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THE DAWN

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ITEMS OF INTEREST

LATEST RADIO INFORMATION

SINCE the preparation of the radio report, which begins on page 51 of this issue, the decision has been reached to renew our contract with the Mutual Broadcasting System for another year. This means that, with few exceptions, all "Mutual" stations now carrying the "Frank and Ernest" programs will continue to do so without interruption, and we are hopeful that additional stations will be added to the "Frank and Ernest" schedule.

The "Mutual" station in St. Petersburg, Florida, is now carrying our program, and negotiations are under way to take on additional stations in key cities of Florida. We are also negotiating for stations in the general area formerly served by Station WOR, of New York.

Consideration is also being given to the New England Area, and to areas on the West Coast which are not now being reached by the "Frank and Ernest" broadcasts. Announcements will be made from time to time of stations which are added to the present list, and we are hopeful that ere long the entire nation will again be reached by the kingdom message over the radio.

Let us all look to the Lord for his guidance and blessing upon our mutual efforts to serve him and his people in any and every way that he may indicate to be his will for us.

Life, Death, and the Hereafter

GEORGE M. WILSON

Digest of public lecture, given at the Bloomington, Indiana,
General Convention

WE ARE living in the most wonderful and yet the most awful time in the world's history. The tragedy of two world wars, with their accompanying horrors of physical pain, misery, and torture, writes a chapter in human history that makes the words "civilization" and "Christianity" seem well-nigh meaningless. As a result of the ensuing chaos, millions of people have been brought into closer relationship with the grim reaper, "Death," thereby causing them to give more serious thought concerning life, death, and the hereafter.

It was the Prophet Job, after having lost all that was precious to him in life (except his faith in God), who uttered a prayer which lays the foundation for the sub-

ject under consideration, as well as expressing a hope for life beyond the grave. He said, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job 14:13-15

The question of the hereafter is a most important one because it affects and concerns every member of the human race. Notwithstanding the convictions of the religious and scientific elements of society, many are skep-

tical as to a future life. Most of the conclusions have been reached and based on theories, speculations, philosophies, and the precepts of men, leading to much uncertainty and confusion.

Heathendom still holds to belief in the transmigration of the soul, and reincarnation in its various forms, while Christendom in general maintains that believers (the good) go to heaven, and all the rest of mankind must suffer the pangs of eternal torment, misery, and woe.

As we examine the Bible we find that the reward of a "heavenly home," or the threat of a "burning hell," was never held out to anyone during the first four thousand years of man's experience on earth. God said to Israel through Moses: "I have set before you life and death: . . . choose life, that both thou and thy seed may live."—Deut. 30:19

Adam was not offered a place in heaven if obedient, nor was he threatened with eternal torment if disobedient.

Cain, the first murderer, was not consigned to the flames, but rather the Lord said to him, "When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear."—Gen. 4:12, 13

The Bible teaches that obedi-

ence to God's law means life, and disobedience death.

The question arises, why do people die? It cannot be on account of anything they do, or say, or think. No, the Scriptures give us the answer, and it is most logical and reasonable.

Adam, the progenitor of the human family, was created perfect and in the moral likeness of his Creator. He was given a perfect home, called Eden, and was endowed with perfect control over the lower creations. This heritage was his forever if obedient to the divine law. However, he disobeyed and brought upon himself and his posterity the penalty of death. Hence, "in Adam all die."—I Cor. 15:22

It is maintained by some that while the body was condemned to death ("dust to dust") yet man possessed within his organism an immortal soul which could not die, but must continue to live on forever. This viewpoint is not taught in, nor supported by, the Word of God.

Instead of the soul being a separate entity from the body, the Bible gives us the only true definition, which is found in Genesis 2:7. It reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The word "soul" comes from the Hebrew word, **nephesh**, and

the Greek word, **psuche**, both meaning a sentient, breathing being. That is to say, a being capable of exercising the senses of seeing, hearing, smelling, tasting, and feeling. To be devoid of these senses means the death of the soul, or the absence of life. It was the soul that was condemned to death, for we read in Ezekiel 18: 4: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."

Immortality

NOWHERE in the Bible do we find any statement that declares that man possesses an immortal soul; but, to the contrary, it states that "every soul, which will not hear that prophet, shall be destroyed from among the people.—Acts 3:23

The immortal state belongs only to the divine nature, the nature of God, and was never given to man; no, not even to the angels.

Jesus, since his resurrection, is now the "express image" of the Father's person; and his disciples, who will share with him the glories of the divine nature, are the only ones to inherit immortal life: for, "we shall be like him," and "shall see him as he is." (I John 3:2) These will constitute the "church of the firstborn, which are written in heaven."—Heb. 12:23

Death a Reality

AS TO the world of mankind, the Bible teaches that when a man dies he is dead; he passes into the tomb or grave, known to the Hebrews as "sheol," and to the Greeks as "hades." Paul states, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) He also said, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12

A most graphic description of man's fall into sin and death is found in Ecclesiastes 3:19, 20: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

The state of the dead is one of unconsciousness, for we read in Psalm 115:17: "The dead praise not the Lord, neither any that go down into silence." Also Psalm 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Solomon, the wise man, said: "For the living know that they shall die: but the dead know not anything," and "whatsoever thy hand findeth to do, do it with thy

might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccles. 9:5, 10

The Resurrection Hope

SINCE the tomb holds so many dead, is there a hope of life beyond the grave? Surely there is, and it is well supported by God's Word. One of the most prominent and important doctrines of the Bible is the resurrection of the dead. How could there be a resurrection of the dead if no one were dead? The only hope for a future life depends upon the resurrection, made possible because Christ Jesus "tasted death for every man," and gave his life as a ransom for all mankind. (Acts 24:15; Heb. 2:9) Paul wrote: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5, 6) Paul also states, "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Rom. 14:9

Jesus was an ardent believer in the resurrection, for he said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (John 5:28, 29)

Later translations of the original Greek show that this text should read, "unto the resurrection of judgment."

The importance of the resurrection was pointed out by the Apostle Paul when he said, "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:16-22

Two Resurrections

IT IS apparent from these scriptures that there are two resurrections, one applicable to the church of the Gospel age, and the other to the world in general who come forth to a "resurrection of judgment."

During the period between our Lord's first advent and his second presence, God has been taking out of this world "a people for his name." (Acts 15:14) Jesus referred to them as his disciples, who are willing to take up their cross and follow him. (Matt. 16:24) He knew that only a few would meet the requirements of discipleship, for he said, "Straight is the gate, and

narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14) Again he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

The Apostle John on the Isle of Patmos was given a preview of the church in glory when he wrote: "And I looked, and lo, a Lamb stood on mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."—Rev. 14:1

John also heard a voice from heaven, saying, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14:13

The church (the bride of Christ) is also mentioned by the Apostle John in Revelation 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

For the members of the true church to participate in this high honor, it is necessary for them to pass through the veil of death. Paul tells us: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither corruption inherit incorruption. Behold, I show you

a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—I Cor. 15:50-53

The glorious reward held out to the faithful Christians is far beyond description and comprehension. Paul wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9) The beloved John tells us, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) What a glorious prospect for all those who have made a covenant with the Lord to sacrifice all earthly hopes and ambitions, and to follow in the Master's footsteps!—Ps. 50:5

Having seen somewhat of the high exaltation of the "church of the firstborn," the question naturally arises as to what God's plan holds forth for the countless millions of earth who have died during the past six thousand years of man's existence on earth. The vast majority having died in ignorance, never having heard of

the only name given under heaven whereby we must be saved, must and will have the opportunity to obtain life on the terms and conditions outlined in God's Word. (Acts 4:12) Jesus said that he came into this world that the people "might have life, and that they might have it more abundantly."—John 10:10

Jesus taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) It is the establishment of his kingdom that will bring peace, joy, and life to the obedient of the world of mankind. The Psalmist David wrote: "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) The "night" refers to man's experience with sin, sickness, pain, sorrow, and death during the past six thousand years; but thank God for the assurance that joy cometh in the morning—the great millennial morning. This unquestionably will have its fulfilment when the Lord sets up his kingdom, and all the world will have the privilege and opportunity to know the Lord, whom to know will mean everlasting life.—John 17:3

It is during this time—the Millennium—that there shall be a general awakening of the dead. "Every man in his own order," in fulfilment of Jesus' promise that "all that are in the graves" shall hear the voice of the Son of Man, "and shall come forth."

(I Cor. 15:23) He now has the right and the power to bring about the greatest miracle of all time—the resurrection of the dead—and will exercise that right and power in due time.

Illustrations of Christ's Glory

WHEN Jesus was upon the earth he awakened several from death, manifesting his power to raise the dead. One of the more important examples was the raising of Lazarus. He was one of the Lord's disciples, and Jesus loved him, as he also did his two sisters, Mary and Martha. The Master visited their home many times, and when Lazarus became ill they naturally sent for Jesus. Lazarus having died, Jesus returned to Bethany there to be met by Martha.

On the journey to Bethany Jesus told the disciples that his friend Lazarus was asleep, and he was returning to awaken him. Jesus, perceiving that they did not comprehend what he said, spoke plainly that Lazarus was dead, and that he was about to awaken him from the sleep of death. Martha said, "Lord, if thou hadst been here, my brother had not died." Jesus replied, "Thy brother shall rise again." Martha said, "I know that he shall rise again in the resurrection at the last day." Jesus then said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth

in me shall never die."—John 11:21, 23-26

Having been told that Lazarus had been buried in the tomb for four days, Jesus proceeded to the place of burial. Ordering the removal of the stone from the tomb, and after a brief prayer, "he cried with a loud voice, Lazarus, come forth." And the Bible declares, "And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."—John 11:44

When Jesus was with his disciples, he opened a few blind eyes, unstopped a few deaf ears, healed some of the sick, and now showed his power in raising the dead. These were samples of the great work he will do for the whole world when his kingdom is in power and his reign begins.—John 2:11

The Prophet Job pictured the human family in the death state as prisoners when he declared, "There the wicked cease from troubling; there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master."—Job 3:17-19

None can escape from the prison-house of death by his own power. The Prophet Isaiah, writing prophetically of our Lord,

says, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. 61:1

In the unlocking of the great prison-house of death, and the return of our loved ones from the tomb, the Lord will call the millions of children, many of whom died in infancy; for the Bible declares, "They shall come again from the land of the enemy." The Prophet Jeremiah, writing of that time, tells us, "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."—Jer. 31:15, 16

According to the plan of God, we are now living in the "days of the Son of Man," or his second presence, when according to the divine decree, he shall become earth's rightful King. (Luke 17:26; Matt. 24:38, 21, 22) "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) Associated with Jesus will be his body members, the church, who will be

kings and "priests of God and of Christ," and reign with him for a thousand years.—Rev. 20:6

This is the period mentioned by the Apostle Peter in Acts 3:19-21—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Restitution means to restore. Father Adam, through disobedience, lost life for himself and his children. Jesus said he came to seek and to save that which was lost." (Luke 19:10; Matt. 18:11) This he did by giving his life a ransom for all mankind. Jesus Christ by the grace of God tasted death for every man. (Heb. 2:9) He is man's Redeemer and Savior.

Two thousand years after Calvary's cross Jesus returns, unseen to the world, to establish his righteous kingdom on this earth, and to offer to every member of Adam's race an opportunity to regain perfect life upon the earth. This will be accomplished by the institution of the "times of restitution" spoken of by "all the holy prophets since the world began." Then will be opened the "high-way" mentioned by the Prophet

Isaiah, when all the families of the earth are to be blessed with the opportunity to regain life lost in Adam. During this thousand year period, Satan, the Devil will be bound, that he may not deceive the people, and everything that would hurt or destroy will be taken out of the way. The way shall be made so plain that even the unlearned shall not err therein. (Isa. 35:8; Rev. 20:2, 3) Then the knowledge of the Lord will cover the earth as the waters cover the deep.—Isa. 11:9

World's Judgment Day

THE reign of Christ is also mentioned in the Bible as the world's judgment day. This is the period when mankind will be on trial for life, and it can only be obtained through obedience to the laws of the kingdom.

Paul declared that He (God) hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31) The period of time here referred to is not a twenty-four hour day, but rather a thousand-year day. The Apostle Peter said, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (II Pet. 3:8) We are told that "When thy (the

Lord's) judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9

At the end of the judgment day of a thousand years, the restored human race will be turned over to the Heavenly Father as mentioned by Paul in I Corinthians 15:24-26, where we read: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Then all mankind, restored to human perfection, will stand before the court of divine justice without the intercession of a mediator, to be adjudged as to their eternal destiny. The loosing of Satan for a short season seems to be the only test placed before man at that time, and all who obey God will be awarded the right to live forever upon the earth, a veritable paradise restored world-wide, as in the case of Adam before his fall. Those who disobey will go into the second death, from which there will be no recovery. (Rev. 20:2, 3, 14, 15) "The soul, which will not hear (obey) that prophet, shall be

destroyed from among the people."—Acts 3:23

Then the prayer of our Lord will have been fulfilled—"Thy kingdom come. Thy will be done in earth, as it is in heaven."

A preview of that glorious reality of the kingdom of God is outlined by John the Revelator, when he wrote: "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."—Rev. 21:3, 5

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:3, 4

Many sleep, but not forever; There will be a glorious dawn.

“Ye Shall Be My Witnesses”

GOLDEN TEXT: “Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”—Acts 1:8

ACTS 1:1-14

JESUS' first visit to earth was just about at an end. He had been made flesh “for the suffering of death,” and he had given his flesh “for the life of the world.” (Heb. 2:9; John 6:51) The Heavenly Father had raised him from the dead, and after his resurrection he had “showed himself,” and “by many infallible proofs” made it plain that he had indeed been raised from the dead.—Acts 2:24; 1:3

While Jesus had been with or near his disciples for forty days, he had appeared to them on only a few brief occasions. Now he was appearing to them for the last time. When they had become his disciples, it was in the belief that he was the promised Messiah who would re-establish the kingdom of Israel which had been overthrown by Nebuchadnezzar, and that through his kingdom all nations would be blessed. The disciples were confused when he was crucified; but now, being convinced that

he had been raised from the dead, they inquired, “Lord, wilt thou at this time restore again the kingdom to Israel?”—vs. 6

Jesus' reply was, “It is not for you to know the times and seasons which the Father hath put in his own power.” (vs. 7) Jesus did not say that their expectation that he would restore the kingdom was wrong. It was not wrong, for the Prophet Isaiah wrote that Jesus would “order” and “establish” the “throne” and the “kingdom” of David “with judgment and with justice.” (Isa. 9:6, 7) It was simply that the time in the divine plan had not come for this to be done, and that the knowledge of the “due time” was then being withheld from the disciples.

