

a herald of Christ's presence

THE DAWN

"BUILDING UP
YOURSELVES ON
YOUR MOST HOLY
FAITH, PRAYING IN
THE HOLY SPIRIT,
KEEP YOURSELVES IN
THE LOVE OF GOD."

--Jude 20

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The Day of the Lord

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—II Peter 3:10, 13

MORE than six thousand years ago, when man transgressed the divine law, the Lord withdrew himself from human affairs and, except on certain occasions, has permitted the reign of sin and death to continue without interference. One of these exceptions was the sending of the Flood to destroy the race in the days of Noah. On other occasions he has inflicted special punishments upon nations because of gross sins, especially when the conduct of these nations had a bearing on the lives of his own people.

But by and large we could say that the Lord's policy toward his sinful human creatures throughout the centuries has been one of "hands off," allowing people and nations to work out their own destinies as best they could. It has been a downhill road for humanity—the "broad road" that leads to destruction. (Matt. 7:13, **Weymouth**) This attitude of the Creator does not imply lack of interest in his human creatures, for the Bible assures us that despite the sinful course of humanity God still loves the people, and has made provision through the redemptive work of Christ to deliver all the willing and obedient from sin, sickness, and death.

God has a "due time" for the accomplishment of all his purposes, and the work of deliverance is scheduled to be accomplished during the time of Christ's second presence. It is this

general period that is referred to in the Scriptures as "the day of the Lord," for it is during this time that the Lord, through the agencies of Christ's kingdom, deals with the people to give them an opportunity for reformation and restoration.

But we are not to think of this "day of the Lord" as being one that, in its early stages, is all bright, and without trouble of any kind. We read, "It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." (Zech. 14:6, 7) This "day" will become fully light in the "evening" because all enemies of truth and of righteousness shall, by then, have been put down. Even death will be destroyed.—I Cor. 15:25, 26

Dark in the Beginning

IN CONTRAST to the full brightness of "the day of the Lord" at its close, when the work assigned to this period in the plan of God is completed, the prophecies reveal that its beginning is very dark. Joel wrote that it would be "a day of darkness, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations."—Joel 2:2

The early portion of "the day of the Lord" is also referred to in the prophecies as the day of God's "wrath." (Ps. 110:5; Ezek. 7:19; Rev. 6:17) During this time, and in contrast to the past, there occurs a divine overruling in the affairs of men to bring about the destruction of all humanly constituted authority based upon selfishness and sin. The Scriptures reveal that the accomplishment of this will entail much trouble throughout the earth. The prophecies depicting this period are graphic in their descriptions of the distress which comes upon mankind in this "day." Here are some of them:

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of

their carcasses, and the mountains shall be melted with their blood."—Isa. 34:1-3

"The Lord is the true God [margin, Heb., God of truth], he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."—Jer. 10:10

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."—Jer. 25:31-33

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—I Thess. 5:1-3

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke 21:25, 26

"At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time."—Dan. 12:1

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matt. 24:21, 22

"The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."—Isa. 42:13, 14

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8, 9

"Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Ps. 46:8-10

A Loving Purpose

While the foregoing prophecies depict a period of universal upheaval and trouble such as never before was experienced on the earth, the last two remind us that the divine object in this "wrath" against sin and selfishness is the establishment of the divine will throughout the earth, and that this will mean the end of war, and the filling of the earth with a true knowledge of the living God. He will turn to the people a "pure language," with the result that all will call upon him to serve him with one consent. He will make wars to cease, and his name will be exalted in the earth. For this we give thanks!

It is never possible to arrive at a proper understanding of any prophecy of the Bible except as we compare it with the entire prophetic testimony. Some, failing to do this, have used the prophecies which speak of fire in connection with the day of God's vengeance, and thus have reached the erroneous conclusion that literal fire will be rained down from the sky and destroy the planet Earth. We know from many prophecies that this is not true. For example, after mentioning the "desolations" which the Lord will bring upon the earth, we find the Psalmist explaining that after this Jehovah's name will be exalted in the earth. This indicates that the earth remains.—Ps. 46:10

And we know that this is true, for there are many assurances in the Bible that the literal earth will not be destroyed; that it was created, not in vain, but formed to be inhabited. (Eccles. 1:4;

Isa. 45:18) It is a symbolic earth, or a social order, that is destroyed in the dark beginning period of "the day of the Lord." This symbolic earth is said to be "removed," to be "melted," and to be "devoured" by the "fire" of God's jealousy, or "zeal," as the Hebrew translation reads.—Ps. 46:2, 6; Zeph. 3:8

Jesus described the trouble to come upon the people as distress of nations with perplexity, and then likened this to the roaring of the sea and the waves. In this prophecy Jesus may have had in mind the prophecy of Isaiah 17:12, 13, which reads, "Woe to the multitude [margin, or, noise] of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty [margin, or, many] waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing [margin, or, thistledown] before the whirlwind."

From this we see that when the prophecies speak of the roaring of the sea and the waves, the reference is to the clamoring of the people. Instead of the waters roaring, it actually is the nations which rage." (Ps. 2:1-5; 46:6) The Psalmist spoke of the mountains being carried into the midst of the sea, but in the same prophecy he interprets this as the removal of kingdoms.—Ps. 46:2, 6

In examining the various prophecies quoted foregoing, and the many others in the Bible which refer to the same general period, it will be noted that various symbols are used to illustrate the distress which was to come upon the people of earth during the day of God's wrath. There are many aspects to the prophetic "time of trouble," or "tribulation," which comes upon the earth in the early days of the Lord's second presence, and it would be illogical to single out any one of these and say it would be literal, such as fire, or a whirlwind, or the tumbling of literal mountains into the ocean. This is all pictorial language, and the use of fire in the prophecies is no exception.

The Days of Noah

ONE aspect of the prophetic time of trouble is that it comes upon the world "as a thief in the night." Jesus illustrated this

HIGHLIGHTS OF DAWN

by referring to the "days of Noah," the time when the ark was being prepared as a means of saving Noah and his family. He said that the people then went on with their ordinary and regular pursuits of life and knew not of the coming Flood until it was upon them; so it would be, he said, in "the days of the Son of Man."—Luke 17:26, 27

The Apostle Peter likewise speaks of the days of Noah and of the Flood as an illustration of the trouble that brings the present social order to an end. He wrote, "The heavens were of old, and the earth standing out of the water and in the water: whereby the world [Greek, *kosmos*, meaning, order] that then was, being overflowed with water, perished." (II Pet. 3:5, 6) Then Peter explains that the "heavens and the earth, which are now" are "reserved unto fire," and that the earth "and all the works that are therein shall be burned up."—vss. 7, 10

Some have erroneously taken this to mean that since the world before the Flood perished in literal water, so the present world, or "earth," will be destroyed by literal fire. However, we should remember that Peter is merely using the circumstances in connection with the destruction of the antediluvian world as a sort of type or illustration of the ending of the present evil world. An illustration is never precisely the same as the thing illustrated. In the tabernacle services a bullock was used to type Jesus in the flesh, but Jesus was not like a bullock.

We are not implying that there will not be a great deal of "fire" utilized by the nations as they rage against one another and bring about the destruction of their world. Nuclear warfare is bound to mean this. However, the point of Peter's prophecy is that a world is destroyed in this raging of the nations, and fire is merely one of the symbols used to illustrate the various aspects of the great "time of trouble" involved.

Pattern of Events

OUR interest in these prophecies is based on the fact that we can now see them in process of fulfilment. This becomes evident when we examine the general pattern of events which they forecast. One of the things foretold is that there would be a general gathering of the nations of the earth in co-operative efforts for

war and peace. We have seen this in process of fulfilment, and it continues. The first major gathering of the nations was in connection with the World War which began in 1914. In that struggle the vast majority of all the nations of earth were assembled on one side or the other in what was then claimed to be a war to end wars.

Following the armistice of 1918 came the League of Nations, which, it was hoped, would safeguard the peace of the world. But it failed, and there came another alignment of the nations in the second global war in a generation. With the close of that war came the setting up of the United Nations. While in the past small groups of nations formed treaties of mutual security, there have never been such world-wide gatherings of the nations as have taken place in our generation.

The Lord said that HE would gather the nations. (Zeph. 3:8) One of the means used to accomplish this has been the increase of knowledge in this "time of the end." (Dan. 12:4) Rapid means of travel and communication have made it impossible for single nations to exist in absolute isolation from others; and selfishness prevents them from coexisting in peace, so there is chaos of one kind or another almost everywhere. Heads of state and other government officials fly back and forth from nation to nation, and from one council table to another, but no lasting solutions are found to their problems.

In Spasms

THE prophecies also point out that the great time of trouble would come upon the world in spasms, like travail upon a woman with child. (I Thess. 5:1-3) This also we have seen, particularly in the two world wars; and now a third is threatening. The first spasm of destruction resulted in the overthrow of the powerful church-state rulers of Europe. There is a handful of minor kings left, but they are weak and have very little, if any, influence in the molding of world affairs.

Meanwhile other forms of government have risen, particularly in the old Roman world; some of them dictatorships, some, so-called democracies. Some of the dictatorships were destroyed in the second World War. But all efforts to re-establish the social order upon the basis of selfishness will ultimately fail. What we

see taking place is the chaotic disintegration of Satan's world, with each spasm of destruction leaving its foundations weaker and its superstructure more vulnerable to the next attack.

The prophecies also point out that the "time of trouble" would be as an evil which would spread from nation to nation. (Jer. 25:31-33) This has been true with respect to both world wars. They did not engulf the whole world at once, but began as struggles between individual nations, and then spread until all the large nations became involved. Thus the fulfilment of the prophecy relating to the "slain of the Lord" in these spasms of trouble has been world-wide.

The fact that those who lose their lives in these spasms of destructive trouble are referred to as the "slain of the Lord" does not mean that God is directly responsible for their death. However, this is the day of God's wrath upon the nations, and he takes the responsibility, both for the gathering of the nations and the casualties resulting from their struggles; for it is by this means that they are destroyed as nations, and the way prepared for the kingdom of Christ.

As we have seen, Jesus foretold that this "time of trouble" would eventually become so destructive that unless it was brought to a close all human life would be destroyed. (Matt. 24:21, 22) This possibility has also now become a reality. We are thankful, however, for Jesus' assurance that this total destruction of the human race will not be permitted, that there will be divine intervention in time to prevent this otherwise inevitable and ultimate result of human selfishness.

Faith Strengthened

WHEN we note the wonderful manner in which the prophetic pattern of events is being woven in the fast-moving events of our time it should give us a strong faith that we are indeed already living in the days of the presence of the Son of Man, and that his kingdom will soon become fully manifested for the blessing of all the families of the earth. It is a time of fearful foreboding for the world; but for us it is a time of rejoicing.

It is not that we are unmindful of the sufferings of the world around us, but we know that Satan's world must be destroyed before the people can receive the blessings of Messiah's kingdom. So our rejoicing is not in what is happening throughout the

earth today, but in the promises of God to establish a new heavens and a new earth wherein dwelleth righteousness—that is, a righteous social order under the jurisdiction of Jesus, the King of kings and Lord of lords.

So we continue to pray, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” (Matt. 6:10) But the complete answer to this prayer will not come suddenly. Not until the close of the thousand-year reign of Christ will it be fully answered, for not until then will all insubordination to the divine will be put down, and all the enemies of God and righteousness destroyed. By then even man’s great enemy Death will have been destroyed.

The expression, “Thy kingdom come,” and “Thy will be done,” are not synonymous in meaning. The kingdom is the means by which God’s will is to be re-established throughout the earth. To begin with, the authority and power of the kingdom will be in the hands of Christ, but ultimately all authority and power contrary to the will of the Creator will be put down, and sickness and death destroyed. Paul explained, “When all things shall be subdued unto him, there shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”—I Cor. 15:28

We are as yet a long way from this complete answer to our Lord’s prayer, but the evidence around us is abundant that we have already entered the “day” which is leading to it. It is as yet a dark day, and, as the prophecies point out, will continue to be partly light and partly dark until very near its close. Even when the living generation is enlightened and becomes obedient to the kingdom laws, as each generation of the dead is awakened to life the enlightening work will need to continue. And thus it will be throughout the entire thousand years of the great restitution project.

We know that there will be no failure of this work, no holding back of the divine purpose. In our impatience we may think that the time is long delayed for the restitution project to be put into operation; but from God’s standpoint this is not so. Let us, then, learn patiently to wait on the Lord, meanwhile zealously laying down our lives bearing witness to the Gospel of the kingdom in any and every way which may be open to us. What a privilege it is to be ambassadors for Christ in such a chaotic time as this!

TV BROADCAST

MISSOURI

Columbia KOMU-TV Channel 8
Sundays (Time to be announced.)
Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.
Springfield KYTV Channel 3
Sundays, 8:00 a.m.
St. Joseph KFEQ Channel 2
Saturdays, 5:00 p.m.

NEBRASKA

Hastings KHAS-TV Channel 5
Saturdays, 4:30 p.m.
Omaha KETV Channel 7
Sundays, 10:30 a.m., 15 min. program

NEW YORK

Albany WAST-TV Channel 13
Sundays, 9:30 a.m.
Buffalo WKBW-TV Channel 7
Sundays, 9:15 a.m.

NORTH CAROLINA

Charlotte WSOC-TV Channel 9
Sundays, 10:30 a.m.

NORTH DAKOTA

Fargo KXGO-TV
Sundays, (Time to be announced.)

OHIO

Columbus WTVN-TV Channel 6
Sundays (Time to be announced.)

OKLAHOMA

Oklahoma City KOCO-TV Channel 5
Sundays, 12:00 noon

ONTARIO

Peterborough CHEX-TV
Sundays, 12:00 noon.

PENNSYLVANIA

Pittsburgh WTAE-TV Channel 4
Sundays, 9:30 a.m.
Wilkes-Barre WBRE-TV Channel 28
Sundays, 11:30 a.m.

PUERTO RICO

WIPR-TV, Sundays (Time and day to be announced.)

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Mondays, 6:00 p.m.
Columbia WCCA-TV Channel 25
Sundays, 1:00 p.m.
Mount Pleasant WCIB-TV Channel 4
Sundays, (Time to be announced.)

SOUTH DAKOTA

Deadwood KDSJ-TV Channel 5
Sundays, 3:30 p.m.
Rapid City KRSD-TV Channel 7
Sundays, 3:30 p.m.

TENNESSEE

Knoxville WTVK-TV Channel 26
Sundays, 1:30 p.m.

TEXAS

El Paso KELP-TV Channel 13
Sundays, 12:00 noon.
San Antonio KWEK-TV Channel 4
Sundays, 12:00 noon
Waco KWTX-TV Channel 10
Sundays, (Time to be announced.)

