

a herald of Christ's presence

THE DAWN

WE
HAVE ALSO
A MORE SURE
WORD
OF PROPHECY...

II Peter 1:19



september • 1955

this month in the

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East Rutherford

NEW JERSEY

Today, Tomorrow in Prophecy

By Russell Pollock, Bloomington, General Convention

EVERYONE knows that something big is taking place in the history of the world. Many of the world's intelligent men have looked into the future with hope that the inequitable conditions which now exist in earth's society will soon give place to a better understanding between peoples and nations. Many men of high ideals have unselfishly devoted years of their lives in an endeavor to bring about conditions better than those which now exist. They hope for a time, somewhere in the future, when this world of ours will not be divided by strife, nor by national interests, but united as one world, for the common good of all.

At the turn of the century, Christian nations were assured by their leaders that within this century's swinging portals a golden age of peace and good will would become the heritage of man, because he had at last learned that war and hate were unable to bring about peace, the desire for which still persists and lingers in human hearts. We are now living in the last half of the century, and still wars have not ceased, nor have they abated. Rather, during the last fifty years wars have increased, both in the number of

people involved and in their power to destroy.

So today, at a time of severe international tensions, we hold in our hands the power to annihilate every living thing, and we ask ourselves, what does the future hold? Does it hold the hope of universal peace, or does it hold only forebodings of terrific destruction to come because of human folly? This is an important question for every thinking person to consider. Where shall we look to find the answer? Can the statesmen of today give us the answer? I do not think so—neither do you. Can the Bible answer the question? Can the Word of God tell us what the future holds for humanity? I believe that it can, and that it does. And that is where the study of prophecy plays a part, that we may be informed of the future purposes of the divine plan for man.

About one-third of the Bible is prophetic. The prophets of the Bible were inspired teachers. They foretold many events which have already come to pass—many that are now being fulfilled—and many events which await future fulfillment. So that if we really desire to know what has happened in the past in the development of God's

purposes for man, or what is actually taking place today, or what the future holds for the human race, it is incumbent upon us to study the prophecies of the Bible that we may be informed.

When we look into the future through the eyes of prophecy, we find that the message of the Bible is not one of fumbling uncertainty, but of definite assurance. Not long ago, in a meeting of business men, one of America's greatest business executives said: "Unfortunately there is no such thing as a future certainty." That sounded good, but is that statement true? It may be true concerning the future of business, concerning the gyrations of the stock market; concerning the immediate prospects of peace or war. But the statement that "there is no such thing as a future certainty" is wrong as it concerns God's future purposes for the human race. To give us knowledge of the future is the reason God sent his prophets, and their power to predict was from him. Thus inspired they spoke for him as they announced with assurance and certainty what the future holds for humanity.

Second Peter 1:19-21 says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation"; that is, it is not merely the words of the prophet, "for the

prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."

"A light that shineth in a dark place"—that is the Bible's definition of prophecy. Descriptive, is it not? Darkness covers the earth today, gross darkness the people. We are traversing a dangerous road. But just as a lantern, or a flashlight, may aid to show us our path in the dark, so prophecy is a light shining in this dark world, showing us the way to proceed, in harmony with the expressed will of God.

In verse 19 of this text we read the expression, "a more sure word of prophecy." Prophecy is history written in advance. Only God could write history like that, telling what must shortly come to pass. And because he has written it, it is sure indeed. And in the same verse the apostle continues, saying, "whereunto ye do well that ye take heed." Many of the worldlywise today are not taking heed. Many are wise today, but wise in their own conceits, and wisdom has become to them a snare. Jesus condemned the wise ones of his day for their inability to see the signs of the times; and so in our day, many of the wise according to this world's wisdom are blind, and in perplexity and fear of the future.

And none are more blind to the great changes which are impending than the leaders of science and religion who have not taken heed to the sure word of prophecy. Only

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a "fool hath said in his heart, There is no God." (Ps. 14:1) And so these blind, wise fools, who think that they can bring in the golden age of science, will be disappointed, for the Bible says they cannot. The child of God, however, does not fear for the future because faith in the prophecies of God casts out fear through an understanding of the purposes of God. Faith and fear cannot live in the same heart.

The prophecies to which we do well to take heed were not understood by those who uttered them, for it was not time for them to be understood. As an example; Daniel made a prophecy. He wanted to understand it, but was told: "The words are closed up and sealed till the time of the end." (Dan. 12:8, 9) The Apostle Peter also said that the prophets inquired and searched diligently to understand the things which they had spoken as God's mouthpieces, but they could not. They had been used as servants of God to lay up treasures of wisdom and knowledge for us who, today, "take heed" to the "sure word of prophecy," which reveals the purposes of God in the affairs and events of mankind.

But someone may ask, "How can we be sure that the prophecies are accurate?" That is a good question. Let us look at the prophecies which are already fulfilled, as a key.

After the betrayal in Eden, God said to the serpent (representative of Satan), "I will put enmity between thee and the woman, and between thy seed and her seed; it

shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) This was the first prophecy of a coming to the world of a Savior and Redeemer. He was to be not of the seed of Adam, but the seed of the woman. Had he been of Adam's seed, he would have partaken of Adam's condemnation, therefore unable to "redeem his brother, nor give to God a ransom for him."—Ps. 49:7

But the seed of the woman pointed forward to Christ, who was to be born of a virgin. Hundreds of years before Jesus was born, the prophet of God spoke concerning him, as Isaiah the prophet declared in chapter 7, verse 14, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The seed of the woman, our Lord Jesus Christ, came in fulfilment of this prophecy.

Micah 5:2 tells us, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Bethlehem the beautiful was to be the place of his birth, according to this prophecy, and so it was. These are not opinions, these are facts of history. His virgin mother; the village of his birth—could the infant have shaped the accomplishment of these predictions made hundreds of years before?

But these are only two events—

there are many more. The death that he should die; the cup that he should drink; the sepulchre in which he should be laid. Could the man have shaped their accomplishment? The length of time he spent in the tomb; his resurrection from the dead; the sending of the Holy Spirit to his disciples at Pentecost—all were predicted; all were beyond human collusions, or contrivance; all were accomplished. Cannot these be recognized as being by the hand of God? Is not this evidence of the accuracy of the sure Word of prophecy in past performance? That all these prophecies were fulfilled in one life is sufficient reason for Jew or Gentile to consider the clear implication that Jesus Christ was the Son of God.

