

The DAWN

*THE PROPHETIC TESTIMONY
PITTSBURGH CONVENTION REPORT
REVIEWING THE YEAR 1938*

DECEMBER

1938

SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

BROTHER H. E. ANDERSON
Brooklyn, N. Y., 109 Remsen Street, 3 P. M. Dec. 25

BROTHER T. E. BARKER
Beverly, Mass. Dec. 4
Worcester, Mass. 11
Boston, Mass., Huntington Ave. 18

BROTHER J. A. BELL
Baltimore, Md. (Convention*) 11
Brooklyn, N. Y., 109 Remsen Street, 3 P. M. 18

BROTHER C. P. BRIDGES
Boston, Mass., 30 Huntington Avenue Dec. 11

BROTHER F. A. BRIGHT
Paterson, N. J., 169 Van Houten St., 3 P. M. Dec. 18

BROTHER N. CONSTANT
New Haven, Conn., 19 Elm St. Dec. 18

BROTHER S. C. DE GROOT
Chicago, Ill. (Convention*) Dec. 31, Jan. 1, 2

BROTHER A. C. FREY
Brooklyn, N. Y., 405 Carlton Ave., 3 P. M. Dec. 4

BROTHER E. L. FOWLER
Santa Ana, Calif., 1342 Cypress, 10:30 A. M. Dec. 18

BROTHER WILLIAM J. HOLLISTER
Philadelphia, Pa., 18th and Arch, Y. W. C. A. Dec. 11

BROTHER J. T. JOHNSON
East Liverpool, Ohio Dec. 11

BROTHER P. KOLLIMAN
Baltimore, Md. (Convention*) Dec. 11

BROTHER O. MAGNUSON
Baltimore, Md. (Convention*) 11

BROTHER EDWARD MAURER
Duquesne, Pa. Dec. 4

BROTHER GEORGE R. MAYNARD
Montone, Calif., 1352 Olivine Street, 2:30 P. M. Dec. 11

BROTHER J. A. MEGGISON
Chicago, Ill. (Convention*) Dec. 31, Jan. 1, 2

BROTHER M. C. MITCHELL
Philadelphia, Pa., 18 & Arch, Y. W. C. A. Dec. 18

BROTHER A. L. MUIR
Chester, Pa. 6
Wilmington, Del. 7
Laurelton, N. Y., 130-33 228th St., 8 P. M. 8
Rutherford, N. J. 9
Brooklyn, N. Y., 109 Remsen St., 3 P. M. 11
Hartford, Conn. 12
Fall River, Mass. 13
Providence, R. I. 14
New Bedford, Mass. 15
Brookton, Mass. 16
Lynn, Mass. 17

Boston, Mass. (Convention*) 18
Worcester, Mass. 19
North Brookfield, Mass. 20
Feeding Hills, Mass. 21
Syracuse, N. Y. 22
Buffalo, N. Y. 23
Detroit, Mich. 25
Port Huron, Mich. 26
Flint, Mich. 27
Saginaw, Mich. 28
Grand Rapids, Mich. 29
South Bend, Ind. Dec. 30
Chicago, Ill. (Convention*) Dec. 31, Jan. 1, 2

BROTHER A. NEWELL
Chicago, Ill. (Convention*) Dec. 31, Jan. 1, 2

BROTHER A. OBENLAND
Chicago, Ill. (Convention*) Dec. 31, Jan. 1, 2

BROTHER C. C. PEOPLES
Piqua, Ohio territory Dec. 4, 11, 18

BROTHER WALTER SARGEANT
Buffalo, N. Y. 6
Youngstown, Ohio 7
Akron, Ohio 8, 9
Cleveland, Ohio 11
Byesville, Ohio 12
East Liverpool, Ohio 13
Connellsville, Pa. 14
Harrisburg, Pa. 15

BROTHER C. A. SUNDBOM
Chicago, Ill. (Convention*) Dec. 31, Jan. 1, 2

BROTHER H. V. WARREN
Hawthorne, Calif., 13110 Doty, 7:45 P. M. Dec. 18

BROTHER G. M. WILSON
Chicago, Ill. (Convention*) Dec. 31, Jan. 1, 2

BROTHER W. N. WOODWORTH
Halifax, Nova Scotia 16
St. John's, N. B. 17
Boston, Mass. (Convention*) 18
Paterson, N. J., 169 Van Houten St., 3 P. M. 25
Brooklyn, N. Y., 109 Remsen St. Jan. 1

BROTHER H. L. YOUNG
Easton, Pa. Dec. 18

BROTHER C. W. ZAHNOW
Wilmington, Del. territory Dec. 1 to 18
Harrisburg, Pa. 5
Rheims, Pa. 6
York, Pa. 7
Gettysburgh, Pa. 8
Lebanon, Pa. 9
Lancaster, Pa., 3 P. M. 11
Wilmington, Del., 907 Tatnall St., 7:30 P. M. 11
Pen Argyl, Pa. 12
Lehighton, Pa. 13
Allentown, Pa. 14
Pottstown, Pa. 15
Norristown, Pa., 3 P. M. 18
Wilmington, Del., 7:30 P. M., 907 Tatnall St. 18
Scranton, Pa. 19
Elmira, N. Y. 20
Ithaca, N. Y. 21
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The DAWN

A Herald of Christ's Presence

Vol. 7, No. 3

DECEMBER 1938

One Dollar a Year

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THE JUDGMENT DAY

The conclusion of the discussion appearing in the October issue, which deals with the manner in which God controls His intelligent creatures through their voluntary obedience to His laws. The Revelator's mention of the opening of the "books" during the future judgment day, will be examined.

THE CHASTENINGS OF THE LORD

This article has been promised previously, but delayed by unavoidable circumstances.

APPARENT FAILURES

As we enter 1939 it is well to note the divine leadings of the past year, and the wonderful manner in which God has caused all things to work together for our good; and, in the strength of His assurance of continued help, to press forward in the narrow way. This article, adapted from a convention talk, should prove helpful along this line.

IF THINE EYE BE SINGLE

An examination of our Lord's words which indicate that progress in the receipt of light is conditioned upon the possession of a single eye; and that likewise, development of the evil eye will result in loss of light. The meaning of the "single eye" and "evil eye" discussed.

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NEWS and VIEWS

THE NATIONS— NOMINAL CHRISTIANITY—THE JEWS

FROM the standpoint of prophecy, three outstanding events continue to hold the attention of many students of the Bible; namely, (1) The unmistakable gathering of the nations of the world for the great and final conflict of Armageddon; (2) The gradual weakening of the influence of both Catholicism and Protestantism; and (3) The most unusual situation that is developing with respect to the Jews in various parts of the world. It would be unwise to attempt a prediction of how the details of these events may work out during the months and years to come; but it is stimulating to faith to note what has already happened, and to realize thereby that the prophecies of God's Word pertaining to these things are indeed being fulfilled before our eyes.

The Bible presents two viewpoints with respect to the gathering of the nations. One is that they are gathered by the Lord, and the other is that they are gathered by the influence of the "three unclean spirits like frogs" which come out of the mouth of the "dragon," the "beast," and the "false prophet." From these two viewpoints we get the thought that the Lord takes the responsibility for the gathering, yet that He accomplishes the work largely by merely permitting human selfishness, enlightened by the modern increase of knowledge, to take its natural course.—Zeph. 3:8, 9; Rev. 16:13-16.

In Isaiah 42:13, 14, the prophet says: "The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against His enemies. I have long time holden My peace; I have been still, and refrained Myself; now will I cry like a travailing woman; I will destroy and devour at once." Notice that in this passage the work of the Lord is said to be accomplished by His voice. A similar thought is suggested in Revelation 19:21, where a slaying work is described as being accomplished by a sword that proceedeth out of the mouth of Him that sitteth upon the white horse.

This sword of His mouth, the crying and the roaring, seems in a general way to symbolize the spread of knowledge, of truth—truth of all kinds. Apparently the various prophecies along this line are calculated to explain the ultimate result on the nations of the "increase of knowledge" that was to be one of the outstanding signs of the "time of the end." Indeed, Daniel's prophecy of the increase of knowledge is closely associated with the standing up of Michael, and the great "time of trouble such as never was since there was a nation."—Dan. 12:1-4.

It is only as we compare the conditions of today with those of past generations that we get an adequate conception of the measure to which modern enlightenment along all lines is affecting the nations, and of the suddenness with which this state of affairs has come about. Mr. Arthur H. Compton, writing in *Science* magazine, emphasized the recent increase of knowledge in a dramatic way by comparing the entire known period of man's life on the earth with one of our years. While Mr. Compton has greatly exaggerated the length of time man has been on the earth, yet by his comparison he shows that it was only, as it were, a few hours ago that our modern knowledge came to man. He says that "Our life today differs from our grandfather's more than did theirs from the life of 2,000 years ago."

The scientist who has no faith in God nor in the Bible naturally attributes this sudden increase of knowledge to the efforts of man; but the Bible shows otherwise. Actually, man is no more brilliant today than he was a thousand or two years ago. Indeed, few of the world's millions have had anything to do with modern scientific advancement except to use the blessings provided thereby, and to dread the curses it has brought in the form of bombing planes and poison gas. The underlying principles of most scientific knowledge have been discovered quite by accident. The reason why these "accidental" discoveries were not made thousands of years ago is because the time had not come in the divine plan for this turning on of the light. While small beginnings were made in the increase of knowledge prior to the last half century, yet the great effulgence of light that has enabled men to talk and to fly around the world has come as a part of the bright shining of the Master's second presence, which He said would shine from the East even unto the West—world-wide.

This general increase of knowledge has not only brought the development of the many scientific miracles of today, but at the same time, by means of universal education, has brought general dissatisfaction among the nations and the people of the nations. Individuals and nations today are clamoring for what they consider to be their rights. What worldly writers call the "Have Nots" are determined to seize a part of what is possessed by the "Haves." Until the modern increase of knowledge made itself felt in the earth, most people were quite content to go on living as their parents did. And while the rulers of the various nations were always on the alert to increase their possessions, by war if necessary, yet the effect of human selfishness, even in war, was kept measurably localized by the inadequate means of communication and travel; while the illiteracy of the people rendered them wholly

incapable of offering successful opposition to the wishes of their rulers.

But now the light has been turned on, with the result that the "common man" has become equal with his ruler in knowledge, and in desire. No longer are men willing to abide by the idea that kings rule by the grace of God, and that eternal torture awaits any who dare question their authority. House painters and cobblers become dictators, and laboring men move into the lawmaking bodies of the nations; and the desires of the enlightened masses, who still at heart are governed by the principles of selfishness, know no bounds.

How true to the prophetic picture, therefore, is the result of the Lord's crying, or speaking—the issuing forth of the sword of His mouth! Truly, as the prophet indicates, one of the first effects is that of stirring up jealousies among peoples and nations. It is these jealousies, backed up by bombing planes, poison gas, and other scientific methods of warfare, that will yet make a complete end of the present social order, including the war machine by which it is supported. (Isa. 34:1-3.) Statesmen of the world clearly see what the outcome of present trends must shortly be if something is not done to turn the tide of human selfishness and aggression. On November 1st Mr. Cordell Hull, the United States Secretary of State, speaking at a dinner of the National Trade Convention in New York, said that the world is at the cross roads. Mr. Hull further said:

"One of the roads that wind into the future is that of an increased reliance upon armed force as an instrument of national policy. . . . All nations find themselves compelled to divert to preparation for self-defense an increasing part of their substance and effort. . . . If the nations continue along this road, increasingly strewn with the wreckage of civilized man's most precious possessions, they will be marching toward the final catastrophe of a new world war, the horror and destructiveness of which pass human imagination.

"The other of the two roads is that of ever-increasing reliance upon peaceful processes, and upon the rule of law and order in the conduct of relations among individuals and among nations. Even for us there will be no escape from dismal outlook, if, unhappily, the rest of the world should choose the road that must lead to another major armed conflict."

Mr. Hull as well as all right thinking people, would like to believe that the nations will actually choose the better way; but is not this too much to expect? Is there any reason to suppose that suddenly, after six thousand years of the growth of selfishness in the hearts and lives of the people, they will abandon this principle and conduct themselves along the lines of justice and love? Evidently God did not foresee such a possibility, else He would not have foretold the complete wreck of the present order in a time of trouble such as never was since there was a nation. No, not until man's selfish efforts have completely failed will he be willing to seek and to obey the Lord's ways.—Micah 4:1-4.

Mr. Hull says that "all the nations find themselves compelled to divert to preparation for self-defense an increasing part of their substance and effort." This seems quite in keeping with the prophecy of Joel 3:9-14, where the nations are described as beating their plowshares into swords and their pruning hooks into spears; and the weak are heard to say "I am strong." These events are shown to be those connected with the gathering of the nations into the great valley of decision, where they are weighed in the balances and found wanting. And surely, in the gathering of the nations now going on, the weak are saying "I am strong." Germany, for example thoroughly weakened by the first great spasm of trouble—the World War—and forbidden by the other nations to rearm, has said "I am strong" with such force that the world has been made to tremble.

As suggested in the beginning, it isn't wise to attempt a forecast of the details of coming events. Events that are past are clearly discernible on the prophetic page; and we must be content to read the picture as it unfolds. Today we see the gathering of the nations; and we can also see something else, namely, the gradual downfall of nominal Christianity. This too, according to the prophecies, is to be looked for, because the Lord will have no use for any of the false systems of religion in His Kingdom. The destruction of the harlot woman, Babylon, and the burning of her flesh with fire, would almost seem to have started. Certainly the pope realizes that something is happening over which he has but little control. On October the 20th speaking before 300 Italian archaeologists, the pope said, in part:

"Not far distant from the sphere of our every day lives there is being practiced a different kind of archaeology than yours. There are being called upon the scene of everyday life personages better left in oblivion. Bad, bad archaeology. Sinister figures have been exhumed to put into action sinister events. Julian the apostate rises again. His persecution was one of the bloodiest, one of the most astute, carried out with Latin energy and Greek duplicity.

"He had an apostle similar to the apostle Judas. This persecution in Germany, to the amazement of the world, continues to be denied in Germany and Austria with an audacity which is amazing in the face of evidence which the pope sees daily arriving upon his table, and documented with absolutely courageous proof of new dangers and worse menace."

This bitter attack against Hitler and Nazism was made the next day after an announcement appeared in the daily press that church property in Austria was to be confiscated by the government; so, apparently the pope was particularly stirred at the time. On October 19th, an article appeared in the *Daily Herald*, London, stating that plans have been drawn up in the office of Herr Buerckel, Nazi Commissioner for Austria, to appropriate the Catholic Church and seize its entire fortune for the benefit of the state and the party. The *Herald* article also says:

"Though it is impossible to assess the actual value of church possessions in Austria it is estimated that its holding in land, industries, buildings and money amount to nearly ten million pounds [almost fifty million dollars]. ... During the inflation in Austria the church authorities succeeded in investing their fortune in stable objects, with the result that the church suffered least from the crash of the Austrian currency. From this time dates the possession by the church and the monasteries of industries, breweries, hotels, mills, and forests which is now being held against them. The Nazis intend to point to this fact and stigmatize the church for its industrial and commercial activity."

And so "her flesh" is apparently being consumed. And in view of the very close friendship of Hitler and Mussolini, the pope is doubtless wondering what may yet happen to church property in Italy; especially as the military needs of the nation become increasingly pressing. But it doesn't seem as though the pope's fiery speech, reported above, changed Hitler's mind to any great extent, because a few days afterward (October 25) a sharp attack on the pope for his criticism of Nazi policy on Catholicism appeared in Dr. Goebles' *Angriff*, central organ of the Nazi party. Under the heading, "Monstrous accusation of Germany," the paper said, in part:

"Quite apart from the question of what antiquities have to do with world politics in the twentieth century, it must be asked what the pope has to do with these politics. Above all, what right has 'Christ's representative' to make allegations, in the style of Jewish warmongers, about the political intentions of the German Reich, allegations which must be classed as calumnies filled with hatred. ... This attitude on the part of a man who permits himself to be honored as the father of all mankind pronounces judgment upon itself. This is blind hatred."

It is becoming more and more apparent that where Nazism spreads its influence, the church must take a secondary place, and possibly suffer destruction altogether. In view of this trend, we begin to wonder if in the general picture of the gathering of the nations this phase of it may be the Lord's way to put an end to those systems of error that would otherwise stand in the way of the sending out of that "pure language" by which all will learn to "call upon the name of the Lord, to serve Him with one consent."—Zeph. 3:9.

Nazism's attack on the Catholic and other churches is not merely an expression of hatred on the part of Hitler, but rather, it represents a trend in human thought that is everywhere apparent and on the increase. The first major stroke in this direction was accomplished by Russia shortly after the close of the world war. While from time to time prominent ones in the churches have sounded warnings, yet the so-called "New Paganism" has kept marching on. S. J. Marriott, Canon of Westminster (London), in an article published on October 12th, says:

"We have all had a pretty severe shaking in this recent crisis, and, unless I am very much mistaken, the result has been to make many men realize that

the Christian faith is slowly but surely being ousted from the life of Europe. ... Now we are beginning to realize exactly what power politics mean. What it means when the life of Europe is governed without any reference to the principles or the restraints of religion. Practical Atheism is something new in the life of Europe, and not till the other day did we realize exactly what it means. It was not fear that gripped us in the recent crisis, but horror—horror at the sight of hell."

