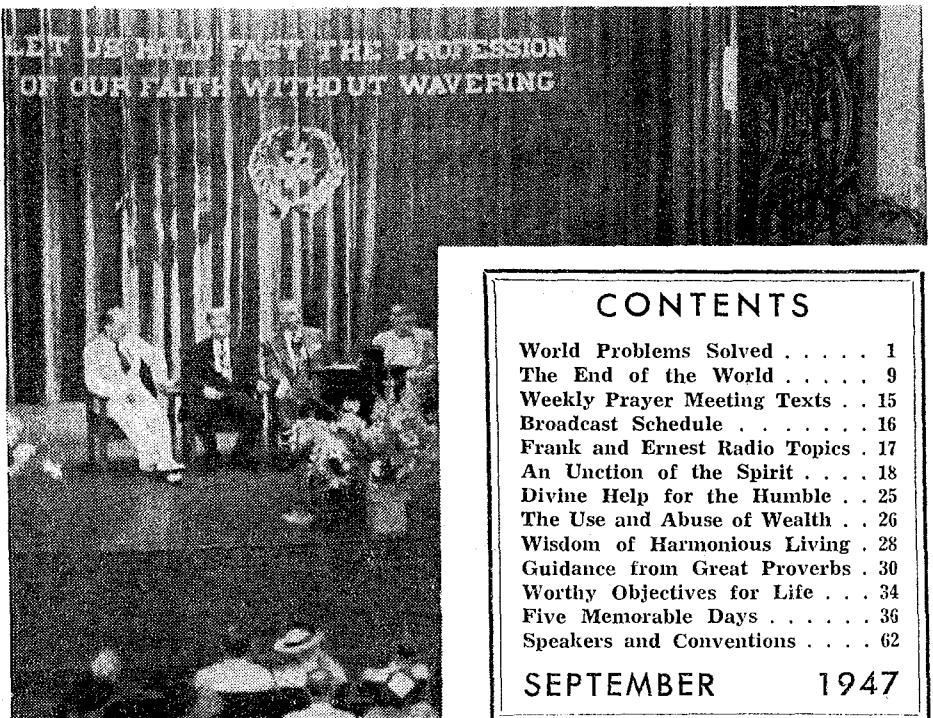


THE DAWN



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A HERALD OF CHRIST'S PRESENCE

THE DAWN

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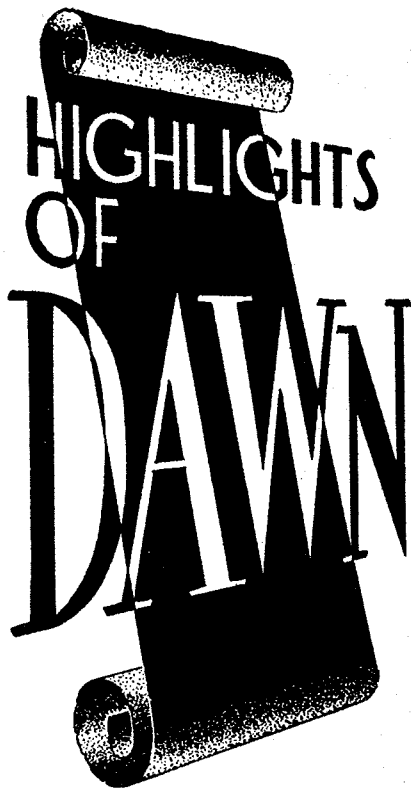
One Dollar a Year

The General Convention Platform

(Cover Illustration)

A GOODLY portion of this issue of The Dawn is utilized for reporting the Bible Students General Convention held in Brooklyn, N. Y., August 6-19, hence it is appropriate to show the platform of the convention auditorium as the friends saw it while listening to the many discourses. Note the theme text, "Let us hold fast the profession of our faith without wavering." This picture was taken just before the opening of the public meeting on Sunday evening. Brother Pollock, who gave the public discourse, is seen third from the left. With him on the platform are Brother Wylam, chairman of the day, and "Frank and Ernest." Watch for an early announcement of the time and place of the 1948 General Convention.

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HIGHLIGHTS OF DAWN

A lecture given at the Bible Students General Convention by G. Russell Pollock of Los Angeles

World Problems Solved by Our Lord's Return

THE world is in the throes of one of its greatest crises. The Moscow Conference has failed to find a way out. The Marshall Plan is dividing the world instead of uniting it. The cleverest brains of the great powers have been unable to find a common ground for the solution of their mutual problems in international affairs. Each is

vexed with the other. Each is expressing recriminations of the other's selfishness. When countries are as they exist today; when the plight of the world is beyond the ability of man to control; when the wisdom of the wise men has perished; when the knowledge of the prudent men of the earth is ineffective; when the diplomats and statesmen of earth do not know what to do; when, as today, men's hearts are failing them for fear of many things, some people instinctively turn to God to find the answer, to find the remedy for these conditions, and to learn how to solve their problems.

We know that something is wrong. We want to know what will make it right. We know that the earth is capable of giving an abundance of blessings to all who live upon it, but we know that millions of earth's children are not receiving these blessings

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which the earth so lavishly supplies. Instinctively we know that it is not the earth which is at fault, but rather the people who live on the earth. Selfishness obstructs human accord. It prevents the peoples of earth from enjoying the good things of life.

We all agree that the world has many problems. The question is, will we be able to solve these problems? We have the problem of the atomic bomb, of international finance, of foreign policy. We have social and religious problems. But these are not merely the problems of one country. They are the problems of civilization.

Today we often hear the question asked, "Will civilization endure, or will it commit suicide with the uncontrolled fury of atomic warfare?" Some confuse current civilization with Christianity and accuse Christianity of failure. That accusation should be challenged. Christianity has not failed, for Christianity has not yet been tried on a national scale. Our present civilization with its many varieties of denominational faith, and our present social and political structures are on trial. In many respects they have been weighed in the balances and found wanting. But these are not Christianity, and let us not confuse one with the other.

Human selfishness has long stood in the way, barring the human race from solving apparently simple problems. In spite of the fact that there is an abundance of food in certain parts of the earth, famine and starvation are stalking abroad on a tremendous scale, with millions looking to the coming winter with fear and dread. All people should enjoy the blessings of industry, but they do not, while mass unemployment seems to be a recurrent disease.

The planet has given forth tons of gold and silver, but we do not know what to do with it in the stabilizing of international currency. While one country needs what another country has, and one country produces what another needs, we have as yet been unable to organize a satisfactory and fair method of exchange. And, also, don't forget that while the majority of all peoples hate war and bloodshed and desire to live in peace and security, we have never yet solved the problem of preventing increasingly destructive wars.

History has well recorded the rise and fall of mighty nations. Among these have been Assyria, Babylonia, Phenicia, Persia, Grecia, and Rome. These nations were great in their day. Only a fool will say their intellect was inferior to our own. In some re-

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spects they were superior to us. But they are gone, as far as world power is concerned. Once flourishing nations, they have been destroyed. The blighting effect of war, hate, and of selfishness, entered their sinews and sapped their strength. And this is the same disease that is now eating at the vitals of what men call "our civilization."

While history tells us of the rise and fall of nations, the Bible tells of the rise and the fall of worlds. It tells us of the "world that was," which came to an end at the time of the flood. It tells us of the "present evil world," which is now being destroyed by fire, and it tells of the "world to come" and what we may expect in this new world of prophecy. (Gal. 1:4; Luke 18:30) The apostle in II Peter 3:6 declares, "The world that then was, being overflowed with water, perished." Everyone knows that it was not the earth which was destroyed by water, for they know that we are still living on the same earth that existed before the flood.

The "present evil world" is being destroyed by fire, but before the discussion of this destruction by fire, let us notice the words of John the Baptist as recorded in Luke 3:16, 17: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." Here is a prophecy that has been fulfilled. It is a prophecy concerning Israel, and as prophesied by John the Baptist, our Lord came and he did baptize with the Holy Spirit at Pentecost. And he also baptized with fire.

Sometimes people pray for the baptism of fire. How little they know for what they pray. Those who were baptized of the Holy Spirit at Pentecost were few in number. They were Israelites indeed, who recognized in Jesus their Lord and Savior. The remainder of the Jewish nation knew not the day of their visitation. The Master, just prior to his triumphal entry into the city of Jerusalem, speaking prophetically of the whole nation of Israel said, "your house is left unto you desolate"—and so it was. (Matt. 13:38) They were burned as chaff in the time of fiery trouble which marked the end of the Jewish age. That was their baptism of fire. It was a fire of destruction and of desolation. Various

steps were taken to hinder the complete desolation of the nation of Israel, but all efforts failed. Their house had been left unto them desolate. The baptism of fire that destroyed and desolated the nation of Israel is a prophecy which has already been fulfilled and therefore easy to comprehend as the key to the fire of our day. It was not a literal fire then. It is not literal fire now.

The majority of Christian people have been taught to believe in the literal burning and destruction of the earth. This teaching is false, according to Ecclesiastes 1:4, where we find the simple statement, "The earth abideth forever." This plain scriptural assurance is in harmony with the word of God through the Prophet Isaiah (Isa. 45:18) that he created the earth, not in vain but he formed it "to be inhabited." Some find it difficult to believe that the earth itself is not to be destroyed because of the statement of the apostle in II Peter 3:7, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." While they believe that this earth will be destroyed by fire, they do not believe that God's throne will be destroyed, and yet the Bible says heaven is God's throne, and this text declares that the heavens as well as the earth will be dissolved with fervent heat.

There must be a more logical explanation of this prophecy than that which has been given us by ecclesiasticism. We believe that this is an account of the current time of trouble through which this present evil world is passing. As the flood ended the old world; and as the fire of trouble ended Jewish national life, so since 1914 our civilization has been receiving its baptism of fire. The fire is symbolic of trouble and destruction. The heavens represent the present religious world, and these powers of heaven are being shaken. The earth represents our social, political, and financial systems, and the "elements" referred to in this prophecy symbolize the various factors that constitute our world—capital and labor, the rich and the poor, the bureaucratic and industrial phases of our life. The works that shall be burned up are the hate and war, the graft and greed, the selfishness, and jealous ruthlessness which is manifest on every hand.

Zephaniah 1:14-18 declares, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day

of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

As we see the trouble of earth constantly gaining momentum, we realize the possibilities which are confronting the world; but as students of God's Word we see a silver lining to this dark cloud of trouble. The Apostle Peter, after speaking of the destruction of those things which are out of harmony with God, gives us these words of encouragement, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Peter 3:13) Here we are directed to a promise which was given long years before by God through the Prophet Isaiah and recorded in Isaiah 65:17-25:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain."

This is the promise that Peter referred to. This is the prophecy that had stirred his mind as to the blessings which would come to the earth in the establishment of the new order. And therefore we may also look forward in anticipation to the time when the human race will be able to enjoy the fruits of their labor in the midst of happy edenic conditions, wherein righteousness will dwell. There are many prophecies in God's Word which assure us that when this new order of righteousness is established in the earth, it will not be a temporary thing that will exist for a few years until another flood or until another baptism of fiery trouble; but rather, as declared by the Prophet Micah (Micah 4:5): "We will walk in the name of the Lord our God for ever and ever."

Possibly one of the most easily understood prophecies concerning this present transition period and the assurance that after the trouble conditions of millennial peace will be established is found in Zephaniah 3:8, 9: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

It is difficult now to discern a "pure language," a pure Gospel message, because of the different creeds and theories that men have created to their own confusion. Today there are many voices, many languages, all claiming to be the message of God. In this babble of conflicting philosophies it is difficult indeed to discern the voice of God, but after the fire of trouble has done its work and after the present ecclesiastical heavens have lost their power, and after the present earth with its social, political, and financial elements has been brought to a condition of impotency, the mist and fog of prejudice and superstition will be lifted from the minds of men, and the pure message of truth concerning the glories of the coming kingdom of our Lord and Savior Jesus Christ will shine forth as a pure language to tell of the lengths and breadths, and the heights and depths of the love of God in the answer to our prayer that God's will may be done as fully in earth as it is in heaven.

However, as we talk of this new day and the blessings it shall contain in the assurance that the reign of Christ is able to solve

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the problems of the earth, the thought will present itself to many, "Why has this condition not been established long ago, seeing that 1,900 years and more have passed into history since our Lord Jesus Christ finished his earthly ministry? What has God been doing concerning this glorious kingdom from the time of Calvary until the present?"

There are many scriptures which assure us that God has not been inactive during this long interlude; but rather, beginning at Pentecost and continuing from then until the present time, the purpose of God has been to choose the "bride" of Christ. All together these will be but a "little flock" as compared to the billions of Adam's children, but they have been "the salt of the earth." (Luke 12:32; Matt. 5:18) They have been the ones who have heard the invitation of the Master when he declared, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) And this group of loyal, faithful Christians have endeavored to follow in the footsteps of the Master with the assurance that as children of the Lord, they are "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:17) These are they who are spoken of as walking in the straight and narrow way which leadeth unto life, and to these applies that promise which has encouraged saints throughout past centuries, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

And it is this little flock who will live and reign with Christ a thousand years, assisting in the establishment of the new world wherein righteousness will dwell. The world's problems will be solved through the application of the principles upon which Christ's Kingdom will be built. And there shall be none to hurt nor to offend in all that kingdom for "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 for ever."—Isa. 9:7

Thus righteousness will at last be man's heritage in a new world order under the rulership of Jesus Christ, "the Prince of Peace." It is to establish his rulership, his kingdom, that our Lord returns at his second advent. The first world ended with the destruction of all those who were out of harmony with God. Noah

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and his house were protected and saved. The second world is ending with the destruction of those elements of hate and greed which are out of harmony with God and the principles of Jesus Christ; but his church, through divine providence, is saved by being exalted to reign with him. The third world will see justice laid to the line and "righteousness to the plummet." It will see the power of truth "sweep away the refuge of lies."—Isa. 28:17

Those who are wilfully disobedient to righteousness under those favorable conditions will also be swept to destruction; but the human race, having learned well the exceeding sinfulness of sin through the experiences of six thousand years of the reign of sin, will rejoice in the opportunity willingly to obey the new rule of righteousness which will fulfil the prophecy of Revelation 21:1-5: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

¶ Read, not to contradict and confute, not to believe and take for granted, not to find talk and discourse, but to weigh and consider.

¶ Earth is our workhouse, and heaven is, or should be, our storehouse. Our chief business here is to lay up treasures there.

¶ The end of learning is to know God, and out of that knowledge to love him and to imitate him.

A BIBLICAL DIALOG

The End of the World

A special program broadcast by Frank and Ernest in connection with the Bible Students General Convention

¶ You know Frank, the topic of the lecture, "World Problems Solved by Our Lord's Return," which will be given in the convention hall this evening will probably raise a serious question in the minds of many.

¶ Why should it, Ernest? Everybody would like to see the problems of the world solved, and certainly human wisdom is making very slow progress at it. It seems to me, then, that if the return of Christ will solve the world's problems, we should all be glad.

¶ That part of it is true enough, but is that what we should look for when Christ returns? You see, Frank, I have in mind the traditional conception of the second advent of Christ, and as you know, according to that view, when Christ returns this world comes to an end. That, of course, would be one way of solving the world's problems, but I doubt if that is what Mr. Pollock has in mind.

¶ Ernest, according to the Bible it is true that the world comes to

an end as a result of Christ's return.

¶ How then, could Christ's return solve the world's problems?

¶ The answer to that question, Ernest, is to be found in a proper understanding of what the Bible means by the end of the world.

¶ Well, the end of the world is the end of the world, isn't it?

¶ Quite true, but the traditional end of the world—that crude notion that has been handed down to us from the Dark Ages—is not the end of the world that is taught in the Bible at all. I agree that if the end of the world means the destruction of the earth, as tradition holds, and the return of our Lord is to precipitate such a catastrophe, then, of course, it would not be a solution of the people's problems.

¶ Are you sure, though, that the Bible does not teach that this earth on which we live is to be burned up when Christ returns?

¶ Yes, Ernest, very sure! In

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Ecclesiastes 1:4 we read that the earth abideth forever. In Isaiah 45:18 the prophet tells us that the Lord has established the earth, that he created it not in vain, but formed it to be inhabited. One of the Beatitudes given by Jesus in his Sermon on the Mount promises that the meek shall inherit the earth.

¶ Yes, I remember that, and it occurs to me that it would be a poor sort of inheritance if it is to be burned up. But Frank, what about that other passage you mentioned which says that the earth was not created in vain, but formed to be inhabited?

¶ That's Isaiah 45:18, and it is fully in harmony with the Genesis account of creation where we are told that God commissioned our first parents to multiply and fill the earth in order that it might be inhabited. You see, Ernest, the earth was created to be an everlasting home for man, and man, in his creation, was adapted to live on the earth.