As the prophecies which applied to times past have accurately come to pass, so today many prophecies are being fulfilled. Some of these refer to the return of the Jewish people to their homeland. Everyone knows that this is an event of modern history. The facts presented by their return are within themselves sufficient evidence to prove that we are living at a time when the prophecies of the Bible are even now in course of fulfilment.

The survival of the Jewish people at all is itself a rare event in human history. Many nations besides Israel have lost their independence under the heel of their invaders, but I can think of no people other than Israel who have been so scattered, and yet have

been able to preserve their identity for centuries, and finally manifest a capacity to recuperate. But Israel has accomplished this.

For long centuries Israel has wandered to the ends of the earth, without a homeland, but she never lost her undying hope to return some day to the land of Palestine. This hope, based on great faith, has been rewarded, and so today Israel in her homeland is one of the political realities of our time; a wonder to the believers in prophecy and to unbelievers too.

At a time when many strong governments have become weak; at a time when empires have collapsed; at a time when conflict and turmoil have beset existing kingdoms and governments; Israel has been reborn. Its birth has arrested the eyes of the world. Why? Because everyone knows that the prophecies have declared that she would come back. Everyone knows that "the mouth of the Lord hath spoken it."

Four thousand years ago the land of Israel was promised to Abraham, the Father of the Jewish race. The nation of Israel, therefore, as it exists today, is more, much more, to the student of the Bible than a historical event—it is a prophetic event. No serious-minded person will lightly assume that Israel "just happened." She overcame too many obstacles to have been like Topsy and "just grewed." Her existence fulfils a promise made by God long centuries ago, and recorded in Genesis 13:14, 15, as follows: "And the

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Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever."

I personally am not a Jew; but, as a student of prophecy, I thrilled at what I saw in Israel only a few weeks ago. One million six hundred thousand Jews live in Israel. Everywhere one senses the pioneering spirit that leads to toil and sacrifice as a wilderness is being transformed at least to a semblance of the land that formerly overflowed with milk and honey.

To the student of prophecy, Israel is not merely a political, but a religious event. It is a beehive of activity as the problems of agriculture and industry and government present themselves for solution, and we watch with interest and hail with joy every token of blessing which we see coming to this people. But now let me read you some prophecies concerning their return:

Jeremiah 16:14-16 says: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith

the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

And Amos 9:14, 15, says: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

And again Jeremiah says in chapter 32:43 and 44: "And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord."

Isaiah tells us in chapter 41:48 to 20: "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the

desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

Do these prophecies require further comment? If so, my comment is that I saw in Israel every evidence that these prophecies are being fulfilled. God's dealings with Israel constitute one of the keys which unlock the prophecies of the Bible, assisting us to an understanding of God's plan for human redemption and salvation.

We are now living in the closing days of the Gospel age. Since the day of Pentecost the great work of salvation has been the call and selection of the Gospel church. But the Bible says that these Christians who constitute the Christian church are but a "little flock." Their reward for faithfulness is a heavenly one. They will "live and reign with Christ a thousand years."

The millennial age is about to dawn for sin-sick humanity. During the thousand years of Christ's reign the earthly phase of the kingdom of God will be established and "God's will done in earth, as it is in heaven," in fulfilment of

the petition which Jesus taught his disciples to pray.

During this one-thousand-year reign, the promises of God will be fulfilled and all the families of the earth will be blessed. This will include both Jew and Gentile, bond and free, male and female. For then the "knowledge of the glory of the Lord will cover the earth as the waters cover the sea." For then all men shall know the Lord. The prophet says, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:34

The prophecies which have already been fulfilled have been fulfilled with definite accuracy. And from this fact we know that the future will see the promises of the golden age of prophecy bring both Jew and Gentile into a full appreciation of the blessings of Messiah's kingdom, soon to be available to all people who will render willing obedience to the righteous rule of Jesus Christ, the Savior of the world.

"At the Gate"

O! we long to see Thy glory streaming wide o'er all the earth;
 Every error, old and hoary, flee to realms that gave them birth.
 For this glorious culmination not for long shall Zion wait;
 Soon will come her coronation; Lo, her King is at the gate!

LESSON FOR SEPTEMBER 4

Worship Revived in Jerusalem

GOLDEN TEXT: "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."
—Zechariah 4:6

EZRA 3:1, 3, 10, 11

HAGGAI 1:7-9, 14; ZECHARIAH 4:6-9

THE restoration of facilities in Jerusalem for use in worshiping the God of Israel, including the rebuilding of the temple, was largely supervised by Zerubbabel. His name implies that he was born in Babylon, and he was the recognized head, or prince, of the tribe of Judah. Our Golden Text indicates clearly that he was commissioned by the Lord for this important undertaking. This is also shown in Ezra 1:5. He was reminded that it would not be accomplished by mere human might and power, but by the Spirit of the Lord.

Before laying the foundations of the temple, Zerubbabel directed that an altar should be built upon which burnt offerings could be offered to the Lord—"morning and evening." They kept the feast of tabernacles, and observed all the other "set feasts of the Lord," "but the foundation of the temple was not yet laid." It was not until the second month of the second year after arriving in Jerusalem that

construction work on the foundation for the temple began.—vs. 8

When the foundation was completed there was a great celebration by the priests and Levites, "and all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." (vs. 11) But when some who remembered the former temple of Solomon saw the foundation of the new temple laid, they "wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people."—vss. 12, 13

Haggai 2:3 indicates that those who remembered Solomon's temple felt that the new temple came far short of being as glorious in appearance, hence the disappointment displayed in the weeping, as recorded in Ezra 3:12, 13. The new temple was somewhat larger than the old, but not so rich and lavish as that provided by Solomon.

In Haggai 2:9 we read that "the glory of this latter house shall be greater than of the former," but here the prophet is evidently re-

 QUESTIONS

ferring to the antitypical temple—Christ and his church in glory, the coming meeting place between God and all mankind. This is indicated by verse six which speaks of a shaking of the “heavens and the earth,” which Paul quotes in Hebrews 12:26-28 and applies to this end of the Gospel age and the establishment of the kingdom of Christ. This shaking will involve “all nations,” and then their desire shall come, and the Lord will fill “this house with glory.”—Hag. 2:6-9

After the foundation of the temple was laid the enemies of the Israelites sought to interfere with the undertaking; and they did discourage Zerubbabel, so that nothing further was done for fifteen years. Then the Lord raised up two prophets—Haggai and Zechariah—and through their words of encouragement Zerubbabel was stirred up to resume work on the temple.—Ezra 5:1, 2

Haggai directed, “Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord.” (ch. 1:8) Verse 9 indicates that the people, while neglecting to build the temple, had provided themselves with homes, and with this the Lord was not pleased.

