lives. Paul said, 'I pray that your love may abound yet more and more in knowledge and in all judgment.' (vs. 9) True Christian love is not just a fondness for others, nor a friendship based upon congeniality. It is the divine principle of unselfishness, properly guided by a knowledge of the truth, a knowledge that enables one to 'approve things which are excellent.' (vs. 10) Love cannot approve, or condone, that which is wrong.

"Paul explained to the brethren at Philippi that his imprisonment had resulted in the furtherance of the Gospel, for which he expressed great joy. Paul was committed to the 'furtherance of the Gospel' through a public ministry. This should be a vital part of our 'fellowship in the Gospel.' Fellowship means partnership, and we are all partners in the great undertaking of preaching the Gospel of the kingdom. This partnership should continue through the months and years to come—as long as the door of opportunity remains open. I am sure that the convention has stimulated us all to greater faithfulness in the witness work.

"In verse 29 of the chapter Paul says, 'Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.' It is not enough to be simply a believer. Our faith in Christ and in the truth should cause us to spring into action as active serv-

ants of the Lord and of the truth—'witnesses for Jesus and for the Word of God.' This will lead to weariness and suffering, and such is part of our fellowship, a fellowship in the sufferings of Christ which the joys of the convention have prepared us to endure.

"In verse 27 Paul urges us to 'stand fast in one spirit, with one mind striving together for the faith of the Gospel.' We have stood fast 'in one spirit' here at the convention. Let us continue to do so when we are separated from one another according to the flesh. It has not been difficult here at the convention to strive 'together for the faith of the Gospel,' for we have all been striving on the one side. But it will be different back home. The world, the flesh, and the Devil will unite to draw us away from the truth—by deceitful and cunning sophistry; by pleasing allurements which offer an easier way to serve the Lord; by false teachers who will endeavor to find a hearing in our midst; and in other ways. It is then that, through prayer and co-operation, we will need to 'strive together for the faith of the Gospel.' The Lord willing, we will meet again next year to be further refreshed. But in any event, let us continue faithful until we hear the Lord's 'Well done.'"

Following this discourse the "Love Feast" brought the convention officially to a close.

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

One and One-third Millions Hear Kingdom Message Each Week

ONE of the vitally interesting sessions of the convention was on Tuesday evening when the usual radio report was presented and consideration given to future radio work, as well as to prospects in the field of television. This meeting revealed the very lively enthusiasm of the brethren for the continuance of a wide proclamation of the truth by every means possible while it is yet called "day" knowing that the "night" may at any time settle down upon the world, a "night" wherein "no man can work."

It was reported that the Mutual Network is still well pleased with the "Frank and Ernest" program, and will be glad once again to renew our contract. By a standing vote the convention recommended a renewal of our contract with "Mutual" for another year, and

The Dawn is glad to proceed in harmony with this recommendation. In the report to the convention three reasons were suggested as to why the brethren of The Dawn thought it wise to continue network broadcasting.

(1) The direct mail response. While the average response is about fifty percent less than it was during the best year on the Mutual Network, during the first six months of the 1955-56 contract year it showed an increase over the corresponding period of the previous year. Figures for the present year are not yet complete, but we believe the requests for literature, including those in Canada and the British Isles, will total at least fifty thousand.

(2) The development of new interest. While the mail response is less than in the best years of

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broadcasting, more new interest is being developed than at any time in the past. This is most encouraging.

(3) Serving the isolated. Due to the widespread coverage of the broadcasts, the isolated in many parts of the country are given a weekly voice contact with their brethren. We hear from many who tell us that they look forward each week to "Frank and Ernest" time, and as they listen to the program rejoice to realize that thousands of their brethren are also listening. This gives them a sense of "belonging," a realization that they are not alone. Many tell us that in their opinion this aspect of the radio work alone would be sufficient reason for continuing it.

Radio Still Widely Used

It is the opinion of experts in the field of broadcasting that radio listening is now on the increase. Although too late for presentation at the General Convention, we have received word from the Nielson Radio Index a comprehensive report of the number of persons who listen to the "Frank and Er-

nest" program each Sunday. The Nielson reports are accepted as reliable by all the major networks. Their report on the "Frank and Ernest" program for January and February of this year shows an average of 1,053,000 in-home listeners, to which they add 29.8 percent for listeners in automobiles. This makes a total of approximately one and one-third millions of people who hear the kingdom message in the United States every Sunday.

