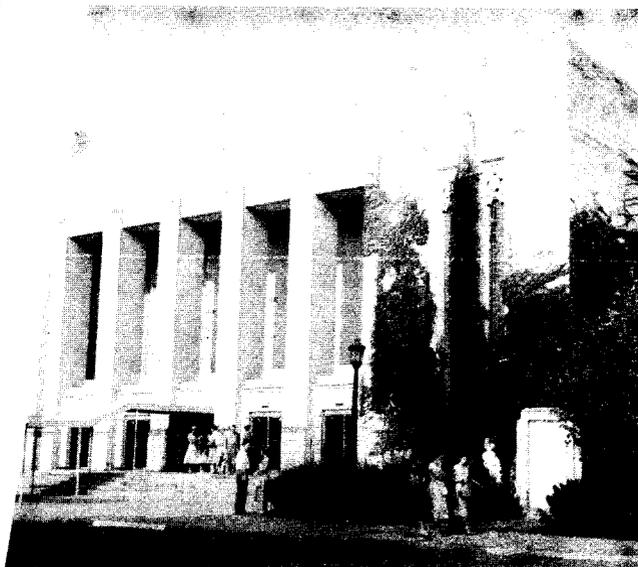


a herald of Christ's presence

THE DAWN



october 1957



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DAWN PUBLICATIONS

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NEW JERSEY

The World Crisis and Its Final Outcome

A synopsis of a public address given at the Bible Students General Convention, Bloomington, Indiana, August 6, 1957

By Christian W. Zahnow

NEVER before has there been so much confusion, perplexity, and distress. The newspapers and other periodicals, the radio and television, are constantly calling our attention to the fact that it is "crisis" time. There is crisis among the nations, and in governments. There is crisis in the state and in the church. Crisis is in the air, and everywhere. Jesus foretold this when he said that men's hearts would be failing them for fear as they look ahead to the things coming upon the earth.—Luke 21: 25, 26

We are living in the most momentous time of all history. It is the ending of an age, and a new age is being ushered in. The scientists tell us of many past ages—the Azoic, or lifeless age; the Triassic age, the Carboniferous and Reptilian ages. These were all before the creation of man. Coming to the Bible we learn of the antediluvian age, the patriarchal age, the Jewish age, the Gospel age. In

the present time of crisis we are entering the millennial age.

Recently the papers have been calling attention to some of the things which help to make the "crisis" condition through which the world is passing. Living costs continue to rise. Most countries in the world are plagued by increasing inflation. In Isaiah 2:20 we read, "In that day a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats."

No one in this country has any gold. We are not allowed to have gold. But silver and gold are used in the prophecies to symbolize money in general, and that which represents money, such as stocks and bonds. "Gold and silver," or money, have always been "idols" to the people; but in this "crisis" time, their ultimate complete loss of value will lead to the destruction of such "idols."

Strikes everywhere are also a

HIGHLIGHTS OF DAWN

part of the "crisis" conditions of the world. In James 5:1-5 we read of the struggle between capital and labor; and this battle will be fought to the finish. Prophecies concerning the various aspects of the "crisis," have been in the Bible right along; and, as they are fulfilled, we are helped to realize the importance of the time in which we are living.

The Jubilee Trumpet

The sounding of a trumpet is one of the symbols used in the prophecies to help us understand the meaning of this perilous time of crisis. Trumpets were used by ancient Israel to announce the incoming year of jubilee. The jubilee year was one during which slaves were set free, and those who had lost their possessions had them returned; so now the antitypical jubilee trumpet is blowing.

As the shout of liberty and equality is trumpeted around the world, the first effect is to produce "crisis" conditions. The people in all the backward nations of the earth are responding to the call and are demanding their real and fancied rights. The result of this is a struggle between the "haves" and "have nots," which contributes further to the acute "crisis" conditions leading to the full ending of the age.

Another aspect of the present crisis is the manner in which the people and nations are crying, "peace and safety," while all the time their plans for peace continue to fail, and destruction stares them in the face. Paul wrote about this, saying, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction

HEAR . . .

"FRANK AND ERNEST"

ON THE TOPIC

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CKLW SUNDAY, OCTOBER 20
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THE DAWN

cometh upon them, as travail upon a women with child; and they shall not escape.”—I Thess. 5:2, 3

This cry of “Peace and safety” has been going on for many years. It was heard in 1913, the year before the outbreak of the first World War. Paul foretold that this cry would be accompanied by sudden—in the Greek text, “unexpected”—destruction which would come upon the world as “travail” upon a woman with child. Travail comes in spasms, each spasm followed by a period of easement, until the birth occurs.

So, true to the prophetic illustration, a spasm of destructive trouble came unexpectedly upon the world very quickly after that now nearly forgotten “peace year” of 1913. It was the destructive World War which began in 1914. That “spasm” of travail did not bring the birth of the new day, the kingdom age; but it greatly weakened the old world. After a period of easement there came another ma-

nor military “spasm” of destruction—the second World War—but still the world government which is Christ’s Kingdom, has not fully manifested itself.

Certain prophecies indicate that there were to be three of these major “spasms” of “travail” upon the old order. Certainly another spasm is now clearly taking shape, and may soon be upon the nations. If that should be the last, it means that the Kingdom of Christ is near—very near, indeed. Surely, then, we should continue more earnestly than ever to pray, “Thy kingdom come. Thy will be done in earth, as it is in heaven.”—Matt. 6:10

And what a joyful message this is to proclaim to the world! Concerning it the Prophet Isaiah wrote, “Say to them that are of a fearful heart [that is, at the time when the hearts of the people are filled with fear, as they are during this “crisis” time], Be strong, fear not; behold, your God will come with vengeance, even God with a recompense;

WEEKLY PRAYER MEETING TEXTS

OCTOBER 3—“Great peace have they which love Thy law, and nothing shall offend them.”—Psalm 119:165 (Z. ’04-24 Hymn 124)

OCTOBER 10—“Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him.”—Colossians 3:9, 10 (Z. ’04-25 Hymn 198)

OCTOBER 17—“He shall cover thee with His feathers, and under His wings shalt

thou trust.”—Psalm 91:4 (Z. ’04-75 Hymn 120)

OCTOBER 24—“And as they led Him away, they laid hold upon one Simon, . . . and on him they laid the cross, that he might bear it after Jesus.”—Luke 23: 26 (Z. ’04-155 Hymn 23)

OCTOBER 31—“Because Thy loving-kindness [favor] is better than life, my lips shall praise Thee.”—Psalm 63:3 (Z. ’01-246 Hymn 59)

he will come and save you.”—Isa. 35:4

Other prophecies speak of the present “crisis” time as the day of God’s vengeance.” (Isa. 61:2) This is because it is a time when the Lord is so overruling in the affairs of men and nations that all evil institutions are to be destroyed to make way for Christ’s Kingdom. God hates sin, but loves sinners, and, in the establishment of Christ’s Kingdom, provides the necessary agencies to extend an opportunity of everlasting life to all mankind.

Thus, as the prophet admonishes, we are to explain that the present time of crisis is the day of God’s vengeance, but that he is not vengeful against the people; for the ultimate outcome designed by the Lord is the everlasting salvation of the people—“he will come and save you.” Isaiah explains to some extent what this will mean. He continues, “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.”—Isa. 35: 5, 6

Yes, today’s world crisis is leading into the happiest of all ages in human experience. It will be a day of gladness for the living; and the dead will be awakened that they, too, might share in the blessings of the new day. Assuring us of this, Isaiah wrote, “The ransomed of the Lord shall return, . . . with songs and everlasting joy upon their heads: they shall obtain joy

and gladness, and sorrow and sighing shall flee away.”—Isa. 35:10

Another prophecy concerning the final outcome of the present world crisis is given to us by the Apostle Peter. He said, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:19-21

Restitution means the act of restoring. It is God’s plan to restore all that was lost through the sin of our first parents, including the earthly paradise. Peter assures us that this glorious fact was foretold by all God’s holy prophets. Adam, through his sin, brought death to his progeny. Christ is referred to by the Apostle Paul as the “last Adam,” who, in his resurrection, was made a “quickening,” or life-giving spirit.—I Cor. 15:45

As a life-giving spirit, Jesus is prophetically referred to as the “everlasting Father,” a Father, that is, who will give everlasting life to his obedient subjects. He is also “The Prince of Peace.” (Isa. 9:6, 7) So, the final outcome of the present crisis upon the nations will be the establishment of Christ’s Kingdom, which will bring peace and health and life to all mankind. Let us rejoice in this glorious prospect!

Paul Writes to the Corinthians

GOLDEN TEXT: "For I determined not to know any thing among you, save Jesus Christ, and him crucified." I Corinthians 2:2

I CORINTHIANS 1:1-3; 10-15, 21-25

THE opening verses of this lesson emphasize a very important fact with respect to a great deal of the Word of God; particularly the New Testament, namely, that it is addressed, not to the unregenerate world of mankind, but to the Lord's own consecrated people, the "sanctified in Christ Jesus, called to be saints." The great objective of the plan of salvation which the Lord is working out through his people is the ultimate blessing of all the families of the earth. Because of this, the Bible contains much information pertaining to the divine purpose on behalf of mankind in general, but it was not written as a guide book for unbelievers.

Failure to realize this has led to a great deal of misunderstanding of the Bible. It contains much wholesome advice, and many timely admonitions to those who are seeking to know and do God's will, but when applied to the worldly they are quite out of place. On the other hand, the "sanctified in Christ Jesus" need these instructions and encouragements, for by them they

are helped both to know and to do the will of God.

To be "sanctified," and thus a "saint," means to be set apart to God and to the doing of his holy will. It does not imply perfection in the flesh, but a purity and heart devotion to God that is undivided. Such a heart devotion is pleasing to God, and he accepts the sacrifices to which it leads because our unwilling imperfections are covered by the robe of Christ's righteousness.

The "sanctified in Christ Jesus" who were at Corinth constituted the "church of God" in that city. The Lord's people do not need to be bound to some central synod, or governing body, in order to be of the "church." The English word "church" is from the Greek word *ekklesia*, which simply means a "calling out," or a called out people. All of those who have responded to the call of the true Gospel, and have separated themselves from the world and its spirit are properly a part of the "church." Their names do not need to be enrolled anywhere except in heaven.

The "saints" at Corinth in Paul's day were divided in their alle-

giance. Some claimed to be "of Paul," others "of Apollos," some "of Cephas," or Peter, while some claimed that they were "of Christ." Paul designates this the spirit of carnality, the result, that is, partisan human reasoning. Since some in the group were claiming this unscriptural allegiance to Paul himself, it gave him an opportunity to speak out strongly against it, for none could say that he was prompted by jealousy.

There is nothing to indicate that Apollos and Peter were in anyway responsible for the fact that some in the Corinthian church had become their over zealous followers. Probably they were just as much opposed to what was happening in this church as was Paul. It was simply that the brethren had not as yet attained a spiritual vision which enabled them to look beyond God's servants to the one whom they served. It was in this respect that Paul endeavored to serve them.

The lesson reveals that there were some in the church at Corinth who were saying, "I am of Christ." It would seem that this should be ideal, but Paul apparently classifies these also as being among the carnally minded. The reason is obvious. These brethren, noting that some in the church were erroneously attaching themselves to human leaders, concluded that they would disassociate themselves from all human leadership, and look directly and solely to Christ. Doing this they then assumed an air of

QUESTIONS

To whom is the Bible written?

Who constituted the "church" of Christ?

Why was it wrong for some in the church at Corinth to say, "I am of Christ"?

superiority, claiming, "I am of Christ," with the implication that the others were not.

But this was wrong, for it meant that they were losing the blessings which the Lord was sending to them through human teachers. In the 4th chapter of Ephesians, the Apostle Paul explains that pastors, teachers, and evangelists are God's gifts to the church, as well as his prophets and apostles. The Lord's people in every part of the age have needed these helpers, and have missed rich blessings when they have ignored them, as some in Corinth seemingly were doing. There are those today who say, "I do not want any man's opinions; I am of Christ." What this sometimes means is that they do not want any "man's" opinions except their own.

Paul speaks of the Gospel of Christ as the "wisdom of God." The divine plan of salvation through Christ does indeed display a marvelous wisdom; although even now it still seems foolish to those who have not been called by God. But to those who are called, it is a mighty power in their lives. And this power of God works in us in proportion to our devotion to him. May we, like Paul, be determined not to know anything else except Christ and him crucified.

Moral Standards in a Church

GOLDEN TEXT: "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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." I Corinthians 6:19, 20

I CORINTHIANS 5:6-13; 6: 17-20

THE sin of carnality as reflected in the spirit of division among the brethren was one of the main points in last week's lesson. The verses from Paul's first letter to the church at Corinth, cited for today's lesson, relate to immorality which the apostle learned existed in the Corinthian church. "Your glorying is not good," he wrote, indicating that perhaps they took pride in their false sense of brotherly love which was causing them to tolerate such a condition.

In the case of one offender in particular whom Paul had called to his attention, he directed that the church should put him out from their fellowship, or as Paul put it, "deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (I Cor. 5:5) Paul spoke of this proper action as the purging out of "leaven" from their midst. Leaven in the Scriptures is always used as a symbol of sin in one form or another, never as a pure and wholesome influence.

That immorality should exist in a congregation of the "sanctified in Christ Jesus" seems strange, but not so much so when we take into consideration the former habits of some in Corinth who had accepted Christ and attached themselves to his people. The Grecians in Corinth were heathen worshippers. Venus was their goddess. The historian wrote, "The worship of Venus here was attended with shameful licentiousness." Since immorality had been a part of their former religious worship, perhaps it would not at first be viewed by some of the brethren in Corinth with the same degree of disdain as it otherwise would have been. But it was contrary to the will of God, and Paul took drastic steps to correct the disorder.

Nevertheless, this inflexible stand against wrong was taken by Paul in love. He reveals this in his second letter to the same church. (II Cor. 2:1-11) Paul was planning to visit these brethren, and he wanted nothing to mar the joy of the occasion. He commended the church for taking the action against

the wrongdoer which he urged. But he considered that now this brother had learned his lesson, and to avoid overburdening him with sorrow, he now suggested to the church that he be forgiven. If the church took this action, Paul explained, he would join them in it, believing that this also would be the attitude which would be taken by Christ. Thus we see not only that Paul wanted wrongdoing to be corrected, but also the wrongdoer saved.

Paul wrote, "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God?" (6:19) Edifices called temples were well-known to the ancients, both Jews and Gentiles. In Israel, the temple, which took the place of the temporary building known as the tabernacle, was the meeting place between God and his people. It was looked upon by the devout of Israel as a sacred, holy place, and the faithful among them endeavored to keep it that way. Time and again, however, under the rulership of wicked kings, the temple became defiled by idol worship set up within its walls.

The temple picture, or symbolism, is used in the New Testament in two ways. One of them is in today's lesson, in which Paul refers to the fleshly body of each believer as a "temple," the dwelling place of God through his Holy Spirit. This is in keeping with the teachings of the Word that each disciple

QUESTIONS

What particular sin in the Corinthian church does Paul condemn in today's lesson?

Give a possible reason why immorality existed in the church at Corinth?

What course did Paul recommend to remedy this situation, and what were his final instructions?

In what two ways is the temple symbolism employed in the New Testament?

of Christ is also his ambassador, and occupied in the "ministry of reconciliation." Paul wrote, "God was in Christ, reconciling the world unto himself." (II Cor. 5:18, 19) Those who are called are brought to God through Christ by his ambassadors. Thus they are as "temples," through whom God meets those who are drawn to Christ.

The other temple picture used in the New Testament is presented by the Apostle Peter. He wrote, "Ye also, as lively stones are built up a spiritual house, an holy priesthood." (I Pet. 2:5) Here each consecrated believer is spoken of, not as a temple, but as a stone being prepared to be a part of a spiritual "house" or "temple" of the future. —Heb. 3:6

This is in keeping with teachings of the Word that Christ and his church together, as the "seed" of Abraham, will be the channel through which God's promised blessings ultimately—during the thousand years of the messianic kingdom—will reach out to "all the families of the earth."—Gal. 3:27-29

The Christian Minister

GOLDEN TEXT: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"
—Romans 10:14

I CORINTHIANS 9:1, 2, 13-23, 26, 27

PAUL was chosen by the Lord to take the place of Judas, and was therefore one of the "twelve apostles of the Lamb." (Rev. 21:14) But some in the Early Church were not inclined to accept this appointment, so they questioned Paul's apostleship. In the opening verses of the lesson Paul concedes that this was understandable in some instances, but he was surprised to realize that this viewpoint was held by some in the Corinthian church.

"If I be not an apostle unto others, yet doubtless I am to you," he wrote. Then he added, "For the seal of mine apostleship are ye in the Lord." As a servant of the Lord, Paul was largely responsible for starting the church at Corinth. The fact that the Lord had so abundantly blessed his efforts in that territory was, as he says, a "seal" or attestation of the divine approval and blessing.

Other things being equal, this sort of "seal" upon a work for the Lord can be taken in every instance as an evidence of the Lord's favor. That is to say, if the Lord blesses

our efforts in proclaiming the truth to the point that one or more accept and consecrate themselves to the Lord, it is good evidence that he has blessed our efforts. However, this does not mean that when we endeavor to proclaim the truth, and no one is reached, that the Lord is displeased with the effort. It may mean that he is simply testing our faith in and devotion to him.

There are many professed ministers of the Gospel who do not have Paul's unselfish viewpoint of serving without remuneration. Paul does not say that it is wrong for one to obtain a living from ministering the Gospel. We are quite sure, though, that he had in mind a bare living. We are quite sure that he would unequivocally condemn the custom of bargaining with some congregation that can pay the largest salary, or selling one's services to the highest bidder.

Paul himself was happier to earn his living apart from the ministry. He knew that in this way he could be entirely free from obligations of any kind, and could be more impartial and wholehearted in his fel-

lowship with the brethren, and in the service he rendered to them.

This was one way in which Paul kept his body "under," or as one translation states it, "browbeat his body." He called upon his body to do double duty, as it were. He used his strength to preach the Gospel, and besides that, he labored to provide his own temporal needs. Surely this is a noble example!

Paul explained that his zeal for preaching the Gospel was nothing in which he could glory. "Necessity is laid upon me," he wrote, "Yea, woe is unto me, if I preach not the Gospel!" From one standpoint a Christian's service to God is voluntary. Yet, when the Lord shines into one's heart by the Gospel, a failure to respond in terms of sacrificial service would reveal a lack of appreciation for the Lord's goodness which might easily lead to a loss of divine favor. This would be "woe" indeed.

Our Golden Text is significant. There are two other texts which, when associated with this one, reveal a brief outline of the divine plan for the reconciliation and salvation of the world. One of them is John 3:16; the other is I Timothy 2:3-6. John 3:16 tells us that whosoever believes on Christ will not perish. But, as Paul asks, "How shall they believe in him of whom they have not heard?"