The Lord also encouraged Zerubbabel through the Prophet Zechariah. He wrote, “The hands of Zerubbabel have laid the foundation of the house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.” (ch. 4:9) In

Who was Zerubbabel, and what great task did the Lord commission him to perform?

Why did those who remembered Solomon’s temple weep when the foundation of the new temple was laid?

To what temple does the Prophet Haggai refer when he says, “The glory of this latter house shall be greater than of the former”?

Why was work on the temple stopped, and what measures did the Lord use to revive it?

What was the great “mountain” which Zechariah promised would become a plain before Zerubbabel, and what lesson may be taken from this message of encouragement?

verse 7 we read, “Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it.”

Here a “mountain” is used to illustrate what seemed to Zerubbabel as insurmountable obstacles in the way of finishing the temple. But the prophet assured him that this “mountain” would become a plain, and that the temple would be completed and the headstone laid amidst great rejoicing. And it was so. The language reminds us of Jesus’ statement to the disciples concerning a faith great enough to remove mountains. Our great adversary, the Devil, makes small difficulties appear as mountains in order to discourage us. But as in the case of Zerubbabel, these “mountains” will become plains before us if by faith, we continue on in the narrow way.

Struggle for Survival

GOLDEN TEXT: "Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work."
--Nehemiah 2:18

NEHEMIAH 4:6-9, 15, 21-23
12:27, 43

AS ZERUBBABEL was commissioned to build the temple in Jerusalem, Nehemiah was the one appointed to rebuild the walls. Nehemiah was a cupbearer for King Artaxerxes, of Persia, and dwelt in the king's palace at Shushan. Hanani, one of his Jewish brethren, came to Persia from Jerusalem and visited Nehemiah, who asked concerning the welfare of his people in Judah.

The report was, "The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." (Neh. 1:1-3) Nehemiah wept when he received this report, and prayed earnestly to the Lord, confessing the sins of his people, and mentioning a promise the Lord made to Moses concerning the blessing of his people when they confessed and forsook their sins and turned to him for help.—ch. 1:5-11

Nehemiah then waited for a favorable opportunity to present the matter before the king and request leave of absence that he might go to Jerusalem and restore

the walls and the city. The king agreed, and upon Nehemiah's request gave him letters of authority and a requisition to present to Asaph, "the keeper of the king's forest," for timber that might be needed in the construction project.

Nehemiah then went to Jerusalem. Upon arrival, Sanballat, a Moabite of Beth-horon who apparently held some position of authority in Samaria at the time, at once manifested his animosity toward Nehemiah, as did also his servant, Tobiah, the Ammonite. But Nehemiah proceeded with caution, making his survey of the city's walls at night so his enemies would not know at once the purpose of his coming.

Having decided upon a course of action, he then announced the purpose of his visit to those whom he believed would co-operate with him. In the words of our Golden Text they replied, "Let us rise up and build." Sanballat and Tobiah mocked, and tried to frighten Nehemiah out of attempting the work, but failed. He reminded them that they had no jurisdiction in Jerusalem, and that the "God of heaven" would prosper the work of his servants.—ch. 2:19, 20

Chapter three details the or-

ganizational arrangement for the work of construction, each of the various leaders of the people being assigned a section of the wall as his responsibility. Seeing that the work was actually in progress, Sanballat was "wroth," and made a move to have his Samaritan army attack and stop the work. But, as Nehemiah reports, "We made our prayer unto our God, and set a watch against them day and night."

—ch. 4:1, 2, 9

Just as it was by the Spirit of the Lord that the temple was rebuilt, so Nehemiah knew that only by the help of the God of Israel could they hope to build the walls of the city. His prayer had opened the way for him to go to Jerusalem to supervise the work, and now that a crisis had arisen, threatening to hinder the work, he again took the matter to the Lord in prayer—"We made our prayer."

Then Nehemiah placed guards in all vulnerable places, armed with spears and bows. The enemy, realizing that their plan had been discovered, hence that a surprise attack was not possible, held back, and the work of building was resumed. But Nehemiah ordered that they should maintain their watch. Some worked, others stood on guard. In fact, the workers held a weapon in one hand, and worked with the other.

Despite all the handicaps, the walls of Jerusalem were rebuilt in fifty-two days. (ch. 6:15) It reveals what can be accomplished when the Lord blesses the efforts of his faithful people. Then came the "dedication with gladness, both

QUESTIONS

- Who was Nehemiah, and what work did the Lord commission him to do?
 Who were Sanballat and Tobiah?
 What was the most important thing that Nehemiah and his fellow-workers did when threatened by their enemies?
 How long did it take to rebuild the walls of Jerusalem?
 What assurance did the returned captives have that they would not be destroyed by their enemies?
-

with thanksgivings, and with singing, with cymbals, psalteries, and with harps."—ch. 12:27

"Also," the record states, "that day they offered great sacrifices and rejoiced: for God had made them rejoice with great joy." (ch. 12:43) Those whom God makes rejoice are joyful indeed.

As the title of our lesson suggests, the returning captives from Babylon had a real struggle for survival. They were comparatively few in number, and no match, militarily, for the enemies which surrounded them on every side. But they had leaders who were faithful to God, and this meant that they had divine help and protection, just as the opposite was true when they were taken out of the land into captivity. It was now God's will that they remain in the land until their Messiah should come, and with Jehovah on their side, no weapon formed against them could prosper. The same is true of spiritual Israelites today. We, too, have enemies on every side, but greater is he who is for us than all who be against us.

Malachi Calls for Righteous Living

GOLDEN TEXT: "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"
—Malachi 2:10

MALACHI 3:1-6, 13-18

THE name Malachi means, "my messenger." The Prophet Malachi served Israel during the days of Nehemiah, or, in other words, during the reconstruction period which followed the nation's captivity in Babylon. The first two chapters of his prophecy are largely a denunciation of Israel's wickedness, particularly the corrupt practices of the priesthood. Under the strong leadership of Ezra, Nehemiah and Zerubbabel, the people made at least an outward show of righteousness, but at heart they seemed little different from what they were before their captivity in Babylon.