The report further states that "280 people are listening to 'Frank and Ernest' in every 100 homes tuned to the program." Of these 28 percent are men, 36 percent are women, 28 percent are teen-agers, and 8 percent children. Another interesting item of the report reveals 14.1 percent of the "Frank and Ernest" audience is in the large metropolitan centers; 34.5 percent in medium sized cities and 51.4 percent in the small towns and rural areas.

The week by week listening audience of one and one-third millions is even more significant when considered in the light of

WEEKLY PRAYER MEETING TEXTS

OCTOBER 4—"Jesus saith unto them, Follow me, and I will make you fishers of men."—Matt. 4:19 (Z. '04-26,27. Hymn 306A)

OCTOBER 11—"Be ye clean, that bear the vessels of the Lord."—Isa. 52:11. (Z. '04-28. Hymn 215)

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

OCTOBER 25—"Deal courageously, and the Lord shall be with the good." II Chron. 19:11 (Z. '04-207, 205. Hymn 57)

the cost, this being about one-seventh of a cent per listener; one dollar carries the message to 700. To us this exceedingly low cost of witnessing by means of the radio reveals the overruling providence of the Lord at a time when there are comparatively only a few to herald forth the kingdom message, yet through co-operation these few can reach and witness to millions. How blessed and honored we are to have a share in this ministry of the truth!

Television Prospects

It was explained to the brethren at the convention that the use of television as a means of witnessing to the truth is still very much in the experimental stage. Up until the time of the convention thirteen programs had been televised. The results have been encouraging but inconclusive insofar as the relative effectiveness of radio and television are concerned. The Dawn does not yet feel justified in recommending a united and concerted effort of the brethren to use television.

The Dawn has three television programs on film which are available for use by any of the ecclesias wishing to experiment with us. The Chicago Ecclesia is currently putting on a series of thirteen television programs, using The Dawn films as a part of the series, while the others will be different types. These films will also later be available. The Dawn is co-operating with the Chicago brethren in this effort. We hope to learn from these further experiments. Tele-

vision is a much more difficult medium than radio, and through these experiments we hope to discover how to use it most effectively.

One of the unknown factors in the use of television for proclaiming the truth is the best time of day to have our programs scheduled. Sunday morning between 9:30 and 10:00 o'clock has proved to be a good time for the radio witness, but is this a good time for television? Neilson's Radio Index reveals that more than twice as many people are using radio Sunday mornings as are using television. Television costs on Sunday mornings are much higher than radio costs for the same period. Will television witnessing, with effective programs, produce results to warrant this extra cost? This is one of the questions to which we hope to find the answer through experimentation.

Television has its largest audiences in the evenings, and radio its smallest. At the present time it is difficult to secure time on television during the evening hours, and the costs on the better stations are exorbitant. But with effective programs, the tremendous size of television's evening audiences may warrant the high cost. In this case the answer might be to put on fewer programs, and still do an effective witness work.

Is television a medium for dispensing the truth which can successively be used week after week, year after year, as the radio has been, or is it more adapted to special efforts on a local basis?

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Will it be possible, through advertising, to induce people to tune in their TV sets to the message at a time they may not ordinarily be using them? Experiments thus far indicate that this may be the case. Further efforts along this line are being made. Through these efforts we hope to get a more definite answer to this question.

Circulars are available for advertising TV programs. Where these circulars have been used the mail response has been encouraging. But in this also we think it well to continue on an experimental basis. We suggest that wherever possible the brethren co-operate in the further testing of television and its merits as a means of proclaiming the Gospel of the kingdom, and together with us watch

the leadings of the Lord as to what may be his will for the future. The brethren at The Dawn feel that there will probably be a place for both radio and television, and are prayerfully seeking the will of the Lord as to the extent each should continue to be used.

An expression of "Good Hopes" was taken at the convention for continuing the radio work, and we are making this general through the use of the coupon which follows this report. The only expenditure for television for the time being will be in connection with the experimental work which we have mentioned. Let us all continue to look to the Lord for his guidance and blessing upon all our efforts to know and do his will.

"GOOD HOPES" COUPON

The Dawn, Radio Dept.
East Rutherford, N. J.

Date _____

Dear Brethren:

I heartily concur in the decision of those gathered at the General Convention to continue the "Frank and Ernest" programs on a network basis for another year, and on as many stations in Canada and other countries as possible. After prayerful consideration I believe I will be able to contribute \$ _____ a month toward this work of proclaiming the truth.