Throughout the ages, both before and after the first advent of Christ, countless millions have died with-

QUESTIONS

What is one of the evidences of God's blessing upon the preaching of the Gospel? Explain Paul's statement, "Woe is unto me, if I preach not the Gospel!"

Explain the sequence of thought represented in John 3:16, the Golden Text, and I Timothy 2:3-6.

out having a true knowledge of Christ, most of them never having heard his name. Have these perished forever simply because they were not fortunate enough to have the Gospel testified to them?

No! In I Timothy 2:3-6 Paul informs us that the will of God is for all these to be "saved, and to come unto the knowledge of the truth." This is not a reference to eternal salvation, for knowledge and acceptance of the Gospel are essential before one can be eternally saved. No, this is merely a saving, or awakening from the sleep of death, in order that they might have the truth testified to them. Paul explains that the great truth which will then be made known to all when they are awakened from death is that Christ gave himself a "ransom for all."

Paul adds, "to be testified in due time." The present life is the "due time" for some. But how glad we are that this is not the end of God's grace, that there is a further "due time" for the remainder of mankind to hear, and, if they will, to believe.

The Problem of Christian Freedom

GOLDEN TEXT: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."
—I Corinthians 10:13

I CORINTHIANS 8

THE eating of meat which had been offered in sacrifice to idols was one of the issues in the church at Corinth—was it a sin to eat such meat, or was it not a sin? Paul wrote to them that it was not a sin unless by doing so it would cause a brother, who considered it to be a sin, to eat contrary to his conscience. Thus the brother would be injured, and it would be a sin for any brother in Christ to cause another thus to injure himself. So Paul's final answer was, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (vs. 13) Dr. Wilson in the *Emphatic Diaglott* translates this Greek word, "to offend," "ensnares"; Dr. Strong, "to entrap"; the Revised Version, "to stumble."

"We know that we all have knowledge," Paul wrote, then added, "Knowledge puffeth up, but love edifieth." (vs. 1) This text is often misused in an attempt to prove that a knowledge of the plans and purposes of God is not important, in fact rather dangerous, but that "love" is the only really important consideration in the Chris-

tian's life. However, Paul is not here writing about a general knowledge of the divine plan, but simply an understanding of the difference between the true and living God, and idols which were called gods.

Paul wrote, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge." (vss. 6, 7) It would seem from this that some of the "babes" in the Corinthian church still thought that in some way the gods represented by idols had some influence in the world, at least that the meat offered to them would thereby become defiled for Christians to eat.

Paul was at the conference of apostles at Jerusalem where the decision was taken to send instructions to the churches not to eat meat offered to idols. In fact Paul was one who was commissioned to take the "letters" to the brethren bearing this information. But Paul understood that this "burden," as it was designated by the apostles at Jerusalem, was designed to help

avoid misunderstandings between the Jewish and Gentile converts in the church. He knew it did not imply that meat offered to idols had thereby been defiled. It was in keeping with this understanding that, while he would not personally hesitate to eat such meat, he would not do so if it would cause injury to a brother in Christ.

In our Golden Text, the English word "trial" conveys more nearly the thought expressed by the apostle than does the Common Version translation, "temptation." All the trials experienced by Christians are those, as the apostle says, which are "common to man." These include the sufferings due to the reign of sin and death; as well as persecution and misunderstandings.

Those in the world may be persecuted for different reasons than those which lead to the persecution of Christians. Some are persecuted because of their fanaticism; others because of their loyalty to an unpopular cause. However, the persecution itself is similar to that which comes upon those who are "persecuted for righteousness' sake."—Matt. 5:10

But the followers of Jesus are in a much happier position than those of the world, for the overruling providences of God serve as a canopy of protection for them, assuring relief from trials which would be too severe for them to endure. Besides, the Christian knows that his trials are accomplishing a glorious purpose in his life, that they

QUESTIONS

Under what circumstances was it a sin for those in the Early Church to eat meat that was offered to idols?

How do we harmonize the decisions of the apostles at Jerusalem with respect to meat offered to idols, and Paul's teaching in I Corinthians 8?

Explain the lesson set forth in the Golden Text.

are preparing him for "glory and honor and immortality."—Rom. 2:7

In I Peter 1:7 the apostle speaks of the "trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire." Here Peter uses the process by which gold was then refined by subjecting it to heat, as an illustration of the manner in which Christian faith and fidelity is tested. The refiner of gold knows just how much heat to apply, and when the refining process has been accomplished.

So it is with us as Christians. Our Heavenly Father is cognizant of every heartache we experience, of every pain, mental or physical, which we feel. And we have his promise that he will not permit the fires of trial to become too hot. If, perchance, he does not remove the trial when it increases to the point that would crush us, then he provides a way of escape.

This being true, we can go forward in the narrow way with rejoicing, knowing that we are in the hands of Him who is too wise to err, and too loving to be unkind. Ours is truly a favored lot.

Report of General Convention

Bloomington, Indiana, August 3-9, 1957

BRETHREN from nearly every state in the union, and from Canada, assembled in Bloomington, Indiana, where, in the spacious and comfortable auditorium of the Indiana State University, they enjoyed sweet fellowship in the Lord, and were thereby strengthened to continue on in the "good fight of faith." We are happy to be able to present a synopsis of nearly all the discourses given at this memorable gathering. On the first day, Saturday, August 3, the convention was addressed by Brothers E. G. Wylam, Bloomfield, Indiana; Walter Blicharz, Detroit, Michigan; Everett Murray, Columbus, Indiana; Victor Samuels, Philadelphia, Pennsylvania; and William Roach, Charlotte, North Carolina. The chairman for the day was Brother Adolph Obenland, Miami, Florida.

Address of Welcome

Brother Ernest G. Wylam

ON BEHALF of the Convention Committee I have the privilege of bidding you welcome to the Bible Students' General Convention of 1957. I did not realize in 1949 when buying a little farm just twenty miles southwest of here, that as a resident of this community I would have this opportunity.

These General Conventions are the outgrowth of district conventions sponsored jointly, first by the

Chicago and Minneapolis Ecclesias, followed by conventions sponsored by the Chicago and Pittsburgh Ecclesias, which were held first in Epworth Forest, Indiana, and afterwards in Chautauqua, Ohio. It was at one of these gatherings in Chautauqua that the convention voted to sponsor itself, and to have the brethren consider it as a General Convention, not merely a Midwestern District Convention.

It was at the Epworth Forest gathering that the brethren voted to ask the Dawn Bible Students Association to republish the six volumes of "Studies in the Scrip-

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tures," with initial advance orders beginning to be placed to make the project possible. Now, as we all know, for years these "keys to the Bible" have been available, and will remain so.

The theme of all these conventions has been fidelity to present truth as presented in "Studies in the Scriptures" and the other writings of Brother Russell. They have also been greatly used by the Lord to encourage activity in the Lord's service and to promote growth in all the Christian graces. A momentous decision taken at one of these General Conventions was to expand the radio witness work from individual radio stations to a national radio network. This in turn has led to broadcasting in foreign fields in what has been virtually a worldwide witness for the truth.

This year the theme of the convention will be no different than in the past. Some may ask, Do you not get tired of the same old things year after year? But to us the "old, old, story" is in reality ever new. We never become weary of it, and those who know it best "seem hungering and thirsting to hear it, like the rest."

This year again we doubtless will be reminded of the glorious attributes of our God, our Heavenly Father, as they are revealed through his plan of the ages. We will review again the wonders of creation, beginning with the Logos, followed by the creation of all the spiritual hosts and the material universe, including man.

There will also come into review man's fall and sentence; the first world, terminating with the Flood; Israel, Moses, and the Law Covenant; Abraham, and the Abrahamic Covenant; the types and shadows; the Redeemer, ransom, and redemption; the "high calling" of the church; consecration, justification, and sanctification. We will affirm our belief in the second advent and presence of our Lord; the "first resurrection"; the "harvest" of the Gospel age; the "time of trouble"; Christ's epiphania and his apokalupsis.

We will survey our present privileges of service; our present and future hopes; the early termination of the earthly sojourn of the church; Armageddon; Jacob's trouble; the general resurrection beginning with the Ancient Worthies; the prostration of mankind following Armageddon, and the "still small voice" of God saying to the nations, "Peace, be still"; the restoration of natural Israel; the "great company" and their millennial-age service.

We will joyfully contemplate the completion of the general resurrection and the "restitution of all things"; the mediation of the New Covenant and the at-one-ment between God and man which will result. We will note the necessity of the ultimate destruction of the incorrigible in the "second death," and the return of the restored race to the kingdom prepared from the foundation of the world.

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What will result to us individually from the presentation of these truths? We can either utilize or waste the seven days of the convention. Next Friday we can go home and leave the convention behind, or we can take it home with us. We can take home "meat" or "bones," "food" or "sand." The blessings of the Lord, through his truth, will be made available. How much we receive of these blessings will be our own responsibility. So, brethren, welcome to the 1957 General Convention, and may it be to you the richest of all in spiritual blessings!

Quietly Waiting

Brother Walter Blicharz

"It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lamentations 3:26

JEREMIAH stresses that "it is good" that one possess these two elements of character, hope and patience; and we very heartily agree that all who hoped and quietly waited on the providences of God for the privilege of attending this convention can already say, "It is good to be here." So real and sincere will be our rest and quietness that it probably will be most fully realized when we return home and face our greatest enemies—the flesh, world, and Adversary.

The cry, "How long, O Lord?" has been loud and clear from the

beginning of creation, and continues louder than ever at the present time; and doubtless will become still louder before answered. (Rev. 6:10) The term "quietly waiting" and the word patience may seem to be synonymous, but there is an appreciable distinction. Both contain the thought of waiting, but patience indicates the kind of waiting it can be.

There are many Hebrew words to describe the word "Wait," but the one used in our text has the thought of being "still," silently dumb, "quietly waiting." Therefore, the nature of our waiting should be restful, trustful and full of confidence in the salvation of the Lord. Waiting doesn't mean inactivity but, in most instances, the very opposite would be true. "Having done all," or, as the Diaglott states, "having achieved everything; to stand," implies the thought of activity, else "all" would not have been "done."—Eph. 6:3

Many professed Christians are bewildered and dismayed because the fruition of their hope of converting the world is not realized. But what a prospect for the Christian indeed who has been blessed with a glimpse of kingdom blessings. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—Dan. 12:12

In the Bible many examples are recorded of those who experienced the salvation of the Lord because they realized that it "was good" to hope and "quietly wait." Noah

waited for the Flood; Abraham waited for his son, Isaac, and is still waiting for the completion of the promises made to him. Moses waited forty years in the wilderness, and still didn't enter Canaan because of disobedience, an indication that our hope and waiting is not just a preliminary requisite, but needed to the very end. It is not how long we have hoped and waited, but how long we will continue to hope and patiently wait.

To many it may seem that the "waiting" feature in God's plan is a waste of time; but those who patiently wait, see in the permission of evil, the necessary period for the development and selection of the church, and the world's experience with sin and evil. Even in nature waiting [development] is necessary; yes, everything awaits God's good pleasure.

This is a time when truth and righteousness are being humbled in the dust; when they that live godly must suffer persecution; when our eyes must look upon scenes of sorrow and mourning, when our ears must hear wails of distress and our flesh must experience the pangs of death. To have this hope and quietly wait upon the Lord for his salvation is an attainment which is reached and realized only through individual effort, labor, and trust. Knowledge is also essential in order to recognize the Lord's will in every affair; and great patience must be exercised, else disappointment will follow.

This necessity for exercising patience is a principle which not only affects our individual progress, but also is very true of our ecclesia life, and of our efforts in the harvest work. The Lord, our Master, is present and is guiding affairs as the plan of God indicates. It is our privilege to co-operate and not exercise our prerogative to arrange the affairs of the Lord's house to please our fancies. The Lord will raise up whom he will; this is not our concern. For us, it is to hope and patiently wait for the salvation of the Lord.

Although the cry continues, "How long, Lord?" how grateful and thankful we are that salvation is near, even at the door. Soon sin and evil will be overthrown and justice and love will prevail in uplifting and blessing humanity. In conjunction with the answering of this cry of how long, the salvation of the faithful, the more than overcomers, will be the reality of joint-heirship with our Lord in administering the kingdom blessings.

The Davidic Covenant

Brother Everett Murray

"My mercy shall not depart away from him [David], as I took it from Saul, whom I put away before thee. And Thine house and Thy kingdom shall be established forever before Thee: Thy throne shall be established forever."—II Samuel 7:15, 16

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DESPITE Davids imperfections the Lord said concerning him, "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." (Acts 13:22) Among David's godlike qualities was his frequently displayed attitude of mercy.

Jesus said, "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7) This is doubtless one reason why God's covenant with David was based upon mercy, and styled "the sure mercies of David." (Isa. 55:3) When Saul sinned the kingdom was removed from him, but not so with David. The covenant established with him was a lasting one and continued, not only through his own life, but throughout the reigns of his descendants, both the good and the wicked kings, until Zedekiah. A study of God's dealings with these kings reveals the many instances in which mercy was shown, and the Davidic kingdom saved.

David was a type of Christ, and it is through him that the Davidic covenant is actually fulfilled. When Zedekiah, the last king in the typical house of David, was overthrown, the Prophet Ezekiel said, "It shall be no more, until he come whose right it is." (Ezek. 21:25-27) Jesus is the One "whose right it is." We read, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord

of hosts will perform this." (Isa. 9:7) In the annunciation to Mary the angel said concerning the Son who was to be born to her, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David."—Luke 1:32

The mercy aspect of this feature of the divine plan is again emphasized in Isaiah 16:5, which reads, "In mercy shall the throne be established: and he [Christ] shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness." See also Acts 15:1-17.

As we know, we are promised that if faithful we will share in this rulership with Jesus. But this will be possible only because God exercises his mercy toward us, as he did toward the typical David. This makes it important for us to be merciful. Surely, dear brethren, what manner of persons ought we to be in the exercise of mercy, and all other godlike qualities, that we may have an abundant entrance into the kingdom!

Perfecting Holiness

Brother Victor Samuels

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness, . . . perfecting holiness in the fear of the Lord."
—II Corinthians 7:1

OUR text is not addressed to the worldly. The "filthiness" re-

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ferred to by Paul cannot be cleansed with soap and water, but only by taking heed to one's ways according to the Word of God. (Ps. 119:9) The same Bible is in almost every home, but its instructions and promises are not noticed nor appreciated by the worldly.

The true church is composed of those who have heard the Lord's promises intelligently, and accepted them upon God's conditions. (Phil. 2:13) These must will to do right, and, to the extent of their ability, endeavor to do the Lord's good pleasure. These have a new mind, but must continue to use the old, imperfect body while making their calling and election sure.

These have learned that Jesus gave his life to save Adam and his race from death. They have learned, also, that the Father is now calling a church class from this sinful race and inviting them to walk in the footsteps of Jesus. They know that this way is narrow and difficult, but that if they suffer willingly with Jesus they will also reign with him as spirit beings; and that, through this kingdom reign, the will of God will be established throughout all the earth.

These promises are addressed to a class called "saints," that is, holy ones. Why, then, is it necessary to exhort such to cleanse themselves from all filthiness? It is because they are as yet merely "begotten" by the Holy Spirit, and will not be perfected as new creatures until

born in the "first resurrection." It is not possible to be perfect in the flesh, yet Paul wishes us to understand that it is the Lord's will for us to fight against the weaknesses of the flesh.

There are two reasons for this. (1) By fighting our weaknesses, we gradually cleanse ourselves, becoming more and more what the Lord would have us to be; and (2) that we may become stronger as new creatures through our determination to fight for righteousness and against sin.

Those who thus develop will eventually be overcomers because their experiences in trial and in battling against the world, the flesh, and the Devil will, as the Lord has designed, make them strong in the power of his might. These must reach the condition where they will love righteousness and hate iniquity, if they are to be acceptable to the Lord as members of the "royal priesthood," together with the great High Priest.

Let us not be discouraged by the difficulties of the narrow way. Let us rather do our best, knowing that God will take care of the rest. Through Christ, he will cover our unintentional blemishes, as he has cleansed us from all past condemnation and sins. Let us remember that our part is to prove our loyalty to the principles of his Word and his character by putting away, to the best of our ability, all the filthiness of our fallen nature.—Phil. 2:12,13; II Pet. 1:10,11

Keeping the Heart

Brother William Roach

“Out of the abundance of the heart the mouth speaketh.”

—Matthew 12:34

EVERY Christian should realize the importance of keeping his heart pure. Jesus said, “Blessed are the pure in heart: for they shall see God.” (Matt. 5:8) Solomon wrote, “Keep thy heart with all diligence; for out of it are the issues of life.” —Prov. 4:23

“The heart is deceitful above all things, and desperately wicked.” (Jer. 17:9) Why is this so? Man was created perfect, upright. Then his heart was pure, but Adam’s disobedience brought about the withdrawal of God’s favor, and since then man has been left largely to his own devices.

The “heart” as we use the word here, represents the intentions. Because of human imperfection, our “hearts” must be made pure, or right. How is this done? The Bible shows that it is accomplished by God’s Word, the truth. Paul speaks of having “our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” (Heb. 10:22) David wrote, “Create in me a clean heart, O God; and renew a right spirit within me.”—Ps. 5:10

As we learn the divine plan, we desire, like David, to have a “clean heart,” and a “right spirit.” We

learn that, through faith in Jesus’ shed blood, we may devote ourselves to do God’s will with the assurance that our imperfect works will be acceptable. Our consecration must be sincere and entire. When we give our hearts to the Lord, he sets us apart, or sanctifies us. (Prov. 23:26; John 17:17) Thus we come into covenant relationship with the Heavenly Father. Our first concern now should be the “keeping” of our hearts, that they may be pure in the Lord’s sight.

Our consecration vow was to our Heavenly Father, and we are being judged by him. We may approach his throne of heavenly grace through Jesus, our beloved Advocate, and under his robe of righteousness. We carry out the terms of our consecration under the law of love. We are to love the Lord with all our heart, mind, being, and strength.

At the time we made our consecration, we but partly comprehended the law of love, nor do we even yet grasp its fullest meaning. But we are in the school of Christ, growing in grace, and in knowledge, and in the qualities of love. We are training our minds. One way to do this, Paul explains, is to think on those things which are true, honest, just, pure and lovely. —Phil 4:8

We must be transformed, or formed over, by renewing our minds. (Rom. 12:2) Only those who attain perfect love will be counted

worthy to be of the "new creation" in heavenly glory. We must have the spirit of love. The letter of the law might be performed, yet if the spirit of loving devotion to God be absent, the law of love would not be fulfilled. Love is the fulfilling of the law.—Rom. 13:10

The Lord knows that we cannot attain perfection of the flesh, but the flesh is covered by the robe of Christ's righteousness. Through this arrangement, God accepts our perfect heart intentions. It is not an impossible, but a reasonable service. We walk after, or according to the Spirit.