And so the picture progresses, and only the Bible is capable of forecasting the final outcome, which, of course, will be the establishment of the Messianic Kingdom. In the picture as it appears on the screen of world events today, is another figure—the Jew. Indeed, he has been in the picture with increasing prominence practically ever since the spasms of travail began to be felt by the world in 1914. At first, everything seemed to be going his way. His ancient land was opened up to him, and he was guaranteed therein a place of protection; this guarantee being given by a League of the outstanding Gentile nations of the world. Thus, instead of being "trodden down" by the Gentiles, as they had been through the centuries, the Jews were officially protected by them; and provisions were made for them to return to and build up their own land—the land of Palestine.

More than two hundred thousand of them did return to Palestine; and a considerable portion of the "promised land" was reclaimed and has been made to blossom as the rose. So productive and prosperous has the New Palestine become that it has begun to send its produce into the markets of other countries. A great deal of Palestinian fruit, for example, is now eaten in Great Britain.

But suddenly the sunshine of blessing and hope that was beginning to revive the soul of the Jewish nation in Palestine, began to go into eclipse, as it were. The Arab population of the holy land egged on by outside influence, started to cause trouble for the Jews. This resulted in almost a total closing of the doors of Palestine to further Jewish immigration. Almost at the same time there arose bitter persecution against the Jews in many of the countries of Europe. And now, thousands of them, plundered and stripped of their possessions, and maltreated are without either home or country.

And so, as the world-picture progresses, we see the Jew, at the moment, unarmed and helpless before his foes, being driven out of one country after another, not knowing where to go, nor what to do. Indeed, the outlook for the Jew, apart from the promises of God's Word, is a tragic one. But when we turn the light of prophecy upon the picture we can see that this situation is exactly what should be expected; that in the closing scenes of the age the Jew was to be placed in a position where ultimately the Lord would take a definite hand in his affairs, fighting for him as in the days of old. Indeed, the prophecies clearly indicate that it will be the Lord's intervention on behalf of Israel that will have much to do with convincing the world that a new Kingdom, the Messianic Kingdom, must be recognized—that a new King has taken control.

The Birth of the World's Redeemer

The old sweet story. The angels and the shepherds. A journey to Bethlehem on the wings of divine truth. Divine revelations to the humble.

THE birth of Jesus, the world's Redeemer, may be said to mean the birth of hope for fallen and lost humanity, the tangible expression of divine love, the birth of the Gospel dispensation, and "good tidings of great joy, which shall be to all people," as well as the angels' song of "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:10, 14.

While the birth of Jesus was by far the greatest event in the six thousand years of the world's history, it is to the Christian heart that the event is especially dear; for as yet the world has not discerned its full meaning. As for the Jews, God's chosen people, they also failed to behold the star of Bethlehem or to discern its import. It is rather the Christians of the Gospel age who have said, as did the wise men, "We have seen His star in the east, and are come to worship Him." (Matt. 2:2.) It is they who have brought Him their gifts of praise, thanksgiving, worship and love. It is they who have heard the heavenly refrain and have found Him in the manger. And it is they who have rejoiced with exceeding great joy because they have recognized Him, and have known that in God's due time "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah 9:6.

The Gifts of God

Speaking of the birth of Jesus, a modern writer has said, "When God sent His Son into the world, angels discovered something new in God, something they had never seen before. Not power, not wisdom, not love. They knew all that before. But when God sent His Son into this world, then angels saw the spirit of self-denial in God, the spirit of self-sacrifice in God. It is easier to love an angel of light than a thief on the cross. When angels saw God—the God who would not allow the most insignificant angel in heaven to be hurt—give up His Son, His only Son, they saw something they had never thought of before; and I should not wonder if when Christ started out on that pilgrimage, the angels in heaven shouted in triumph and called on all the hosts in heaven to help them celebrate it, and sang so loud that the Bethlehem servants heard it: 'Glory to God in the highest.'"

God's Message of Peace

Again we quote from a modern writer, "Oh, if we could but take our position on some high point and see the world's armies march past! What a spectacle it would be! There go the hosts of Israel through a score of Red Seas—one of water, all the rest of blood. There go Cyrus and his armies, with infuriate yell rejoicing over the fall of the gates of

Babylon. There goes Alexander leading forth his hosts and conquering all the world but himself. There goes Fernando Cortez, leaving his butchered enemies on the table-lands once fragrant with vanilla and covered over with groves of flowering cacao. There goes the great Frenchman leading his army down through Egypt, like one of its plagues, and up through Russia, like one of its icy blasts. Yonder is the grave trench under the shadow of Sebastopol. There are the ruins of Delhi and Allahabad, and yonder are the inhuman Sepoys and the brave regiments under Havelock avenging the insulted flag of Britain; while cut right through the heart of my native land is a trench in which there lie one million Northern and Southern dead. Oh, the tears! Oh, the blood! Oh, the long marches! Oh, the hospital wounds! Oh, the death!

"But brighter than the light that flashed on all those swords and shields and musketry is the light that fell on Bethlehem; and louder than the bray of the trumpets, and the neighing of the chargers, and the crash of the walls, and the groaning of the dying armies, is the song that unrolls from the sky, swept as though all the bells of heaven had rung a jubilee: 'Peace on earth, good will toward men.' Oh, when will the day come—God hasten it!—when men shall beat their swords into plowshares and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more."

Back to Bethlehem

It is good for us to let our minds travel back, at times, to the birth of Jesus. We are living in a busy world of affairs. It is a blessed thing to get away from all the hubbub and humdrum of present day affairs and to permit our thoughts to rise on to the viewless wings of divine truth and once more to listen to that sweet angelic refrain even as we have heard it so exquisitely sung, ringing down to us from the years of the past. It is good to see the heavenly light and to hear God's messenger say to our hearts, like was said to those shepherds of Bethlehem's countryside, "Fear not!" Then shall we go in our thoughts to the little town of Bethlehem and seek the babe lying in a manger? Shall we be humble enough to do this? And then, having found Him, shall we worship Him? Shall we bar out the world and just enjoy this feast of love with Him, the blessed One, who left the heavenly glory to be born in a stall? Ah, verily, "He came unto His own, and His own received Him not;" but, thank God, that "as many as received Him, to them gave He power to become sons of God, even to them that believe on His name."—John 1:11, 12.

The birth of the World's Redeemer has meant much wherever the Gospel story has gone. Although it has not been fully understood by the majority of

(Continued on page 25)

Convention of Bible Students

Pittsburgh, Pa., October 21-23, 1938

THE Tenth Annual Reunion Convention of Bible Students sponsored by the Bible Students Ecclesia of Pittsburgh, brought together the largest number of the free brethren of any convention in recent years. Probably 500 to 600 attended some or all of the meetings. Canada, and twenty-one of the states were represented, namely: Arizona, California, Connecticut, Delaware, Florida, Georgia, Illinois, Indiana, Kansas, Kentucky, Maryland, Massachusetts, Michigan, Minnesota, Missouri, New Jersey, New York, Ohio, Pennsylvania, Tennessee and West Virginia.

Doubtless no other city awakens in those in Present Truth the deep interest and tender memories as does the mention of Allegheny, or, as it is now known, North Side Pittsburgh. There, nearly seventy years ago, Brother Russell started in a small way but with enthusiastic spirit, the work of proclaiming God's great Plan of the Ages, which for so many centuries had been obscured from view by creeds of the dark ages. There he and his associates, inspired by the symmetry and completeness of God's benevolent purpose revealed in His Word, and thrilled by the realization of the presence of the Lord, began the work of the Harvest of the Gospel Age. The harvest message, under God's guidance and blessing, was heard around the world, translated into many tongues and reached hundreds of thousands of people. The brethren gathered in this convention were a few among the many whose knowledge of God's great plan and His glorious attributes can be traced to the work begun and carried on for many years in Allegheny.

Especially interesting in connection with these annual conventions in Pittsburgh is the fact that the Pittsburgh Ecclesia, under whose auspices the conventions are held, still meet in the chapel of the old Bible House which Brother Russell built for the purpose of housing the workers and carrying on the activities of the Harvest work. In the same auditorium where the meetings of the convention were held, Brother Russell for many years regularly preached the message of God's grace. In the rooms above were accommodations for the Bible House staff

and Brother Russell's study, and the street floor and basement were used for office, storage and packing rooms. One of the items not on the program was an opportunity kindly granted by the caretaker of the building to visit the rooms above the chapel. Those of the visiting brethren who desired were piloted through that part of the building by one of the sisters who had visited the Bible House (as a girl of fifteen) in those early days when the work centered in Allegheny and who was thus able to give a word-picture of the arrangements and daily round of activity. Following are some of the details she gave:

"One first entered the large sitting room, easily seating a circle of twenty. The furniture was simple—an organ, a sideboard, a large filing cabinet and an assortment of living room chairs. Each morning

the family assembled here for worship, to sing a hymn and to kneel as Brother Russell led in prayer.

"In the dining room, just off from the living room, the table was always set for the family, about twenty. During each meal interesting questions were discussed, Brother Russell then summarizing the answers.

"After breakfast he paused in the living room, made out the market list, put it and

money to pay for the purchases into a small purse that was left in the market basket in the living room.

"The study opened off from one corner of the sitting room. This was a fair-sized, square room, one side lined with book cases, and Brother Russell's desk, study table, etc., on the opposite side. There was also a "Morris" chair and a davenport bed on which were several cushions, all gifts from friends.

"From the study one entered Brother Russell's bedroom. This he sometimes shared with guests. Guests were always welcome at the Bible House.

"There is nothing outstanding in the appearance of these old rooms, but they bring back many blessed memories of faithful service to the Truth and to the Lord's brethren—service from which all of us have derived such rich benefit."

The platform of the chapel was decorated for the convention with flowers and plants and presented a strikingly beautiful appearance. Several of the



The Bible House Chapel in Former Days

brethren brought their violins or other instruments and contributed to the volume and spirit of the congregational singing of the hymns, which was truly inspiring. The convention program consisted of the usual meetings for praise and testimony and addresses on Scriptural topics by a number of the brethren. A synoptical report of the discourses is given herein and it will be seen that though the topics chosen by the speakers covered a wide range, they were also complementary and practically all phases of the Present Truth were covered: the fundamental doctrines; responsibility of God's people to serve the Truth and give to others the glad tidings which have so blessed and refreshed them; wise methods of presenting the message of Truth; water, and symbolic baptism; tabernacle types; prophecies relating to the end of the Gospel age; and a number of addresses on other features of the Christian life. One of the things which was noted with satisfaction, was the unanimity of thought and expression in regard to Present Truth and its service. The zealous missionary spirit of the true Christian was emphasized, and also equally emphasized were the spirit of devotion and a life in accord with the holy principles of God's character which must characterize every saint.

Friday, October 21st, 1938

Chairman of the Day—BROTHER J. I. VAN HORNE

10:45 A. M.—Address of Welcome by Chairman

11:00 A. M.—Praise and Testimony Meeting

2:15 P. M.—Praise Service

2:30 P. M.—Discourse Brother C. A. Sundbom,
"His Marvelous Light." 1 Peter 2:9

4:00 P. M.—Discourse Brother T. E. Barker,
"The Atonement Day." —Lev. 16.

6:45 P. M.—Praise Service

7:00 P. M.—Discourse Brother W. N. Poe,
"Christian Responsibilities"

8:00 P. M.—Discourse Brother Wm. J. Hollister
"Builted Together for an Habitation
of God"—Eph. 2:22

About 140 friends gathered for the opening meeting and listened to the address of welcome by the Chairman of the Day, Brother Van Horne of Pittsburgh, as follows:

"My dear brethren, We of the Pittsburgh Ecclesia extend you a most hearty welcome to this, our Tenth Annual Convention.

"The very fact that there are so many here is in itself proof that we are heeding the Apostle's admonition that we neglect not the assembling of ourselves together, especially as we see that day approaching, that day the Lord has set aside to gather His saints together, those who have made a covenant with Him by sacrifice.

"In these convention assemblages we all derive a rich blessing in helping to build ourselves and each other up in the most holy faith: in prayer, in testimony, in song, *all* to magnify the name of our loving Heavenly Father.

"Let us see to it, dear brethren, that we are loyal and faithful to the covenant of sacrifice we made,

striving daily to attain a closer walk with God, watching closely unto prayer, ever on guard to discern any tendency, however slight, toward error.

"Let us steadfastly hold to the profession of our faith without wavering. We are reminded most forcibly at this convention time of the loyal, loving and faithful service of our dear Brother Russell in giving the meat in due season to the household of faith, always a wise counsellor, a faithful and true witness. His ministry was an inspiration to us all.

"And now again, we extend to you the hospitality of the ecclesia here in Pittsburgh, and it is our prayer that all our hearts may be in a receptive attitude, so that the rich blessings that the Lord has for us may fall upon fertile soil, thereby bringing forth a rich harvest of blessings, making all come to the realization that it has been indeed good to have been here in convention once again."

The Praise and Testimony meeting which followed was led by Brother Buhl of Richmond, Indiana. The central thought was the Manna text for the day: "Our Father which art in heaven, hallowed be Thy name." (Luke 11:2.) Our notes indicate that the time was well used, and while we are not able to record all, some of the expressions of the brethren are given below:

Brother Mahloek, Piqua, Ohio—I wish to bring the love and greetings of the Piqua Ecclesia and of Brother Peoples to the friends assembled here. I am rejoicing in the Truth and thankful to our heavenly Father that he has called me out of darkness into His marvelous light.

Brother Robertson, Brooklyn, N. Y.—We came here for further revival and, as usual, we have all been revived I am sure. I want to feel it was most pleasant to have been here and that the Lord's Spirit will stay with us.

Sister Thomas, Delaware, Ohio—"Praise the Lord, O My soul." I cannot express to you people who have been in the Truth a good many years, what a joy it is to be here in this place so sacred by one who started the message around the world from here years ago. I want to lay aside every weight and run with patience the race set before me. If we are filled with the knowledge of God we will make our calling and election sure.

Brother Bright, Brooklyn, N. Y.—I received the privilege of prayer when I came to a knowledge of the Truth. This is the first time I have ever been in Pittsburgh, but nevertheless, when I look back to the time when I received the message which originated here, it was from the heart that I received that message of God's goodness.

Sister Fisher, Scranton, Pa.—I am deeply grateful to the Heavenly Father to be able to come to the Pittsburgh Convention. The way opened up so that I am here and rejoicing. I live alone out in the country. When I first went there it was almost impossible but since then I have learned precious lessons of living with the Lord alone. I am safe from all danger while under His wings.

Brother Schultz, Carbondale, Pa.—We can say, "Our Father Who art in heaven." It is not everybody who can say that. I never appreciated that prayer as much until I came into the Truth in 1905. I am trying to walk up to my covenant to the best of my ability.

Brother Kendall, Washington, Pa.—About forty years ago I came in that back door and saw Brother Russell standing on the platform. Never since the Apostle's, has God raised up a leadership like Brother Russell's. That movement filled the earth with the glory of God. I am glad I can lift up the standard of God while many who have claimed to see, are trailing it in the dust. I ask an interest in your prayers that I might be faithful and stand through the darkest hours.

Brother Stiles, Washington, D. C.—I wish to extend Christian love from the Ecclesia in Washington. For my personal testimony, I am very happy to be able to testify that the Lord is more precious to me than ever. He constantly grows more precious. May we rejoice in that dear Son and may we all let our light shine on the road that leadeth to the Lamb.

Brother Newell, St. Louis, Missouri.—I find in the world today less reverence for the Heavenly Father and there is a certain amount of irreverence

that is apt to stick to us if we are not careful. I do give thanks to the Heavenly Father for the gracious thing He has given us and shown us through Present Truth.

Brother Jones, Connellsville, Pa.—I think of John when he says, Who shall not reverence Thee for Thy righteous acts? That seemed to strike a chord in my heart. We will reverence the name of our Lord. We are not trusting in any organization any more. Praise the name of the Lord!

Brother Johnson, Duquesne, Pa.—I feel that we owe these brothers and sisters something that we cannot pay. We couldn't have this convention without them. I personally feel, and know, I am voicing the sentiments of the brethren at Pittsburgh, that we owe you a debt of gratitude for coming and hope you get well paid.

It is indeed gratifying to see in the testimonies of the brethren continued love for the Harvest message of Truth and its Great Author, and their earnest desires to be faithful in carrying out their consecration to follow in the Master's footsteps unto death. Surely we can thankfully say: "Blest be the tie that binds our hearts in Christian love." The discourses which followed during the day were reported in part as follows.

HIS MARVELOUS LIGHT

Brother C. A. Sundbom, Saginaw, Michigan

GOD'S WORD is a light unto our path. (Psa. 119:105.) It shows us HOW to walk in the Narrow Way that leads to glory, honor and immortality. Walking represents our conduct, the things we do and how we do them. Some "walk after their own ungodly lusts." (Jude 18.) We should walk "worthy of the Lord." (Col. 1:10.) The light of God's Word shows us HOW to thus walk.

The disobedience of Adam plunged the world into darkness; but "Light is sown for the righteous." (Psa. 97:11.) Literal seeds require some time after planting to sprout and grow. Similarly, the seeds of truth and hope did not sprout, *i. e.*, begin to be understood, until Jesus came and opened the Narrow Way. (1 Pet. 1:12.) At His first advent the prophecies of the Old Testament were harmonized and it began to be understood that God had a definite Plan. Those who consecrated themselves fully to do God's will were given a clear insight into what God was doing, what in particular He wanted them to do and HOW to do it. This gave them *full assurance* for their hope. It is not strange that Peter called it a MARVELOUS LIGHT.