Name _____

Address _____

Our Calling and Election

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."—II Peter 1:10

Our "calling and election" is intended to result in a change of nature—from human to spiritual. Not from a fallen human being to be merely an elevated human being, involving nothing more than better moral behavior. With us there must be, of course, a cleansing and washing through the gracious Advocate we have with our Heavenly Father, even Jesus Christ the Righteous—also a cleansing and washing by the Word. But, additionally, we must feed upon the inspired Word, and partake more fully of the Holy Spirit that we may grow spiritually.

Morality merely is not to be our goal, but spirituality. We are to become a different creature altogether, minding the things of the spirit, and not the things of the flesh. We are to "seek those which are above, where Christ sitteth on the right hand of God." We are to set our "affections on things above, not on things on the earth."—Col. 3:1,2

If we are faithful unto death, we shall be actually born on the spirit plane, in the first resurrection. Jesus, the pioneer of our faith, who was indeed faithful, was the first one to pass from the human plane to the spiritual divine nature. It was by the mighty power of God. Thenceforth, our beloved Lord and Head, a glorious spirit being, heir of all things, is the express image of his Father's person, the brightness of the Father's glory, far above angels, principalities and powers, immortal, divine. We are called to be with him and to share his glory.

Do we not see something of the sublime grandeur of our "calling and election"? Most extraordinary and surpassing all human imagination is the ultimate glorified position of the true church. No wonder we find much space on the sacred page devoted to the church's present experience of preparation for her future glory and work.

The Apostle Paul, when writing to the Philippians, explained that he had not been elected (or chosen) in the final sense of the word. He was not sleepily resting in any confused teaching of individual predestination, but was busily engaged in doing his part so that he might win in this election.

The prize—the grand consummation of all his hopes and strivings

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—was ever before his mind. (What was glorious enough for the Heavenly Father to offer him, was glorious enough for him to earnestly strive for, and to look forward to, with keen and joyful heart-yearning expectation. That prize of joint-heirship with Christ, and the great privilege of being engaged with him in the future kingdom work, seemed to Paul worthy of every sacrifice and every effort which he could possibly put forth. Here are some of his words: "Whatever things were gain to me, these I have, on account of the Anointed One, esteemed as a loss. But then, indeed, I even esteem all things to be a loss on account of the excellency of the knowledge of the Anointed Jesus my Lord; (on whose account I suffered the loss of all things, and consider them to be vile refuse, so that I may gain Christ, and may be found in him, not clinging to that righteousness of mine own, which is from the law, but to that which is through the faith of Christ—the righteousness from God on account of the faith;) to know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death; if possibly I may attain to the resurrection from among the dead. Not that I have already received it, or have been already perfected; but I pursue, if indeed I may lay hold on that for which also I was laid hold on by Christ. Brethren, I do not reckon myself to have attained it; but one thing I do;—even forgetting the things behind, and stretching forth

toward the things before, I press along the line, toward the prize of the calling of God by Christ Jesus."—Phil. 3:7-14 **Dia-glott**

We also must have intensity of aim and purpose for this high calling, and are to "press along the line." For our encouragement we should remember that so long as we are in our fleshly tabernacle we shall be conscious of the weaknesses of the flesh, but we can rejoice with great peace of mind and complete assurance in the knowledge and in the experience of Ephesians 1:6,7, that our Father has made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

And as we continue to cling to that righteousness from God, which is through the faith in Christ Jesus, we are to cultivate, by the Lord's help, all the graces of the Holy Spirit to the fullest extent of our ability. We are to maintain our full consecration to God. Let us seek for an increasing measure of the Holy Spirit; feeding daily upon God's holy Word; and persevering in prayer; trusting not in our strength and ability.

In all this we shall not fail (as we grow in Christlikeness) to let our light shine, in the world, holding forth the Word of life. Our beloved Lord, speaking through the Revelator exhorts: "Be thou faithful unto death, and I will give thee a crown of life."