But even our fleshly experiences, if rightly received, are to our benefit. They reveal our need of God's assistance, and make us more submissive to him. Our hearts are broken and sorrowful because of our imperfections, but we have the assurance of the Word, "The Lord is nigh unto them that are of a broken heart."—Ps. 34:18

Our disappointment in our earthly struggles causes God's love and precious promises to be very sweet to us. Viewing these things from the standpoint of the divine plan, we know that the present life, with its cares and sorrows, will soon pass away. Realizing this, our hearts are separated from earthly things. We see their vanity, and the real worth of heavenly things.—II Cor. 4:17, 18

The Lord looks at our hearts, the motives back of what we say and

do. Why do we want knowledge, even the knowledge from above? It is that our hearts may be made pure. Meekness should accompany knowledge, for pride is a deadly poison to the new creature. So, may our hearts be continually purified by a right indwelling of the Lord's Word and Spirit!—Prov. 16:5; James 4:6; Ps. 119:11, 80, 111 112.

SUNDAY, AUGUST 4

On this second day the convention was addressed by Brothers Frank French, Seattle, Washington; R. J. Krupa, New York, N. Y.; W. N. Woodworth, New York, N. Y.; Arthur Krumpolt, New York, N. Y.; Charles W. Janke, Buffalo, N. Y.; Ludlow P. Loomis, New York, N. Y.; William H. Ellis, Cincinnati, Ohio; E. K. Penrose, Columbus, Ohio; and Irving Foss, Los Angeles, California. Brother William A. Pardue, of St. Louis, Missouri, served as chairman.

"Signs"

Brother Frank French

WHEN the chairman announced the topic to be used by Brother French, many supposed that his discourse would be on the "signs of the times." But Brother French corrected this, explaining that the "signs" referred to in his topic were those seen on our highways, and placed there for the guidance of motorists. These signs, he reminded the brethren, are for the protection and safety of those who

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use the roads. However, they serve to this end only if they are seen and obeyed.

As Christians we are journeying toward a heavenly Canaan, over a difficult and "narrow way." The "signs" to direct us in our journey over this "way" are found in the Bible. They are signs of caution. Some of them warn us against steps we should not take; while others point out the dangers of the way. If, as new creatures, we are to be protected against the various hazards of the "road," and finish our journey with joy, it is essential that we be obedient to all the "signs." We cannot disregard the Lord's instructions, and at the same time expect to receive the fulness of divine blessing.

Convention Theme Address

Brother R. J. Krupa

AS WE speed along on our race course and near the end of the way, it is natural for our feet to grow weary and trials and testings to abound. Therefore, we need to gird up the loins of our mind, "for in due season we shall reap, if we faint not."—Galatians 6:9

For more than nineteen hundred years, the church has waited because the Master said, "I go to prepare a place for you... that where I am, there ye may be also." (John 14:1-3) Each succeeding generation of Bible students wondered whether the return of their Master would

occur in their day. But it was not given unto them to know the times and seasons.—Acts 1:7

Finally, the due time came and the shout went out, "Behold the Bridegroom." The appointed time had come when the vision was to speak and not lie. (Habakkuk 2:3) So great was the enthusiasm of some that they expected to go home in 1914. But the due season had not yet arrived for the glorification of the church. While the exact date for this is obscured, the Lord has urged us to be "faithful till death."—Revelation 2:10, **Diaglott**

An important lesson is found in the context of the convention theme text: "Be not deceived... he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7, 8) One of the fundamental and unchangeable laws of God is the principle of reaping what has been sown. In order to reap life everlasting on the highest plane, it will be necessary to sow to the Spirit. Already we reap joy, happiness, peace; and, if faithful until death, untold blessings will be ours on the other side of the veil.

Courage, fortitude, persistency, in the service of the Lord are very necessary, and our theme text includes this lesson. Special sources of strength have been provided that we may "faint not." Our Heavenly Father is the greatest source of our strength. He has

provided us with the truth and all the precious promises. He has given us our Lord and Savior to be our companion and keeper along life's way. He has provided the brethren. And now he invites us to call upon him "in the day of trouble," and promises, "I will deliver thee, and thou shalt glorify me."—Psalm 50:15

Surely we should wait patiently for the fulfilment of the promises God has made. Great calamities befell such as refused to wait upon the Lord and his arrangements. The Jewish nation refused to wait for the return of the Lawgiver from the mount. They urged Aaron to make them a god which would go before them. (Exodus 32: 1) As a result, they worshipped a golden calf and forsook the Lord. We shall reap life everlasting if we

allow no "golden calf" to displace our love and devotion to the Lord. Our God is a jealous God; worship thou him!

Even though truth and righteousness are still humbled, in due time there will be a glorious release. Our present pathway of humiliation leads to future glory. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Peter 5:6

Let us fresh courage take, for in Isaiah 41:10 we read, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." If we cast not away our confidence in the Lord, "In due season we shall reap, if we faint not."

EVIDENCES OF CHRIST'S SECOND PRESENCE

Return of Israel

Brother Arthur H. Krumpolt

THE return and establishment of Israel as a nation in Palestine is an outstanding evidence of Christ's second presence. God's dealings with Israel are closely linked with the blessings which will come upon all mankind during the second presence of the Lord. This makes the story of Israel very important.

Concerning natural Israel, the Apostle Paul wrote, "Now if the

fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" (Rom. 11: 12) That is, if after Israel was cast off from God's favor the kingdom message began to be preached to the Gentiles, and the high calling was opened up to them, how much more will the restoration of Israel to favor with God bring an abundance of blessing to both Jews and Gentiles.

Paul also wrote, "If the casting away of them be the reconciling of

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the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:15) Restitution blessings can come only as a result of Christ's second presence, and these blessings will be offered first to natural Israel, in keeping with the divine arrangement, "To the Jew first, and also to the Gentile."—Rom. 1:16; 2:9, 10

In answer to the disciples' question, "What shall be the sign of thy presence?" Jesus gave them The Parable of the Fig Tree, saying, "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." (Matt. 24:3, 32, 33) The re-gathering of Israel to their homeland is the budding of the fig tree of this parable.

For 1,845 years, from the death of Jacob to the death of Christ, Israel enjoyed the favor of God. Because they rejected their Messiah, Israel as a nation was cast off from God's favor for a like period of time. It is hard for us today to realize how despairing was the hope of Israel as an exiled nation. The Prophet Ezekiel pictures Israel with these perished hopes as a "valley of dry bones."—Ezek. 37:1-14

Ezekiel, in this prophecy, very interestingly presents the various steps in the "budding" of the "fig tree," which Jesus mentioned as one of the signs of his presence. The coming together of the "bones" may well have begun in 1878 when

the Berlin Congress of Nations extended increased privileges to the Jews then in Palestine. Brother Russell suggested that the "noise" mentioned in the prophecy is the sounding of the "seventh trumpet," and the "shaking" may refer to the first ray of hope which, at that time, electrified the Jewish people everywhere.

The "sinews" well represent the formation of various Zionist organizations, and the "flesh" the aims which they achieved. The "skin" covering the flesh no doubt represents the establishment, in 1948, of an independent Jewish nation. All these steps we have seen fulfilled, and they are evidences of Christ's second presence.

"There was no breath in them." (Ezek. 37:8) This life-giving breath is said to "come from the four winds." (vs. 9) This may suggest that the Lord will put his "breath" upon Israel at the time of Jacob's trouble. These "four winds" may be the same as mentioned in Revelation 7:1. This thought would be in harmony with Paul's explanation "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."—Rom. 11:25

Meat in Due Season

Brother Charles W. Janke

JESUS had just cursed the Jewish nation in the words, "Your house is left unto you desolate." (Matt. 23:38) This was two days before the passover. (Matt. 24:3;

26:2) It was then that he and his disciples had left the city of Jerusalem and crossed the Mount of Olives on their way to Bethany. From the Mount of Olives they could look down upon Jerusalem, and it was here also that the disciples called Jesus' attention to the buildings of the temple. His answer was a surprise to them, for they were probably thinking, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:7) He said, "There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 24:2) This brought forth three questions, one of them, "What shall be the sign of thy presence, and of the end of the age?"

The Lord's presence would become known to the wise virgin class through the appointment of a "faithful and wise servant." (Matt. 24:45) Jesus said that at his return and second presence he would gird himself and cause them (the watchers of his household of faith) to sit down to meat, and would come forth and serve them. (Luke 12:37) He did this by and through this one servant, the dispenser of present truth. In Volume IV, page 613, (paragraphs 2 and 4, primarily) the channel is explained to be a person, not an organization or a publication, and those other "fellow servants" dispensing the meat in due season likewise to be considered "channels," because they bring the food to the "household."

The "due season" is also known as the harvest at the end of this

age. (Matt. 13:39) One item of this "meat" is the correct chronology set before us by this servant. This enables us to recognize the proper time mentioned in our text, especially the parallel ages.

Jesus' promise was that his "servant" would bring forth out of his "treasure" (the Bible) things new and old. (Matt. 13:52) This "meat" consists of the old truths known to the Early Church, and lost during the Dark Ages; besides the many items of truth not heretofore known until the "due time." These are all comprehended in the divine plan of the ages, a plan which harmonizes the entire Bible from Genesis through Revelation.

The very center of the divine plan is the philosophy of the ransom, and how the entire plan is dependent upon it. This was clarified by an understanding of the sacrifices of Israel's tabernacle services, depicting the "better sacrifices" of the Gospel age.

What are some of the items of this "meat" which we have learned through the service of that humble and unassuming servant whom the Lord appointed? They are the truths pertaining to God and his loving character; the Logos; death; man's hope of restitution; baptism; justification; consecration; Spirit-begetting and birth; sanctification; the "high calling," and many others. How we do rejoice in the knowledge of these glorious truths! and what a blessing it is to feast together upon them at this convention!

Time of Trouble

Brother Ludlow Loomis

THE prophetic "time of trouble," Brother Loomis pointed out, is one of the definite "signs" of the Master's second presence. Daniel 12:1 and 2:44 prove that the standing up of "Michael," and the setting up of the kingdom, would result in the breaking to pieces of Gentile dominion.

Psalms 2 and Revelation 2:26, 27 show that the King and his joint-heirs "set" upon the "holy hill of Zion," would dash the nations to pieces like a "potter's vessel." Psalm 110:2; 45:3-5; I Thessalonians 1:7, 8, and I Corinthians 15:25, 26 were used by Brother Loomis as evidence that the Lord's reign, beginning in the "midst of" the Lord's "enemies," would continue until all were subdued. (Compare Romans 4:17)

It was explained that Joel 2:1, 2, 31 teaches that the trouble referred to by Jesus in Matthew 24:21, 22 does not precede the "parousia," as some might infer from verses 29 and 30. The present "distress of nations" with "no way out" was given as the fulfilment of Luke 21:24-27, and therefore as one of the outstanding signs of the Lord's presence. The expression, "no way out," is a translation of the root Greek word from which the Greek word translated, "perplexity," is found in the King James Version of Luke 21:25.

Increase of Knowledge

Brother William H. Ellis

CENTURIES ago a beloved prophet of God wrote that in the "time of the end" many would "run to and fro," and that knowledge would be increased. (Dan. 12:4) We believe that this prophecy is being fulfilled today. Those who have not been too careful in examining the facts of history claim that the present high attainment of knowledge and invention in the world has been of gradual development throughout thousands of years. However, the facts do not bear out this claim.

Nor is the present increase of knowledge due to a superintelligence of the human race during this particular time. Rather it is because this is God's "due time" for these advancements to come to light, and they are leading up to the glorious things which God will accomplish for the people during the reign of Christ.

And what wonderful strides we have witnessed in our lifetime! No longer is it necessary for man to labor from sunup to sundown. No longer does he always earn his daily bread by the "sweat of his face." Even our forty-hour week may soon give way to a thirty-five or thirty-two hour week; while most of the labor is being done by machinery. We have become acquainted with innumerable labor-saving devices.

In modes of travel we have the

automobile; jet planes; helicopter; luxury liners, and streamlined trains. And we are fast approaching the time when these will all be powered with the mighty atom.

In our homes we have appliances and conveniences too numerous to mention. And look at our farms today—from preparing the soil for the seed, to the storing of crops in the barn, machinery does practically all the work. The land is beginning to yield its increase. A few years ago thirty bushels of corn to the acre was considered a normal crop. Today we are fast approaching three hundred bushels an acre; indeed, in some special cases, farmers have already attained this almost unbelievable yield. This advancement applies to almost every line of human endeavor.

Daniel informs us that during this "time of the end" "Michael" would "stand up" (at his presence) and assume control of the affairs of men, with the first result a great "time of trouble." (Dan. 12:1) He places this event at the close of the 1,335 prophetic days, and mentions a great blessing which would come to those who faithfully wait for this time.

We believe that these "days" reached to the year 1874, which coincides with the great increase of knowledge which has affected the lives of most of us advantageously. But do we not believe this is the "blessedness" Daniel speaks of in verse 12. It is rather, what Jesus referred to in Luke 12:37, saying,

"Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

It is in fulfilment of this that, since the close of the 1,335 days, we have enjoyed such a feast of truth. The maze of human reasonings and false doctrines has been swept away, and replaced by the harmonious doctrines of the divine plan. While the general increase of knowledge gives evidence of Christ's presence, this knowledge of the truth, which only the "wise" can understand, is a further, and even more definite proof of his presence.

The Christian's Proper Sense of Values

Brother E. K. Penrose

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."—Colossians 3:1, 2

THE dictionary defines "value" as "worth, merit, importance; the cherished things in life." The last part of this definition gives the thought of our lesson; that is, the Christian's cherished ideals in life. Our text is one of many along the same line. Paul's thought seems clearly to be that by "seeking those

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things which are above, and "setting our affection on things above," we would be developing a Christian's proper sense of values.

It is said that we are living in a changing world. This is true not only of the present time, but has been true since man's creation. A changing world means changing values. We see that Adam's concept of values changed, his love for his Creator being supplanted by his love for Eve, the created. To him this change resulted in the loss, not only of God's favor, but of Eve also, in death.

Not only did Adam lose all himself, but his lack of complete fidelity to God, leading to disobedience of divine law, plunged his entire race into death, for all have been born imperfect. No one from Adam to the man Christ Jesus could measure up to God's perfect law, of love. Jesus kept that law, and since that time his footsteps followers have had the righteousness of God's law accounted unto them, as shown in Romans 8:4.

Since his fall, man has not been able to establish or maintain a proper sense of values. His changing estimate of values has been based upon the degree of civilization surrounding him—the conventions and customs of the day, and his willingness or unwillingness to conform to conditions in which he has found himself. Never has fallen man by his own wisdom been able to establish a sense of values based

upon and regulated by divine standards.

Certainly for the Christian in particular a proper sense of values would have to be based upon the divine standard. Paul wrote, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (II Cor. 5:17) "Old things," old values, are "passed away." Now we have new values, new prospects. Those things which were once important to us—the cherished ideals of this present life—are now of little or no worth.

Now we seek those things which are above, for there is where we have set our affections. How true it is that our values have indeed changed. Now we have the proper values, the ones which are in harmony with God's will for us as "new creatures in Christ Jesus." We are now being transformed from the earthly nature to the spiritual. This is being accomplished by the renewing of our minds, as through study and application we prove "what is that good, and acceptable, and perfect, will of God." (Rom. 12:2) We are not to permit ourselves to be conformed to the things of the earth.

But it is one thing to see and appreciate what our proper sense of values should be, and quite another thing to maintain that perspective. To do so, we must continually seek the things which are above, and constantly keep our affections set on heavenly things. The things of

the earth exert a strong influence upon us, but we must not yield to this influence. Thinking on the proper, spiritual things, Paul indicates, will help to train our affections heavenward.—Phil. 4:8

Having this proper sense of values should enable us to appreciate our brethren in Christ, and increase our love for them. It should cause us to see them as new creatures, to overlook the flesh and its weaknesses. Instead of seeing them from the standpoint of their fallen flesh, we should see in them the beauties which are inherent in the graces of the Holy Spirit, and which are being developed in them.

To strive to attain and to maintain a proper sense of values is difficult, and may bring many bitter experiences. Yet, when our course is finished, when we have reached the end of the narrow way of sacrifice, these experiences will have brought forth in us that fruitage which our Heavenly Father is seeking in all who will receive the promised “glory and honor and immortality.” (Rom. 2:7) To those who are not “unfruitful in the knowledge of our Lord Jesus Christ,” Peter wrote, “An entrance shall be ministered unto you abundantly into the everlasting kingdom,” as the Lord has promised.—II Pet. 1:8, 11

To attain unto such a high position with Jesus in the kingdom, to live and reign with him, will be worth far more than all that we sacrifice in order to attain it.

A Change of Garments

Brother Irving Foss

IN COLOSSIANS 1:13 Paul speaks of our having been delivered from the power [or jurisdiction] of darkness, and translated [carried over] into the kingdom of the Son of God’s love, thus being made “partakers of the inheritance of the saints in light.” (Col. 1:12) Peter refers to our having been called out of darkness into the Lord’s marvelous light.—I Peter 2:9

In Zechariah, chapter 3, we read of Joshua the high priest being clothed in “filthy garments.” But the Lord said unto him, “I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” (vs. 4) He was also to have a “fair mitre” placed upon his head, and to become a judge in the Lord’s house.

This seems to be a picture of the body of The Christ, clothed originally in filthy rags of their own righteousness. But Christ is made righteousness unto them. They are given the robe of Christ’s righteousness—a change of raiment—and become associated with the great King, Prophet, Mediator. What a beautiful symbol, showing our blessed privilege as the chosen of God!

The Aaronic, or Levitical priesthood, shows more particularly the sacrificing features of The Christ during the Gospel age. However,

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in the type, after the work of sacrifice was over, Aaron changed his sacrificial robes to the garments of glory and beauty. (Lev. 16:23, 24) Here again we have a beautiful symbolic lesson brought to us by a "change of raiment." The lesson is, If we suffer with Christ, we shall reign with him thus passing from the altar of sacrifice, to the throne of glory.

We have another beautiful illustration of this thought in the tender experiences of David and Jonathan. (I Sam. 18:1-4) Jonathan was the heir-apparent to the throne of Saul, the king of Israel. But he realized that David had been chosen by God to succeed Saul, so he wished to disclaim any ambitions he might have as the son of Saul. He did this by stripping "himself of the robe that was upon him," and giving it to David, "even to his sword and to his bow, and to his girdle."