UTAH

Salt Lake City KUTV Channel 2
Sundays, 11:30 a.m.

VIRGINIA

Bristol WCYB-TV Channel 5
Sundays, 12:00 noon.
Portsmouth WAVY-TV Channel 10
Sundays, 9:00 a.m.

WEST VIRGINIA

Bluefield WHIS-TV Channel 6
Mondays, 1:30 p.m.
Fairmont WJPB-TV Channel 35
Sundays, 12:00 noon
Oakhill WOAY-TV Channel 4
Sundays, 7:30 p.m.
Parkersburg WTAP-TV Channel 15
Mondays, 1:30 p.m.

WISCONSIN

Eau Claire WEAU-TV Channel 13
Sundays, 7:00 a.m.

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Decatur WMSL-TV Channel 23
Sundays, 3:30 p.m.
Selma WSLA-TV Channel 8
Wednesdays, 4:00 p.m.
Montgomery WCCB-TV Channel 32
Sundays, 1:30 p.m.

ALASKA

Anchorage KTVA Channel 11
(Time and day to be announced.)
Fairbanks KTVF Channel 11
(Time and day to be announced.)

ARKANSAS

Hot Springs KFOY-TV Channel
Sundays, (Time to be announced.)

AUSTRALIA

Perth TVW
Sunday, June 3, Aug. 5, Oct. 7, Nov. 4

CALIFORNIA

Bakersfield KLYD-TV Channel 17
Sundays, 12:00 noon
Redding KVIP-TV Channel 7
Sundays, 10:00 a.m.
Kingsburg KDAS-TV
Sundays, (Time to be announced.)
Salinas KSBW-TV Channel 8
Sundays, 2:00 p.m.
San Luis Obispo KSBY-TV Channel 6
Sundays, 2:00 p.m.

COLORADO

Denver KTVR Channel 2
Sundays, (Time to be announced.)

GEORGIA

Savannah WTOG-TV Channel 11
Tuesdays, 7:00 a.m.

INDIANA

Evansville WFIE-TV Channel 14
Sundays, 3:00 p.m.
Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.
Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

IOWA

Cedar Rapids KCRG-TV Channel 9
Sundays, (Time to be announced.)

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

KENTUCKY

Lexington WKYT-TV Channel 27
Sundays, 2:00 p.m.
Louisville WLKY-TV
Thursdays, 12:30 p.m.

LOUISIANA

Monroe KLSE-TV
(Time and day to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MARYLAND

Salisbury WBOC-TV Channel 16
Saturdays—Sundays (Time to be announced.)

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 12:00 noon

MICHIGAN

Grand Rapids WOOD-TV Channel 8
Sundays, 10:00 a.m.
Jackson WILX-TV Channel 10
Saturdays, 8:15 a.m., 15 min., program

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Jackson WJTV Channel 12
Thursdays, (Time to be announced.)
Laurel WDAM-TV
Sundays, 10:00 a.m.
Meridian WTOK-TV Channel 11
Sundays, 10:30 a.m.

Highlights of the General Convention

Bloomington, Indiana, August 11-16

BRETHREN from thirty-two states, and from five provinces in Canada, enjoyed refreshing fellowship at the General Convention this year. There were also a brother and a sister present from the East Zone of Germany, the brother having been released from prison about a year ago, after having served an eight-year sentence because of the truth. The total attendance was in the neighborhood of one thousand, the great majority of these being present for the opening week-end, although some continued to come as late as Wednesday, August 15.

There was a total of forty-one discourses, and six testimony meetings. There was a Bible study conducted on the platform, led by Brother D. J. Morehouse, with twelve of the speakers participating as the "class." The topic was, "The Four Judgment Days," based upon the chapter in the First Volume dealing with the judgment day. There was also a round table discussion pertaining to some of the many ways in which it is possible to serve in the harvest field. This was conducted by Brother R. J. Krupa, who, in addition to a number of brethren he had with him on the platform, called upon several in the audience to give their experiences.

A color film entitled, "The Unknown God," was used Sunday evening for the public witness. Bloomington is not a large community, but for a summer evening the attendance of the public was good, and a great deal of interest was manifested. The brethren especially rejoiced in the presentation of the kingdom message by means of the color film. A large number of requests for literature has since been received through the mail.

There was a very impressive baptismal service. Brother C. A. Sundbom gave the discourse on baptism, and the immersing was conducted by Brother Louis W. Zbik. There were eleven who

symbolized their consecration to do the Lord's will by following in the footsteps of the Master. As always, this service was a vivid reminder to all the brethren present of the importance of continuing to lay down their lives in the service of the Lord, the truth, and the brethren.

One session of the convention was devoted to "Melodies of Praise" This period was greatly enjoyed by the brethren. There was congregational singing, and also special group, trio, and solo selections. This session of the convention was conducted by Brother Leo Post, the chairman of the day. In addition to this special session held in the convention auditorium, there were four additional praise services conducted in the main lounge of the dormitory where the brethren were housed. These were in the evening, and followed the regular convention sessions.

Then there was the business meeting of the convention. At this meeting the brethren voted to accept the invitation of the University to return for the General Convention of 1963. The date for next year's gathering is August 10-15. Brothers W. N. Poe; R. J. Krupa; G. M. Wilson; E. K. Penrose; and W. N. Woodworth were elected to serve as the committee of arrangements for the 1963 gathering.

The theme text for the convention was Psalm 43:3, which reads, "O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles." Brother W. N. Woodworth gave the address on this text. He pointed out that the expression, "Send out Thy light and Thy truth, let them lead me," is in reality a prayer, and that this prayer began to have its fulfilment with the first advent of Christ. It was then that Jesus was sent to be "that true Light, which lighteth every man that cometh into the world."—John 1:9

Prof. Strong explains that specifically the the Hebrew word translated "light" in the theme text means "luminary," or, in other words, a source of light. Jesus, of course, as his Heavenly Father's representative, is the true source of light, the glorious light of the Gospel which he so vigorously proclaimed. But Jesus also explained that his followers were to be "the light of the world." (Matt. 5:14) To this end, following his resurrection, Jesus commissioned his followers to be his witnesses, his ambassadors, and to proclaim the Gospel throughout all nations.

The importance of faithfulness to this commission is brought to our attention in Revelation 20:4. Here the Apostle John explains that in vision he saw those who were beheaded "for the witness of Jesus, and for the word of God," and they lived and reigned with Christ a thousand years. It is truly a privilege to be ambassadors for Christ, to be partners with him in dispensing the glorious Gospel of the kingdom to all who have hearing ears. We know that the world will not be enlightened until the kingdom is fully established, but it is our responsibility to be enthusiastic in our proclamation of the Gospel light throughout the dark world at the present time when its proclamation costs the sacrifice of our lives, and of all that we possess.

David's prayer also was that we be led by the light. Primarily this implies the leadership of Christ in our lives. Since he is the very center of the truth, we get the thought that his leadership is through the doctrines of the truth. It is important, therefore, that we maintain a clear vision of the doctrines, else we will be led in ways not pleasing to the Lord. Only the true leadership of Christ is acceptable to our Heavenly Father. We must not permit ourselves to be guided by human leadership. Jesus is our great Head and Leader, and all the rest of us are brethren who, together, are following him. If we continue following him even unto death, we will be exalted with him on Mount Zion.—Rev. 14:1, 4

THE opening, a n d welcoming address of the convention was given by Brother Bertsche. He said, in part:

"Today it is my privilege and pleasure to be the spokesman for our Heavenly Father and for our Lord Jesus; and also to speak for our brethren, to extend Christian greetings and a hearty welcome to each one of you at this General Convention of 1962. We have come apart from the world to dwell together for awhile at the feet of our Master, that we may

W. C. BERTSCHE

Cincinnati
Ohio



learn of him. Here we can direct our hearts to the consideration of all the precious truths contained in God's Word.

"We have come as a little group of the Lord's people with dedicated hearts for the express pur-

pose of worshipping our Heavenly Father, and for fellowshiping in the Lord. We want to know our Father, and his beloved Son, also the brethren, better. How wonderful it is to realize that as we are met together, sitting at the feet of Jesus, we are also associating with others who likewise are numbered with the 'little flock' of his consecrated brethren. What a privilege it is to fellowship with those of kindred minds, the Spirit of truth having drawn them to the Lord and to one another.

"We experience a deep joy in our associations with the Lord's people because of our common understanding of the divine plan of the ages, and because of our mutual partnership with our Heavenly Father, and with our Master. And it is also a great joy to meet with those who are holding fast in the one spirit, and with one mind.

"How sacred our gatherings are, since the Lord meets with his own when they come together in his name. The consciousness of his presence should have a profound bearing on each one of us. Here we find the table of the Lord bountifully spread with the spiritual food we need. We thank the Lord with grateful hearts for giving us this rich treasure of truth. While we look forward to that great convention beyond the veil, we can truly say that 'it is good to be here.'"

**JOHN
BARACOS**
Pittsburgh
Pennsylvania



BROTHER Baracos addressed the convention on the topic, "Crumbs by a Well," taken from Jesus' conversation with the Samaritan woman at the well. Here is a summary of his discourse:

"One of the best examples of the gracious words which proceeded out of Jesus' mouth is his interview with the Samaritan woman. This is found in the 4th chapter of John. Jesus was not leaving Judea and journeying to Galilee by the way of Samaria for fear of the scribes and the Pharisees, rather his time had not yet come to be crucified, and he was simply observing the times and seasons of his Father's plan. He became wearied with his journey, yet did not expect a miraculous removal of his weariness, but sat on the curb of Jacob's well to rest.

"A Samaritan woman came to the well to draw water, and her strange reply to Jesus' request for a drink was due to the great opposition between Jews and Samaritans. The Samaritans were heathen, planted in Samaria by the Babylonian government after the Israelites were carried away

captives. These intermingled with some of the remaining Jews, and a mixed race was the result.

"There was great prejudice between the Samaritans and Jews because the Samaritans thought of themselves not only as the rightful inheritors to the land which the Lord had given to the Israelites, but also of the blessings promised to Abraham and Moses. Jesus was not recognized by the Samaritan woman, nor by his own people. (Matt. 11:28; I Cor. 2:8) This was because of his meekness and his humility. Neither can his true followers expect recognition now.

"Even though Jesus was in need of the natural water for which he asked the Samaritan woman, he used the occasion to tell her that she needed water of a different kind, symbolic water—living water. This is the hope of life through him as the Redeemer; and we receive this through the truth of which he is the center and representative.

"Those who drink of this 'water', Jesus said, would never thirst. Those who continue to drink of this pure fountain of water will have no appetite for strange waters. The woman's request was not gratified to the fullest degree because of her life, and also because the Gospel at that time was confined exclusively to the one nation of Israel. (Matt. 10:5,6) Yet she did receive a few 'crumbs,' just as the woman of

Canaan did, as recorded in Matthew 15:22-28.

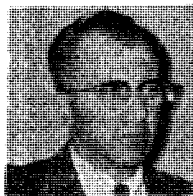
"She turned the conversation from herself, personally, to a religious subject. Where is the place, she asked, of acceptable worship? Jesus acknowledged that up to that time the Jews had been right in this matter, but explained that a great change was at hand, when the place of worship would not be important, but that the Lord would desire to be worshiped in Spirit and in truth.

"This indicates that a certain combination is needed in order now to worship God acceptably. We must not only worship our God in keeping with the truth of his plan—which means an intelligent worship—but we must also have a right attitude of heart.

"The woman left her waterpot to go and call others to share her experience. How grateful we are that eventually all will receive the opportunity to know the truth, that the earth is to be filled with the knowledge of the Lord as the waters cover the sea. (Hab. 2:14) May we now be faithful to every opportunity our Heavenly Father affords us to give forth some of this living water which we have received!"

BROTHER Venzke used as the basis of his discourse Psalm 23:5: "Thou preparest a table before me in the presence of mine enemies." Brother Venzke explained that in reaching the

Lord's table progressive steps must be taken. Matthew 10:37,38 shows that to be worthy of partaking at the Lord's table we must both love the Lord and take up our cross to follow him. Matthew 7:21 reads, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Verses 22 and 23 indicate that many will be keenly disappointed to realize that they had not been recognized by the Lord.



**CLARENCE
VENZKE**

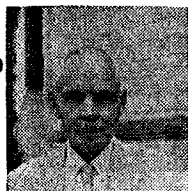
**Parkers Prairie
Minnesota**

Jesus explained that he was the "Way," the "Truth," and the "Life," and that no one can come to the Father except through him. (John 14:6) If we have come to the Father through Jesus, and have been seated at the Lord's table, feeding upon the precious truths of the Lord to nourish and strengthen us, it means that ultimately, as the 23rd Psalm states, we will "dwell in the house of the Lord forever."

BROTHER Poland, Indiana, addressed the convention on the topic, "Elijah's Flight and Vision," the account of which is found in I Kings 19:1-18. Brother Poland said, in part:

ROY E. POLAND

**Morgantown
Indiana**



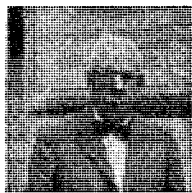
"Elijah was a prophet of the Lord as well as a type of the true church in the flesh. The false church is pictured by Queen Jezebel, with King Ahab, her husband, representing worldly governments which were allied with the false church. (Rev. 2:20-25; 17:1-6; 18:1-17) Ordinarily the true church is represented by a woman, but sometimes, when the picture includes our Lord Jesus Christ, it is represented as a man, which is the case with the Elijah picture.

"Elijah was granted a vision of the future as he stood on Mt. Horeb. He beheld the 'wind,' the 'earthquake,' and the 'fire.' But God was not in these, that is, these manifestations did not represent the Lord. But there was a fourth manifestation, "the still, small voice.' Luther's translation reads, 'The voice of Eden.' God explained that he was to be manifest through this 'voice.'

"It is the symbolic 'wind,' 'earthquake,' and 'fire' which prepare mankind to recognize the fourth manifestation, 'The voice of Eden.' The rending of the mountains by the wind, as witnessed by Elijah, seems to parallel October, 1914,

and onward to the full establishment of the kingdom.