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SPEAKERS' APPOINTMENTS

C. A. CORNELL

Eastleigh	October	21
Southend-on-Sea	November	25

G. A. FORD

Anerley	October	21
Letchworth	November	18

J. LESLIE McKEOWN

Clonelly	October	7
Clonelly	November	4

E. TERRY NADAL

Southend-on-sea	October	28
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Liverpool	November	11
Anerley		25
Luton	October	28
Latchford (Warrington)	November	18

W. E. PAMPLING

Letchworth	October	21
Guildford	November	11

W. F. READER

Ipswich	October	21
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What Can a Man Believe?; The Blood of the Atonement; Divine Healing; The Day of Judgment.

SIX PENNY BOOKLETS

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MISCELLANEOUS PUBLICATIONS

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

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

Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each.

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

Hope (Consolation booklet)—1/2 a dozen.

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Our Most Holy Faith—10/-

God's Promises Come True—10/-

The Book of Books (Cloth)—5/-

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98 Seel Street

Liverpool 1

SPEAKERS' APPOINTMENTS

SAMUEL BAKER			Albany, Ore.	7
Reading, Pa.	October	1	Chico, Calif.	9,10
Allentown, Pa.	October	2	Stockton, Calif.	11
Hazleton, Pa.		3	Sonora, Calif.	12
New York, N. Y.(3 p.m.)		7	Saramento, Calif.	14
Lynn, Mass.		11	Antioch, Calif.	15
Worcester, Mass.		12	San Jose, Calif.	16, 17
North Brookfield, Mass.		14	Oakland, Calif.	18
Portland, Me.	15,16		San Francisco, Calif.	19, 21
Belfast, Me.	17		Fresno, Calif.	22
Augusta, Me.	18		San Luis Obispo, Calif.	23
Somersworth, N. H.	19-21		Ontario, Calif.	28
New Bedford, Mass.	22,23		EDWARD E. FAY	
Providence, R. I.	24		San Luis Obispo, Calif. ...	October 13, 14
Groton, Conn.	25		HUGH HANHAM	
Springfield, Mass.	26		Victoria, B. C. Can.	October 6, 7
Wallingford, Conn. (Morning)	28		E. HARRY HERRSCHER	
Hartford, Conn. (Afternoon)	28		San Luis Obispo, Calif. ...	October 13, 14
Waterbury, Conn.	29		WILLIAM J. HOLLISTER	
New Haven, Conn.	30		Orlando, Fla.	October 28
WILLIAM A. BAKER			JOHN G. HULL, JR	
Victoria, B. C. Can. ...	October 6,7		San Luis Obispo, Calif. ...	October 13, 14
JOHN BARACOS			Santa Ana, Calif.	October 28
Duquesne, Pa.	October 7		DANIEL KAZIAK	
NICK BARACOS			Toledo, Ohio	October 21
East Liverpool, Ohio	October 14		ARTHUR H. KRUMPOLT	
Shadyside, Ohio	21		Catawissa, Pa.	October 7
J. BURTON BROWN			York-Lancaster, Pa.	21
San Luis Obispo, Calif. ...	October 13, 14		RAYMOND J. KRUPA	
FRED A. BRIGHT			St. Louis, Mo.	October 6, 7
Reading, Pa.	October 21		Pottstown, Pa.	14
DAVID A. BRUCE			New London, Conn.	21
San Luis Obispo, Calif. ...	October 13, 14		C. STUART LIVERMORE	
Riverside, Calif. (Morning)	21		New Bedford, Mass.	October 14
Ontario, Calif. (Afternoon)	21		LUDLOW P. LOOMIS	
ALFRED BURNS			New Haven-Waterbury Conn.	October 14
Gary, Ind.	October 21		Wilkes Barre, Pa.	21
EUGENE BURNS			EDWARD G. LORENZ	
Paterson, N. J.	October 14		San Luis Obispo, Calif. ...	October 13, 14
CHARLES CHAMBERS			JOHN Y. MACAULAY	
Victoria, B. C. Can.	October 6, 7		Boise, Idaho	October 2,3
CHARLES CHUPA			Walla Walla, Wash. (area)	5-7
Flint, Mich.	October 7		Spokane, Wash.	8-10
SAMUEL CLEMENTS			Wenatchee, Wash.	11,12
Victoria, B. C. Can.	October 6, 7		Seattle, Wash.	14
BERTRAM COOPER			Vancouver, B. C. Can.	17
San Francisco, Calif.	October 6		WILFRED MC NEE	
San Jose, Calif.	7		Victoria, B. C. Can.	October 6, 7
ORLANDO D. DEIFER			MARTIN C. MITCHELL	
Portland, Ore.	September 30		Pittsburgh, Pa.	September 30
Salem, Ore.	October 1		Baltimore, Md.	October 14
Newport, Ore.	2, 3		New London, Conn.	21
Lebanon, Ore.	5			