In the East, to receive any part of the dress which had been worn by a sovereign, or his eldest son and heir, is deemed the highest honor that can be conferred on a subject. Jonathan's act, therefore, would be like saying to David, "You take your rightful place as the Lord's anointed. As Saul's son and heir, I would be successor to his throne, but the Lord has selected you, so take my garments, my sword, bow, and girdle. I pass them on to you."

The Lord has provided many pictures, types, and illustrations of

his plan for the church. May our appreciation of the Lord's table, so bountifully set with spiritual truths, renew our zeal and efforts to make our calling and election sure, that we may be received into the Lord's presence with exceeding joy!

MONDAY, AUGUST 5

On Monday the convention was addressed by Brothers Jens Copeland, of St. Petersburg, Florida; J. W. MacAulay, Pilgrim; Wilbur N. Poe, Cincinnati, Ohio; Orlando D. Deifer, Pilgrim; and Brother Leo Post, Chicago, Illinois. Brother Charles Chupa, of Detroit, Michigan, served as chairman.

Waiting on the Lord

Brother Jens Copeland

"Wait on the Lord: he of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."—Psalm 27:14

One weakness of the flesh is impatience. Today everything is speeded up; everybody is in a hurry, hence all are more or less impatient. In the "horse and buggy" days, before fast trains, autos and airplanes, we were less impatient. If we did not get there today we would get there tomorrow. I remember using two days to drive to a convention—the same distance is covered today in seven to eight hours.

On the whole we were willing to wait. However, when 1914 came, and the test of waiting on the Lord

was applied, many became impatient. Some felt that if they could not go to heaven right then, they would go out in the world and have a good time. Others listened to the Devil's suggestion that they had the wrong understanding of God's plan, so they accepted other doctrines, and left.

These were not willing to wait on the Lord. The scripture quoted as our text did not mean anything to them. If they had given thought to David's words, and his experiences in waiting on the Lord for the promised kingdom, they might have finished their course with joy.

God is a good timekeeper, and time plays an important part in his plan. God has a set time for everything. "There is a time . . . for every purpose." (Eccles. 3:17) In "due" time he sent his Son into the world, not before, or after the due time, but at the due time. God is never ahead of time, and never late. We are often late, so we must do things in a hurry. God is never in a hurry. To him a thousand years is only one day, and he has eternity at his disposal.

When we get a full view of God's wonderful plan, we get so enthused that we like to hurry it up so the kingdom can be set up and the blessing of all begin. It is then we are in danger of being impatient, and thus we fail to wait on the Lord.

We think the radio work should bring more people into the truth; we hold public meetings, and very

few come to hear. We distribute tracts and kingdom cards, and we do not seem to accomplish anything. The Lord understands us, and so he has The Dawn publish some interesting letters every month, which help us to forget our impatience, and we take new courage to keep on publishing the truth in one form or another. Once in a while we think of Noah preaching for 120 years, not one accepting the truth then due.

Let us, friends, remember it is our privilege to sow the seed. The Lord will give the increase. God used the Jewish age to make pictures, shadows, and types, all for the purpose of taking out from the world 144,000 in the Gospel age—approximately 2,000 years—developing an average of seventy-two saints per year, which is just another proof that our God is not in a hurry. In due time the church class will be ready, and they will be perfect, and the kingdom will be established in power and glory.

Sometimes we become impatient with ourselves. We make so many mistakes. Sometimes we become impatient with the brethren. They do not develop as fast as we think they should. We do not wait on the Lord—he knows best how much time each one needs to get ready for his or her place in the kingdom. We know we are living in the end of the Gospel age. Prophecies are fulfilled before our eyes, which proves to us that the Lord is present and the kingdom near at hand.

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Again, as back in 1914, some are becoming impatient and are spending valuable time, energy, and money, trying to figure out the time when we shall be taken home. I think we should know where we are on the stream of time, find out what God is doing at this time, then co-operate in that work, and leave it to the Lord to decide the year and the day when we shall be taken home.

No doubt, God wants us to be interested in the times and seasons of his plan—but not impatient. As the angels, messengers of God, we are to do some reaping of wheat; and while we are doing some reaping, we will also sow some seed for the millennial harvest. If we do not see great results from our harvest work, be not impatient or discouraged.

The Gospel in Two Ages

Brother J. Y. Mac Aulay

SOME of the Scripture texts which reveal the exclusiveness of the Gospel call during the present age are Ephesians 4:4; I Corinthians 1:26, 27; Matthew 22:14, and I Peter 2:9. The universality of the Gospel in its application during the millennial age is shown by Haggai 2:7; Psalm 86:9; Numbers 14:21; Habakkuk 2:14, and Jeremiah 31:34.

From Pentecost until now, the Gospel has been preached throughout the world to take out a people for "His name," those who would

respond to the invitation to sacrifice all, and run for the prize of joint-heirship with God's beloved Son. This is not a call for everyone. This is the time for election, or selection. Those selected and proved worthy will constitute, with Jesus, the second Adam and the second Eve. Through this agency, the world will be regenerated, and all the families of the earth given a full and fair opportunity to obtain everlasting life on the human plane.

The issue of life is now before those who have made a covenant with the Lord by sacrifice. (Ps. 50:5) As we study the Lord's Word, and our minds and hearts are conformed more and more to the likeness of our Lord and Head, we find that none will be granted eternal life, either on the spirit plane, or the human plane, unless he attain a certain standard of character, a development which will be not merely an outward loyalty and restraint from sin, but a true heart loyalty, a genuine love of righteousness and hatred of iniquity.

To those at this time who are aspiring to "glory and honor and immortality" we would say that loyalty to the very highest principles of justice and love is the test. (Rom. 2:7) Upon this basis will their worthiness of life be determined.

The brightest and most blessed assembly of the Lord's people is where Christ dwells richly within

(Please turn to page 49)

Fellowship of Kindred Minds

THOSE who attended the General Convention in Bloomington, Indiana, August 3-9, will understand the depth of feeling in Paul's heart when, in writing to the little group of Christians in Philippi, he said, "I thank God upon every remembrance of you." Surely we who did attend thank the Lord for the joy he gave us in fellowshiping with so many of his people during that hallowed week at Bloomington.

The joy of association with the Lord's people springs from our common understanding of the divine plan. Paul speaks of this association as "fellowship in the Gospel," the "Gospel of Christ," which he mentions in Romans 1:16. It is this Gospel which was preached "before" unto Abraham when God promised that through him and his seed all the families of the earth would be blessed.—Gal. 3:8

As Paul explains, Christ is this "Seed" of promise. (Gal. 3:16) Those who are baptized into Christ are also a part of this seed, and "heirs according to the promise." (Gal 3:26-29) This means that we have a partnership with our Heavenly Father and with Jesus in the

divine plan to extend the blessings described in the "Gospel" to all mankind. This means that we have a vital and active interest in the greatest project known to man. When those who have a share in such a project meet in convention there is sure to be inspiration and joy as together they consider the various aspects of the truth and call to mind the many promises of their God by which they are assured of his love.

It was so at Bloomington. The sweet "fellowship in the Gospel" took different forms. Those who served from the platform contributed to it; the testimony meetings provided another way. Perhaps best of all was the individual "visiting" between the regular sessions of the convention.

The general theme of the convention was expressed by Galatians 6:9: "Let us not be weary in well doing: for in due season we shall reap, if we faint not." In addition to the theme address given by Brother R. J. Krupa, nearly all the speakers, each in his own way, encouraged the brethren to wait on the Lord.

It was made plain, however, that waiting on the Lord does not mean idleness. As one brother expressed it, we are "actively waiting." Those who are putting their trust fully in the Lord will want to be active in his service. They will not allow themselves to become "weary in well doing." They will not only continue to work out their own

salvation, but will seek, and will be alert to use, opportunities of laying down their lives in serving the truth to others. We are confident that the brethren went away from the General Convention more determined than ever to be active "ambassadors for Christ," by proclaiming the glorious Gospel of Christ.—II Cor. 5:20



Brothers Weida, Zahnov, Baker, MacAulay, and Morehouse

Opportunities of Service

Probably many of the Lord's people would like to be more active in the service of the truth than they are, but lack opportunities. One session of the convention was designed to help solve this problem. It was listed on the program as, "What is that in Thine Hand?" God asked Moses this question when he hesitated to carry out the Lord's instructions to appear be-

fore Pharaoh to demand the release of the Hebrew children. Moses had a rod in his hand, and subsequently, in the Lord's providence, this rod came into prominent use. The lesson to us is that in our "hands" also are ways and means of serving the Lord, the truth and the brethren.—Exod. 4:2

There are, of course, more ways of serving than could be discussed

at one session of the convention. The four listed for consideration were: tract distribution; follow-up work; use of recorded lectures; and use of "Consolation Folders." The presentation of these four aspects of service was assigned to three pilgrim brethren,—J. Y. MacAulay; C. W. Zahnw; and Samuel Baker—and to Brother Claude Weida, who has charge of the Dawn Recorded Lecture Service. It took the form of a round table discussion, with Brother D. J. Morehouse serving as chairman.

Brother MacAulay reminded us of the opportunity of promulgating the truth through the distribution of free literature in the form of tracts, circulars, and kingdom cards. This is a time-tested method of service which is still being richly blessed by the Lord. It is a means of service in which practically all of the consecrated can participate in one way or another. Those who are in a position to do so find a blessing in distributing tracts from door to door. In the "old days" this was referred to as "volunteer service," and this opportunity is still in the "hands" of many brethren.

But the use of tracts and kingdom cards is not limited to door to door distribution. If a supply is kept available, opportunities constantly will be found for using them. They can be handed to tradesmen at the door; left in buses, trains, and waiting rooms. In a testimony, Brother Smith, of

Washington, D. C., told of the joy he experienced in distributing tracts throughout the train on which he journeyed to the convention. He was greatly encouraged by the eagerness with which the people on the train accepted the tracts. Many of the brethren today are enjoying the privilege of distributing tracts through the mails. The Dawn has a tract especially designed for this purpose. The local postmaster will be glad to give full information as to what is possible along this line. If you have in mind certain country sections where you would like to distribute tracts but cannot do it personally, find out from your local postmaster how Uncle Sam can help you.

We use the word "tracts" in a general way as applying to all free literature, such as radio circulars, kingdom cards, and public meeting announcement cards. A special radio circular is issued each month by The Dawn, designed to advertise the "Frank and Ernest" third-Sunday of the month broadcast. These circulars give a brief witness for the truth, and at the same time call attention to the radio witness. They also offer a free booklet, and the response to this offer has been most encouraging.

Kingdom cards are still being widely used by the brethren. This form of "tract" was introduced to this country from England about twenty years ago, and at once found favor with the friends. The



These brethren served as chairmen: Brothers Pardue, Chupa, Miskawitz, Ryba, and Foss.

truth message on kingdom cards is considerably shorter than on tracts, but the mail response is much better. After all, we cannot hope to teach people the details of the truth by means of tracts. If their interest is aroused by a short message so that they are induced to write for more, our purpose has been accomplished.

There are many brethren in the truth today whose first contact with the message was through a tract. Brother MacAulay spoke of visiting quite a large group in Canada whose interest in the message had been aroused by tracts. The Dawn, of course, is prepared to furnish the brethren with all the tracts, circulars, and kingdom cards they can use. They are supplied free.

The Follow-up Work

Brother Zahnow explained the opportunity of engaging in follow-up work, which is visiting those who requested literature, either in response to the "Frank and Ernest" broadcasts, or from reading a tract or kingdom card. Throughout the country as a whole there are thousands of these names. While those in close proximity to a large ecclesia usually are followed up by a personal call, other thousands are not, although many of them are reached by mail.

This is a work that should not be entered into lightly, and without consideration to one's ability to properly represent the truth. The use of improper methods in this work results in more harm than



Brothers Gaunt, Kindig, Suraci, Smith, Rose, Livermore—these discussed the Holy Spirit and its work.

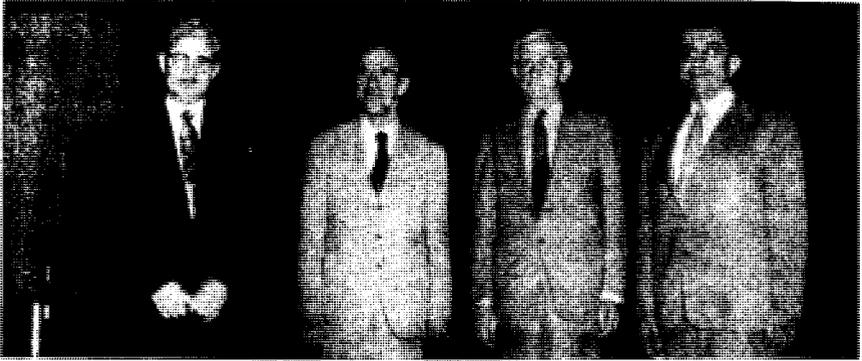
good. But it is a blessed service for those who have the time and ability to participate; and Brother Zahnow urged that more of the brethren give consideration to it.

All those who request literature receive a good witness through the mail. Together with the booklet requested, they receive a letter and circular calling attention to The Dawn Magazine, which they are offered together with a paper bound copy of "Behold Your King" for one dollar. Our records over the years show that approximately twelve percent subscribe to The Dawn for at least one year; and many become regular subscribers.

Then the brethren in the field, when they receive these names, give them the opportunity of securing "The Divine Plan of the

Ages." In addition to the personal visits which are possible in many places, the brethren in the field mail thousands of folders—supplied by The Dawn—announcing "The Divine Plan of the Ages." A constant flow of these books is going out from The Dawn office as a result of this mail follow-up.

As chairman of the discussion on, "What is that in Thine Hand?" Brother Morehouse, by questioning the others, brought out the thought, that whenever possible it is well to place the "First Volume" in the hands of the interested; and also secure a subscription to The Dawn Magazine. People are so prone to put a book on the shelf and forget they have it; but the monthly visits of The Dawn keep them reminded; and, in the twelve



Brothers Ellis, Loomis, Janke, and Krumpolt presented evidences of the Lord's second presence.

issues they receive in the year, they are quite certain to find something that will specially appeal to them. Thus their interest is kept alive. They are reminded over and over again of the book which they bought. So, in keeping with this, we would suggest to all follow-up workers that when those they visit are not already Dawn subscribers, they endeavor to interest them in both "The Divine Plan of the Ages" and The Dawn. If they subscribe, it will be the next best to calling on them personally twelve additional times.

Recorded Lecture Service

Brother Claude Weida explained the manner in which The Dawn Recorded Lecture Service is opening up opportunities of promulgating the truth. This service is being used by many small ecclesias, as well as individuals, in constantly increasing numbers. Recorded lectures are now being used in public

witness work and also for serving the brethren. To use this service, a tape recording machine is needed, but those who do have a machine are finding that this is something in their "hand" which can be used to bring blessings to many.

Here are some of the ways in which recordings can be used: To serve small ecclesias when no speaking elder is available; in the home, for the benefit of family and friends; to serve the shut-ins and the ill. Many sisters are finding a joy in listening to the recordings while doing their housework. Those who have machines are constantly finding new circumstances in which they can be used to the Lord's glory.

Last Memorial time, The Dawn Recorded Lecture Service supplied a complete Memorial service on tape, which was sent out to and used in 125 places. Thus, isolated brethren and small ecclesias en-

joyed a Memorial service which otherwise would have been impossible. Since elderly brethren who live great distances from others of like precious faith, and feeling that no truth brother may be available to conduct their funeral service when the time comes, have requested to have a service on tape. The Dawn has already filled such requests. Many of the brethren who have tape recorders are using them to advantage in recording convention discourses and playing them for the benefit of those who could not attend. However, all the discourses used in The Dawn Recorded Lecture Service are recorded specially for this purpose, under studio conditions and on professional equipment. Likewise the hymn singing. When listening to these lectures and hymns it is as though the speaker and singers were personally present.

In discussing this aspect of the work, Brother Weida revealed that the service is now being used in Great Britain and Australia. He told of one sister whose interest in the truth was developed largely by listening to tape recordings, and that one of the recorded lectures had led her to make a full consecration to the Lord.

The question naturally arises, How can one obtain this service? It is simple. If, as an individual, or a group, you have a machine available, address a card or letter to Dawn Recorded Lecture Service, 37 Wilson Avenue, Rutherford,

N. J., and say that you would like to have the service. In response to this, you will receive two recorded lectures. One of these will be suitable for the public, and the other for the brethren. You may use one or both of these tapes as many times as you wish. When through with them send them back. When they are returned, other tapes are sent. However you do not need to return both tapes at the same time. If you return the "class talk" first, another will be sent, or vice versa.

Brother Weida explained that a new feature of the Dawn Recorded Lecture Service is now being added; which is the supplying of recorded hymns sung by the brethren, and also hymns played on the organ. These are sold, but at approximately the price of new blank tape. A few of these special recordings were available at the convention.



**Testimony Meeting Leaders
Brothers Barrall, Chandler, Jeuck**

FOR IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT



Use of "Consolation Folders"

Brother Samuel Baker explained to the convention the use of "Consolation Folders." These are designed to be mailed to relatives of the deceased, the names and addresses of which appear in the obituary columns of local newspapers. These folders contain a brief message of comfort, and offer a free copy of the "Hope" booklet. Ecclesias and individuals in many parts of the country, and in Great Britain, are doing this work. They are being richly blessed in their efforts. There are those in the truth today whose first contact

with the message was through a "Consolation Folder."

Brother Baker told of an experience he had on the boat early in May, when traveling to Great Britain. In talking with an elderly lady, she spoke of a death which had occurred in her family, and told of the great comfort she had received from the "Consolation Folder," and the "Hope" booklet, which someone had been kind enough to send to her. This was a great encouragement to Brother Baker, for the lady did not know at the time that he was associated with the publishers of the "Hope"



TO THE LEFT: All those shown in this group have been in the truth fifty years or more. It was a wonderful encouragement to have these dear ones at the convention, and to realize that by the Lord's grace they have continued faithful to him and to the truth throughout so many years.

BELOW: Here is a group of brethren who have been in the truth two years, or less. It is encouraging to know that the Lord is blessing the efforts of his people to make known the glad tidings to others. We are confident that the Lord is able to keep these new ones in his love, and bring them off conquerors.



booklet. The lady was giving him a "witness."

It was suggested that when the names are copied from the obituary lists, they be held about three weeks before the Folder is sent. This allows time for the first shock of death to pass so that the message is likely to receive more considered attention. The Dawn, of course, is prepared to furnish the "Consolation Folders," and any information concerning their use which may be needed. Here is a way of serving which may well be in the "hands" of many additional friends. The cost is low, and the results encouraging.