Soon after the death of the Apostles, the adversary got in his work, and the "dark ages" came. Gradually the truths of God's Plan were taken away, twisted or made void by the creeds of men. God gave a "little help" (Dan. 11:34.) in the Reformation. In the years that followed Luther, each new sect of Protestants brought out some truths from

under the darkness until by 1846 A. D. the 2300 days of Daniel 8:14 ended, and the sanctuary was cleansed. *Studies in the Scriptures*, Vol. 3, pp. 110 to 120.

All of this cleansing was to make ready for the second presence of Christ in 1874. He had said that no one would know the day nor the hour of His arrival. No one did know until shortly after He had returned. Then He girded Himself and served only those whose loins were girded and who were watching. (Luke 12:37.) These He served with the Light (Truth) of the DIVINE PLAN just as we enjoy it. In this very city of Pittsburgh the glorious message of PRESENT TRUTH began to be sent out into the world by that Faithful and Wise Servant of the Lord.

Just as the Old Testament truths were harmonized at the first advent, so at the second advent the Truths held by the Cleansed Sanctuary were harmonized. New Truths, meat in due season, were also given. Again, the true Christians rejoiced in knowing God has a definite Plan. The Light was then, and has since continued to be, more marvelous than ever.

"Polaroid" is a new glass-like substance. It gives definite direction to light rays which ordinarily reach the eyes chaotically and cause painful glare. The DIVINE PLAN does for the light of the Bible what Polaroid does for natural light rays. Through the PLAN all rays of Divine Truth come to us in their proper orderly setting. For instance, the doctrine of ELECTION, considered separately, appears unjust.

But when harmonized with other Bible truths it is reasonable and beautiful. The DIVINE PLAN also gives definite direction to the rays of truth respecting obligations to God. Many well-meaning people believe the Ten Commandments apply to Christians. Yet experience has abundantly proven that no one is able to keep every feature of the Jewish Law requirements. (James 2:10.) The DIVINE PLAN shows that we must "rightly divide the Word of Truth." The Ten Commandments were given only to the Jews, as a "schoolmaster to lead them to Christ" and they should have recognized their inability to keep the law and attain life thereby. Those in Christ must fulfil the righteousness of the Law by walking after its spirit, which is greater than the letter of the Law, is higher, and, in some ways, more difficult.—Matt. 5:21, 22.

Yes, the *harmonizing* of Bible Truths is most important. It is this harmony that makes His Light so MARVELOUS.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." (Matt. 6:22.) A "single eye" is one which looks only to God to see what His will is. (Matt. 6:24.) If our eye is thus only on Him, we will have divine light for our Christian walk in *all* branches of His service. We will know what He wants done, and why. We will also know HOW to do it so as to please Him.

If, on the other hand, we look through our own ideas of some things (ideas out of harmony with God's Plan) to that extent at least our path will be dark. Those who study the Bible with the idea that it is God's Plan to convert the world now, wonder why they have so little success. To this extent at least they walk in darkness. Similarly those who feel that the Lord MUST have a visible earthly organization are in doubt as to what to do when their particular organization does things manifestly contrary to God's Word. For a time, at least, they walk in darkness. Only by laying aside our own ideas and prejudices as to what God is doing or ought to be doing, can we learn what His will is. In addition we must *keep* His commandments, be *doers* of the Word, to walk in the LIGHT.—1 John 2:3-7.

We repeat that those who are in the LIGHT know what God is doing, why it is being done, and HOW to do what He wishes done. This gives full assurance of faith and hope. A clear understanding of what to do is important in any kind of undertaking. Without this, the most ambitious and energetic soon lose interest. This is even more true in the Christian Way where much of the walk is by faith, and the visible results meager. A failure to have Light on God's will tends to discouragement and a gradual cooling of love for God. On the other hand, having His Marvelous Light has the beneficial effect of giving confidence, not in ourselves or our own strength, but that we will succeed because we are doing what He desires done.

THE ATONEMENT DAY

Brother T. E. Barker, Arlington, Mass.

ON the first day of the first month in the second year, the tabernacle was set up at Sinai. (Ex. 40:2.) The events of the 8th, 9th and 10th chapters of Leviticus and many other things were carried out until at last the cloud began to move that was over the tabernacle. So they took their long journey of 160 miles arriving at the border of the promised land about the close of our July. Read Num. 13:17, 18.

In Leviticus, chapter 16, we see Aaron clothed for service, the linen garments emblematic of purity. The bullock represented Jesus at the age of 30. (Matt. 3:13-17.) The sin-offering illustrated the sacrificial death of the Redeemer. The burnt offering, God's manifestation or acceptance of the sin offering.

This chapter shows the application of the merit of the sin offering, first for the church, second for the world.

After the sacrifice of the bullock, which represents the humanity of Jesus, Aaron presents the two goats on the north side of the altar, before the Lord. These two animals are for a sin offering for the people. The Lord made the choice—one, the Lord's goat and the other, the scapegoat, showing that God is no respecter of persons.

Who are you? Will you be of the great company class, or of the little flock? You, yourself, will be

the one to determine the issue—it depends upon the way you live up to your consecration.

Now the choice is being made. Let us take a good look at that goat. He has his head up—it pictures submission. He came, just as you and I came up to the Lord and asked to be crucified, to die sacrificially—it pictures one who says, I do not want to have any will of my own; I want the Lord to have His will done in me. He is ready, therefore, to be offered, ready to die sacrificially, to fulfil His covenant, as he came in there as a sin-offering. Now look at this other goat—the scapegoat. I hope you do not see yourself in that goat—his head is down—he does not like that man who has the knife.

Some of God's people are going to lose out because they said they wanted to die; the Lord said, I will take you at your word; but they do not want to die just that way, or do not like to die quite so quickly. If a brother or sister has consecrated his life to God, the Lord is going to see to it, as long as he is under the blood, that he dies, whether willingly or unwillingly—but, willingly or unwillingly, he is going to die.

The Lord's goat was taken to the north side of the altar. What does that picture? It pictures the church, the bride of Christ, the 144,000 who have come to die, and are willing to die, willing to sacrifice

everything to accomplish that sacrificial death, and accordingly, whose names are written in heaven. You will be one of them if you are working out your life in harmony with your covenant. There is no need for any boasting or self-exaltation of any brother or sister who sees himself or herself in that goat; you are but one of those 144,000 pieces of the Lord's lamb. Humble yourself under the mighty hand of God, that He may exalt you in due time.

The same thing that was done to that goat was done to the bullock; but the hides of both animals were taken outside the court and burned, representing the ignominy of Christ, the Head and the church, His body. That fire started with the Lord at Jordan, and with the church at Pentecost, and it is still going on, because the Lord's people are still laying down their human lives in harmony with the Lord's will. The church is still suffering and only the Lord knows what lies ahead of us. The blood of this animal was taken into the Most Holy and sprinkled on and before the Mercy Seat in the form of a cross. The bullock's blood was for "himself and his house," but the blood of the goat was for the people—as a part of the sin-offering. However, the goat has no part in the ransom; but has the privilege of being identified with that wonderful offering that is to bring a blessing to mankind.

On his return, the priest found the other goat—the scapegoat having previously had a piece of red cloth tied around its horns, picturing that it is still under the blood. The priest with both hands on its head confesses the sins of the people over him. What sins? Nothing the Christ, Head and Body, could bear away. It is sin that God could not forgive without expiation. Brother Russell said, "The sufferings of the great company will expiate the wilful or deliberate sin against the Lord's people; all other sins will be atoned for by the merit of Christ."

Then, that goat was taken outside the camp. The first row of tents from the court fence was two thousand cubits away. Tradition says that when that goat was led into the camp of Israel, every one who could get near enough to him could punish him and beat him, all the way through the camp, and, when he reached the end, he was cast out to die. What is the lesson? Mark you, during the time this is taking place, the priest has gone into the tabernacle of the congregation, has changed his clothes and taken off his white raiment, has washed himself and put on his glorious garments, while the scapegoat is going through the camp, thus representing the deliverance of the Christ body while the great company is going through its affliction and trouble. In other words, when every man's hand shall be against that of his neighbor, these represented by this goat will be the ones who will receive the greatest persecution, because they will then uphold the banner of Christ. Unless they do that, they will die the second death—they must all overcome finally.

Two more animals were offered after the priest had changed his clothes. These two animals are not offered antitypically until the church has been glorified. By and by the last member of the body of Christ will pass beyond the veil and the door to the high calling will be closed. The Lord will then have all His merit in His hands and will be released from the little flock. He will not take His bride, the church, home to glory immediately but will tarry for the great company, the virgins, her companions. He would not go into the presence of Jehovah without all His merit. And thus while they tarry, they have a beautiful, happy honeymoon together. Many things will be told to them and they will be fully instructed in all the ways of the Lord before He will take His bride home to glory as one complete unit for all the wonderful work of the ages to come. Hallelujah! what a Saviour!

CHRISTIAN RESPONSIBILITIES

Brother W. N. Poe, Cincinnati, Ohio

OUR subject suggests that we have assumed definite obligations and many scriptures tell of the great importance, to ourselves, of the meeting of these obligations.

We shall consider these from the standpoint of the experiences of Israel as recorded, principally, in the book of Judges, chapters 1-8.

God speaking through Moses told Israel "When the Lord thy God shall bring thee into the land whither thou goest to possess it... thou shalt smite them [the peoples of the land], and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them; neither shalt thou make marriages with them;... for they will turn away thy sons from following Me, that they may serve other gods."—Deut. 7:1-4.

Not only were they to drive the people out of the land, but also they were to rid the land of every evidence of false worship, to "destroy their altars, break

their images and cut down their groves."—Ex. 34:13.

The second chapter of Judges tells us that the next generation of Israelites not only failed to obey, but "they forsook the Lord God of their fathers, ... and followed other gods ... of the people that were round about them, and bowed themselves unto them," indicating that there was a gradual breaking down of the true faith.

The third and fourth chapters tell us that when Israel cried unto the Lord because of their great distress, that deliverance was provided, revealing the truth that God stands ready to deliver, but will not do so until there is a true desire for deliverance and until those in bondage are willing to cooperate wholeheartedly.—Matt. 6:12. (See Berean Comments.)

Our most enlightening object lesson, perhaps, is found in the sixth chapter from which we learn that Israel's enemies came up against them like grasshoppers, when they did evil in the sight of the Lord,

greatly impoverishing them, resulting in what seems to have been a genuine realization of their difficulties. When Israel cried unto the Lord, a prophet was sent. The particular feature of interest here is the method used by the prophet in dealing with the repentant Israelites.

The prophet, obviously, was one who had consistently served the Lord even while Israel followed other gods, and we might have expected him to say: "I told you so" or "you got just what you deserved," but the prophet being under the direction of the Lord, did no such thing. Instead, he took them on a trip of retrospection reminding them of the Lord's kindness in the years that were past, saying: "Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you." The record being only a synopsis of what was really said, we may imagine that he went into detail, reminding them of the methods used and the joy it brought to their hearts.

This, we believe, is the key to one of our most difficult questions today—that of assisting our brethren who remain in bondage. Have we not a duty toward them? And could there be a better way of reestablishing them in the faith once delivered unto the saints? Would not our hearts burn within us if it should be our privilege to re-live with them, in pleasant conversation, the years that are past, reminding them of how they were delivered from antitypical Egypt, and the many false doctrines that bound them there? There seems to be but one antidote for much of the spiritual sickness that exists today, viz., a review of God's Word using the six volumes of *Scripture Studies* as a helping hand.

God severely tested Gideon by commanding him to destroy his own father's shrines. This seems strangely reminiscent of the duties which honest conviction moved us to meet when we, too, learned that retrogression had taken place. Oh, the pain of displeasing the loved ones and the broken bonds of friendships; how they did tug at our heart-strings, but how sweet is the Lord's favor and greater to be desired!

Even though the angel had appeared unto Gideon, he was not sure that the Lord would have him oppose such great odds, but after he had tested the Lord and

received answer through the fleece, he was convinced and proceeded accordingly. Has the Lord spoken to us? Have we proved what we profess? If so, why continue in doubt?

It is noted that this was an orderly campaign. Gideon and his 300 stationed themselves in strategic positions, within seeing and hearing distance of the enemy, and at a given signal broke their pitchers and blew their trumpets in unison, creating consternation among the Midianites. A more nearly perfect picture of team-work, unanimity of both thought and action, could not be conceived, thus indicating, we believe, that the Lord (antitypical Gideon) will and does have a small company of brethren in the earth, who will continue to shout "the sword of the Lord and of Gideon!"

In these days, when every man's hand seems increasingly against his neighbor, true Christianity by contrast, becomes the more beautiful and desirable. Is not the very spirit of Christianity one of loving cooperation and service to the brethren? Are we not to consider one another to provoke unto love and to good works? And did not the Faithful and Wise servant have fellow-servants?

The cause of the confusion and great destruction which came upon Midian, was the torch light and a small company of trumpeters under the direction of Gideon, which accurately depicts the true causes of the impending catastrophe, which now confronts the world of mankind. Is it not a fact that much of the world's trouble is the result of increased light along every line, just as the prophet Daniel foretold it would be?—Dan. 12:1, 4.

This Paul also foretold when he wrote: "Then will be revealed the lawless one; whom the Lord Jesus will consume with the breath of His mouth, and annihilate by the appearing of His presence," or to use the original words: He shall annihilate by the "epiphania" (bright shining) of His "parousia" (presence).—2 Thes. 2:8, *Diaglott*.

As a fitting climax to this picture, the eighth chapter tells us that the men of Israel said unto Gideon: "Rule over us... for thou hast delivered us from the hand of Midian. And Gideon said unto them: I will not rule over you... the Lord shall rule over you," bringing us in figure to the grand climax when our Heavenly Father shall be "all in all."

"BUILT TOGETHER FOR A HABITATION OF GOD"

Brother W. J. Hollister, Brooklyn, N. Y.

IN THE BIBLE the thought of God's dwelling place is used in several connections. First, it is associated with Israel's Temple and the city of Jerusalem. Moses speaks of the place in which God would "put His name [renown]." (Deut. 12:5-7.) Solomon uses the same words in speaking of the temple which he built in accordance with God's instructions. (2 Chron. 6:19, 20.) Both of these leaders of Israel recognized that these creations of men were not places where God would actually dwell, for both

spoke of His habitation as in the heavens. (Deut. 26:15; 2 Chron. 6:18.) The temple was merely the place where God gave a supernatural representation of Himself, and where He would receive the worship of Israel, and they receive His instructions.

Another thought associated with the habitation of God is the holy principles in accord with which He exercises His great power, as we read in Psalm 89:14: "Justice and judgment are the habitation [fixed place, or base] of Thy throne: mercy and truth shall

go before Thy face." And again, "Righteousness and judgment are the habitation of His throne."—Psa. 97:2.

Still another thought in regard to God's dwelling place is given us in Isaiah 57:15, where we read: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The thought here is that God can work in the heart of the humble and contrite, to revive, comfort and bless.

But the Bible presents a further and a more comprehensive thought regarding the habitation of God; namely, a being, and a group of beings, so thoroughly in accord with His principles that He can dwell in them and exercise His benevolent and glorious attributes through them. In other words, a living habitation in which, as the Apostle says in our text, He can dwell "in spirit." (See *Emphatic Diaglott*.) That God desires such a habitation is recorded in Psalm 132: 13, 14: "For the Lord hath chosen Zion; He hath desired it for His habitation. This is My rest forever: here will I dwell; for I have desired it." Thus we see that God's habitation in the highest sense of the term, the dwelling place which He desires, is the Christ, composed of those in whose hearts and characters is room for full fellowship (1 John 1:3.), and through whom God can manifest His principles, disposition and power. As our Lord likewise said, "The Father seeketh such to worship Him" as worship "in spirit and in truth."—John 4:23.

In the New Testament three phases or aspects are given of this dwelling place of God. First, God recognizes the individual members of the Body of Christ as His dwelling place, the temple of His spirit, as we read: "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" And again: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 6:19; 3:16.) Each member of the Body is also recognized as a builder—a builder of character. (1 Cor. 3:9-15.) In the spiritual building, as in material buildings, a good foundation is a prime essential; and the building itself must conform to the lines and angles of the foundation. In the passage just cited St. Paul says we have in Jesus the one and only dependable foundation. A similar thought is found in 2 Timothy 3:16, where St. Paul says the Scriptures are profitable for "doctrine." This word, doctrine, means teaching, but has the additional thought of "substance." And thus we sometimes speak of the Ransom provided by Jesus as the foundation doctrine of the Bible, and the foundation of our faith and character structure.

St. Peter evidently refers to the antitypical Temple when he says that we come unto Jesus, as unto a living stone, "a chief corner stone," chosen of God and precious, and that we also, as living stones, are "built up a spiritual house, an holy priesthood . . ." (1 Pet. 2:4-6.) Building materials must meet cer-

tain specifications and tests in order to be acceptable and useful. And so it is with us. We are tested to see that we are not too hard through pride or selfishness or self-will. Or we might be too soft, like Eli the priest who lost the priesthood because he lacked strength of character, and failed to restrain his sons in their wrong course. (1 Sam. 3:13, 14.) Some materials must be tested for tensile or stretching strength, and others for breaking strength. So we too are tested and exhorted to "let patience have her perfect (ing) work, that ye may be perfect and entire, wanting nothing;" able to "suffer long and [yet] be kind." (James 1:4; 1 Cor. 13:4.) Then some materials are rejected because of concealed defects—not visible on the outside. And so with the Christian: it is possible for defects of character to be present but concealed from others, until the test is applied. Then it may be found that secret faults, self-indulgence, unjust conduct, compromising with the world, neglect of the Word of God, have weakened and made one's character building unfit for the Lord's use as a member of His Body. How important is this individual building work! As St. Paul exhorts, let us "take heed" how we build.—1 Cor. 3:10.