Not only were they lax in their worship of Jehovah, as manifested, for example, in their offering sick and blemished sacrifices on his altars, but they also lacked proper consideration for one another. "Have we not all one father?" Malachi asks. (ch. 2:10) They were all the children of Abraham to whom belonged the promises of God, yet they dealt "treacherously" against their brethren. They were all God's creation, and as a nation had made a covenant with him, yet by their desecration of his altars, and their treacherous deal-

ings with one another, they profaned, or broke, that covenant.

The people complained that they were not being blessed by God, yet they seemed not to realize that their poverty was due to their unfaithfulness to the Lord and to the covenant which their fathers had made with him. "Ye are cursed with a curse," the Lord said to them, "for ye have robbed me, even this whole nation." Then the Lord added, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—ch. 3:8-10

Like the other prophets, in addition to reprimanding Israel for her sins, Malachi forecast coming events in the plan of God. Chapter 3:1 tells of two "messengers" whom the Lord would send, one to "prepare the way before" the Messiah, and the other the Messiah himself, who, in this prophecy, is described as the "Messenger of the covenant." From Matthew 11:10 we learn that John the Baptist was the first of these messengers. By comparing John the Baptist's comment con-

cerning Jesus (Matt. 3:11, 13) with Malachi 3:2, 3, it becomes evident that Jesus is the other Messenger, the "Messenger of the covenant."

The covenant referred to is the one promised in Jeremiah 31:31-34, the "New Covenant" which the Lord here promises to make with "the house of Israel, and with the house of Judah." Jesus is the "Messenger," the Mediator of that covenant. John the Baptist's mission was to reform the people of Israel and bring them back into harmony with the original Law Covenant. The failure of this effort was the final test which demonstrated the need for the New Covenant.

The "Messenger of the Covenant," Malachi said, would "purify the sons of Levi, . . . that they may offer unto the Lord an offering in righteousness." Under the old Law Covenant arrangement the tribe of Levi were the religious servants of the people, the priests being of this tribe. Beginning at the first advent, at which time Israel under the old covenant was rejected, there began the work of preparing the priestly class to administer the affairs of the New Covenant. The calling of these from both Jews and Gentiles, and their refining and purifying and offering of sacrifice, has been the work of the Gospel age.—Heb. 3:1; I Pet. 2:5, 9

These will be associate "messengers" of the New Covenant. This covenant will become operative first with Judah, at Jerusalem. Then as the prophet declares "the offering of Judah and Jerusalem" will "be pleasant unto the Lord, as

QUESTIONS

- When did the Prophet Malachi serve Israel, and what is the meaning of his name?
 - What is the principal subject matter of the first two chapters of Malachi's prophecy?
 - Who are the two messengers referred to in Malachi 3:1?
 - What "covenant" is referred to in this prophecy?
 - What position did the tribe of Levi occupy in typical Israel, and who are the anti-typical "Sons of Levi"?
 - Why has evil triumphed throughout the ages, and when and how will this situation be changed?
-

in the days of old, and as in former years."

Many throughout the ages have said that it is "vain to serve the Lord." (Malachi 3:14) It is also frequently true that "now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." But this will continue to be true only while the Devil remains the "prince of this world." When the New Covenant is inaugurated, with Jesus and his joint-heirs as its "Messengers," evildoers will be cut off and the righteous rewarded.

Meanwhile, those who love the Lord and speak often one with the other are being noted by him, and these will be his precious ones, his "jewels," those who will be as a royal diadem in his hand, to be used for the blessing of all Israel, and also all the families, or nations, of the earth. Then there will be discernment between the righteous and the wicked. The righteous will receive everlasting life, and the wicked will be destroyed.

Renewed Allegiance to the Law

GOLDEN TEXT: "I am the Lord your God; walk in my statutes, and keep my judgments, and do them."
—Ezekiel 20:19

EZEKIEL 20:19, 20

NEHEMIAH 9:1-3; 10:32, 35, 37, 39

NEHEMIAH supervised the rebuilding of the walls of Jerusalem, and Zerubbabel superintended the rebuilding of the temple, and it was "Ezra the priest" who "brought the law before the congregation both of men and women, and all that could hear with understanding." (Neh. 8:2) It must have been a great day in Judah when this took place. A pulpit had been erected upon which Ezra stood as he read out of the book of the Law, as "all the people gathered . . . into the street that was before the water gate."—ch. 8:1, 4; 9:3, 4

"Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands." (vss. 5, 6) Not only was the Law read to the people of Israel that day, but Ezra and his assistants "gave the sense, and caused them to understand the reading."—vs. 8

It is a fundamental principle in God's dealings with his people that they understand his will and ways. God desires that his people worship him "in Spirit and in truth," that is,

from the heart, and in harmony with his truth. This is particularly true of spiritual Israel during the Gospel age. Through the Apostle Paul's message to Timothy, he has admonished these to "study," that they might show themselves "approved" unto him, "workmen that needeth not to be ashamed, rightly dividing the Word of truth."—II Tim. 2:15

The old axiom, "It doesn't matter what one believes as long as he lives right," is not in harmony with the Word of God. The Bible teaches that in order to live right it is necessary to believe right. Jesus prayed on behalf of his followers, "Sanctify them through thy truth, thy Word is truth."—John 17:17

For the people of Israel to renew their allegiance to God's Law, it was essential not only that the Law be read to them, but that they understand "the sense" or meaning of the Law; and Ezra was faithful in performing this task. The reading of the Law continued for seven days. On the eighth day there was a final "solemn assembly" as the Law prescribed.—Neh. 8:18

It was on the twenty-fourth day of the same month that the people came together again, not to feast, but to fast "and with sackclothes, and earth upon them." (ch. 9:1)

Again the Law was read to them, "one fourth part of the day; and another fourth part they confessed, and worshiped the Lord their God."—ch. 9:3

Then several of the Levites commanded the people to "stand up and bless the Lord," and while they stood there was an eloquent oration recounting the goodness and mercy of the Lord, beginning from the time he first called Abram in Ur of the Chaldees, down to the time of their captivity. In this oration the punishments of Israel were regretted, "Howbeit," they said to the Lord, "thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. Neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them."—ch. 9:33, 34

"Because of all this," the statement continues, "we make a sure covenant, and write it; our princes, Levites, and priests, seal unto it." (ch. 9:38) Those who sealed this covenant are stated in the talmudic writings, and unanimously by tradition, to have formed "The Great Synagogue." It continued for 110 years, from Nehemiah to Simon the Just. Then it became known as the Sanhedrin, referred to in the New Testament.