FOREIGN REPORTS

Reports of the brethren from many countries overseas were enjoyed by the friends at the convention. It is always encouraging to be reminded that we have brethren of "like precious faith" in other parts of the world who are laboring together with us, and walking in the same "narrow way." Some of these reports and greetings were by tape recordings, the actual voices of overseas brethren being heard; others were received by letters and cables. From the brethren at the Canadian office of The Dawn, came the following:

"The brightest spot on the Canadian horizon is the manifestation of zeal and self-sacrifice on the part of our ecclesias, both in regular and generous donations, and also in the purchase of literature for distribution. We mention also that we regularly receive do-

nations and comforting letters from individual brethren throughout the Dominion, evidencing their zeal and self-sacrifice. We are thankful for the privilege of having a share in the Lord's work in this end of the age, and we ask an interest in your prayers that we may prove faithful to the end of our course."

By tape recording, Brother Charles Cornell, of The Dawn Committee in Great Britain, said to the convention:

"We thank our Heavenly Father for every remembrance of you. Some we know by name, but our loving Heavenly Father knows us all by name, and we shall know one another better by and bye. We are thankful for the opportunity we have had of spreading the good news of the kingdom, and of ministering to some of the Lord's children. We have been encouraged by their sincere desire to hold to the truth as we have learned it through our dear Pastor Russell."

Brother William Pamplung, also of the British Dawn Committee, and known to many in this country, said:

"Sister Pamplung joins me in sending our fond Christian love to all. How grateful we are that we know so many of you personally. We are happy to tell you that our brethren here in the British Isles continue to rejoice, not only in their privilege of laying down their lives for each other, but also in bearing witness to the truth, speaking of the time of rest that nears for all. A new song has been put into our mouths. Others hear this song and are comforted, and begin to put their trust in God."

Brother J. H. Murray, known to many in the United States and Canada, and a member of the British Dawn Committee, sent his greetings by tape recording. It was good to hear him say:

"I send warmest love and greetings

Young Bible Students



in our beloved Redeemer's name. You are often in my thoughts and earnest prayers; and I continue to thank our Heavenly Father upon every remembrance of you. We are greatly encouraged and stimulated because of your steadfastness in the faith. Like you dear brethren, years ago, by divine grace, we proved that 'Studies in the Scriptures' contained the divine truth; which to us is still the truth, and very precious. And the course of full consecration which we then entered is still our course; and our service still includes witnessing to the true Gospel of the kingdom."

Brother George A. Ford, of England, who attended the General Convention two years ago, wrote:

"Loving greetings in our dear Lord's name! How delightful it is to be with you all in the spirit, as you gather in oneness of the spirit at the convention. It is still counted an inestimable privilege to have visited your country, your homes, your ecclesias, and your conventions, rejoicing in the blessings of encouragement to faith, and conviction of mind and heart with respect to the truth. May 'peace be unto you.'"

Scandinavia

From the ecclesia in Copenhagen, Denmark, came the following by tape recording:

"Peace, grace and blessings from our Lord to you all! In a world of increasing perplexity we as new creatures in Christ are rejoicing because we are dwelling in the tabernacle of our Heavenly Father, and are looking forward to our final deliverance. While the brethren throughout the world are separated according to the flesh, we are together in the spirit, and remember each other at the throne of grace. We wish for you the richest of blessings at the convention."

From a convention held in Tampere, Finland, Brother W. Berghall sent us the following recorded message, and, in connection with

this message, the Finnish brethren recorded a hymn which we greatly enjoyed:

"Dear Brethren at the General Convention. We are not so many here, but we believe what the Lord has said in Zechariah 4:6—'Not by might, nor by power, but by my Spirit, saith the Lord.' Our desire is that the Lord will bless your convention, which, although it is very far from here, is very near to our hearts because of all the contacts we have had with you, not only by correspondence, but also by the great help you have given us in printing the booklets, 'The Grace of Jehovah,' and 'God and Reason.' We are grateful to you for your willingness to serve us in this manner. It has been a sign of your brotherhood to us."

Brother Karlen, of Stockholm, Sweden, sent us the following recorded message:

"We are a group of Bible Students here in Stockholm who for years have studied 'The Divine Plan of the Ages'; and have followed what you have written in The Dawn Magazine. We have translated the booklets, 'God's Plan,' and 'God and Reason.' We consider these booklets to be a very good introduction to the truth. We sincerely hope that you will have an interesting General Convention, and are confident that all who attend will receive a rich spiritual blessing."

Brother Einar Dominique, representative of The Dawn in Sweden, sang a hymn for us, and by tape recording said to the convention:

"The brethren in Sweden are small in number, and many of them elderly, but they have a sincere desire to serve their fellow brethren who are rejoicing in the same hope with them. We know that this is a wonderful time in which to be living. We know from the prophecies that present world events are but the precursors of a new world government under Christ, and that they are developing exactly in accordance with the divine timetable. There are

many evidences that the Lord is intervening in human affairs preparatory to answering the Christian's prayer, 'Thy Kingdom come.' We send our sincere wishes for rich blessings to all at the General Convention."

There is an ecclesia in Gothenburg, Sweden. These brethren sang a hymn for us, and two of them sent a message by tape recording. Brother Emil Anderson said:

"We send hearty brotherly greetings to all at the General Convention. We wish the abundant blessings of God upon you in your fellowship. We send you our greetings with Jude 5, 20, 21."

Brother Sandblom, also of the Gothenburg Ecclesia, and founder of the Swedish Dawn in 1936, greeted us by tape. He said:

"I wish that all of you who attend the General Convention may receive a rich spiritual blessing. I greet you with the words of II John 1-13. I love all of those who know the truth. I wish also to express to the brethren of The Dawn my sincere gratitude for all the help they have given us here in Sweden."

In The French Language

Brother Leon Latte, who represents The Dawn in France—and who works together with Brother Meylan, who serves in Switzerland—sent an interesting report by letter, from which we quote:

"The brethren of the French language, full of gratitude to God our Father, and to Jesus our Savior, as well as to you dear brethren of America, greet you heartily, and are happy to be with you in thought and prayer."

The report is far too lengthy to publish here, but Brother Latte assures us that the brethren with whom he is working are standing firm in the truth, and are pursuing the same objectives of service as we are here in America. They are

happy over the week-by-week witness to the kingdom message which goes out in the French language from Radio Monte Carlo. The report reveals that in recent months these broadcasts have awakened much interest in Algeria. He writes, "From all Algeria, which is in great distress, come letters even from the soldiers, and some have subscribed to The Dawn."

In The German Language

A General Convention was held in Kassell, Germany, in May, and looking ahead to our convention, the brethren who gathered in Kassell, sent greetings by tape recording. They also sang for us, "Onward Christian Soldiers." Several brethren who had served prison terms in East Germany were at Kassell and joined in the greetings. Nearly two hundred brethren attended the Kassell convention, and it was an inspiration to have a message of greeting from them.

The general work in Germany is prospering. Translations of the "Frank and Ernest" programs are being broadcast regularly over Radio Luxembourg. These broadcasts reach many brethren behind the Iron Curtain, and are a blessing to them. Among those who sent greetings by tape, were Brothers Balzeriet; Dollinger; Noll; Severt; Paul; Sisters Shoenberg and Kreckler. Brother Carl Mann sent greetings from the ecclesia in Kiel, Germany. And we also received a cable from The Dawn office in Berlin.

Italy

Brother I. N. Comparato, of Rochester, N. Y., reported for the Italian brethren, and his remarks were much appreciated. The work in Italy is new in comparison with the work in the other countries, and the brethren there are all comparatively young in the truth. But good progress is being made. There are now many classes, and several brothers are serving part or full time in the pilgrim work. The truth continues to reach Italy from Radio Monte Carlo. We expect, the Lord willing, to present more detailed reports of the work in all overseas countries early in 1958. But it was an inspiration to hear from them even briefly at the General Convention.

In The Spanish Language

There is a small ecclesia in Argentina, and Spanish language broadcasts are now being heard over Radio Sport CX-A-19, which we are told reaches the Spanish-speaking people throughout all of South America. This station broadcasts on the 11835 kc. meter band, and our Spanish programs are scheduled for 3:00 pm Wednesdays.

INDIA

The activities of our brethren in India date back to the early days of the harvest. Today the work goes on and a number of brethren are sacrificing much in order to remain faithful.

Full time pilgrims travel from city to city conducting public meetings and serving local classes.

These pilgrim visits are supplemented by work of the local elders who conduct regular studies.

Our brethren in India ask that we do not forget them in our daily prayers and they plead with us to do all we can to help them bring the most wonderful message in the world to others in their country.

The Baptismal Service

Thus far during 1957 there have been immersion services at practically every district convention, and in connection with many local gatherings. However, there were still eight at the General Convention who wished to symbolize their consecration. As always, this offers an opportunity for all to renew their dedication to the Lord, and to resolve to more zealously sacrifice the flesh and its interests.

Brother George M. Wilson gave the baptismal discourse, and it warmed the hearts of all at the convention. Brother William H. Ellis, of Cincinnati, did the immersing, assisted by Brothers Owen Kindig, of Columbus, Ohio, and John Bacher, of Kansas City.

THE CONVENTION NEXT YEAR

At the convention business meeting the brethren voted to return to Bloomington, Indiana, for the 1958 General Convention. The convention dates for 1958 will be August 2 through August 8. The brethren elected to serve on the 1958 convention committee were: Daniel J. Morehouse, George M. Wilson, Wilbur N. Poe, Raymond J. Krupa, and Norman Woodworth.



Front row: brethren who were immersed. Back row: those who served .



Brother G. W. Jeffrey conducting the chorus during "The Convention Sings:"



The Juvenile Bible Class reports on what they learned during the convention.



each heart, and where only Christ is heard to speak, where Jesus reigns alone. In such an assembly there is no discord, no wrangling, no doubtful and unprofitable disputations. Here love wells up in every heart and meets a kindred response in every other heart, and benevolence marks every act.

This is the way it will be right here on the earth, when, under the administration of Christ and his bride, the work of regeneration is complete. Those who are to constitute that future "bride," must, even under the present adverse circumstances, prove their worthiness by now attaining this condition of peace and harmony among themselves. Failure thus to do would prove them unworthy of the highest reward.

And it will surely be a bright and happy world when Christ shall reign supreme in every heart, when everything in heaven and in earth will be brought under his universal control. Then the universality of the Gospel will be the order of the day.—Eph. 1:10

From Rags to Riches

Brother W. N. Poe

THE bride of Christ, like Cinderella of storybook fame, is called from a lowly estate. She was dressed in rags (Isa. 64:6) and under condemnation of death; but God in his great mercy sent her a message of encouragement and she, having a keen sense of justice, love

for righteousness, and a heart to know and to do God's will, like Rebekah of old, accepted the call to become the bride of the Son of the great "Master."

How wonderfully sweet was the invitation! "Hearken O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." (Ps. 45:10-14) The beautiful imagery of our text and its context relates to the elect church, the spouse of the great King's Son. The Scriptures abound with references to this elite company long in preparation for migration to the heavenly country. "O glorious hope of heavenly love! It lifts me up to things above."

Jesus hinted of the glorious character of the bride when speaking of John the Baptist, saying, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11; Luke 7:28) We think this is an indirect reminder of the high quality of character to be found in the bride.

Verse 13 of our text reads: "The king's daughter is all glorious within: her clothing is of wrought gold," which seemingly refers more particularly to the method of acquiring the character than to the qualities themselves. The word "wrought" suggests the carefulness with which one must seek glory and honor and immortality.—Rom. 2:7

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God's ways and thoughts truly are higher than man's. What great earthly king ever sought a commoner to be the bride of his son? In rare cases such a thing has been tolerated, but with the stipulation that she have no claim to his rank or property. How different are the prospects of the church! The Heavenly Father, in seeking a bride for his Son, passed by those nearest his social level, and sent the Gospel to fallen man which, magnet-like, has attracted one here and one there to the greatest of all hopes—that of becoming joint-heirs with the Son of Almighty God. These will not only constitute the bride, but they also shall share in his glory and honor and immortality. How shall one refrain from shouting hallelujah?

Even though already "sons of God, it doth not yet appear what we shall be." It is too wonderful for us to comprehend, yea, too extraordinary to be described in the Scriptures. The only information given is that in the first resurrection "we shall be like him, for we shall see him as he is." What a satisfying portion!—I John 3:2

Verse 14 tells us more about the robe. "She shall be brought unto the King in raiment of needlework." The word "brought" applies to the present life, and the invitation still is open to such as have hearing ears and responsive hearts. These he will lead from grace to grace, knowledge to knowledge, and glory to glory.

As it some times happens in natural life, a man buys the wedding gown for the girl he loves, so in this betrothal, the bridegroom provides his beloved with a wedding garment at very great cost. The robe representing justification becomes a wedding garment in the sense that it is the basis for our acceptance when the final inspection is made. Matt. 22:11, 12

Paul indicated that the Lord wants this robe kept without spot or wrinkle. (Eph. 5:27) The prospective bride must beautify her own trousseau. The fine needlework symbolizes the depth of love she has for the truth and the persistency and joyfulness with which she serves our Heavenly Father, the Lord and the brethren. The fiery trials resulting therefrom enhance her beauty and bring out the design upon the robe.

Forgetting thine own people and thy father's house is the transferring of our affections from earth to things above. (Matt. 6:19-21; Col. 3:1, 2) God is seeking those of a sensitive conscience, with such a delicate balance that the least swerving will bring godly sorrow, and a renewed effort to keep the flesh in subjection.

Does God expect perfection? No. The whole tenor of the Scriptures is to the contrary. If the Lord, who takes note of our endeavors, sees persistency and right intentions he accepts the effort and will, for the deed.

To such as consistently do these

things Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) The Son is now highly exalted above principality and power and every name that is named, even to the exact image of the Father, and the bride is to be joint-heir with him, share his glory, honor, and immortality, which the finite mind cannot even begin to comprehend.

A Closer Walk with God

Brother Orlando Deifer

IN I JOHN 1:3-8 the apostle stresses the need of a closer walk with our Heavenly Father and his beloved Son. Let us consider some texts of Scripture which indicate our privilege and need of that closer fellowship. Our text speaks of fellowship with both the Father and the Son, and while we cannot actually enjoy the fellowship of one without the other, we will consider texts which speak of them individually.

To start at the beginning, we realize that we were strangers to God, and enemies, as a result of the fall. In Acts 17:27 Paul speaks of God as not being very far from any one of us, yet we needed to be reconciled to him. And now, through that reconciliation, we are no longer strangers, but a part of his family of sons.—Eph. 1:14-16; Heb. 3:6

Let us consider some texts which emphasize God's nearness and

dearness to those who have become sons in his great family. He is the One "who inhabiteth eternity, whose name is holy." Yet he dwells with those who are "of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. 57:15

The Psalmist wrote, "It is good for me to draw near to God: I have put my trust in the Lord God." (Ps. 73:28) What a beautiful thought! A similar thought is expressed in Psalm 46:1, where the Psalmist refers to God as "our refuge and strength, a very present help in trouble."

In II Corinthians 6:1 Paul suggests a closeness of walk with God by saying that we are workers together with him. This means that we are partners with God.

In Jeremiah 9:23, 24 we are told not to glory in our own wisdom, or might, or riches, but, as the prophet states, "Let him that glorieth glory in this, that he understandeth and knoweth Me." This implies an intimate knowledge of God, not the mere fact that he exists.

In Ephesians 5:1 we read, "Be ye therefore followers of God, as dear children." This suggests to us the thought of a family around the Father's table, and that as children we should imitate him.

Psalm 42:1, 2 expresses a beautiful thought: "As pants the hart after water brooks, so pants my soul after thee, O God." Remember those sacred words of Jesus, "The

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Father himself loveth you." (John 16:27) And again, "I will never leave thee, nor forsake thee." (Heb. 13:5) See also II Corinthians 1:20-22; Isaiah 6:3; and Philipians 4:1-9.

Closeness of fellowship with our Lord Jesus is stated in John 15:4-12, in the Parable of the Vine and the Branches: "Abide in me, and I in you." A "branch cannot bear fruit of itself." And again in Matthew 11:28-30, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a closeness of fellowship is here implied! And then Jesus prayed for the oneness of his followers with himself and with his Father.—John 17:21-24

The apostle emphasizes closeness of fellowship with Jesus when he uses the figure of the human body. (I Cor. 12:-19) "Now ye are the body of Christ, and members in particular." (vs. 27) And then there is the culmination of this oneness as illustrated by the figure of espousal and marriage. (II Cor. 11:2) "The marriage of the Lamb is come, and his wife hath made herself ready," John wrote.—Rev. 19:7

"For me to live is Christ," Paul wrote, "and to die is gain." (Phil 1:21-25) What a closeness of fellowship is here described! It is because of this close relationship that we read of Jesus that he is not ashamed to call his followers his brethren. (Heb. 2:1-11) And how beautiful and sweet is the

apostle's benediction: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd, . . . make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever."—Heb. 13:20,21

Light Disperses Darkness

Brother Leo Post

IN THE Bible, God has employed the natural sun to show how the proximity of righteous, spiritual rulership in the establishment of his kingdom is so vital to the welfare of his earthly creation. (Mal. 4:2) This is because the natural sun is a star whose warmth and brightness gives light, energy and sustenance to life upon the earth. Other stars are brighter and larger but would not be of any value to the earth because they are too far away.

The light which appeared in the first creative day was not sunlight, but God's energy and vitality, representative of his great power. The design of the creative epochs (each 7,000 years in length) as an evening and morning, embodies the idea of a goal, or finished task. At the conclusion of the sixth epoch, he had accomplished many tasks. The formerly dark, unshapen earth, was now ready for man, with a paradise home "eastward in Eden." And man had been created its king, "in the

image of God," and commanded to be "fruitful and multiply."—Gen. 1: 27, 28; 2:8

God's purpose in man was temporarily obscured by the entrance of sin into the world, which meant that darkness had again appeared. Although God "rests" during the seventh epoch, his object of filling the earth with perfect human beings will be accomplished. In preparing the earth for human habitation, God planted the seed for:

(1) The trial and testing of the Logos to determine his worthiness of receiving the divine nature;

(2) The trial and deliverance of the church class;

(3) The salvage of the great company class;

(4) The trial and development of the ancient worthies;

(5) The experience of sin for all mankind, preparatory to blessings during the millennial age.

All of these come out of the earth prepared by God. The development of each one of these follows the same pattern as did God's work in the preceding six days—the evening preceding the morning. The Logos was perfect, but had to experience the power of darkness through persecution and his death on the cross.—Heb. 5:8; Luke 22:52, 53; Heb. 2:10

The same has been true of the church. (II Cor. 11:25-27; Rev. 6: 9-11) Also of the great company. (I Cor. 5:5; Rev. 7:9, 10, 13-17) The ancient worthies were persecuted by the powers of darkness.—Heb. 11:36-38

Finally, however, the church shall shine forth as the sun (Matt. 13:43); the great company shall be victors; and the ancient worthies shall be princes in all the earth; while the world of mankind will be raised to perfection.—Ps. 45:16; John 3:16, 17; 6:51

When will this happen? Soon the present remaining evil and corruption will be brought to light and consumed by the bright shining of our Lord's second presence, in the dawn of the millennial day.