The second aspect of the habitation of God—"in spirit" is in the local ecclesia or church. Here we have a group of those who, by God's grace, are engaged as individuals in building upon the foundation, Jesus, a character like His, being "conformed to the image of His [God's] Son." (Rom. 8:29.) These individual builders all have the Lord as their ideal and pattern, but have different minds, experiences, and handicaps in their imperfect vehicles of expression. Association with one another in the church is therefore of great value because if we "look not every man on his own things, but . . . also on the things of others," we see in our brethren inspiring illustrations of the work of God: this one's humility; that one's patience; this brother's zeal in service of the brethren and the truth; that sister's meekness and gentleness, etc. (Phil 2:4.) And these all become incentives to us to run with patience the race set before us. How much we, individually, gain from association with other brethren in the church, will largely depend upon how much of time, thought, prayer and loving service we invest in it. It is a great privilege to have fellowship with others who, like ourselves, are engaged in the most momentous work that ever occupied members of our race.

The third view of God's habitation in the Church is presented in our text, Eph. 2:22. What precious abode that complete body, with its glorious Head, will be! All will be graduates of the School of Christ; all perfected as their Master—in His image. All will be virgins, glorious within (in character); without guile; veterans of the Narrow Way, who followed the Lamb whithersoever He went. Yes, they will be "filled with all the fulness of God." (Eph. 3:19.) What unspeakable glory it will be to be a member of that exalted Church; a habitation that the great Creator has desired, through which He can express Himself, and in which He will dwell forever.

Saturday, October 22nd, 1938*Chairman of the Day*—BROTHER CLARENCE GEORGE

9:00 A. M.—Praise and Testimony Meeting

10:00 A. M.—Discourse Brother E. G. Wylan,
"Peace, Purity and Principle"11:00 A. M.—Discourse Brother L. H. Norby,
"Fishers of Men"**SPECIAL PROGRAM DEDICATED TO
THE MEMORY OF BROTHER RUSSELL**1:45 P. M.—Service at Pastor Russell's Grave
(In Charge—Brother Horace Blinn)2:45 P. M.—Discourse Brother C. P. Bridges,
"Risen With Christ"

4:15 P. M.—Baptismal Service

6:45 P. M.—Praise Service

7:00 P. M.—Service Conducted by
Brother G. S. Kendall**The late Pastor Russell**

One of the special features of the annual Pittsburgh convention is the memorial service at the grave of Brother Russell. This year the weather was favorable and about 150 or more of the brethren were present at the cemetery, where the service was held in the open air, directly at the grave. The grave was decorated with a beautiful floral tribute presented by one of the brethren who is a florist. The meeting opened with a hymn and prayer. Brother Blinn of Cincinnati, made a short address and called on several other brethren who had been closely associated with Brother Russell, for brief remarks. Among these were Brothers George Kendall of Washington, Pa., Oscar Magnuson of Brooklyn, C. P. Bridges of Lynn, Mass., and L. F. Zink of Brantford, Ontario. All of these brethren had known of the truth and had been acquainted with Brother Russell for many years, one having met him about fifty years ago. Deep appreciation was expressed for the clear light on God's Word they had received through Brother Russell's ministry, for his example of faithfulness and zeal, and the privilege of association in the work of proclaiming God's great plan and the presence of Christ, supervising the work of the harvest of the church and preparing for the establishment of His Kingdom in the earth. The Memorial meeting was a solemn and inspiring occasion as the little company of fellow-servants met that beautiful fall afternoon to again pay tribute to the one who had so kindly and faithfully led in preaching and teaching the Present Truth, in exhorting the brethren

to follow the footsteps of our Head in every detail of life; one who we feel sure was faithful unto death and we believe is now with the Lord in glory.

Following the return to the Bible House an address on the subject of Baptism was given by Brother Bridges (reported elsewhere herein), and this was followed by the water immersion of six symbolizing their full consecration to follow the Lord even unto death. The immersion service was conducted by Brother E. F. Williams of Duquesne, Pa., at the First Christian Church located on Arch Street nearby.

Saturday evening Brother George Kendall of Washington, Pa., who has travelled extensively in foreign lands, gave a very instructive lecture, illustrated with beautifully colored slides made from photographs taken in his travels. The lecture was given in two parts, the first on "The Wonders of the Ancient World," and the second, after a short intermission, on "The Holy Land—Home of the Prophets." In the first section many views were thrown on the screen of the wonderful buildings and monuments in Egypt, and in the accompanying lecture an explanation given of their stupendous size. The means by which the enormous stones in these buildings were transported many miles from the quarries is a mystery to this day, Brother Kendall explained, a task for which our modern methods and machinery are unequal; and they were erected with such close fitting joints as cannot be duplicated today. These "wonders of the ancient world" impressed the great truths for which the lecture was designed, namely, that man is not a creation of evolutionary development and that the ancients possessed wisdom, arts and skill of which modern science is ignorant.

The second lecture presented the scenes sacred to Jews and Christians: scenes of Palestine associated with the history of Israel, and with the life, death and resurrection of our Lord. Also shown were scenes of modern Palestine to which the Jews have been returning in large numbers. These views brought home with renewed emphasis the fulfillment now in progress of the prophecies respecting the return of Israel to their promised land, and the confirmation therein that the establishment of God's Kingdom in the earth is near at hand.

Brother Kendall was ably assisted by his wife who handled the stereopticon lantern, the pictures following in harmonious sequence as the lectures proceeded. The long lecture—in fact, two lectures in one—must have been quite an effort for Brother Kendall, but was much appreciated by his audience.

The Praise and Testimony meeting with which Saturday's sessions opened was led by Brother A. Newell of St. Louis, Mo. The suggested subject was the Manna text for the day: "Are ye able to drink of the cup that I shall drink of?" (Matt. 20:22.) Again the time seems to have been well filled and we are recording below some of the testimonies of the brethren expressing their faith, hope and love, and the experiences through which they are being led in their journey to the Kingdom.

Sister Sundbom: This morning a little cuplet came to my mind: "Greatness in humility; victory through service." This has been mighty helpful to me through the years past. I am thankful to the Lord's keeping power and for the experiences of yesterday. This is just like being in heaven. Then we will be meeting the dear ones we knew in the past and who have made their calling and election sure. I bring the love of my sister, Esther Kuehn, Brother Fred Mason and Brother Wyndelts.

Sister Dale, Los Angeles, Calif.: Greetings from each and every one in the Los Angeles class, who are with us in spirit. Glad to be here myself and request number 23 be sung.

Sister Corey Mitchell, Brooklyn, N. Y.: I was thinking, What is the tie which binds our hearts? It seems to me it is the spirit of the Lord. To the extent that we each have the spirit of the Lord, a desire to do His will and to be fully subject to His commands as revealed in His Word, we are bound together. It is my heart's desire that I may never do anything to in any way weaken that tie which binds us to the Lord and to one another. I ask your prayers to that end.

Sister Sogan, New Haven, Conn.: I am Slovak. We have some Italian, Polish, and Russians in our class. I have come here to get spiritual strength. I have lost my husband and am in trouble. Pray for me.

Brother Sweiger, Baltimore, Md.: I bring the Christian love and greetings from the Baltimore ecclesia. They all had a desire in their hearts to be here. I thank the Father for this privilege. I am drinking of His cup and have been for the past 22 years while walking in that narrow way. He has been blessing me and giving me the desire that I had been seeking—the present truth. It is because of this truth that I am here this morning. I want to walk in Jesus' footsteps and suffer with Him.

Brother Kolliman, Wilmington, Del.: I want to relate a little experience we had about four weeks ago. It was a Sunday that we had no schedule arranged, and were thinking of resting that Sunday. But at about ten o'clock in the morning I told Sister Kolliman, Would you like to take a little trip with me today? She agreed. Once in 1923 we ran across a brother who had left the Society in 1917. We had supper and spent the evening together. We had quite a conversation. He was anxious for himself because of inactivity. He was worried—couldn't cooperate with any of the Society friends. All by himself. That was in 1923 and four weeks ago I thought I might try to find him. So we travelled down to Rising Sun. We found him about fifteen miles away from anywhere at a little town we never heard of. I recognized him. We got acquainted again. He said he was sick and tired of idleness. No inspiration from any source. No cooperation from anyone. Waylaid, and left adrift. Because of his desire to serve the Lord he tried to forget the error he knew and worked for a year selling books. The

brother was nearly at his wit's end. So you see, we merely took the cup, and made the trip of about 30-35 miles. That cup, when we got down there, was a cup of joy. I hope all the friends will try it."

Brother Burton Brown, Los Angeles, Calif.: I thank Him for the wonderful Word and the truths He has given to me, and I want to say that I am also thankful for the Lord's blessed promise that we are all going to meet later on in a more glorious convention beyond the veil. I pray that I may hold fast that which is good and be able to see you there.

Brother Blinn, Cincinnati, O.: This convention reminds me of place-cards around the table at this feast of fat things. So I represent the brethren in Cincinnati who commissioned us to send their love and greetings. One thing always comes to my mind especially in this convention in Allegheny—the deep, genuine spirit of thankfulness. How thankful we are to God that another year has passed and He has kept our feet from falling.

Sister Kemp, Boston, Mass.: Although I have been away from Boston for three months, the friends there want to be remembered, according to letters received. Praying that the Lord's blessing might be here and to be able to pass it along to others when we go back. I ask an interest in your prayers.

Brother Janke, Tonawanda, N. Y.: I am glad to be here and see so many of the dear friends again. A year ago at the convention here the final plans were made by some of the speakers to see what could be done to get some of the people together in the Buffalo area. We thought surely there must be some around Buffalo that would like to get together. Sixty to seventy came out, showing that they hadn't all gone astray. We put forth the effort; the Lord did the rest. A lot of friends were bewildered, and are now; they don't know where to turn for help. My own experience is that nine years ago I was in the same condition—didn't know where to turn. A helping hand was extended and I must say I appreciate it very much.

Sister Walbach, Brooklyn, N. Y.: I wouldn't have been in the truth today if it hadn't been for the cup poured for me. Brother Russell used to say: "Remember that when you are in the Lord's service the Lord has spoken of you as the angels that fly in the midst of heaven giving the message to the world?"

Sister E. Cooksey, Youngstown, Ohio: This is a glad day for me. I would like to say that your work is not in vain. The Lord knows those that are His. None comes unless they are the Lord's. I got so many blessings from the dear friends this year. I didn't think I was worthy of so many blessings and friends coming miles to visit me. Sweet incense to the Lord. I am truly thankful.

On Saturday three more helpful discourses were given, in addition to the lecture by Brother Kendall and the Memorial service at Brother Russell's grave. A synopsis of these discourses follows:

PEACE, PURITY AND PRINCIPLE

Brother E. G. Wylam, Chicago, Illinois

WHILE the subject of our discourse is Peace, Purity and Principle, these subdivisions will be discussed in the reverse order: Principle, Purity and Peace.

Principle is a rule of action: A wrong rule of action leads to or results in wrong action. A right rule of action leads to or results in right action. God's Ten Commandments, as given to Israel through Moses, constituted an epitome of proper principles or rules of action, even though only two of them are positive and the other eight negative. (Exod. 20:3-17.) These rules for proper action and conduct became the basis of God's Covenant with Israel, the purpose of which was, as a pedagogue or school-teacher, to bring them to Christ. By reason of the fall, it was impossible for Israel to perfectly observe these commandments; it is equally impossible for us to do so.

Their apparent simplicity was delusive, for underneath the surface was a hidden meaning. Hatred of a fellow was equivalent to murder. An adulterous desire constituted a violation of the 7th Commandment. Any division of heart, mind, soul or strength violated the Law. The Mosaic Law was not God's original Law; it was not given to mankind, but to Israel. God's Original Law was given to Adam in Eden. It was, with the course of time, to be written and engraved upon his heart. The divine image in which he was created made this possible. As long as Adam's actions were in conformity to the Law of God, purity and peace prevailed.

How sudden and marvelous and terrible was the change which followed the fall! The devastating influence and aftermath of this departure from God's Law is exemplified forty centuries afterward in the case of Paul, who though a spiritual giant as compared with most of us, testified that for this very reason, the things that he would, he did not do, and the things that he would not, those things he did. The chaotic state of the minds and affairs of men today, is further evidence of the disastrous effect of the non-observance of right, Godly principle.

Following the curse and expulsion from Eden, in rapid succession came bitterness, resentment and anger; with the sudden catastrophe of the murder of Abel at the hands of his brother Cain. There was no peace there; and as we trace the 6000 years of human history, we find, indeed, that the only hope for mankind is through Jesus Christ, who kept the Law.

As we approach the subject of Purity, particularly as it pertains to the Church, we find that it is not only required outwardly, but that purity within is even more essential, and if we have purity within our hearts, it will express itself outwardly in a life of righteousness, manifested in an observance of and compliance with principle or the right rules of action. In other words, principle is an outward expression of purity within. The two are inseparable.

Purity is spoken of in the Bible as a condition of heart, a condition of mind and a condition of conscience in support of which the following texts are submitted. As a condition of heart: "Blessed are the pure in heart, for they shall see God," "Call on the Lord out of a pure heart," "Charity out of a pure heart," "I have made my heart clean, I am pure from my sin." (Proverbs 20:9.) A pure condition of heart is to be attained by the Christian and then maintained. Concerning peace as a condition of mind, we read in 2nd Peter 3:1, "I stir up your pure minds by way of remembrance," and again Paul's statement to Titus, "Unto the pure all things are pure." (Titus 1:15.) As to conscience, "Holding the mystery of the faith in a pure conscience," is one of the requirements of eldership.—1 Timothy 3:9.

How can we acquire this sublime condition of purity of heart, mind and conscience? The Bible gives us the answer; "Every man that hath this hope in him purifieth himself, even as He is pure." (1 John 3:1-3.) Thus hope is held up to us as a means of purification, as are also the promises of God, as we read in 2 Corinthians 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." In illustration of which we may consider the priests and the sacrifices, as they were washed at the laver in the Court, the waters picturing Scriptural Truth. In further confirmation of this we read in James 3:17, "The wisdom that is from above is first pure, then peaceable."

In the dispute which arose amongst the early Church at Jerusalem as pertaining to circumcision, "Peter rose up, and said unto them, . . . God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as He did unto us; and put no difference between us and them, purifying their hearts by faith."—Acts 15:7-9.

Hope, knowledge and faith, however valuable as purifying influences, are not alone sufficient. Obedience is essential. "*Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.*"—1 Peter 1:22.

In addition to these helps and means of purification, God also, actively assists through the purging process of His providences. Malachi 3:3 reads, "And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." This is brought about by the bitter experiences of life, as pictured in the Passover by the sprinkling of the blood upon the lintels and doorposts of the houses with a branch of bitter hyssop and further emphasized in the eating of the lamb roast with fire and accompanied by the bitter herbs. David in the 51st Psalm, speaking prophetically for the Church, cries out in the 7th

verse, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

Having attained a state of purity, Timothy was admonished by Paul in 1 Timothy 5:22, "Keep thyself pure," and James says, that "If any man among you seemeth to be religious," he would, among other things, "Keep himself unspotted from the world."—James 1:26, 27.

As we look about us in the world today, either far or near, we find that peace is almost non-existent. Man thinks that peace comes from without. He spends his life to attain it, only to find as did Solomon in his declining years, that "all is vanity, and vexation of spirit." God's peace comes from within, not from without. It is dependent upon the proper balance of mind and a perfect condition of heart.

When in meditation we consider Jehovah, we can conceive of no lack of peace. Regardless of the turmoil and hubbub which exists upon this little dot in His universe called the earth, and the rebellion in His courts brought about by Lucifer, we realize that He is unperturbed. Jesus also enjoyed such peace. Amidst the violence of the storm upon the sea of Galilee, we find Him asleep and even in being so suddenly awakened, we find Him at ease in heart and mind. When His enemies would have destroyed Him, He quietly walked away. In the clamor of Gethsemane, we find Him the most tranquil of them all.

This priceless legacy He left to us, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) He left it with us, He gave it unto us. Do we enjoy it? If not, why not? It is attained by faith—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1.) Like purity, it is attained from the Word of God. It is also attained by prayer, as we read in Philippians 4:6, 7, *Weymouth* rendering, "Do not be over-anxious about anything, but by prayer and and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God. And then the peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus."

The world, the flesh and the devil would flood us with fretful cares and overwhelming anxieties which would rob us of this priceless heritage, but peace persists despite adversity for those of faith. "According to thy faith be it unto thee."

The crux of the whole proposition of Peace, Purity and Principle is the application of these things to self, among our brethren, in the Church, in the home, in business and in all of life's contacts. Present conditions will oppose them, but it is possible to attain, maintain and retain Peace, Purity and Principle. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

FISHERS OF MEN

Brother L. H. Norby, Minneapolis, Minn.

THE WORDS of our text, while addressed to the Apostles, are generally understood to apply in a sense to the Lord's people throughout the Gospel age. This Scripture, as do so many others, indicates that drawing men to the Lord should be an important part of our Christian endeavor. However, it also implies much concerning the proper methods to use.