In this covenant they bound themselves not to intermarry with the heathen (ch. 10:30); to keep the sabbath and sabbatical year (vs. 31); to pay one-third of a shekel annually to the temple and

QUESTIONS

Who was used by the Lord to restore God's Law to the returned captives from Babylon?

Was it important for the Israelites that they understand the will of God? Is what we believe important to know how we are to live?

What were the special points of agreement contained in the covenant with the Lord drawn up by Nehemiah and his associates?

Who signed this covenant?

What things of importance were omitted from this covenant?

What did Jesus describe as the "weightier matters of the Law"?

its services (vs. 32); to supply wood for the altar (vs. 34); and to pay the priestly dues. (vss. 35-39) This covenant was largely a re-affirmation of certain ordinances of the Mosaic Law, omitting the great basic requirements of justice and good will contained in the Ten Commandments, those referred to by Jesus as the "weightier matters of the Law, judgment, mercy, and faith."—Matt. 23:23

This covenant represented a noble effort to strengthen the religious life of the Israelites, even though it did stress merely certain ceremonial aspects of the Law. It was a covenant which men added to the original Book of the Law.

Referring to the ordinances of the Law, Jesus said they should not be neglected, but that the Lord's people should seek to get the spirit of the whole Law. (Matt. 23:23) It is so with us today. Every detail of the Lord's will is important.

The Feast at Bloomington

THE General Convention of Bible Students held in Bloomington, Indiana, July 30 to August 5, is now but a memory, but a most blessed memory, one which will long linger in the hearts and minds of those who attended, enriching their lives as new creatures in Christ Jesus, and producing the "peaceable fruits of righteousness." It was a joy just to see the brethren arrive. They came from all parts of the country—east, west, north, and south, and from Canada and England. Large delegations came from the Northwest, and from Southern California. All the Eastern States were well represented.

The weather on the opening day was extremely warm, but the brethren were comfortable in the spacious, air-conditioned auditorium provided by the Indiana State University. Brother Walter Blicharz, of Detroit, Michigan, served as chairman on the first day, and in keeping with the theme text of the day, the "windows of heaven" were truly opened, and the brethren were filled with the life-giving waters of truth.

Brother Roy Poland, of Indianapolis, Indiana, gave a short address of welcome in which he said that while all the brethren present, he was sure, appreciated the kind hospitality of the Indiana State

University in serving as host to the convention, he was confident also that all those present had their affections set, not on the temporal good things with which they were so lavishly surrounded, but upon the spiritual food and the fellowship of kindred minds which they had come to Bloomington to enjoy.

He said, "As you traveled to Bloomington, by train, automobile, bus, or airplane, I am sure you observed the beauty of the earth, and recalled that it was created by divine power, and not in vain; that in the divine plan it is destined to be the everlasting home of the natural man, under conditions of tranquillity and joy. When viewing the marvels of creation, how obvious it becomes that it is only the fool that says in his heart, 'There is no God.'

"We rejoice in the wonderful provision God has made for man, and are happy to know that the times of restitution are so near, but in our consecration to do God's will we have given up our earthly hopes, and now are setting our affections on things above. Our hope now is to 'win Christ,' and to see him 'face to face.' This glorious hope is a driving force in our lives.

"Why are we at this convention? One reason is found in Matthew 24:28—'Whosoever the carcass is,

there will the eagles be gathered together.' To eagles that 'carcass' is food, and we recognize that here at the convention there will be spiritual food, so we have come to join in the feasting. In keeping with Jesus' promise to those who 'hunger and thirst after righteousness,' we know that here at Bloomington we are to be 'filled.'

"Another reason we are here is because we 'know the joyful sound.' The psalmist wrote, 'Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.' (Ps. 89:15) Truly we have been blessed! Jesus said, 'No man can come to me, except the Father which sent me draw him.' What a humbling and mellowing effect this should have upon us. It means that our knowledge of the 'joyful sound' of 'present truth' is ours not through any wisdom of our own, but by the favor of God.

"As the harvest message was spread abroad, by God's favor we recognized the joyful sound and rallied under its banner. Like dry and parched ground, we drank in the many spiritual and refreshing truths; and O, how they satisfied! By accepting these truths, and dedicating our lives to the divine cause which they reveal, we are walking in the light of the Lord's countenance.

"The Lord's people 'walk' in the light of his countenance, and as they 'walk,' or make progress in the narrow way, they find that in every experience of life there is a blessing. I am sure that as we left

our homes and started toward Bloomington our hearts 'burned within us' as we contemplated the joys of fellowship which would be ours as we rejoiced together with others of like precious faith; those who, like ourselves, have learned to know and to appreciate the 'joyful sound' of present truth.

"It is a joy to meet and fellowship with those whom we have long known and loved. It is a joy also to become acquainted with the many who are here for the first time. And here we are, to be together for a week. How it warms our hearts to extend to each other the 'right hand of fellowship.' Truly we can all say, 'It is good to be here.'"

The First Discourse

The opening discourse of the convention was given by Brother Ernest Wylam, who used as his text the Weymouth translation of Philippians 3:10, which reads, "I long to know Christ, and the power which is in his resurrection, and to share in his sufferings." To "know" Christ, Brother Wylam said, means more than to be assured that he lived. Many of the early disciples were acquainted with Jesus as a man, but this did not necessarily mean that they "knew" him within the meaning of Paul's desire. Theirs, as a matter of fact, was a knowledge of Christ's "after the flesh," and Paul wrote that "henceforth know we him [so] no more." —II Cor. 5:16

We "know" Christ as Paul wanted to know him, through his teachings and conduct, and this by prayerful

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study and experience. Study leads to an abstract knowledge, a head knowledge, and experience added to the abstract leads to a heart knowledge. This is the important knowledge.

We can attain this heart knowledge, not only through study of the Word, but also through contact and fellowship with the Lord's people, our brethren. Jesus said, "He that receiveth whomsoever I send receiveth me." (John 13:20) When Saul of Tarsus was persecuting the brethren, the resurrected and glorified Jesus said, "Saul, Saul, why persecutest thou me?"—Acts 9:4

Yes, we see Jesus in our brethren. They see him in us. I John 2:5 reads, "Whoso keepeth his Word, in him verily is the love of God perfected: hereby know we that we are in him." Obedience is essential. We must "keep" his Word, not for a day, but continually. We must "abide" in him, and to "abide" in him, we must "walk, even as he walked."—I John 2:6

We "walk as he walked" by humbling ourselves. We note, for example, his humility in washing his disciples' feet. Are we willing and glad to render such humble service to the brethren, the little menial services which, as a rule, go unnoticed by others, and often are unappreciated by those to whom they are rendered?