TUESDAY, AUGUST 6

Brother Adam Miskawitz, of Chicago, Illinois, served as chairman on Tuesday. The speakers were Brothers Chester A Sundbom, Saginaw, Michigan; Samuel Baker, Pilgrim; Claude R. Weida, Allentown, Pennsylvania; and Edmund Jezuit, Chicago. Brother C. W. Zahnov, Pilgrim, addressed the public in the evening. See report of his lecture, beginning on page 2.

Jesus' Ears Opened

Brother C. A. Sundbom

"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God."—Psa. 40:6-8

HERE the Psalmist is speaking for Jesus, expressing his thoughts about offerings for sin. God had commanded Israel to offer bulls

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and goats as sin offerings. He indicated his acceptance of these offerings by miraculous fire which consumed the burnt offerings. But now Jesus is saying that God did not desire these sacrifices. This seems strange because he does not change. Then Jesus says that God "opened his ears." God did this by revealing to him that animal sacrifices were types of "better sacrifices." Hebrews 10:5 quotes from the above and adds, "A body hast thou prepared me." God gave Jesus a perfect human body. This was the sacrifice that would take away the sin of the world.

God does not reveal all his purposes at once. He had promised that Abraham's seed would bless all people, but his plan for eradicating human sin had not been revealed. All righteously disposed people, as well as the angels, must have wondered why God did not immediately destroy Satan and those who rebelled with him. They knew that the problem of sin would have to be solved in some way. So this new revelation from God was of great interest. It also became the invitation to Jesus to co-operate in God's plan for eradicating sin. He responded promptly, offering to sacrifice himself in doing God's will. God indicated his acceptance by sending the Holy Spirit begetting and attesting, "This is my beloved Son." (Matt. 3:17) The truth which "opened his ears" also started his life as the Head of the new creation.

I Corinthians 2:10 says the Holy Spirit searches the deep things known only by God. This agrees with the marginal reading of Psalm 40:6, "Mine ears hast thou opened, or 'dugged.'" A well is sometimes dug deeper to secure more or better water. Jesus always had the "hearing ear," but God figuratively dug it deeper so that he could "hear" the deep things of his plan not understandable to the natural man. The Holy Spirit in Jesus continued to search; and, as each feature became clear, he responded with hearty obedience. This resulted in consuming his human life in sacrifice.

The second verse of the same Psalm speaks for the body members of Jesus. God brought them out of the horrible pit pit of sin and death by the ransom sacrifice of Jesus. He also opens their ears of faith to understand his plan for eradicating sin, just as Peter's confession of Jesus as the Messiah was the direct result of a revelation from God himself. (Matt. 16:17) Each Christian is individually drawn by God to Christ. (John 6:44) The "word of the kingdom" (Matt. 13:19) attracts them and becomes the invitation to co-operate by taking up their cross and following Jesus.

Those who respond by fully consecrating their all to do God's will are begotten by his spirit. They become new creatures, having the mind of Christ. (I Cor. 2:16) As with him, their "hearing ears" open

more and more to the deep truths of God. This ever-increasing knowledge becomes their incentive to learn his will more fully, and inspires them to co-operate voluntarily and intelligently, even unto death. Their constant effort to do as Jesus did, gradually develops their character into his likeness. Thus the Word of truth begets them, matures them, and is also the means of preparing them for their future work in glory.

Beloved, let us give all diligence to make our calling and election sure, studying to show ourselves approved unto God, growing in grace as we grow in knowledge, more and more sanctified by the truth.—II Pet. 1:10, 11; 3:18; II Tim. 2:15; John 17:17

Actively Waiting

Brother Samuel Baker

“It is good that a man should both hope and quietly wait for the salvation of the Lord.”—Lamentations 3:26

THIS is in line with our theme text—“Let us not be weary in well-doing: for in due season we shall reap, if we faint not.” (Gal. 6:9) Waiting is a very important and necessary element in the life of a Christian. Every day hundreds of lives are lost because of impatience—failing to wait. “Crowns,” too, will be lost because of impatience, neglecting to wait on the Lord. God is coexistent with eter-

nity. He need not rush, but is a wonderful timekeeper—never in a hurry, and always on time.

The thought of reaping and fruitage is suggestive of waiting. Jesus said, “I am the vine, ye are the branches.” “My Father is the husbandman.” (John 15:15) Nature works slowly, but produces the designs of the Creator. Again, James wrote, “Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain.”—James 5:7

Peter speaks of the long-suffering of God when he waited in the days of Noah while the ark was being prepared. (I Pet. 3:20) Yes, God waits on the development of his own plans. If God waited, then Noah also waited; but he was not idle. Neither was Noah impatient. We cannot conceive of Noah trying to finish the ark ahead of time. Even if he had it would not have brought the Flood any sooner.

It is not enough that we “faint not.” We must be actively engaged in the work of “reaping.” Jesus said to his disciples, “Ye are the light of the world.” (Matt. 5:14) In fulfillment of this position, Jesus commissioned his disciples to “go ye and teach all nations.” (Matt. 28:19, 20) Today, this preaching of the Gospel is accomplishing the harvest work, and it is our privilege while “waiting on the Lord” to be actively engaged in the reaping work.

Some of our dear brethren are waiting, but nothing more. There

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is a line in poetry which reads, "They serve who only stand and wait." This sounds nice in poetry, but it is not the way of our Heavenly Father. If we take seriously the fact that we are commissioned to be the light of the world, then our time of waiting will be filled with the work of "holding forth the Word of life."—Phil. 2:16

In Volume III of "Studies in the Scriptures," we read, "While the glorified Head and those members of the body on the other side the veil have the complete supervision of the great changes now in progress and about to be inaugurated in the world, the fellow members who remain in the flesh are the agents of the kingdom in publishing, by word, by pen, by books and tracts [and we may now add, by radio] the "good tidings of great joy which shall be unto all people."—pp. 235, 236, 237

Faith and Its Importance

Brother Claude Weida

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—I Corinthians 13:13

THE Apostle Paul defines faith as "the substance of things hoped for, the evidence of things not seen." (Heb. 11:1) Analyzing these words we would understand them to mean that faith is the understanding of the things for which we hope, and the proof of things which

our natural eyes do not see.

Faith has two elements—intellectual assurance, and heart reliance. Both the head and the heart—the intellect and the affections—are necessary to that faith without which it is impossible to please God. Peter intimates that the faith of those called during the Gospel age receives a severe testing. He speaks of this as the "trial of your faith," which he says is "much more precious than of gold that perisheth, though it be tried with fire"; a faith that "might be found unto praise and honor and glory at the appearing of Jesus Christ."—I Pet. 1:7

None will be admitted to permanent membership in the body of Christ whose faith has not been thoroughly tested and proved by the providences of God. It is only after such testing that we can say that faith has gained the victory. The Apostle James wrote, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12

The Jewel of Our Faith

Brother Edmund Jezuit

"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Timothy 2:5, 6

Our faith is composed of various doctrines, each having its place, but the one doctrine which we refer to as the "jewel of our faith" is the Ransom. This is the very pivotal point of God's plan of the ages. We will illustrate this plan by using a wheel, which has for its hub the doctrine of the Ransom. The spokes radiating from this hub represent the other doctrines of the divine plan; namely, Christ's first advent; his second advent; justification; sin-offering; restitution; resurrection; and the Abrahamic Covenant.

The band, or rim, of the wheel fitly represents God's four great attributes—Wisdom, Justice, Love, and Power. The Ransom finds its expression through the various doctrines of the plan, the "spokes" of the wheel which in turn, are held together by the rim, God's attributes.

When man sinned God's attribute of justice became active. Divine justice demanded an equivalent in order for Adam to be released from the just penalty of death which came upon him. For this purpose God wisely chose his Son.

Now another attribute of God's character became active; namely, love. His love expresses itself through the Abrahamic Covenant. In this covenant, we have the assurance that his love would provide blessings for all the families of the earth.

The moment for his love to be-

come active finally arrives; for, as the Scriptures state, "When the fulness of the time was come, God sent forth his Son" as the man Christ Jesus who was to give himself a ransom for all. (Gal. 4:4) But this did not overrule divine justice. It was in harmony with his justice. Adam sold the race through sin; the man Christ Jesus bought the race through self-sacrifice and obedience.

The "man" Jesus was not intended to be the "second Adam." He was not to be the father of the human race. "The second man," Adam, Paul explains is the "Lord from heaven," who, in his resurrection, was made a "quickening spirit."—I Cor. 15:45-47

Since Divine love provided the ransom at the first advent, why did it not follow through with an instantaneous resurrection? It was because God's wisdom provided a better plan. His wisdom provides for a gradual resurrection of the world of mankind. His wisdom also called for an administrative body to care for mankind during the Millennium, while they were being gradually restored to perfection and life.

God's justice objected to the release of death's prisoners, and to any of the fallen race having fellowship with the Creator. But his wisdom co-operated with his love in providing justification through Christ. Did the ransom itself give justification? No! but it laid the basis for it. Our Lord must first

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present the merit of his sacrifice to Jehovah. This he did when he appeared "in the presence of God for us." (Heb. 9:24; Rom. 4:24, 25) Through this arrangement justification comes to the church, which is the administrative body called for by divine wisdom. These are justified in order to become living sacrifices. Thus our "wheel" turns to the doctrine of the sin-offering.

Was not the ransom sufficient? It was sufficient to provide redemption. It did not guarantee a New Covenant. It did not guarantee a Mediator, nor a High Priest to deal with the people during the Millennium. Let us clearly understand that the work of Jesus was not merely to purchase the race, but he was also to become the Great Physician to heal and restore mankind to perfection of life. Divine wisdom established that in this work Jesus was to have a 144,000 helpers working with him. To have a share in this great restoration work, the church must offer themselves in sacrifice, thus becoming a part of the great sin-offering.

With this work of sacrifice complete, and the merit of Christ which justified them and made their sacrifice acceptable, released, then it will be the "due time" for the world to receive the benefits of the ransom. This is at the second advent, and brings us to our "spoke" called the "resurrection." It is here that God's great attribute of power becomes active on behalf of the world; the same power

which raised Jesus and the sleeping saints from the dead.

Finally, we reach the last spoke on our wheel of faith—the doctrine of restitution. The "times of restitution" were foretold by the mouth of all God's holy prophets since the world began. This grand age of restitution will close with the obedient receiving everlasting life, while the disobedient will be destroyed. No other plan would, or could, succeed. This was God's plan to bring life to the sin-cursed and dying race without violating any of the four great attributes of his character.—Acts 3: 19-23

WEDNESDAY, AUGUST 7

ON Wednesday morning Brother G. M. Wilson gave the discourse on baptism, which was followed by an immersion service. Other speakers on Wednesday were Brothers Roy E. Poland, St. Petersburg, Florida; Levi Jacobs, New Haven, Connecticut; and William A. Baker, Portland, Oregon. The convention business meeting was also held on Wednesday. Brother William W. Ryba, of Detroit, Michigan, was chairman of the day.

Be Not Weary

Brother Roy E. Poland

MY TEXT is Galatians 6:7-9, and I have divided it into four items: (1) "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (2) "He that soweth to his flesh shall of the flesh reap cor-

ruption." (3) "He that soweth to the Spirit shall of the Spirit reap life everlasting." (4) "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

In this passage Paul is referring to those who, having heard the "call," have "counted the cost" and have presented their bodies "a living sacrifice." (Rom. 12:1) These realized that as members of the fallen race they were out of harmony with God, and probably longed for some assurance that they could enjoy the Lord's blessings. They repented of their sins and, presenting themselves to the Lord in consecration, experienced justification, Spirit begetting, and are being sanctified. Therefore, any of this group, within the meaning of our text, who "sow" to the "flesh," shall of the flesh reap corruption." To persist in this course would lead to the "second death."

Sowing to the flesh would be to allow selfish ways of the flesh to take over and control the new mind. Any tendency to withdraw our sacrifice would be "sowing to the flesh." We would only be deceiving ourselves to suppose there could be any other result to a selfish catering to the interests of our fallen flesh than to "reap corruption."

Sowing to the Spirit is accomplished by laying "up...treasures in heaven where neither moth nor rust doth corrupt." (Matt. 6:20) Keeping our "covenant by sacri-

fice" would also be sowing "to the Spirit." This would mean to mortify the deeds of the body. (Rom. 8:13) If we are to live as "new creatures," we must put to death the deeds of the flesh. We are not to "float down stream," but are to go contrary to the course of the world. It is important that we recognize this simple formula of "sowing to the Spirit."

We also "sow to the Spirit" by serving one another. On this point Paul wrote in the same context, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10) We are to lay down our lives for the brethren, and as we have opportunity, do good unto all men; and this is done principally through a zealous ministry of the truth.

"Be not deceived," Paul wrote. Deceptions are everywhere today. Nominal Christian standards have fallen to the point where it is difficult to distinguish between churchgoer and nonchurchgoer. These deceptions are very subtle, and only the "very elect" will not be deceived. (Matt. 24:24) All these "wiles of the Devil" in one way or another offer an easier way to serve the Lord, an opportunity to "climb up some other way" than by the ransom and the "narrow way" of sacrifice.—Eph. 6:11

"And let us not be weary in well doing." Most of us realize that the last forty years have been a trying time for the church. Dark-

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ness quickly settled down upon many of the brethren following the passing of "that faithful and wise servant," Brother Russell. (Matt. 24:45; Luke 12:42-44) They were scattered. But in "due time" the regathering began, accomplished, as we know, through a vigorous proclamation of the truth over the radio and by the printed page. So let us not become "weary" now, or relax our efforts.

For "in due season we shall reap, if we faint not." In the natural harvest the reaping is done at the proper time, and so it will be in our experience as "new creatures" in Christ Jesus.—II Cor. 5:17; Gal. 6:15

But, say some, How long, O Lord, how long? (Rev. 6:10) If our consecration was a proper one, it matters not how long. We did not consecrate to a date, but rather to do the will of God. Our walk is one of faith, not of sight. We are surrounded with many evidences respecting the nearness of the kingdom. Jesus said that there would be upon the earth "distress of nations, with perplexity." We see this distress and perplexity. He also said that the hearts of the people would be filled with fear. This foretold fear also fills the earth. But we do not fear; Instead we rejoice in the assurance that our deliverance "draweth nigh."—Luke 21:25, 26, 28

We are surrounded with evidences of the nearness of the kingdom, therefore, brethren, let us not become "weary in well-doing." Until

our last fleeting breath, may we continue to remember that in "due season we shall reap" if we relax not.

Anointed to Preach

Brother Levi Jacobs

JESUS preached his first sermon in the synagogue at Nazareth. Given the scriptures to read, he turned to Isaiah 61:1-4, and read all of it except the reference to the "day of vengeance," and the comforting of those who "mourn in Zion." (Luke 4:14-21) This prophecy, which Jesus applied to himself, foretold the anointing of the Holy Spirit to proclaim glad tidings. In I John 2:27 we learn that we have received of this same anointing. Thus we know that the commission to preach applies as much to the body members of The Christ, as it does to the Head.

Jesus opened his sermon by quoting the prophecy—"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor." This refers of the Lord God is upon me, because those who, at that time, were burdened by the weight of the Law, and were weary and heavy laden. Paul wrote, O wretched man that I am! who shall deliver me from body of this death?"—Rom: 7:24

Continuing his sermon, Jesus said that he had been anointed to "preach deliverance to the captives, . . . and to set at liberty them that are bruised." Isaiah said, to open

“the prison to them that are bound.” Paul wrote that when Jesus ascended up on high he “led captivity captive.” (Ephesians 4:8) Through Hosea, the Lord promised “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.”—Hos. 13:14

Christ, by his resurrection, now proclaims, O death, where is thy sting? O grave, where is thy victory? (I Cor. 15:55-57) To the Apostle John, Jesus announced, “I am he that liveth, and was dead; and, behold, I am alive forevermore. Amen; and have the keys of hell and of death.” (Rev. 1:18) Because this is true, we know that “all that are in the graves” will be coming back from hell soon, for the Word of the Lord has proclaimed it. (John 5:28, 29) And the Holy Spirit has anointed us to proclaim this glorious Gospel.

Jesus also said that he was commissioned to preach the “recovering of sight to the blind.” This message was of course, to those who were physically blind, but it also was to the much larger number who were spiritually blind. Jesus referred to the scribes and Pharisees of his day as “blind leaders of the blind.” (Matt. 15:14) Paul wrote that the “god of this world hath blinded the minds of them which believe not.” (II Cor. 4:4) This means that practically the whole world of mankind is

“blind,” and it is our privilege to proclaim the glorious message that a time is coming when the “veil” will be removed, and the knowledge of the Lord shall fill the whole earth as the waters cover the sea.

Jesus did not quote Isaiah’s reference to the “day of vengeance.” But now we are in that day of vengeance, and it is our privilege to explain to the world what it means, and, with this explanation, to “comfort all that mourn.” (Isa. 61:2) Likewise, it is our privilege today to comfort those who mourn in “Zion,” “to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.”—Isa. 61:3

Our Redeemer Lives

Brother W. A. Baker

THIS discourse was a summary of much that the resurrected Jesus now means to the church, and what the living Christ will mean to the world throughout the Millennium. In developing this theme he dwelt at some length on the many titles which the Bible ascribes to the resurrected Jesus, showing how these titles reflect the various aspects of the work assigned to him in the divine plan.

Jesus is the great foundation “stone” upon which the church is built. He is the church’s “Advocate with the Father.” Through

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him, we can approach the throne of heavenly grace to obtain mercy and find grace to help in every time of need.

Jesus will be the "Mediator of the New Covenant," and, in this capacity, will make reconciliation between God and the sin-cursed world of mankind. Jesus is "The Prince of Peace," and will establish peace in the earth, and between God and men. He is the "Everlasting Father" who will give life to the dying race throughout the thousand years of his reign.

Jesus' faithful followers will share in all the various aspects of Christ's future work on behalf of mankind. They will be his joint-heirs, his partners. Thus, because Jesus lives, we shall live; and, under his headship, will share in the work of giving life to all the willing and obedient of mankind.

THURSDAY, AUGUST 8

Brother Irving Foss, of Los Angeles, California, served as chairman on Thursday, substituting for Brother Russell Dean, of New York. The Speakers for the day were Brothers G. P. Ostrander, Pilgrim; J. A. Meggison, Galena, Kansas; Arthur Newell, Kansas City, Missouri; George O. Jeuck, Orlando, Florida; Stuart Livermore, Paterson, N. J.; Bert Rose, Detroit, Michigan; Alfred L. Smith, Washington, D. C.; Richard Suraci, New Haven, Connecticut; Owen Kindig, Columbus, Ohio; and Ralph Gaunt, Jackson, Michigan.