It is our understanding of the Scriptures that we should seek to be tactful in presenting the message. In Matthew 10:16, our Lord tells His disciples to be "wise as serpents and harmless as doves." It is very hard to be "wise as serpents" as well as harmless. However, the Lord Himself intimated that God's people would need to cultivate wisdom, when He declared (Luke 16:8.), "For the children of this world are in their generation wiser than the children of light."

Our Lord further told His disciples, "when they persecute you in this city, flee ye into another." (Matt. 10:23.) This suggests that we are not to challenge the civil power or religious systems just to display our courage. In the final test, God will not support us if we disobey His Word. The adversary would like to have us unduly expose ourselves to criticism and attack in order that the enemies of the Truth might have an excuse to close down on

the work. Thus we would defeat our very purpose by disobeying the Lord's instructions.

If we are true followers of the Lord, we will use only conservative and dignified methods of promulgating the Truth as did He. He fulfilled what the prophet Isaiah had written concerning Him, as recorded in Matthew 12:19, "He shall not strive, nor cry; neither shall any man hear His voice in the streets."

Jesus told His disciples, "I have yet many things to say unto you, but ye cannot bear them now." (John 16:12.) Thus He did not stumble them by giving them everything at once. This is in harmony with the account in Matthew 12:20, where it declares that Jesus fulfilled Isaiah's prophecy, "A bruised reed shall He not break, and the smoking flax shall He not quench."—Isa. 42:1-3.

Paul had a tremendous influence for the Truth, due in large measure to his tact and kindly spirit. Take, for example, his experience at Athens. Paul, being a Jew, was naturally opposed to idol worship, and "his spirit was stirred in him, when he saw the city wholly given to idolatry." (Acts 17:16.) But since he really wanted to promote the Lord's cause and help these people, he did not arouse their antagonism by first condemning their error, but even

found something to commend them for. We read, "Paul... said, Ye men of Athens, I perceive that ye are much given to reverence. [Young's Concordance rendering] For as I passed by, and beheld your devotions, I found an altar with this inscription, *To the unknown God*. Whom therefore ye ignorantly worship, Him declare I unto you." (Acts 17:22,23.) Then he proceeded to show them how superior this God was. Now what was the result of this procedure? It was a difficult situation, but we read that some said, "we will hear thee again of this matter.... Howbeit certain men clave unto him, and believed."—Acts 17:32-34.

Paul thus put into practice a rule which is commonly recognized today, namely, "agree before you disagree." Primarily, we do not want to win an argument but to win the individual to the Lord, being "fishers of men." This being our purpose, we will not wish to use methods that will defeat that very purpose. Nor need we be insincere in sympathizing with our fellowmen when we recognize the ruinous effects of the fall, and know that the law of heredity made it possible for One Man to ransom the whole human family.

The Truth should not be represented as something new, because it really is as old as the Prophets and Apostles. We have no revelation from God apart from His Word. "Thine ears shall hear a word *behind* thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. 30:21.

Suppose some one asks us if we believe in Hell. We know that he means eternal torment, or something concerning suffering, and we are apt to reply that we don't, and then show Scriptures to disprove that God-dishonoring doctrine. But is this the best procedure? One point in the inquirer's mind is, Do we believe in punishment for sins? Hence our reply would have created the impression that we did not. Surely we would not wish to leave such an erroneous impression, when the Scriptures declare to

the contrary. (See Matt. 12:36; Rev. 2:27; Luke 12:47, 48 and 1 Tim. 5:24.) Affirming our belief in these Scriptures would seem to be the best start in answering the question. Then the inquirer could actually be put on the defensive for believing in a death-bed repentance as providing complete escape from punishment and entrance into heaven itself. It can be pointed out that the Truth is a greater deterrent to sin; for this world loves to gamble even with the issues of life. Now we would be better prepared to say that we believe in the Bible hell and to show what it really is.

Since most people understand "mortal" to mean a condition in which death is unavoidable, they consequently reason that Adam was immortal. In our opinion, to bluntly declare that the soul is not immortal will make these people think we are infidels or materialists and they may end the discussion before we can make the matter clear. People can easily get the wrong impression concerning our views on the trinity, which is sacred to them. But if we affirm our belief in our Lord's perhuman existence, His separateness from sinners while on earth, and His high exaltation to the right hand of God, our views are more properly presented and meet with less objection. However, we do not think these topics are the best with which to start a discussion.

When Paul says (Heb. 6:1.), "Leaving the principles of the doctrine of Christ, let us go on unto perfection," he did not mean that those to whom he wrote should abandon the preaching of the Gospel. He evidently means that these fundamentals should be learned quickly and thoroughly in order that others may be taught them, as note his statement to this effect in the 12th verse of the preceding chapter, "For when for the time ye ought to be *teachers*, ye have need that one teach you again which be the first principles of the oracles of God." Though we may mistake his teachings, we cannot mistake his *example*. Let us then seek to be good "fishers of men."

"RISEN WITH CHRIST"

Brother C. P. Bridges, Lynn, Mass.

MY MIND goes back nine years to the time we held our first convention after our separation from the Society. I remember the subject that I used at that time; it was called, "Our reasonable service" and I endeavored to set forth as clearly as I could just what it meant to be a Christian. Now I desire to do the same thing and if possible, make it more emphatic. The text that I shall use is found in Colossians 3:1; "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

What could Paul have meant by being "risen with Christ"? Surely since Christ died many years before the epistle to the Colossians was written, he could not have referred to that time when Christ was raised from the dead. No; he did not refer to that. It is obvious that if one is raised with Christ,

he must have died with Christ; and that is just what the Apostle had in mind in writing these words. Let us see how this is expressed by him in other places. In Romans 6:10, 11, *Diaglott*, we read, "For [the death] which He died, He died by sin once; but [the life] which He lives, He lives by God. Thus do you account yourself dead indeed by sin, but living by God in the Anointed Jesus."

If we are risen with Christ, then we have entered into a new life, and are new creatures in Christ. We are not reckoned new creatures, but are *really* new creatures. Since we are new creatures in Christ Jesus, God does not deal with us as fleshly beings, but as spiritual beings. Now as new creatures, we must have a body through which to express ourselves. Let us note that the body is merely the medium through which we express ourselves, either as human

beings, or as spirit-begotten new creatures. As in times past, we yielded our members as servants of sin, so now as new creatures we yield the same members as servants of righteousness unto holiness. (Rom. 6:19.) God is dealing with us as new creatures, never as fleshly beings; but He requires that we, as new creatures, deal with our fleshly bodies. So the Apostle writes of himself, "I keep under my body, and bring it into subjection."—1 Cor. 9:27.

We have mentioned that the new life has already begun. So Paul writes, "Be ye transformed BY THE RENEWING OF YOUR MIND." (Rom. 12:2.) This mind is the mind that was in Christ Jesus and its only interest is to do the will of God. (Phil. 2:5.) Our Lord said, "I do always those things that please Him [the Father], and inasmuch as we have the mind of Christ we will be doing the same thing. This is being risen with Him.

Every Christian who shall share Christ's glory MUST BE baptised. The only way to be a member of Christ, is to be baptised into Him. Let us read how this is expressed by Brother Paul. "Know ye not that so many of us as were baptised in Jesus Christ were baptised into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."—Rom. 6:3-5.

Now let us get the thought in our text. We are risen with Christ if we have died with Him. It is necessary to die before we can be raised; and this death and resurrection are pictured in water baptism. It will take all our natural life for this real baptism to be accomplished. When we have submitted our will to Him, we have been baptized into Him. Now

God counts us as really having died with Christ, and He says, "Now you are no longer a fleshly being, but I have begotten you to a new nature, and you are a new creature." Thus our text tells us that if we are risen with Christ we should seek above everything else, those things that go with our new nature.

It was Jesus' intention that all who would be His disciples should be immersed, and so He instructed His apostles to baptize them in the name of the Father, the Son, and the Holy Spirit. No one who has been blessed with the privilege of the high calling, should hesitate for a moment, in giving this witness of his death with Christ, and of the new life that has been given him by God.

Now note the words of Romans 6:4, "we are buried with Him BY BAPTISM into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Not buried by baptism in water, but in DEATH. When we accepted the mind of Christ, we became dead to our carnal mind. Henceforth, we were to be controlled by the new mind; and being controlled by this new mind, we would walk in newness of life. Since we have died with Him, we have been raised with Him, and are now new creatures in Christ Jesus. With this understanding, how beautifully water baptism pictures the death of our human nature, and the new life that has already begun.

Baptism is progressive. It will take all our life to be completed; but while we are dying daily we daily are becoming more Christlike, even as the Apostle expresses it, "though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4:16.) Let us rejoice, dear ones, that we have the privilege of symbolizing this by water baptism.

Sunday, October 23rd, 1938

Chairman of the Day—BROTHER G. M. WILSON.

9:00 A. M.—Praise and Testimony Meeting

10:00 A. M.—Discourse Brother S. C. DeGroot,
"Harvest"

11:00 A. M.—Discourse Brother E. H. Herrscher,
"Our Share in the Sufferings of Christ"

1:30 P. M.—Praise Service

1:45 P. M.—Discourse Brother O. Magnuson,
"Waiting Upon the Lord"

3:00 P. M.—Discourse Brother A. L. Muir,
"Tolerance"

4:15 P. M.—Love Feast

CARNEGIE MUSIC HALL, NORTH SIDE

8:00 P. M.—Public Discourse Bro. C. W. Zahnow,
"God's Remedy—For a World Gone Mad"

Special features on the last day of the convention were the Love Feast, the lecture for the public by Brother Zahnow at Carnegie Music Hall, and the reading of a number of messages conveying love and greetings from brethren at a distance. Among these were messages from the following:

Powell River (B. C.) Biblical Institute,

Vancouver (B. C.) Ecclesia,

Brother W. N. Woodworth,

Sister Margaret P. Willson, Burnaby, B. C.

Brother J. R. Land, Santa Monica, Calif.,

Bro. and Sr. Philip Ripper, Lawndale, Calif.,

Sister Merritt, Galveston, Texas,

Sister Jessie Bechtel, Pottstown, Pa.,

Sister F. Burdett, Vancouver, B. C.,

Sister M. K. Makechnie, Everett, Mass.,

Bro. and Sr. G. P. Ripper, Monterey Park, Calif.

The Testimony meeting with which the day opened was in charge of Brother Peter Kolliman of Wilmington, Delaware. The central thought was the Manna text: "Whosoever will be chief among you, let him be your servant." (Matt. 20:27.) That it was a blessed opportunity for personal expressions and of faith in the Lord and His goodness, appreciation of the Truth and love of the brethren the following testimonies indicate:

Sister Gibson, Dayton, Ohio: I feel so bubbling over this morning, I want to be first. We praise the Lord; He has answered our prayers. Pray for me.

Brother Rayner, Detroit, Mich.: When I meet with a company such as here this morning it thrills me with joy to know that some at least among them will live and reign with Christ. I want to render honor to our Heavenly Father for such a privilege of walking in the footsteps of Jesus. I pray for all who are running for the prize.

Sister Magnuson, Brooklyn, N. Y.: I have had much greater blessing than anticipated, and have been impressed by the many details of the Plan, made so beautiful again. Have been thinking of the glorious treasures the Lord has given us. If entrusted with valuables belonging to some one else we would certainly defend them against robbers. Do I treasure this Truth sufficiently to protect it against every error that might be presented, and am I protecting others as much as I can? We must love it so that we will fight for it and keep it pure.

Brother Kemp, Boston, Mass.: We have the prayers of all those in Boston for the success of and benefits to all at this convention. I thank the Lord He has supplied me with that three-fold cord, FAITH, HOPE, and LOVE, by which our sacrifice is bound to the horns of the altar. A rope will not completely sever until ALL its strands are broken. Though faith may wane, the other strands make up and hold us. Our Lord will hold us even though we lose some of those qualities for a time. He will continue to deal with us for we are still bound under our resolve and our covenant of sacrifice. The Apostle did not cease to minister to the Galatians even though he had to scold them. When there is a sick one still bound by one or two strands of the cord to the horns of the altar, it is our bounden duty to help those; seek to recover not drive them away. Pray for me that I may be faithful in ministering to others, and make my own calling and election sure.

Brother Sachtleber, East Orange, N. J.: Glad to be here; quite a trip for some of us, but it pays to take the time to come to such a good convention. This is my fifth; every time I come I get a greater blessing. I bring the love and greetings of the Pater-son Class. There is a wonderful spirit manifested there. I was much impressed at the grave of Brother Russell. We have had a wonderful servant of the Lord. I can say my happiest moments were the few I spent at Bethel home. The Truth is new every morning and fresh every evening.

Brother Kahn, Richmond, Ind.: I have been in the Truth just this year. I do not know a whole lot about it, but what I have learned is wonderful. I

am thankful my wife and I came in together. I ask an interest in your prayers that we may be able to make our calling and election sure.

Sister Norma Mitchell, Brooklyn, N. Y.: I am very thankful to be here. I am enjoying the convention a great deal. We brought a message of love from the Brooklyn Class. About thirty met together last Wednesday night and voted to send their love to the convention. This is the burden of my message.

Brother Peter Hazy, Perryopolis, Pa.: I never spent even one day in English school—learned another language (Russian—so I cannot tell the joy I have received. Enjoyed the testimonies of the brothers in Truth half a century—but the half has never yet been told. I rejoice some day the whole world will be filled with the knowledge of the Lord, no matter what language people speak. I also thank the Lord for that faithful servant of the Lord. He was not a teacher in some great school, but in the School of Christ; among the foreign-speaking as well as the English-speaking.

Brother Shepherd, Cleveland, O.: I am one of the beginners, who symbolized yesterday, and I believe it was the best deed of my life. I feel a great peace. I have always been familiar with the Bible. But to have the holy spirit of the Lord in your heart is the greatest joy.

Brother, Zahnaw, Saginaw, Mich.: I am rejoicing greatly for this brother who just testified. It did my heart so much good to see him taking the right hand of fellowship yesterday. I am greatly rejoicing for those who are taking the stand today.

Brother Bielecki, (Junior), Detroit, Mich.: I am so glad I just don't know how to express myself. I have heard the Voice of God through That Servant who served here so many years. Pray for me and I will pray for you that we may meet in the great convention.

Sister Stocker (Junior), Detroit, Mich.: I am grateful to be here and express my thanks for my share of these blessings. (I am thankful for so many of the older brethren whose faithfulness helps me to carry on, and thankful for the opportunity to see that platform where Pastor Russell stood.

Brother Kolliman, Wilmington, Del.: Our program at this convention contains the name of no outstanding brother, yet it is larger than any previous convention here. It means the friends follow not man, but the Lord. I don't think one here excludes from fellowship any one in the Truth. They are finding their balance again, making the truth the line and the plummet. He that would be greatest let him show it by being servant of all. Let us mingle with the brethren, earn their confidence, and find joy in the fellowship of His people and in the service of the Lord. I am willing to give my life for any other "piece" that will go to make up that Temple.

Four more discourses were included in Sunday's program at the chapel, and these have been summarized for our report and are given below.

HARVEST

Brother S. C. DeGroot, Grand Rapids, Michigan

IN THE Greek, the word "harvest" means a crop, either cut or ready to be cut. Jesus in interpreting the parable of the wheat and tares said that the harvest or crop of the entire age would be at the end thereof, which means that not a single one of the saints would be gathered into the garner before the end of the age. All would sleep in death throughout the age and at the end of the age the first ones to be gathered into the barn would be the sleeping saints; and the ones who die during the end of the age would not sleep but be changed in a moment at the time of death. That the garner is heaven itself there can be no question as Jesus so stated.

The thought entertained by some, namely, that the tares represent erroneous teachings is not correct for the reason that Jesus said that the tares are people, wicked ones, sowed in the field shortly after the true children of the Kingdom were sown in the field at the beginning of the Gospel Age. The field is the "world" and in this use of the word "world" it comes from the Greek meaning "the civilized world." The field was in existence a long time before the good seed was sown in it. The civilized world referred to began at the flood. Up to the day of Pentecost, not one of the Seed of Abraham, other than Jesus, was to be found, but on that day the first sowing took place. Shortly thereafter the Devil sowed imitation or counterfeit Seed of Abraham all through the wheat field. While the Devil had plenty of children in the world before Pentecost, he had no imitation Seed of Abraham because there was none to imitate.

When it was discovered by the servants of the householder that imitation Christians were all through the wheat in the field the natural question was raised as to the advisability of rooting out these tares. The householder, however, settled that question for us when He stated "let both grow together until the harvest"—the end of the age. That this parable is a true picture of the way Christians and the Wicked have existed together on earth all through the Age is self-evident to the student of history; yea, that such a condition still exists is evident from the facts as we see them today. This is proof that the "harvest" has not yet ended.

The "harvest" will not be ended until the crop is in the barn (heaven). As long as there are any members of the Seed of Abraham (heavenly) on earth, the harvest work is in process. How can one

know outside of Scriptural testimony that the harvest has not ended? Jesus told the people at the end of the Jewish Age that they should use their eyes—"look, for the field is ripe, already to harvest." It should be remembered that there are two crops in the parable, not only of wheat but also of tares. As long as the wicked are in the field that portion of the harvest work remains to be completed; that is, the work of ridding the earth of the children of the Wicked one. The wickedness of the seed of the Devil is practically mature today. Soon the "fire" of the Battle of Armageddon will consume the children of the evil one; then the last one of the Kingdom of Heaven class will have passed beyond into the Heavenly reward. What will be the situation? At that time will be heard the words "the harvest is ended and we are not saved." Then will be true for the first time the statement that the harvest is over. In other words, when the harvest is over, there will be no question about it—either we will be in the heavenly garner or know that we are of those who missed being of the Kingdom class.