¶ But Frank, wasn't all that changed when our first parents disobeyed God's law? Isn't it true that because of this, the human race now has to die and will not be permitted to live on the earth forever as originally planned by the Creator?

¶ Ernest, that would mean that the creation of the earth would have been in vain, and more than three thousand years after Adam and Eve brought death into the world by their disobedience, the Prophet Isaiah asserted that the earth was not created in vain, that

it was formed to be inhabited.

¶ According to that, then, there is no need to fear that the entire race will be destroyed by atomic bombs. But Frank, isn't it true that now God's plan is to transfer the human race to some other place of abode?

¶ That is not true, Ernest. That idea is based upon a traditional misconception concerning death, that it is not a reality, but merely a gateway to another sphere of life. With this thought in mind the real hope of life held out in the Bible is overlooked.

¶ Explain that point a little further, will you, Frank?

¶ Well, you see, when on account of sin, death began to strike down the human race, it simply meant that the people were no longer permitted to live in the earthly paradise which the Creator provided for them. And just think, Ernest, what a paradise that would have been! The command was to multiply and fill the earth, and subdue it. This meant that as the needs of the increasing size of the human family necessitated it, the borders of the Garden of Eden were to be extended until the whole earth would have become one vast paradise, and in it would be living the entire human family, knowing nothing of sickness and death, of selfishness and hatred and war, nor any of the evils which plague the people today.

¶ But Frank, why talk about that? It didn't turn out as you have indicated, and it seems to me that now we must approach the matter

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from a different standpoint. Sin changed that whole prospect which you have just described!

¶ Ernest, that is where you are mistaken! Sin, at the most, made but a temporary interruption in the ultimate plan of God in the creation of the human race, and God permitted this for a wise purpose. There are many passages of the Bible bearing on the subject, but just one statement by the Apostle Paul will be sufficient to give you the idea. He said that as all in Adam die, so all in Christ will be made alive. In brief, what this means is that the redemptive work of Christ offsets what occurred when our first parents transgressed God's law. Because of this that which would have been is yet to be. Paradise will be restored!

¶ Did you say that there are many passages of Scripture to prove that point?

¶ Oh, yes! The Apostle Peter, when telling us about the return of our Lord, says that then there will be "times of restitution of all things," and then adds that this has been promised by the mouth of all God's holy prophets since the world began.

¶ Why Frank, there really could not be a time of restoration of all things following the second coming of Christ, if the earth is then to be destroyed!

¶ That's just the point, Ernest. The traditional idea that the earth is coming to an end is out of harmony with the entire testimony of the Word of God. I am sure that

Mr. Pollock will emphasize this point very definitely in his lecture tonight.

¶ Fine, but I have some more questions to ask concerning the end of the world. Are we to understand that there is nothing in the Bible to indicate that the earth is to be destroyed at the second advent of Christ?

¶ There are scriptures which have been misinterpreted in an attempt to prove this erroneous theory, but there is no genuine scriptural support for the idea. There are three words used which have given rise to the false notion concerning the destruction of the earth. These three words are "earth," "world," and "fire."

¶ Those are simple words, Frank. Are we to understand that when they are used in the prophecies they do not always mean what they say?

¶ I wouldn't put it that way, Ernest, but they are frequently used in a pictorial manner. Take the word earth, for example. In the prophecy of the 46th Psalm which is descriptive of the world-changing events now occurring among the nations, the earth is said to be removed, and to be melted, yet in the final picture of the prophecy the earth is seen still to exist, and God declares that his name shall be exalted in it.

¶ What does that prove, Frank?

¶ It proves that the first two uses of the word earth in this prophecy are symbolic, or pictorial.

¶ Of what is the earth a picture,

when used thus in the prophecies?

¶ Usually an order of things, or a civilization.

¶ Are we to understand, then, that the present shaking of civilization is what the prophet means by the shaking of the earth?

¶ That's right, and when later in the same prophecy the Lord tells us that the nations will ultimately be forced to give heed to his instructions, and that his name shall be exalted in the earth, the reference is to the establishment of Christ's kingdom as a new world order of peace and joy and life.

¶ The thought is, then, that there is a real earth mentioned in the prophecies, and also a pictorial earth—

¶ That's the thought. Many material things are used in the Bible as symbols or pictures. In the 7th chapter of Daniel, verse 23, the prophet tells us of a ferocious beast which devours "the whole earth."

¶ Why Frank, how could the earth be devoured?

¶ This, Ernest, is the symbolic earth. The beast referred to is the ancient Roman Empire which in the heyday of its existence exploited the people of the whole earth, and suppressed them, and it misused their resources to further its own selfish ends. It is this that is described by the prophet as a devouring of the earth by a beast—the Roman beast.

¶ Well that's certainly another instance where the Bible uses the word earth when it doesn't mean the planet on which we live.

¶ And it's interesting in this connection to note that another prophet refers to the earth being devoured, not by a beast, but by the fire of God's jealousy. This, in fact, is one of the prophecies which was supposed to prove that the earth will be burned up at Christ's second coming. It's Zephaniah 3:8. This prophecy also describes events of our day, particularly the assembling of the nations; and the Lord tells us that he will devour the whole earth with the fire of his jealousy.

¶ How do we know that this is not the literal earth that is to be devoured?

¶ For the reason that in the next verse we learn that the people of the earth are not destroyed by the fire, and that God will turn to them a pure message of truth, and that they will be given an opportunity to call upon him, and to serve him. This, of course, has reference to the pouring out of the blessings of Christ's kingdom following the disintegration of man-made institutions, described as the devouring of the earth.

¶ Well, Frank, I'll admit that it does seem as though when the prophecies use the word earth, the reference is not always to the planet on which we live. But what about the word world? Doesn't the Bible say that the world is coming to an end?

¶ Yes, the Bible does say that the world is coming to an end, but it is very important to find out what world it is that comes to an end?

¶ You think it is not necessarily

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the earth itself?

¶ I am sure it is not the earth itself. Shortly before Jesus was crucified, the disciples asked him what would be the sign of his coming and the end of the world.

¶ The second coming of Christ and the end of the world are related, then, are they not?

¶ Quite true, but when the disciples asked this question they used the Greek word *aion*, which simply means age, or a period of time. They had grasped the idea that there would be a long interval between the first and second advents of Christ, and they simply wanted to know how they would be able to determine when this period of time would come to an end. Their question had nothing whatever to do with the end of the earth.

¶ Jesus' answer to this question, then, that is, the signs which he related to his disciples, should be understood as signs pertaining to the end of the age, not the end of the earth.

¶ That's right, Ernest!

¶ But Frank, is that the only Greek word in the New Testament that is translated world?

¶ No, there is also the word *kosmos*. It is this word that is used by the Apostle John when he admonishes Christians not to love the world, or *kosmos*. He says that if we do love the world the love of God is not in us.

¶ But Frank, God wants us to love the beautiful things of this earth, does he not?

¶ I think so, and evidently the

apostle is not referring to the earth at all. When he says that we should not love the world, he is referring to the same world that Jesus mentioned when he told his disciples that he had called them out of the world.

¶ Did Jesus use the Greek word *kosmos*, also?

¶ Yes, and his reference is to this present selfish order of things. Christians are to remain aloof from the world. They are to be a separated people. And Ernest, it is the world that Christians are not to love, the world from which Christians are to keep separate because of its sin and selfishness, that is coming to an end.

¶ Frank, if that is what the Bible means by the end of the world, we should all look forward to it. It has never been a very satisfactory world anyway, has it?

¶ No, Ernest, it has not. In addition to being a sinful, selfish world, it has been a world characterized by sickness and death, by hate and war, and by all the things which make life unhappy for so many millions of people.

¶ Well, as I understand it, then, what is really coming to an end is a world order, not the earth itself.

¶ That's right!

¶ Very well, but Frank, that brings up another question. As you mentioned a few moments ago, one of the words used in the prophecies pertaining to the end of the world is "fire." How will it be possible for fire to burn up a world order?

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¶ That's a very important question, Ernest, and the Bible furnishes the answer. Briefly, the answer is that more than one kind of fire is mentioned in the Bible.

¶ What do you mean by that?

¶ I'll give you an example: The Apostle Peter, writing to Christians says, "Think it not strange concerning the fiery trials which are to try you." What kind of fire would you say this is, Ernest?

¶ I would say, Frank, that the "fiery trials" of Christians are the difficult experiences through which they often have to pass.

¶ That's right, Ernest, and these fiery experiences tend to burn away the dross of their characters. We have a somewhat similar reference to fire in the Bible in connection with trouble which came upon the nation of Israel. It's found in the 47th chapter of Isaiah, verse 14. It reads: "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire, to sit before it."

¶ Frank, that IS a strange scripture! First it says that the fire shall burn them, and then it declares that there will be no fire. What does it mean?

¶ It is descriptive of a great time of trouble which came upon the nation of Israel. One of the phases of that trouble was evidently a fuel shortage. But the trouble as a whole is symbolized by fire. Fire, as we know, is a very destructive element, and it is used

in the Bible to picture destructive troubles which come upon nations.

¶ And is that the kind of fire that brings about the end of the world?

¶ That's right. The Bible uses many symbols of this trouble. In addition to fire, the prophecies depicting the end of the world speak of storms, floods, and earthquakes. But in a literal description of the world-destroying experiences which are symbolized by these various terms, the Prophet Daniel described them as a "time of trouble such as never was since there was a nation." This "time of trouble" manifests itself in wars, revolutions, famines, and finally, as the world order deteriorates, general chaos and anarchy develop.

¶ Frank, would you say that the troubles through which the nations are passing today have anything to do with the end of the world?

¶ Ernest, that is undoubtedly true, but I think we should leave that question for Mr. Pollock to answer tonight when he speaks on the topic, "World Problems to Be Solved by Our Lord's Return."

¶ But Frank, there's another question I would like to ask. You have proved from the Bible that the earth is not to be destroyed, and that the human race will live here in peace and happiness forever. That's fine. But are we to understand that Christians have been wrong in entertaining a hope of spending eternity in heaven?

¶ No Ernest, Christians have not been wrong in entertaining a heavenly hope. What HAS been wrong in connection with the hope of

OUR BIBLICAL DIALOG

heaven is the erroneous belief that God's plan has been to transfer the whole human race to heaven. The church of Christ alone—that is, all true Christians—are called out from the world and invited to follow in the footsteps of Jesus now, and thus prove their worthiness of living and reigning with Christ in his thousand-year kingdom. They are not invited to share a heavenly home with Jesus merely that they might be saved, but in order that they might share in the future work of Christ, the work of saving and restoring all mankind to life on the earth.

¶ In other words, Christians are

to have a real work to do in the future—

¶ Yes, a work of blessing. God promised Abraham that his seed would bless all the families of the earth. In the New Testament we are told that this "seed" class promised to Abraham consists of Christ and his church, hence the church will be associated with Jesus in the work of blessing all the families of the earth, not by taking mankind to heaven, but by restoring them to life right here on the earth. It is a wonderful prospect, Ernest, both for the church and for the world.

The Divine Plan of the Ages

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This new edition of the first volume of Studies in the Scriptures has the Berean questions bound in the back of the book, making it especially suitable for class study use.

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THE DAWN

East Rutherford

NEW JERSEY

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 4—"There is no fear in love; but perfect love casteth out fear, because fear hath torment."—I John 4:18 (Z. '03-329. Hymn 166)

SEPTEMBER 11—"Whosoever doth not bear his cross, and come after Me, cannot be My disciple."—Luke 14:27 (Z. '03-345. Hymn 134)

SEPTEMBER 18—"My presence shall go with thee, and I will give thee rest."—Exodus 33:14 (Z. '03-376. Hymn 180)

SEPTEMBER 25—"Who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance].—I Corinthians 1:30 (Z. '03-440. Hymn 168)

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME **STA. KC. P.M.**
St. John's, N. F. (Thurs.) **VOCM 1006 9:00**

EASTERN TIME **STA. KC. A.M.**
Akron, Ohio **WADC 1350 9:45**
Augusta, Ga. **WGAC 580 10:15**
Baltimore, Md. **WFBR 1300 9:15**
Bay City, Mich. **WBCM 1440 10:00**
Binghamton, N. Y. **WBNF 1290 10:00**
Columbus, Ohio **WHKC 610 8:30**
Dayton, Ohio **WHIO 1290 11:45**
Hamilton, Ont. **CHML 900 9:45**
Hendersonville, N. C. **WHKP 1450 10:00**
Lawrence, Mass. **WLAW 680 10:15**
Philadelphia, Pa. **WIP 610 9:30**
Pittsburgh, Pa. **WWSW 1490 9:45**

>>> P.M.

Detroit-Windsor (Sat.) **CKLW 800 5:15**
Grand Rapids, (Thurs.) **WLAV 1340 10:00**
Jacksonville, Fla. **WJHP 1320 1:00**
New York, N. Y. **WINS 1010 10:15**

CENTRAL TIME **STA. KC. A.M.**
Anderson, Ind. **WHBU 1240 11:45**
Birmingham, Ala. **WSGN 610 10:00**
Chicago, Ill. **WAAF 950 9:45**
Clinton, Iowa **KROS 1340 9:45**
Fergus Falls, Minn. **KGDE 1230 11:00**
Grand Forks, N. D. **KILO 1440 9:15**
Jamestown, N. Dak. **KSJB 600 10:45**
Knoxville, Tenn. **WBIR 1240 8:45**
Louisville, Ky. **WGRC 1370 8:45**
Medford, Wis. (Wed.) **WIGM 1500 9:45**
Minneapolis, Minn. **WTCN 1280 9:15**
St. Louis, Mo. **KXOK 630 10:00**
San Antonio, Tex. **KMAC 1240 8:45**
Shenandoah, Iowa **KMA 960 9:15**
Waukesha, Wis. **WAUX 1510 10:00**

>>> P.M.

Fort Worth, Texas **KWBC 970 2:15**
Wausau, Wis. **WSAU 1400 2:45**

Wis. Rapids, Wis. (Fri.) **WFHR 1340 3:15**

MOUNTAIN TIME **STA. KC. A.M.**
Caldwell, Idaho **KCID 1490 9:30**
Douglas, Ariz. **KAWT 1450 10:15**
Globe, Ariz. (Sat.) **KWJB 1240 8:45**
Phoenix, Ariz. **KPHO 1230 9:45**
Prescott, Ariz. (Sat.) **KYCA 1490 8:45**
Safford, Ariz. **KGLU 1450 10:15**
Tucson, Ariz. **KVOA 1290 8:45**
Wallace, Idaho **KWAL 1450 10:15**
Yuma, Ariz. (Sat.) **KYUM 1240 9:15**

>>> P.M.

Kalispell, Mont. **KGEZ 1460 4:45**
Prince Albert, Sask. **CKBI 900 12:15**

PACIFIC TIME **STA. KC. A.M.**
Albany, Ore. **KWIL 1240 10:45**
Berkeley, Calif. **KRE 1400 9:00**
Brawley, Calif. (Sat.) **KROP 1300 12:45**
Brawley, Calif. **KROP 1300 10:15**
Calexico, Calif. **KICO 1490 7:00**
Indio, Calif. (Sat.) **KREO 1400 12:45**
Indio, Calif. **KREO 1400 10:15**
Kelowna, B. C. **CKOV 630 9:00**
Lewiston, Idaho **KRLC 1400 11:00**
Long Beach, Calif. **KGER 1390 8:45**
Riverside, Calif. (Sat.) **KPRO 1440 12:45**
Riverside, Calif. **KPRO 1440 10:15**
Riverside, Calif. **KPOR FM 10:15**
San Diego, Calif. **KFMB 1450 9:45**
Seattle, Wash. **KJR 950 8:00**
Spokane, Wash. **KREM 1340 9:45**
Stockton, Calif. **KGDM 1140 9:30**
The Dalles, Ore. **KODL 1230 9:15**
Vancouver, B. C. **CKMO 1410 10:30**
Vancouver, Wash. **KVAN 910 9:15**
Victoria, B. C. **CJVI 900 10:00**
Wenatchee, Wash. **KPQ 560 8:45**

>>> P.M.

Seattle, Wash. (Mon.) **KJR 950 11:45**

FRANK AND ERNEST RADIO TOPICS

WEEK OF SEPTEMBER 7—"Spirits in Prison." How did Jesus preach to spirits in prison, as mentioned by Peter? (I Pet. 3:19) It is important that we know the answer to this question if we are to understand the plan of God correctly. Frank and Ernest find the answer in this program, and as a supplement to their discussion the booklet "As Angels of Light" will be offered free to the interested.