The Lord's Prayer

Brother G. P. Ostrander

OUR Lord's prayer was given to the disciples by Jesus to serve as a

model for their petitions to the Heavenly Father. None but the Spirit-begotten children of God could properly pray, "Our Father which art in heaven." As children of God, we should ever keep in mind the sacredness of his name, especially when we approach him in prayer. This is suggested in the expression, "Hallowed be thy name."—Matt. 6:9

In praying, "Thy kingdom come" we are simply asking our Heavenly Father to fulfil his kingdom promises. (vs. 10) And what rich blessings this kingdom will bring to the world of mankind! It will result in the Lord's will being done in earth even as it is now done in heaven. Brother Russell's description of what conditions on the earth will then be like is well worth re-reading. See page 191 of "The Divine Plan of the Ages."

"Give us this day our daily bread." (vs. 11) The most important "bread" to the Christian are the words of the Lord. Quoting from Moses, Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4; Deut. 8:3) The Lord will also supply natural food in proportion as his wisdom sees best.

"Forgive us our debts, as we forgive our debtors." (vs. 12) The answer to this request depends upon our meeting the condition attached to it. Jesus explained, "If ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not

men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:14, 15

"Lead us not into temptation, but deliver us from evil." (vs. 13) While the Lord permits his people to be tested, he has given assurance that he will not lead us into temptation. James wrote, "God cannot be tempted with evil, neither tempteth he any man." (James 1: 13, 14) Asking the Lord not to lead us into temptation does not imply that he might. It is merely claiming his promise not to do so. On the other hand, the Lord does deliver his people from evil in the sense that he gives them strength to resist, or else provides a way of escape. Ultimately we will be delivered entirely from this present evil world, and enthroned with Jesus in his kingdom.

"For thine is the kingdom, and the power, and the glory, forever." (vs. 13) In our Lord's prayer this is spurious, but actually it is a quotation from a prayer by David, recorded in I Chronicles 29:11. In using this language, David was referring to the throne of the Lord which he occupied, and which he was abdicating in favor of his son Solomon. (I Chron. 29:23) That kingdom was typical of Jesus' millennial kingdom. It will then again be true, "Thine is the kingdom, and the power, and the glory."

"Amen." (vs. 13) This expression, as always, simply means, "So be it," or "May it be so." We know that every item of this prayer will be realized, for they are all in har-

mony with God's will, as revealed in his many promises concerning them.

The Palace of Blessedness

Brother J. A. Meggison

THE word palace suggests to our minds a dwelling of beauty, comfort, and of everything that the heart could desire. So this palace is a home of beauty, and a place of preparation to use wisely the best of everything that life can afford. In its ultimate condition, it will be a dwelling to be enjoyed by each individual called out of all nations.

Existence of this palace is known to only a few who have heard a message from the great King of the country, and follow the guidance of the King's Son. In each part of the palace are elements of great beauty. The very approach to this palace has an atmosphere of deep peace, quiet, and rest, and yet of activity without noise, bombast, or show.

(1) The foundation of this palace is humility. "Blessed are the poor in spirit"—lowliness of mind, realizing its need of help and guidance. Those of an ambitious, or proud, grasping, haughty spirit, would not want to live here; they would be very uncomfortable.

(2) The door of the palace is mercy, sympathy—"Come unto Me all ye that labor and are heavy laden." Our own imperfections urge us to help others to enter the palace, to extend kindness and thoughtful-

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ness to others. Around this entry are memorials of those who have realized the mercy of God and extended it to all around them.

(3) The reception room is a chamber wherein sorrows find sympathy and understanding and comforting assurance of an overruling power of God for their preparation for a glorious inheritance. "Blessed are they that mourn," who realize the misery and woe of mankind, who want to help them bear it, and to assure them of a better condition in the future.

(4) The library is meekness, gentleness, mildness. Love operating in patient endurance of difficulties because of the glorious beauty of the plan, and its involving all men. Here are recorded the names of the meek and lowly—Jesus, Moses, David.

(5) The dining room is where hunger is satisfied. "Blessed are they which do hunger and thirst after righteousness." Here the viands which satisfy the heart and mind are served up in abundance and in good taste, and the guests are asked to eat and drink abundantly. They find no satisfaction in the present faulty arrangements of the world, and seek the heart-satisfying food from heaven, and the water of life. How are these blessed? They get the satisfying foods now, and learn how to direct others that they may find the waters that quench thirst and give life and vitality and health to all who use them, and shall be filled to over-

flowing in the fulness of joy and life in the kingdom of God.

(6) Kitchen, the persecution for "righteousness' sake." Here we learn how difficulties and trials of life develop a hunger for truth and right; how to find the proper food and how to present it; how God has provided every need for every occasion. (II Tim. 2:16, 17; Jer. 23: 25-29) How are these blessed? "Theirs is the kingdom of heaven." They are learning now how to cook and prepare food for others, so that every hungry heart will be filled and satisfied eternally.

(7) The palace picture windows, through which we may see the proper view of God's true character, and the proper viewpoint to see all his creation. These are the "pure in heart," who have no selfish purposes. How are these blessed? These are being prepared to see the King in all his beauty and glory (Isa. 33:17) and to be associated with his Son in the glorious work of the future.

(8) The parlor, the room of the peacemakers. Learn how love rules in the affairs of life, and to let it have full sway, bringing peace and harmony and co-operation. Love is not easily offended, and learns to cover the failings of those about us with the mantle of helpfulness, and how to be helpful to them. How are these blessed? They will be known abroad as the children of God's household, those who have his standard of behavior, and wear the livery of the King.

(9) And are there bedrooms? Yes, here we find the rest of faith, ceasing from worry and cares, learn how to cast all our care upon our God, and to have that confidence and perfect trust in his guidance and overruling power, that brings heart and mind to rest in him.—Ps. 127:2

The Trial of Faith

Brother Arthur Newell

“We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” —Hebrews 4:15

IN WHAT sense was Jesus tempted, or tested, in all points like his followers? This question is answered in part on page 110 of Volume 5, of “Studies in the Scriptures,” where we read: “It will be noticed that this statement is not that our Lord was tempted in all points like as the world is tempted, but like as we, his followers, are tempted . . . who walk not after the flesh but after the Spirit.”

Jesus was tested throughout his entire ministry, which culminated on the cross. He was found completely faithful. The three temptations presented to him by Satan at the beginning of his ministry were representative of the basic principles involved in all the subsequent tests which came to him. (Matt. 4: 1-11) During the forty days from Jesus' baptism until these three

major tests came to him, Jesus surely spent much time in prayer and communion with his Heavenly Father. During this time he doubtless became acquainted with the prophecies pertaining to his ministry, and now knew that he was to lay down his life in sacrifice.

First, Satan suggested to Jesus that he use his God-given power to turn stones into bread that he might satisfy his hunger. This was a test of his faith in his Father's love. To what extent do we manifest faith in our Heavenly Father's love under experiences of humiliation and injustice? (Experiences which discourage the world should be evidence of God's love for his consecrated children.)

The second temptation presented to Jesus by Satan was that he cast himself down from the pinnacle of the temple. This tested Jesus' faith in his Father's plan. Jesus always did things in the Father's way. Our ways may seem to us to be quicker and better, but they lead only to trouble and failure. God's due time is always exactly on time—never a day too early or too late. We should have faith in the Lord, not in ourselves. Use of the spectacular, tends to undermine our faith. How we do and say things is just as important as what we do and say.

The third test of Jesus' faith was the temptation to gain control of the world through the worship of Satan. This tested his faith in his Father's supremacy. There are both obvious and subtle temptations

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along this line. (Giving too much time to earthly ways of doing good for the world would obviously be ignoring God's kingdom plan for blessing the people.) More subtle types of tests along this line would include our personal loyalties regardless of principles involved; family ties, etc.

The sum total of Jesus' trial of faith made him our great and sympathetic High Priest. Let us be sure that our faith and faithfulness are within the pattern set for us by him. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) Or, be full of faith till the fulness of the sacrificial death, and I will give thee the highest form of life with Me.

Beheaded

Brother George O. Jeuck

REVELATION 20:4 refers to those who shall make up the kingdom class. Thus it is necessary for all consecrated believers in this Gospel age to experience this beheading. Few saints, however, have been literally beheaded. Jesus was not literally beheaded; and, according to the record, only one apostle was literally beheaded, and that was Paul. The majority of the saints have died from the infirmities of old age. Some have died by means of catastrophic disturbance of the elements; some have died from disease; and some have died in accidents.

This text is a figure of speech. The apostle gives us the key in I Corinthians 11:3 where he states: "I would have you know, that the Head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God." Hence, in harmony with this, when a woman becomes a wife she accepts her husband as the head of the family. Likewise the church accepts Christ as her Head, each member of the church having a personal relationship to him. His will is the controlling power, for his will is the will of his Head whom Paul states is God. Conforming to the will of the Head, the believer becomes will-less, that is to say headless. From then on the consecrated believer must keep in line with the statement Jesus made to his Head: "not my will, but thine be done."—Luke 22:42

In Israel, God provided us with a typical representation of the church in Aaron, the high priest, and in his sons, the under priests. Speaking, therefore, with reference to the antitype, the church is called a "royal priesthood." Additionally, the church is reminded to "consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1) The under priests in the type indicated their beheading by the wearing of bonnets, which, in turn, represented the beheading of consecrated believers in the Gospel age.

In Colossians 1:18 and Revelation 3:14, we are informed that

Jesus is "the Head of the body, the church," and that he "is the beginning" of the creation of God, "the firstborn from the dead; that in all things he might have the pre-eminence." Paul, in this statement, does not discount the headship of God over our Lord Jesus. God always comes first. And in order to have God first, it is necessary to recognize and appreciate his appointments, his laws and his will. The scope of this is very broad, involving all matters of church, all matters of the home, of business, and general contact with the world.) Thus having the will of God, which is also the will of our Master, in control, the thought of Christ's pre-eminence serves as a criterion respecting our daily living in private as well as in public. It acts as a great force within us to enhance our joys, intensify our pleasures, and strengthen our hope in full assurance of the glory set before the faithful.

The Head of the body, Christ, has in every way guided in the establishment of the church and in its maintenance throughout the Gospel age. He has never assigned his headship to any man. Nor are the members of the true church enrolled other than in the court of Jehovah. Paul says their names are written in heaven. Their names are written in heaven because they have only Christ as their Head. These go forward in the pathway that is all aglow with the light of present truth, a path wherein they

clearly see the presence of the Chief Reaper, their Head, their strength, their shield and their buckler.

Thus the matter of our standing in this respect constitutes our salvation already by faith. Later will be the reality in the first resurrection to see our Master "as he is" (that is, if so be that we "have passed from death unto life, because we love the brethren," and have the witness of the spirit that we are "beheaded for the witness of Jesus, and for the Word of God."—I John 3:14; Rev. 20:4)

The Holy Spirit

Brother Stuart Livermore

(TO DEFINE the Holy Spirit in words is impossible, except to say that it is the holy, invisible power of God.) As God cannot be described to the human mind by sculpture, by a painted picture, or by words, so the expression of his very being cannot be encompassed by form of words. But the Holy Spirit is not a part of a mysterious trinity: it is the Heavenly Father's personality in action.

Some understanding of the Holy Spirit can be gained from considering its operation. In the creation of the earth and the heavens it is manifested as the spirit of creative power; in all God's dealings with mankind, as the spirit of wisdom; in his loving care for the church, as the Comforter.

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Its antithesis is the wrong spirit of fear, bondage, error, slumber. Man, created in the image of God, likewise has a spirit. Two men cannot truly "talk each other's language" unless they both have the same spirit.

When God pours out his spirit upon all flesh, he will be turning to mankind a pure language, a means by which they can understand him and commune with him to the fullest extent possible for human beings. The fellowship between man's spirit and God's Spirit will bring God and man into harmony, at-one-ment.

Meanwhile, God is exercising his Spirit in adopting certain carefully selected saints as his sons. Those who retain his Spirit, but are not completely filled with it, will be granted the privilege of serving God before his throne; but those who work with the Father to conform their spirits to his in every detail will receive the reward of fellowship with him in the most absolute sense, even being given bodies that are the express image of his person.

Even on this side of the veil, the possession of the Holy Spirit enables these to understand the deep things of God, which he has revealed to his children. These sons of God share a common understanding and appreciation of spiritual things and a close fellowship with each other, based on a mutual possession of the Holy Spirit of God.

The Holy Spirit is manifested in everything that God does; but, as far as we are concerned, the Holy Spirit is what makes us able to speak God's language.

Begetting of the Spirit

Brother Bert Rose

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."—James 1:18

THE begetting of the Holy Spirit signifies the beginning of a new life, and stands related to Spirit birth. If there is no begetting and no quickening of the Spirit, there will be no birth. Jesus was the first to be begotten by the Holy Spirit. We, the drawn of God, are also begotten. Thus Jesus opened a new way of life for us. The word "be-gat," or "beget," in the New Testament, is from the Greek word *gennao*, which means to bring forth, and the begetting is the first act in bringing forth a new life.

II Corinthians 5:17 reads, "If any man be in Christ, he is a new creature." The hope of this new creation class is to come to birth as a part of the body of the Anointed One. Thus our prayer is that our birth into the body of Christ may be sure. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."—II John 8

Our new mind, heart, and will

constitute the new creature in the most emphatic sense, although this new mind needs a body; and this side of the veil we still must use the body of flesh. But the new mind is responsible for the decorum of the flesh.

Through our begetting of the Holy Spirit, we perceive its present operation to be much different than it was in any other age. It now finds expression in "the Spirit of adoption," "the Spirit of sonship"; "the Spirit of holiness"; and the "Spirit of truth."

Prior to the Gospel age the Spirit of God found expression in more or less mechanical manifestations. But for us, the Holy Spirit has magnified our understanding and appreciation of God's loving plan, enabling us to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ."—Eph. 3:18, 19

The begotten son of God needs to be fed nourishing spiritual food in order to grow and develop in preparation for birth in the resurrection. That is one reason we are at the convention this week. We desire to be fed on "meat in due season."

There is no question at all but what you and I can progress to birth into the kingdom in the resurrection if we avail ourselves of all the provisions made for us. We are begotten by the Spirit to the spirit nature; and, if faithful, our birth will be on the highest of all

spirit planes, even the divine. The promises of God assure us of this. (II Pet. 1:4) Yes, if faithful unto death, we shall receive the "crown of life," and share "the glory of God" at his own right hand.—Rev. 2:10; 3:21; Rom. 5:2

Baptism of the Spirit

Brother Alfred L. Smith

IN HIS discussion of the subject, "Baptism of the Holy Spirit," Brother Smith said that we should keep in mind that God's Holy Spirit is his holy power of influence operating to accomplish his purposes.

There are four baptisms of the Holy Spirit mentioned in the Scriptures that are of special importance to us as Christians. The first very properly was the descent of the Holy Spirit from the Father upon our Lord Jesus at Jordan in the form of a dove, with the blessed message, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) God's acceptance of Jesus in this manner was also evidence to John the Baptist, and to us, that Jesus is "The Christ, the Son of the living God."—Matt. 16:16

The second baptism was that upon the gathered disciples at Pentecost, and came as a result of an atonement work by our Lord Jesus in the presence of the Father who accepted the offering of his merit [sacrificed life] on behalf of his

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disciples and eventually all mankind. The baptism upon the Early Church was the authorization and power of God to the entire church to preach the Gospel to all nations, and to build up one another in the most holy faith.—Acts 2

Thirdly, the baptism of Cornelius, a Roman centurion, with the Holy Spirit, (marked the end of the age of exclusive favor to the Jewish nation, and the acceptance of Gentile converts into the church without discrimination.)

The fourth baptism with the Holy Spirit was foretold by the Prophet Joel (2:28): “And it shall come to pass afterward, that I will pour out my Spirit upon all flesh.” This outpouring of God’s Spirit upon all flesh will occur following the establishment of the kingdom in fulfillment of the promise to Abraham, “In thee shall all the families of the earth be blessed.”—Gen. 12:3

Anointing of the Spirit

Brother Richard Suraci

A DISCUSSION of the Holy Spirit is one of great importance and interest to the truly consecrated child of God. My particular assignment is the “anointing” of the Holy Spirit. When we mention the word “anointing” we immediately think of typical Israel and their custom of anointing their priests and kings with holy anointing oil. This was their official designation to office.

While many of Israel’s kings and priests did their best in caring for the people of God, they fell far short of their desires because of the imperfections working in them. God, however, promised to raise up from among them a Royal Priest who was to be the faithful prophet-teacher, priest-blessor, and king-ruler over them. To the Hebrew people this faithful One of promise was called Messiah. The Hebrew word Messiah means “anointed”; and the Greek word for Messiah is Christ, which also means anointed.

In his promises to Israel, God kept the Messiah feature of his plan vague, and hard to be understood. The apostle refers to it as a mystery. (Col. 1:25-27) He explains that the hope of glory embodied in this mystery embraces others besides Jesus—believing Jews and also believing Gentiles. Our Lord Jesus is, of course, primarily the Anointed One, and he has been highly exalted. Those who share in this office with him comprise the church class, his “body” members.

It was at the River Jordan, at the beginning of Jesus’ ministry, that he presented himself to his Heavenly Father in full consecration. It was then that his Father “anointed” him with the Holy Spirit without measure. This anointing qualified Jesus to be the promised “Prophet,” “Priest,” and “King,” who was, for a thousand years, to reign as the Head of his mystical body, his body members reigning with him.

The anointing of Jesus with the Holy Spirit was the beginning of the greatest privilege ever given to man up to that time. No greater privilege will ever be afforded throughout the endless ages of eternity than that which is offered to the footstep followers of Jesus, during this Gospel Age—the opportunity to become members of the anointed body of Christ. It behooves all who have received this anointing to press down upon their consecration, and to have their spirits aglow as God's own children.

What is the difference between the "anointing" and the "begetting" of the Holy Spirit? "Begetting" is the term used in the Bible to denote the beginning of the new life in Christ; while the "anointing" suggests the official designation to office which is given to those who are begotten to be children of God. These are "anointed" to hold the office of "ambassadors," "kings," and "priests." Coming into the body of Christ is our coming under the anointing of the Holy Spirit. The begetting is individual, the anointing collective.