"That Elijah saw all four manifestations does not mean that in our case their antitype will be all fulfilled before we pass beyond the veil. The point is that all four manifestations are identified with the inauguration of the kingdom. World conditions being what they are today anything can happen quickly. The 'cold war' could erupt into a nuclear war, which might well be the final spasm of 'travail' ere the kingdom is fully manifested for the blessing of all the families of the earth. The last member of the antitypical Elijah will have been translated into the kingdom just prior to this manifestation.—Col. 3:4"



J. COPELAND

New York
New York

BROTHER Copeland, pilgrim and worker at The Dawn, gave a discourse on the topic, "God's Blessings Bring Riches." His discourse was based on Proverbs 10: 22, which reads, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." A summary of Brother Copeland's talk follows:

"From the creation of Adam to the first advent of Jesus, God's

blessings were of an earthly nature, and were only for his friends. Abraham, Isaac, and Jacob were all very rich. The nation of Israel was promised riches of all kinds, including the healing of their diseases, if they would faithfully keep the Lord's commandments.—Deut. 28:1-14

"Beginning with the Gospel Age, God's method changed. His blessings no longer were in the nature of earthly riches, but spiritual riches, riches which moth and rust cannot destroy; nor can thieves break through and steal these spiritual riches. While spiritual healing has been extended to new creatures in Christ Jesus, it is through much tribulation that they are able to enter into their promised rewards of living and reigning with Christ in his kingdom.

"All of God's blessings now to his people are for the purpose of preparing them for the true riches of the kingdom. If we are loyal and faithful children of God then we are 'heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together.'—Rom. 8:17

"An earthly father sets up a trust fund, with conditions that his son must fulfil, if this money is eventually to become his. If these conditions are met, when the son becomes of age the fund will actually be his. Meanwhile he receives some benefits from the

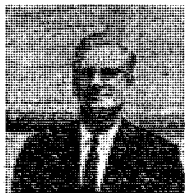
fund in the way of interest. Likewise, a trust fund is set up for us in heaven, to which certain conditions are attached. While we are on this side of the veil, we receive 'interest' from the fund. The Holy Spirit is an 'earnest' of our trust fund. When we pass beyond the veil it will be fully ours.

"We are rich even now—rich in faith. We enjoy the friendship and fellowship of the best people in the world. Our trust fund is hidden in a strong safety box, even Jesus Christ our Lord.

"In the next age, God's methods will change again. His riches for mankind will be earthly—all that makes for joy, happiness, and eventually perfect human life. To summarize: Before the first advent, earthly riches; during the Gospel Age, spiritual riches; during the Millennium, earthly riches. And no sorrow is added."

E. K. PENROSE

Columbus
Ohio



BROTHER Penrose, addressed the convention on the topic, "Passing Through Samaria." He said, in part:

"Our thoughts are based on John 4:14, and particularly the 4th verse, which states concerning Jesus that 'He must needs go

through Samaria.' In every life there are limitations. Each one, regardless of station in life, must accept and pass through experiences which cannot be changed or avoided. It is thus with the consecrated child of God.

"Such was Jesus' experience in passing 'through Samaria.' It was an experience of compulsion. We also have our experiences of compulsion. Some are bitter, and hard to bear; others joyous and uplifting. But all result in blessings and evidences of God's providences, and his providing of grace and strength.

"In these experiences we also have opportunity for witnessing, either by word of mouth, as in our Lord's case to the woman at the well, or by our conduct in response to the particular experiences we are permitted to undergo. We are 'living epistles, . . . known and read of all men.' Quite often the exercise of the fruit of the Spirit as best we can, will be more of a witness than an attempt to explain God's plans and purposes.

"We realize that we are not perfect, but we should be striving to be as nearly perfect as we can—striving to attain perfection of intention. When we fall short, as we often do, it is our privilege to approach the throne of heavenly grace, there to obtain the protection of our Lord's forgiveness and grace. So in each 'Samaria-like' experience, let us make sure that

it brings to us its intended blessings and rewards."



G. M. WILSON

St. Petersburg
Florida

BROTHER Wilson used as the topic of his discourse, "God's Providences," based on the text, "Casting all your care upon Him; for He careth for you." (I Pet. 5:7) The following is a brief summary of some of the encouraging thoughts brought out by Brother Wilson:

"Many are the promises of God relating to his interest in his people who have made a covenant with him to do his will by sacrificing every earthly possession. Our text is outstanding among these promises, and is vitally important in our daily walk in the narrow way that leads to glory, honor, and immortality.—Rom.2:7

"The word 'care' used in the text is a translation of the Greek word *merima*, meaning division, or distraction, solicitude, anxiety. Since our flesh is mentioned in the Bible as one of the common enemies of the new creature, it is easy to see how those experiences which tend to divide and distract us from our spiritual interests could become a severe test, requiring the Lord's help.

And he has promised to assist us in our every time of need.

"A providence of God could mean an event directly showing God's foresight, care, and interest in us as new creatures as we seek to know and to do his will. How wonderful to 'know that all things work together for good to them that love God, to them who are the called according to his purpose'!—Rom. 8:28

"God's providences find their expression in sickness and in health, in poverty and in wealth. They operate in connection with friends and enemies, brethren in Christ, and associates in the world. They are related to our hours of relaxation, to our studies of the Word, and to our periods of meditation. So close is the Lord to us at all times that he said, 'I will not forget thee. Behold, I have graven thee upon the palms of my hands.'—Isa. 49:15, 16

"It is difficult for us to comprehend why the great God of the universe, whose greatness and power are outlined in Isaiah, chapter 40, should take an interest in our individual lives. But this is what he has promised and faith can firmly trust him come what may. He has said that he will never leave nor forsake us, and this we will continue to believe.

"Moses was a living example of how the providences of God work in the lives of his people. Taken up in the mount he was told to stand upon a rock while the glory

of the Lord passed by. The Lord told Moses that he would put him in the cleft of the rock, and would cover him with his hand. These are figurative expressions of God's loving care and providences, and are equally true of the antitypical Moses class of which the true church is a part. They also stand upon a 'Rock,' which is Christ. (1 Cor. 10:4) Jesus said, 'No man is able to pluck them out of my Father's hand.'—John 10:29"



E. JEZUIT

**Chicago
Illinois**

BROTHER Jezuit addressed the convention on the topic, "Responsibilities in Relationships." His supporting text was Romans 13:7, which reads, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Here is a brief outline of Brother Jezuit's discourse:

"We live in a world of relationships. Many of these are shown in the Word, with their corresponding responsibilities. One of these is our relationship to the government under which we live, and our responsibility to it. The Scriptures speak of the Christian as an alien, obeying the laws, yet not

being a citizen, because he is a citizen of another country.

"Even more important than our relationship to earthly governments and more personal also, is the relationship between ourselves and our local ecclesias. Our position in the ecclesia would indicate the extent of our responsibilities. For instance, an elder or a deacon would have greater responsibilities than the other members of the ecclesia.

"Another relationship would be a parent in the ecclesia. Such would have a responsibility toward the children, and toward the ecclesia. The responsibility of every member of an ecclesia is to promote and support things which will contribute to the spiritual welfare of the ecclesia.

"Another relationship peculiar to this harvest period in which we live is the one which exists between the ecclesia and service organizations. The harvest work under the seventh messenger was carried out with the co-operation of the many ecclesias. In this relationship proper appraisals should be established and maintained. Most important is the recognition of the independence of every ecclesia.

"The ecclesia is the scripturally recognized organization. It does not accept policies, rules, or regulations from outside sources. It operates within the charter and bylaws set forth in the Word of

God. However there can, and should be co-operation between ecclesias and service organizations. This will mean a unity of purpose, a common objective.

"The world has an expression called 'togetherness.' However, for this to be successful there must be a common cause. That common cause is the promotion of present truth as set forth in the writings of that faithful and wise servant.

"Finally, the greatest of all relationships is the one which exists between our Heavenly Father and ourselves. This relationship has no equal. It begins on this side of the veil, and will last for all eternity. Let us guard this precious relationship by faithfully discharging all our responsibilities with respect to it—our responsibilities toward the world, toward the brethren, and above all toward our Heavenly Father."

**CHRISTIAN W.
ZAHNOW**

Pilgrim



PILGRIM Brother C. W. Zahnow, spoke on the topic, "God's Abounding Grace," using as his text the words of Peter, "Casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary

the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever." (I Pet. 5:7-11) Brother Zahnow called attention to seven points mentioned by Peter, as follows:

"(1) God's grace: Jesus said that of the Father's fulness we have all received.

"(2) 'He hath called us': And we know that the One who called us is faithful.

"(3) 'After ye have suffered awhile': If we suffer with him we shall also be glorified together.

"(4) He has made us perfect: Jesus prayed that we might be made perfect in one.—John 17:23

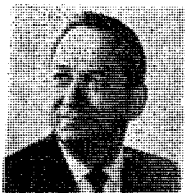
"(5) We are established in every good word and work.

"(6) 'Strengthen you': Our strength cometh out of Zion. The joy of the Lord is the strength of his people.

"(7) 'Settle you': This implies a crystalized character. Isaiah 26:3 reads. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: We should be established in God, in Christ, and in the truth."

D. A. BRUCE

Los Angeles
California



BROTHER Bruce spoke on the topic, "Opportunity." His text was Galatians 6:10, which reads: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Brother Bruce said:

"We chose to emphasize the thought of opportunity, not because it is the most important part of our text, but because other parts of the text are the ones usually emphasized. Opportunity is very swift in its motion. This is one of the first things to remember about opportunity. Once an opportunity goes by and we miss it, it never comes back again. Another opportunity similar to it may come along, but not exactly the same one. So when we do have opportunities to do good, we must seize them quickly, lest they go by never to return.

"Some may say, 'I never have opportunities to do good.' Perhaps that is so. But then, again, perhaps it is not so. Opportunity does not often knock at the door and ask, 'May I come in?' We find that the brethren who seem to have so many opportunities are the ones who are on the look-

out for them, and go out of their way to seek them. We might liken it to a hunter stalking his game, or to a lion stalking his prey. If we hunt for our opportunities, I am sure we will find them.

"We may not have thought of it as an opportunity to do good, but I would like to suggest that one opportunity which we all have is to rid ourselves of some of our bad habits. David prayed, 'Cleanse thou me from secret faults.' (Ps. 19:12) By ridding ourselves of pride, selfishness, anger, intolerance, etc., our influence will be greater, and we will be easier to get along with. Peter said, 'Having your conversation [conduct] honest among the Gentiles that, . . . they may by your good works, which they shall behold, glorify God in the day of visitation.'—I Peter 2:12"



S. ROSKIEWICZ

Grand Rapids
Michigan

BROTHER Stephen Roskiewicz addressed the convention on the topic, "Faith's Compensations," using as his text the assurance given to Abraham by the Lord, "I am thy shield, and thy exceeding great reward." (Gen. 15:1) Brother Roskiewicz said:

"We can trace the results of

'faith in action' in many of the records preserved for us in the Bible. Faith's compensations are a reality for those who serve the Lord in this present life, and there also will be future compensations.

"Abraham, in his faithful obedience, presented Isaac in sacrifice, and received him, as it were, from the dead. This was a great compensation.

"David, in trusting faith, armed only with a sling and pebble from the brook, slew his enemy, the giant Goliath, received a great compensation, and eventually became the king of Israel.

"In Matthew 19:29 Jesus says that whoever will forsake anything for him will receive 'an hundred fold.' In Hebrews 11:6 the Apostle Paul says that 'God is a rewarder of them that diligently seek him.'

"In Studies in the Scriptures, Volume 6, Pastor Russell wrote that the firstfruits of the Spirit are a foretaste of coming blessings, and are granted to the new creation in the present life. He gave evidences of this compensation in Volume 3, page 88. 'Oh, the blessedness of this favored time!'

"There is an important principle to remember, which is that compensating rewards of faith cannot be hoarded for our own selfish use, because in doing this there is a danger of losing them. They must be put back into use,

as taught in the Parables of the Pounds and the Talents. A common example is that of depositing money in the bank which, in turn, is placed in circulation by the bank. The bank receives a compensating reward from which the depositor also receives a share in compensating interest.

"Likewise each child of God who receives a deposit of the 'Spirit of truth' must put it to use now, in this life, for the blessing of others. Doing this, he receives additional blessings in the fruits of the Spirit of faith, hope, joy, peace, love, etc.—Ps. 1:1-3; 16:1; Gal. 5:22, 23; I John 3:1, 2"

PILGRIM Brother, G. P. Ostrander spoke on the topic, "This One Thing I Do," using as his text the words of Paul as recorded in Philippians 3:13, 14, which read, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." A resume of Brother Ostrander's talk follows:

"Brother Russell tells us that 'the mark of the high calling' is the development and crystallization of a character which would fit us to share in the first resurrection. To Paul this was of such great importance that he put every human and earthly advantage

aside, and put forth all his effort to attain this character and its reward of glory, honor, and immortality. Truly, Paul's example is a good one for us to follow.

"Paul said that he sought to apprehend that for which he had been apprehended by God. Prof. Strong defines the word translated 'apprehend,' as 'to take eagerly, that is, seize, possess. Are we doing this as Paul was? Are we eagerly seizing every opportunity to make our calling and election sure, that we, like Paul, may be 'apprehended' by God, and exalted to joint-heirship with Christ in the first resurrection to live and reign with him?"

SAM BAKER

Pilgrim



PILGRIM Brother Samuel Baker addressed the convention on the topic, "The Vine and Its Fruitage," using verses 5 and 8 of John 15 as his Scripture lesson—"I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Vs. 8, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Some of the highlights of Brother Baker's discourse were as follows:

"In considering these words of Jesus we are impressed with the thought that something more than character building is required. The fruit of the Spirit as outlined by Paul is indeed necessary. This is a very personal matter. But the fruit of the vine as produced by the branches bears a very vital relationship to our being members of the body of Christ. Only those who are in Christ as new creatures, begotten by our Father in heaven, can be considered as branches in the vine.

"And their fruit-bearing seems to be related to this intimate association with Christ as the true vine. Jesus said, 'My Father is the husbandman.' He is the owner of the vine, and God had a very definite purpose in mind when he arranged the vine and branches. Briefly, the purpose of God is stated in his promise to Abraham that through his seed all the families of the earth would be blessed.

"This blessing is outlined in the Gospel—the good news for all people which the angels proclaimed when Jesus was born. Peter mentioned the same good news in his sermon on restitution, as recorded in Acts 3:19-21. This great prospect of restitution was spoken by the mouth of all God's holy prophets since the world began.

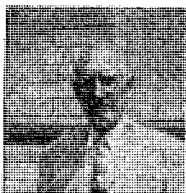
"We read in Psalm 104:15 that the fruit of the vine maketh glad the heart. There is joy and gladness mentioned in every restitu-

tion promise. Jesus' work during his three and one-half years of sojourn in Israel brought blessings of happiness and joy to many. Jesus' disciples were closely associated with him, and learned of him. Before leaving them he gave them a commission to continue in the work, and to bear witness to the truth of his kingdom, which will be the agency of God for the blessing of all the families of the earth.