WEEK OF SEPTEMBER 14—"Devils and Demons." The Bible speaks of "the devil and his angels." It also tells of occasions when Jesus cast out demons from those who were tormented by them. Who are these devils and demons, who created them, and why are they allowed to live? Hear these interesting questions discussed in this timely broadcast by Frank and Ernest. The booklet "As Angels of Light" will be offered to the interested.

WEEK OF SEPTEMBER 21—"The Transfiguration Vision." Peter, James, and John saw a vision in which Moses

and Elijah appeared. Does this prove that the dead can appear to the living? Hear the scriptural explanation of this truly remarkable vision. It is simple and satisfying. The booklet dealing with the subject of spiritualism entitled, "As Angels of Light," will be offered free to the interested.

WEEK OF SEPTEMBER 28—"The Conversion of Christendom." We have heard much about the conversion of heathendom, but now it appears that Christendom is in dire need of being converted. Does this mean that Christianity has failed? Does God expect the church to convert the world during this age? Don't miss this timely discussion by Frank and Ernest. The free offer supplementing this program will be the God and Reason Gift Dawn.

Literature offered on these programs may be obtained free by writing to Frank and Ernest, Box 60, General Post Office, New York City.

AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time
 Geelong 3GL 222 metres 10:00 A. M.
 Sydney 2KY 294 metres 8:15 A. M.
Western Australian Time
 Perth 6KY 227 metres 10:15 A. M.

POLISH BROADCASTS

Ashtabula, Ohio	WICA 8:45 a.m.
Boston, Mass.	WORL 10:30 a.m.
Chicago, Ill.	WGES 8:45 a.m.
Niagara Falls, N. Y.	WHLd 9:45 a.m.
Springfield, Mass.	WSPR 10:00 a.m.
Stevens Point, Wis.	WFHR 10:30 a.m.

THE CHRISTIAN LIFE

An Unction of the Spirit

"Thou anointest my head with oil."—PSALM 23:5

POURING oil on the head seems a far cry from shepherding sheep, yet in reality it is not, for it was the common custom of oriental shepherds to pour oil on the heads of their sheep, particularly at the close of the day or when they were weary from travel. To the sheep it was a welcome and refreshing service rendered them by the shepherd. And in this custom we find another beautiful illustration of our Great Shepherd's care for us and the blessings which he bestows upon us through Jesus, our Good Shepherd.

Oil is used in the Scriptures as a symbol of the Holy Spirit. The anointing oil poured upon the heads of Israel's high priests was a type of the anointing of Jesus with the Holy Spirit. The apostle says of him that he was "anointed with the oil of gladness above his fellows." (Heb. 1:9) The New Testament also speaks of the anointing which we have received of Christ, while John refers to it as an "unction from the Holy One." (I John 2:20) The term "unction" suggests lubrication and smoothness, so in this also there is an allusion to oil as symbolizing the Holy Spirit and what it accomplishes in our lives.

In this lesson we might think of David as representing the entire Christ company, in which case his head would represent Jesus, our Head. The statement, "Thou anointest my head with oil," indicates what is elsewhere clearly taught in the Bible; namely, that the anointing of the Holy Spirit came first upon the Head of The Christ company, and throughout the Gospel age has been received by the various body members only by virtue of the fact that they are in him, as members of his body. We can therefore truly say to Jehovah, our Great Shepherd, "Thou anointest my

Head"—Christ Jesus. From him, who is now our Good Shepherd, that anointing has reached us. And how we do rejoice in the blessings which accrue through the anointing of the Holy Spirit thus received!

While the original anointing of the Holy Spirit came upon Jesus, each member of his mystical body receives of the same anointing, as, symbolically speaking, this "oil of gladness" runs down from the Head and covers the entire body. One of the primary scriptural lessons associated with the "anointing" of the Spirit is that of the divine commission to serve. The prophecy of Isaiah 61:1-3 relates to this, and it indicates that the entire Christ company is anointed to "preach good tidings," and thus to bind up the brokenhearted.

With this divine authority to represent God in the earth comes also a wonderful assurance of divine acceptance and approval, and from this standpoint the anointing of the Holy Spirit illustrates the thought of comfort. Indeed, Jesus referred to the Holy Spirit as a Comforter which he would send, a Comforter which would represent him, and through which he would be represented among his followers throughout the entire Gospel age.—John 14:16, 26; 15:26; 16:7, 13

The Holy Spirit was a great comfort to Jesus, our Head. When it came upon him at the time of his baptism he heard a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) What greater comfort could be given to anyone than to be assured of divine sonship! This assurance afforded the Master strength for the trials through which he was called to pass. Forty days later, when Satan challenged the Master's sonship, Jesus could and did resist him, for there was no doubt in his mind as to where he stood with his Heavenly Father. When the anointing of the Holy Spirit came upon Jesus it also enlightened him concerning his Father's plans and the part he was to have in that plan—the "heavens were opened unto him."—Matt. 3:16

Through the medium of the Holy Spirit Jesus was guided and strengthened for every step of the narrow way in which he walked, and if he is our "Head" the same comforting blessings of the Holy Spirit which filled him with joy will be our daily portion. Jesus promised, in fact, that he would give his peace to his faithful followers. This peace is ours because of the many assurances of the

Word which give us confidence and courage despite the difficulties of the way as we walk in the steps of the Master.

A very interesting summary of the blessings which accrue to us as consecrated, Spirit-anointed followers of Jesus is presented in the 8th chapter of Romans. Opening the subject the apostle writes, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Notice that Paul is here speaking of those who are "in Christ Jesus." This means that Christ Jesus is their Head, the Head upon whom was poured the anointing of the Holy Spirit. To such as have him as their Head, there is no condemnation from the Heavenly Father, "if" they walk not after the flesh but after the Spirit.

Here, as in practically every case of God's promises, there is a condition attached to its fulfilment, an "if" which must be disposed of by faithful obedience in order that the assurance of the promise may properly belong to us. And to be assured that we stand approved before our Heavenly Father, that for us there is no condemnation, is indeed a rare blessing. We have learned by experience, by observation, and from the testimony of the Scriptures that "there is none righteous, no, not one." (Rom. 3:10) We have learned also that God cannot look upon unrighteousness with any degree of tolerance. But oh, the wondrous grace that is provided through Christ Jesus, that those who are in him, and are following the leadings of the Holy Spirit which has reached them through him, are not under condemnation!

Later in the chapter the apostle emphasizes this thought with even greater force, saying, "It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:33, 34) How precious the thought that from God's standpoint "there is no condemnation," for it is he who, through the redemptive work of Christ, has justified us freely from all sin. What difference, then, does it make as to who else may assume to condemn us, whether the devil or his agents?

But this condition of "no condemnation" is also dependent upon the indwelling of the Holy Spirit—a being filled and guided by that Spirit. "They that are in the flesh cannot please God," writes Paul. (Rom. 8:8) Then he explains that we are not in the flesh

but in the Spirit, "if so be that the Spirit of God dwell" in us. This means that we can please God if we have complied with the conditions, and those conditions are the full surrender of our own wills—a symbolic beheading of ourselves—and the acceptance of Christ as our Head, and then walking after the Spirit which we receive as a result of being "in him."—Rev. 20:4

MORTAL BODIES QUICKENED

Paul writes further that "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. 8:11) This quickening of our mortal bodies is an energizing of them for the service of the Lord. The fallen flesh by nature does not incline toward spiritual things and shrinks from being sacrificed in the service of the Lord and of the Lord's people. But through the anointing of the Holy Spirit, received through our Head, Christ Jesus, our bodies are "quickenened," or stirred up, to serve the interests of the new creature. The flesh may become "weary in well doing," but if we continue to walk after the Spirit it will be revived, even as the sheep, when weary at the close of the day, were refreshed when the shepherd anointed their heads with oil.

The apostle continues, "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) It was when Jesus was anointed by the Holy Spirit that he heard the reassuring message from his Heavenly Father, "This is my beloved Son." And now, if we are "in Christ Jesus," and walk after the Spirit by which he was anointed, we have the assurance that we also are "sons of God." This Spirit which we have received, Paul explains, is not one of "bondage again to fear," but a Spirit that enables us to address our God as "Abba, Father."—Rom. 8:15

And "the Spirit itself," writes Paul, "beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:16, 17) How precious is this testimony, this "witness" of the Holy Spirit, that we are the children of God! But note again the condition: this blessed witness of the Spirit is ours only, "if so be that we suffer with him."

The scriptural viewpoint of this can be readily understood. The Apostle Peter explains that the operation of the Holy Spirit in the minds of the Old Testament prophets caused them to testify concerning "the sufferings of Christ and the glory that should follow." Throughout his epistle Peter makes it plain that these foretold sufferings of Christ are participated in by his body members. It was this, then, that Paul had in mind when he wrote that the Holy Spirit bears witness with our spirits that we are the children of God, "if so be that we suffer with him." That is to say, if we are in Christ Jesus, and partaking of his sufferings as a result of our laying down our lives in divine service, then the testimony of the Holy Spirit through the prophetic writings of the Old Testament applies to us and assures us that, like Jesus, we are the children of God, and joint-heirs with him in the glorious kingdom of blessings which he establishes.

Peter reminds us that the Holy Spirit, through the prophets, not only testified concerning the sufferings of Christ, but also of the "glory that should follow." (I Pet. 1:11) In keeping with this testimony, Paul writes, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"—that is, the promised "glory that should follow" the suffering.

"The earnest expectation of the creature," Paul explains, "waiteth for the manifestation of the sons of God." (Rom. 8:18, 19) We need only to reflect upon the many promises of kingdom glory that are to be found in the Old Testament, and to note the many promises of how that glory is to be manifested for the blessing of all the families of the earth, to make us long for the time to come when, together with all the divine sons of God, it will be our privilege to manifest the glory of God to the eternal joy of all nations.

"WE KNOW" THAT "ALL THINGS"

Those of us who, through our consecration and the acceptance of God, have come into Christ, and are walking in accordance with the Holy Spirit by which he was anointed, have the assurance that we have "been called according to his purpose" because we love the Lord sufficiently to have made a full consecration to do his will. Of those thus called Paul writes that "all things" work together for their good. (Rom. 8:28) But it requires a strong faith to be as-

sured of this at all times and under all circumstances.

As our minds go back to the illustration of the shepherd and the sheep, we can imagine what difficulty the sheep would have—if they were capable of reasoning on the matter—to understand how some of the experiences of the day would be of benefit to them. Should the shepherd lead them through a barren wilderness in order to reach green pastures beyond, or perhaps over rugged mountain passes to find refreshing waters, it would be difficult for the sheep to comprehend the necessity of the hardships thus imposed. But no matter how difficult the way, the shepherd would understand the necessity thereof; and, if the sheep could but grasp the thought, they would know that “all things” were working for their good.

But through faith we are able to understand what the sheep could not grasp; namely, that all the experiences through which our Good Shepherd is leading us are for our very highest and eternal welfare. “We know” this, Paul wrote. The reason we know it is that we have received the anointing of the Holy Spirit and under its blessed influence have been enlightened to know something of the meaning of the trials of the narrow way. We may become bruised and weary from the hardships of the way, but the anointing of our “Head,” which has reached us through him, soothes and comforts by making us “know” that “all things” are working together for our “good.”

Some of the “all things” are of course pleasant and refreshing. The Good Shepherd leads us beside “still waters,” and he maketh us to “lie down in green pastures.” These blessed provisions are a delight to all the Lord’s sheep. But there are other “things” among the “all” that are different, and in these, too, our faith needs to see value, so that by them we are drawn closer to the Good Shepherd and made to realize more fully our dependence upon him. It is in this vein that Paul inquires, “Who shall separate us from the love of Christ [our Good Shepherd]? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.”—Rom. 8:35, 36

Here the apostle has enumerated some of the truly trying experiences of the Lord’s sheep, yet they should not be permitted to weaken our confidence in the wisdom and the tender loving care

of our Good Shepherd. We may be, yea, will be, "accounted as sheep for the slaughter," and if we were "walking after the flesh" we would decide under such circumstances to cease following the Good Shepherd. But inasmuch as we are walking "after the Spirit," we should know that all the Lord's sheep are to be sacrificed; that just as Jesus himself, our "Head," was led by the Spirit to the slaughter as the Redeemer of the world, so it is our privilege, now that he is exalted to glory and is our Good Shepherd, to follow in the footsteps of sacrifice which he so clearly outlined by his example.

Thus in all these things we are "more than conquerors," gaining the victory through faith in the Great Shepherd, faith in the Good Shepherd, faith in the divine plan, and faith that if we perform obediently our part in that plan, we shall ultimately "dwell in the house of the Lord for ever." Knowing this certain outcome of the "all things" which are working together for our good, we can say with the apostle that we too are, "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:37-39

How thankful we are, then, for the anointing of our "Head," and that as members of his body all the riches of divine grace involved in that anointing have come to us. No good thing will be withheld as long as we abide in him. (Psalm 84:11) All our needs will be supplied. Strength will be given through the "Spirit of power." (II Tim. 1:7) We will be directed in the way in which we should walk. We will know that God is for us, and we will realize that because God is for us, nothing or no one can be successfully against us, for he is greater than all our enemies. (Rom. 8:31; I John 4:4) Truly, we can say with the Psalmist that because our Great Shepherd has anointed our "Head" with oil, our cup is running over.

Our word "strength" comes from a word signifying twisted together. "The Lord is the strength of my life." "God is the strength of my soul." This means that as Christians our lives are entwined with the Lord's. One may have no strength at all, but when bound together with the Infinite One, the weakest shall not fail. Then with what confidence we may say, "The Lord is the strength of my salvation."

Divine Help for the Humble

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous but the Lord delivereth him out of them all."

—PSALM 34:18, 19

SOLOMON says that "a just man falleth seven times, and riseth up again." (Prov. 24:16) From this we gather that an unjust man is one who falls but does not attempt to arise and make amends for his shortcomings. There is no virtue in making mistakes; but there is virtue in acknowledging them, and seeking divine grace to help us overcome our weaknesses.

If we are truly broken-hearted over our shortcomings, then the Lord will be nigh to help us; but he resisteth the proud, and giveth grace only to the humble. The Lord hasn't promised to prevent us from making mistakes because he knows that we need such "afflictions" to break our hearts and to make us contrite. For the same reason God permits afflictions of other kinds—he knows they are good for us as new creatures in Christ—for they are among the "all things" which are bound, under his overruling, to work together for our best interests as Christians.—Rom. 8:28-30

What God has promised to do is to save, or deliver us from our various afflictions when he sees that it is for our best interests and there are some needed lessons for us to learn. Sometimes it may require a lifetime to learn these lessons. The Apostle Paul had a great affliction, a "thorn in the flesh,"

from which he earnestly sought deliverance; but God didn't deliver him. Instead, Paul received the assurance of divine grace to help him bear the constant goading of that "thorn"—"My grace is sufficient for thee."—II Cor. 12:7-10

So it is with us. We may have a blemish of some kind, perhaps a physical weakness, which we feel is interfering with our service and if freed from it, we imagine we could serve the Lord so much better. Perhaps our "thorn in the flesh" is some weakness of character that causes us to err repeatedly along some particular line. The Lord may permit us to fall seven times, or even seventy times seven, yet he picks us up each time, graciously delivering and forgiving us.

The secret of obtaining God's blessings through all our afflictions is to have a humble heart, a contrite spirit. He may permit us to fall in order that we may be kept humble. He may permit other afflictions for the same purpose; but when we humbly cry to him in our distress, he will deliver us. Upon this we can depend! In this assurance we can go on in the narrow way toward the kingdom.

May we all learn to glory in our infirmities, knowing that in them divine strength is made perfect!—II Corinthians 12:9

INTERNATIONAL BIBLE STUDIES

SEPTEMBER 7

THE USE AND ABUSE OF WEALTH

PROVERBS 11:24-27; 16:8; ECCLESIASTES 5:10, 11;
JAMES 5:1-6

GOLDEN TEXT: "Better is a little with righteousness than great revenues without right."—Proverbs 16:8

SINCE the condemnation of death passed upon the human race because of sin and there was imposed upon man the necessity of eating bread by the sweat of his face, self-interest has been a strong influence in determining the attitude of men and women toward one another. In fact, selfishness has been the mainspring motivating nearly all human activity. The struggle for existence leads the majority to look after self first, even though this may oftentimes impose hardships upon others.