There was a great work to be accomplished in connection with the divine plan before Christ would establish his kingdom, and he explained what that work was to be. He told the disciples that they were to be his witnesses “both in Jerusalem, and in all Judea, and in Samaria,

and unto the uttermost part of the earth." (vs. 8) After giving his disciples this commission, Jesus was taken up out of their sight, and "two men" appeared in "white apparel" and told them that Jesus would return, referring, of course, to his second advent.

The thought is clear that during the interim between Jesus' first and second visits to earth his followers were to be his witnesses in proclaiming the Gospel, the good tidings unto "the uttermost part of the earth." There is no indication that the world would be converted by this witness.

In Acts 15:13-18 we are informed that the work of the present age would be to "take out" a "people" for the Lord's name and that after this he would return, and that then would be the "due time" for restoring David's kingdom, which in reality will be the kingdom of Christ. The statement in Acts 15:14 that the people for Christ's name would be taken out from the Gentiles does not imply that none in this company would be natural Israelites. Jesus made it plain that the witness work was to begin at Jerusalem and then was to be extended throughout Judea and to the Gentile world. While Israel as a nation rejected Jesus, there were many individuals in the nation who did not, and these were made "sons of God." (John 1:11, 12) These were the nucleus of the "people for his name."

When Jesus left his disciples, a cloud received him out of their sight. The "two men," who doubtless were angels, said to them, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into

heaven, shall so come in like manner as ye have seen him go into heaven."—vs. 11

Due to misleading traditions this simple statement of truth has confused many, who have imagined that if they were fortunate enough to be gazing into the sky at the at the time Jesus returned, they would see him come as a man, suddenly appearing from behind a cloud. But this is not the thought.

The manner of Jesus' going away was quiet, and unknown except to his immediate disciples. The world knew nothing about it, not even the Jewish religious world of that day. The prophecies reveal that when the time for Jesus' second visit arrived, only his faithful followers would know of his return, and that an important work would be accomplished among them before the world in general would know of his presence. (See the book, "Our Lord's Return.")

It will not be until Christ's kingdom is fully established that the presence of the new King will be known to the people as a whole. Then the miracles of his kingdom, such as the healing of the sick and the raising of the dead, will reveal Christ's presence to the people.

QUESTIONS

Should the followers of Jesus be interested in the time features of the divine plan?

Is the witness work of the Gospel age designed by God to convert the world?

When is the kingdom to be established and the world converted?

Explain the manner of Christ's return.

Spirit-filled Witnesses

GOLDEN TEXT: "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts 2:38

ACTS 2:1-4, 22-24, 32-38

THE King James translation, which gives us the word "Ghost" instead of "Spirit" in many of its references to the "Holy Spirit," is quite misleading because it implies that the Holy Spirit is a person. This, indeed, is probably the reason the translators used the word "Ghost."

The Holy Spirit, however, is not a person. It is the power, or influence, of God, the power which he exercises in the accomplishment of all his purposes. It is a holy power because God is holy. If we need proof that the Holy Spirit is not a person, we find it in the second chapter of the Book of Acts, and, of course, wherever it is referred to in the Bible.

Verse 4 declares that the disciples were "filled" with the Holy Spirit. It came into the upper room where they were assembled like a "rushing mighty wind." It would be difficult to apply these expressions to a person. The expression, "pour out, is used in verse 17 with respect to the Holy Spirit. How could a person

be poured out? In verse 33 Peter speaks of the Holy Spirit being "shed forth," which again is language which could not properly be applied to a person. That the Holy Spirit is a person is one of the traditions of the Dark Ages.

When God's holy power came upon the apostles at Pentecost it enabled them to speak in tongues which ordinarily were foreign to them. This accomplished a definite purpose at Pentecost, and generally in the Early Church for some time thereafter. Jews were present at Pentecost from various parts of the then known world, as explained in verses 8-11. By the miracle of speaking with tongues, a witness was given to these which otherwise would have been impossible. Returning home, these could communicate to their countrymen what they had heard, making the Pentecostal witness very far-reaching.

Verses 22 to 33 tell of the death and resurrection of Jesus, and of his high exaltation to the right hand of God. In setting forth these truths Peter reveals some interesting facts, one of which is that when

Jesus died his soul went to the Bible hell. (Ps. 16:10) The hell of the Bible is simply the state, or condition, of death; and we read in Isaiah 53:12 that Jesus poured out his soul, his being, "unto death." The word soul simply means "being."

The 16th Psalm in which Jesus' soul is referred to as being in hell was written by David. But Peter explains that David did not write about himself when he said that his soul would not be left in hell. Peter explains that David was still dead, that he had not yet been resurrected, and that his soul, therefore, was still in hell. Thus the Spirit-filled Peter sweeps away the tradition that the dead are more alive than they were before death overtook them.

The 16th Psalm speaks of Jesus' exaltation to the right hand of God. (vs. 11) Peter explains that this also was a prophecy concerning Jesus, that David, in writing this psalm, was not speaking of himself, for he explains, "David is not ascended into the heavens." (vs. 34) Tradition would have us believe that David, and all the faithful prophets of old, went to heaven when they died.

The prophecies concerning the exaltation of the Messiah to the right hand of God had now been fulfilled in Jesus. "Therefore," Peter said to his audience, "let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ," or Messiah.—vs.36

Many in the audience that day were sympathetic toward the message, and when they heard him set forth these truths so logically and

forcefully they "were pricked in their heart, and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" (vs. 37) They were convinced that what they had heard was the truth, and they were humble enough to acknowledge it

Peter did not hesitate to tell them what they should now do. He said, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (vs. 38) Repentance is always essential for those who wish to do God's will, for by nature we are all sinners.

Baptism for the remission of sins was in order for these Jewish converts, as it symbolized their return to harmony with the Law Covenant. All such who accepted Christ were automatically transferred from Moses to membership in the body of Christ. Baptism to us, however, symbolizes burial into Christ and into his death.—Rom. 6:3-5

QUESTIONS

- Explain why the translation Holy "Ghost" is misleading.
- What proofs are there in the second chapter of Acts that the Holy Spirit is not a person?
- Explain the purpose of speaking in tongues.
- Explain why Jesus' soul was in hell, and why David was not in heaven.
- Explain the purpose of baptism for the remission of sins.
- What is baptism into Christ's death?

Sharing the Living Christ

GOLDEN TEXT: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus of Nazareth rise up and walk."—Acts 3:6

ACTS 3:1-7, 11-16

THE miracle of healing recorded in the opening verses of the 3rd chapter of Acts constitutes the background for one of the most revealing sermons recorded in the Bible. The people in and about the temple quickly learned about this miracle, and "were filled with wonder and amazement at that which had happened" to the man whom they knew had been "lame from his mother's womb."—vss. 10, 2.

This gave Peter a golden opportunity to present the Gospel to them. First he explained that he and his companion John had no power to perform such a miracle, that it was accomplished by the Lord, and because of faith in Jesus of Nazareth whom they had crucified. He explained that the man had been healed by the same power which raised Jesus from the dead.

Although Peter charged his hearers, together with their rulers, with the responsibility for Jesus' death, he excused them in measure by saying that they did it in ignorance,

and that God had permitted it, that the Scriptures might be fulfilled which foretold the sufferings of Christ. Up to this point, however, Peter was merely laying the groundwork for the real lesson of his sermon.

Even though the people of Israel had more or less ignorantly crucified Jesus, yet in so doing they had sinned; so Peter called upon them to repent, but not with the same connotation as in his pentecostal sermon when the people, pricked in their hearts, inquired, "What shall we do?" In response to this question Peter called upon them to repent and be baptized.—Acts 2:37,38.

But Peter's audience of "amazed" Israelites near the temple had given no indication that they were "pricked in their hearts." They had not inquired, "What shall we do?" They were not ready for baptism, so to these Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—vs. 19

The "when" here mentioned by

Peter is indicated in his further statement, "And he [God] shall send Jesus Christ, which before was preached unto you." (vs. 20) This is a reference to the second advent of Christ. That, as Peter explains, will be the time when "refreshing shall come from the presence of the Lord." And that will be the time when those who repent will have their sins blotted out.

In the Greek text the expression translated "presence of the Lord" literally means "out from the face of the Lord." The same thought is expressed in Numbers 6:26, which reads, "The Lord lift up his countenance upon thee, and give thee peace." In Jeremiah 18:17, in reference to punishments which would come upon Israel because of her sins, the Lord says, "I will scatter them as with an east wind before the enemy; I will show them the back and not the face, in the day of their calamity."

What has been true of Israel has been true also of all mankind. When our first parents transgressed God's law, he turned his back, so to speak, upon his human creation. But God still loved the world, and sent his Son to redeem and restore the people to life. Jesus' death accomplished the redemption of the race, and it is during his second visit to earth that mankind will be restored to life. Thus the sending of Jesus to accomplish this glorious purpose is the lifting up of God's countenance upon the people, Jew and Gentile. No longer will his back be turned upon the world.

Peter explains that the result of this will be "times of restitution of

all things." (vs. 21) Restitution means restoration, a "lifting up." Just as Peter took the lame man at the gate of the temple by the hand and lifted him up, and he received strength to walk, so, following the second coming of Christ all will be restored to health and life. Peter confirms this, saying that this glorious consummation of the divine plan had been spoken by the mouth of all the holy prophets since the world began.—vs. 21

Peter says that it was this that Moses meant when he told the Israelites of his day that the Lord would raise up a great Prophet to them, which is Christ. This means that the Israelites of Moses' day will have to be raised from the dead in order to hear that Prophet.—vs. 22; Deut. 18:18

Peter also mentions the promise made to Abraham, "In thy seed shall all the kindreds of the earth be blessed." (vs. 25) It will be during the "times of restitution" that this blessing will reach all mankind.

QUESTIONS

In what way did the miracle recorded in our lesson give Peter an opportunity to present the Gospel?

When Peter called upon his hearers to repent in verse 19, did it have the same meaning as in his Pentecostal message? If not, why not?

What does Peter mean by "refreshing" from the "presence of the Lord"?

What is restitution, and how are the times of restitution related to the miracle of our lesson?

Peter and John; Undaunted Witnesses

GOLDEN TEXT: "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."—Acts 4:19, 20

ACTS 4:1-14

PETER'S sermon on the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," grieved the "priests, and the captain of the temple, and the Sadducees." (ch. 3:19-21; 4:1) This was because, as verse 2 explains, Peter had "taught the people, and preached through Jesus the resurrection from the dead."

Peter had not used the word resurrection in his sermon, but he had affirmed that Jesus had been raised from the dead and that during the time of his second presence there would be "times of restitution." The religious rulers were correct in their understanding that "restitution" included, in addition to the healing of the sick, the resurrection of the dead.

These religious rulers were probably divided in their religious convictions. The Sadducees did not believe in the resurrection at all. The others may have professed to believe in the resurrection, but they

were grieved at Peter's teaching that the resurrection would come through Jesus. Thus they had a common ground of opposition against the apostles and the work they were doing. They took prompt action against Peter and John, putting them in prison over night.—vs. 3

"Howbeit many of them which heard the word believed; and the number of the men was about five thousand." (vs. 4) The Revised Version reads that the number of them that believed "came to be about five thousand." This would probably include those converted on the Day of Pentecost, and between Pentecost and the day Peter preached his "restitution" sermon.—Ch. 2:47

With five thousand believers in and about Jerusalem, and the number daily increasing, the religious rulers found it embarrassing to keep Peter and John in prison, so they brought them forth to stand trial. The chief question they asked was, "By what power, or by what name, have ye done this?" Their reference was to the miracle which was per-

formed the day before. Proper "ordination" is still considered vital in some quarters, although the distinction between clergy and laity is not so sharply drawn as it used to be.

Peter's answer was pointed and clear: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—vss. 10-12

While the name of Jesus as authority for the work he was conducting meant everything to Peter, he realized that it would not be acceptable to his persecutors for, referring to Psalm 118:22, he said to them, "This [Jesus] is the stone which was set at nought of you builders, which is become the head of the corner." Jesus also referred to this prophecy concerning the stone, and explained that those who rejected the "stone" would themselves be rejected by the Lord, and that the kingdom would be given to others. (Matt. 21:42-44) Peter knew that he was making the proper application of the psalmist's prophecy.

The religious rulers, noting the boldness of Peter and John, and that they "were unlearned and ignorant men," "took knowledge of them, that they had been with Jesus." Just as Jesus was bold and uncom-

promising in his presentation of divine truth, so were these courageous apostles. Unlike the scribes and Pharisees, it was observed of Jesus that he spoke with authority. So it was with Peter and John and so it is with all true representatives of the Lord. They know the truth, and are able to substantiate it with a "thus saith the Lord."

Peter emphasized that there is no name other than the name of Jesus Christ through which salvation is available. It was Jesus who gave himself a "ransom for all," and the knowledge of this provision of divine love will, in "due time," be testified to all mankind. Even the dead will be "saved," or awakened from death that they might have an opportunity to know about Jesus, believe on him, and receive everlasting life.—I Tim. 2:3-6

The verity of Peter's testimony to his persecutors was established by the presence of the man who had been healed, and the healing of this man was but an illustration of what will be accomplished in the name of Christ on behalf of all mankind during the "times of restitution of all things."