It is interesting to note that there is only one "anointing" of the Holy Spirit for both Jesus and his church. The anointing which came upon the church at Pentecost, and has come upon all the added members since then, was the same as that which came upon Jesus at the River Jordan. It was the same anointing also that came upon Cornelius and his family, the first Gen-

tile converts; and it has come right on down to the feet members of the body of Christ in this end of the age. To this agree the words of both the Old and New Testaments.—Ps. 133:2; I John 2:27

Witness of the Spirit

Brother Owen Kindig

"The Spirit itself beareth witness with our spirit, that we are the children of God." —Romans 8:16

THE "witness" of the Holy Spirit is of vital importance to every child of God, for it is the "earnest of our inheritance." (Eph. 1:14) "We are saved by hope," therefore, if we have the Spirit's "witness" our hope is strong, being anchored to that which is "within the veil." —Rom. 8:24; Heb. 6:19, 20

In Jesus' Parable of the Vine and the Branches some of the witnesses of the Spirit are indicated. (John 15:1-8, 16) Have we been drawn to Christ, through whose righteousness alone we are acceptable to the Father? (Have we offered ourselves in full, unreserved consecration to God? Are we striving to the best of our ability to carry out the will of God, while still trusting in the merit of Jesus? If so, then we can rest assured that we are accepted as a branch in the true vine.)

Being in the "vine" we receive of the sap (the Holy Spirit). We associate with other branches, that is, our brethren, and we learn to

THE DAWN

love them. In this love for the brethren we have another "witness" of the Spirit. John wrote, ("If we love one another, God dwelleth in us, and his love is perfected in us.) Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."—I John 4:12, 13

As the branch in a vine begins to grow, little tendrils are soon evidenced. We may think of these as representing our growth in understanding of spiritual things. Is not this what we should expect as Spirit-begotten children of God?—John 15:15; 6:45

Following the tendrils, the branch begins to put forth leaves. These leaves represent our profession of truth before men and brethren. We begin to let our light shine. We have a burning zeal to tell others of the true character of God, and his gracious provisions for the whole human family. This desire to witness to others is another evidence of sonship, another "witness" of the Spirit.

This activity in the Lord's service will draw upon us persecution from the worldly-minded, which becomes another "witness" of the Spirit. Paul wrote, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—II Tim. 3:12

This persecution is one of the means the Father uses to "prune" or discipline us—"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

(John 15:2) Paul wrote, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:6-8

Continuing to progress, fruit buds of righteous love make their appearance, and hate for iniquity continues to grow. We have no pleasure in sin and thus our lives bear witness with the words of the apostle—"Whosoever is born [begotten] of God sinneth not."—I John 5:18

Jesus said, "This is my commandment, That ye love one another, as I have loved you." (John 15:12) Jesus' love for us was great enough to cost him his life. So, we too, as we grow in this love, lay down our lives for the brethren. Not only do we appreciate our privileges of sacrifice on behalf of the brethren, but we also appreciate their spirit of self-sacrifice. Thus we are drawn closer to one another, thus attesting our relationship to the true vine.—John 13:35

Seal of the Spirit

Brother Ralph Gaunt

THE SEAL of the Holy Spirit is the very cream of Christian experience in the present life to the new creature who has made a full consecration, and who is living up to that consecration to the very best of his ability. Nor pen, nor words can tell the sweetness, rest and peace these sealed ones know. The seal of the Holy Spirit is the

TALKING THINGS OVER

earnest, or firstfruits, or pledge of the coming inheritance so long as we remain faithful even unto the end of our Christian journey this side of the veil. The seal of the Holy Spirit is an advance evidence or attestation of our true sonship.

We know this seal through the experiences we have. Trials and hard experiences only deepen this seal and tend to keep it fresh and bright. The world does not know of this seal, nor can they know of it. In Ephesians 1:13, 14 (**Diaglott**), we read, "by whom also, you (having heard the word of the truth, the glad tidings of your salvation), by whom [I say] you also having believed were sealed with the spirit of the promise, the Holy Spirit—which is a pledge of our inheritance in a redemption of the purchase, to the praise of his glory." Thus we see that it is a pledge or down payment, as it were, of our coming inheritance when we have proved faithful even unto death.—Rev. 2:10

In Ephesians 4:30 we are told, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." We should be very careful to keep our conscience properly regulated by the will of God. It is always a pleasure for us

to see one who has come into the truth, diligent in finding out what the will of God is, and then joyfully and carefully doing it.

We would ask the question, Who does the sealing? For the answer let us refer to II Corinthians 1:21, 22: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest [pledge] of the Spirit in our hearts." This Scripture indicates that no man, nor man-made institution has accepted us as sons, but God himself. As we develop and grow up in Christ and pass the various tests in his school of experience, this imprint or seal, the mind of Christ, becomes plainer and clearer and deeper.

He who has this seal not only seeks to know the will of God, but goes ahead and does it; and, in the doing of it, he finds it joyful and not burdensome. In I John 5:3 (**Diaglott**), we read, "For this is the love of God, that we keep his commandments; and his commandments are not burdensome." (How we take joy in seeing our brethren manifesting a true spirit of sonship, which reveals itself in seeking ways and means of serving the Lord, the truth and the brethren, and even the world with the precious knowledge of truth.)



A synopsis of the radio and television report given at the General Convention begins on page 79.

FRIDAY, AUGUST 9

On Friday, the closing day, there was only the one discourse, which was given by Brother D. J. Morehouse, of Chicago, Illinois. This was followed by a "Love Feast." Brother G. M. Wilson was chairman. Brother Morehouse's subject was:

Bringing in the Sheaves

D. J. Morehouse

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm 126:5, 6

WE CAN use this text in the sense of witnessing for the truth, thus helping some to receive the necessary knowledge to become Christians. In the end of the Gospel age we can also help them to see the harvest message, enabling them to engage in harvest work, which would aid them in developing Christian character. Thus they would be assisted in attaining a place in the kingdom.

Those we thus help could be referred to as sheaves—bundles of grain—which we would bring with us with rejoicing into the garner, the glorified condition. Paul had this in mind when he thought of some whom he had interested in the Gospel and who, as a result of his ministry, had not only become Christians, but were growing in the fruits and graces of the Spirit.

He wrote, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."—I Thess. 2:19, 20

Will it not be a great joy to us in the kingdom to learn how we helped this one and that one to receive the truth and to be ripened as grains of wheat and to reach the heavenly garner? But in this talk today we will use this illustration of sowing and reaping in the sense that the apostle used it in our theme text, saying, "But he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:8) In this way of using the illustration, (the sheaves would represent the various blessings which will be ours as a result of reaping life everlasting.) This will help us to appreciate the more that portion of Galatians 6:9 we have been using as the convention theme text, "In due season we shall reap, if we faint not."

The seed would then represent every thought or word or deed of faith and love done to glorify God when sowing to the Spirit—precious seed because it will help to develop in us the Christlike character which will result in our receiving the heavenly reward. "With rejoicing" we will enjoy the sheaves which make up our reward.

Let us qualify for this great hope by having good and honest hearts and by bringing forth fruit with patience.—Luke 8:15.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

	Lincoln 20
	Guildford November 10
	Anerley 24
C. A. CORNELL	
Anerley October 27	E. TERRY NADAL
Coventry November 24	Letchworth October 27
	Welling November 10
J. LESLIE MCKEOWN	Lotchford 17
Belfast October 20	W. E. PAMPLING
	Eastleigh October 20
J. H. MURRAY	Luton November 10
Belfast October 5/6	Letchworth 17
Clonelly 7/8	Southend 24
Dublin 9/10	W. F. READER
Londonderry 11, 13/14	Southend October 27

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Atonement; Divine Healing; The Day of Judgment.

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Tabernacle Shadows (Cloth)—2/6 each.

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THE DAWN

98 Seel Street

Liverpool 1

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER

New Westminster, B. C. Can.	1
Vancouver, B. C. Can.	2, 6, 7
Langley Prairie, B. C. Can.	3, 4
Duncan-Nanaimo, B. C. Can.	8-10
Victoria, B. C. Can.	12, 13
Salem, Oregon	14
Chico, Calif.	16
Sacramento, Calif.	17
Stockton, Calif.	18
San Francisco, Calif.	20
Antioch, Calif.	21
Palo Alto, Calif.	22
San Jose, Calif.	23
Pacific Grove, Calif.	24
San Luis Obispo, Calif.	25
Ontario, Calif.	27
San Fernando, Calif.	29
Glendale, Calif.	30
Los Angeles, Calif.. (116th St.)	31

WALTER Blicharz

Toledo, Ohio	October 20
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FRED A. BRIGHT

Baltimore, Md. (Morn.)	October 20
Philadelphia, Pa. (Aft.)	20

EUGENE BURNS

New London, Conn.	October 20
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CHARLES M. CHUPA

Saginow, Mich.	October 6
Adrian, Mich.	13

LYLE COOK

St. Louis, Mo.	October 5, 6
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ORLANDO D. DEIFER

Wilmington, Del. (Morn.)	October 6
Seaford, Del. (Aft.)	6

TED HACK

Milwaukee, Wis.	October 13
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E. C. HEWATT

Saginaw, Mich.	October 20
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GEORGE M. JEUCK

New Brunswick, N. J.	October 6
New London, Conn.	October 20

STANLEY W. JEUCK

Lakeland, Fla.	October 13
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EDMUND M. JEZUIT

Minneapolis, Minn.	October 13
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DANIEL KAZIAK

Saginaw, Mich.	October 13
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ARTHUR H. KRUMPOLT

West Sayville, N. Y.	October 6
York, Pa. (Morn.)	October 20
Lancaster, Pa. (Aft.)	20

RAYMOND J. KRUPA

Bloomsburg, Pa.	October 6
New London, Conn.	20

C. STUART LIVERMORE

New Haven, Conn. (Morn.)	October 13
Waterbury, Conn. (Aft.)	13

LUDLOW P. LOOMIS

Reading, Pa.	October 6
Allentown, Po.	20

EDWARD G. LORENZ

San Diego, Calif.	October 6
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JOHN Y. MAC AULAY

Worcester, Mass.	September 27
North Brookfield, Mass.	29
Agawam, Mass.	October 1
Providence, R. I.	2
Lynn, Mass.	3
Somersworth-Dover, N. H.	4-6
New Bedford, Mass.	7

SPEAKERS' APPOINTMENTS

Wallingford, Conn.	8
New Haven, Conn.	9
Waterbury, Conn.	10
Pottstown, Pa.	13
New London, Conn.	20
Quakake-Hazelton, Pa.	27
Reading, Pa.	28
Allentown, Pa.	29

JOHN A. MEGGISON

St. Louis, Mo.	October	5, 6
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ADAM MISKAWITZ

Gary, Ind.	October	20
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N. MOLENAAR

Santa Ana, Calif.	October	27
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EVERETT MURRAY

Stuebenville, Ohio	October	1
St. Louis, Mo.		5, 6

ADOLPH OBENLAND

Philadelphia, Pa.	September	29
Richmond, Va.	October	1
Rocky Mount, N. C.		2
Augusta, Ga.		4
Miami, Fla.		6

GUSTIN P. OSTRANDER

Little Rock, Ark.	October	1
Brinkley, Ark.		2
Marianna, Ark.		3
Memphis, Tenn.		4, 6
Madisonville, Ky.		7
Dawson Springs, Ky.		8
New Albany, Ind.		9
Cincinnati, Ohio		10
Dayton, Ohio		11
Columbus, Ohio		13

G. R. POLLOCK

Whittier, Calif.	October	20
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LEO POST

LaSalle, Ill.	October	20
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RAYMOND RAWSON

Flint, Mich.	October	6
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NORMAN F. RICE

Fresno, Calif.	October	6
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W. W. RYBA

London, Ont. Can.	October	27
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MICHAEL A. STAMULAS

Paterson, N. J.	October	20
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CHESTER A. SUNDBOM

Los Angeles, Calif.	September	27-29
San Luis Obispo, Calif.		30
San Francisco, Calif.	October	2
Salem, Ore.		4
Portland, Ore.		5, 6
Tacoma, Wash.		8
Seattle, Wash.		9
Bellingham, Wash.		10
Vancouver, B. C. Can.		11
Victoria, B. C. Can.		12, 13
Spokane, Wash.		15
Minneapolis, Minn.		17

GEORGE M. WILSON

Lakeland, Fla.	October	27
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W. N. WOODWORTH

Bloomsburg, Pa.	October	6
London, Ont. Can.		20
Detroit, Mich.		27

ERNEST G. WYLAM

Indianapolis, Ind.	September	29
New Albany, Ind.	October	13
Henderson, Ky.		27

CHRISTIAN W. ZAHNOW

St. Joseph, Mo.	October	1, 2
Kansas City, Mo.		3
Wichita, Kans.		4, 6
Newton, Kans.		7, 8
Enid, Okla.		9, 10
Oklahoma City, Okla.		11-14
Tulsa, Okla.		15, 16
Fayetteville, Ark.		17, 18
Carthage, Mo.		20
West Frankfort, Ill.		22, 23
Madisonville, Ky.		24
Dawson Springs, Ky.		25
Henderson, Ky.		27

SAN LUIS OBISPO CONVENTION SPEAKERS:

Brothers J. Burton Brown; David A. Bruce; Edward E. Fay; Irving C. Foss; G. Homer Hamlin; E. Harry Herrscher; John G. Hull, Jr.; Edward G. Lorenz; Howard W. Ostrander; G. R. Pollock; and G. P. Ripper.

POTTSTOWN CONVENTION SPEAKERS:

Brothers Otis R. Barrall; Levi Jacobs; Peter Kolliman; John Y. Mac Aulay; Kenneth W. Rawson; and W. N. Woodworth.

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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

GRAND RAPIDS, MICHIGAN, October 5, 6—Pantlind Hotel, 187 Monroe Avenue, N. W. Mrs. Bernard Fuerst, 804 Conger, N. E.

ST. LOUIS, MISSOURI, October 5, 6—Northside YMCA, 3100 North Grand Boulevard. Mr. E. L. Wagner, 7308 Wellington Avenue.

BLOOMSBURG, PENNSYLVANIA, October 6—Eastern Star Room, on the floor above the Hausenick Ford Motor Company, Corner of East and Main Streets. Mrs. Ruth Smith, R. F. D. 3, Catawissa, Pa.

SAN LUIS OBISPO, CALIFORNIA, October 12, 13—Grange Hall, South Broad Street. Mrs. Russell H. Blair, 351 Ramona Drive.

VICTORIA, B. C. CANADA, October 12, 13—C. C. F. Hall, on North Douglas Street. Mr. Thomas J. Carson, 3930 Cedar Hill Cross Road.

COLUMBUS, OHIO, October 13—Women's Benefit Association, 53 East Gay Street. Mrs. Josephne Ewing, 273 S. Algonquin Avenue.

MINNEAPOLIS, MINNESOTA, October 13—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. Charles R. Newham, 678 40th Avenue, N. E.

POTTSTOWN, PENNSYLVANIA, October 13—I. O. O. F. Building, 260 King Street. (Basement) Mrs. Wm. S. Geisinger, 835 N. Hanover Street.

CLEVELAND, OHIO, October 20—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. I. Cipperley, 1539 Genessee Road, South Euclid, Cleveland 21, Ohio.

LONDON, ONT. CANADA, October 20—Mr. Clayton Campbell, 952 Hamilton Road.

NEW LONDON, CONNECTICUT, October 20—Union Hall, on Union Street. Mrs. Joseph Panucci, 61 Ledyard Street, Groton, Conn.

SAGINAW, MICHIGAN, October 20—Woman's Club, 311 N. Jefferson Street. Mrs. Chester A. Sundbom, 207 Alice Street.

CHICAGO, ILLINOIS, October 27—Central Masonic Temple, 912 N. La Salle Street. Mr. Edmund M. Jezuit, 4327 South Christiana Avenue.

DETROIT, MICHIGAN, October 27—Maccoebes Building, Woodward Avenue at Putnam. Mr. Charles M. Chupa, 5666 Belmont, Dearborn 6, Michigan.

HENDERSON, KENTUCKY, October 27—Administrative Building, Corner Dixon and Fagan Streets. Mr. Jack Rall, 1160 East Riverside Drive, Evansville 14, Indiana.

ONTARIO, CALIFORNIA, October 27—Mrs. A. B. Dickey, 1228 North Third Avenue, Up-land, California.

ALLENTOWN, PENNSYLVANIA, November 3.

NEW HAVEN, CONNECTICUT, November 10.

***WACO, TEXAS, November 16, 17**—Ball Room of the Hotel Raleigh, 8th and Austin Streets. Mrs. J. B. Hillhouse, 3532 Frederick Avenue, Waco, Texas.

BOSTON, MASSACHUSETTS, November 23, 24.

Convention Votes to Renew Contract

Radio and Television Prospects

Digest of Report to General Convention

THE brethren at the General Convention enthusiastically recommended the renewal of the contract for broadcasting the "Frank and Ernest" programs over the Mutual Radio Network. This vote came after hearing a report on the progress of the work in which the belief was expressed that the size of the radio audience is now increasing, especially during the daytime when television does not offer such strong competition. It was reported that the Mutual Radio Network will be glad to renew our contract for another year.

The mail response to the "Frank and Ernest" programs during the first eight months of the current contract beginning last October was considerably larger than it was during the corresponding months of the preceding contract period. This is attributed largely to the fact that the number of radio listeners is increasing. As a matter of fact, the general average of response during the eight months mentioned was almost as large as it was in the first year of our network broadcasts.

Another encouraging aspect of the report was that during the current year there is evidence of a deeper interest in the truth on the part of more listeners. In some parts of the country at least, more of the newly interested have associated themselves with the brethren than formerly. Letters are constantly being received from our "J. W." friends expressing a desire to learn the way of truth more perfectly. And, also, the radio witness is still "finding" old-time Bible Students whose hearts rejoice when they realize that the truth movement still lives, and they can again enjoy sweet fellowship with others of "like precious faith."

The nation-wide regular ministry of the truth over the radio also serves thousands of our brethren who are isolated, giving them a feeling of being, as it were, a part of us. Many believe that this aspect of the radio work alone justifies the continuance of the

THE DAWN

broadcasts. But in addition, as reported, the mail response from the public continues good; new interest in the truth continues to develop, and "J. W's." and "oldtimers" continue to be reached. These reasons taken together led to the enthusiastic vote of the convention to continue the network broadcasts.

Witnessing by television continues in the experimental stage. The report revealed that the television programs thus far used have come considerably short of bringing as good a mail response per dollar cost as the radio witness continues to bring. Further, and slightly different, programs are being contemplated. Hope was expressed that from the experience gained from efforts thus far, better TV programs can be made.

The Mutual Network contract for the "Frank and Ernest" programs will be renewed. The additional ten-minute program, the cost of which is small, will also be continued if funds are available. The further promotion of television witness work will also depend upon available funds. In keeping with our yearly practice, we are furnishing below a "Good Hopes" coupon. Through your use of these we will be helped to gauge the extent to which we can use the radio during the year ahead on the network in Canada, and in foreign countries.

.....

"GOOD HOPES" COUPON

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

Date _____

Dear Brethren:

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

Name _____

Address _____

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SPANISH: Hope Beyond the Grave—10¢.

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to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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