"When Jesus offered the cup to his disciples at the celebration of the last passover, he said to them that he would not drink henceforth of this fruit of the vine until that day when he would drink it new with them in his Father's kingdom. Jesus' association with his disciples in making glad the hearts of men was to be suspended for a period of time. But, in the kingdom, when again united with all of his branches, the great work of restitution would be the joy of drinking it new in his Father's kingdom."

A. HORWOOD

St. John's
Newfoundland



BROTHER Horwood gave a discourse on the topic, "Our Inheritance in Abraham." He said, in part:

"The beginning of the outworking of the divine plan for the recovery of man from sin and its penalty, death, was God's covenant with Abraham. In Galatians 3:17 this is referred to as the promise covenant, and is contrasted with the Law Covenant. The promise covenant was clear and concise. Because of what Abraham had done, the Father promised that Abraham would have a 'Seed,' that this 'Seed' would possess the gate of his enemies, and that through this Seed all the families of the earth would be blessed.

"God confirmed this covenant with his oath. The purpose of the promise and of the oath was that the Seed might have a strong consolation prior to the actual performance of the covenant.—Heb. 6:15, 18, 19

"The Head of the Seed is Jesus, the Christ—not Jesus at Bethlehem, but Jesus at Jordan. Mary was not the mother of the entire Seed, merely of Jesus as the man, Christ Jesus. The Apostle Paul points out that the covenant itself is the mother, represented in Sarah, the mother of Israel. This covenant was barren until another covenant came in and bore seed, but not the Seed of promise. Paul quotes the 54th chapter of Isaiah in which it is said that the Lord of hosts is the husband of the Covenant, and that this covenant is the mother of us all—all the Seed, that is. He further

shows that Abraham, Sarah, and Isaac, as well as Hagar and Ishmael are an allegory of the two covenants, the Law, and the covenant of promise.

"We, the espoused bride of Christ collectively, became the body of the Seed at Pentecost. Individually we became members in particular of the body of Christ at the time of our consecration. We, brethren, as Isaac was, are the free children of the promise, the covenant. Paul assures us that God meant it when he said that the husband and wife should be one flesh. (Gen. 2:24) This, he said, is a great mystery, but it really applies to Christ and the church. Rebecca became joint-heir with Isaac when she became his bride. We are heirs of God and joint-heirs with Jesus Christ if so be that we suffer with him. —Rom. 8:17"

PILGRIM Brother Price addressed the convention on the topic, "Hidden Riches," which expression he applied to the hidden truths of the Bible which have a special meaning to the Lord's people at the present time. He said in part:

"In Hosea 12:10 God tells us, 'I have also spoken by the prophets, and I have multiplied visions, and used similitudes by the ministry [margin, Heb., **hand**] of the prophets.' Daniel wrote, 'I heard, but I understood not.' (Dan. 12:8) The Apostle Paul spoke of a mys-

tery which in other ages was not made known. (Col. 1:26, 27) The Son of God said to his disciples, 'It is given unto you to know the mysteries of the kingdom of heaven.' (Matt. 13:11) Peter wrote, 'Of which salvation the prophets have inquired and searched diligently, . . . unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you, . . . which things the angels desire to look into.'—I Pet. 1:10-12

"One of the spirit beings who would like to understand the prophecies is the fallen Lucifer. Jesus said concerning him, 'If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.' (Matt. 24:43; Luke 12:39) To this Pastor Russell adds, 'Satan has long known the Bible, but has been able to understand but little of it.'

"To Daniel God explained that the visions given to him would not be understood until 'the time of the end.' The things which Daniel had been hearing from the Lord were the hidden prophecies which Satan would be so anxious to understand, but would not be allowed to. These were the prophecies pertaining to the time of our Lord's return in 'the time of the end' when knowledge would be increased, and when many would 'run to and fro.' This prophetic time, we believe, began in

1799, when that spoken of as 'the abomination of desolation' was subjugated by Napoleon. This abomination of desolation rose to power in 539 A. D., and, according to Daniel 12:7, would continue for three and one-half 'times,' or twelve hundred and sixty years.

Further time periods were indicated to Daniel—1,290 'days' when premature announcement of our Lord's return was made by William Miller; 1,335 'days,' which brought us to 1874. Then there was the prophecy of the time when 'Michael' would stand up. Other prophecies fall in line—the jubilee period of 2,500 years, ending in 1875; and finally the seven 'times' of Nebuchadnezzar, commencing in 606 B. C. and ending in A. D. 1914, when it became apparent to all that a world, as we knew it, had come to an end, and Satan had been powerless to prevent it. Jesus said, 'They that were ready went in with him to the marriage.' (Matt. 25:10) May we indeed be ready!"

Precious Promises

ONE session of the convention was devoted to a discussion of the precious promises given to the "seven churches," and recorded in the 2nd and 3rd chapters of Revelation. Five brethren participated in this presentation of the promises—Brothers Henry Tiemeyer; Mike Balko; Leonard Je-

zuit; Alonzo Jarmon; and Thomas Hicks.

H. TIEMEYER

Oklahoma City
Oklahoma



Brother Tiemeyer presented thoughts related to our obtaining the promised "crown of life." (Rev. 2:10) God's invitation to us, he said, is to share the best he could give. Let us demonstrate our appreciation by giving him our best.



MIKE BALKO

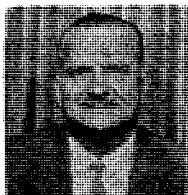
Pittsburgh
Pennsylvania

Brother Balko spoke on the "Hidden Manna." (Rev. 2:17) This "hidden manna," he explained, was typified by the manna which the Lord arranged to have placed in a golden pot and kept within the ark of the covenant in the most holy of the tabernacle. This manna did not corrupt, thus foreshadowing the divine nature possessed by all the faithful overcomers of the Gospel Age.

The "new name" was discussed by Brother Jezuit. (Rev. 2:17)

L. JEZUIT

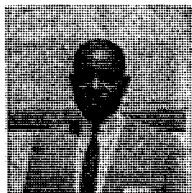
Chicago
Illinois



What is this new name? We are happy to refer you to Jeremiah 33:16: "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she [the new Jerusalem, the entire glorified church] shall be called, **Jehovah tsidkenu**," or, "The righteousness of Jehovah." This is the same name as given to the Bridegroom. That this name will be appropriate to the church, all can see. So brethren, seeing that we shall bear such a name, let us strive to overcome as Jesus overcame, for only to the overcomers will the new name be given.

A. JARMON

Cleveland
Ohio



"Power over the nations" was discussed by Brother Jarmon. (Rev. 2:26, 27) In giving the promise to the overcomers that they would be given power over the nations, Jesus added, "Even as I have received of my Father." It is

blessed to realize that the same promises are made to us, as were made to Jesus, especially this promise of authority and power in the messianic kingdom. May we, by overcoming, prove worthy to receive its fulfilment!

Brother Hicks spoke on the text, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. 3:5) What a blessed experience it will be for the overcomers to have their names confessed by Jesus before our Heavenly Father, and before the angels! May the Lord help us to be worthy of sharing in this experience!



L. P. LOOMIS

New York
New York

BROTHER Loomis, of The Dawn staff, addressed the convention on the topic, "God Is Light," taken from I John 1:5. Brother Loomis said:

"He who 'has been our dwelling place in all generations,' of whom Moses writes, 'Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting

to everlasting, thou art God,' designed a matchless 'plan of the ages,' which was centered in Christ Jesus our Lord. (Ps. 90:1, 2) His purpose was to make him, his 'firstborn, higher than the kings of the earth.'—Ps. 89:27

"This involved the permission of evil—rebellion, disobedience, and suffering—'for it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.—Heb. 2:10

"Yes, there were to be joint-heirs with Christ: for 'if we be dead with Christ, we believe that we shall also live with him.' 'if we suffer, we shall also reign with him.' (Rom. 6:8; II Tim. 2:12) 'The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.'—Rom. 8:19-21

"Jesus 'must reign, till he [God] hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all.'—I Cor. 15:25-28

"Then will be accomplished God's 'good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.—Eph. 1:9, 10"



E. MURRAY

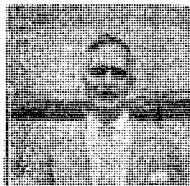
**Columbus
Indiana**

BROTHER Murray spoke on the topic, "Established in Present Truth," from the text, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." (II Peter 1:12) Brother Murray said, in part:

"To be established means to be rooted and grounded; fixed. Those who are established in present truth cannot be wafted to and fro by every wind of doctrine. With such, the love of God and of Christ so captivates their hearts and minds that every talent of their body is brought into subjection to the will of God. This is the marvelous work of grace in the hearts of the church during the Gospel Age.

"This spirit of holiness and love cannot be acquired instantly. It is

a growth, and its development is the chief concern of all who know God through present truth. Those who are faithful will be rewarded with immortality, the very nature of God himself, the divine nature."



OTIS BARRALL

Philadelphia
Pennsylvania

BROTHER Barrall addressed the convention using the words of Jesus, "Come unto me, all ye that labor and are heavy laden," his full Scripture lesson being Matthew 11:28-30. Following are some of the points brought out by Brother Barrall:

"The 'heavy laden' in this text includes not only the Jews, serving under a Law which they were unable to keep, but also to all the rest of mankind, burdened with a load of sin, sickness, and death against which they have no defense, and from which there is no escape.

"The Master invites each one to come to him, to understand God's loving provision for man's salvation, and to enter into a rest of faith and confidence in him. He further invites such as come, to take his 'yoke' upon them, to become joint-servants of the Heavenly Father with him, in a full

consecration of themselves to God, promising them that the yoke would be easy and the burden light.

"Since those yoked together must be equal, and since we are so far inferior to him, our walk with him is possible only because he will make up what we lack by imputing his righteousness to us. And so the yoke laid upon the new creature will be easy and comfortable, because he will design it to fit the needs of each one of us, the weak as well as the strong. He will teach us how to bear it cheerfully and joyfully, as we rest in him in full assurance now, looking forward to that greater rest in the future, and to the opportunity of being yoke-fellows with him in the work of blessing all the families of the earth. May he help us to appreciate more fully the tender, loving, and intimate relationship pictured in the yoke!"

C. COVERS

Buffalo
New York



BROTHER Covers spoke on the topic, "Work Out Your Own Salvation," based on the words of Paul in Philippians 2:12, 13. Brother Covers said:

(Continued on page 34)

TEN CENT BOOKLETS—12 for \$1.00

Israel in History and Prophecy—64 pages—Reveals the prophetic significance of the present rebuilding of Palestine.

Christ's Thousand-Year Kingdom—64 pages—Shows that the reign of Christ is for the blessing of "all the families of the earth."

Our Lord's Return—48 pages—Reveals manner and purpose of Christ's return.

A Royal Nation—Refutes the theory that the "ten lost tribes of Israel" are the kingdom people of the Bible.

God and Reason—96 pages—An outline of God's plan of salvation together with an examination of many prophecies.

The Truth About Hell—64 pages—Examines every text containing the word hell.

The Grace of Jehovah—64 pages—Shows the love of God in his provision of salvation for Adam and his race.

Creation—112 pages—Examines the Genesis account of creation.

Hope Beyond the Grave—96 pages—Presents the teachings of the Bible concerning the soul, spirit, heaven, hell, and paradise.

God's Plan—48 pages—A brief outline of the divine plan of salvation, illustrated by charts.

When a Man Dies—48 pages—Answers the question, Where are the dead?

FIVE CENT BOOKLETS—25 for \$1.00

These publications 32 pages.

Armageddon, Then World Peace—Discusses prophecies relating to our day, showing the manner in which God's hand is in the affairs of men.

Jesus, the World's Savior—A portrait of the character and work of Jesus.

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

The Church—Identifies the true church, and explains how to become a member.

Born of the Spirit—Shows the difference between Spirit begetting and Spirit birth.

What Can a Man Believe?—Calls attention to the testimony of all God's Holy prophets.

The Blood of Atonement—Shows that there is no salvation outside of Christ.

The Day of Judgment—Presents hope for the unsaved dead.

Reincarnation Versus Resurrection—Shows 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?

Divine Healing—Gives assurance that eventually all the sick will be healed.

Spiritualism—Answers the question, Can the living talk with the dead?

Peace Through Christ's Kingdom—Points out from the Bible the world's only hope of lasting peace.

Father, Son, and Holy Spirit—An understandable presentation, and scriptural.

Does God Answer Prayer?—A comforting and reassuring presentation.

Hope for a Fear-filled World—Reveals the "silver lining" to present dark "clouds."

Informative and Devotional

GOD'S PROMISES COME TRUE

This is a book for children. It contains forty-eight Bible stories, with illustrations. Among the stories are, "The First Ship-builder," "A King Who Ate Grass," and "The Most Important Baby." Cloth bound, \$2.00.

DAILY HEAVENLY MANNA

A devotional book containing a Bible text and comment for each day in the year. It also has ruled pages for birth-day records. Bound in durable water-proof cloth, \$1.00.

TABERNACLE SHADOWS

An unusual book which presents the typical significance of the various sacrificial services of the tabernacle erected by Moses in the wilderness. It is cloth bound and is priced at 50 cents.

"BEHOLD YOUR KING"

This book deals with prophecies pertaining to the manner, time, and purpose of our Lord's return and second presence. It identifies the fulfilment of prophecies in the major world events of our day. One hundred and fifty-two pages, cloth bound, 50 cents.

HYMNS OF DAWN

Here is a choice collection of three hundred and sixty favorite hymns, with music. It contains many of the best loved hymns of all denominations. Bound in cloth, \$1.00.

OUR MOST HOLY FAITH

This book contains a compilation of articles and sermons by Pastor Charles Taze Russell—seventy-four articles and eleven sermons. It contains more than seven hundred pages, and is cloth bound. Price, \$2.00.

"THE BOOK OF BOOKS"

A unique publication which explains the format and general themes of the Bible, tracing them from book to book, and from the Old Testament to the New Testament. It contains three hundred and twenty pages, and is bound in cloth. Price, \$1.00.

"HOPE"—This little booklet is prepared specially for mailing to relatives and friends of the deceased. They are priced at twelve for twenty-five cents. This price includes envelopes in which they can be mailed.

IN FOREIGN LANGUAGES

Various booklets and books are available in the following foreign languages: German; Italian; French; Lithuanian; Greek; Danish; Polish; Roumanian; Hungarian; Hebrew; Slovak; Finnish; Spanish; Dutch; and Swedish. Details concerning literature available in any of these languages will be furnished upon request.

DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31)

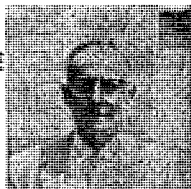
"There are three important points in our discussion. First there is the necessity of working out our own salvation by taking into consideration the meaning of the word 'work' as used in this text, which is to 'work fully.' This would require intensity, involving opposition. It is our main occupation, or trade. We should remember that the Lord's business is our business. The Apostle Paul calls it our profession.

"Our second point, briefly, is, why the great necessity for accomplishing this work in our lives? The Christian life this side the veil is not, or should not be, a life of idleness. In our Heavenly Manna we have a wonderful comment taken from an article entitled, 'God's Purpose in Christianity.' Here it is stated that the Christian's sincerest desire is to help others. But the present life is short, and we feel that we can accomplish so little. However, the Revelator tells us that while our labor here will cease, our works will continue beyond the veil.

"Point three, and the most important, is our realization that the Heavenly Father works in us both to will and to do of his good pleasure. He provides all the necessary experiences, that we might be able to work out our own salvation, by corrections and disciplines, and by proofs of our faith."

WILBUR N. POE

Cincinnati
Ohio



BROTHER Poe addressed the convention on the topic, "The Harvest Message." Brother Poe said:

"In addition to God's eternal truths, which are always true, the present harvest message consists of the good news that the Lord has returned and is gathering to himself those who have made a covenant with him by sacrifice, and is directing the forces which are flooding the world with early restitution blessings, as set forth in Studies in the Scriptures, Tabernacle Shadows, and the Reprints.

"The harvest truth may be likened to an archway of many supporting stones, emblematic of the rising Sun of Righteousness, who is even now crushing Satan's empire. In this symbolic arch the presence of the Lord is the key-stone, and flaring out under it are the evidences of restitution work already begun; namely, the truth restored to the temple class. (Dan. 12:12) The blowing of the jubilee trumpet is accomplishing its divinely intended purpose; Israel is being restored as foretold; excessive labor and sweat of face are being lifted by automation; and,

we believe that the spiritual phase of the kingdom is almost complete.

"On the other side of the arch are the evidences of the feet of the Gentile image being smitten. Church and state are practically dissolved, and the kings are almost all gone. The nations, like a potter's vessel, are being broken to shivers, with the elements melting down to the sea condition, and soon the islands will flee away.

"The harvest message is a two-edged sword containing encouragement for the body members of Christ this side of the veil, and those who may be contemplating consecration before the door to the high calling is closed. It also holds hope of early deliverance for the sorrowing world of mankind which the feet members have the honor of proclaiming."

BROTHER Roach addressed the convention on the topic, "Our Earthen Vessels." Here is a brief summary of his discourse:

"Our earthen vessels, the flesh, because of the fall in Adam, were broken and valueless so far as being used by God was concerned. But by God's arrangement, we find that through faith in the ransom and a full consecration to God the flesh is reckoned justified and can be offered as an acceptable sacrifice to God. We may then be broken with Jesus,

not as sinners, but as a sacrifice for sin.

W. ROACH

Charlotte
North Carolina

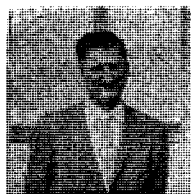


"Many pictures are given us in the Scriptures of offering the flesh in sacrifice in order that we may grow spiritually. We would like to use the modern illustration of an electrical generating plant, thinking of the Lord's people as generators. A generator itself must first be energized before it can generate electricity. So, we must first be energized by the Holy Spirit before we can perform acceptable works.

"On the other hand a generator may be energized, but will not generate electricity until water, as a force, is applied, turning the rotor which causes a flow of electrical current. Even so, we may have the Holy Spirit, but we must be quickened by the Spirit of the truth, as symbolized by water, else there will be no fruits of the Spirit.

"The first use made of electricity generated in a plant is in the plant itself, to sustain operations. So now, our first work is to lay down our lives for the brethren, to build one another up in the most holy faith.

"Before the people in general get the benefit of the electricity generated in a plant it must be transformed to a high voltage and transmitted, sometimes for long distances. Just so, as the flesh is energized, or quickened in sacrifice for the brethren, there is a transforming influence taking place in our minds, the higher new mind. And, if faithful in the continued sacrifice of the flesh, eventually we will be born to a higher plane, to the actual spirit nature, through which the spirit will flow to bless all the families of the earth."



A. MISKAWITZ

**Chicago
Illinois**

BROTHER Miskawitz addressed the convention on the topic, "Life Assurances." Here is a brief summary of his discourse:

"Every successful Christian life must have a good start and a good finish. Any who miss these will fail. This will be true both of the little flock and of the great company. Both start well, and both have a good ending. The little flock is faithful unto death, and will be given the crown of life, immortality. The great company class, who, in finishing, come through great tribulation are also

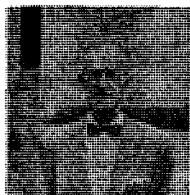
finally victorious, symbolized by the palms of victory. The difference is decided by what is done with the period between the start and the finish.

"During this time the little flock is genuinely interested in co-operating with their Heavenly Father concerning their salvation. They manifest true zeal and desire to co-labor with God and their brethren in Christ, not only to develop a Christlike character, but to witness a good confession concerning the hope that is within them. Thus they utilize this important time in harmony with the scriptural suggestion to work out their own salvation, knowing that God is working in them in order to know and to do of his good pleasure.

"Let us recognize that this 'in between period' of our Christian development is very important, and that our faithful use of it by co-operating with God becomes, in essence, the greatest single factor of our final success in being more than conquerors. Let us continue willingly and gladly to work with our Heavenly Father by sowing to the Spirit, being assured that in doing this we will reap life everlasting."

BROTHER Weida gave a discourse on the topic, "Walking to Emmaus." He said:

"On the first day of the Master's resurrection, and throughout the forty days preceding his as-



C. R. WEIDA

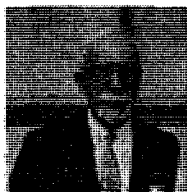
Allentown
Pennsylvania

cension, Jesus engaged in the work of teaching his disciples the necessity for him to have suffered the things which were written concerning him by Moses and the prophets. These instructions began while he was walking with two of his disciples on the way to Emmaus. One of these two disciples was Cleopas.

"At the home of Cleopas, in Emmaus, Jesus revealed his identity and then vanished from their sight, after having given them an understanding of what the prophets had written concerning him. Later that same evening Jesus appeared to all those gathered in Jerusalem, and here called their attention to what had been written, which again indicated to his disciples the necessity that he suffer and die before entering into his glory.

"There were other appearances during the following weeks, proving to the disciples the fact of his resurrection, that he who had been dead had been restored to life; and that he was no longer human, but a spirit being. He also acquainted his disciples with their future work, and no doubt introduced them to the wonderful

privilege they would have of suffering and dying with him, and, if faithful in this, of living and reigning with him for the purpose of dispensing the blessings of restitution to all the willing and obedient of mankind."



**DANIEL J.
MOREHOUSE**

Chicago
Illinois

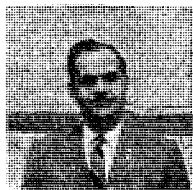
BROTHER Morehouse addressed the convention on the topic, "Made unto Him," from the text, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance]." (I Cor. 1:30) Brother Morehouse said, in part:

"Jesus is our justification in that it is through his ransom sacrifice that the merit is provided to form the basis for that justification. God justifies us by imputing this merit to our humanity when we make a covenant to be baptized into Christ's death.

"Jesus is also our sanctification in that he is God's agent in training and transforming us in character to fit us for a place in the kingdom. As a result of the wisdom which Jesus continues to give, we have a new pattern of living. Like the sweet perfume

ascending from the incense crumbled on the fire in the 'holy' by the high priest, this new pattern of living is a sacrifice we delight to offer daily to our Heavenly Father.

"Jesus is also our deliverance in the first resurrection. Let us continue to look into God's Word to the time of our deliverance, when Jesus and the bride will be made one before the great white throne."



R. J. KRUPA

New York
New York

BROTHER Krupa, of The Dawn Staff, spoke on the topic, "The Delivering Angel." Here is a summary of Brother Krupa's discourse:

"Sometimes the narrow way becomes steeper, rougher, and lonelier than we ever imagined it could be. It is then that our loving Heavenly Father sends his delivering angel to us on an assignment of love.

"The word 'angel' literally means messenger, or envoy. Our Father uses not only angelic beings who always behold his face, but other messengers as well. Often the strengthening angel is the Word of God, in such texts as, 'I can do all things through Christ

who strengtheneth me.' (Phil. 4: 13) How much comfort texts of this sort have brought to the Lord's people!

"Sometimes the delivering angel is a fellow creature, as was Mary of Bethany during our Master's closing hours on earth. She brought the Lord comfort and encouragement with precious ointment and tears.

"In a sense the Master himself is our delivering angel. This thought reminds us of a dark and stormy night in Galilee when Jesus appeared to his disciples and calmed a storm. His words of comfort on that occasion are still of help to us—'Be of good cheer; it is I; be not afraid.'—Matt. 14:27

"As we go through our Gethsemanes let us never forget that we are not alone in them. Our loving Heavenly Father will send a delivering angel, whether we be in the mount of temptation or upon a sea of trouble. 'Be of good cheer!'"



O. D. DEIFER

Allentown
Pennsylvania

BROTHER Deifer gave a discourse on the subject, "We See Jesus," from the text, "We see Jesus, who was made a little lower than the angels for the suffer-

ing of death." (Heb. 2:9) Brother Deifer said, in part:

"Those of us who are enlightened through present truth see Jesus in his prehuman life as the Logos, and we see him made flesh to be man's Redeemer. We also see him highly exalted, at the right hand of God. If we see Jesus as we should, beholding his many capacities and functions it should have the effect of deflating our natural tendencies toward egotism to which we are all more or less subject.

"We see Jesus' faithfulness, his obedience, his perseverance, his love for God, for his brethren, for the world, and even for his enemies. Paul wrote that we see the glory of the Lord as in a mirror, and are being transformed into that same image by the Spirit of the Lord. (II Cor. 3:18) This is the great objective of our seeing Jesus."



A. NEWELL
Kansas City
Missouri

BROTHER Newell used as his topic the question Jesus asked Peter, "Lovest thou me more than these?" (John 21:15) Brother Newell said:

"These six words of Jesus to

Peter present a constant challenge to the heart and mind of each of us as we strive to follow him more closely. We must have his word and keep it to the best of our ability if we truly love him more than all else. A review of the Sermon on the Mount is helpful as we try to keep in mind what he requires of his disciples. In taking stock of where we stand, four questions will be helpful:

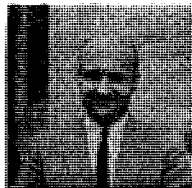
- (1) What does the Lord see in our lives?
- (2) What do the brethren see in us?
- (3) What does the world see in us?
- (4) What do we see in ourselves?

"The terms of our consecration include a willingness to sacrifice all in the most absolute sense, if necessary, to remain faithful to our Lord. Our possessions, our standing among men, our personal friendships, our family ties, must become secondary to our loyalty to the Lord and his Word.

"A love based upon blindness and ignorance is not sufficient. Only a pure love abounding in knowledge and in judgment will meet the Lord's ultimate requirements."

BROTHER Zbik spoke on the topic, "Consider him," from the text, Hebrews 12:3: "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your

minds." Here is a digest of Brother Zbik's discourse:



LOUIS W. ZBIK

**Detroit
Michigan**

"Even the hearing of the truth causes weariness to some after a time. The Apostle Paul exhorts us not to forsake the assembling of ourselves together, and so much the more as we see the day approaching. The 'day' itself has its peculiar trials, its difficulties, its attractions in various directions. Consequently we shall need to bear each other up.

"Because there is a danger of becoming 'lukewarm' spiritually, it is important that the Lord's people meet together to stimulate one another. In proportion as we seek to stir up others by putting them in remembrance, we are reviving our own minds and hearts.

"Well-doing costs something. It means sacrifice. If we are serving the Lord's cause, we are denying ourselves in some way.

"Let us consider Jesus' example; his words; his decisions; his loyalty; his obedience; his sacrifice; his high exaltation. Let us consider what a great privilege has been afforded us of walking in his steps.

"If we consider Jesus, we shall

cease to be weary and faint, and shall become strong in the Lord and in the power of his might. We shall go on from grace to grace, from glory to glory; we shall be transformed by the renewing of our minds, more and more proving what is that good and acceptable and perfect will of God."



**JOHN Y.
MAC AULAY**

Pilgrim

PILGRIM Brother MacAulay, spoke from the text, "With thee is the fountain of life; in thy light shall we see light." (Ps. 36:9) He said, in part:

"Light is used in the Scriptures as a symbol of the truth which leads Christians in the narrow way. From its early gleams to the perfect day, when the Sun of Righteousness shall arise with healing in his wings, the light from the pages of the divine Word has enlightened the path of the Christian. What a rich blessing this has been to all whose minds have been stayed on the Lord and whose ears have been attuned to his voice, which, speaking, through the Word says, 'This is the way, walk ye in it.' (Isa. 36:21) 'To the law and to the testimony: if they speak not according to

this word, it is because there is no light in them.'—Isa. 8:20

"We cannot emphasize too strongly how important it is that we be led by that 'true light' which will eventually enlighten every man that cometh into the world. Let us bear in mind the statement of the apostle that 'Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.' (II Cor. 11: 14, 15) Is Satan interested in doing a good work? No! His aim is to deceive the Lord's people, and to lead them away from the true light. So let us be on guard, and continue to hold fast to the true teachings of the Word, those great fundamentals of the divine plan."

W. A. PARDUE

St Louis
Missouri



BROTHER Pardue addressed the convention on the subject, "Without Fear in a Fear-filled World." Here is a summary of his discourse:

"One of the many things which distinguish the Lord's people from the rest of mankind is the absence of fear in what is rapidly becoming a fear-filled world. The

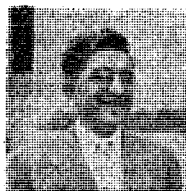
Psalmist wrote, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.' The reason we do not fear is that 'the Lord of hosts is with us, the God of Jacob is our refuge.'—Ps. 46:2, 7

"Joyful anticipation replaces fear. We rejoice in the evidences that our deliverance draweth near, and that the mediatorial kingdom of our Lord is close at hand with its promised blessing for all the families of the earth.—Luke 21:28; Gen. 12:3; 22:17, 18

"And the Lord's people also rejoice in the comforting and reassuring words of Jesus, 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' (Luke 12:32) The warmth of these words is better expressed in Rotherham's translation: 'Be not afraid, the dear little flock! For your father delighteth to give you the kingdom.' Here is expressed not only great love for those of the little flock, but Jesus is also clearly implying that the greatest power in the universe is on their side to assure them of glorious victory, if 'faithful unto death.'—Rev. 2:10

"And although trials will come to prove to men and to angels our faithfulness, and to train us for glorious service in the kingdom, we should never become dismayed nor discouraged. Paul wrote, 'God is faithful, who will not permit you to be tried beyond

your ability; but with the trial, will also direct the issue, that you may be able to bear it.' (I Cor. 10:13, **Diaglott**) Therefore, 'Fear not, dear ones of the little flock. Let not your heart be troubled, neither let it be afraid,' for 'the Lord is our Shepherd; we shall not want.'"