What, then, is our privilege at this time? Knowing that the harvest is not ended we are first of all to "hold fast that which thou hast, that no man take THE crown"—thy place in the Kingdom of heaven class about which so many of the parables were concerned. Secondly, knowing that it is possible for some to lose their crowns at this late date, we are reminded of the parable of the eleventh hour workers. Surely now we are in the last days of the harvest, therefore now is the time when we hear on every hand the words in paraphrase—"we are waiting to go in the harvest field, but no one has hired us, it may be too late in the day." What is the answer? "Go ye also into the vineyard" and I will give you that which is right. What did these eleventh hour workers receive in the way of wages? They received just what the workers all through the day received. This proves that it is possible for a new one coming into the light of the truth to make his calling and election sure in less than the normal time. Let us, therefore, give all diligence to "make our calling and ELECTION sure." Let us also hold out the opportunity to others to be of the Heavenly class; at least, to work in the vineyard zealously and the Chief Reaper will give a due reward.

THE SUFFERINGS OF CHRIST

Brother E. H. Herrscher, Phoenix, Arizona

WE HAVE no apologies to make for the consideration of this subject. It is not only meat in due season now, but was meat in due season in Paul's day and evidently was clearly understood by him and the church of his time.

Our text is the statement of Paul to Timothy as found in 2 Timothy 2:12 and a companion text to

that of Romans 8:17-18. You will note that in both these texts the element of suffering with Christ is brought to our attention.

The appreciation of these sufferings and their purpose is equivalent to our appreciation of the mystery hid from ages and generations and now made known to the saints.

It is with considerable concern that we find in our travels the evidence that many who once walked with us now, either openly or covertly, deny our share in the mystery; *i. e.*, our share in the sin-offering. Our Heavenly Father is a great economist, therefore we conclude that these sufferings of Christ are for a particular purpose in connection with His Divine Plan of the Ages. With this in mind, we searched the Scriptures to get the Divine viewpoint of these sufferings and therefore wish to call to your attention the following examples which demonstrate the difference between the sufferings and the death of Christ.

Abel's acceptable offering was an animal which was first killed (Christ figuratively died as a man at Jordan) then burned or roasted on the altar, picturing the sufferings of Christ for three and one-half years.

Again, in the experiences of Abraham, the same lesson is shown, this time demonstrating the suffering of the Heavenly Father (Abraham) sacrificing His Son Jesus (Isaac). It is not difficult to picture the anguish of Abraham during that journey—how many times he must have gone over the prospect of killing and offering Isaac, the one in whom all his hopes were centered, the one who was to be his heir, the one in whom he hoped the promised blessing of the whole earth might be fulfilled. No doubt many times he wished it were he that should die instead of Isaac. Then when Isaac asked about the sacrifice that was to be offered we can imagine the anguish this query brought to Abraham's heart, yet he never faltered, saying, "the Lord will provide." He drank that cup of suffering to the bitter end; so that Paul, referring to the matter, states "he [Abraham] received Isaac as from the dead." Ah, yes, he had gone through all the suffering just as intensely as though he had actually killed his son. Here, then, is the most intimate picture of what it cost our Heavenly Father to give His only begotten Son, thus illustrating His supreme love and interest in the welfare of others at the cost of self-sacrifice. This truly is disinterested (*agape*) love.

And Jesus possessed the same kind of love as illustrated in Isaac's perfect submission to Abraham: "Lo, I come (in the volume of the book it is written of Me) to do Thy will O God," and "No man taketh My life from Me." "I GIVE My life for the life of the world."—Heb. 10:7; John 10:18; 6: 51.

Here, then, is demonstrated Divine love—supreme interest in the welfare of another at the cost of self-sacrifice. Jesus did not HAVE to give His life or suffer the just for the unjust. God's justice could not demand this—it must be a willing sacrifice. Nor was the giving of the Logos obligatory upon the Heavenly Father. Adam was justly condemned, but God's love going beyond the realm of justice, GAVE His only begotten Son for an enemy race—as the apostle puts it, "while we were yet sinners Christ died for us."

The element of suffering "fiery trial" is illustrated in the roasting of the passover lamb, also in the burning of the carcass, the hide, hoofs, etc., of the

atonement day sacrifices. The purpose of this is stated by the apostle when he says, "Think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are PARTAKERS of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." Calling our attention to the type, Paul appeals to the Christian: "let us go forth unto Him without the camp, bearing His reproach"—the same reproach, the same suffering that Jesus endured for three and one-half years following His consecration at Jordan.—1 Pet. 4:12; Heb. 13:13.

The philosophy of all this is expressed in the statement, "For it became Him, . . . in bringing many sons unto glory, to make the captain of their salvation [the great salvation that we are not to neglect] perfect through sufferings." And again, "though He were a son, yet learned He obedience by the things which He suffered."—Heb. 2:10; 5:8.

But someone will ask, was not Jesus perfect at thirty years of age, "holy harmless and separate from sinners"? Yes, we answer, His keeping of the Law perfectly attested this. Holiness is the standard of the law, but the Christian's standard goes even beyond this—a much higher standard. To illustrate, the Law required a life for a life; *i. e.*, the life of the one who had taken a life; but the law of Christ, (the law of love) leads the innocent one to give his life for the guilty, which is something that justice could never demand.

Following this thought, then, the apostle states, "know ye not, that so many of us as were baptized into Jesus Christ were baptized into HIS DEATH." We do not add anything to His death, but have been included into His death. We, being many are ONE LOAF—we have not added to that loaf. Thus we become sharers in the sin-offering, sharers in the sufferings "*Christ in you* the hope of glory." "We, as Isaac was, are the children of the promise." There can be no question as to the apostle's meaning here; *i. e.*, that our death has been included in the death of Christ (Isaac).

The point is, then, that every one of the members of the body of Christ must have the same mind "let this mind be in you which was also in Christ Jesus," *i. e.*, that if we had been in His place and had been actually perfect as He was at Jordan we would have done exactly the same thing. Thus we see the logic of the statement "whom He [God] did fore-know, He also did predestinate to be conformed to the image of His Son," and because we do have the same mind we are privileged to suffer with Christ and fill up that which is left behind of the sufferings of Christ, for His body's sake, which is the Church—to complete the body, all of one SACRIFICIAL mind. Note that this is the salvation the prophets searched for. See 1 Peter 1:10-12; also Matthew 13:17. And when the sons of Zebedee came to Jesus asking kingdom favors did He say, "Be holy, lead blameless lives"? No, Indeed! He answered, "are ye able to drink of the cup that I

shall drink of, and to be baptized with the baptism that I am baptized with?"—Matt. 20:22.

What is the purpose of this death-baptism? We answer, the object is the development of the new creature. It was true of Jesus our Head, and it must also be true of us, His body members. From Jordan to the cross, He was perfected as a new

creature by the things which He suffered. The MAN Jesus laid down the ransom-price, but it is the new creature Christ Jesus who is to administer the benefits of that Ransom. The Church shares His sufferings and are thus developed as new creatures because they have the same mind, the same spirit, and thus become JOINT ADMINISTRATORS of the benefits of the ransom under the New Covenant.

"WAITING UPON THE LORD"

Brother O. Magnuson, Brooklyn, N. Y.

TIME is an important element in God's plan, a plan which will bring blessings to all His creatures. No one who has been waiting upon the Lord will be disappointed. Let us take a few examples of those who failed to wait for His "due time" and note the trials and difficulties and losses they sustained in comparison with the wonderful blessings that came to those who did wait.

Abraham waited upon the Lord and as a result received that wonderful promise of blessing all the families of the earth through him and his seed. As Abraham grew very old and had as yet no seed, through Hagar he brought forth Ishmael. He meant well, but the Ishmaelites caused much trouble. In fact, it was through the Ishmaelites that Joseph was sold into slavery in Egypt. In this Abraham did not "wait upon the Lord."

In the same way the Jews failed to wait for Moses when he went up into the Mount to receive the Law. They had agreed that whatever God required of them they would abide by it, but before Moses came down they were worshipping a golden calf. And how great was the trouble that came upon them as a consequence!

King Saul lost his kingdom by not waiting a few hours for Samuel. The Philistines were before Israel with a mighty army; the people were panic stricken; Saul was at his wit's end. He was to wait seven days for Samuel to come and offer a sacrifice. The 7th day was drawing to a close and Samuel had not come. Saul ordered the burnt offering brought, and he offered it himself—a violation of God's law. Just as he finished, Samuel came, asking, "What hast thou done?" Saul explained that the Philistines were upon him, the people deserting him and he couldn't wait longer to make supplication to the Lord. Some would say, "His motive was good, why should he be punished?" Because, "to obey is better than sacrifice." Saul thought Samuel was overdue and he took matters into his own hands. Have you heard anyone say that the time is overdue? Yes, some tell us that the Lord is 60 years overdue. They are spending their time setting dates, figuring time parallels, etc., instead of engaging in the re-gathering of the Lord's people. The Lord's commission was, "Preach the Word: be instant in season and out of season." Be thou faithful *unto* death and I will give thee a crown of LIFE."

David took a different attitude. He had been anointed to take the place of Saul as king. He was

being persecuted by Saul, and had two opportunities to destroy him. His men suggested to him that evidently the Lord had thus placed Saul in his power so he could kill him. But David quoted Scripture—"Touch not mine anointed, and do My prophets no harm." God was testing the patience of David, and David was loyal to the principles laid down. In God's "due time" David became king. He was "a man after God's own heart" in that when he recognized his error he was not slow to repent and make amends for all that he had done.

Many are the examples given us in the Scriptures of those who waited for the Lord and were blessed as a result of that waiting. God, in His great and glorious plan, has been waiting to be gracious to His creatures. He longs to see the earth filled with perfect human beings in harmony with that plan which He has marked out, which will be carried out to its completion. Therefore, God has been waiting longer than anyone else, but the results will be *everlasting*.

Jacob, also, said he was waiting for the salvation of God. He was looking down prophetically to the time when that wonderful kingdom would be established; when that seed which was promised to Abraham would be found, and the blessings from that seed would go out to all the families of the earth. All the Ancient Worthies, likewise, were looking forward to the time when God would set up His Kingdom. Moses was given the opportunity to choose between the throne of Egypt or to throw in his lot with the slaves of Israel. He chose rather to suffer with the people of God than to be ruler of Egypt.

They were looking forward to the promised Messiah. When Jesus was born "all men were in expectation of Him," but few recognized Him because He was only a babe. But that was the beginning of the fulfilment of the promise, because He came for a particular purpose—to die—and His death was to be the means through which all the families of the earth were to be blessed. Those who had waited for the fulfilment of that promise were blessed at that time, as was Simeon who said, "Now lettest Thou Thy servant depart in peace . . . for mine eyes have seen Thy salvation."—Luke 2:25-32.

In due time our Lord chose His disciples who were also called upon to wait. They thought that here was the king that would deliver them from the Roman yoke. They said, "Wilt Thou at this time restore again the kingdom to Israel?" He replied,

"It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Spirit is come upon you."

After His resurrection, He revealed Himself to them assuring them that He was the same one who had walked in their midst and had been their teacher. They were told to *wait* until they would be endowed with the power from on high—until the holy spirit would come down upon them. It was indeed a trial for them to wait for ten days, but "in due time" they were rewarded by the pouring-out of the holy spirit, thus giving them the privilege to be God's representatives on earth.

Now we are living in the most wonderful period in the world's history, and if the whole plan had been opened before us and we had been privileged to choose at what time in the world's history we would like to live, I think you would say with me, "I would like to live right now, today; because it is in this day of knowledge and enlightenment that we can see the masterly unfolding of God's glorious plan of salvation."

The prophet Isaiah calls attention, in our text, to those that wait upon the Lord. What shall they

do? "They shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." What did the prophet really mean by that? One version gives the thought that they shall renew their strength as the eagle renews its strength. How is that? That version says, "They that wait upon the Lord gather new strength, they get new wing feathers like the eagle. Thus they haste along without being weary, they travel forward without getting tired." The Psalmist says, "Under *His* wings shalt thou trust"—the wings of protection of God's Word (the Old and New Testaments). Just as the mother hen calls to her chicks when the hawk is near, warning them to get under her wings, so the admonitions and promises of God's Word furnish us with full protection. As time goes on and prophecies are being fulfilled *we* gather new strength and our joy and faith are increased, and we are thrilled, with a mounting desire to press along.

My desire for myself and for everyone of us is that we take a fresh hold on our consecration vows, and press down upon the MARK for the prize of our high calling. May the Lord help us to be more and more like our Master!

TOLERANCE

Brother A. L. Muir, Dunedin, Florida

AS A BASIS for our remarks we use the words of St. Paul in 2 Timothy 2:24-26: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

In these words of the Apostle there is something very significant in the manner in which he emphasizes two things: first, that correct knowledge of the Truth is necessary as a background for teaching others; and second, that those who wander away from the Truth do so because of either a wrong heart condition, or through negligence or carelessness, thus allowing the adversary to capture them.

Let us note carefully that Tolerance is a disposition—part of the Lord's mind or disposition—and that Toleration is the behaviour in which that disposition finds expression.

Tolerance is composed of two elements: first, positive conviction; and second, sympathy for those whose opinions differ from ours.

Intolerance results from a meagerness of the Christian life and is to be definitely avoided. Let us here note a distinction between the members of the Household of Faith and those whom the Lord has set over the Household by the holy spirit. We are not permitted to analyze the motives of anyone, but we are certainly instructed by the Scriptures to consider the official conduct and teachings of those who min-

ister to us the Word of God. They are the ones who can either build us up in the faith, or give us that which would tend to distort or weaken our faith. It is such as have thus been misled, or weakened who need our sympathy and greatest helpfulness.

Now in order that we may properly grasp the argument of the Apostle, let us consider several steps we take in the development of our Christian faith.

First: *Consecration does not bring with it fulness of knowledge*, in support of which I quote Colossians 1:9,10, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Notice the stress St. Paul places upon knowledge as a necessary item in progressing in the way of the Lord.

It will thus be seen that knowledge and faith and fruitfulness go hand in hand, each one being essential to the others. This being true, it follows that on this side the veil there will never be uniformity either of knowledge nor of faith, but rather a constant pressing onward and growth in faith, grace and knowledge.

In the second place: *our minds are renewed up to the extent the Truth penetrates*. The Apostle states the matter thus in Philippians 3:13-16, *Moffat* rendering— "Brothers, I for one do not consider myself to have appropriated this; my one thought is, by forgetting what lies behind me and straining to

what lies before me, to press on the goal for the prize of God's high calling in Christ Jesus. For all those of our number who are mature, this must be the point of view: God will reveal this to any of you who think differently. Only we must let our steps be guided by such truth as we have attained."

The Apostle did not believe that his attainment in knowledge and faith were all by his own effort, but the Lord made it known to him because of his singleness of purpose in seeking to possess all that God had offered to him in Christ. Out of the depth of that experience he speaks to us and urges us to have the same point of view, and adding that, under such circumstances, the Lord will graciously make matters plain to us.

Not only do we find gross errors being held by some in the Household of Faith, but we also see some of the more subtle forms of error being introduced under the guise of further light. It has been my observation that many fall for these things because of being insufficiently acquainted with our Heavenly Father's purposes, while others fall because of growing weary in well-doing and thus losing the incentive to press onward.

Another point to be considered is: *Deception forms in the mind and God does not protect us therefrom.* You remember Paul's word in Galatians 2:11-14: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him: insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as the Jews?"

Here is the case of an Apostle, enjoying the fellowship of both Jew and Gentile believers, and yet upon the arrival of Judaizing teachers from Jerusalem, withdrawing from the Gentiles and confining himself to the Jewish fellowship. So powerful was his example that other brethren, even including

Barnabas, dissembled likewise, and therefore, in the interests of the Truth and consistency, Paul brought the matter plainly to Peter's attention in the presence of friends and condemned his dissimulation.

That Peter was deceived there can be no doubt, and God did nothing to prevent the deception. On the contrary, the experience became an illustration for Paul and we have the benefit today. Our protection under similar circumstances is to review the revealed plan of God, and especially such incidents and illustrations as the Word contains bearing upon the subject. If we do this, then we can find the means of offsetting the particular deception, resulting in increased faith and ability to resist future temptations.

And finally: *The mind must continually be open to receive Truth.* In 1 John 3:22, we read—"Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

As soon as our minds become closed to the continuous increase of knowledge, then we begin to feel a propriety interest in the Truth, and gradually come to believe that we have a special ministry to follow. On the contrary, John says that as we carry out our part of the covenant which we made with the Lord, then whatever we ask is fulfilled, meaning that the Lord is graciously pleased to answer because of our heart desire to know and to do His will.

Gathering all these threads of facts together, we come back to our text. It is useless for the servant of the Lord to strive about the Truth, for the Truth will vindicate itself. When we feel that we must vindicate the Truth by force then we lose the ability to be real teachers, and will fail to win over those who are wandering away from the faith and thereby opposing themselves.

The only sure way of awakening our brethren from the error of their ways is by our personal adherence to the faith and refusal to countenance wrong teachings. By doing this we establish the fact of our positive convictions.