There is no remedy for human selfishness except that which God has provided through the agencies of the kingdom of Christ. Under the administration of that kingdom man will be given a new heart—a heart of flesh—and will be taught to love his neighbor as himself. Then, and not before, there will be a genuine community of inter-

est on the part of all. Communism has been tried at various times in the past, and under different circumstances, but these experiments have failed. In the days of the apostles the followers of the Master endeavored to have "all things in common," but even among these it was not successful.—Acts 2:44; 4:32

The capitalistic system of economics seems to have been the most satisfactory for the fallen human race, but this, too, has imposed severe hardships upon some, while others have debauched themselves through the misuse of ill-gotten wealth. It is in a world largely controlled by the competitive system of capitalism that the Christian must live, and while living in such a world, adjust himself to its circumstances without compromising his standing with the Lord, and without permitting selfishness to dictate his course in life and his attitude toward others.

This is not an easy task, but the Scriptures give us the proper viewpoint to maintain, and if we

believe in and act upon the principles the Bible sets forth for the guidance of Christians, it will be possible to be in the world, yet not of it in the sense of being part-takers of its selfish viewpoints and practices. The first passage in today's lesson is a good example of the better way that the Lord points out to his people.

"There is that [which] scattereth, yet increaseth," writes the wise man, and "there is that [which] withholdeth more than is meet, but it tendeth to poverty." To scatter one's possessions for the benefit of others would seem to be about the surest way of becoming poverty-stricken ourselves, but this is not necessarily so. Nor does it follow that a Christian who refrains from sacrificing material things in the service of others will thereby considerably increase his holdings. What the Lord would have us learn is the way of love; that is, his viewpoint, which is that of giving, rather than getting. To have this viewpoint means that even in the acquiring of earthly possessions our chief concern should be how we should use those possessions for the Lord and for the blessing of others.

The instructions of the Bible are written for the guidance of Christians, and these have made a covenant with the Lord by sacrifice. Their viewpoint in life should be that expressed by Jesus to the rich young ruler when he told him that he should sell all that he had and give to the poor. The young man to whom Jesus spoke these words was not able to take such a course. He had great possessions. With

those possessions there doubtless went a certain prestige and a degree of satisfaction that he was a little above his fellows and could exercise a certain amount of authority over them because of his wealth. All of this was too much to give up.

Jesus said to this young man that if he did give up all that he had and became one of his sacrificing followers, he would have treasure in heaven. This is where the real increase of riches takes place for those who scatter their wealth and their strength in God's service.

The Apostle James describes the attitude of the ultraselfish, those who have wantonly "heaped treasure together for the last days." Now that we are living in those "last days" we can begin to realize how little value the heaped-up assets of the rich will be. The rising tide of socialism and communism, while destined to failure because of human greed and selfishness is, nevertheless, first of all rapidly dissipating the accumulated treasures of the rich. The truly consecrated can look upon these developments, see in them the fulfilment of prophecy, and at the same time be glad that their treasures are secure where moth and rust do not corrupt, and where they are not endangered by the deterioration of a world order.

QUESTIONS:

Is it possible for communism to work under existing conditions?

Is it possible for Christians to live in a selfish world without being selfish?

How does a Christian's wealth increase as he gives up his all in the service of the Lord?

THE WISDOM OF HARMONIOUS LIVING

PROVERBS 3:30, 31; 15:1, 18;
22:24, 25; 25:18, 21, 22; 26:20,
21; MATTHEW 5:9; JAMES
3:17

GOLDEN TEXT: "Blessed are the peacemakers; for they shall be called the children of God."—
—Matthew 5:9

TO BE at peace with our brethren in Christ, and with all with whom we come in contact, is a goal for which all Christians are to strive. The Apostle Paul states it correctly, saying that so far as possible we should live peaceably with all men. (Rom. 12:18) But peace is not to be sought after at any price. To do so would not be in keeping with heavenly wisdom, for it would sometimes mean compromise with truth and righteousness. The Apostle James (3:17) states the proper order in which heavenly wisdom operates, saying that it is "first pure, then peaceable." Purity of character and of the truth should never be compromised in the interests of peace. Those who do so will not only lose the truth, but will fail to obtain enduring peace, particularly peace with God.

Our Golden Text expresses the thought of peacemaking in its highest aspect. It is, of course, eminently proper for Christians to radiate peace and good will in all their dealings with others. Their influence should always be toward making peace. They should be willing and glad to "pour oil on troubled waters" whenever the opportunity arises, and in this sense be makers of peace. But we think that Jesus had more than this in mind in the Beatitude, "Blessed are the peacemakers." Those to whom this Beatitude applies are referred to by the Apostle Paul as ministers of reconciliation. —II Cor. 5:18

As ministers of reconciliation it is the Christian's privilege to serve as peacemakers between God and men. Paul writes, "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) What a blessed condition of peace with God the consecrated believers in Christ truly enjoy! But the apostle asks the question, "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?" (Rom. 10:14) So here is where we all have the privilege of being peacemakers; that is, we have the opportunity, yes, the commission, to say to all who have a hearing ear, "Be ye reconciled to God." (II Cor. 5:20) We do this by telling them of the provisions of God's grace through Christ.

Jesus declares that such peace-

makers shall be called "the children of God." These "children of God" are "heirs of God, and joint-heirs with Christ." (Rom. 8:17) If faithful they will share with him in the great work of reconciling the whole world to God during the millennial age. It is for this great blessing that the world is blindly waiting. Paul speaks of it as waiting for the "manifestation of the sons of God."—Rom. 8:19

The Scriptures indicate that the Lord wants his people to use tact in presenting the message of reconciliation, the truth. They are to be wise as serpents and harmless as doves. Besides, they are to be patient, and merciful, and kind. The love of God and his Spirit of benevolence and generosity should fill and control them. We are not to "strive with a man without cause." (Prov. 3:30) Maintaining our own rights is not a proper cause for strife among Christians. Indeed, we are not to strive at all in the sense of fighting and strife, although we are to "earnestly contend for the faith which was once delivered unto the saints."—Jude 3

"A soft answer turneth away wrath," writes Solomon (Prov. 15:1) Where love controls, a "soft answer" will always be forthcoming, regardless of extenuating circumstances, for "love is kind." (I Cor. 13:4) "A wrathful man stirreth up strife." (Prov. 15:18) How true this is, and how unbecoming is such a disposition to a Christian.

Solomon's advice in Proverbs 22: 24, 25, concerning not making

friends with an angry man lest we "learn his ways," confirms what we have already noted; namely, that peace should not be sought at any price. If we compromise with wrongdoing, we will get to be wrongdoers. If it is not possible to live peaceably with people, especially professed brethren, without compromising our own standards, it is best to disassociate ourselves from them, lest we become corrupted by their evil ways.

"If thine enemy be hungry, give him bread to eat; . . . for thou shalt heap coals of fire upon his head, and the Lord shall reward thee," writes the prophet. (Prov. 25:21, 22) This passage is quoted by the great Apostle Paul in Romans 12:20) The apostle observes, in connection with the quotation, that we should not be "overcome of evil, but overcome evil with good." (Rom. 12:21) Certainly this method of dealing with our enemies is quite different from that practiced by the world, but it is the Christian way.

And how quickly the world's problems would be solved if everyone were governed by this principle! Then the angel's message of "peace on earth" would come true.

QUESTIONS:

Is peace such a priceless possession that it should be sought at any price?

What is the larger meaning of the Beatitude, "Blessed are the peacemakers; for they shall be called the children of God"?

When will all mankind learn to live at peace with one another?

GUIDANCE FROM GREAT PROVERBS

GOLDEN TEXT: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8

THE spirit of the "great proverbs"—which are cited for consideration in this week's study—are well summed up in the Golden Text. Justice is the foundation of God's throne, and there is no way for any of his intelligent creatures to be pleasing to him unless they recognize the rightness of the principle of justice and endeavor wholeheartedly to conform their lives thereto. The practical application of the principle of justice is set forth in the Golden Rule.

The Hebrew word translated "love" in the statement, "to love mercy," is one that in our modern language means to be in love with, to have affection for. What a truly high standard! Are we so in love with the quality of divine mercy that we want it to be a part of our very beings? But even the quality of mercy needs to be controlled, for, as the prophet declares, the Lord also wants us to walk humbly with him; that is, to be guided by his instructions and not to be wayward and insist upon going our

own way. In some respects this is the severest test of all. At times we might find it easier to exercise mercy toward others if we could only do it in our own way.

Proverbs 4:23: Here is that well-known proverb, "Keep thy heart with all diligence; for out of it are the issues of life." The symbolic heart is the seat of our affections, our real desires. These are to be regulated, or "kept," by heeding the instructions of the Word of God. Our hearts are to be just; they should love mercy, and be humble before God. "Out of it are the issues of life," Solomon declares. We will not be worthy of eternal life on the basis of what we say or do, but upon the real intent, or motive, which prompts our words and actions, although our Lord says that by our words we shall be justified and by our words condemned, showing that the words are an index of our thoughts, our motives.—Matt. 12:37

Proverbs 6:16-19: This passage lists seven things which the Lord hates. It is necessary only to note them in order to understand why the Lord is opposed to them—"A proud look, a lying tongue, and hands that shed innocent blood. An heart that deviseth wicked imaginations, feet that be swift in running to mischief. A false witness that speaketh lies, and he that soweth discord among brethren."

Regardless of one's ability or standing, there is no excuse for being proud, for all that we have is by divine favor. We possess nothing but what we receive from

the Lord. How inappropriate, then, to be proud! A lying tongue reflects dishonesty of purpose. One who is dishonest is unjust, hence displeasing to the Lord. To shed innocent blood, either literally or symbolically, is also an injustice and is not tolerated by the Creator.

A heart that deviseth wicked imaginations is far from a pure heart. Such a heart is one that has not been kept with all diligence, but has become filled with evil. The feet of one who has a wicked heart will indeed be "swift in running to mischief," for they are but the servants of the heart that "deviseth wicked imaginations." "A false witness that speaketh lies" is much akin to a "lying tongue." Perhaps the difference is that a false witness speaks lies merely under stress, while a lying tongue is the servant of one who is habitually dishonest and unreliable.

The most striking of the seven things which the Lord hates is "he that soweth discord among brethren." The "brethren" are the Lord's own people, members of the body of Christ. They are all very precious to him, hence it is no wonder that any action which tends to injure them is displeasing to him.

Proverbs 9:10: "The fear [reverence] of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Only those who reverence the Lord and desire to know his plans will be blessed with wisdom from on high. This is a prerequisite to starting in the way of divine wisdom.

Proverbs 14:34: A true proverb,

but no nation on earth has ever been righteous enough to be exalted because of it. When all nations are eventually taught of the Lord, and obey his laws, they will indeed be exalted and blessed.

Proverbs 16:18: This proverb is true concerning the Lord's people and their standing before the Lord; but the proud among the ungodly during the reign of Satan are often prosperous. See Malachi 3:15.

Proverbs 21:3: See comments on Golden Text.

Proverbs 22:1: Shakespeare truly said, "Who steals my purse, steals trash; . . . but he that filches from me my good name robs me of that which enriches him not, and makes me poor indeed."

Proverbs 27:1: In the New Testament we are instructed to say concerning future plans, "If the Lord will we shall . . . do this, or that."—James 4:15

Proverbs 28:1: One of the first results of sin was fear—Adam and Eve were afraid. That has been a characteristic of sin ever since.

Proverbs 29:18: "Where there is no vision"—no understanding of the Lord's ways—"the people perish." It is essential to know the plan of God in order to do his will.

James 4:17: Here the apostle reminds us that the mere knowing of God's will is not enough—we must do it, and with all our might.

QUESTIONS:

What New Testament saying expresses the practical application of justice in the everyday affairs of life?

What does it mean to "love mercy"?

How may one know whether or not he is walking humbly before God?

APPLES OF GOLD

"Keep thy heart with all diligence; for out of it are the issues of life."—PROVERBS 4:23

Food For Thought

Much that perplexes us in our Christian experience is but the "answer" to our prayers. We pray for patience, and God sends tribulation, for "tribulation worketh patience." (Rom. 5:3) We pray for submission, and God sends suffering, for we learn obedience by suffering. (Heb. 5:8) We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking on the things of others.—Phil. 2:4

We pray for faith, and the things of this world sweep down upon us in a storm of temptation, "for this is the victory that overcometh the world, even our faith." (I John 5:4) We pray for union with Christ, and God severs natural ties, and lets our best friends misunderstand us, and seem indifferent to us. (Matt. 10:34-39; John 15:18-20) We pray for love, and God sends peculiar suffering: he asks us to fellowship with some who are apparently unsympathetic toward us, in order to teach us the lesson that "love suffereth long and is kind." Thus we learn to rejoice in the truth.—I Cor. 13

We are not to avoid a path because it is difficult or dangerous.

We are to make sure only that it is the right path.

There would have been no complete revelation of God to man, we would not have had the abundant life of the Spirit, we would have no living faith, there would have been no Christians, if Christ had not come. He said, "I am come that they might have life, and that they might have it more abundantly."

God Is Love

That cannot be a true religion which needs carnal weapons to uphold it, the apostle says, "For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." In this warfare every Christian must be engaged, if he would enjoy the blessings of the truth.—II Cor. 10:3-5

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD IN PICTURES OF SILVER." - - PROVERBS 25:11

"Be strong in the Lord, and in the power of his might."

—EPHESIANS 6:10

The Better Way

*I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than merely show the way.
The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but example's always clear:
I can soon learn how to do it if you'll let me see it done.*

*I can watch your hands in action, but your tongue too fast may run;
And the lectures you deliver may be very wise and true,
But I'd rather get my lesson by observing what you do.
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.*

One Minute Sermon

Our Lord said, "As long as I am in the world, I am the light of the world." The light shone among them to reprove the evil and to encourage the good, up to the time of our Lord's crucifixion; then he left behind him some who were receptive to the influence of the light and Spirit and who were illuminated by the Pentecostal blessing. Of these he said, "Ye are the light of the world." And again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Thus, as the Apostle says, "As he was, so are we in this world"—lights shining in darkness, appreciated not, comprehended not, understood not, refused, repulsed by the great mass, even by those who claim to be the people of God. Regardless of this, our Lord let his light shine upon many, and so we have the opportunity to let our light shine upon many. But no one has the light within him, except he is begotten of the Holy Spirit of God.—C. T. R.

It is what we read when we don't have to, that determines our true ideals and hearts' desires.

Yes, resurrection from the dead is a miracle, but then it is also a miracle that we are alive at all.

WORTHY OBJECTIVES FOR LIFE

ECCLESIASTES 1:2, 17; 2:1,
11, 24; 12:1-8, 13, 14

GOLDEN TEXT: "Fear God, and keep his commandments."—Ecclesiastes 12:13

THE Book of Ecclesiastes is introduced with the explanation that it contains the "words of the Preacher." This "Preacher" is generally supposed to be Solomon. He identifies himself as "the son of David, King in Jerusalem." In the opening chapters the writer stresses the thought that everything to which one may turn his hand, whether to riches, or pleasure, proves to be vanity—that is, empty and worthless. We must assume that this is a viewpoint which does not take God into consideration, and is apart from hope of a future life which will be full, and rich, and lasting. The viewpoint is much akin to that expressed by Paul when he said that "if in this life only we have hope in Christ, we are of all men most miserable."—I Cor. 15:19

In the last chapter of the book, Solomon traces the experiences of an individual from the time of his youth until he reaches old age and

finally dies, and in connection with this gives us some very timely and important instructions. "Remember now thy Creator in the days of thy youth," he writes. (Eccles. 12:1) Surely there is no more appropriate time to remember the Creator and seek to conform one's life to the doing of his will than in youth. It is in youth that the habits of life are molded, and the youth who gives attention to the things of God starts out in a manner which not only will enrich the entire span of the present life, but will also have much to do with molding his eternal destiny. Consecrated parents, therefore, have a great responsibility toward their children.

Verses 2-5 of the 12th chapter, describe many characteristics of old age as they were experienced amidst the ancient surroundings of Solomon's time. Finally death strikes, or, as Solomon puts it, "man goeth to his long home, and the mourners go about the streets." He describes this poetically as the loosing of the silver cord, or the breaking of the "golden bowl," the "pitcher . . . broken at the fountain, or the wheel broken at the cistern."

When this breakdown of the human organism occurs, and life no longer exists, the body returns "to the earth as it was," and the "spirit" returns to "God who gave it." Simple and understandable though this statement is, it has been misconstrued by many to prove that human beings go to heaven when they die.

Let us examine it briefly: The

"dust" returning to the earth as it was, is a statement of fact and in accord with the Genesis account of the creation and fall of man. The human body was created out of the ground, meaning that all the chemical elements which compose the human organism are to be found in the earth. When man transgressed the divine law, God said to him, "Dust thou art, and unto dust shalt thou return."—Gen. 3:19

Solomon also explains that the "spirit" returns to God who gave it. The word return is very significant as used here. If Solomon meant by this that we go to heaven when we die, it would mean that we were in heaven before we were born, because to return means to go back to where one was before. Indeed, those who believe in reincarnation use this as one of their "proof" texts.