**ARTHUR H.
KRUMPOLT**

**New York
New York**

BROTHER Krumpolt of The Dawn Staff addressed the convention on the topic, "A Message from the Father," based on the 45th Psalm. Here is a brief summary of his discourse:

"In the 45th Psalm our Heavenly Father presents to us in beautiful pictorial language his plan as it centers in Christ Jesus. Verse 7 reads concerning Jesus, 'Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.' The 'oil of gladness' is the Holy Spirit, which Jesus received without measure. He was anointed by the Spirit above his fellows, and given full authority to carry out his Father's plan.

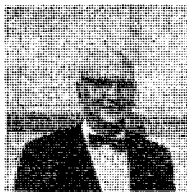
"Beginning with the 9th verse the Father gives us a description of the queen, the King's bride—

'Upon thy right hand did stand the queen in gold of Ophir.' The purest and finest gold in Old Testament times came from the land of Ophir. Here the bride of Christ is pictured as standing at the Lord's 'right hand,' the position of chief favor. Being clothed in gold signifies that she would possess the divine nature.

"The invitation to the prospective bride is beautiful—'Hearken O daughter and consider, incline thine ear; forget also thine own people and thy father's house: so shall the king greatly desire thy beauty: for he is thy Lord, worship thou him.' To attain this 'beauty' the bride class has much work to do, here described as needlework—'She shall be brought unto the king in raiment of needlework.' This 'raiment' is her justification, the robe of Christ's righteousness. She is to copy her Lord, put on his meekness, his gentleness, his love, his spirit of self-sacrifice.

"In verse 16 the Father calls attention to those who will be the 'princes in all the earth.' As earthly representatives of The Christ these ancient worthies will occupy positions of responsibility and power in dealing with mankind during the Millennial Age, helping mankind to walk up the highway of holiness."

BROTHER Wassmann spoke to the brethren on the topic, "It Is Written." Here is a brief summary of his discourse:



FELIX S.
WASSMANN

New York
New York

"By those things that were written of him in the scriptures by God's prophets, and under the guiding influence of the Holy Spirit, our Lord was led to a clear understanding of his special place in God's plan of salvation for the human race. He saw, too, the suffering that would accompany his sacrificial work as man's Redeemer. And he noted, also, the many assurances of his Heavenly Father's love and watchcare over him, and the glory that would be his in the kingdom, when the work of blessing all the families of the earth should be in progress. All this knowledge forearmed, strengthened, and encouraged him.

'So, too, with his footstep followers, the members of His body. Their invitation to the high calling; their privilege to lay down their lives as a part of that sacrificial offering for sin, that they might share in the joy of blessing all the families of the earth; and their special place in the Father's love and esteem, are all duly set forth in the Scriptures for their enlightenment, guidance, and encouragement. 'Happy Zion, what a favored lot is thine!'"

The Closing Session

AT THE closing session of the convention, all the brethren who had served were on the platform, and in turn, presented the foregoing summaries of their discourses. Thus all were reminded of many of the blessings they had received during the week of holy communion with the Lord. Then followed the "love feast," with the customary singing of "God be with you till we meet again."

Greetings to the Convention

BRETHREN in many parts of the world who could not be at the General Convention in person, were there in spirit. Many of these, by letter, telegram, and cable, sent Christian love and greetings to those who were assembled in Bloomington. Messages were received from:

Brother Charles Jayappa, on behalf of the Bible Students in India.

The Miami Florida Bible Students.

From Marguerite Rosswick, on behalf of the Silver Creek-Grand Island, Nebraska, Ecclesia.

The Brethren at The Dawn office in Germany.

Nicholas C. Catsouras, of Washington, D. C.

Charles Cornell, on behalf of The Dawn workers in the London, England, area—Terry Nadal; Ger-tie Cornell; Elsie Colls; Connie Nadal; Margaret Hills; Marjorie Chandler; Joseph Murray; W. Reader; Gwen Evans; and Mar-garet Evans.

Brother Herman Larsen, and Brother Hasselguard on behalf of

the ecclesia in Copenhagen, Den-mark.

Brother Giuseppe Tummuzzo, on behalf of the brethren in Italy.

Gorg Ulrich and August Zabler, on behalf of the Lubeck, Ger-many, Ecclesia.

The brethren of the Athens, Greece, Ecclesia.

The Radio and Television Report

A BRIEF report of radio and television witnessing was pre-sented at the business meeting of the General Convention. This report shows that there are now approximately 100 radio stations carrying the "Frank and Ernest" programs. Between forty and fifty of these are on the Mutual Network, and the others are con-tracted for on an individual basis. While the mail response to radio witnessing is small compared to former times, it is thought well to continue the use of the radio, for there is evidence that people are still "coming into the truth" through this medium, and the brethren themselves in many parts of the country are being blessed by it—especially those who are isolated.

Television

It was reported that for the first nine months of the year, be-ginning with the last General Convention an average of 32 tele-vision stations carried The Bible Answers programs. In May this increased to 52, in June to 60, and in July to 66. During the year 90 different television stations carried some of the series.

At the present time the cost of the stations being used would be \$6,200.00 a week, or \$322,400.00 a year. However, in the Lord's providence, the station time is provided free by the man-agers, so the only actual cost is the production and distribution of the films. This, of course, is not small, the original of each

film costing above \$2,000.00. We now have forty of these. Thirty-five out of the fifty states have had one or more stations carrying the programs during the year, in addition to Canada, Puerto Rico, and Australia.

The friends were reminded to use their privilege of writing to their local TV stations concerning The Bible Answers programs, especially those which are televising the films, and express appreciation. It would be well to write to your local stations which do not as yet carry the programs, expressing a desire to see them in your community. After the report was given, the following resolution was adopted by the convention:

"Resolved, that the 1962 General Convention indicate its enthusiastic support for the continuation of the radio and television work as arranged by the Dawn Bible Students Association; and that we suggest, through the pages of The Dawn, that the brethren everywhere be invited to join in making this work possible, as the Lord may direct."

Other Uses of Film

The television films are also being widely used to present the truth to public gatherings. The brethren in many places are finding this an excellent way of holding public meetings. The brethren also have discovered that opportunities can be had for showing these films in old folks' homes.

In addition, through a film-distributing agency in New York, the films are being asked for by churches, business clubs, et al, to an increasing degree. As we go to press we have been advised of close to 100 bookings from this source. Surely it is our privilege to "sow beside all waters."

HOW WELL?

'Tis not how long we live within this vale,
But how we live and meet the gale,
And if we to our God and friends are true,
Our record rests in what we do.

Our wealth retained, to leave, of import less
Than what within, we do possess;
And riches that are left, how value-less
Than heav'nly crown as our success.

Report of Overseas Pilgrimage

By W. N. Woodworth

THE session that was set apart at the General Convention for the foreign report was devoted largely to a statement by Brother W. N. Woodworth of his recent pilgrimage in Europe. In substance, his report was as follows:

TWENTY-FIVE years ago when Sister Woodworth and I visited the brethren in Europe for the first time, transatlantic airplane passenger travel had not been inaugurated, and one of the things which impressed us in connection with this recent journey was the great advance in the speed of travel which has been developed in these twenty-five years. We left New York by "jet" at approximately 9:00 P. M. Tuesday, June 5, and seven hours later we were in Copenhagen, Denmark, or 9:00 A. M. Danish time. This meant that with virtually no loss of time our overseas schedule began, for the brethren in Copenhagen had arranged for two meetings that very day.

In addition to increasing speeds of travel by air, land, and sea, the prophetic increase of knowledge is, as we know, displayed in many other ways. It was while we were in Europe that the first Telstar experiments were made, and television programs in America be-

came instantly visible over there. Right away the brethren began suggesting that this might well be the manner in which the Word of the Lord will go forth from Jerusalem under the direction of the Ancient Worthies. (Micah 4:1-4) Perhaps by then, however, there will be a much better way of accomplishing the fulfilment of the Lord's promises to fill the earth with knowledge of his glory.

Truly we are living in a wonderful time! All around us are the evidences of the Lord's second presence, and the vast majority of our brethren overseas are rejoicing in this glorious truth, even as we do here in America. It is a blessed thing to realize this, and to note God's keeping power in the lives of his consecrated people, no matter how widely they may be separated from one another both in distance and by language barriers. In visiting the brethren overseas one can't help being impressed with the fact that the Lord's people are indeed

a wonderful family, and that a strong bond of unity exists among them, regardless of the wide geographical separation.

During the eight weeks we were away, we visited brethren in Denmark, Germany, France, Greece, Switzerland, and the British Isles. Every ecclesia visited, and many individual brethren, requested that their Christian love and greetings be extended to their brethren on this side of the Atlantic. In most instances special mention was made of the brethren who work at The Dawn, and those who would attend the General Convention. In some instances in England Scripture texts were mentioned by which these greetings might be conveyed. The Aldersbrook Ecclesia gave us Numbers 6:24-26 for this purpose. This passage reads: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

The Yeovil and Chatham Ecclesias suggested Philippians 1:3-6 as their message to the brethren in America and everywhere. Paul wrote, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform [margin,

or, finish] it until the day of Jesus Christ." This text expresses a thought that is in the minds of many of the brethren overseas, which is that while they do not personally know many brethren on this side of the Atlantic, they do enjoy their fellowship through the various representatives who visit them from time to time, and also through the printed page.

The Birmingham Ecclesia suggested I Corinthians 15:58 as their salutation—"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." In Birmingham there is a brother and his wife who are now rejoicing in the knowledge of present truth as a result of having received and responded to a consolation folder sent to them when they lost a daughter in death. These have brought two others to the meetings whom they met in a cemetery while visiting the grave of their daughter. Their "first love" enthusiasm prompted them to speak to those who likewise had lost loved ones in death.

In Dewsbury, England, the brethren gave us I Thessalonians 1:2-4, which reads, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ,

in the sight of God and our Father; knowing, brethren, beloved, your election of God." Here again we see reflected the deep appreciation of our overseas brethren for the encouragement they have received in many ways from the Lord's people on this side of the ocean. And surely their example of fortitude and endurance under severe trials should be a great encouragement to all of us.

Many of our overseas brethren have experienced the hardships of two World Wars, being right in the center of both of them. They know what it is to be imprisoned, and to have their homes destroyed by bombs. Throughout Germany they had their literature—in many instances even their Bibles—taken from them. Through all these difficult experiences they maintained their faith in the God of their salvation, and in the doctrines of present truth.

The brethren in Europe have no doubt that two severe spasms of the great time of trouble are already in the past. Already they have personally witnessed trouble "such as never was since there was a nation." While in Geneva, Switzerland, we visited the building formerly occupied by the now defunct "League of Nations." This building is currently being used for many of the important diplomatic conferences on world affairs, but the results of these conferences are no more successful than were the efforts of the

former "League of Nations" to keep the peace. No wonder the hearts of the people are filled with fear!

On a wall of one of the great halls in this building is a painting by a famous British artist depicting the creation of man. It shows the hand of the Creator grasping the hand of the first man, lifting him up from the earth. An inscription reads that the Creator provided man with breath and bread, with the implication that with these he could survive.

Underneath this painting is inscribed in bold letters what is presented as an interpretation of the painting. It states that unless the nations disarm, the human race will perish. This thought was displayed under the painting some time before nuclear warfare was developed, but now the possibility of racial suicide is known and feared by millions, even as Jesus foretold when outlining to his disciples the signs of his second presence. How thankful we are for Jesus' assurance that these days of trouble will be shortened before all flesh is destroyed!

Activities

BRETHREN overseas are doing what they can to serve one another and to make known the Gospel of the kingdom. The use of the radio and television is denied to them, but they are doing all they can along other lines. Many thousands of tracts and

booklets are being distributed. These are available in a number of different languages such as Swedish, Finnish, Danish, German, French, and Greek.

The brethren in the British Isles, in Germany, and in Greece, are making effective use of magazines in announcing truth literature. New interest in the truth has been found by this method, and a number of "oldtime" Bible Students "discovered." The brethren are rejoicing greatly in these evidences of the Lord's blessing upon their ministry of the truth.

In England, a brother close to eighty years of age distributed a few thousand kingdom cards, and as a result four persons have become interested in the truth. Two of them are attending meetings, and the other two would be attending except for illness. To learn of this impressed upon my mind that the Lord is still blessing the efforts of those who distribute tracts and kingdom cards from door to door.

Recorded Lectures

IN THE British Isles The Dawn Recorded Lecture Service is fulfilling a need in many of the small ecclesias, and for isolated brethren, to an ever increasing extent. The brethren are blessed to hear the voices of so many of their brethren in America who do not find it possible to visit them in person. The recorded

hymns and organ music are also much appreciated.

It is hoped that ere long we will be able to include discourses by more of our British brethren. We are endeavoring also to have some hymns recorded by the brethren in England which we can use in the recorded lecture service. Thus, we trust, we will be brought a little closer to many of our brethren overseas.

In Athens

ONE of the highlight experiences of our journey was in Athens, Greece. Here we found Brother and Sister Hatgis, and their daughter, Agape, of the New York City Church. Also Brother John Limberopolous, formerly of New York. In Athens we had a lovely meeting with about fifty earnest brethren who are co-operating in the promotion of the truth throughout Greece in so far as government regulations will permit. Their zeal was inspiring.

As has previously been reported in The Dawn, the use of magazines for the dissemination of the truth throughout Greece has been richly blessed of the Lord. This has been particularly true in Athens. Because of this the brethren decided that it would be timely to hold a well advertised public meeting, provided they could secure the necessary permit from the city authorities, and could get the use of a suitable auditorium.

The brethren in Greece cannot

legally hold even their own ecclesia meetings without a special permit from the authorities. In Athens the brethren have such a permit, but it did not cover the holding of a public meeting. However, the Lord blessed their efforts in this connection, and a theatre auditorium was also made available to them.

Then there was also the uncertainty of being able to advertise the meetings in the local papers. The announcements of literature in the magazines is possible because a New York address is used, but to advertise a meeting right in Athens could very well present a problem. However, the brethren proceeded with the plans, and to their great surprise a number of the newspapers accepted the announcements. This, the brethren felt, was well nigh a miracle.