QUESTIONS

- Why were the religious rulers "grieved" at Peter's preaching?
- How did Peter answer the question as to his authority for preaching?
- Who is the "stone" of Psalm 118:22?
- What characteristic of Jesus was noted in Peter and John?
- When will all mankind have an opportunity to believe on Jesus and receive everlasting life?

GENERAL CONVENTION *"Always Abounding"* REPORT

THE 1959 General Convention, held in Bloomington, Indiana, August 8-13, is now a precious memory to those who had the privilege of attending, and its blessings will be extended to many thousands of the Lord's people who did not attend—by personal reports, by the tape recordings of the discourses and testimonies, and by means of this published report. The words, "Always Abounding," were displayed before the brethren throughout all the sessions of the convention, being part of I Corinthians 15:58, the convention theme text, which reads, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

And truly the Spirit of the Lord did abound in the hearts of the brethren throughout the six days of the convention. This was manifested in the discourses, by the testimonies, and in the general fellowship of the brethren. Many of those in attendance observed what a "joyful convention" it was. All seemed happy and rejoicing in the Lord, being thankful that he had favored them with a knowledge of the truth and glad that they could share their "truth thoughts" with so many of "like precious faith." The blessings of the convention were anticipated and well stated in the address of welcome given by Brother Alvin Raffel, of Dayton, Ohio, which follows in full:

Address of Welcome

GOOD morning, dear friends! It is an honor and a privilege to welcome you to this convention in the name of our dear Heavenly Father, who has begotten us by his Word of truth. You are also welcomed in the name of our dear Lord and Savior, Jesus Christ, "the Author and Finisher of our faith."

I am sure you are all very grateful to the Lord for being able to attend this convention, and to receive the many blessings in store for us this week. Let us remember in our prayers those dear friends who want to be here, but for one reason or another are not permitted to attend.

Perhaps a special word of welcome is appropriate at this time to those who may be here for the first time, and to those who will symbolize their consecration at this convention. For them, this convention will become an "Ebenezer"—"for hereunto the Lord hath helped us."—I Sam. 7:12

Then we want to express our gratitude to the Convention Committee for their efforts and labor of love in planning this convention. And our thanks also to all the dear brethren who will serve from the platform, or otherwise. I am sure we cannot fully realize how much effort and sacrifice has gone into the preparation for this week's spiritual menu. For the services of all these dear brethren

we thank our Heavenly Father, who is "the Giver of every good and perfect gift."

Today we hear so much about a balanced diet with vitamins for proper nutrition. In welcoming you here, I can assure you of a balanced diet full of spiritual vitamins, even spiritually high potency vitamins for those who are running "for the prize of the high calling of God in Christ Jesus." In other words, we will not hear about one subject only, to the exclusion of all others. No, our "harp" is fully strung. As you have noticed by the program, it guarantees you a balanced spiritual diet, comprising all nutritional needs for the new creature in Christ Jesus.

We know it is easy to overeat at a good cook's table. But the question is, can we overeat at the Lord's spiritual table? If we ever feel stuffed after eating at his table, and experience a kind of spiritual indigestion, perhaps it is because we have something more of self to empty. A convention such as this can help us overcome this condition. It can enable us to sing more fervently from the heart the last verse of Hymn 224, "Lord, thy love at last has conquered—NONE OF SELF, AND ALL OF THEE." When we do this, we are being "filled with the Spirit," as Paul says in Ephesians 5:18.

Brethren of one heart and

mind feel welcome at these conventions because here we have our faith in "the faith" made stronger; our hope in "the one hope" made brighter, and our love in "his love" made greater.

All feel welcome here who believe in good, sound doctrine—especially when we are living in those days Paul writes about in II Timothy 4:3: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

Yes, sound doctrine will be heard here. The lack of sound doctrine has plagued the church in one form or another from the very beginning. Remember, Paul asked the church at Galatia, "O foolish Galatians, who hath bewitched you before whose eyes Jesus Christ hath been evidently set forth crucified among you?" We need sound doctrine, "that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:17) This is one of the purposes of this convention.

Another cause for gratitude at this convention is that IN CHRIST all distinctions cease. Who you are, what you were, where you are from, the car you drive, the house you live in, the clothes you wear, all of these things make no difference here. And why is this so? Our Lord tells us, "For one is your Master, even Christ; and

all ye are brethren." In Galatians 3:28 Paul tells us: "Ye are ALL ONE IN Christ Jesus."

So then, from all walks of life you are cordially and lovingly welcome in him, our Master. Here we experience that freedom that is only found in Christ. We will exchange experiences in warm and edifying fellowship, not only as we renew old friendships of long standing, but also as we meet new ones in Christ. We will enjoy good fellowship, both with God and with the brethren. We will be given a great spiritual lift.

Now just a word about the comparative ease with which most of us came to this convention. I believe it is safe to say that all of us came by some modern means of transportation. No one walked, or rode an animal, or suffered the fatigue of traveling by other primitive methods. Our means of transportation is in great contrast with the way the Apostle Paul had to travel to all the churches which were his special care. So Paul suffered both within and without. When we are suffering under some severe trial, it should help us to read again all the things Paul suffered in the cause of Christ, recorded in II Corinthians 11:23-28.

For this week of the convention you may have given up your favorite chair, comfortable bed, and other conveniences of home, but that is of no consequence when

we realize that our temporal needs are amply provided for here. We are not to be concerned with what we shall eat, drink, or wear. We just want to keep the order of importance straight. Our Lord tells us further along in the sixth chapter of Matthew, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

In this connection we firmly believe with Paul that those things which are seen are temporal, while the things unseen are eternal. He states in II Corinthians 4:18, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." We anticipate that at this convention we will hear more about these unseen things.

As conventions go in this world, ours is unique. We are said to "get together and have such a good time on nothing." That is true only in part. "Nothing"—yet EVERYTHING. The world does not know or care about the Lord's second presence, just as they knew not at his first advent. We are not met here to believe in a whole lot of things, but to believe a whole lot in ONE thing, namely, "Jesus Christ, and him crucified." This, of course, includes everything relating to him, his church, and the divine plan of the ages.

We will not hear "any old tune" played from the Bible, but rather the harmony of the Bible with Jesus Christ our ransom as the keynote. We could also say that he is the hub around which the harmonious wheel of truth turns. Occasionally one hears or sees something on "new light." One wonders if such ever saw the good old light correctly.

We sing that we love to tell the old, old story, because it will be "our theme in glory." This is another reason this convention is such a welcome event in our lives. We will hear the old, old story presented by each speaker in his own phraseology, but no "new light." You may remember Brother Kendall used to say that "new light is Satan's old error dressed up in a new suit." So now, as in years past, we are met here again to "prove all things; hold fast that which is good." Then, as before, we will leave this convention with our hearts and minds filled with those proven good things and more determined to hold them fast.

If it was ever true, it is true here, that we are in a world shut in from a world without. For most of us this contrast will be keenly felt after the convention is over. It will only impress upon our minds all the more that we are IN the world but not OF it.

And this is another blessing for which we can be grateful, that of being called out of Babylon, that

confused state of churchianity. Since we are irresistibly drawn here by the magnet of truth, it is well to remember in looking at our nominal relatives, friends, and neighbors not in the truth, that "there, but for the grace of God, walk I." This brings to mind words of Hymn 297: "Once I was blind, but now I can see."

Regarding opinions, it has been said, "We carry opinions, but convictions carry us." And along this line of thought, Johann Wolfgang von Goethe, the 19th century German writer and poet said, "Give me the benefit of your convictions, but keep your doubts to yourself; I have enough of my own." So it is here. We are going to hear our brethren express their convictions about "the way, the truth, and the life."

This convention will help us to put away still further from our minds all worldly thoughts, speculations, aims and arrangements; and instead, to fill our hearts and minds all the more with those things pertaining to the Lord and his kingdom—the very things we would be so eager to discuss with him were he here in the flesh; those things that will be in order all the more when we meet him "face to face."

Nor are we here to see how complicated we can make the truth, but rather to keep it simple in all its purity, as Paul cautions in II Corinthians 11:3 (Diaglott reading), "But I am afraid lest,

as the serpent deceived Eve by his craft, your minds may be corrupted from that simplicity and that pureness which is in the Anointed." This reminds us that our Lord used effective speech, pure and simple.

Simplicity was characteristic of our Lord's prayers also. Note the fine examples in Matthew and John, and since prayer is such an important thing in our lives I thought we should consider a few words here on the subject. We have all prayed for the success and blessing of this convention. We will pray during our stay here, and we will pray after it is over, that we profit by the many lessons brought forth.

We notice the Apostle Paul says something very important regarding a prayer for us as ambassadors for Christ—"We pray you in Christ's stead." (II Cor. 5: 20) If we could just get the full significance of the thought that you and I are in "Christ's stead," NOW, in the world, what a difference this would make in our lives as ambassadors for Christ in this "foreign" land. Then we could scarcely think a wrong thought or speak a cross word. Certainly it would help us to control our tongues.

If we could thoroughly grasp this thought of being in "Christ's stead," we would see our mistakes more readily and take steps to rectify them more promptly. We see what a wonderful privi-

lege and great responsibility it is to be chosen in the Lord's stead at this time. Our Lord in Matthew 5:14 confirms this thought saying, "Ye are the light of the world." So, if letting the light shine that was given you brings persecution, remember it will mean eventual rejoicing, for "great is your reward in heaven."

In letting our light shine, Paul admonishes us in II Corinthians 6:3 to "give no offense in any thing, that the ministry be not blamed." In our witnessing to the truth we can take a lesson from our Lord who presented his Father's message with a "thus saith the Lord." He would never have thought of saying, "I studied this out, all by myself," but rather, he said, "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works." (John 14:10) Jesus spoke so carefully and perfectly in giving his message that when they rejected him he could say, "He that rejecteth me, . . . hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48) Let us be just as careful, just as particular in spreading the Gospel so that if any reject it, it will mean the rejection of the Word of God.

This convention should also help us to appreciate more fully Paul's words in II Corinthians 4:10, 11, "Always bearing about in the body the dying of the Lord

Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

Just what is this dying of the Lord Jesus? His dying began at Jordan and ended on the cross. His dying consisted of all the experiences he suffered for three and a half years until his actual death on Calvary. Now how should this affect us? As the antitypical goat, we are now bearing about the dying of our Lord Jesus; that is, we have similar experiences in our own way to bear by the Lord's permission and overruling.

And why should this be so? "That the life also of Jesus might be made manifest in our mortal flesh." Sharing in his death calls for sacrifice. Copying Jesus' life, we show the way we are sacrificing and whether or not it is in his Spirit. For we know that unless we have the "Spirit of Christ," we are none of his.—Rom. 8:9

Then there is the cup for us to drink. If the pouring of the cup were up to us, no doubt we would only pour pleasant things. We would do this by nature. But, you remember, the Heavenly Father poured our Savior's cup. It ended gloriously, but it was not always pleasant—often bitter.

So with us, our cup at times may be sweet, at times bitter, at still other times it may contain a blending of bitter and sweet. But whatever it is, shall we not drink the cup our Heavenly Father pours? When we sing, "Take my life," do we really mean it? We are not promised a bed of ease, but we are promised a crown of life. We are not promised a present life without suffering, but we are promised a future life of reigning.

After enumerating tribulation, distress, persecution, and perils, Paul tells us in Romans 8:37 that "in all these things we are more than conquerors through him that loved us." Consequently Paul urges us in Romans 12:1 to present our bodies "a living sacrifice, holy, acceptable unto God, which is our reasonable service." Notice that Paul says this is a "reasonable service." And in harmony with Paul's statement Peter also tells us "to offer up sacrifices acceptable to God by Jesus Christ."—I Peter 2:5

Thus we can be blessed several ways simultaneously: first, **BY** the truth; second, **IN** the truth; and third, standing **FOR** the truth. In standing for the truth we are to contend for **THE** faith, but without being contentious. This takes a large amount of the oil of the Holy Spirit. If the oil in our spiritual lamp is a little low, this convention is the best place in the world to fill it to

overflowing. You know you cannot afford to run an automobile with a low oil reading. Neither can you afford to have a low "oil reading" in your spiritual lamp. A good supply of the oil of the Holy Spirit is absolutely necessary for the footstep followers of Jesus.

Maybe the "wick" in your spiritual lamp needs a little trimming, so it can burn brighter. This also can be done here. Then after this convention is over and we are home again, we can sing with more fervor than ever before, "Our lamps are trimmed and burning, our robes are white and clean. . . . The light, the oil, the robes we wear, are all from him alone."

We also have great cause for rejoicing, dear brethren, that August 1959 still finds us in the truth and running for "the prize of the high calling of God in Christ Jesus." Through all our trials and experiences we have found the promised way of escape, even though it may have meant the low wall of humility at times.

We are miracles of grace. Think of how the Lord takes such "crooked sticks" and keeps our feet on such a straight pathway! In Matthew 7:14 our Lord tells us, "Straight is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." We are glad we are of that "few."

Peter says, "Ye are a chosen generation," and what better way can we show our gratitude for THAT choice than by "showing forth the praises of him who hath called us out of darkness into his marvelous light"? Not only has he chosen us to do a particular work now for "his good pleasure," but when faithful, he will use us in the ages to come to bring blessings to all the families of the earth. Such great and precious promises should help us attain new spiritual heights continually. Then, with Paul, we will not be disobedient "unto the heavenly vision."—Acts 26:19

As further inspiration, our Lord says in Luke 12:37, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Indeed, the Lord has come forth and served us in the past through "that faithful and wise servant," Pastor Russell. (Matt. 24:45) The Lord continues to serve us, first, through the writings of that servant, and second, through our faithful and studious brethren. And aren't we all looking forward to another great feast here? Indeed we are!

In my efforts to extend to you the official welcome of this convention, I have tried to state briefly some of the aims, purposes, and rewards you can expect

and will receive throughout the sessions here, and also to whet your spiritual appetites for the good things to follow.