But even more enlightening than the word "return" in this text is the Hebrew word translated "spirit." It is the word **ruwach**, meaning wind, or breath. It is the same word used by Solomon in Ecclesiastes 3:19-21. Here he raises the question as to who knows that the spirit of a man goeth upward at death and that the spirit of a beast goeth downward. He answers his own question, saying that they all have one "breath," and all go to the same place. In this passage the words "spirit" and "breath" are both translations of the Hebrew word **ruwach**, the word that Solomon uses when he explains that at death the **ruwach** returns to God who gave it. In this latter use, **ruwach** carries the additional

thought of the divinely given right to life. God is the source of all life, hence it is quite proper to speak of life as returning to him. It does not mean that a conscious entity returns to God.

In the closing chapter Solomon writes, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." In the previous verse he says that of the making of books there is no end, and that much study, or reading, is a weariness to the flesh. The "books" of Solomon's time were at best parchment scrolls, written by hand, and doubtless it was difficult to read them; but Solomon indicates the importance of reading at least one "book" when he says that the duty of man includes keeping the commandments of God. Those commandments were at that time, written in the "book of the Law," and in order to keep them, it was essential to know them.—Gal. 3:10

So we are not to take from Solomon's "conclusion of the whole matter" the idea expressed by some that there is enough in the 5th chapter of Matthew to save any man. The whole Bible was given for our instruction, and we need to study it all in order to show ourselves approved unto God.—Matt. 4:4; II Tim. 2:15; 3:16, 17

QUESTIONS:

From what standpoint did Solomon mean that all is vanity?

When is the best time to begin serving the Lord?

How does the spirit return to God who gave it?

FIVE MEMORABLE DAYS

The story of the 1947 General Convention held in Brooklyn, N. Y.

Wednesday, August 6

THE Bible Students General Convention for 1947 was held in Brooklyn, New York, August 6-10, in the Masonic Temple. From the opening session to the very close, those in attendance were lifted to the mountain top of joy by the blessed fellowship, testimonies, hymns of praise, and the discourses of the elders who served from the platform. It was in the fullest sense of the word a "present truth" convention, and throughout all the sessions the brethren in attendance were reminded of the great importance of the truth by the theme text banner stretched across the platform, displaying the apostolic admonition, "Let us hold fast the profession of our faith without wavering."

The program and other arrangements were in the hands of the General Convention Committee, co-operating with the Brooklyn Ecclesia of Bible Students. Brother Henry E. Anderson, an elder of the local ecclesia, served as chairman during the first day. Following the opening devotional services, Brother Daniel J. Morehouse, an elder of the Chicago Ecclesia and member of the convention committee, gave the opening address, using the theme text as the subject of his discourse.

This address served well as the keynote of the convention.

Brother Morehouse emphasized the drawing power of the truth, and reminded the brethren that it is our desire to hold fast the profession of our faith in the present truth that draws us together, not only in our local ecclesias, but at conventions. It was this magnetism of our faith which brought such a large number of the brethren together in Brooklyn from many parts of America. Brethren came to the General Convention from twenty-three of the states and from western and central Canada. As Brother Morehouse observed, the brethren from these widely scattered areas were drawn together by the desire to fellowship with those who have the same profession of faith—the most precious faith of present truth.

Why do we want to hold fast the profession of our faith without wavering? It is because the truth has revealed to us God's wonderful plan of salvation for both the church and the world. The truth has given us a reasonable and satisfactory explanation of the permission of evil, showing the manner in which the suffering of the human race will ultimately be of great benefit to the people, as well

FIVE MEMORABLE DAYS

as serving in connection with the development of the church to live and reign with Christ as joint-heirs with him in the kingdom which is to bless all mankind.

We have also been given a correct understanding of death—that it is the absence of life. While to many of the seasoned brethren in the truth this may have become commonplace, in reality our understanding of this point should be held in high esteem, because it is so vitally associated with all the doctrines of the divine plan. By knowing the truth concerning the “wages of sin,” we are able to grasp the precious doctrine of restitution which, as explained by the apostle, will be the result of God’s gift of eternal life through Jesus Christ our Lord.

Through our most holy faith we have come to know the meaning of the dark clouds of trouble that have enshrouded the world since 1914, and while the storms of angry human passion are beating down upon the distressed nations with ever increasing fury and daily leading to denser darkness, we are able to look up and lift up our heads, knowing that our deliverance draweth nigh. Nor is it with a selfish spirit that we rejoice in our understanding of the prophecies as they relate to present world conditions, for in no small measure our joy is in the fact that not only for the church, but for the world also, the kingdom is to bring joy, and peace, and life.

Where did we get this truth, this profession of faith which we are so determined to hold fast in our minds and hearts? It came to us

from our returned Lord through his Word, and we are happy to recognize his choice of that wise and faithful servant who was used to dispense the meat in due season to the household of faith. If we appreciate God’s arrangements for the building up of the body of Christ as those arrangements are outlined in his Word, we will be glad to avail ourselves of the blessings he sheds upon his people through his prophets, his apostles, his pastors, his teachers, and his evangelists.

In addition to this, we rejoice in the blessings of present truth as served to the church by that wise and faithful servant chosen by him—the messenger of the Laodicean period of the church. And, having come to a knowledge of present truth, we will want to avail ourselves of every privilege of fellowship with others who are holding fast to this same profession of faith, in order that we may be built up therein and encouraged to press on in the narrow way faithfully even unto death.

The depth of our consecration has much to do with holding fast to the profession of our faith. We cannot stand alone, because the Lord has provided for his people to assist one another, and to obtain this assistance we must not forsake the assembling of ourselves together. Brother Morehouse observed that those who are less devoted to the terms of their consecration might find time to take a long vacation trip where earthly pleasure is the incentive, but find it difficult to steer their automobile in the direction of a

convention. It might be too hot or too cold to attend a Berean study or a prayer meeting, but not to spend time in other places. To hold fast the profession of our faith without wavering calls for sacrifice, the giving up of our all in the service of the Lord, the truth, and the brethren.

Theme Text Testimony Meeting

Following the theme text discourse by Brother Morehouse, Brother Chester A. Sundbom of Saginaw, Michigan, was introduced as the chairman of the theme text testimony meeting. The hearts of the brethren rejoiced as one after another stepped up to the microphone and expressed their joy in being present at the convention and their determination to hold fast the profession of their faith without wavering. At this meeting a message of Christian love was read to the convention from the brethren in Athens, Greece, telling the friends at Brooklyn of their rejoicing in present truth, of their seeing eye to eye with the brethren in America, and of their rejoicing in the privileges of co-operating with us.

Another brother told of information received from Roumania and Hungary concerning our brethren in present truth in those countries, and their efforts amidst great difficulties to meet together and to publish the glad tidings. Many felt that if the convention had consisted only of the morning session of the first day, made up of the discourse by Brother Morehouse and the theme text testimony meeting, their coming would

have been richly rewarded.

"Who Is Worthy?"

The first discourse of the Wednesday afternoon session of the convention was addressed by Brother George O. Jeuck of Orlando, Florida, who used as his topic, "Who Is Worthy?" Brother Jeuck reminded the brethren that in order to be among those who are "worthy" it is necessary to live up to the terms of our calling, those conditions foreordained by our Heavenly Father as outlined in Ephesians 1:4, where we read, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Like the Apostle Paul, we should consider our real vocation in life as being our service to God. Our secular employment, necessary in order to provide things honest in the sight of all men, should be considered secondary to our real vocation. Our special work, Brother Jeuck said, is to walk in the footsteps of Jesus. Jesus, of course, was perfect—there was no sin in him. That is not true of us, so in order to walk in the footsteps of the Master, we need the merit of his blood to cover our imperfection to make it possible to stand before him "holy and without blame."

As followers in the Master's footsteps, we are ordained to offer sacrifices acceptable unto God through Christ Jesus. It is for this purpose that we are made partakers of the heavenly calling, and have become members of the priestly class of this Gospel age.

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To what extent, then, are we fulfilling our priestly office? To what extent are we engaged in carrying out this particular feature of our vocation? Have we really, once and for all, presented our bodies living sacrifices, holy and acceptable unto God, our reasonable service?

From the standpoint of the world, the sacrificing priests of this age are considered fools, but we should not be concerned about this. We know the voice of our Good Shepherd, and recognize his call to follow him. As we walk in the pathway of sacrifice, the narrow way, we are constantly confronted with the question, "Who is worthy?" (Rev. 5:2) God permits us to pass through many experiences, to be confronted with many tests of fidelity and devotion, in order that our worthiness may be determined. He proves us as to whether we love him with all our hearts, with all our souls.

In order to be found worthy, we can no longer walk in the way of the world and of the flesh. We will need, furthermore, to awake to a greater diligence in doing God's will in thought, in word, and in deed. If we are not faithful to the privileges of our calling, the light that is in us will sooner or later become dim, and gradually go out, and how dense will be the darkness in which we then may find ourselves!

Let us, then, hold fast to the profession of our faith in order that we may not let these things slip. To do this, it is essential that we take heed to every testimony of the Word of God.

It is necessary, furthermore, that we look to him in prayer, asking that he fulfil his promises to keep and protect us as the apple of his eye. The glorious truths which reveal our God to us, and which point out the way of sacrifice in which we walk, are made dim by the slightest point of error. Satan, our great Adversary, is a genius in the art of secret intrigue, and unless we are on our guard, keeping close to the Lord, and walking humbly with him through obedience to his Word, we will be deceived. But thank God for the provisions of his Word, which have put us in a position of favor in which we are not ignorant of Satan's devices. If we are worthy of the truth and of the calling which has come to us through the truth, then we will indeed be fortified against all the onslaughts of the devil.

If we walk humbly and faithfully in the footsteps of Jesus, we can indeed expect to share with him in his glory. We should never feel that we have already attained, but ever be confident that through the Lord's grace we can attain. We should remember the warning, "Let him who thinketh he standeth take heed lest he fall." We cannot stand in our own strength; we cannot be worthy of ourselves, but we can be conquerors, yea more than conquerors, through him who loved us and died for us.

Our sacrifice is made up of many little sacrifices. Any holding back of the little things which are involved in the presenting of all that we have to the Lord will prove us unworthy of our calling.

Our eyes of understanding are not able fully to see and appreciate the things which God has in preparation for his faithful people. We walk by faith, therefore, and not by sight.

But in walking by faith it is essential that we follow the leadings of the Spirit, leadings which direct us over the pathway of sacrifice. There are many tests of faith and practice, but if we humbly follow the voice of the Good Shepherd, and do not withdraw when the privilege of sacrifice is made plain, we will never be left in doubt concerning God's will for us, nor his plan for the church and the world. The proper use of God's Word in connection with the harvest message will enable us to be fortified against all of the attacks of the evil one.

One of the present rewards of those who are worthy is the privilege of looking upon the scroll of the divine plan and understanding its mystery. Jesus was the first to look thereon, and now, through him, if we are faithful in following in his footsteps, we too can rejoice in the glorious vision of truth that unfolds to us as we look upon that wonderful scroll. Beyond the veil this vision will become even more glorious when the understanding which is now in part will become all-comprehensive, and our knowledge of God will be perfect. Such reward will be ours if we are found worthy in our day by day faithfulness now, even unto death.

The Pearl of Great Price

The second discourse on Wednesday afternoon was given by Broth-

er Harry E. Deitrich of Flint, Michigan. He used as his topic, "The Pearl of Great Price." He based his lesson on the parable in which Jesus tells us that the kingdom of heaven is likened "unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."

To us as prospective joint-heirs with Jesus in the kingdom this pearl of great price is of such inestimable value that we should be glad indeed to give up everything that we hold dear in order to attain the prize. One of the chief practical lessons of the parable, therefore, is the depth of consecration, the complete sacrifice of all earthly interests which it teaches as a prerequisite to making our calling and election sure.

The attitude of those who are faithful in giving up everything for the prize of the high calling in Christ Jesus is beautifully set forth by the Apostle Paul when, in writing to the Philippians, he said, "But what things are gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Phil. 3: 7-11) Brother Deitrich reminded

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the brethren that it is necessary to live with those whom we would really know, and this is true with respect to our knowledge of Christ. We must live with him, suffer and die with him, in order that we may intimately know him and be worthy to share in his resurrection.

The Lord's Presence

The evening session of the first memorable day of the General Convention was entirely devoted to a discussion of our Lord's second presence, particular emphasis being given to the Greek words **parousia**, **epiphania**, and **apokalupsis** as these words are used in the prophecies relating to the thousand years of Christ's second presence. Brother Adolf Obenland of Cleveland, Ohio, discussed the **parousia** of Christ; Brother Peter Kolliman of Wilmington, Delaware, the **epiphania**; and Brother Orlando Deifer of Allentown, Pennsylvania, the **apokalupsis**. Brother William Hollister of Brooklyn, New York, served as moderator.

Following the three discourses, Brother Hollister asked for questions from the audience, and in conclusion he summed up the thoughts of the brethren as presented in their talks and in their answers to these questions. This particular form of meeting is highly recommended in Volume 6 of Studies in the Scriptures, and it proved to be a very blessed session of the convention.

Parousia

In Brother Obenland's discourse he stressed the importance of rec-

ognizing the true meaning of the Greek word **parousia** as it relates to the second advent. It does not mean "coming," as it is often mis-translated in the King James and other versions of the Bible, but "presence." This means that when this word is used in the prophecies relating to our Lord's return it does not have reference to the time of his arrival, but to the period during which he is present. Christ's second presence lasts for a thousand years, hence the **parousia** of our Lord has to do with the entire time of his second visit to earth.

Epiphania

Brother Kolliman explained to the convention that the Greek word **epiphania** means "manifestation," or a bright shining. It is the **epiphania**, or manifestation, of Christ's presence that enables his people to know that he has returned. The **epiphania** of Christ, Brother Kolliman explained, does not relate to a second period of his presence, but to a manifestation of the fact that he has returned.

The **epiphania** of Christ's presence has reached the church through the understanding of the "sure word of prophecy," which enables the "brethren" to understand that the day of the Lord has arrived while the world is still in darkness. As the plan of God progresses, the **epiphania** of Christ's second presence will enable all mankind to know that he has come, and through his kingdom they will receive the blessings God has promised for all the families of the earth.

Apokalupsis

Brother Deifer explained that the Greek word **apokalupsis** means revelation, or unveiling. He said that while Christ's **parousia** has been a reality for many years, the only way we, as his people, know about it is through the fact that his presence has been uncovered, or revealed. The Greek words **epiphania** and **apokalupsis** together, as they are used in the Scriptures, give us the thought that the **parousia** of our Lord is first known to his people because it has been revealed through the bright shining of present truth and through the signs of the times which fulfil the prophecies relating to the early days of Christ's second presence.

Both the **epiphania** and **apokalupsis** of Christ's second presence are progressive in nature. First his presence is manifested and revealed to the church, and later to the world. As the bright shining of his presence continues and increases, ultimately every eye shall "see" him, in the sense of recognizing that he has returned. Then the knowledge of the glory of God shall fill the whole earth as the waters cover the sea.

All three brethren who spoke at this service, as well as Brother Hollister, who served as moderator, emphasized the fact that these three Greek words do not relate to three periods of the Lord's presence, but rather that shortly after the **parousia** became a reality the Lord began to reveal his presence, first to the church; and will later reveal himself to all mankind.

When the manifestation of his presence comes to the world, the church will share in it. Brother Deifer pointed this out, quoting from Romans 8:19, in which the Greek word **apokalupsis** is translated "manifestation."

Brother Hollister used as an illustration of the great truth of the Lord's presence, and the manner in which it is revealed first to the church and then to the world, an object that might be present in a darkened room. The object would be there, but no one would see it until by means of increasing light it became revealed. Even then the only ones who would at first recognize the presence of the object would be those with very good eyesight. Ultimately, as the light in the room increased, even those with very poor eyesight would recognize its presence.