However, the brethren were even more delighted when they found that Radio Athens had given several free news items concerning the forthcoming meeting. The brethren were convinced that the Lord was showing his favor upon their efforts, and their rejoicing was great.

The meeting was scheduled for 11:00 o'clock Sunday morning. We arrived at the theatre about half an hour ahead of time, and already the public was arriving in numbers which indicated that the attendance would be large. So we were not surprised later when the official count of 700 was given to

us. But even more encouraging than this was the privilege of meeting at least a dozen brethren at that meeting who had received the truth as a result of the magazine advertising efforts of the brethren. Truly the Lord has blessed this effort in Greece!

The vast majority of those who attended the public meeting showed enthusiastic interest in the truths which were presented to them. But there were some—perhaps fifteen altogether—who occupied the front rows of seats apparently for the very purpose of causing trouble. When the discourse, which was being interpreted by Brother Hatgis, was about half over, these arose from their seats and began a violent protest, shouting and shaking their fists at those on the platform. The statement that brought forth this eruption of bigoted passion was that the words "immortal soul" do not appear in the Bible; and that man does not possess a soul, but is a soul.

The police were called in, and the leaders of the opposing ones were removed from the auditorium. Then Brother Hatgis told the audience that any questions they had would be answered after the discourse was finished. With this, order was restored, and the meetings continued. However, the chief of police sent instructions not to attempt the answering of questions, obviously fearing another outbreak. So, promptly

when the lecture was finished, the theatre manager announced to the audience that there was no time for questions, and asked the audience to disperse. This led to another violent outburst of passion. Brother Hatgis and I were taken back stage and kept there until the crowd was dispersed, and then given police protection back to our hotel.

During the meeting a newspaper reporter and camera man was taking pictures, and the next day at least one of the papers carried rather a lengthy write-up which featured the disturbance more than it did what was said by the speaker. However, the brethren countered by inserting an announcement in the papers giving an account of the meeting, and offering to send a free copy of the book, "Hope Beyond the Grave."

So the battle for the truth goes on in Greece, with the brethren there, together with the co-operation of the Greek-speaking brethren in America, courageously holding up the banner. It is the privilege of all of us to uphold these brethren in our prayers. While we here in America are not at the moment confronted with persecutions such as are heaped upon our brethren in Greece, we are their companions, and indirectly share in their experiences. The days of religious persecution are not entirely over.

Mars' Hill

ON THE Sunday afternoon fol-

lowing the public meeting in Athens, we visited Mars' Hill, where the Apostle Paul preached his famous sermon recorded in the 17th chapter of Acts. Nearby, on the Acropolis, is located the ancient pagan temple, the Parthenon. It was a stimulating experience to stand where Paul stood when he preached that sermon, and to realize that many in his audience were likewise unsympathetic to his message of hope beyond the grave based upon the promises of God to restore the dead to life in the resurrection.

From where Paul stood on Mars' Hill he could look down into the valley below to the market place, where he had disputed with the philosophers, and where many of Athen's idols were located. Above him towered that magnificent temple which, in his day, was doubtless still in a good state of preservation. What great meaning this setting gives to the opening words of his sermon:

"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with the inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed

anything, seeing he giveth to all life, and breath, and all things."
—Acts 17:22-25

While Paul was diplomatic in telling the Athenians that he was there to identify for them their unknown God, yet he was forthright in his statement that this true and living God, the great Creator of the universe, would not live in that glorious temple which was their pride and joy. Paul's message to them so far as the Gospel was concerned was the fact that Christ had been raised from the dead, and that there was to be a future period of probation for all mankind.

When they heard of the resurrection some mocked, and it is still the same today. It is still the same in Athens, even as we had observed that very morning. Surely it is a cause for rejoicing that we are able to sound forth the same glorious message of hope today as declared by our brethren in the Early Church! May the hearts of the brethren on both sides of the ocean rejoice in the glorious privilege which unitedly

is ours of holding up this glorious banner of truth that those who need guidance and comfort may be blessed.

We finished our European schedule in England and Scotland, and at the close of one of the last meetings, a sister, in saying good bye and God bless you, recited a bit of verse which to us was sweet and beautiful, and expressive, we believe, of the sentiments of all the Lord's true people toward one another. We asked the sister for a copy of the poem, and it reads:

"By night and day I weave for thee
A golden, gleaming net of prayer.
Its shining mesh you may not see,
But it surrounds you everywhere.
God bless your peaceful sleep by night;
God guide your busy steps by day;
Keep faith within your heart alight
In clouds and sunshine:
This I pray."

WEEKLY PRAYER MEETING TEXTS

OCTOBER 4—"Jesus saith unto them, Follow me, and I will make you fishers of men."—Matthew 4:19 (Z. '04-26, 27 Hymn 272)

OCTOBER 11—"Be ye clean, that bear the vessels of the Lord."—Isaiah 52:11 (Z. '04-28 Hymn 1)

OCTOBER 18—"He that is slothful in his work is brother to him that is a great waster."—Proverbs 18:9 (Z. '04-77 Hymn 309)

OCTOBER 25—"Deal courageously, and the Lord shall be with the good."—II Chronicles 19:11 (Z. '04-207, 205 Hymn 184)

REPORT FROM ENGLAND

The Portrush Convention

THIS very happy and faith-strengthening annual occasion in Northern Ireland was held as usual during the Whitsuntide weekend. As hitherto, the convention was arranged by the brethren of the Londonderry Ecclesia who, as announced on the program, are "friends of 'Frank and Ernest.'" Brethren from various parts of Ireland were present. An increased goodly number from Britain also attended, counting it a joyous privilege to cross the Irish Sea to partake of the spiritual blessings of this fellowship. The whole assembly was delighted and much blessed in having Brother Pantel Hatgis of the United States to speak on each day of the convention; also in having the helpful fellowship of two sisters from the U. S. A.

The convention opened Saturday evening with an address of welcome from Brother T. R. Lang of the Londonderry class. He spoke of the joy, also the warmth of Christian love within the hearts

of the local friends toward their brethren who had traveled from far and wide to be together for several days of holy convocation. He pointed out that such blessed experiences would surely strengthen and fortify each one for the days ahead, when there would be the call for continued faithfulness to the Lord, and to his great and glorious cause.

Things Incredible

NEXT followed an address by Brother P. Hatgis (U. S. A.). His subject was: "The Incredible Things in the Bible." After referring to various miracles performed by our Lord, the speaker graphically discoursed upon the miraculous work involved in the resurrection of the dead. He said how true it was that when people are told about the resurrection of the dead as taught in the Scriptures they will not believe it, for to them it is unbelievable.

In Eden God commanded obedience, and clearly stated that for disobedience the penalty would be, "Thou shalt surely die." But the Tempter denied this truth, saying, "Ye shall not surely die." (Gen 2:17; 3:4) The vast masses of mankind have believed Satan's lie, rather than the words of the true and faithful Lord God. As a

result, the false teaching concerning the immortality of the soul has become popular, and the glorious work of "resurrection" is to them incredible.

The well-known account of Lazarus being raised to life after being dead for four days, as recorded in John 11:1-45, should be noted. The words of Jesus to his disciples are: "Lazarus is dead." (Vs. 14) Decay of the body had already "set in" when Jesus arrived on the scene, and the raising of this dearly loved one from death involved a mighty and marvelous, divinely powerful re-creative work.

But what is actual death? Note these words of Job: "Now shall I sleep in the dust; and thou shalt seek me in the morning [the millennial morning when the night of death and weeping is past], but I shall not be"; that is, I shall not exist, having been destroyed. (Job 7:21) Nevertheless, although he thus realized death to be destruction, he expressed his hope of a resurrection, saying, "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." (14:14, 15) Seeing, then, that Job is not in existence, yet answers to the Lord's call, the call must signify a re-creation—a call into being again—a resurrection.

Moses adds his testimony to the same thought, saying: "Thou turn-

est man to destruction [to death]; and sayest, Return, ye children of men." (Ps. 90:3) The Scriptures, throughout, represent death as an enemy. (I Cor. 15:26) But, thank God, at an appointed time there is to be a grand release from death, a resurrection, accomplished by Him who redeemed us.

The Apostle Paul, standing before King Agrippa, said: "Why should it be thought a thing 'incredible' with you, that God should raise the dead?" (Acts 26: 8) Paul faithfully preached Jesus and the "resurrection of the dead, both of the just and unjust"; even as Jesus declared that all who are in the graves shall hear his voice and shall come forth.—Acts 24:15; John 5:28, 29

God's House

THE first address on Sunday was delivered by Brother A. E. Boyce, of Dewsbury, England. His subject was taken from Psalm 84:4: "Blessed are they that dwell in thy house." It was explained that in speaking of them as sanctified places, it meant where the presence of Jehovah was enjoyed. Mount Sinai also was a place where outward visible expression was given to the effect that God was in the midst of his typical people, for God had promised to dwell among them.

Speaking of the consecrated followers of Jesus, the Apostle Paul said: "Ye are the temple of the living God; as God hath said, I

will dwell in them, and walk in them." (II Cor. 6:16) And how glad we are to know that our Heavenly Father and his dear Son dwell with us, even now. Jesus promised: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14:23

God's typical people of old were wonderfully delivered from Egypt, where they were in bondage to Pharaoh. God's people of the Gospel Age have been graciously delivered from antitypical Egypt (Egypt being a type of the world), for we too have been delivered from the bondage of sin and error, unto truth and righteousness.

Israel of old were chosen by God to be a house of servants; but members of the true church belong to the house of sons, as recorded in Hebrews 3:5, 6: "Moses verily was faithful in all his house, as a servant, . . . but Christ as a son over his house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

As consecrated children of God, it is our great privilege to be "a chosen generation, a royal priesthood, an holy nation, a peculiar [purchased, margin] people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (I Pet. 2:9) It was not as

a nation, or group, that we were called, but as individuals; and how glad we are that we responded to the call!

And having presented our body a living sacrifice, we are being transformed by the renewing of our mind. (Rom. 12:1, 2) "For we know," said the Apostle Paul, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—II Cor. 5:1

The Potter

THE next discourse was by Brother E. G. Roberts, of Paignton, England. His text was from Jeremiah 18:1-4: "The vessel . . . was marred . . . so he made it again." Through the Prophet Jeremiah, God is here speaking to his people Israel and is warning them of the serious consequences which must follow upon their continued unfaithfulness. He invites the prophet to go down to the potter's house, and there to see the wonderful work which this master craftsman is doing. But as the prophet looks, something occurs to spoil the vessel in the potter's hand—it is marred, so he makes it again!

Another picture is given in Jeremiah 13:1-11, which is also a warning to God's typical people. This time a girdle is referred to, a linen girdle which the prophet is told to put on without first washing it in water, and later he

is to hide it in a hole in the rock. After a lapse of time Jeremiah retrieves the girdle from its hiding place and he finds it marred and "profitable for nothing."

In these two pictures we are shown two aspects of God's dealings with Israel—firstly, the divine potter shaping and molding the nation's destiny, and secondly, the intimate relationship of that nation with God, and the righteous authority vested in the people as represented in the linen girdle. The vessel was marred and made again; the girdle was marred and cast aside.

The Apostle Paul says "God hath not cast away his people," but Israel failed to attain to the great objective which **could** have been theirs but for unfaithfulness. However, "the election hath obtained it, and the rest were blinded." (Rom. 11:2, 7) The Scriptures show the faithful remnant of Israel separated from the nation, and called, with those from among the Gentiles who are similarly invited, to be a new creation, a new vessel, an holy nation, to which the girdle of divine authority will finally come—"Christ in you, the hope of glory." (Col. 1:27) Typical Israel, the vessel marred in the potter's hand, is to be "made again," but in a different mold than that in which she was originally cast as "God's chosen people."

Come down again to the potter's house. He is still here at

work, but the scene is different. Watch the potter carefully! He holds a vessel in his hands—broken, dirty, and sadly marred. He works upon it silently, patiently, and with loving skill; and, even as we watch, it is changed "from glory to glory, as by the Spirit of the Lord." (II Cor. 3:18) Now it is finished, conformed to the image of God's dear Son.

The remainder of the Portrush Convention report, together with report of German and Finnish conventions, will appear in the November issue.

SPEAKERS' APPOINTMENTS

E. HALTON

Dewsbury Nov. 4

J. HUMPHREY

Letchworth Oct. 14

W. MERCER

Liverpool Nov. 25

J. H. MURRAY

Belfast Oct. 6, 7
 Dublin 8, 9
 Clonelly 10, 11
 Londonderry 12, 14
 Liverpool 28
 Yeovil Nov. 4

E. T. NADAL

Letchworth Nov. 4
 Latchford 18

Beginning the Thirty-First Year

THE FIRST issue of The Dawn Magazine was dated October, 1932, so this issue marks the beginning of the thirty-first year of publication. The thirty years of the past have been precious ones indeed. There have been both trials and joys in connection with the various aspects of the work undertaken by the brethren at The Dawn. This pattern of experiences is common to all who have deevoted themselves to the Lord; and in the case of all his people even the trials can be viewed as blessings, for they help to work out in us the peaceable fruits of righteousness.

The Dawn and its work was the outgrowth of activities in the field of radio witnessing by the Associated Bible Students of Brooklyn—now the New York Bible Students Church. These activities attracted the attention of similarly minded brethren throughout the country, and even in the British Isles and Australia, and soon there was indicated the need for a general service of the truth. This was beyond the normal scope of work conducted by a local ecclesia, so it was recommended by the brethren that this general service of the truth be kept separate from the affairs of the local church. This change was made, with the brethren of the ecclesia giving their blessing to the enlarged efforts.

There was no thought then, nor has there been since, that this co-operative effort of the brethren to serve the Lord, the truth, and the brethren should be considered as in any way exclusive. We believed then, and still do, that the "field" of the Lord's service is open to all. The brethren then saw the need for more to be done than was being undertaken, and grasped the opportunity, and their sacrifices have been blessed by the Lord.

Present Truth the Basis

IT WAS recognized then, and still is today, that any effort to

serve the Lord and his people must be based upon the great fundamental doctrines of present truth if it is to have God's approval and blessing. On this point we quote from an article which appeared in the first issue of *The Dawn* thirty years ago:

"No true Christian should wish to insist upon the furtherance of the spirit of carnality by advocating that the various groups each hold themselves aloof and each selfishly seek fellowship and service entirely independent of all other consecrated brethren of our one true Head.

"True Christian unity can be possible only so long as Christ is recognized as the sole Head over all his people, and so long as the ransom sacrifice of Christ is regarded as the true basis of Christian faith and hope: 'other [scriptural] foundation can no man lay.' (I Cor. 3:11) It also must be recognized by all in present truth that in this end of the age the Lord has revealed to his people the beauties of his divine plan of redemption through Christ, whereby both the church and the world are to receive, in God's due time, the blessings of life everlasting.