We learn to know Christ through suffering wrong, as he suffered wrong. Peter wrote, "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye

called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—I Pet. 2:20, 21

We learn to know Christ through cross-bearing. Paul wrote, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." "But God forgive that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 2:20; 6:14

We become acquainted with Christ through self-denial. "If any man will come after me, let him deny himself," said Jesus, and take up his cross and follow me. (Matt. 16:24) This means a daily denial of self-will, a mortifying of the flesh and its deeds, its desires, its preferences. As we progress in this, Christ becomes more dear to us, and daily nearer.

Jesus came down from heaven, not to do his own will, but the will of his Heavenly Father. At the beginning of his ministry, he said, "I come to do thy will, O God," and at the end he said, "Not my will but thine be done." So as we put down our own will, and replace it with the will of God, we are learning to know Christ and to have an appreciation of the position he occupied before his Heavenly Father.

Jesus was a man of prayer, enjoying daily communion with his Father. We have the opportunity of sharing this aspect of his life of devotion, so through prayer we acquire an ever deepening heart knowledge of him. Jesus began his ministry with prayer, and closed

it with the words, "Into thy hands I commend my spirit."—Luke 23:46

Jesus was loyal to the Word of God. Familiar expressions used by him are: "Is it not written?" "What saith the Scriptures?" "Have ye not read?" and "It is written." God's Word must likewise be planted in our hearts. As we study to show ourselves approved unto God, "rightly the Word of truth," we will be getting better and better acquainted with Christ.

It is our privilege to fill up that which is behind of the sufferings of Christ, and in doing this we will be learning to "know" him. Can we, as did Jesus, endure being forsaken, reviled, persecuted, despised, wounded, oppressed, falsely accused, scorned, rejected, and cast out? And all of these without cause? This is the fellowship of his suffering.

If we have this fellowship in Christ's suffering, we will, as Paul indicates, know the power of his resurrection. The power of God which raised Jesus from the dead will stand by now to assist us in our every time of need, and if we are faithful unto death, will raise us up to the divine nature, to glory, honor, and immortality, ever to be with our Lord Jesus, and with our Heavenly Father, where we will "know" them both perfectly and fully, and where, therefore, there will be joy forevermore.

Brother Hollister's Talk

Brother Hollister gave the next discourse, which was, in reality, a continuation of the theme upon which Brother Wylam had spoken.

Brother Hollister also presented Jesus to the convention, calling attention to the many aspects of his life. He emphasized the fact that if we are to know Jesus we must look at all sides of his spirit-led life.

Jesus possessed implicit faith in his Father. When on the stormy sea of Galilee he was aroused from sleep by his frightened disciples, he said to them, "O thou of little faith, wherefore didst thou doubt?" (Matt. 14:31) If we have a strong faith such as Jesus exercised, we too can be calm amidst the storms of life, for we will know that God will temper the winds to our needs.

Jesus had a forgiving heart. He was not looking for excuses to condemn those with whom he came in contact. Jesus was not exclusive in his benefactions. He accepted the limitations of the divine plan to confine his ministry to "the lost sheep of the house of Israel," but was glad to give "crumbs" of favor to Gentiles who requested them in faith.

Jesus did not seek vengeance on those who opposed him. When his disciples asked if they should call down fire from heaven upon their enemies, Jesus rebuked them for it.

Our study of Christ does not have as its objective the acquiring of an intellectual understanding of him, but a heart knowledge. This heart knowledge will lead to our being conformed to his image, and this should be the motive of our study.

Brother Hollister used the illustration of a group of artists looking

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at a picture with the view of copying it. Each seeks his own best vantage point. So with the Lord's people. Each, with his own experiences, possesses just that vantage point which will enable him best to view Christ, and to copy him. As we thus view Christ, may we all become conformed more and more to his image.

The Saturday Evening Session

On Saturday evening there were two discourses. Brother George Jeuck, of Orlando, Florida, gave the first one, his topic being "Our Covenant with God." Covenants made between men are supposed to be binding, and how much more so is our covenant with God. It is indeed a binding instrument.

Our covenant with God, in brief, is an agreement to do his will, and to be loyal to every precept of his Word. Since the atoning work of the ransom is the very center of the divine plan, our sponsoring of anything—teachings, activities, etc.—which in any way might tend to take away from the ransom, would be disloyalty to our covenant.

Our covenant with God is a covenant by sacrifice. (Ps. 50:5) Taking our sacrifice off the altar would therefore be disloyalty to our covenant. This might, if continued, ultimately lead to the second death, as indicated in Hebrews 6:4-8 and 10:38, 39. The issue before us in keeping covenant with God is, in reality, one of life and death. This issue will be decided upon the basis of our loyalty to the Word of God.

We are to guard our thinking, for "as a man thinketh in his heart, so is he." "Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23

It is a wonderful honor to be in covenant relationship with God. No wonder Paul wrote, "This one thing I do." (Phil. 3:13) We cannot afford to give consideration to anything else, for the glorious prize at the end of the way is worth more than all it will cost. And let us realize that it will cost us all that we have, that we must be faithful even unto death.

Brother Stamulas

Brother Michael Stamulas gave the closing talk on the first day of the convention. His topic was "God's Chosen People." He used as his text Psalm 65:4, which reads: "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple."

The reference in this text, Brother Stamulas explained, is to those whom the Lord calls during the present age, and it is a great honor to be one of this class. God showers his mercy and love upon his chosen, and cares for them in their every time of need.

There are certain steps taken by those chosen by God. First, through the truth, they are drawn to Jesus by the Heavenly Father. Jesus explained that no one could come to him except when drawn by the Father. When drawn to Jesus by the Father, our part is to accept.

When we accept by making a full consecration to do God's will we are begotten by God and become his sons, his children.

Just to believe, in the sense of acknowledging that Jesus is our Savior, is not enough. Jesus invited us to deny self, and to take up our cross and follow him. Paul explains that it is given unto us, not only to believe on him, but to suffer for his sake.—Phil. 1:29

If we accept the conditions of the call, and prove faithful even unto death, we will eventually be with Jesus. If we fail to accept, our loss will be great. The conditions of the call lead to death; so, if faithful, we will die fulfilling those conditions. But thus it is that we die with Christ, that we might live with him, suffering with him, that we might reign with him.

And now is the time to make our calling and our election, our choosing, sure. It is blessed to be called and chosen, but this is in vain, unless through diligence we prove faithful, thus making our calling and our election sure.