Each convention in turn seems to be the best one yet. What we get out of it depends also upon what we put into it, for this is your convention. We can bring a blessing, we can BE a blessing. When we think of it, only 144,000 will be chosen for the "little flock" out of all the hundreds of millions of people that have ever lived on this earth. So isn't it worth every effort we can put forth in the hope of being a partaker of the divine nature with our Lord and Head? Thus we pray that God will bestow his richest blessing on this convention collectively and individually, to which you are all heartily welcome through Jesus Christ our Lord and Savior.

Convention Objectives

AS MIGHT be expected, the thoughts suggested in the theme text set a general pattern for the convention. Not that every speaker used some part of the theme text as a basis for his discourse, although frequent reference was made to it. The importance of being steadfast and unmoveable was emphasized throughout the convention. More than ever are these qualities of Christian character essential for all those who will make their "calling and elec-

tion sure" and receive an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Stedfastness before the Lord and in the truth requires the quality of patient endurance; and, writing to the Hebrews Paul said, "Ye have need of patience, that, after having done the will of God [in making a full consecration to serve him] ye might receive [fulfilment of] the promise." (Heb. 10:36) In the next verse Paul adds, "For yet a little while, and he that shall come will come, and will not tarry."—vs. 37

This indicates that the quality of stedfast patience is vitally related to our faith in the outworking of the divine plan, particularly as related to the return and second presence of Christ. "Waiting on the Lord" has always been a severe test of faith upon his people, and that is particularly true now. While the fulfilment of prophecies pertaining to the end of the age and the time of our Lord's presence is taking place all around us, so that the brethren often remark that we are almost walking by sight rather than merely by faith, yet it still remains that forty-five years have passed since the time when many of us believed we would see the fruition of our hopes in the full establishment of the kingdom.

Many of those now rejoicing in the truth, and faithfully running for the "prize of the high calling"

were not even born in 1914; and while they have not been so long in the way, they also need encouragement to be "stedfast" and "unmoveable" in their faith and confidence. Without doubt the Lord directed in many of the messages given from the convention so that all the brethren were stimulated to lay hold more firmly upon the hope set before them and not become "weary in well-doing," being reminded that in due time they shall reap if they faint not.

A whole session of the convention was devoted to the discussion of the object, manner, and time of our Lord's second presence. The object of Christ's second presence is, briefly, to be the Chief Reaper in the "harvest," which is at the end of the age; and to be Prophet, Priest, and King for the dispensing of the promised blessings of life to all the families of the earth.

Our Lord is a powerful and invisible divine being. To the world his presence is as a "thief in the night," but his own people, the "brethren," are not in darkness with respect to this momentous development in the divine plan. By the eye of faith, and through the "sure word of prophecy," the Lord's people discern his presence, and see in it the explanation of the world-shaking events of our time.

While the evidences of our Lord's presence are all around us,

by the aid of the time prophecies of the Bible its beginning is marked out as being in 1874, and we recognize in the rich feast of truth which began to be served to the "household of faith" at that time one of the strong evidences of the accuracy of the prophecies. Few, if any, who attended the General Convention, had any doubts in their minds concerning this great fundamental truth of the divine plan. Thus it was a "present truth" convention.

The "Better Sacrifices"

ANOTHER session of the convention was devoted to the presentation of the truth pertaining to the "ransom" and the "sin-offering"—lest we forget the importance of these aspects of the divine plan, and fail to remain steadfast in them. The fact that the followers of Jesus participate in the sacrificial phase of the divine plan sharing in the sin-offering, reveals the essential difference between the Christian life which is taught in the Bible, and the nominal church conception of what it means to be a follower of Jesus.

The brother who presented this topic not only called attention to the manner in which the typical day of atonement sacrifices pointed forward to the church's share in the "better sacrifices" of the Gospel age, but he also used plain statements of Scripture in the

New Testament to substantiate this fundamental truth. One of these was Romans 6:8-11, which reads, "Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him; for in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

As the speaker pointed out, the important word in this passage of Scripture is "likewise." Just as Jesus died unto sin, so "likewise" we are dead unto sin. Jesus did not die unto sin in his own body, for he knew no sin. The only manner in which he died unto sin was as a sin-offering. So, "likewise," we are to reckon ourselves to be dead unto sin.

But with us, as the speaker pointed out, it is merely a "reckoned" matter. Actually, we are dying as members of a sin-cursed and dying race; but being justified by faith in the imputed merit of Christ, we are authorized by the Lord to "reckon" ourselves as dying sacrificially with Jesus. It is this thought that is contained in Paul's admonition, "I beseech you therefore, brethren, that ye present your bodies a living [made alive by faith in Christ] sacrifice, holy, acceptable unto God [through Christ], which is

your reasonable service.”—Rom. 12:1

To remain “stedfast” and unmoveable” in this vital doctrine of present truth implies more than giving our mental assent to its validity. The doctrines of the truth are designed to reveal the Lord’s will for his people, and this doctrine emphasizes the fact that we are called to lay down our lives in sacrifice. We cannot, therefore, be “stedfast” in it without keeping our sacrifice on the altar.

It does little or no good simply to explain the doctrine, and talk about sacrifice. The important question is—Are we sacrificing? And sacrificing does not mean giving up of sinful things. We have no right to these in any case. To sacrifice means to use in the Lord’s service the time, the talents, the strength, the means, which as natural men, we would utilize for our own satisfaction and enjoyment.

And to present our bodies a living sacrifice calls for the sacrifice of all that we have. This is a test, for it is so easy to forget that, once having devoted ourselves to the doing of God’s will, we should plan our lives not to please self, but to serve God. In this, every consecrated child of God has a responsibility, even as Jesus had, of being faithful to all the opportunities of service which may be entrusted to him.

This is stedfastness. This is patient endurance in carrying out the terms of our consecration. This is the way of the cross, the way that leads to the crown. This is overcoming the spirit of selfishness with which we are surrounded, and which is so deeply engrained in our fallen flesh. To continue stedfast is to be faithful unto death; and those who are thus faithful are promised a “crown of life.”

God’s Covenants

THERE was also a session, of the convention devoted to the discussion of God’s covenants, particularly the Abrahamic Covenant, the Law Covenant, and the New Covenant. These covenants are also a fundamental part of the divine plan for the redemption and recovery of the human race from sin and death.

It was a wonderful covenant which God made with Abraham; and when Abraham proved his worthiness to God by demonstrating his willingness to offer up his Son Isaac as a sacrifice, God said to him, “By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and

in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:16-18.

In Galatians 3:8, 16, 27-29 the apostle explains that the "Seed" promised in this covenant is primarily Christ and his footstep followers, those who have been "baptized into Christ." In verse 19 Paul adds that the Law, or Law Covenant, was "added because of transgressions, till the seed should come." In verse 24, Paul explains further that the Law served as a "schoolmaster to bring us unto Christ."

Thus the purpose of the Law Covenant was twofold. It helped to preserve the natural descendants of Abraham as a people until the promised "Seed" came. Without this restraining influence it is doubtful if this people would have remained a separate people for so long a time. The Law was also a "schoolmaster," a teacher, to reveal the necessity of the redeeming blood of Christ, for it emphasized that no member of the fallen and dying human race could gain life by keeping God's perfect Law.

The speaker called attention to Paul's allegory, recorded in the 4th chapter of Galatians, in which he likens Sarah, Abraham's wife and mother of Isaac, to the covenant through which the faith "Seed" is developed; and Hagar, the bondmaid of Abraham and mother of Ishmael, to the Law

Covenant under which the Israelites were in bondage at the time of Jesus' first advent.

This Sarah feature of the Abrahamic Covenant is operative throughout the Gospel age, and those developed under it will be joint-heirs with Jesus, to live and reign with him a thousand years. With the objective of this covenant accomplished, then will come the fulfilment of God's promise to make a "new covenant with the house of Israel, and with the house of Judah."—Jer. 31:31-34

God's promise is that this covenant will be "not according" to the original Law Covenant which was made with the Israelites, the covenant which they were not able to keep. The "not according" aspect of this covenant is principally in the fact that, unlike the original covenant when the Law was written on tables of stone, the law of the New Covenant will be written in the inward parts of the people, their stony hearts will be removed, and they will be given hearts of flesh.

The complete fulfilment of this promise will mean that the "house of Israel," and the "house of Judah," and eventually all mankind, will be restored to the original covenant relationship with God which was enjoyed by father Adam before he transgressed the divine law. Hosea 6:7, marginal

(Continued on page 34)

Informative and Devotional

God's Promises Come True—For children. Contains forty-eight Bible stories, illustrated and is cloth bound. Price \$2.00.

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that the dead will return in the resurrection, not as other people, but as themselves, and will know one another.

Your Adversary the Devil—Answers the questions, Who is the Devil, and Who created him?

(List continues on page 33)



**BIBLE STUDENTS GENERAL CONVENTION
AUGUST 8-13, 1959**



SMITHWOOD HALL—WHERE THE BRETHREN WERE ACCOMMODATED



EDMUND JEZUIT
Chicago, Illinois



CLAUDE R. WEIDA
Allentown, Pa.



G. P. OSTRANDER
Tonawanda, N. Y.



THE ROUND TABLE QUESTION MEETING



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St. Louis, Missouri



CHARLES ZUBOWSKY
LaSalle, Illinois



ALVIN RAFFEL
Dayton, Ohio



J. Y. MAC AULAY
Pilgrim



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St. Petersburg, Fla.



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Newfoundland



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A GENERAL VIEW OF THE AUDITORIUM



THE CONVENTION RECORDING ROOM: Many who attended the convention did not realize that high up in a large room at the rear of the third balcony in the auditorium there were close to fifty brethren, each with a tape recorder, recording the discourses and testimonies of the various sessions of the convention, that the brethren who could not attend might also enjoy them. This was a very important aspect of the convention, one which will, through the weeks and months to come, help to spread the blessings that were enjoyed at Bloomington, and to assist those who did attend to remember them more vividly.

This year The Dawn had two excellent recording machines at

the convention, one to record hymns to be used in the Dawn Recorded Lecture Service, and the other to record talks which the brethren had requested in advance, and these will eventually be included in our library of recordings and sent out to the brethren. The Dawn Recorded Lecture Service is serving many hundreds of brethren each month, not only in the United States, but also in Canada, Great Britain, France, South Africa, Australia, and New Zealand. This service is free, and we will be glad to furnish full information concerning it to all who would like to know. The tape recorder is undoubtedly one of the means the Lord is now using to strengthen the brethren, and to bear witness to the truth.



AN INTERVIEW TESTIMONY MEETING: This meeting was one of the highlights of the convention. It was conducted by Brother Irving Foss, and he questioned the brethren particularly as to how they first learned about the truth, although many other points of interest and encouragement were brought out. Brother Foss was able in the time allotted to interview sixteen brethren, and out of this sixteen, six had been reached through the ministry of the truth over the radio. This was an encouragement to all because of the fact that the radio ministry is a co-operative one in which all participate.

The two sisters shown being interviewed—Maxine and Esther Tiemeyer, of Oklahoma City, Oklahoma—were “brought up” in

the truth. One brother became interested through reading a public meeting advertising card, being impressed with the notation, “Admission Free and No Collection.” One brother, going into a hardware store to buy a gun, overheard a discussion on religion in which a brother in the truth was participating, and thus became interested. Nearly all explained that they had long been searching for the truth, some having become involved in a number of different churches, but without finding satisfaction until they heard the voice of the Good Shepherd, the truth. It became very clear from these interviews that the Lord’s hand is over the affairs of his people even before he speaks to them through the truth.



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SOME YOUNG BIBLE STUDENTS



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The Light of the World—Identifies the true witnesses of Jehovah, and of Jesus.
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IN FOREIGN LANGUAGES

GERMAN: The Divine Plan of the Ages; The Time Is at Hand; The New Creation; Tabernacle Shadows; Daily Heavenly Manna; "Behold Your King"—50¢. God and Reason; Spiritualism; When a Man Dies; Chosen People; Our Lord's Return; The Grace of Jehovah—10¢. What Can a Man Believe?; Armageddon; Light of the World; Jesus, the World's Savior—5 cents. Hymns of Dawn, with music, \$1.00; without music, 25 cents.

ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, cloth, \$1.00, flexible, 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢; The Church—5 cents.

FRENCH: Divine Plan of the Ages; "Behold Your King"; Daily Heavenly Manna—50¢. God and Reason; God's Plan; God's Remedy; Our Lord's Return; Jesus, the World's Savior; Father, Son, and Holy Spirit; When a Man Dies—10¢.

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GREEK: The Divine Plan of the Ages; The Time Is at Hand—50¢. "Behold Your King"—25¢. Hymns of Dawn, without music—25¢. God and Reason; Hope Beyond the Grave; Creation—10¢.

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HEBREW: God's Plan in Brief—75¢.

SLOVAK: God's Kingdom; The Day of Jehovah—5¢.

FINNISH: Grace of Jehovah—10¢.

SPANISH: The Divine Plan of the Ages, 50¢. Hope Beyond the Grave—10 cts.

SWEDISH: God and Reason—10¢. Armageddon, Then World Peace—5¢.

DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31)

translation, speaking of the Israelites, states, "They like Adam have transgressed the covenant." It is blessed to realize that this original covenant relationship which existed between God and his human creatures is to be restored.

Meanwhile, the followers of Jesus are being prepared to live and reign with Christ in keeping with that aspect of the Abrahamic covenant that promised the development of the "seed" which would be the channel of blessing to "all the families of the earth." Paul wrote, "Now we, brethren, as Isaac was, are the children of the promise." (Gal. 4:28) Isaac was a type of both Christ and his body members, the church. Since, in effect, he was offered in sacrifice, so we are a part of the Isaac class upon the basis of our willingness to sacrifice.

This practical application of the covenant truths so far as we are concerned is well expressed in Psalm 50:5, which reads, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Yes, ours is a covenant of sacrifice, a covenant with the Lord in which we have agreed to sacrifice our all in his service, and in which he has promised that if we are faithful in thus doing, faithful unto death, he will give us a "crown of life."