JOHN A. MEGGISON	
St. Louis, Mo.	October 6, 7
DANIEL J. MOREHOUSE	
Jackson, Mich. area	October 11, 12
London, Ont. Can.	14
La Solle, Ill.	21
L. H. NORBY	
*Sayville, L. I., N. Y.	October 14
Allentown, Pa.	28
EVERETT MURRAY	
Henderson, Ky.	October 21
Madisonville, Ky. area	22, 23
ADOLPH OBENLAND	
Cleveland, Ohio	October 7
Cincinnati, Ohio	14
Knoxville, Tenn.	15
Atlanta, Ga.	16
Miami, Fla.	21
Orlando, Fla.	28
GUSTIN P. OSTRANDER	
Sonora, Calif.	September 25
Stockton, Calif.	26
Oakland, Calif.	27
San Jose, Calif.	28
San Francisco, Calif.	30
Sacramento, Calif.	October 1
Salem, Ore.	3
Portland, Ore.	4
Victoria, B. C. Can.	October 6, 7
Duncan, B. C. Can.	8, 9
Nanaimo, B. C. Can.	10
Vancouver, B. C. Can.	11-14
Langley Prairie, B. C. Can.	15, 16
New Westminster, B. C. Can.	17
Bellingham-Lynden, Wash.	18
Burlington, Wash.	19
Seattle, Wash.	21, 24
Bremerton, Wash.	22
Allyn, Wash.	23
Kent, Wash.	26
Tacoma, Wash.	28
Wenatchee, Wash.	29
Spokane, Wash.	30, 31
HOWARD W. OSTRANDER	
San Luis Obispo, Calif.	October 13, 14
HARRY W. PASSIOS	
Columbus, Ohio	October 14
Monessen, Pa.	28
G. RUSSELL POLLOCK	
San Luis Obispo, Calif.	October 13, 14
S. E. RANGER	
Victoria, B. C. Can.	October 6, 7
KENNETH W. RAWSON	
New London, Conn.	October 21
GILBERT L. RICE	
San Luis Obispo, Calif.	October 13, 14

NORMAN F. RICE	
Whittier, Calif.	October 21
BERT E. ROSE	
Saginaw, Mich.	October 7
THEODORE A. SMITH	
Victoria, B. C. Can.	October 6, 7
IRVING C. FOSS	
San Luis Obispo, Calif.	October 13, 14
EARL L. FOWLER	
Fresno, Calif.	October 14
FRANK E. FRENCH	
Victoria, B. C. Can.	October 6, 7
W. STROMBERG	
Milwaukee, Wis.	October 14
CHESTER A. SUNDBOM	
Buffalo, N. Y.	September 29, 30
Lacona, N. Y.	October 1
Albany, N. Y.	2
Brooklyn, N. Y.	3
Paterson, N. J.	4
New Brunswick, N. J.	5
Agawam, Mass.	7
Rochester, N. Y.	8
Erie, Pa.	9
Toledo, Ohio,	10
FELIX S. WASSMANN	
New Brunswick, N. J.	October 7
GEORGE M. WILSON	
Pittsburgh, Pa.	October 7
St. Petersburg, Fla.	21
Orlando, Fla.	28
W. NORMAN WOODWORTH	
*Sayville, L. I., N. Y.	October 7
Pottstown, Pa.	14
New London, Conn.	21
Boston, Mass.	27, 28
ERNEST G. WYLAN	
Henderson, Ky.	October 21
CHRISTIAN W. ZAHNOW	
New York, N. Y. (3 p. m.)	September 30
Scarsdale, N. Y.	October 1
Paterson, N. J.	4
Philadelphia, Pa. (3 p. m.)	7
Wilmington, Del. Area	7-13
Pottstown, Pa.	14
Reading, Pa.	15
Mahonoy City, Pa.	16
Hazleton, Pa.	17, 18
Wilkes Barre, Pa.	19, 21
Lacona, N. Y.	22, 23
Rochester, N. Y.	24, 25
Buffalo, N. Y.	26, 28
Orillia, Ont. Can.	Oct. 30-Nov. 1
Toronto, Ont. Can.	November 2-4
LOUIS ZBIK	
London, Ont. Can.	October 14
*Sayville Community Bldg. 49 Gillette, 3 p.m.	