SUNDAY, JULY 31

Chairman:

Brother Adolph Obenland

ENTERING the convention auditorium on Sunday, the second day of spiritual feasting at Bloomington, the brethren saw a banner above the platform bearing the words of the psalmist, "A day in thy courts is better than a thousand." (Ps. 84:10) The blessings of the first day had already proved these words to be true, and now

the anticipation of the friends was high as the fellowship and messages of the second day began. Brother Irving C. Foss, of Los Angeles, California, gave the opening discourse, using Leviticus 23:15-22 as a basis for his lesson.

This passage of Scripture outlines God's typical arrangements of the "wave offering" and other sacrifices leading up to what is described as "an holy convocation," or, shall we say, typically, a convention. Brother Foss reminded us that the typical "wave offering" represented our continuous sacrifice. The one making the wave offering did not lay it down, but continued waving it before the Lord until it was removed from his hand by the priest, who represented the Lord. So with us. At consecration we present our bodies a "living sacrifice," and we are to continue presenting ourselves to the Lord until the Lord says, "It is enough." This we know will be only when we have been faithful unto death.

Our sacrifices are associated with the divine arrangements for eradicating sin from the earth, therefore they are described by the Apostle Paul in Romans 6:10, 11, as being "unto" or for sin, even as Jesus died unto, or for sin. Jesus was not himself a sinner, so he did not die unto sin in the sense that it died in him, but he died as a sin-offering. And Paul authorizes us to reckon our own sacrifice to be "unto" or for sin in the same way as Jesus' sacrifice. "Likewise" is the word used in the King James Ver-

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sion to describe God's viewpoint of our "wave offering" before him.

Our sacrifice is acceptable to God only through Christ, for we have nothing of our own worthy to offer. But when the Apostle Paul authorizes us to reckon our sacrifice as a part of the sin-offering, our faith should lay hold upon this marvelous arrangement God has made, and believe that the merit of Christ is efficacious to make our "bodies" "holy and acceptable to God."—Rom. 12:1

When all the "better sacrifices" of the Gospel age have been offered and the wave offering of the last member of the body of Christ has been consummated in death, then God's promised blessings will flow out to "all the families of the earth." But even now, Brother Foss pointed out, those who come in contact with the Lord's consecrated people often receive a measure of blessing, as illustrated by Aaron's act of lifting up his hand in blessing during the typical sacrifices at the installation of the priesthood similar to the atonement day sacrifices and while he still wore his sacrificial robes. Surely the truth message of comfort and cheer, emanating from the consecrated lives of God's people should and does bring a measure of blessing to many who do not themselves join in the work of sacrifice.

Our appreciation of the truth, and of the precious relationship we enjoy with the Lord, should continue and increase, Brother Foss told us, if we are to make our "calling and election sure." It was

our enthusiasm for the truth and of the great God of love which the truth revealed to us that led to consecration. Only a continued appreciation of our "first love" will assure victory in completing our sacrifices faithfully in death.

Brother Wilson's Lecture

The second discourse on Sunday morning was given by Brother George Wilson, of St. Petersburg, Florida, formerly of Pittsburgh, Pennsylvania. Brother Wilson's topic was "Our Greatest Heritage." He used Proverbs 23:23 as his text, which reads, "Buy the truth, and sell it not." Moffat's translation reads, "Buy the truth, and never part with it."

Brother Wilson said that the truth, the harvest message of present truth, is our greatest heritage. The truth reveals to us our way of life. Even our manner of speech is governed to a large extent by the truth, so much so that it has been said that the brethren have a language all their own. It is the truth that holds us together.

The truth, in all its phases, like love, cannot be fully defined, although we do have a measurable understanding of the truth, and how we rejoice in our knowledge of the divine plan. We should have the truth in our hearts, and realize that its various doctrines are not mere theories, or speculations, but facts—facts substantiated by the Word of God.

The truth is our protection as new creatures in Christ Jesus. "His truth shall be thy shield and buckler," said the psalmist. (Ps.

91:4) In the New Testament the truth is likened to a soldier's armor, and we are admonished to put on the "whole armor of God."—Eph. 6:11

Some of the details of the divine plan revealed to us through the truth are: the long night of sin and death is soon to terminate in a morning of joy; chronology and time prophecies; the great "mystery" hidden during previous ages and dispensations; the divine permission of evil; the object, manner, and time of our Lord's second advent; the call, development and glorification of the church; the hope of restitution for the world; the day of judgment; the day of vengeance of God represented in the destruction of the kingdoms of this world; the two salvations; the "three ways"—"broad way," "narrow way," and "highway"; and the great "harvest" truths pertaining to this end of the age. Basic to every part of the divine plan is, of course, the ransom, and our understanding of the ransom has become wonderfully clear.

Brother Wilson likened the truth to the combination lock on a safe. If one knows the combination he can open the safe, otherwise the safe remains closed. So a knowledge of the truth opens up to us the whole Word of God, enabling us to see and appreciate its marvelous beauty and harmony.

The truth cannot be bought with money. Its price is our willingness to devote ourselves and all that we have to the Lord and his service. Regardless of how little or how

much any of us may have of time, talent, strength, or means, we have just enough to buy the truth, if we give all, and nothing short of our all will suffice.

And we might sell the truth by failing to give our all after agreeing to do so. There is a danger thus not only in losing or "selling" the truth, but in losing everything, even life itself. The Lord does not, in accepting our sacrifice, take everything away from us, but makes us stewards of what we have given to him, and he expects us to be faithful in our stewardship.

As faithful stewards we are to continue sacrificing the flesh and its interests. We are to be faithful to the truth itself, ever ready to contend earnestly for the faith once delivered unto the saints. And we are to hold fast to the truth, giving no heed to "cunningly devised fables" which do not satisfy, and lead away from the pathway of sacrifice which is the narrow way. Our heritage, the truth, is too precious to be treated lightly, so let us give the more earnest heed to the things which we have heard, lest, as the apostle says, we may at any time "let them slip."—Heb. 2:1

The Testimony Meeting

The first session on Sunday afternoon was a testimony meeting, led by Brother Harry Passios, of Pittsburgh, Pennsylvania. This was an enthusiastic meeting in which many expressed their great appreciation of the truth, their love for the brethren, and their joy in the privilege of being together with

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so many of "like precious faith" for a week. They expressed their desire, not only to receive of the blessings provided by the Lord, but to be a blessing to others. In this, it was explained, we can all be like God, who is continually giving, that others might be blessed.