When God sealed his covenant

with Abraham, he said that the "Seed" would "possess" the gate of "his enemies." "Possess" means to occupy, or control, the thought being that the "Seed" would be a ruling class. Little did Abraham visualize at that time the grandeur and scope with which this covenant would be fulfilled. How we rejoice in the hope that it gives us of living and reigning with Christ a thousand years, and thus being associate kings with the greatest of all rulers, even the "King of kings, and Lord of lords."—Rev. 19:16

A "New Commandment"

AS WAS pointed out in the address of welcome, a balanced diet of spiritual food was enjoyed by those attending the convention. While the matter of remaining steadfast and unmoveable in the doctrines of the divine plan was stressed and the doctrines explained, it was also emphasized that mere acceptance of these doctrines is not enough. "If ye know these things, happy are ye if ye do them," was also emphasized.

When we think of covenants we think of divine laws, and one brother discoursed on the "new commandment" which Jesus gave to his disciples, that commandment which calls for self-sacrificing love which leads to the laying down of our lives for the brethren. Our knowledge of the divine plan would be of little

value should it fail to engender in our hearts this genuine interest in our brethren of the "most holy faith."

Another quality of Christlikeness which we need to develop is humility. A discourse on "These Little Ones" emphasized this important aspect of the Christian life. Surely God has highly favored us in the enlightenment of our minds to know his truth; and, through the truth we have learned of our Father's greatness, and this should lead to humility. Surely, with all his greatness our Heavenly Father is humble, and how we rejoice in the tenderness with which he deals with us as his "little ones" whose angels always behold his face.

In one of the convention sessions eight brethren ably presented the thoughts set forth in II Peter 1:5-8, where the apostle wrote, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The "these things" are, as Peter outlines, the adding to our faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and love.

Here also is emphasized the fact that being "in the truth" is more, much more, than belief in certain doctrines, for it includes the application of those doctrines in our everyday lives. Peter explains that if we lack "these

things," we are "blind,"—not in the truth at all—having failed to apply the principles of righteousness in our lives, which the doctrines of the truth are designed to engender.

Abounding

NOT only were the brethren encouraged to remain steadfast and unmoveable in the doctrines of the truth, but by precept and by example, they were stimulated to self-sacrificing zeal in their "abounding in the work of the Lord." The "work of the Lord," it was pointed out, is the matter of working out our own salvation through faithfulness in laying down our lives in the divine service.

One of the important truths frequently referred to throughout the convention was that "it is more blessed to give than to receive." (Acts 20:35) Every fully consecrated child of God who is faithfully laying down life in the divine service, can testify to the truthfulness of these words by Jesus. Never does our knowledge of the truth mean quite so much to us as when we are doing all we can to make it known to others. It is when we speak the truth to one or more having a hearing ear, that its real purpose and value comes to life as a transforming power in our own hearts.

In the matter of abounding in the work of the Lord, as well as

in other respects, the effects of the convention will be widespread. We are confident that every brother and sister at the convention went home more determined than ever to be faithful—zealously faithful—as an ambassador for Christ in his or her own community. Not only so, the overflow of enthusiasm for the service of the Lord which was brought about by the six days of sweet fellowship at the General Convention will encourage many others to greater zeal in the service as they come in contact with the brethren who were able to attend.

Always

THE brethren at the convention fully realized that their “abounding in the work of the Lord was not just temporary, or during the all too brief six days of blessed fellowship at Bloomington. They realized that this abounding was to continue “always,” and under all circumstances. This, of course, is just another way of emphasizing that we are called to be faithful “unto death.” And this is a real test upon all the Lord’s consecrated people. It is comparatively easy to be zealous when surrounded by others who are filled with zeal, but it requires much faith and patience to lay down our lives alone. Yet we are never actually alone, for we have the Lord’s presence with us. We know that he is ever near to encourage

and to help in our every time of need.

The “abounding” of the brethren was expressed by several in a suggestion that the convention do something more next year in the way of giving a public witness. The suggestion was also made that the brethren give consideration to providing themselves with a supply of tracts to distribute en route to the convention, as well as on their return journey to their homes. A witness could thus be given in hundreds of small towns and villages which otherwise would, perhaps never be reached. It is hoped that many will act upon this suggestion.

Not In Vain

A VERY important part of the convention theme text is the assurance it gives that our “labor is not in vain in the Lord.” How “vain,” indeed, are most of the activities which engage the attention of the world, and of the worldly minded! But it is not so with the consecrated children of God. We may not always see direct results from our witness work in the sense that some one “comes into the truth.” But this does not mean that our efforts are ever in vain.

Seeds of truth which are planted in the minds of those to whom we witness will eventually mature; and looking back they will remember the self-sacrificing ef-

forts of those who testified the glad tidings to them. But even in cases where this may not be so, the blessings we receive in proclaiming the Gospel of the kingdom is in itself a rich reward. Indeed, this is one of the primary arrangements of the Lord for working in us both "to will and to do of his good pleasure."

No, nothing that is ever done in the name of the Lord, and with a sincere heart, will go unrewarded. The "wages" the Lord pays his people even on this side of the veil more than compensate for the little that it costs us to serve him. But beyond this will be that rich reward of eternal life, yea, of "glory and honor and immortality" for those who continue patiently to seek for it through faithfulness to the will of God.—Rom. 2:7

Testimony Meetings

AS ALWAYS, the testimony meetings proved to be a rich blessing to those who attended the convention; and indeed, for many others, for the testimonies, as well as the discourses, were recorded on nearly fifty tape recorders, and these recordings will be played over and over again to brethren who could not be present at the convention.

One of the unique testimony meetings was on Sunday evening. It was an "interview testimony meeting." Brother Foss of California interviewed as many as he

could on the question of how they "came into the truth." Some received the truth over the radio; some "grew up" in the truth; and a wide variety of means which the Lord used to reach his people with the message was revealed.

While it was listed on the program as "The Convention Sings," this special praise service, held the last evening of the convention was, in reality, a testimony meeting, a meeting in which many of the brethren testified through song of their love for the Lord and of their rejoicing in the truth. Indeed, in the congregational singing the entire convention thus expressed its joy in the Lord, and the blessings of the convention overflowed as together they sang the songs of Zion.

The "love feast" will long be remembered. Those who had participated in the program stood in line while the entire convention passed by to say a final farewell and "God bless you." Many were the tears of joy that were shed at this service, for the brethren, after six days of feasting in the courts of the Lord, were indeed filled to overflowing.

At the business meeting of the convention, the brethren voted to return to Bloomington for the General Convention of 1960. The date will be August 13-18. It is not too early to begin now to plan for the 1960 General Convention!

The Dawn and Its Ministry

THIS month The Dawn Magazine enters upon its twenty-eighth year. Its announced purpose was to proclaim the Gospel of the kingdom as a witness to as many as could be reached, and to assist in building up our brethren in the "most holy faith," encouraging them to be "stedfast and unmoveable," and to abound always in the work of the Lord.—I Cor. 15:58

The work of publishing The Dawn, and the other literature it announces, has been a happy one, although it has by no means been without its trials and difficulties.

This work has been possible because of the zealous and untiring co-operation of all who through the years have faithfully labored in The Dawn printing plant and office. This devotion of The Dawn workers to the Lord, and to the publishing of his Word, has been an encouraging example of consecrated living and dying.

The work has also been made possible by the generous financial co-operation of the brethren generally. Real sacrifices have been made by the brethren as a whole in order that the truth might continue to go forth by means of the printed page and over the radio. The prayers of the brethren throughout the world have also been a great help, and much appreciated.

From the beginning, The Dawn has been dedicated to upholding the great and precious fundamental doctrines of "present truth," and to do this in the spirit of tolerance and good will toward all. These doctrines cannot be scripturally changed. Through them we have learned to know our Heavenly Father, and his beloved Son, Christ Jesus. Through the truth, we see God "high and

lifted up," and we rejoice in his wisdom, justice, love, and power. Surely the truth has been, and continues to be, a satisfying portion. It is because the truth has meant so much to us that we want to continue doing all we can to make it known to others, and this is true of all the Lord's truly consecrated people.

Helpers Only

FROM the beginning The Dawn has been opposed to exclusive human "channelism," and still is. The Bible, in which the Lord speaks to us through Jesus, the prophets, and the apostles, is the only channel of inspired truth. We hold that every consecrated child of God is anointed by the Holy Spirit to proclaim the glad tidings of the kingdom to the extent of ability and opportunity, and we claim the authority of the Spirit's anointing for the use of the opportunities which have been ours through the years. We have rejoiced also to see the brethren generally do what they could to lift up the same voice of truth.

In one of our hymns we sing, "Send out thy light and truth, O Lord, let them our leaders be." To us it has been a happy experience to note the enthusiasm with which the brethren throughout the world have rallied to support and to follow the leadership of the truth. To us the truth includes God's arrangements for the building up and encouragement of his people through the inspired Word, and in the ministering of the Word through pastors, teachers, and evangelists.

We thank God for the pastor he raised up at this end of the age to minister present truth to his people, and we are happy to realize that present truth is still "meat in due season" for the household of faith. Surely we all desire to continue to be led and strengthened by this truth which is so firmly based upon the inspired Word of God.

Another aspect of the truth is the Lord's ecclesia arrangements for his people. Throughout the years we have recognized the sovereign rights of ecclesias to conduct their own affairs. We emphasized this in a number of the early issues of The Dawn, and have called attention to it from time to time since. To us it is still an important point of truth to keep in mind. Any ecclesia may

elect to co-operate or not to co-operate, and decide the manner in which to co-operate in a general ministry of the truth regardless of who else may be participating in it.

We like to think, in addition to recognizing the fact that The Dawn is set for the defense of the truth, that the ecclesias generally have recognized the non-interference in their affairs by The Dawn, and that this is another reason so many of them have co-operated so wholeheartedly in the general ministry of truth upon which the Lord has so richly manifested his blessing. By the Lord's grace we will do the best we can to continue to provide truth literature and other means of service for all individuals and ecclesias who may wish to co-operate.

Progress

THE Lord's blessing upon the work during the years has been manifested through the general co-operation of the brethren throughout the world. The work could not have been accomplished by just a few brethren, but only by the many, and because these many recognized that the truth was being published. And it has been a joy to do what little we could in this general effort.

For the benefit of those who may not be acquainted with "truth developments" during the early nineteen thirties, we might explain that The Dawn, as a publication, was the outgrowth of a short series of radio programs over Station WOR in New York, and over stations in a few other places. There was no suitable follow-up literature at the time, so it was decided to publish a weekly tract covering the subject matter discussed in the Sunday radio program, and offer this to the listeners. This tract was called "Radio Echo."

There were very few brethren to co-operate in the effort at that time and it soon became necessary to cancel the broadcasts, due to lack of funds. Then we had the "Radio Echo" with no programs to echo. It was then that the decision was made to start The Dawn Magazine. It was during the depression years, and to publish a monthly magazine with few subscribers presented difficulties.

But, by the Lord's assisting grace, the work continued. More

and more brethren began to co-operate, and by the late thirties the suggestion began to be made by some that the radio work should be tried again. It did not seem possible, but in 1941 an effort was made, and to our surprise the message was soon being broadcast over approximately seventy stations, and it has continued and expanded since.

Meanwhile television came on the scene. This soon began to change the status of radio broadcasting, and these changes are still taking place, particularly in network broadcasting. But television may well be an even better method for communicating the truth. We are willing and ready to use television in the manner and to the extent that the Lord may indicate to be his will.

Through the years it has been possible to republish most of the standard truth literature of the former days, including "Studies in the Scriptures." It has been a real joy to be able to furnish the brethren with Hymns of Dawn, and with the Daily Heavenly Manna, and also, of course, Tabernacle Shadows. What this has meant to the brethren is perhaps best expressed in a letter recently received, which we quote:

Dear Brethren in Christ: Greetings in the name of our blessed Redeemer. It is a pleasure to renew our subscription to The Dawn for another year. . . . We appreciate The Dawn very much, and call it our "refresher," as we always feel greatly refreshed in the Lord after reading its contents. We note that one of its many prize features is that it does not waste consecrated time or space criticizing anybody or anything, but just continues to sing the song which only the saints can sing; the song of Moses and the Lamb.

We rejoice greatly in realizing that the Lord's truth is being broadcast over so many stations, not only at home, but abroad also, and that the truth literature is now being printed in so many foreign languages. It is marvelous in our eyes. We recall when the Lord first started contacting the various ecclesias of Bible Students through you, that the truth movement then was at a rather low ebb. The friends had no central point from where they could procure the six volumes of "Studies in the Scriptures," and the Question Books, or the "Daily Heavenly Manna," "Tabernacle Shadows of the Better Sacrifices," the "Hymns of Dawn," the various booklets specializing on the main

topics of present truth, and the beautiful and inspiring tracts so appropriate to pass along to those who have never heard the truth.

Neither was there any regular pilgrim service to call our attention to heavenly things, "lest we forget." Nor was there a yearly General Convention to inspire us to new enthusiasm. And there was no Dawn Magazine to keep our spirits revived day unto day, nor those nice inspiring books, "Behold Your King," "God's Promises Come True," and "The Book of Books."

Truly the Lord is both able and willing to give us more than we could even ask or think. Praise his name! May God continue to bless your faithful ministry.—C. and R. R., New Jersey.

World Changes

AS NOTED, the publication of The Dawn was started during the depression years of the early nineteen thirties. Since then the world has been subjected to the ravishes of the second global war in a generation, and since the close of that war there have been the uncertain years of the "cold war." Meanwhile the myriad problems pestering the nations and ever threatening to erupt into the third planet-wide struggle continue to remain unsolved.

These twenty-seven years of publication have witnessed the bitter Nazi persecution of the Jews in Germany, Austria, and Poland, and the lifting of the embargo against this historic and prophetic people returning to their Promised Land. The new State of Israel has been formed, making possible the care of the refugee Jews going to Palestine; and wonderful progress has been made in the rehabilitation of the Holy Land, that part of it, at least, which the United Nations has permitted them to occupy and develop.