Furthermore a sympathetic heart is necessary if we are to be really helpful to those who become entangled in the various snares of the Adversary—"taken captive by him at his will."

At the close of Brother Muir's discourse, the final meeting of the convention except for the public meeting, took place. This was the general fellowship meeting which has been happily named the Love Feast. As usual the brethren who had taken part in the program were asked to come to the front of the chapel and stood in front of the platform while the congregation filed past shaking hands and bidding farewell and "God bless you."

In the evening at Carnegie Music Hall, the largest auditorium in North Side Pittsburgh in the center of the city, about seven hundred gathered and listened to Brother Zahnow on the topic, "God's Remedy for a World Gone Mad." Of the audience it was estimated about five hundred were strangers, and some of these lingered long after the meeting asking questions and desiring to know more about the Bible proph-

ecies brought to their attention in the discourse. Seventy-six names were handed in requesting literature, and quite a number came to the Bible House the next Sunday evening to hear Brother Zahnow again on the subject, "Is There a Hope Beyond the Grave?" The brethren of the Pittsburgh Ecclesia felt encouraged with the response to the advertised meeting for the public. To quote from a letter from one of the brethren there: "It is very evident that one of the outstanding features of the convention in Pittsburgh this year was the unanimity of thought and action with respect to the Lord's service and many of the friends have commented on this phase of our convention. We all felt the same way and believe the Lord blessed our gathering together in more ways than one."

Two more items not previously mentioned are of special interest. One was the large number of young people at the convention. On Sunday the chairman asked those who were members of Junior Bible Student classes to rise and about 40 to 50 responded. It is a great satisfaction to know of the deep interest of these younger brethren in the Lord's Word and in a life of obedience to it.

The other item was the theme song of the convention "When Jesus is King"—reprinted below and sung to the tune of "The Glory Song." The brethren sang it a number of times during the convention and it evidently well expressed their joy in anticipation of the Lord's long-awaited kingdom now, we felt assured, so near at hand.

When Jesus Is King

PRAISE to our King who is coming to reign,
Glory to Jesus the Lamb that was slain;
Life and salvation, His empire shall bring
Joy to the nations—when Jesus is **King**.

Chorus

Oh, that will bring, praise to our King
Praise to our King! Praise to our King!
Sing the glad song who to Jesus belong
Glory to Jesus, to Jesus our King.

All men shall dwell in His marvellous light,
Races long severed His love shall unite,
Justice and truth from His sceptre shall spring,
Wrong will be ended—when Jesus is **King**.

Men shall learn right in His kingdom of Peace,
Freedom shall flourish and wisdom increase.
Foe shall be friend when His triumph we sing,
Sword shall be sickle—when Jesus is **King**.

All shall come back who have lived long ago,
Love like a banner shall over them flow;
Sin shall be conquered as light shines within,
O hail happy day—when Jesus is **King**.

THE BIRTH OF THE WORLD'S REDEEMER

(Continued from page 5)

people, its influence has been for good. If only people knew the real truth of the matter—that Jesus stood in the sinner's place, that as the apostle says, "He became a man for the suffering of death," giving a perfect human life for a perfect human life forfeited, so that, in due time, the penalty for Adamic sin may be cancelled, and, as Jesus stated the great fact, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." Oh! what a light it would throw on the birth of Jesus; for it would mean the birth of HOPE for all men. But, thank God, the real hope is shining out whether people see it and know of it, or not. In due time, they'll all know it. For "when the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory." (Matt. 25:31.) And then He will instruct the people in the ways of righteousness, and divide them by the power of the truth during the thousand years of His reign, setting the sheep on His right hand

and the goats on His left, and finally rewarding with eternal life, those worthy of such a boon.

Tell me about the Master,
Tell me about the glow
That came to the Bethlehem shepherds
One night so long ago,
And the song that rang while the angels sang,
That we seem to hear again:
"Glory to God in the highest,
And peace, good will to men."
Tell me about the mother,
Who laid the Christ child's head
In a lowly manger-cradle,
With the crude straw for His bed:
And I'll take my journey backward,
Over the years' long line;
By these all I'll kneel,
And my heart shall feel,
The flame of a love divine.

PITTSBURGH CONVENTION REPORT

Additional copies of this issue are available at 10¢ each or 12 for \$1.00.

HYMNS OF DAWN

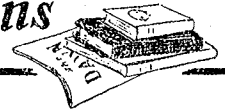
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International Sunday School Lessons



CHRIST'S NEW COMMANDMENT

Dec. 18—Matt. 5:43-48; 22:34-40;
John 13:34, 35; 15:12-14

(Luke 10:25-37 and Gal. 5:13, 14 also included in lesson, but not cited below.)

Matt. 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matt. 22:34 But when the Pharisees had heard that He put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbor as thyself.

40 On these two commandments hang all the law and the prophets.

John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are My disciples, if ye have love one to another.

John 15:12 This is My commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatever I command you.

GOLDEN TEXT: A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—
John 13:34.



HE law that Jesus gave unto His disciples is the great law of life. That is, in all matters it should govern life. If it were put into full operation for even a year, it would completely reform society. The Jewish law was commonly regarded as a law of justice, but under the interpretation of Jesus it becomes love. To love one's friend and hate one's enemy was the general practice of the people and was well understood. It was indeed the natural thing to do, and in the doing of it one was following the path of least resistance. Even wicked men have a certain kind of love for their friends. There is therefore no special merit in this. But Jesus has something that transcends it, something of Godlike quality. "I say unto you, Love your enemies." What a command! And what the keeping of it would mean to a sin-sick world!

On one occasion Jesus told the story of the man who fell among thieves while on a journey from Jerusalem to Jericho. This poor fellow was robbed of all his goods, beaten and left to die on the roadside. A priest and a levite both saw him, but continued on their way and passed him by. Possibly they gave him a pitying glance, but that was all. Then came a Samaritan, who was not supposed to be on any kind of friendly terms with the Jews. Naturally, these two were enemies. But this Samaritan had love in his heart. He conveys the Jew to shelter, has his wounds dressed, gives the landlord of the inn a sum of money corresponding to about ten dollars in present currency, and thus he did all that was

possible for him to do. That was love in action, a most beautiful thing.

The law of love is especially binding on the disciples of Jesus. The world has not, as yet, come to know the meaning of divine love, because the world does not know God. In another article appearing in *The Dawn*, divine love is compared to the law of cohesion which binds the particles of matter together, for it binds together the various members of the body of Christ. So great is the value placed on love that a reward is promised to him who gives a disciple a cup of cold water only in the name of a disciple.—Matt. 10:42.

It is written of Jesus that "having loved His own which were in the world, He loved them unto the end." (John 13:1.) He did not forsake them, although there came a time when all forsook Him. His love never faltered. He saw in them the pure gold despite their weaknesses and defects. For, verily, "love shall cover the multitude of sins." (1 Pet. 4:8.) Instead of parading them, it seeks to conceal them. Therefore, it has been said that where love is thin faults are thick, and vice versa.

Verily, we are in the school of experience chiefly for the purpose of developing a Christ-like character of love, and if we succeed in doing this, some day ere long we'll graduate, receive our diplomas and be considered qualified to instruct the world in the ways of love for a thousand years.

QUESTIONS:

What are the elements of divine love?

How did Jesus illustrate love?

Quote some Scripture texts which tell of the power of love

How does God's plan bring out the quality of love?

How can we grow in the strength of love?

GOD'S GREAT LOVE

Dec. 25—Matt. 2:1-12

1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ would be born.

5 And they said unto him, In Bethlehem of Judea, for thus it is written by the prophet,

6 And thou Bethlehem in the land of Juda, are not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found Him, bring me word again, that I may come and worship Him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented Him with gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

GOLDEN TEXT: God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3:16.



THE story of the Magi is one that contains some interesting features. Although some think these men were believers in astrology the Bible avers they were "wise men from the east" and some authorities assert that they were "deeply versed in science and philosophy." (*Oxford Cyclopedic Concordance*.) Of one thing we can be sure, they were evidently sincere at heart. They went far and sacrificed much in order to find Christ. It would seem that they were quite well versed in the lore of the Jewish prophets, and knew something of the divine times and seasons, especially those in connection with the expected birth of the Saviour. To be sure, a star led them to Jerusalem, and while we do not know why this occurred, it would appear that even the physical heavens were coordinated thus to show these wise men from the east the way to the Christ child. However, we do know that God interposed through a dream to warn these wise men not to disclose the child's whereabouts to Herod; and, accordingly, they obeyed the heavenly vision and returned to their own country by another route from the one they had taken to reach Jerusalem. We must remember, too, that this was a transitional period, and God still used visions and dreams to instruct and warn.

The gifts presented by the Magi were valuable and significant. The gold was an appropriate gift for a king; the frankincense the right kind of present for a sacrificing priest; and the myrrh symbolized death. Thus the three-fold significance of these gifts was that Jesus was thus hailed as King, Priest, and the Lamb of God that was to die on Calvary. Also these three things would seem to picture the sacrifices of God's people throughout the Gospel age—the gold of heart's devotion and love; frankincense that means the giving up of earthly interests for Kingdom interests; and myrrh that symbolizes the great truth that "if we be dead with Him, we shall also live with Him."

In Luke's account of the birth of Jesus he tells a beautiful story of certain shepherds out in the fields guarding their flocks by night. These men beheld a supernatural light, too, and the angel of the Lord appeared to them, telling them not to be afraid because he was simply announcing the nativity of Christ. He spoke of "good tidings of great joy, which shall be to all people." Then a multitude of the heavenly host sang the song of "Glory to God in the highest, and on earth peace, good will toward men." Then the shepherds went to Bethlehem and found the infant Saviour even as the angel had said they would, and they worshipped Him.

All well informed Bible scholars know that, in fulfilment of Daniel's prophecy, Christ could not have been born on the 25th day of December, but must have been born in the fall of the year. However, we are not told the exact date of His birth, and surely we should find no objection to having our thoughts directed to this wonderful event no matter what time of the year the so-called Christian world elects to celebrate it.

To be sure, God will have wonderful gifts for the world in the Millennial age, but they will not be suspended upon a literal pine tree. Their gifts of everlasting peace and joy will come to them—if willing, and obedient to all the rich provisions then in force—through the symbolical tree of life.

QUESTIONS;

Tell the story of the Magi. What is the symbolic significance of their gifts?

Tell about the shepherds. Explain the "Good tidings of great joy."

Why are we certain that Christ was not born on December 25. Cite some Scriptural proof to this effect.

What gifts will God have for the world in the Millennial age?

What gifts have the members of the church already received? And what gifts has God in reservation for them in the future?

PETER CALLED TO SERVE

Jan. 1—John 1:40-42; Luke 5:1-11

John 1:40 One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon the son of Jona; thou shalt be called Cephas, which is, by interpretation, A stone.

Luke 5:1 And it came to pass, that, as the people pressed upon Him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And He entered into one of the ships, which was Simon's, and prayed that he would thrust out a little from the land. And He sat down and taught the people out of the ship.

4 Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto Him, Master, we have toiled all the night and have taken nothing: nevertheless at Thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook, all, and followed Him.

GOLDEN TEXT: Come ye after Me, and I will make you to become fishers of men.—Mark 1:17.



ESUS was on the shore of the Sea of Galilee, and the public were pressing upon Him to hear more of the wonderful words which He was wont to speak to them. Then it was that He stepped into one of the fishing boats, and requested Peter, its owner, to push the boat out from the shore, from which place of vantage He could the more easily address the multitude. Peter and Andrew were managing one of the boats, and James and John another. The fishermen had been out all night, and were now mending their nets in preparation for another effort to take place the following night. While thus employed, no doubt they were giving eager attention to what our Lord was saying.

When Jesus had finished His discourse, He suggested that Peter launch out into deeper water and let down the net again. This was surely a test of faith on Peter's part, for after trying for fish all night, it would surely seem useless to make a further attempt. But to the unbounded astonishment of the disciples, the fish were right there waiting to be caught. Soon the net was filled, and began to break. The other boat came and shared the catch, and both boats were filled. There was no question in the mind of Peter that this was a miracle. He fell down before Jesus and said, "Depart from me, for I am a sinful man O Lord." Then the Master told him that henceforth he was to become a fisher of men.

Speaking of fishing on the Sea of Galilee, a certain writer said: "The Sea of Galilee was always famed for the number and variety of its fish. There are more than fifty kinds. The thickness of the shoals of fish in the Lake of Gennesaret is almost incredible to any one who had not witnessed them. They often cover an area of over an acre; and when the fish move forward slowly in a mass, and are rising out of the water, they are packed so close together that it ap-

pears as though a heavy rain were beating upon the surface of the water."

The incident recorded in our lesson marked a change in the lives of these fishermen. Henceforth they were to fish for men, and soon they entered whole-heartedly into this greater calling which had come to them. They did not need to catch the shiny spoil from Galilee's Lake any more, for their heavenly Father was quite able to take care of their needs, and in pursuing their new vocation they found that they did not lack for any necessary thing. All through the Gospel Age this fishing has taken place, for the Lord has been gathering certain ones into His Kingdom class. Then at the end of the age comes a time of special separation, when, as Jesus said in a parable, the net is drawn to shore and the good fish taken out and put into baskets, and the others are discarded as not being fit for the Master's use.

Every true disciple of Jesus today is cooperating with Him in doing His work in this closing time of the age. With the end almost in sight, we know that the special service of the Gospel dispensation will soon be a thing of the past. May each one of us be found among those who have not hidden away their talents, but of those who have utilized time, money and all other possessions in witnessing for the divine kingdom, and in thus showing forth the praises of the Lord, so that we may finally hear the glad and blessed, "Well done."

QUESTIONS:

Tell the story of the miraculous draught of fishes.

What has been the nature of the Gospel fishing during the present age?

What qualities should a good fisherman possess?

What change takes place at the end of the age?

What will Millennial Age fishing be like?

PETER COMMENDED AND REBUKED

Jan. 8—Matt. 16:13-25

13 When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 And He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father, which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged He His disciples that they should tell no man that He was Jesus the Christ.

21 From that time forth began Jesus to shew unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took Him, and began to rebuke Him, saying, be it far from Thee, Lord: this shall not be unto Thee.

23 But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savorest not the things that be of God, but those that be of men.

24 Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it.

GOLDEN TEXT: Thou art the Christ, the Son of the living God.—Mat. 16:16.



HE great event to which the Jewish people had looked forward for hundreds of years was the coming of their Messiah; yet when He actually came, they did not recognize Him. Some thought He was John the Baptist, and others believed He was one of the prophets risen from the dead. They could accept Him for almost anything but what He really was. It was for Simon Peter to give the greatest of all testimonies concerning the Master, saying as he did, "Thou art the Christ, the Son of the living God." Then Jesus told him that he had received this enlightenment not from men, but from Source divine, even from God Himself.

And upon this mighty rock foundation truth our Lord was to build His church, and the gates of hell (death) were not to prevail against it. There are those who suppose that Jesus alluded to Simon Peter as the foundation of the church, but this could not possibly be, for the Apostle tells us that, "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones... every man's work shall be made manifest."—1 Cor. 3: 11, 12, 13.

Throughout the Gospel age there have been some who have built in the proper manner upon the right foundation. Jesus Himself illustrated this matter by the parable of a man who built his house on a rock and another who built his on the sand. In the first case, when the storm arose, and the winds increased to violence, and the waters beat upon the house, the structure stood, for it was founded upon a rock. In the second case the building was washed away, for it had been built upon the sand. Jesus said, "I am the way, the truth, and the life. No man cometh unto the Father but by Me." When we accept Him, we accept the truth; and when we accept the real truth, we accept Him. The Apostle Paul calls Him the great High Priest of our profession. By Him alone we have access to the Father and to the privileges of

membership in His body, the church.

The keys that Jesus gave to Peter were the privilege of opening the door of opportunity to certain persons to become members of the kingdom class. This great favor was first granted to the Jews at Pentecost, at which time that special door was opened. Then, three and a half years later, it was opened to the Gentiles, when Cornelius was converted. On the first occasion Peter preached a sermon, and three thousand persons were added to the church, and on the second occasion Peter took the Gospel message to Cornelius. Thus, it is evident that he used both of the keys that the Lord had entrusted to him.

It was hard for the disciples to understand why Jesus should suffer and die. In fact they could not fully comprehend it till their minds became illuminated by the holy spirit at Pentecost. Thus Peter tried to dissuade Jesus from a course of suffering, and the Master administered a rebuke. The disciples, as well as the Jewish people, seemed to have completely missed the prophecies relating to the persecution of our Lord, while at the same time accepting those prophecies pointing to His kingship and His great glory. So, then, it is little wonder that the minds of the Master's followers were confused and mystified because of the trend of circumstances that brought Jesus to the cross.

"Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it." And that is as true today as when it was first spoken.

QUESTIONS:

Why could not the Jews recognize Christ when He came?

What was the foundation upon which Jesus was to build His church? Why could not hell (death) prevail against it?

Explain the difference between building upon the true rock and upon false foundations.

What were the keys that Jesus gave to Peter? What doors did he open?

Talking Things Over



THE YEAR THAT IS ENDING

WHILE our present calendar arrangement which makes December the last month of the year is an arbitrary division of time, instituted by man, nevertheless it affords an opportunity for the Lord's people to take stock, spiritually, of the manner in which the Heavenly Father has blessed them during the year that is past, and in the light of those blessings to renew their determination to continue pressing forward in the narrow way throughout the years that are to come. Very appropriate indeed in this connection is the text and comment in the *Daily Manna* for December 30. We quote:

"Thou crownest the year with Thy goodness."
—Psa. 65:11.