CONVENTIONS

ST. LOUIS, MO., October 6,7—Convention will open at 9:30 a.m. on Saturday in the Northside YMCA, 3100 North Grand Boulevard. A baptismal service is being arranged. It would be helpful if those desiring to symbolize will advise the secretary in advance.

Two meals will be served in the YMCA Cafeteria, by the St. Louis Ecclesia, on Saturday; and one meal on Sunday. All inquiries, including requests for reservations, should be addressed to the secretary, Mr. E. L. Wagner, 7308 Wellington Avenue, St. Louis 14, Mo.

VICTORIA, B. C. CAN., October 6, 7—Convention opens at 9:00 a.m. in the C. C. F. Hall on Douglas Street. For room reservations and other details, write to the Secretary, Mr. Thomas J. Carson, 3930 Cedar Hill Cross Road, Victoria, B. C. Canada.

AGAWAM, MASS., October 7—Convention opens at 9:00 a.m. in the Phelps School, Corner Main and School Streets, Agawam

ALBANY, ORE., October 7—3596 Bernard Street.

SAN LUIS OBISPO, October 13, 14—Convention will be held in the Grange Hall, South Broad Street, beginning Saturday at 3:00 o'clock. Meals will be served Saturday evening and Sunday noon. For room reservations, write the secretary Mrs. Russell H. Blair, 351 Ramona Drive, San Luis Obispo, Calif.

COLUMBUS, OHIO, October 14—Convention opens at 10:a.m. in the Women's Benefit Association, 53 E. Gay Street.

LONDON, ONT. CAN., October 14—The first session of the convention will open at 10:00 a.m. in the YMCA Building, 429 Wellington Street. Any other details may be obtained by writing to the secretary, Mr. Cloyton Campbell, 952 Hamilton Road, London, Ont.

POTTSTOWN, PA., October 14—The convention will open at 9:30 a.m. in the I. O. O. F. Building, 260 King Street (basement hall). Lunch will be served by the class. Further information may be obtained by writing the secretary, Mrs. Wm. S. Geisinger, 835 N. Hanover Street, Pottstown, Pa.

CLEVELAND, OHIO OCTOBER 21—The opening service will be at 9:30 a.m. in the YMCA Building, Prospect Avenue and East 22nd Street.

HENDERSON, KY., October 21—Convention will be held in the Administration Building, Corner Dixon and Fagan Streets. Opening hour and other details may be obtained by writing the secretary, Mr. Jack Roll, 1160 E. Riverside Drive, Evansville, Indiana.

NEW LONDON, CONN., October 21—Convention will be held in the Union Hall on Union Street.

SALEM, ORE., October 21—Convention opens at 11:00 a.m. at 2339 State Street.

BOSTON, MASS., October 27, 28—Convention will open Saturday at 2:30 p.m. at the Arlington Street Church Chapel, 355 Boylston Street. Sunday sessions will begin at 9:30 a.m. at the State Suite of the Sheraton Plaza Hotel, Copley Square, Boston. For room reservations, write Miss Florence Child, 64 Thurston Street, Somerville 45.

CHICAGO, ILL., October 28—Convention opens 10:00 a.m. in the Central Masonic Temple, 912 N. LaSalle Street.

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

ONTARIO, CALIF., October 28—Convention will be held in the Ontario Women's Club, 738 N. Euclid Avenue, Ontario.

ORLANDO, FLORIDA, October 28—Convention will open at 10:00 a.m. in the Colonialtown Woman's Club, 1202 N. Fern Avenue. Further details may be obtained by writing the secretary, Mrs. S. W. Jeuck 1910 Hillcrest, Orlando, Fla.

MILWAUKEE, WIS., November 3, 4.

JACKSON, MICH., November 4—Convention will be held in the YWCA Building, 298 West Michigan Avenue.

WACO, TEXAS, November 10, 11—One feature of this two-day convention will be an immersion service, and any desiring to symbolize their consecration will please advise the secretary, Mrs. J. B. Hillhouse, 3532 Frederick Avenue, Waco, Tex.

NEW HAVEN, CONN., November 11.

STOCKTON, CALIF., November 18.

PHOENIX, ARIZ., December 29-January 1

CHICAGO, ILL., December 29-January 1.

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All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00.

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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, though 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