During these same twenty-seven years has come the development also of the atom bomb, and then the hydrogen bomb, with their terrible potentials of destruction. When the first atom bombs were dropped and destroyed over a hundred thousand people in a few seconds, we were told that the world had entered a new age, the atomic age. But shortly thereafter another new age appeared on the horizon, the nuclear age; while now, it seems, we are in the space age.

It has been an exciting twenty-seven years through which to live, especially for those who are acquainted with the truth of the divine plan. All the main happenings in the world have been quite in keeping with that plan, and with the prophecies which foretold its developments, but in many respects they have been, in detail, very unlike what most of the Lord's people anticipated would happen as the prophecies pertaining to the end of the age continued to be fulfilled. And the lesson in this for all of us is that we should be content to be students of the prophecies, rather than prophets.

We knew twenty-seven years ago, and more, that Jesus had foretold concerning the time in which we are living that unless these days would be shortened no flesh would be saved. Many of us wondered how this could be. We knew that all during the years of both the first and second World Wars, with all the destruction of human life which they inflicted upon the helpless human race, the population of earth continued to increase. So what could possibly threaten the total destruction of all flesh?

Now we know, but no one uninspired by the Holy Spirit—as the prophets of old were inspired—could have known and foretold it in advance, and there are no such prophets in this end of the age. But now that we do see this threatened destruction, our faith in the Word of God is increased, and this affords us confidence that the kingdom of heaven in power and great glory is indeed near. We rejoice also that, through the elect rulers in that kingdom, this terrible result of human selfishness will be averted.

Nor was the destruction of five million Jews expected by those in present truth. We knew, according to the time prophecies of the Bible, that God's blessing upon these people was due to begin in 1878. We rejoiced to see the small beginning of the fulfilment of these prophecies even at that early date. We rejoiced to see the stepped-up tempo with which blessings were being indicated to Israel. There was the relaxing of persecution in Russia in 1910. And then, as we know, out of the first World War came the "Balfour Declaration," implemented by the authority of the now defunct League of Nations. There came the first ocean traveling ship to fly the Jewish flag. There came the great Hebrew University on mount Scopus. Surely the summer time of God's favor

had returned to his ancient people, and we supposed this meant that their persecution was over.

Favor was indeed returning, but the persecution was not over, for the greatest wholesale slaughter they had ever experienced as a people was about to be inflicted upon them. This we did not see in advance. We expected a spasm of travail to come upon the Israelites after they were comfortably situated in their land. This the prophecies describe as "Jacob's trouble." But we did not expect that five million of them would be killed before they even started for the Promised Land.

But such is what happened; and going to the prophecies again, there we found it foretold, for the Lord said that he would send both "hunters" and "fishers" among his people to uproot them from the countries in which they were domiciled, and that with great "fury" he would bring them out of these countries and return them to the land he had promised to their fathers.

Yes, it has been a wonderful twenty-seven years through which to live, and to have the privilege of continuing to publish the glad tidings of the kingdom. Soon a half-century will have passed since the prophetic end of the "times of the Gentiles" in 1914. It is a cause of much thankfulness and rejoicing to realize that the major events of the world since then all serve to strengthen our faith in the imminence of the kingdom, even though many at that time verily thought that the kingdom would be fully established within a few years.

The fact that those expectations failed, in no wise invalidates the value of the prophecies concerning the end of the age. It is merely that their fulfilment has been spread over a longer—much longer—period of time than was expected. This fact should continue to make us extremely cautious in predicting the details of things to come, as is so well illustrated in the unexpected world developments which we have already witnessed. The reason is obvious, for certainly the details of prophecy which develop over a period of half a century are bound to be different than if they were crammed into the short period of a year, or even two or three years.

The Ministry of Truth

WE HAVE reviewed the past twenty-seven years largely for the purpose of emphasizing our thankfulness for the privilege of co-operating with the brethren in the service of the truth during such wonderful years. During these years it has not been a matter of waiting for something to happen in the world that might strengthen our faith in the prophecies. The only difficulty has been to keep abreast of what has been taking place, and to realize fully the tremendous changes that are being forced upon the world in preparation for the kingdom.

During these years a number of the Lord's earnest and sincere people have urged us to more openly suggest through "Highlights of Dawn" what to expect in the way of future developments. We are thankful that we have refrained from doing this, for we are quite sure that any predictions we would have made would have been proven wrong by the certain logic of events. However, there is one great future event which we will continue to announce, and without fear of being disappointed, and that is that the great messianic kingdom is very soon to be established in power and in great glory.

Frankly, we do not know the short range outcome of the many "crisis" situations which are plaguing the dying world of today. So far as we are aware, the Bible does not furnish this information, and we will not attempt to be wise above that which is written. We know that the ultimate outcome of the world's death throes will be the full establishment of the kingdom, and through the agencies of the kingdom the pouring out to all mankind the blessings of peace and health and life promised over and over again in the Word of God.

We know that this will mean the exaltation of the last members of the church, the resurrection of the ancient worthies, and ultimately the awakening from the sleep of death of all mankind. These glorious events are all definitely foretold in the Word of God, and we can have confidence that the divine promises will be translated into reality in God's due time.

Nor is there any doubt that the due time for these blessings

is near. There is much more evidence in the world today to prove that we are in the end of the age, and that Christ is present conducting his harvest work and preparing for the full establishment of his kingdom, than there was twenty-seven years ago. We have every reason to maintain our confidence in these great fundamentals of the truth. This is why we say that the kingdom in all its glorious splendor is near.

But how near? This we do not know. We considered it to be near twenty-seven years ago, and certainly it is much nearer now. But while we wait, we want to be active. This, we believe, is the desire of all the Lord's consecrated people. The increasing ungodliness of the world results in more and more indifference toward the things of God. This would tend to discourage us from continuing to bear witness to the truth if we did not realize that our labor is not in vain in the Lord. On the other hand, world conditions do arouse some to a keener desire to know the meaning of the present, and the shape of things to come. This helps to counterbalance the indifference of the masses and to provide encouraging experiences as we continue to sound forth the song of Moses and the Lamb.

So may we all continue to be faithful witnesses "for Jesus, and for the Word of God." (Rev. 20:4) Your co-workers in The Dawn printing plant and office will do what they can in their part of the "field," and will continue to rejoice in the privilege of providing literature and other means of service as long as the Lord indicates this to be his will. The great desire for ourselves and for all the brethren is that when the "due time" shall have arrived, we may be found worthy to hear that "well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."—Matt. 25:21, 23

"God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints, as you still do. And we desire each one of you to show the same earnestness in realizing the full assurance of hope unto the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises."—Hebrews 6:10-12, R. S. V.

TV Report and Prospects

ONE session of the General Convention was devoted to a radio and television report, with the convention voting wholeheartedly to leave the details in these fields of activity to the brethren of The Dawn. First we will here review some of the interesting facts brought to the convention with respect to efforts thus far made in bearing witness to the truth by means of television.

When the possibility of utilizing television as a medium for disseminating the Gospel of the kingdom was first considered the brethren generally felt that the cost would be too great, and this viewpoint was shared to a large extent by the brethren at The Dawn. In television the cost of filming programs is much more expensive than the recording of programs for radio. Besides, the cost of television time is far greater than radio time. It appeared that these two cost factors might well put television beyond the possibility of general use.

However this did not deter the brethren from doing what they could in this field. Programs were filmed by the brethren of The Dawn and by brethren in Chicago. Much consideration was given, based on results, as to the most effective format for holding the interest of the television audience, and we have endeavored to profit from these experimental efforts.

In the beginning we had a dim hope that possibly some television stations would use our films without charge, considering them as educational sustaining programs. Although we realized that the programs we had thus far produced were far from ideal, limited efforts were made to bring them to the attention of television station managers. To our great surprise, we learned that stations were willing to use programs of this type as sustaining features, particularly on Sundays. More than \$38,000.00 worth of television time has been made available to us without charge.

The TV programs of our present series are only fifteen minutes in length, and we have learned from station managers that half-hour presentations are greatly preferred. As a matter of fact, while to date more than twenty stations have agreed to use our films free, many more would have televised them had they been a half-hour in length. Thus, by continued experimental efforts another valuable point was established.

The encouraging success attained by limited efforts with fifteen-minute programs has given us the courage to undertake the production of half-hour films. Indeed, work has already begun on these. The first of them should be ready sometime in November, and the entire series of thirteen—sufficient for a three months' showing—should be ready early in 1960.

So far as the use of these films is concerned, the principal effort will be to bring them to the attention of the TV station managers for use as sustaining features, without cost to us for station time. With this in mind, we feel warranted in spending more money in the producing of films in order to make them more acceptable to television stations. At the same time it will also be possible to make a more effective presentation of the truth and to better employ illustrations and otherwise utilize the visual potential of television. We have secured the services of experts in this field who we believe will help us produce programs that will be far superior to those we have thus far filmed, but, of course, at a higher cost.

However, as we are now confident that the cost of the films will be essentially the only expense involved in using this effective means of witnessing, we feel the higher price for better films is fully warranted. Thus, the Lord, in his own way has, we believe, indicated how it is possible for the glorious Gospel of the kingdom to be disseminated through the medium of television.

As we have said, only a limited effort has thus far been made to place our programs on television stations without charge. Now this field of activity will, the Lord willing, be expanded. There are between three and four hundred television stations in the United States, besides those in Canada. Even to write letters to all these, and to send circulars explaining the nature of our programs is a large undertaking. Besides, we have learned that a personal con-

tact with station managers is much more effective than to communicate with them by mail.

We have set up a completely separate department to handle this phase of the TV effort. It is located at 744 Faircourt Lane, in Glendale, California. Brother Irving Foss will direct the work of this department. A number of brethren have already had successful experience in contacting TV stations. Valuable points learned from their experiences are being studied and assembled, and will be made available for the benefit of others qualified to engage in this phase of the work in their home communities.

No effort will be made to secure the free use of television stations in cities where ecclesias are located unless requested by the ecclesias. Ecclesias which would like to have either the present series of fifteen-minute programs shown locally, or our contemplated half-hour films, need only write to The Dawn, Television Promotion Department, 744 Faircourt Lane, Glendale, California, and every assistance will be given to this end. However, do not write to Glendale concerning any other services of The Dawn.

There are many details in connection with this promotional effort, and we are confident that the brethren generally will do what they can to co-operate in helping to place our truth programs on as many stations as possible. If and when the arrangements are made for this witness in a territory where an ecclesia has requested it, there will be the opportunity to advertise the programs as fully as possible. Free circulars will be available for this purpose, and doubtless in many places the brethren will desire to insert advertisements in their local papers.

We might say in closing that while we still consider television work as somewhat experimental, we do feel that the Lord is pointing out the way for its use, and it is a way which at the beginning of our experiments we scarcely dared to hope for. But we rejoice as the Lord continues to direct. In the realm of film making alone there is a vast field which can be expanded. But here, of course, the nature and effectiveness of the presentation will be in proportion to the cost of the production, and this will be governed by the funds available for this purpose.

The older brethren will remember the effectiveness of The

Photo Drama of Creation which was produced under the direction of Brother Russell and shown so widely in the years 1914 and 1915. Perhaps not many realize the tremendous cost that was involved in producing The Photo Drama of Creation. After it was produced more than a million dollars was spent for theatres and for advertising so that the public might have an opportunity of seeing and hearing the truth which was thus so effectively presented.

The increase of knowledge has now given us the medium of television which can carry the message to countless thousands by means of the eye and the ear, and at a mere fraction of what it cost to do it with The Photo Drama of Creation. As we have pointed out, it now seems very likely that the cost of producing the television films will be the major one. Even if we make films in which the truth will be presented by professionals against the background of the wonderful stories of the Bible, the cost will be extremely low compared with The Photo Drama of Creation.

So we are waiting on the Lord for his further direction. The series of thirteen programs now in production will, we trust, have a wide acceptance with TV stations. If later we can make a series which will be still more attractive to the stations, and also more effective in presenting the message, we will rejoice. Only the Lord knows what he may have in store for his people during the short remaining time we are this side the veil. May we continue faithful in the use of whatever opportunities may present themselves to us, that the Lord's name may be glorified, and his truth heralded forth to all who may have a hearing ear.

HEARD IN RHODESIA: Dear "Frank and Ernest": Greetings in the name of Christ our Savior. I have been listening to your programmes on the Belgian Congo Station for the last two months. Tonight you mentioned a booklet, "God and Reason." Please send me a copy. May God's richest blessing continue with you. Remember there is a prayer going up here in Rhodesia for you, and for all those who so faithfully help in sending forth the Gospel of the kingdom.—South Africa

The General Convention

Radio Report

THE customary radio report was given at Bloomington, and at the time there was a great deal of uncertainty as to whether it would be possible for the "Frank and Ernest" programs to continue being broadcast over a national radio network, due to the uncertain position of the networks themselves. Because of this uncertainty of just what might develop, the convention voted to leave the matter in the hands of The Dawn to make the best arrangements possible, guided by developing circumstances.

It was reported to the brethren at the convention that the Mutual Broadcasting System had gone into voluntary bankruptcy, and that there was a question if recovery could be made and the network continue to operate. It was also reported that application had been made with the ABC Network, and time had been offered for the "Frank and Ernest" programs; but, as of that date, very few individual stations had cleared time for us, making it quite uncertain as to whether or not it would be worthwhile to use this network.

However, since that report was given the situation has changed somewhat and now the outlook seems brighter. We have been assured by the officials of Mutual Broadcasting System that the network will continue to operate, and more effectively than in the past. During the crisis many individual stations were lost to the network, but these are being replaced, and in many instances by better stations.

As reported at the convention, many radio stations do not accept religious programs on a commercial basis, and we will not know for a few more weeks just what our new schedule of stations on the Mutual Network will be; but we have decided to remain with "Mutual," and thus take advantage of the very worthwhile network discount on the cost of individual station time.

"Mutual" is going to work energetically to induce as many as

possible of the individual stations on the network to carry the "Frank and Ernest" programs. In areas where they fail to get these stations, they will, if we request it, use their good offices to secure time for us on non-Mutual stations. We feel, therefore, that the best possible is being done to continue the radio witness, and we rejoice greatly in the improving situation. It could well be that more radio stations will become available to us than funds will permit us to use. In such a case, we will, of course, have to be guided by what the brethren indicate their "Good Hopes" to be as to the number of stations for which we will contract.