"We believe that the great but simple fundamental truths of the divine plan, which have been made known to us all, will gladly be recognized by all Bible Students, in addition to the ransom itself, as a necessary basis for true Christian fellowship and service at this time. There may be details of interpretation concerning the fulfilment of prophecy, or items of minor import, upon which some of us may have reached different conclusions; but there is no scriptural authority for making matters of this kind a test of Christian fellowship."

There has been no change in our viewpoint concerning the true basis of Christian fellowship and service since the above was written and published. Developments through the years since have called for a more definite outlining of the basic doctrines of present truth. The expression, "present truth," itself suggests the doctrine of our Lord's second presence, which we consider to be very fundamental to a clear understanding and appreciation of the whole structure of truth doctrines comprehended in the divine plan of the ages.

The Scriptures also point out that we are warranted in expecting a clearer understanding of the truth on the part of those

whom we use as teachers, than of those who are not so used. We believe that by all means we should grant our fellowship to all who profess to believe in the ransom and indicate that they have made a full consecration to do the Lord's will; but obviously there are many among these whom we would not deem qualified to teach the doctrines of present truth to others. We quote further from the policy article of October, 1932:

"We recognize fully that to accomplish an effective general presentation of the Gospel message, which calls for co-operative service among all the brethren, none can be entirely isolated from their brethren in other parts of the field. It would be very inefficient and expensive for each local ecclesia to publish its own literature for dissemination of the truth—it is far cheaper to have it prepared and shipped from some central point. But we also claim that it would be very unwise, as well as unscriptural, to insist that some one particular committee or organization be given the exclusive right of publication, thus becoming a 'one and only channel.'

"Our policy is to grant all in every ecclesia full liberty as to the truth literature they may desire to use in their work of the ministry, and to let them be free to co-operate, or not to co-operate, with any one or more of the service organizations that may be doing a general publishing work for the spreading of the truth. The interests and prayers of this committee go out in behalf of all the saints everywhere who are in any way endeavoring to exalt the cross of Christ and to make known the glad tidings of the kingdom."

Appreciation

BECAUSE of the difficult experiences which the brethren of thirty years ago had passed through, this forthright assurance that The Dawn, as a publishing company, desired only to serve the brethren with literature and other needs, and did not intend to usurp headship over them, was much appreciated. We are glad to renew this assurance now, although the experiences of the brethren in dealing with The Dawn throughout the thirty years since 1932 would seem to make this unnecessary.

Thirty years ago there were not nearly as many brethren and ecclesias as there are now, but by the Lord's help we have been

able to keep up fairly well with the needs of the brethren. During those thirty years the Lord has blessed the republication of "Studies in the Scriptures"; "Tabernacle Shadows"; "Daily Heavenly Manna"; and "Hymns of Dawn." These same publications have been provided also in whole or in part, in various foreign languages. The Dawn Magazine itself is now published in the Danish, German, French, Italian, and Greek languages.

The brethren know, of course, of the availability of tracts and booklets on many subjects. The Lord has richly blessed the use of these smaller truth publications. Many hundreds of thousands of booklets have been published and distributed along with millions of tracts. These have been published as the needs indicated, and the fact that so many have been requested and used by the brethren throughout the years is an evidence of the enthusiastic co-operation of the brethren generally.

Alertness

THE work of The Dawn has expanded in various ways throughout the years, in addition to the increased quantity of literature being published. There has been the radio and television work. The latest method of witnessing is what seems to be a growing use of our television films in churches and clubs. This is just beginning to open up, but already we have secured many bookings for this purpose. There is also The Dawn Recorded Lecture Service, and the use of magazines for advertising truth literature. These activities are elsewhere outlined more in detail in this issue as a part of the General Convention Report.

Through the years we have endeavored to be on the alert to grasp and use all opportunities of service which have presented themselves, and will, by the Lord's grace continue to do so. We know not how much longer the church will have to serve this side of the veil. We only know that the Lord will provide the necessary workers to carry on with his service as long as he wants it to last. And we know that for all the Lord's people to hear his welcome, "Well done," they must be faithful unto death.

Until our earthly course is finished, is the only definitive "date" the Lord has given to his people, so let us continue on day by day, always endeavoring to do his will, accepting the joys and

meeting the trials of service as he sees best to permit them. And as we do this, may it be with a continued spirit of appreciation for the fellowship and encouragement of the brethren everywhere throughout the years.

This fellowship, or partnership, in the Gospel has been blessed indeed, and we thank the Lord for it. And we are also thankful for the assurance that he who began the good work in all of us constituting his people, is abundantly able and fully willing to complete it "until the day of Jesus Christ." We are now living in the time of his presence, but our "day" to meet him "face to face" is still future, when we have made our calling and election sure. May we all continue to look to the Lord for grace to enable us to reach that day victoriously!

"We know that we have passed from death unto life because we love the brethren,...and we ought to lay down our lives for the brethren."—I John 3:14, 16

PLEASE—

WHEN YOU CHANGE YOUR ADDRESS it is highly important to you and to us that you notify us of your new address at least four weeks in advance. Thus you will be assured of the regular visits of The Dawn and will save us the expense of being notified by the post office of your new address, or that The Dawn is not deliverable at the old address. Some assume that if they leave a forwarding address with the postman The Dawn will automatically be forwarded to their new address, but this is not so. Only first class mail is thus forwarded. All magazines sent to an old address are discarded by the post office, and the publishers notified and charged ten cents for the notification. New post office regulations now in effect require that your address have one of the following:

- (1) Street address, including house number
- (2) Specified post office box number
- (3) Specified R. R. box number

To help us, and to insure the regular delivery of The Dawn, please send us your complete address, if you have been using only your name, city or town, and state.

SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, East Rutherford, New Jersey. A visit will be arranged when possible.

OTIS R. BARRALL		THOMAS HICKS		EVERETT MURRAY	
Baltimore, Md.	Oct. 21	Catawissa, Pa.	Oct. 7	Piqua, Ohio	Oct. 7
				Cincinnati, Ohio	27, 28
F. A. BRIGHT		LEVI JACOBS		G. P. OSTRANDER	
Allentown, Pa.	Oct. 14	Hartford, Conn.	Oct. 28	Portland, Ore.	Oct. 1, 2
JENS COPELAND		G. M. JEUCK		The Dalles, Ore.	3
St. Joseph, Mo.	Oct. 3	Paterson, N. J.	Oct. 28	Salem, Ore.	4, 5
Kansas City, Mo.	4			Albany, Ore.	7
St. Louis, Mo.	6, 7			Redding, Calif.	8
Farmington, Mo.	8		A. H. KRUMPOLT	Chico, Calif.	9
Henderson, Ky.	10			Sacramento, Calif.	11
New Albany, Ind.	11, 12	Reading, Pa.	Oct. 21	Stockton, Calif.	12
Indianapolis, Ind.	13, 14	Milwaukee, Wis.	27, 28	San Francisco	13, 14
Champaign, Ill.	15			San Jose, Calif.	15
Clinton, Ia.	16, 17		R. J. KRUPA	Fresno, Calif.	16, 17
Rockford, Ill.	19			Bakersfield, Calif.	18
Appleton, Wis.	21	New London, Conn.	Oct. 21	Tehachapi, Calif.	19
Wausau, Wis.	22	Sayville, N. Y.	28	Los Angeles Area	21-26
Milwaukee, Wis.	27, 28			San Diego, Calif.	28, 29
Muncie, Ind.	29		L. P. LOOMIS	Yuma, Ariz.	30, 31
Cincinnati, Ohio	30, 31				
O. D. DEIFER		Pulaski, N. Y.	Oct. 24	C. A. SMITH	
Rutherford, N. J.	Oct. 3	Rochester, N. Y.	25	Philadelphia, Pa. Oct. 21	
New Haven, Conn.	4	Buffalo, N. Y.	26		
Hartford, Conn.	5	Erie, Pa.	28	C. R. WEIDA	
Agawam, Mass.	7	Akron, Ohio	29	York, Pa.	Oct. 21
North Brookfield, Mass.	8	Steubenville, Ohio	30	Lancaster, Pa.	21
Worcester, Mass.	9	Pittsburgh, Pa.	31		
Boston, Mass.	Oct. 10			W. N. WOODWORTH	
New Bedford, Mass.	11	J. Y. MAC AULAY		Piqua, Ohio	Oct. 7
New London, Conn.	12	New Haven, Conn.	Oct. 14	Sayville, N. Y.	14
Wallington, Conn.	14	Waterbury, Conn.	14	Cleveland, Ohio	21
Bridgeport, Conn.	14				

The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

MIKE BALKO Steubenville, Ohio Oct. 14	IRVING C. FOSS Riverside, Calif. Oct. 21 Ontario, Calif. 21	KENNETH M. NAIL, SR. Stockton, Calif. Oct. 6 Sacramento, Calif. 7
NICK BARACOS Duquesne, Pa. Oct. 7 Monessen, Pa. 28	EARL L. FOWLER Whittier, Calif. Oct. 14	HARRY PASSIOS Piqua, Ohio Oct. 7 Washington, Pa. 21
JULIUS BEDNARZ LaSalle, Ill. Oct. 7	GEORGE O. JEUCK Miami, Florida Oct. 14	G. R. POLLOCK Whittier, Calif. Oct. 21
DAVID A. BRUCE Whittier, Calif. Oct. 7	EDMUND M. JEZUIT Milwaukee, Wis. Oct. 14	THOMAS T. RYDE Fresno, Calif. Oct. 14
FRED A. DARROW Whittier, Calif. Oct. 28	LEONARD JEZUIT Gary, Ind. Oct. 21	G. M. WILSON Orlando, Fla. Oct. 28
EDWARD E. FAY Antioch, Calif. Oct. 21	RUSSELL A. JURD San Bernardino, Calif. 7	HOWARD K. YOUNG East Liverpool, Ohio 14
	EDWARD G. LORENZ Fullerton, Calif. Oct. 28	

"GOD'S NEW SOCIAL ORDER"

To be discussed by

"FRANK AND ERNEST"

KTW—1250 kc.—1:30 P. M.

Sunday, October 21

We are living in a world of change. "Frank and Ernest" say that God will soon intervene. Hear them discuss this point, and send for a free copy of the book, "God's Plan." Address:

"FRANK AND ERNEST"

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New York, N. Y.

For Your Newspaper

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

NOVEMBER TOPIC: On Sunday, November 18, "Frank and Ernest" will discuss the topic, "The Last Days." In the fear-filled world of today this should be a message of comfort to those who hear. The radio audience is increased through advertising, and a special circular will be available for this purpose. Order as many as you can use. They are free. There is a blessing in store for all who can participate in this service.

CONVENTIONS

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.

NEW ALBANY, IND., Sept. 30—Amalgamated Bldg., 1614 E. Spring St. Miss Nellie K. Goodbub, 620 Culbertson Ave.

ST. LOUIS, MO., Oct. 6, 7—North Side YMCA Auditorium, 3100 N. Grand Blvd. Mr. F. R. Heitland, 4995 Parker Ave.

AGAWAM, MASS., Oct. 7—Benjamin Phelps School, Corner Main and School Sts. Mrs. Jean Gonzewski, 145 N. Grand St., W. Suffield, Conn.

PIQUA, OHIO, Oct. 7—YWCA Bldg., 418 N. Wayne St. Mrs. Eva Peddemors, 222 Walker St.

POTTSTOWN, PA., Oct. 7—Odd Fellows Temple, 260 King St. Mr. Byron S. Van Horn, 1101 N. Evans St.

SAN LUIS OBISPO, CALIF., Oct. 13, 14—Odd Fellows Hall, 520 Dana St. Mrs. Elmer Nord, 1555 Higuera St.

ONALASKA, WASH., Oct. 14—Home of Mr. and Mrs. Earl McClain, R. F. D. 1, Box 239.

SAGINAW, MICH., Oct. 14—The Woman's Club, 311 N. Jefferson St. Mrs. C. A. Sundbom, 207 Alice St.

CLEVELAND, OHIO, Oct. 21—Central YMCA, Johnson Room, 2200 Prospect Ave. Mrs. I. M. Cipperley, 1539 Genesee Rd.

NEW LONDON, CONN., Oct. 21—Union Hall, Union St. Mrs. Joseph Panucci, 61 Ledyard St., Groton, Conn.

TOLEDO, OHIO, Oct. 21—The Seventh-Day Adventist School, 540 Independence Rd. Mr. R. C. Spielman, 812 Ambia St.

CINCINNATI, OHIO, Oct. 27, 28—Masonic Temple, 317 East Fifth St. Mrs. W. N. Poe, 1 West Ridge Place, Newport, Kentucky.

GRAND RAPIDS, MICH., Oct. 27, 28—Pantlind Hotel, 187 Monroe N. W. Mrs. Bernard Fuerst, 804 Conger, N. E.

MILWAUKEE, WIS., Oct. 27, 28—YWCA Bldg., 610 N. Jackson St. Mrs. Violet Pazucha, 1955 N. 29 St.

CHICAGO, ILL., Oct. 28—Central Masonic Temple, 912 N. LaSalle St. Mr. George Tabac, 7244 W. Lill St., Niles 48, Ill.

ERIE, PA., Oct. 28—YMCA Bldg., 31 West Tenth St. Begins at 1:30 p.m. Mrs. H. Altenberger, 1023 West 25 St.

ORLANDO, FLA., Oct. 28—College Park Woman's Club, 714 Dartmouth. Mrs. S. W. Jeuck, 1910 Hillcrest Ave.

WACO, TEX., Nov. 3, 4—Raleigh Hotel, Austin Ave. and Eighth St. Mrs. J. B. Hillhouse, 3532 Frederick Ave.

JACKSON, MICH., Nov. 4—Masonic Hall, 355 Napoleon Road, Michigan Center. Mrs. Luella Crawford, 322 N. Dwight St.

STOCKTON, CALIF., Nov. 10, 11—Philomathean Club, 1000 N. Hunter St. Mrs. W. E. Wheeler, 310 E. Pine St.

NEW HAVEN, CONN., Nov. 11

ONTARIO, CALIF., Nov. 18—Ontario Woman's Club, 738 N. Euclid Ave. Mrs. A. B. Dickey, 1228 N. Third Ave., Upland, Calif.

MEMPHIS, TENN., Nov. 23-25

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This is a book of Bible stories for children—forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. This Gospel-pure book is appropriate for every gift occasion.

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- The Battle of Armageddon, cloth, 85 cents each.
- The Atonement Between God and Man, cloth, 85 cents each.
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SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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