So it is with the presence of Christ. The Lord's people, the brethren who are not in darkness, those who are blessed with keen spiritual vision, now recognize the presence of Christ. The light of truth shining through the prophecies and the signs of the times have revealed his **parousia** to them. Those with poor vision, however, do not yet recognize his presence. Ultimately, however, as the light increases throughout the day of the Lord, those now unable to see will discern, and even the blind eyes will be opened, because the arm of the Lord will be revealed to all nations, and all the ends of the earth shall see the salvation of our God.—Isaiah 52:10

Second Memorable Day

Thursday, August 7

BROTHER Shirley C. De Groot of Grand Rapids, Michigan, served as chairman throughout the second day of the General Convention. Following the devotional service which opened the morning session, Brother Everett Murray of Columbus, Indiana, addressed the gathering on the subject, "Spiritual Athletics," basing his discourse on Paul's references to contending in the games, wrestling, fighting the good fight of faith, and running for the prize of the high calling. The Apostle Paul realized the vital need of self-discipline in order that he might keep himself in an attitude of heart and mind pleasing to the Lord. Paul was an outstanding example of faithfulness in bearing witness to the truth, saying on one occasion, "Woe is unto me, if I preach not the Gospel!" (I Cor. 9:16) Paul knew, nevertheless, that there was a danger that after preaching to others he himself would become a castaway through failure to keep his own body in subjection to the will of God.—I Cor. 9:27

The Scriptures set forth various rules and regulations for those who participate in the spiritual athletics of the Christian life. For example, not everyone who may wish to participate can do so. It is only those who are called of God through the truth. The called ones must, through consecration, lay aside their own wills, and devote themselves entirely to doing the will of the Lord. They must have full assurance of faith that

God's way for them is the best, and that he will help them in every time of need. They must be emptied of self, and filled with the spirit of the Lord, and be diligent in their endeavor to copy Christ in their every thought and word and deed. They must "lay aside every weight, and the sin which doth so easily beset" them, and "run with patience the race that is set before" them.—Heb. 12:1

Those who were victorious in the ancient athletic events were highly honored, immortalized, as it were, and made to feel that they had attained something that was truly worth while. So it is with the Christian. A wonderful prize is held out as an incentive to faithfulness in carrying out the terms of our consecration. Through patient continuance in well doing we seek not for a mere transitory prize of worldly honor, but for glory, honor, and immortality as joint-heirs with Christ in his kingdom. If we are faithful unto death we shall receive a crown of life. However, only those who strive lawfully will be crowned, and to strive lawfully means to obey all the rules of the game.

Love must be the motive inspiring us to faithfulness—love for God, for Jesus, for the brethren, for the world in general, and even for our enemies. This means that our striving, whether along the racecourse or in wrestling to keep our bodies under, or in fighting the good fight of faith, is to copy Christ, and to have his image re-

flected through our mortal bodies.

Watchfulness

Following the discourse by Brother Murray, Brother Michael Stamulas of New York City, addressed the convention on the subject of "Watchfulness," using as his text the words of the Master as recorded in Mark 13:37: "And what I say unto you I say unto all, Watch." The Apostle Peter, realizing the importance of the Master's admonition to watch, wrote, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer."—I Pet. 4:7

In the Scriptures watchfulness is contrasted with being asleep. Those who watch are watchmen, and it is their duty to remain alert in order that they may know of the approach of danger. As Christian watchmen, it is essential not only that we watch for the fulfillment of prophecy with respect to the outworking of God's plans and purposes, but also that we watch ourselves lest we become drowsy and unfaithful with respect to our privileges as Christians.

Another illustration of the Scriptures depicting the position of Christians is that of being seated at a feast. While it is truly wonderful to rejoice in the blessed privilege which is ours of feasting upon the Word of God, yet even while so doing we need to be on the alert lest we become indolent, and thus gradually lose our appreciation of the truth and of the blessings of God which come to us through the truth.

One of the scriptural ways of keeping alert is that of speaking

often one with another in Christian fellowship, fellowship which includes our privileges of attending meetings—study meetings, testimony meetings, conventions, etc. Making excuses for ourselves in failing to take advantage of these opportunities may be an indication that we are failing to keep alert and are becoming drowsy as new creatures.

The Commandments of Christ

At 2:15 P. M. on the second memorable day, Pilgrim Brother W. T. Baker addressed the convention, using as his topic, "The Commandments of Christ." His text was, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:21

We must know the commandments, Brother Baker said, before we can keep them. Many of the commandments of Jesus are found in his Sermon on the Mount, and the Beatitudes introducing this sermon represent a summary of many of the important principles involved in the Lord's commandments. If we are faithful in keeping his commandments and thus demonstrate our love for him and for one another, then it will be true of us, as Jesus said, that we will be the salt of the earth and the light of the world. One of the commandments is that we should let our light shine; and if we do not let our light shine we will be like the man who puts his candle under a bushel, hiding it from others and causing it eventually to

go out.

Being imperfect according to the flesh, it is not possible to keep all the commandments of Jesus perfectly, but we can keep the spirit of his commandments in our hearts. But even though we cannot live up to the full measure of all the commandments which govern the narrow way, our righteousness must exceed that of the Pharisees. We can be consistent and straightforward in our dealings with others, not hypocrites. There is no excuse for a Christian's word being unreliable.

The Pharisees practiced a certain degree of love. Apparently they loved their friends, those who loved them. That is easy for any of us to do. But in order to keep the commandments of Jesus we must love our enemies also. We are not expected to love our enemies in the sense of overlooking the wrong that they do, but in the sense that we will not harbor ill will toward them, and will be ready at all times to do what we can to bless them, to help them see the way of the Lord more perfectly.

In Jesus' Sermon on the Mount he gives an example of the proper manner in which to pray. The opening words of that prayer indicate that we should pray in a spirit of true worship and adoration of our Heavenly Father, with the thought of giving him glory, that his glory is the most important consideration of our lives. Acceptable prayer to God—prayer that is in keeping with the commandments of Jesus—should not be in the nature of begging the

Lord for favors, but rather, of thanksgiving for his many blessings, and the claiming of the fulfillment of the promises he has made to us.

Paul, the Master Builder

Following Brother Baker's discourse, Brother Don H. Copeland spoke to the brethren, giving them a very helpful outline of the life of the Apostle Paul, using as the caption of his lecture, "Paul, the Master Builder."

Brother Copeland referred to Paul before his conversion, when he was known as Saul, as a shadowy figure who appeared shortly after Pentecost as a threat to the young and struggling church of that day. Saul's background of experience had given him a great appreciation of the Law which God gave to Israel. According to his own testimony as found in the 7th chapter of Romans, it was the Law which revealed to Saul the fact that he was a sinner. He believed that the Law for which he had so great respect was still in force, hence that the followers of Jesus, who claimed that the Law was no longer necessary, were blasphemers, and enemies of God. He therefore went about zealously to destroy this new and growing sect, not because he was malicious at heart, but because he verily believed that this was what God wanted him to do.

Brother Copeland said that in all probability no amount of reasoning with Paul would have convinced him that he was wrong in his viewpoint, hence it required a miracle to bring about his con-

version. It was by special revelation while on his way to Damascus to persecute the church there, that his eyes were opened to the wrong course that he was taking, and he was enabled to recognize that Jesus was truly the Messiah.

The shadow of Saul's rising power to persecute the church began to be active in connection with the stoning of Stephen. This zealous but misguided servant of God, although realizing that the Law could not give him life, was willing to use his influence to destroy those whom he supposed were destroying what he believed to be the only revelation of truth God had given, continued his opposition. Probably he would have destroyed many in the church at Damascus had divine providence not interfered. What a surprise it must have been to the brethren there when they discovered that the one who had come with the avowed purpose of persecuting and destroying them had suddenly become their brother, and was now preaching the glad tidings!

Paul was a chosen vessel of the Lord from his mother's womb. Because of this, his life was doubtless overshadowed by divine providence, so that he became well educated. He was born a Roman citizen. Thus he was especially qualified for the service God had designed for him.

Paul apparently had never seen Jesus as a man. Perhaps there was a divine overruling in this; for through Paul the church has been given a wonderfully clear vision of the divine Christ, the glorified One. While no one ap-

preciated more the wonderful example of Jesus' earthly life of faithfulness to God, Paul recognized that his relationship to the Master was not according to the flesh, but the spirit, and he urged the church to set their affections on things above, where Christ sitteth at the right hand of God.—Col. 3:1, 2

Striving Lawfully

Brother Leon H. Norby of Minneapolis, Minnesota, gave the first discourse of the evening, basing his lesson on the manna text of the day, which was II Timothy 2:5: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

Brother Norby cautioned the friends against the danger of putting all the emphasis in this text either on the word "strive" or the word "lawfully." It is only as our striving is lawful within the arrangements laid down for us by the Lord that God's blessing will be upon us. Lawful striving includes contending earnestly for the faith, but in the spirit of kindness, sympathy, and love.

One of Brother Norby's illustrations was that of the service rendered by the typical priests of Israel. They entered the court of the tabernacle for the purpose of offering sacrifice, but in order to offer sacrifice acceptably, they must first wash at the laver. We as Christians must seek to be washed by the water of the Word, to cleanse ourselves from all filthiness of the flesh and of the spirit. (II Cor. 7:1) But this is not the end of God's will for us. The typi-

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cal priests of Israel would have been unfaithful to their privileges had they done nothing in the court but stand at the laver and wash. God's will for them was to offer sacrifice, and so it is for us. But if our sacrifices are to be acceptable to God we must continue to wash at the antitypical laver, utilizing the water it contains, the Word of God.

Brother Norby referred to the Apostle Paul's wonderful lesson on love as recorded in I Corinthians 13, and reminded the brethren that striving lawfully could only be done when love was the motive. He said that we should not misinterpret this chapter to mean that Paul minimizes the importance of the various elements of the Christian life which he mentions, and which he explains would be of no profit without love. When Paul says that even though we have faith strong enough to remove mountains, yet without love it would be of no profit, we should not understand him to mean that we can dispense with faith, for elsewhere the Scriptures tell us that without faith it is impossible to please God. (Heb. 11:6) Jesus himself, in one of his parables, encouraged his disciples to exercise just such a faith as Paul describes, that is, a mountain-moving faith.

Paul wrote that though we bestow all of our goods to feed the poor, and have not love, it would be of no avail to us. It was Jesus himself who explained to the rich young ruler that in order to be his disciple he would need to give up all that he had and give to the poor. Undoubtedly Paul knew of

this statement, and would not for a moment minimize its importance, but was merely showing that unless the giving of our goods to feed the poor was done from the motive of love it would avail us nothing.

One of Jesus' commandments is that we love one another as he loved us. Jesus loved us while we were yet sinners, hence if we are able to exercise the same kind of love toward our brethren it means that we will be willing to lay down our lives for them, even before they come into our immediate association as consecrated followers of the Master. We serve them by giving them the truth, and our spreading of the Gospel message should have as its main objective the reaching of those who will consecrate themselves to the service of the Lord, and, by divine acceptance, become our brethren in Christ. If our striving to bear witness to the truth has any other objective than this, it would be unlawful striving. Incidentally, of course, the world receives a witness, but our effort should be mainly to reach and build up those who are called to be members of the body of Christ.

Faith

The closing talk of the day was given by Pilgrim Brother Robert A. Krebs, who spoke on the subject of faith. The importance of faith, he said, is revealed in the fact that it is the victory which overcometh the world, and that without faith it is impossible to please God.

Brother Krebs based his dis-

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course largely on II Peter 1:3-12, and stressed the importance of the three short words, "If ye do." Living up to what these words imply in this passage will decide whether or not we enter into the kingdom of our Lord as joint-heirs with him. The things which we should do, as set forth by these words are, adding to our "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

These things abounding in the life of the Christian will mean that he will not be idle nor unfruitful in the knowledge of the Lord. It means that he will appreciate the truth, and manifest his appreciation by laying down his life in its service. But if the love of God manifested in these various fruits and graces of the spirit does not abound in our hearts and lives in the full, rich sense that it should, we will not be able to enjoy that depth of spiritual vision which otherwise would be ours—we will be "blind," and will not be able to see "afar off."

Brother Krebs reminded the brethren that the Lord often permits our faith to be tested, and that we really do not know how strong our faith may be until these tests come. He related the experience of a sister in the truth whose faith was tested by the belief that her husband had met with a serious accident. He had gone out for the evening to visit a sick brother at a hospital, and following this visit he expected to call on a man who had responded to the Frank and Ernest radio programs. At midnight he had not returned home. The sister had retired for the night, and was awakened by the screaming of an ambulance siren. Noticing the time, she concluded that her husband was involved in some way. Her faith was severely tested, and did not prove too strong under the strain. At 1 A. M. her husband returned uninjured. He had not been in an accident, but had spent a long and profitable season discussing the truth with four men whom he found, in making the radio call, gathered around a table studying the Bible.

Third Memorable Day

Friday, August 8

BROTHER Daniel J. Morehouse of Chicago, Illinois, was chairman throughout the third blessed day of fellowship at the General Convention. Brother Raymond Krupa of Detroit, Michigan, gave the first discourse of the day. His topic was "Naaman the Leper," based

on the 5th chapter of II Kings.

The setting of Brother Krupa's lesson to the convention was during the days of Elisha the prophet. A Jewish girl, taken captive during one of the Syrian raids on Israel, told Naaman of the Prophet Elisha and his ability to perform

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miracles, so Naaman went to Elisha with letters and gifts to pay for the expected cure of his leprosy. Elisha invited Naaman to see him, yet when the king arrived the prophet did not give him audience personally, but sent a servant to inform him how he could be cured.

Naaman considered that he had been slighted by the prophet and was angry. Brother Krupa said that in this we can find a good lesson for ourselves. Sometimes we may become disturbed, in the belief that we have been slighted by one or more of the brethren, but should learn to accept all of our experiences as from the Lord, thus manifesting our reverence for him, and our faith in his wise provisions for us.

The servants of Naaman encouraged their master to follow the instructions of God's prophet, which Naaman finally decided to do. We are often in need of good counsel from our brethren, and should always be ready to receive it humbly, and with appreciation. To feel that we are not in need of help in understanding God's will would be an indication of spiritual pride.

Leprosy is a symbol of sin. It could only be cured by a miracle, and this is true also of sin. The leprosy of sin which has blighted the entire human race will be cured through the sacrifice of Jesus and the miracle of his resurrection. (Acts 4:10-12) Man has attempted to eradicate sin in other ways, that is, to cure the symbolical leprosy of the people, and human wisdom views the ransom

sacrifice of Jesus as Naaman did the muddy waters of Jordan. Ultimately, however, the people will know that this is the only way to life.

Naaman's decision to follow the instructions of the prophet corresponds with our consecration to do God's will. It was necessary for him to dip himself in the Jordan seven times—nothing short of that would do. Seven is a symbol of completeness, and our consecration must be complete—the Lord does not accept part time service.

When cured of his leprosy Naaman returned to Elisha to express his appreciation, seeking to do so by presenting him with gifts. He recognized and acknowledged that his healing was from the only God who was the God of Israel. Elisha did not accept the gifts from Naaman, and in this we have a reminder that God's gifts to us are not for sale.

Fellowship and Eldership

At 2:15 in the afternoon there was a round-table discussion on the topic, "Fellowship and Eldership." Brother G. Russell Pollock of Los Angeles, California, was the chairman of this discussion, and participating with him were Brothers Wilbur N. Poe of Cincinnati, Ohio, Charles W. Janke of Tonawanda, N. Y., and Chester A. Sundbom of Saginaw, Michigan. It was one of the most helpful sessions of the convention.

In answer to questions put to the brethren by Brother Pollock, it was brought out that the term fellowship in the Scriptures is from

a Greek word denoting partnership. It is a partnership of interest in the plans and purposes of God. We participate in this fellowship in our meetings, in our hymns of praise, in our prayers, and in our service to the Lord. The basis of this fellowship, or community of interest, is the ransom sacrifice of Jesus. Those who recognize the fallen condition of the race and the need of redemption through Christ, and who have accepted this provision of divine love and devoted themselves to God's service, should be accepted into our fellowship.

In answer to a question by Brother Pollock as to whether the degree of fellowship is dependent upon the extent to which one understands the truth, Brother Janke explained that while we may have more in common with those who are better established in the truth, we should endeavor to enjoy the fellowship of every member of the ecclesia and be zealous in our endeavor to build one another up in the most holy faith. On this point Brother Sundbom emphasized the importance of guarding against the development of special groups or cliques in an ecclesia from which the ecclesia as a whole is barred.

Brother Pollock's first question on the point of eldership was, "Why is the office of elder an important one?" In answer to this, Brother Sundbom explained that elders are leaders, or shepherds, of the Lord's flock, and as such have a great responsibility. They should be good shepherds, capable of leading the Lord's people into a clear knowledge of the truth, hence

they should know the truth themselves.

After the reading of the qualifications for eldership as outlined by the Apostle Paul in Titus 1:5-9 and I Timothy 3:1-7, Brother Pollock asked, "What is the first qualification of an elder?" In answer to this question Brother Sundbom said that full and complete consecration was, in his understanding, the first qualification of an elder. Unless an elder is fully devoted to doing the Lord's will, self-interest will govern him in his attitude toward the truth and toward the brethren whom he serves, and when self-will has any measure of control in the viewpoints of an elder, harm to the Lord's people is sure to result.

Brother Poe emphasized that purity of heart—"blameless"—is most essential. He reminded the brethren also that one of the qualifications, if married, was that of being "the husband of one wife."