The position of radio as a medium of communication has undergone a drastic change as a result of television. Television has its largest audience during the evening hours, which means that the number of listeners to the radio during those hours is comparatively small. Many radio stations have decided to place all their religious programs during the Sunday evening hours, but we are not accepting this arrangement, feeling that it is better not to be on a station at all, than to pay for time during hours when the listening audience is so small.

However, there are many stations which will accept our program between the hours of 9:00 A. M. and 2:00 P. M., on Sunday, and we hope to secure a reasonably complete coverage of the country during this time period. We are confident that during these hours radio still has a good listening audience, an audience large enough to make the expenditure for radio time well worthwhile, especially when we are able to take advantage of network discounts.

We have much evidence that the radio message is still giving an effective witness for the truth. New interest in the truth is being awakened by the radio witness, and newly interested ones are maintaining their interest and going on to consecrate themselves fully to the Lord. Beside these, the radio message is reaching those who were once associated with the truth or who, perhaps, have a slight knowledge of the truth given to them from other sources, and these also are rejoicing to learn the way of the Lord and his glorious divine plan, more fully.

Another value of the radio ministry is the fact that it serves as a point of contact for a very large number of isolated brethren.

This has been emphasized in recent months when some of the "Mutual" stations gave up their affiliation with the network and no longer broadcast the "Frank and Ernest" programs. In many instances isolated brethren have written to us expressing their great sense of loss. When these isolated brethren can listen to a message of truth once a week, and know that thousands of their brethren are listening at the same time, it gives them a strong feeling of not being alone, that they are a part of a blessed fellowship of truth and love. The maintaining of this tie wherever possible is another very good reason for continuing to use as many radio stations as is reasonably possible. We believe that it will also be pleasing to the Lord to make the best use of television that we can. As was explained in the report given at Bloomington, the use of television should not be considered as a medium to replace the radio witness, but as an additional outlet for the truth to augment the witness work to the extent that the Lord's providences open the way. It might well be that the loss of listeners to the radio message due to the advent of television, will be more than compensated for through our use also of this more advanced medium of television.

In a word, then, the "Frank and Ernest" programs will continue to be heard over the radio to the fullest extent possible. We hope that when the "Mutual" schedule of stations has been adjusted, the radio witness will be back essentially to normal. Should there be a slight curtailment, it will not be in order to promote the television witness, but because of our reluctance to accept time periods for our radio programs which are not favorable.

Meanwhile, and as explained in a separate report concerning prospects of television witnessing, which begins on page 47, we will utilize this new medium as fully as possible, directing whatever funds become available for it into the filming of what we hope will be attractive and effective half-hour presentations of the glorious Gospel of the kingdom.

As has been customary in the October issue of The Dawn since the beginning of radio network broadcasting, we will again give the friends the opportunity of indicating their "Good Hopes" toward the support of the radio work. The new network contract

begins with the first of October, and the expression of "Good Hopes" will be somewhat of a guide as to the number of individual stations we will endeavor to include in the contract, and to what extent we will be warranted in securing time on stations which are not a part of the network, in order to get coverage in important areas.

Because the television witness work is so closely related to the radio ministry, we are this year including it on the "Good Hopes" coupon. This will, we believe, through the minds of the Lord's people, help to guide us in maintaining a proper balance between these two aspects of the general work, enabling us to promote both mediums as nearly as possible in keeping with the Lord's will.

We suggest on the part of all that, after reading the report relative to television prospects, beginning on page 47, and also the foregoing statement concerning the continuing radio work, a careful and prayerful consideration be given to these two phases of general and co-operative service. Thus your use of the "Good Hopes" coupon will reflect what you believe to be the Lord's will for you in connection with this "sacrifice of praise" to the Lord through the proclamation of his truth.

RADIO AND/OR TELEVISION "GOOD HOPES" COUPON

The Dawn, East Rutherford, N. J.

Dear Brethren:

After prayerful consideration, I believe that the Lord will be pleased for me to donate \$ _____ a month during the year beginning October 1959.

- ☐ I wish it all to go toward the radio witness work.
- ☐ I wish it all to go toward the promotion of the television work as outlined in the article beginning on page 47.
- ☐ I wish it divided as follows:

Radio _____

Television _____

It is understood that the above is not a pledge, but merely an expression of what I hope to be able to contribute if my present circumstances do not change.

Messages from Overseas

NUMEROUS messages were sent to the General Convention by individual brethren and ecclesias in many parts of the world. We believe that it will be of interest to publish a number of those from our overseas brethren. Short messages were received from brethren in Finland and Sweden, Brother Berghall speaking for the brethren in Finland, and Brother Dominique for those in Sweden. Brother Dennis Kappatos, secretary of the Athens, Greece, Ecclesia wrote:

"Our dear brethren: Rejoice in the holy name of our Redeemer, Jesus. From Athens, Greece, we are with you in Spirit in the holy gathering of your General Convention. By the Lord's Spirit our minds are upon you, and thus we participate with all the brethren at your gathering. We are rejoicing with you with exceeding joy as members of the one body in Christ Jesus, and we are wishing for you many, many blessings from above. May peace, with great joy be to you all! Fervent Christian love and best wishes to you, from the brethren in Athens, and from me."

From Berlin, Germany

BROTHER Wolf of the Berlin Ecclesia sent the following letter:

"On behalf of and in the name of the Berlin Ecclesia, I beg of you to deliver these greetings of love to all the dear brethren in the Lord

who meet at Bloomington. We send the words of Psalm 42:4, which read: 'When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holiday.'

"Indeed, you are now keeping 'holiday,' and by Spirit we are in your midst filled with good wishes that these days may provide for you springs of strength, grace, and blessings through the Holy Spirit, that your 'holiday' in the Lord may be 'holy days,' spent with thanksgiving. Together we need the Spirit of God, and power and grace of our Lord Jesus at all times, and particularly during the dark days to come. None of the Lord's people will be able to overcome in these trying 'last days' of the 'present evil world' without being strengthened by the Lord and by the power of his might. So, may the 'joy of the Lord be your strength.' Therefore, beloved brethren, 'be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'"

From Kiel, Germany

"DEAR Brethren in Christ: A lot of warm Christian greetings and all good wishes for a rich blessing from the Lord for all who attend the General Convention in 1959.

Philippians 4:4-7; Psalm 66:8, 9. Your brethren in Christ, Carl Mann, Secretary."

From the British Isles

A NUMBER of faithful co-laborers in the British Isles sent messages to the convention by means of a tape recording. Brother J. H. Murray's testimony was:

"My dear brethren whom I love in the truth! It rejoices my heart to speak to you in this way, and I am assured that in harmony with many prayers this 1959 convention is proving to be a memorable occasion. Some beautiful sentiments of the Apostle Paul, as expressed to the Thessalonians, come to mind, and his words are very true of yourselves. He wrote, 'Not only has the Word of the Lord been sounded forth from you, . . . but in every place that faith [that steadfastness] of yours towards God, has gone forth.'—I Thess. 1:8, **Diaglott**

"Words cannot adequately express our joy and thankfulness to our Heavenly Father because you continue to sound forth the true Gospel by all the various means available to you. Grains of wheat are still being found. And we, like yourselves, are determined that, with the Lord's continued help, we shall not become weary in well-doing, knowing that in due time we shall reap if we faint not.

"For us, it is a very happy privilege to be co-operating with you. And let each one continue to pray for one another. We feel that our Father has not yet tested and tried us in every way that he wishes to prove us. May we all, then, be faithful unto death. God bless you all!"

Brother Charles Cornell's testimony was:

"I am very happy to have the privilege of once again sending Christian greetings to all the dear brethren in Christ met in convention at Bloomington. I rejoice greatly with you, knowing that you are under the banner of present truth as shown so clearly to us at this end of the age through the divine plan of the ages in our Father's Word of truth: which in other ages was not made known to the sons of men, but, thank God, has been revealed to us by his Holy Spirit.

"I pray that a rich blessing may be your portion as you meditate together and ponder over our Father's precious promises, bringing still new beauties from his storehouse. May the God of peace make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ, to whom be glory forever. God bless you all!"

Sister Gertie Cornell's testimony was:

"Once again it is my privilege to send greetings to all you dear ones met in convention at Bloomington. The Apostle Paul advised the Hebrew brethren not to forsake the assembling of themselves together, as the manner of some was, but to exhort one another, and 'so much the more' as we see the day approaching. How much more should we take heed at this time of the end when all around us is turmoil and strife, and the Heavenly Father graciously accepts and blesses our endeavors to assist our brethren who are walking in the same narrow way. So let us strive daily to

walk in Jesus' footsteps, knowing that soon we will be with him and see him face to face."

Brother Terry Nadal greeted the convention, saying:

"I thank our loving Heavenly Father for again granting me this privilege to send greetings of warm Christian love to my brethren gathered in convention at Bloomington. Wherever we are, the truth is the same, and whilst four thousand miles separate us, we are indeed with you in spirit.

"Our desire is that your fellowship one with another will urge you to continue to grow in grace as you build upon the firm foundation of our Father's plan as contained in the six volumes of 'Studies in the Scriptures,' confident that in all our experiences his ways are best. I praise God for his great goodness to us all, and would exhort you to continue earnestly to contend for the faith, to let your light shine to the glory of God, and never to cease laying down your lives for one another."

"Great things He hath taught us,

Great things He hath done.

And great our rejoicing through
Jesus the Son."

Sister Connie Nadal said:

"Warm Christian love to you all, and I pray our loving Father's blessing upon you that you might enjoy a time of real spiritual uplift and encouragement along the narrow way. David of old said, 'Behold how good and how pleasant it is for brethren to dwell together in unity,'

"What a blest tie it is that binds our hearts in Christian love! How

grateful we are for the knowledge of the truth revealed in our Father's Word. And what peace it gives us when all around men's hearts are failing them for fear. We commend you to our Father's loving care, and pray that you may be found faithful to have a share in the wonderful work of the coming age. God bless you all!"

The final message was:

"This is Sister Marjorie Chandler, sending her warm Christian love and greetings to all the brethren gathered in convention at Bloomington, together with II Peter 1:24; reading from Rotherham's translation: 'Favor unto you and peace be multiplied in the personal knowledge of God and of Jesus our Lord: As all things suited for life and godliness his divine power unto us hath given, through the personal knowledge of him that hath called us through glory and excellence; through which his precious and very great promises have been given, in order that through these ye might become sharers in a divine nature.'

"What a truly high and holy calling this is, brethren, and what an inestimable privilege that we should have been invited to such a wonderful personal knowledge of our loving Heavenly Father and his beloved Son, and to know their plans and purposes for the whole world of mankind; and what is even more wonderful, if faithful unto the end of our course, to be sharers with the great Mediator in blessing 'all the families of the earth.'

"May all the precious promises contained in God's holy Word spur

us on to yet more love for him and for his dear Son, and to more zeal in their service. I pray that we may never let these wondrous truths slip. I quote again from Peter: 'Wherefore all the more, brethren, give diligence to be making firm your calling and election: For these things doing, in no wise shall ye stumble at any time. For thus shall richly be further supplied unto you the entrance into the age-abiding kingdom of our Lord and Savior Jesus Christ.' May God bless and keep you all!"

Many will remember with joy our Brother Ford, of England, who served the brethren in this country so faithfully a few years ago. Brother and Sister Ford sent their greetings to the convention by letter, which we quote:

"Our Dear Brethren: We send you greetings of love and sweet remembrance in Christ Jesus our Lord. In his Spirit we shall fellowship with you from day to day in prayerful thought and meditation as your program proceeds to its end. We pray that once again it may prove to be 'the best ever.'"

"As each year brings us nearer to the fruition of all our hopes, and greater maturity of spiritual life is attained, there is more and more of the Spirit of our Heavenly Father and of our Lord Jesus dwelling within each heart to give that beautiful expression of gratitude and obedience in praise and assembly, and so much the more as we see the day approaching. Paul wrote that God gave apostles, prophets, evangelists, pastors, and teachers for, as the Diaglott says, 'the com-

plete qualification of the saints, till we all attain to the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' Abounding love in Christ Jesus our Lord to all assembled!"

Last year Brother and Sister W. E. Pampling, of England attended the General Convention, Brother Pampling serving twice on the program. Since then Brother Pampling has passed to his reward, but Sister Pampling sent a message of love and encouragement to the brethren, which we gladly quote:

"Grace and peace be multiplied unto you, from our Father, and the Lord Jesus Christ. It is with very deep feelings that I take this opportunity of sending you my warm love. You are all very dear to me. I have such wonderful memories of you all, and have appreciated very much your love and kind thoughts towards me. May our loving Heavenly Father keep us all faithful, and count us worthy of his calling. How I can picture you all, and my heart is with you."

From Germany

GREETINGS from the brethren in Germany were given to the convention in person by Sister Christa Kreckler of Freiburg. Sister Kreckler serves as translator for the German edition of *The Dawn*, and she gave a very interesting and encouraging report of the activities of the brethren in Germany. It came as somewhat of a surprise to the brethren at the convention to learn that there are sixty ecclesias in Ger-

many, and that they receive regular pilgrim visits from a full-time German pilgrim, Brother Lorenzen.

It was also reported that the German broadcasts of the truth over Radio Luxembourg had been instrumental in reaching many of the oldtime brethren, and had also stimulated much new interest in the truth. However, there arose severe opposition to the broadcasts in nominal church circles, and the station felt obliged to discontinue them. Consideration is now being

given to the use of another station for these broadcasts.