"As we review the leadings of divine providence during the year that is past, let God's goodness and mercy stimulate our faith and confidence in Him as respects the New incoming Year. A proper retrospect on the part of a proper child of God will enable him not only to render thanks for the past, but to look up and lift up his head, realizing that our deliverance is nearer than when we first believed; and that He that began a good work in us is both able and willing to complete it, if we will but continue to submit our wills, our lives, our all, to His wisdom and loving care."—Z. '00—365.

How wonderfully up-to-date is the suggestion by Brother Russell that we look up and lift up our heads, knowing that our deliverance is near! This language is that of Jesus, and is in the nature of an admonition to those who would be privileged to see the signs of His second presence. "When these things begin to come to pass," said Jesus, "then look up, and lift up your heads." (Luke 21:28.) Surely it has been the privilege of the watchers in Zion to see these things during the past year in greater reality than ever before. From this standpoint alone it has been a remarkable year; a year that should have done much to strengthen our faith in the verities of the present truth. To those who are able to see the significance of passing events in the world, God has been brought nearer, and made dearer, than ever before. One brother has said that the evidences of Christ's presence and the nearness of the Kingdom are now so real that when telling others about them it makes him feel as though he were almost face to face with God.

In view of the present conditions in the world, with what great force the words of the apostle come home to us now—"Seeing then that all these things shall be dissolved, what manner of persons ought ye

to be in all holy conversation and godliness." (2 Pet. 3:11.) Surely we should look well to our standing in the Lord, and to the conditions of faithfulness upon which a continued standing in Him is assured. It is a time of shaking, and only those things which are wholly in line with the divine will are to be permitted to stand. We have the assurance that "God is in the midst of her; [and] she shall not be moved." (Psa. 46:5.) But, the point for us to make sure of, is that we are fulfilling the conditions that make us a part of "her"—the Zion class—that shall not be moved.

The Zion class that will not be moved from a position of favor with the Lord, and who will be helped, or delivered and united with the Lord in the new Kingdom now so near, are identified by the Psalmist as those who are dwelling in the "holy of the tabernacles of the Most High." (Psa. 46:4.) Briefly, this is a reference to that condition of full consecration that is typified by the first compartment of the tabernacle—the "secret place of the Most High."—Psa. 91:1.

Dwelling in this secret place, we are enlightened by the light of the golden candlestick. This is the light of the divine Word as it is held forth by the church. And we are also privileged to feed upon the shew bread, which is the food of the divine Word—"every word that proceedeth out of the mouth of God." (Matt. 4:4.) Upon this we live, and upon this we grow "strong in the Lord, and in the power of His might." (Eph. 6:10.) And if our consecration is complete and unreserved, we will, in the light of the golden candlestick, and in the strength of the shewbread, proceed to the golden altar and there offer ourselves in sacrifice to the Lord, in the assurance that even though imperfect in the flesh, our sacrifice will be, through Christ, "holy and acceptable" to Him—a sweet incense unto the Lord.

This makes true consecration something that is all-comprehensive in our lives. It is something that implies receiving and also giving. We receive the light of truth from God, through His Word, by the ministry of His people. Then it is our privilege, by the aid of the light and the food, to go forward in sacrifice, in giving—giving all that we are and have in the service of the Lord, even as Jesus did. It is such a spirit of full consecration to the Lord that assures us continued habitation in the secret place of the Most High; and, it is the same full consecration that will assure us an entrance into the most holy, even heaven itself, when our sacrificing at the golden altar shall have resulted in the full consuming of our all in the joyful service of

our God. May God grant that the development of world events, and the significance of those events, will help us all to consider more seriously our faith relationship to the incoming new Kingdom, and therefore to bind our sacrifice more tightly to the altar that it may be wholly consumed in God's due time and way.

Not only has the year nineteen hundred and thirty-eight been a momentous one in connection with the progress of the Lord's day of vengeance upon the world, but it has also been one of marked progress and rich experiences among the brethren. There has been a renewal of faith and hope and zeal on the part of many, and an increase of love and devotion in the hearts of all those who are sincerely pressing down upon the mark for the prize of the high calling of God in Christ Jesus. The closing of this year finds many of our brethren rejoicing in the truth and in fellowship with others of like precious faith, who a year ago were truly "mourners in Zion." This is something in which we all can and do rejoice. It is one of the blessings in which we are all able to participate, because in one way or another we all have the privilege of helping to give "beauty for ashes" to those who are so much in need of our help at the present time.

Today, new ecclesias are rejoicing in the Lord where a year ago no ecclesias existed. Not only have many been reached and helped who formerly rejoiced in the truth, but new ones also have received the light of the truth during the year past. Indeed, there are not a few who, a year ago, knew nothing of the divine plan, yet today are rejoicing with us in this glorious light of the gospel of Christ. These are all matters for which we can be truly thankful. Thankful first of all that others are being blessed, and thankful also that in some small way we have had the opportunity of helping to bring the blessing to them.

All of our thanksgiving should be to the Lord, for after all is He not the fountain-source of all our blessings? Even the privilege of helping others is a blessing from Him. While we may in the morning sow the seed, and in the evening withhold not our hands, yet, unless He gives the increase, the blessing will not reach others. (Psa. 11:6.) We are sure to get a blessing ourselves from our efforts to help others, because the definite promise is that he who waters shall himself also be watered; but the result of the watering is in the Lord's hand. If our consecration is complete, we will delight in the privilege of continuing to sow and to water, and will be quite happy to wait for God to give the increase.

But, in His kindness the Heavenly Father does permit us from time to time to see some little evidence of how He blesses the efforts of His people on behalf of the one here and there who responds to the message. Just as many hands, from the tiller of the soil to the delivery man who brings a loaf of bread into the home, contribute in the providing of that food, so with the bread of life, while individuals or classes here or there may be used to deliver the bread, so to speak, it is because the Lord's people as a whole have cooperated with the Lord and with

each other, that the blessing ultimately reaches those who have the hearing ear. For this reason, the encouraging experiences of the brethren in one class, or in one part of the world, are equally encouraging to the Lord's people everywhere, because all have had a share, directly or indirectly, in the one great project of holding forth the Word of life.

From a wide area we hear the good news of those who have responded to the Gospel message of the Kingdom and who are now rejoicing in that same blessed hope that has cheered our hearts throughout the years. A large number of conventions, local and general, have been held during the year, and reports indicate that at many of these, immersion services have been held. This alone indicates that even though individual efforts of the brethren to spread the truth have apparently not always resulted in an increase of new interest, yet as a whole God has blessed the sacrifices of His people. One of the very encouraging letters recently received is from Newfoundland. We quote in part:

"We are greatly encouraged with the way the Lord is reviving His work here. The old friends are taking new interest and new ones are coming into the truth. We realized that we were greatly blessed when the way opened up to broadcast the message over the radio. The manager of the broadcasting station has fully accepted the truth and has symbolized his consecration. . . . The public, also, is taking more interest."

A newly interested person in a small community in the state of Tennessee, writing concerning a proposed pilgrim visit, says:

"We would be glad to have you [Brother Herrscher] come with a message of truth which is almost unknown in this community. Have only had one meeting here, which was by Brother Procter. It created much interest. We are located in a rural community about seven miles from Leoma station. We have a four-room school building, and I have permission to use one of the rooms for adult educational work (WPA), and I am privileged to use this room for any kind of lectures that are free to the people; but have the use of it only at nights, so the meetings must be planned for the evening. But really this is the best time to get the people out during cotton picking time. I can announce it easily by posting a public notice at the community store, and announcing it in the other evening meetings.

"I have been interested in the Gospel of the Kingdom for several years, in fact, from Bible reading since childhood I had noticed things which none of the 'church members' could explain. Hence, when I received a copy of the Divine Plan of the Ages sent out by Brother Stanford I felt that it was in answer to prayer for understanding. I do not feel competent to teach these people the truth; but we discuss it as best we can. And I'm so desirous of learning more, and for the people to know."

From the Gosport (England) Ecclesia comes the following encouraging message:

"Dear Brethren: We are writing to tell you of the encouraging results we have had from the distribution of the Kingdom Cards. . . . During the last few years

we have begun to cooperate with the Bible Students Committee in this country, and this has brought us in contact with many others of the scattered sheep, but it was not until this summer that we have made any general distribution of the Kingdom Cards.

"The result from the distribution of the first 2,000 cards was 16 enquiries; several having written twice. Ten of these are now reading, or have finished reading, **Volume One**, of the **Scripture Studies**. Several have expressed a desire to come to the Sunday meeting, and we have every hope of their coming along in the near future. Three did attend a lecture here recently."

And from Seattle, Washington, more than 6,000 miles from Gosport, comes the following brief, but very encouraging letter:

"Gentlemen: A minister gave me your little booklet, 'God and Reason.' On its cover page you offer your magazine free for three months. I should like very much to receive it. Should it prove as interesting as the booklet, I shall want it regularly. Very truly yours."

So we might go on quoting from letters and telling of interesting experiences the brethren are having in various parts of the world as they endeavor faithfully, in obedience to Jesus' command, to let their light shine out as from a city set on a hill where it cannot be hid. Never has the time been more opportune for bearing witness to the truth than now. The experiences through which the world has passed during the past year have struck deep into the hearts of many,

causing them to indeed wonder what the world is coming to. The divine plan of the ages holds the only satisfactory answer; and with the Kingdom hope set forth in that plan it is our privilege to "comfort all who mourn" because of the distressing circumstances of the day of vengeance.

Sometimes the question is asked, What can we do to help our brethren? The answer is, first of all, pray, and then let us do all we can to hold high the banner of truth where it can be seen. The preaching of the truth is not limited to any one certain way. Public meetings are good where such are possible. The distribution of tracts, or Kingdom Cards, or both, is also another way. The important thing is to keep the spirit of helpfulness in our hearts. If we do, and the words of the Lord are like a burning fire shut up in our bones, we will find a way of giving it out, even if it is only in a very limited manner. God is able to find a way for the willing hands to serve; and if He doesn't, and bids us for a little while to stand and wait, then we can continue to pray for the divine blessing upon the ministry of others. This is a privilege in which all can share.

So, then, let us rejoice in the blessings the Lord has poured out for us during nineteen hundred and thirty-eight, and during all the years that are passed; and let us look forward in hope to the blessings of nineteen hundred and thirty-nine, and of eternity. Yes, let us give thanks for His abundant mercy, and look to Him for help in every time of need.

COMING CONVENTIONS

BALTIMORE, MD., December 11. The Baltimore join with them in this one-day convention to be held at 4 W. Eager St. For more details write the class secretary: Mr. J. H. L. Trautfelter, 2408 W. Lafayette Ave., Baltimore, Md.

BOSTON, MASS., Dec. 18. The Boston class has arranged a one-day convention on this date. Friends far and near are cordially invited to attend. For further details write the secretary, Miss L. Thain, 64 Thurston St., Somerville, Mass.

CHICAGO, ILL., Dec. 31, Jan. 1, 2. "Come all ye sons of truth, to Chicago for a three-day convention to take place during the last day of this year and the first two days of 1939. And what better way could there be to begin the New Year than by a convocation of those who love the Lord and who desire to come together to a banquet where the table is spread by the Lord Himself?"

"There will be discourses by Brothers Obenland, Sundbom, Muir, DeGroot, Wilson, Meggison and A. Newell. There will be a message for the public to be delivered by Brother Wilson. Luncheon will be served in the auditorium each day. There will be a watch-night gathering, song services and testimony meetings. This convention will serve as a rally call to God's people to find their joy in the divine love and to offer to the Lord the sacrifice of praise and thanksgiving and a whole-hearted service at this ending time of the age." For details write, Mr. I. C. Foss, 5944 N. Knox Ave., Chicago, Ill.

VANCOUVER, B. C., Jan., 1, 2. As the friends were unable to secure the hall for Saturday evening, the convention will begin Sunday morning instead of Saturday evening as previously announced. All-day sessions will be held January 1 and 2. An interesting program is being arranged and a hearty invitation is extended to all to share in the blessings of this gathering. The convention will be held in Victory Hall, 535 Homer Street. Light lunches will be served. For further particulars write the class secretary: Mrs. Henry Burdett, 2591 E. 20th Ave., Vancouver, B. C.

BROOKLYN, N. Y., Jan. 1. Special meetings will be held beginning at 2 P. M., at 109 Remsen Street.

SAN FRANCISCO, CALIF., Jan. 8. This is the regular gathering of the friends in San Francisco territory, which is held on the second Sunday, every other month.

JERSEY CITY, N. J., January 15. One-day convention. Sessions morning and afternoon, with an advertised meeting for the public at 3 P. M. All sessions in Lawyers Building, Bergen Square.

BROOKLYN, N. Y., Jan. 29. The usual Fifth Sunday Convention will be held at 109 Remsen Street. Lunch served in the hall at noon. Secretary, Mr. Wm. Josiah, 117-34 123rd St., So. Ozone Park, L. I., N. Y.

WEATHERFORD, TEXAS, Jan. 29. Friends in the vicinity of Weatherford plan to hold another of their Fifth Sunday Conventions on January 29th. For further details, inquire of Mr. J. Wyndelts, 3715 University Boulevard, Dallas, Texas.

"GOOD HOPES" REPORT

(Months of July, August, September)

FOR the benefit of new readers we wish to explain that the method of listing each donation of \$5 or more in connection with a key number has been adopted for the purpose of giving all contributors the opportunity of noting whether their contributions have been received and properly accounted for in harmony with their expressed wishes; these key numbers being on the receipts sent to contributors when donations are acknowledged. The first item listed in each Fund includes all donations under \$5.

FREE SUBSCRIPTION FUND

E5-119-124 \$ 7.90
Balance July 1 61.25
Transferred from General Fund 400.00

Total \$469.15
Number of 3 months subscriptions charged to this fund, 587 at 25¢ each: \$ 146.75. Number of annual subscriptions charged to this fund, 217 at \$1 each: \$217.00

Total charge \$363.75
Balance \$105.40

FREE BOOK FUND

G7-73 \$ 2.00
7-72 5.00
7-74 5.00
Balance July 1 73.37

Total \$85.67
Booklets charged against this fund, 976 at 5¢ each: \$48.80. Other books, \$4.80.

Total charge \$53.30
Balance \$32.07

TRAVELING SPEAKERS FUND

C3-1103-C3-1189...\$101.23	3-1148 \$ 5.00
3-1110 5.00	31150 5.00
3-1111 5.00	31151 10.50
3-1112 5.00	3-1155 5.00
3-1114 10.00	3-1162 10.00
3-1115 5.00	3-1164 5.00
3-1117 5.00	3-1165 5.00
3-1118 10.00	3-1166 10.00
3-1120 5.00	3-1168 5.00
3-1121 145.00	3-1170 5.00
3-1127 5.00	3-1174 15.00
3-1128 5.00	3-1179 5.00
3-1130 5.00	3-1180 5.00
3-1132 10.00	3-1181 5.00
3-1134 5.00	3-1184 7.00
3-1135 25.00	3-1185 5.00
3-1136 5.00	3-1188 5.00
3-1137 20.00	Balance July 1 120.97
3-1138 6.00	Transferred 150.00
3-1141 10.00	
3-1142 6.00	Total \$791.70
3-1143 5.00	Traveling Expenses \$685.41
3-1145 5.00	
Balance \$106.29	

Number of class meetings served, 356; total attendance, 10,874.

Number of Public meetings served, 39; total

FREE TRACT FUND

A1-554-581 \$ 31.85
1-556 5.00
1-560 5.00
1-561 30.00
1-567 5.00
1-569 5.00
1-573 5.66
1-575 5.00
1-576 10.00
1-578 10.00
Balance July 1 90.39
Transferred from General Fund 400.00

Total \$602.90
Total number of tract pages of free literature of various kinds sent out and charged against this fund, 750,425.

Total cost of printing and shipping.....\$533.68
Balance \$ 69.22

CLASS FORMING FUND

E2-04 \$ 2.00
2-01 5.00
2-02 35.00
2-03 25.50
2-05 15.00
2-06 5.00
2-07 5.00
2-08 5.00
Transferred from General Fund..... 2 00.00

Total \$297.50
Total charge 226.25

Balance \$ 71.25

GENERAL FUND

F6-1526-1578.....\$ 71.30	6-1554 \$ 15.00
6-1503 10.00	6-1555 5.00
6-1504 10.00	6-15556 5.00
6-1510 10.00	6-1557 5.00
6-1511 25.00	6-1561 10.00
6-1515 10.50	6-1564 5.00
6-1516 50.00	6-1565 25.00
6-1518 20.00	6-1567 10.00
6-1519 5.00	6-1568 9.00
6-1520 10.00	6-1569 10.00
6-1522 5.00	6-1571 5.00
6-1527 10.00	6-1573 25.00
6-1530 10.00	6-1575 10.00
6-1531 10.00	6-1576 30.00
6-1532 15.00	6-1579 10.00
6-1534 50.00	6-1580 5.00
6-1537 25.00	Balance July 1 858.46
6-1538 25.00	
6-1539 5.00	Total \$1452.61
6-1551 10.00	Transferred 1150.00
6-1553 23.35	
Balance \$302.61	



To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

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

That the Basis of Hope for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 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.—1 John 3:2; John 17:24; Rom. 8:17; 2 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 of 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.