As Brother Pollock continued to question those participating with him in the discussion, it was brought out that aptness to teach was also a fundamental requirement. Some may have a clear knowledge of the truth, yet not possess the ability to impart that knowledge to others. However, aptness to teach implies a clear understanding of the truth on the part of the teacher. One cannot be apt to teach that which he does not understand himself.

The convention was also reminded that humility, love, and tenderness were essential qualifications for elders, and that they should be diligent in their study

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of the truth.

Brother Pollock asked if making a distinction between qualifications for fellowship and eldership meant that there is a separation in the church between clergy and laity. In answering this question it was brought out that according to the Scriptures, while all Christians receive the gift of the Holy Spirit, all do not have the same abilities. The Apostle Paul asked, "Are all apostles? are all prophets? are all teachers? are all workers of miracles?" (I Cor. 12:29) It was also stated that there will be no danger of a clergy-laity division in the ecclesias if the outline for the organization of the new creation as set forth in volume VI of "Studies in the Scriptures" is faithfully followed. Any brother who is truly qualified for eldership will not lord it over God's heritage, but will be a faithful servant of his brethren.

Another question was, "How should elders treat controversial questions?" In answer to this, the round-table discussion disclosed that true Christianity itself has always been a matter of controversy, that it always has been necessary to contend earnestly for the faith once delivered to the saints. It would be an evidence of unfaithfulness on the part of an elder to avoid the discussion of any of the doctrines of the divine plan on the grounds that some in the ecclesia might disagree or be offended. On the other hand, elders do well to avoid entering into controversies over meaningless points which may be introduced into an ecclesia, "which," as the apostle explains, "minister questions, rath-

er than godly edifying which is in faith."—I Timothy 1:4

Brother Pollock then asked, "Why is our Lord's presence an essential doctrine for elders to believe?" In brief, the answer to this question was that the fact of Christ's presence is the key to the great work of the harvest at the end of the age, hence vitally associated with the understanding of God's will for his people. Any doctrine of the truth which has a bearing on what God wants his people to be and to do is essential, and brethren who are not prepared to teach such doctrines are not qualified as shepherds of the Lord's sheep, for the reason that they would not lead the sheep in the way the Lord wants them to go.

Brother Pollock also raised the question as to whether a proper understanding of the covenants is essential to divinely approved eldership in the church. The answer was that a knowledge of the covenants is essential for eldership, because it involves the matter of rightly dividing the word of truth, of understanding the ages and dispensations of God's plan, and what God is accomplishing during these different periods, and what he wants his people to do in co-operation with him.

"Is it essential that elders in the church should have a clear understanding of the sin offering, and appreciate the fact that the church shares in the sin offering together with Jesus?" All agreed that a knowledge of the sin offering is essential, for the reason that it reveals the only true concept of the

Christian life, that it is a life not merely of upright living, but of sacrifice, the giving up of all that we have and being planted together in the likeness of Jesus' death.

Brother Poe, in his answer to this question, drew an illustration from the tabernacle services. The priests who conducted those services would surely be disqualified if, for example, on the day of atonement they did not realize that a goat was to be sacrificed following the sacrifice of the bullock. If they believed that all the sacrificing work was over when the bullock was slain, and began to look for the blessings which were to follow the day of atonement, they certainly would not be qualified for the priesthood. The church of the Gospel age is an antitypical priesthood, and surely those who serve as teachers in the church should understand the order of sacrifices to be offered, and should be able to teach the Lord's people that following the sacrifice of the antitypical bullock, which was Jesus, all his body members are to be presented in sacrifice, as represented in the Lord's goat.

Summing up the findings of the round-table discussion, Brother Pollock said that we should all guard against sectarianism, and yet not be deterred from contending earnestly for the faith and from insisting on scriptural qualifications for elders, simply because some may call us sectarian, or accuse us of establishing confessions of faith. The truth, he said, should be upheld and defended at all times, but it should be done in the spirit of love and understanding.

"Consider Your Ways"

The last session of the afternoon was addressed by Brother Shirley C. DeGroot of Grand Rapids, Michigan. The subject of his discourse was, "Consider Your Ways," taken from the words of the Prophet Haggai, which were spoken to the Israelites at the time when they were rebuilding the temple. (Haggai 1:5) The center of all Jewish activity at that time was the great temple in Jerusalem. Reconstruction of the temple was progressing slowly because of the negligence of the people, therefore the words of caution, "Consider your ways."

There is a lesson in the experience of Haggai for the Christian church. The real temple of God, as the Scriptures teach, is the church of the living God. Each member of the church is thus a living stone in this great spiritual temple. The cornerstone and foundation is Jesus, and the purpose of the Gospel age is to select and prepare the other stones of the temple—the church. Each of us has learned of this opportunity to be of the temple. We have been called to a place in this spiritual building of the Lord, and now it is up to us to make our calling and election sure.

It is said of a certain woman that she determined to spread a great banquet for the whole neighborhood, and then forgot to send out the invitations, so no one came. How much more serious it would be for us if after, through the truth, sending out invitations to others to be living stones in the temple we should learn that the

door to the kingdom was shut and we were left out.

The Scriptures show that the time will come when many will seek to enter in to the high calling after the door is closed. This is not fiction, but is clearly pointed out by Jesus in the parable of the wise and foolish virgins. Is the door to the heavenly kingdom class still open today? The parable of the virgins shows that when the door is closed there will be a class of Christians in the world who will realize it, and who will converse among themselves, and confirm that the door is closed, and that they are left out. We do not know, and have never known, of such a class existing—a class who first want to be of the bride, yet know they have lost out because of lingering, and who weep bitterly over their loss. But such a class will yet come into existence.

The reason the foolish virgins were not ready to meet their Lord was that they were short of oil. This oil is the Holy Spirit. The foolish virgins used up their spirit of zeal for the Lord and for his cause. They were overcome by the spirit of the world and their zeal for God's truth was dying out at the very time they were to be taken into the kingdom.

Realizing the fact that the bridegroom had come, they hurried to get a new supply of oil. So in the end of this age, possibly in the near future, there will be those who will hurry to regain their zeal in the marketplaces of study and experiences, in service and suffering with Christ. But it will be too late.

How necessary it is for us now, while the door is still ajar, to ask ourselves if we are heeding the advice of the Lord through Haggai the prophet, "Consider your ways." In this way only can we prepare for the place God has reserved for us in that great spiritual temple, the building of God, through which his name will be glorified during all eternity.

The immediate question for each person in Christ and the truth to determine, Brother De Groot stated, and the question for each ecclesia to determine, is just what can be done today, tomorrow, and the coming year to witness to the truth, and to glorify God, and to make known the truth to those who have a thirst for righteousness. All these may not attain to the high calling, but we can show them how to enjoy the blessings of the truth now, and look forward to their share of the blessings of God's kingdom on earth, soon to be manifested.

Ransom and Sin Offering

The evening session was addressed by Brother John H. Moore of Vancouver, British Columbia, Canada, who used as his topic, "Ransom and Sin Offering." The English word "ransom," he explained, means to buy back, or redeem. The scriptural thought is that of a corresponding price. (I Timothy 2:5, 6; I Corinthians 15:22) The ransom price releases all from adamic condemnation. He is the propitiation, or satisfaction, for the church's sins, and also for the sins of the world.—I John 2:2

The ransom in itself, however,

does not restore the world of mankind to at-one-ment with the Creator. The death of Jesus provided the ransom, but the Scriptures declare that he rose for our justification, which indicates that had he remained dead no one would have received life as a result of his sacrificial death. The Scriptures also teach very clearly, Brother Moore said, that the sacrifice of the church is an integral part of God's plan whereby sin is eradicated from the world and the people are restored to life. The offering of the church in sacrifice is therefore a sin offering.

The Psalmist wrote, "Precious in the sight of the Lord is the death of his saints." (Psalm 116:15) The adamic death is not precious in God's sight, nor is the second death. The only death that is precious to him is the sacrificial death of his saints. He was pleased with the death of Jesus, and he is pleased with the death of the followers of Jesus, because like the Master, they lay down their lives in sacrifice that others might be blessed.

The death of the church is described by Paul as a baptism into Jesus' death, and in I Corinthians 15:29 the apostle wrote, "What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" This statement by the Apostle Paul shows clearly that the sacrificial death of the church is vitally related to the resurrection of the dead, and that the "better sacrifices" of this Gospel age would be in vain, of no merit, except as their value is

manifested in the resurrection of the dead.

Brother Moore also called attention to the wonderfully clear manner in which the church's share in the sin offering is taught by the apostle in Romans 6:1-12. In this passage we have an exhortation to depart from sin, and the reason for this is shown to be that we are being planted together in the likeness of Jesus' death as a sacrifice for sin. Obviously it would be inconsistent to allow sin to reign in our lives while at the same time sacrificing everything in death, the objective of which is to destroy the body of sin in the earth.

Verses 10 and 11 of Romans, chapter 6, sum up this powerful argument of the apostle, explaining that just as Jesus died unto sin, so likewise we should reckon that we are dying unto sin. Brother Moore said that Moffatt translates verse 10 "for sin," and that the Murdock Syriac translation renders verses 10 and 11 "for sin," instead of "unto sin."

The apostle's argument clearly is, then, that just as Jesus died for sin, so we are authorized by God to reckon that we also die for sin. That this is not a reference to adamic death should be apparent, for the reason that adamic death is a reality. We do not need to reckon that we die in Adam, but, dying for sin as Jesus died for sin is a reckoned matter, because it is only possible through God's grace in accepting a sacrifice which apart from the blood of Christ would be wholly unacceptable to him.

FIVE MEMORABLE DAYS

Songs of Praise

The closing session of the day was listed on the program as a "Vesper Service." It consisted of congregational singing, in which some of the hymns were illustrated by stereopticon slides. In addition to the congregational singing, various ones of the brethren sang spe-

cial selections. This service was conducted by Brother Ernest G. Wylam of Chicago, Illinois, and proved to be spiritually refreshing and very inspirational. It was a joyous experience to mingle our hearts and voices together in hymns of prayer and praise to our Heavenly Father.

Fourth Memorable Day

Saturday, August 9

FOLLOWING the customary devotional service with which each day's sessions of the convention opened, Brother Martin C. Mitchell, chairman for the fourth day, presented Brother Ernest G. Wylam of Chicago, Illinois, who spoke on the topic, "John the Apostle."

Brother Wylam said that the meaning of the name John in the Hebrew language is "God's gift," and observed how through his work and life the apostle proved himself to be truly a gift of God to the church. From the very start he displayed his real character. When Jesus called him from his fishing business there was no hesitation, no excuses offered. He responded immediately, and followed the Master.

Here is cause for reflection. What do we do when we are called into God's service? Do we respond without hesitation, saying, "I will go where you want me to go, dear Lord; I will do what you want me to do"? Or do we tell the Lord that we want first to think the matter over? Doubtless if Jesus were here in the flesh

now, most of us would esteem it a privilege to devote time and strength to his service, but do we appreciate the privilege that is ours of serving his brethren?

To John, together with his brother James, Jesus gave the title "Boanerges," which signifies "sons of thunder." This was probably on account of their fiery earnestness. Many of the great artists have painted John as a person of womanly qualities, but the word pictures given us in the Bible indicate that this beloved apostle possessed great determination and ruggedness in his carrying out of the divine will. Evidently John did possess compassionate qualities, but he knew how to speak out against wrong when occasion demanded.

John was one of the favored apostles who shared in the experience of the transfiguration vision. He also was included in the group of apostles taken to the mount of Olives shortly before the crucifixion. He was with those who asked Jesus those important questions concerning the signs which would

prove his second presence. When the Gethsemane experiences of Jesus came, John was one of the few that the Master invited to be near him.

The manner in which John departed himself shows that he was very humble, and did not seek any advantages or favors over the other apostles, or over any of God's children. His course was one of suffering and faithfulness to the service of his Master. The courage of John was well demonstrated when he went in with Jesus to the palace of the high priest at the time the Master was arrested. When Jesus was crucified, John remained near enough to the cross to be recognized by the Master, and was addressed by him, with the request that he care for Mary, Jesus' mother. Following the resurrection of Jesus, it was John who ran ahead in order to reach the tomb as soon as possible to verify the report.

John lived to carry on his work until he was very old. Finally it was to him, on the Isle of Patmos, that Jesus gave the great vision of Revelation. Brother Wylam said that John's character of love and his interest in the brethren is revealed in his third epistle, where he states that he had no greater joy than to know that his brethren continued to walk in the truth. May we endeavor to have this deep sense of interest in one another, as exemplified in John.

The Baptismal Service

The baptismal service was among the most inspiring of the convention. Thirteen newly consecrated

brethren presented themselves for water immersion. The discourse on baptism was given by Brother J. H. L. Trautfelter of Baltimore, Maryland.

In opening his discourse, Brother Trautfelter reminded the brethren of the solemnity of the occasion, made so because it meant for the candidates that they were giving up an old way of life, to begin a new way of life. Consecration in this age means a following in the footsteps of the Master. As Christians, we are to follow him through good report and through evil report, through honor and dishonor, and to continue following him faithfully even unto death. Brother Trautfelter explained that Christian baptism is not for the remission of sins, but is a symbol of the immersion of our wills into the will of God through Christ, which is described in the Scriptures as being baptized into Christ's death.

Using Romans 6:3-11, Brother Trautfelter held before the candidates the great hope of those who are baptized into Jesus' death of being raised from death to live with him. We "walk in newness of life" even now, but in the resurrection this will be superseded by glory, honor, and immortality.

It was also made clear that there is yet time to suffer and die with Christ. Inasmuch as none can come to Jesus except the Father draw him, the fact that these newly consecrated brethren have been drawn to the Lord is evidence that God has a place for them in the body of Christ. Having been called, it is now their privilege to

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make their calling and election sure.

The immersion service was held in a church nearby, and was conducted by the chairman of the day, Brother Martin C. Mitchell of the Brooklyn Ecclesia.

Holding Fast the Truth

The afternoon session on Saturday began at 2:00. Following a short praise service, the convention was addressed by Brother George M. Wilson of Pittsburgh, Pennsylvania.

As members of the Lord's family, Brother Wilson said, we should assist one another in holding fast "the profession of our faith without wavering," and in so doing make our calling and election sure. As we strive to carry out our covenant by sacrifice, we must indeed hold fast to the truth. Some may hold fast to popularity or wealth, but it is our responsibility to hold fast to the truth, and through obedience to the truth to prove our loyalty to God and our worthiness of the crown.

We are to "buy the truth, and sell it not"—that is, we should never part with the truth. If we love the truth it should be apparent in our daily lives. Words are beautiful, Brother Wilson said, but the Lord, who can read the heart, knows how deeply we appreciate the truth, and how determined we are to show our appreciation to him by holding fast to it.

Today darkness covers the earth, and gross darkness the people, despite the fact that throughout all Christendom a copy of the Bible is to be found in practically

every home. This should help us to realize that those who know the truth have been highly favored of the Lord, that it is not by their wisdom or their arrangements, but by the arrangements of the Lord, that they have been thus favored. God's arrangements for giving his people the truth during the harvest period have been through the use of those wonderful keys to the Bible, the "Studies in the Scriptures."

Yes, we are to "buy" the truth, Brother Wilson said. But what do we have with which to buy it? Surely we cannot buy the truth with money, nor with lands. If this were true, then God would call millionaires. That which we have to give for the truth is ourselves. The cost of the truth and the cost of discipleship are the same, namely, the devoting of our whole lives to the doing of God's will. This is consecration. True, it isn't much that we have to give to the Lord, but the small sacrificial offerings of the poor of this world, rich in faith, give evidence to God of heart sincerity and devotion, and through Christ such offerings are acceptable to him. The needle's eye illustration used by Jesus emphasizes the necessity of unloading all earthly things in order to enter into the kingdom of heaven.

We should not serve the Lord with the thought of getting something special in return for it. Should this be our motive, our sacrifices and service will not be acceptable to him. It is true that rich blessings accrue to all who do serve the Lord faithfully. We have

a wonderful present heritage of joy and peace, and in the future there will be glory, honor, and immortality; but these are all gifts of God's grace. They encourage and inspire us, but we should be happy to devote our lives to God's service even though no reward should be attached.

The Business Meeting

Following Brother Wilson's discourse, the convention business meeting was held. Brother Wilson, Chairman of the General Convention Committee, presided over this meeting, the main business of which was to reach decisions concerning a General Convention for 1948. It was decided that a convention should be held, the time and place of which are to be decided later by the General Convention Committee.