Within the year the German office of the Dawn has been moved from Berlin to Freiburg. The office was established in Berlin because at the time it was possible from West Berlin to maintain a certain degree of contact with our brethren in the Eastern Zone of Germany. But this is no longer possible, and in view of the mounting tensions of the great powers over Berlin, it was thought advisable to move the office to Freiburg.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

A. BOYCE

Latchford October 25

C. A. CORNELL

Luton October 11

G. A. FORD

Letchworth November 15

J. LESLIE MC KEOWN

Belfast October 18

J. H. MURRAY

Dublin October 1
Londonderry 2-4
Lincoln 11
Dewsbury November 1
Llanelly 7, 8

E. TERRY NADAL

Nottingham October 11
Liverpool 25
Latchford November 8

T. STRACY

Eastleigh October 25

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pennies; ten cent booklets, six pennies; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

LETTERS OF APPRECIATION

Blessed by Recordings

Dear Friends: I would like you to know that through your letters, magazines, and tape recordings I have become a follower of Christ. I thank you very much for your kindness in sending me the tape recordings. The messages which they present have been a great blessing to me. I have found the true road to happiness. Please keep sending the tapes to me, and I shall return them promptly. Thank you for your good work. God bless you.—Calif.

Interesting

Dear "Frank and Ernest": Will you please send me the "Plan" book, as offered last night. Your programmes and booklets are most interesting to me. I am so glad that you stand by the Word of God, and do not put in fancy theories and other embellishments. The Lord bless you in your ministry for him.—England

Eyes Opened

Dear "Frank and Ernest": I have just received The Dawn, and you do not know what you have done for me. You have really opened my eyes to an understanding of the Book of the Lord. Before, I did not understand the Bible, but The Dawn has made it plain to me, and now I understand. I am so thankful.—Georgia

Wants Help

Dear Sir: I am a missionary in India, six hundred miles north of Bombay. At present I am teaching the Bible to Indian Christians. Could you please help me in my studies by sending me a copy of "The Book of Books" and "Tabernacle Shadows." I would deeply appreciate this help. Sincerely, yours in Christ.—India

Impressed

Dear Sirs: I have just completed reading the book, "The Divine Plan of the Ages," which I recently received from you. I must say that it has made a profound impression upon me, and I am now beginning a more comprehensive study of it, reading the complete texts of all quotations and references. There are naturally many questions in my mind, but I will reserve them until another time.—Washington

Appreciates Truth

Dear Sirs: I wish to take this opportunity to express my appreciation for The Dawn publications. They have given me many hours of reading pleasure, and have been most enlightening spiritually. It has been my lot in life to be briefly associated with two different churches. I realize from reading The Dawn that this is an entirely new concept of the Scriptures.—Ohio

THE DAWN

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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

***ST. LOUIS, MISSOURI, October 3, 4**—North-side YMCA Building, 3100 North Grand Boulevard. Mr. F. R. Heitland, 4995 Parker Avenue, St. Louis 9. Speakers: Brothers J. A. Meggison; D. J. Motehouse; W. N. Poe; and John Read.

ERIE, PENNSYLVANIA, October 4—YMCA Building, 31 West Tenth Street. Mrs. John Karr, 1217 German Street, Erie. Speakers: Brothers John Baracos; Everett Murray; and E. K. Penrose.

VICTORIA, B. C. CANADA, October 10, 11—Knights of Pythias Hall, 723 Cormorant Street. Mrs. George Cooper, 2516 Shelbourne Street. Speakers: Brothers W. A. Baker; Lloyd Bolton; Henry Burdett; Charles Chambers; Edward E. Fay; Frank French; E. Kirkham; S. E. Ranger; and T. A. Smith.

COLUMBUS, OHIO, October 11—The Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Avenue.

MINNEAPOLIS, MINNESOTA, October 11—I. O. G. T. Hall, 2933 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, October 11—

The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

GRAND RAPIDS, MICHIGAN, October 17, 18—Pantlind Hotel, 187 Monroe N. W. Mrs. B. W. Fuerst, 804 Conger Street, N. E., Grand Rapids 5.

***AKRON, OHIO, October 18**—YWCA Building, 146 South High Street. Mrs. Bonnie Bordes, 776 Frank Boulevard. Speakers: Brothers T. Gindroz; Adam Miskawitz; Harry Passios; and C. W. Zahnow.

NEW LONDON, CONNECTICUT, October 18—Union Hall, on Union Street. Mrs. Joseph Panucci, 61 Ledyard Street, Groton, Connecticut. Speakers: Brothers A. Latina; R. Luke; M. C. Mitchell; Richard Suraci; T. Tsimonis; and F. S. Wassmann.

CHICAGO, ILLINOIS, October 25—Masonic Temple, 912 N. LaSalle Street. Mr. Edmund M. Jezuit, 4327 S. Christiana Avenue.

DETROIT, MICHIGAN, October 25—Maccabees Building, Woodward Avenue at Putnam. Mr. Walter Blicharz, 19300 Braile, Detroit 19.

(Continued on page 64.)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER

Buffalo, N. Y. October 18
 Erie, Pa. 19
 West Newton, Pa. 20
 Connellsville, Pa. 21
 Monessen, Pa. 22, 23
 Pittsburgh, Pa. 25
 Ebensburg, Pa. 26
 Allentown, Pa. 27
 Reading, Pa. 28
 Pattstown, Pa. 29
 Wilmington, Del. 30
 Baltimore, Md. Nov. 1
 Philadelphia, Pa. (Aft.) 1

GEORGE BALKO

Monessen, Pa. October 4
 Connellsville, Pa (Aft.) 4

MIKE BALKO

Steubenville, Ohio Oct. 4
 Monessen, Pa. 18
 Akron, Ohio 25

JULIUS BEDNARZ

LoSalle, Ill. October 4

WALTER Blicharz

Adrian, Mich. October 18

FRED A. BRIGHT

New Haven, Conn. Oct. 11
 Waterbury, Conn. (Aft.) 11

J. BURTON BROWN

Stockton, Calif. October 3
 Sacramento, Calif. 4

CHARLES M. CHUPA

London, Ont. Can. Oct. 18

BERTRAM COOPER

Ventura, Calif. October 11

ORLANDO D. DEIFER

York, Pa. October 11
 Lancaster, Pa. 11

THOMAS C. FAY

Santa Ana, Calif. Oct. 25

EARL L. FOWLER

San Diego, Calif. Oct. 11

THOMAS HICKS

Reading, Pa. October 11

RUSSELL L. JURD

Fresno, Calif. October 11

ARTHUR H. KRUMPOLT

Wilmington, Del. Oct. 18
 Seaford, Del. 18

RAYMOND J. KRUPA

Agawam, Mass. October 4

C. STUART LIVERMORE

Wallingford, Conn. Oct. 11
 Bridgeport, Conn. (Aft.) 11

LUDLOW P. LOOMIS

Baltimore, Md. October 11
 Philadelphia, Pa. (Aft.) 11

JOHN Y. MAC AULAY

Victoria, B. C. Oct. 1, 2, 11
 Vancouver, B. C. 4, 12, 13
 Bellingham, Wash. 14
 Burlington, Wash. 15
 Port Angeles, Wash. 16
 Seattle, Wash. 18
 Wenatchee, Wash. 19
 Spokane, Wash. 20
 Clarkston, Wash. 21
 Walla Walla, Wash. 22, 23
 Salem, Ore. 25, 26
 Albany, Ore. 27
 Medford, Ore. 28
 Chico, Calif. 30
 Sacramento, Calif. Nov. 1

MARTIN C. MITCHELL

Providence, R. I. Oct. 25

DANIEL J. MOREHOUSE	Tocoma, Wash. 23	Los Angeles (116th St.) 23
Gary, Ind. October 18	Seattle, Wash. 25, 27	San Luis Obispo, Calif. 24
	Port Angeles, Wash. 26	San Francisco, Calif. 25
EVERETT MURRAY	Bremerton, Wash. 28	
Chicago, Ill. September 27	Burlington, Wash. 29	F. S. WASSMANN
Erie, Pa. October 4	Bellingham, Wash. 30	Paterson, N. J. October 11
Akron, Ohio 11	Lynden, Wash. 30	
	Vancouver, B. C. Nov. 1, 2	CLAUDE R. WEIDA
GUSTIN P. OSTRANDER	GEORGE P. RIPPER	Catowissa, Pa. October 4
San Jose, Calif. Oct. 1, 2	Whittier, Calif. October 4	Hazleton, Pa. 4
San Francisco, Calif. 4		
Antioch, Calif. 5	W. STROMBERG	W. N. WOODWORTH
Sacramento, Calif. 6, 9	Milwaukee, Wis. Oct. 11	Middletown, N.Y. Oct. 4, 11
Fallon, Nev. 7, 8		Grand Rapids, Mich. 17, 18
Chico, Calif. 11	J. H. L. TRAUTFELTER	Chicago, Ill. 24, 25
Medford, Ore. 12	Phoenix, Ariz. October 18	Detroit, Mich. 26
Salem, Ore. 13-15	Bell Gardens, Calif. 20	
Portland, Ore. 16-18	Glendale, Calif. 21	LOUIS ZBIK
The Dalles, Ore. 19, 20	Covina, Calif. 22	Flint, Mich. October 4
Onalaska, Wash. 21, 22		Grand Rapids, Mich. 18



WEEKLY PRAYER MEETING TEXTS

OCTOBER 1—"I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me."—Psalm 39:1 (Z. '97-156 Hymn 145)

OCTOBER 8—"Be not deceived, ... he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Galatians 6:7, 8 (Z. '04-57 Hymn 198)

OCTOBER 15—"Have faith in God."

—Mark 11:22 (Z. '04-59 Hymn 110)

OCTOBER 22—"Are ye able to drink of the cup that I shall drink of?"—Matthew 20:22 (Z. '04-138, 139 Hymn 279)

OCTOBER 29—"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus."—II Corinthians 4:8-10 (Z. '01-55 Hymn 328)

CONVENTIONS—Continued From Page 61

POTTSTOWN, PENNSYLVANIA, October 25—I. O. O. F. Building, (Basement Hall) 260 King Street. Mrs. W. S. Geisinger, 835 N. Hanover Street. Speakers: Brothers Levi Jacobs; R. J. Krupa; and F. Shallieu.

SAN LUIS OBISPO, CALIFORNIA, October 31-November 1—Grange Hall, 2880 South Broad Street. Mrs. Russell H. Blair, 351 Ramona Drive.

WACO, TEXAS, October 31, November 1—Raleigh Hotel, Austin Avenue at Eighth Street.

NEW HAVEN, CONNECTICUT, November 8.

ROGERS, ARKANSAS, November 14, 15—Arkansas Hotel (Banquet Room) Second and Poplar Streets. Mrs. Betty Fletcher, 904 Rodgers Drive, Fayetteville, Arkansas.

ONTARIO, CALIFORNIA, November 15—Mrs. A. B. Dickey, 1228 North Third Avenue, Upland, California.

NEW ALBANY, INDIANA, November 29.

NEW YORK, NEW YORK, November 29.

ORLANDO, FLORIDA, November 29.



"HOPE FOR THE UNSAVED DEAD"

To be discussed by

"FRANK AND ERNEST"

WOKO—1460 kc.—11:00 A. M.

Sunday, October 18

Millions die without accepting Christ as their personal Savior. Must we conclude that these are forever lost? Hear "Frank and Ernest" discuss this topic, and send for a free copy of the book, "When a Man Dies." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y.

For Your Newspaper

To the left is a suggestion for a small advertisement in your local paper. It is designed for two inches in one column.

NOVEMBER TOPIC: On Sunday, November 15, the "Frank and Ernest" topic will be, "The Shape of Things to Come." As usual, free circulars will be available for advertising this broadcast, and they may be obtained in any quantity desired. Please request your supply as early as possible. The brethren are receiving rich blessings in the distribution of radio circulars.

Knowing the Unknown

IS THERE life after death? This question has been asked by millions, and the human mind in its quest for an answer has devised all sorts of queer notions. This is not surprising, for death is a cruel, unwanted visitor, and it is only natural to try to believe that it is not what it seems to be. This denying of reality, in efforts to remove the pangs of sorrow which result from a visit of the Grim Reaper, has gone so far as to say that "there is no death."

Death, they say, is a friend, because it is the portal into another, and a better life. But the Bible does not agree. The Bible speaks of death as an enemy which is to be destroyed, and thus is sorrow and sighing to be removed from human experience, and tears wiped away. Only the Bible reveals the truth concerning death and solves the mystery of what lies beyond the grave. The testimony of the Bible on this subject is set forth clearly in the article beginning on page 3, entitled, "Life, Death, and the Hereafter."

The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

Studies in the Scriptures

- . The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- . The Time Is at Hand, cloth, 50 cents each.
- . Thy Kingdom Come, cloth, 50 cents each.
- . The Battle of Armageddon, cloth, 85 cents each.
- . The Atonement Between God and Man, cloth, 85 cents each.
- . The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

ON THE RADIO - COAST TO COAST

The "Frank and Ernest" "Bible Answers" programs are heard over the Mutual Radio Network, and over more than thirty individual stations in the United States and Canada. They are also heard in the English language in South Africa, and Australia. They are broadcast in the French language in Europe, in the Belgian Congo, and in the Island of Haiti; and in the Spanish language in Southern California and Mexico. Possibly later a small number of ABC stations will be added.

PROGRAM TOPICS FOR NOVEMBER

- 1—"Christ's Thousand Year Reign"
- 8—"The Christian's Sabbath"
- 15—"The Shape of Things to Come"
- 22—"The Holy Spirit"
- 29—"When God's Glory Fills the Earth"

THE SHAPE OF THINGS TO COME

To be discussed by

"FRANK AND ERNEST"

WNAT-970 kc.—11:00 A. M.

Sunday, November 15

The Bible foretold the major world developments of our day. It also forecasts the future experiences of the human race. Hear "Frank and Ernest," and send for a free copy of the book, "Armageddon, Then World Peace." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y.

For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. It is designed for two inches in one column.

DECEMBER TOPIC: On Sunday, December 20, "Frank and Ernest" will discuss the topic, "Jesus, God's Gift to the World." The radio audience is increased by the distribution of circulars advertising these special monthly topics. These circulars are available free. Send for as many as you can use. Please send your order as soon as possible.