Brothers Shirley C. DeGroot, Daniel J. Morehouse, George M. Wilson, W. N. Woodworth, and Ernest G. Wylam, were re-elected to serve as the new General Convention Committee. It was also voted that in the event the next General Convention should be held in co-operation with a local ecclesia, that that ecclesia be asked to appoint two additional members to serve on the committee.

It was announced to the convention that Brothers Joseph Heinen of Long Beach, California, and W. Norman Woodworth are planning to visit Germany in the interests of the truth and the brethren there. In order to help facilitate their obtaining permission to enter Germany for this service, the convention authorized

the preparation of a resolution, which was adopted at the Sunday morning session.

What Is Truth?

The evening session of the convention consisted of a most inspiring testimony meeting, followed by a discourse given by Brother G. Russell Pollock of Los Angeles, California, on the topic, "What Is Truth?"

It is most important, Brother Pollock said, to know the answer to the question put to Jesus by Pilate, "What is truth?" At one time many believed that the earth was flat. They were conscientious in believing that this was truth. Many today believe that the earth will be destroyed by fire, and even quote scriptures to prove it. But we know that this is not true. How, then, can we determine definitely just what constitutes truth—the truth of the divine plan, to which we are to hold fast?

The only way to determine what is truth is through the study of the Bible. Jesus said, "Thy Word is truth." At the same time, however, not all who read the Bible get the truth from it. Some study the Bible earnestly, yet believe that it teaches the doctrine of eternal torture. Not all who study the Bible are fully consecrated to the Lord, hence they do not have the Holy Spirit to guide them in its understanding. This is why so many conflicting ideas are obtained through study of the Bible. The natural man receiveth not the things of the spirit of God, for they are spiritually discerned, and none but the fully consecrated have the

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Holy Spirit to give them this discernment.

To us, the divine plan of the ages is the truth. What does it mean to be "in the truth"? What is the difference between being a good sincere Methodist and being in the truth? Are we better than they? Are we more charitable than they? Is it a matter of intelligence? No, these are not the differences. The real difference is that God has called us out of darkness into light, out of the kingdom of this world into the kingdom of God's dear Son.

Why do we have the truth? Is it in order that we might defeat our opponents in argument? No, this is not the reason. We have been called into the truth for a purpose, and that purpose is that through the truth we may know our part in the divine plan, and be able to co-operate with the Lord in his work, a service of sacrifice acceptable to him.

In the divine plan of the ages there are certain great truths which are constant and unchangeable. The ransom is one of these. The high calling of the church is another. "Christ in you, the hope of glory," was a great truth in the early church, and it is still a great truth to the Lord's people.

Today truths pertaining to the second presence of Christ are due

to be understood by the consecrated, and it is essential that we know these truths, and give them an exalted place in our hearts and lives. How precious is our vision of truth at this end of the age! And how earnestly we should hold fast to that which is so valuable to us. The Scriptures admonish us to hold fast to that which is good. When we saw the vision of truth, we compared it carefully with the Scriptures. We studied individually, and with others, and we learned that it was indeed good, so now let us hold fast to it.

It will not be easy to hold fast to the truth. Brother Pollock stated that in years past it would have been difficult for many of us to believe that the time would ever come when those who hold fast to the truth would be charged with intolerance and sectarianism by those who themselves once apparently loved and appreciated the vision. But despite this, let us hold fast to and continue to rejoice in every phase of the truth. If in doing this some want to say that we are establishing a "confession of faith," let us be patient and loving, yet resolute in our determination that nothing shall be permitted to take the place of the vision of truth which has thrilled our souls, and for which we are willing to die.

Fifth Memorable Day

Sunday, August 10

BROTHER Ernest G. Wylam of Chicago, Illinois, served as chairman for the last day of the convention. Following the opening

devotional services, Pilgrim Brother C. W. Zahnow addressed the convention, exhorting the brethren to be more appreciative of their

privileges of sacrifice, and to be more faithful in laying down their lives for the Lord, the truth, and the brethren.

Brother Zahnow drew liberally upon the sacrifices and offerings of the typical tabernacle services to illustrate his points. He referred to the wave offering, which the priest was required to continue waving before the Lord until it was taken off his hands. So with us, we are not to cease sacrificing until the Lord's due time and the Scriptures show that it is his will that our sacrifice be completed in death. Our thoughts while offering ourselves in sacrifice should be, "All for Jesus, all for Jesus, all my being's ransomed power."

"Angels would be very willing to come down to the earth and take our places in offering sacrifice," Brother Zahnow stated, "but God hasn't given this opportunity to them. Nor has he selected the rich and intellectual classes of the world for this purpose, but chiefly the poor among the people, rich in faith."

Many would like to enjoy their knowledge of the truth, and to participate in the devotional privileges of our meetings, etc., without offering sacrifice, but we should remember that the terms of our calling include the presenting of our bodies as living sacrifices, and nothing short of this will be acceptable to God. The typical priest crumbled both hands full of incense upon the altar, illustrating that all we have, all we are, and all we hope to be should be presented to the Lord without compromise.

Brother Zahnow also encouraged the brethren to steadfastness in the truth, exhorting them to stand shoulder to shoulder in one spirit and in one faith. He told of many interesting experiences he had enjoyed in his work of contacting the newly interested in an effort to get them together to form ecclesias, and stressed the point of the abundant opportunities there are in the field for brethren to do work of this kind. He called upon the brethren to consider carefully the matter of giving their time to the service as a practical way to lay down their lives in sacrifice in the divine cause.

Love and Good Works

Following Brother Zahnow's talk, Brother W. N. Woodworth spoke to the convention on the subject, "Love and Good Works." It is expected that the outline of this discourse will later be published as an article in *The Dawn*, hence we will not report it here.

The End of the World

At 2:30 in the afternoon there was a special Frank and Ernest broadcast from radio station WBYN of Brooklyn on the subject, "The End of the World." This broadcast was picked up in the auditorium, enabling all at the convention to hear it. A word for word report of the program will be found beginning on page 9 of this issue of *The Dawn*.

God's Gifts to the Church

Following the radio program, Brother Levi Jacobs of New

FIVE MEMORABLE DAYS

Haven, Connecticut, addressed the brethren on the subject, "God's Gifts to the Church," basing his lesson particularly upon the messages to the seven churches, as recorded in Revelation, chapters 2 and 3. "God delights to give good gifts to his children," Brother Jacobs stated, "and the gift of Jesus to be our Redeemer and the Redeemer of the whole world is a measure of God's capacity for giving."

In speaking of the gift of the "hidden manna," referred to in Revelation 2:17, Brother Jacobs said that we who have taken the step of consecration have entered upon the narrow way, and in many respects this narrow way is like a wilderness journey. It was during the typical wilderness journey of the Israelites that the gift of daily manna was provided by God for the children of Israel. This foreshadows God's provision for us through Christ and through the Word of truth.

We must feed upon God's Word each day, even as the Israelites were required to gather the typical manna each day and feed upon it. We feed upon Christ and upon the Word through our study of the precious truths of the divine plan.

The "hidden manna" promised in Revelation 2:17 takes our minds back to the golden bowl of manna placed in the ark of the covenant in the most holy of the tabernacle. While the manna which fell for Israel each day would not keep over for the next day, this manna that was placed in the ark of the covenant did not decay at all, but remained fresh and sweet continu-

ously. This, together with the fact that it was hidden away in a golden bowl, foreshadowed the provision of life made by God for the overcomers of this age, the divine nature. We have the thought, then, that if we are faithful in feeding upon the daily supply of heavenly manna which God provides for us now through his Word, and in the strength of that food continue to lay down our lives in his service as directed by him, and are faithful thus even unto death, we will receive the gift of the "hidden manna."

The Love Feast

The closing session of Sunday afternoon's program was a love feast. The elders of the Brooklyn Ecclesia; the brethren who had symbolized their consecration at the convention; and all those who had participated in any way from the platform were invited to stand in front of the platform to shake hands with the remainder of the friends. This gave all at the convention an opportunity for a few final words of sweet fellowship with one another, and a sincere "God be with you till we meet again."

The Public Witness

The last session of the convention was on Sunday evening, and was arranged especially as a witness to the public. Brother G. Russell Pollock was the speaker, and he addressed the audience on the subject, "World Problems Solved by Our Lord's Return." Frank and Ernest were on the

(Continued on page 64)

Speakers' Appointments

H. E. ANDERSON

Groton, Conn. (Evening) ... Sept.	20
Groton, Conn. (Morning)	21
New London, Conn. (Afternoon)	21

W. T. BAKER

Saginaw, Mich. Aug. 30-Sept.	1
Grand Rapids, Mich.	2, 3
Jackson, Mich.	4, 5
Kalamazoo, Mich.	6, 7
Chicago, Ill.	8, 28
Madison, Wis.	9
Lake Mills, Wis.	10, 11
Waukesha, Wis.	12
Milwaukee, Wis.	13, 14
Appleton, Wis.	15, 16
Green Bay, Wis.	17
Wausau, Wis.	18
Minneapolis, Minn.	19-21
Curtis, Wis.	22-24
Junction City, Wis.	25, 26
Batavia, Ill.	29
Dundee, Ill.	30

F. A. BRIGHT

Paterson, N. J. Sept.	21
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N. T. CONSTANT

Hartford, Conn. Sept.	21
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JENS COPELAND

Seattle, Wash. Aug. 30-Sept.	1
Bellingham, Wash.	2
Vancouver, B. C., Can.	3, 4
Victoria, B. C., Can.	5
Spokane, Wash.	7, 8
Minneapolis, Minn.	10

O. D. DEIFER

Pottstown, Pa. Sept.	14
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IRVING C. FOSS

Riverside, Calif. (Morning) Sept.	21
Pomona, Calif. (Afternoon)	21

EARL FOWLER

Whittier, Calif. Sept.	21
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GEORGE O. JEUCK

Sebring, Fla. Sept.	21
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G. S. KENDALL

Seattle, Wash. Aug. 30-Sept.	1
Sultan, Wash.	2
Tacoma, Wash.	3, 4
Yakima, Wash.	5-7
Wenatchee, Wash.	8, 9
Soap Lake, Wash.	10
Spokane, Wash.	11-14
Calgary, Alta., Can.	16, 17
Saskatoon, Sask., Can.	19-22
Winnipeg, Man., Can.	24-26
Minneapolis, Minn. . Sept. 28-Oct.	3

P. KOLLIMAN

Reading, Pa. Sept.	7
York, Pa. (Evening)	20
York, Pa. (Morning)	21
Lancaster, Pa. (Afternoon)	21

R. A. KREBS

Dayton, Ohio Aug. 30-Sept.	1
Piqua, Ohio	2, 3
Columbus, Ohio	4, 5
Nelsonville, Ohio	7
Newark, Ohio	8
Richmond, Ind.	9, 10
Muncie, Ind.	11, 12
Indianapolis, Ind.	13, 14
Gary, Ind.	15, 16
Chicago, Ill.	17
Rockford, Ill.	18-30
LaSalle, Ill. Oct.	5

R. J. KRUPA

Jackson, Mich. Sept.	21
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J. Y. MAC AULAY

Amherst, N. S., Can. Sept.	1, 2
St. John, N. B., Can.	3
Boston, Mass.	7
Lynn, Mass.	8
Worcester, Mass.	9, 10
North Brookfield, Mass.	11, 12
Albany, N. Y.	14
Brooklyn, N. Y. (3 P. M.)	28

SPEAKERS AND CONVENTIONS

Rutherford, N. J. (8 P. M.) 28

E. R. MAC JILTON

East Liverpool, Ohio Sept. 14
Connellsville, Pa. 21

EDWARD MAURER

Washington, Pa. Sept. 24

MARTIN C. MITCHELL

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

ROY E. MITCHELL

Paterson, N. J. Sept. 14

JOHN H. MOORE

Minneapolis, Minn. Aug. 30-Sept. 1
Buxton, N. D. 2
Havre, Mont. 4
Spokane, Wash. 6, 7
Seattle, Wash. 8, 9

L. H. NORBY

Dover, N. J. Sept. 1
Washington, D. C. (Evening) 20
Washington, D. C. (Morning) 21
Baltimore, Md. (Afternoon) 21

HARRY PASSIOS

Duquesne, Pa. Sept. 7
Shadyside, Ohio 21

FRED W. RICE

Santa Ana, Calif. Sept. 28

GEORGE P. RIPPER

San Diego, Calif. Sept. 7

M. A. STAMULAS

Paterson, N. J. Sept. 7
Boston, Mass. 28

F. S. WASSMANN

Dover, N. J. Sept. 1
Bridgeport, Conn. 14

C. R. WEIDA

Wilmington, Del. (Morning) Sept. 28
Philadelphia, Pa. (Afternoon) 28

G. M. WILSON

Seattle, Wash. Aug. 29-Sept. 1
Portland, Ore. 2
Oakland, Calif. 4
Los Angeles, Calif. 7
Riverside, Calif. 9
Hawthorne, Calif. 11
Phoenix, Ariz. 14
Monessen, Pa. 28
Grand Rapids, Mich. Oct. 4, 5

W. N. WOODWORTH

Ilford, Essex
(Aldersbrook Ecclesia) .. Sept. 6, 7
Leipzig, Germany 13, 14
Lausanne, Switzerland 28
Ilford, Essex
(Aldersbrook Ecclesia) Oct. 4, 5
Oxford 7
Yeovil 8
Heswall 9
Glasgow, Scotland 11, 12

H. L. YOUNG

Pottstown, Pa. Sept. 14

C. W. ZAHNOW

Dayton, Ohio Aug. 30-Sept. 1
Mattoon, Ill. 4
Clinton, Iowa 6, 7
Iowa Territory 8-30

BRITISH APPOINTMENTS

The following appointments have been arranged by the Aldersbrook Ecclesia — (Secretary, Mr. W. R. Chandler, 29, Woodlands Avenue, Wanstead, London, E. 11, England):

D. P. VAUGHAN

Oxford October 12

T. W. WATSON

Portsmouth, Hants. October 19

ILFORD, ESSEX, ENG., October 4-5—

The Aldersbrook Ecclesia is holding its usual convention. A warm invitation is extended to all. For further details please apply to the secretary, Mr. W. R. Chandler, 29, Woodlands Avenue, Wanstead, London, E. 11.

CONVENTIONS

LABOR DAY CONVENTIONS—See August issue.

DOVER, N. J., Sept. 1—All day gathering, Wesley Stephens' Farm, Center Grove Rd., R. F. D. Route 2.

ALBANY, N. Y., Sept. 14—Y. W. C. A., 5 Lodge Street.

POTTSTOWN, PA., Sept. 14—Convention opens at ten o'clock in Forrester's Hall, King and Charlotte Streets.

SAGINAW, MICH., Sept. 14—Woman's Club, 311 N. Jefferson Street.

MINNEAPOLIS, MINN., Sept. 21—Regular third Sunday gathering in the Normandy Room, Normandy Hotel, Fourth Avenue at Eighth Street.

CHICAGO, ILL., Sept. 28—All day gathering, Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., Sept. 28—All day

gathering, Maccabees Bldg., Woodward Avenue at Putnam.

PITTSBURGH, PA., Sept. 28—All day gathering in the O. of I. A. Temple, 610 Arch Street, N. S.

GRAND RAPIDS, MICH., Oct. 4, 5—For details, write the secretary, Mrs. Edward DeGroot, 924 Ellsmere, N. E., Grand Rapids, Mich.

WATERBURY, CONN., October 5.

ST. LOUIS, MO., Oct. 11, 12—For details, write the secretary, Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

GARY, IND., Oct. 12—All day gathering in Moose Hall, Corner 7th and Adams Streets.

COLUMBUS, OHIO, October 26.

ROSELAND, ILL., November 8, 9.

VICTORIA, B. C., CAN., Nov. 9-11.

(Continued from page 61)

platform with Brother Pollock, and "Ernest" introduced the speaker. Incidentally, Ernest announced a new series of programs for the New York area over WINS, beginning 10:15 Sunday evening, August 31.

With so many brethren present from outside of the New York area, it was difficult for the local brethren to determine how many of the public were at the meeting, but we know there were a goodly number, because nearly a hundred turned in their names and addresses at the close of the lecture, requesting that a gift copy of the God and Reason Dawn be sent to them. The principal method of ad-

vertising this meeting was through the distribution of tracts, and the encouraging attendance of the public bore convincing testimony to the effectiveness of this method of advertising.

The main points of Brother Pollock's public discourse will be found outlined in the first article of this issue of The Dawn, beginning on page 1, in the "Highlights of Dawn" section.

From beginning to end, the testimony of the brethren indicated that this was another "best yet" convention. Certainly it was the largest yet held. The committee having charge of the arrangements for the 1948 General Convention hopes soon to be able to announce its date and location.

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ILFORD, ESSEX

To Us the Scriptures Clearly Teach

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

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

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

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

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests 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