One brother testified that he had come into contact with the truth less than a year ago. It was apparent that his joy was great. This brother had been a minister in one of the denominational churches, but now is rejoicing in the truth. At the convention he had his first opportunity of fellowshiping with the Lord's people.

Brother Ford's Discourse

The first discourse on Sunday afternoon was given by Brother G. A. Ford, of England. His topic was "Life and Ministry of Jesus in the Cup." His text was John 18:11: "The cup which my Father hath given me, shall I not drink it?" This statement, Brother Ford said, was made by Jesus as he was leaving the Garden of Gethsemane, thus indicating that his reference was to an experience he was about to encounter. The "cup," then, as discussed by Brother Ford was a figurative one representing the sum total of all Jesus' experiences beginning with his consecration and baptism at Jordan, and ending on the cross when he said, "It is finished."

When the two disciples asked Jesus if they might sit, one on his right hand and the other on his left hand in the kingdom, he asked them if they were able to drink of

his "cup," indicating that they could be with him in his kingdom only if they followed in his steps, participating in experiences of trial and testing such as the Heavenly Father had designed for him. Summing up the experiences of Jesus which he feelingly traced throughout his life of active devotion to his God, Brother Ford said, into Jesus' cup had gone "everything that life can possibly meet"—

"Its commonplaces; its toil; its obscurity; its temptations; the blind prejudices and hate for the Master; its bids for compromise; its lonely hours; its Gethsemanes; its hours before unjust judgment seats; its mockeries; its cross; its forsakenness by the Father, and finally, death."

Nevertheless in the "cup" was also Jesus' complete triumph, for his Father had designed also the resurrection; therefore by divine power he arose. All the other experiences were relatively unimportant, except as through faithfulness in them Jesus was prepared for and found worthy of experiencing, finally, resurrection and glorification with the Father, in whose presence is fulness of joy."

Brother MacAulay's Talk

The last discourse on Sunday afternoon was given by Pilgrim Brother J. Y. MacAulay. He used Paul's second letter to Timothy as a basis for his discussion. This was Paul's farewell message to Timothy, for he reveals in it that the time of his "departure" was "at hand." It consists of timely warnings and instructions not only to

Timothy, but to the entire church, especially to the church at this end of the age, for it contains prophecies of our times—"In the last days perilous times shall come."

One of the "perils" of the last days, Brother MacAulay pointed out, was that children would be disobedient to parents. In this connection he spoke enthusiastically of the children of the brethren whom he had learned to know while in the homes of the friends in many parts of the country. He congratulated truth parents for their faithfulness in properly training their children, and for teaching them the ways of the Lord, and urged continued faithfulness along this line.

In this epistle Paul also admonishes us to show ourselves approved unto God by "rightly dividing the Word of truth." (II Tim. 2:15) Faithfulness in this will prevent us from being blown about by every wind of doctrine, or being led away by "fables," which are mere "tales of human speculation."

Paul wrote Timothy in this letter that he was ready to be "offered"; that is, to have his sacrifice consummated in death. He said that he had fought the "good fight," and had "kept the faith." The "faith" referred to is our "most holy faith," which to us is the "old, old story" of the Gospel, the divine plan. As the years go by, this "faith," this "old, old story," becomes more wonderfully sweet.

Paul admonished Timothy to faithfulness in passing the truth on to others. Paul himself never fal-

tered in his faithfulness to the "vision" of truth with which the Lord had favored him, and it is our privilege to follow him as he followed the Lord. If we are to finish our course with joy, as Paul did, we, too, must continue faithful to the Lord and to the truth, and also zealously continue to proclaim the glorious Gospel of the kingdom.

Sunday Evening Session

There were two inspiring discourses on Sunday evening, the first was given by Brother Julius Bednarz, of Chicago, Illinois. His topic was "Time for Thee, Lord, to Work," taken from Psalm 119: 126, which reads: "It is time for thee, Lord, to work: for they have made void thy law."

The word "work" in this text, Brother Bednarz explained, is translated from a Hebrew word meaning to "work out, finish, or fulfil." The reference is to the completion of the divine plan in the putting down of evil through the establishment of the long-promised kingdom.

In dealing with typical or fleshly Israel, God permitted evil and vile men to go unhindered only until his due time to interfere. For example, with the overthrow of Zedekiah, the last Jewish king, the Prophet Ezekiel said, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end." (Ezek. 21:25) Because the Lord's due time had come for the overthrow of the kingdom, God intervened. It was his time to "work."

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The same is true both with the nominal, antitypical house of Israel in this age and with the civil governments of earth, the "kingdoms of this world." We are now living in the end of the age when it is time for these to be overthrown, and this putting down of evil institutions is the Lord's "work," leading to the termination of the reign of sin and death.

In 1914 the "times of the Gentiles ended," and it is since then that so many crowns have toppled, and the disintegration of worldly governments continues. The Lord's "work" in connection with this is described by Isaiah, saying, "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 [it has not been the time for me to 'work'], and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."—Isa. 42:13, 14

Isaiah also wrote particularly concerning nominal spiritual Israel, "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." (Isa. 34:8) This "work" of the Lord in the overthrow of evil institutions, both civil and ecclesiastical, is shown to be accomplished by the "standing up" of "Michael"; that is, Christ at his second advent, resulting, as it does, in a "time of trouble such as never was since there was a nation."—Dan. 12:1

The Lord's true people occupy a wonderful position in this day of the Lord's wrath upon the governments and ecclesiastical organizations of earth. While their downfall tends to fill the hearts of the people with fear, we see it as an evidence that our "deliverance" into the kingdom draws near.

At the same time we have a great responsibility as the Lord's ambassadors. Our commission is outlined in Isaiah 61:1-3. Here we are told of our "anointing" by the Holy Spirit to proclaim glad tidings unto the meek, and to bind up the brokenhearted. But the commission also contains the expression, "to proclaim . . . the day of vengeance of our God; to comfort all that mourn." This indicates that our message is not complete unless there is included in it an explanation of why the "present evil world" is being destroyed.

This does not mean that we are to be vindictive in our presentation of the truth. It is simply that we are to explain the meaning of what is transpiring around us, which is that the Lord's time has come to "work," or to bring to a culmination his glorious purpose of establishing righteousness in the earth. And this, obviously, calls for the destruction of those institutions which have fostered unrighteousness, and by their doctrines and practices have blasphemed God's name. To explain the meaning of world events from this standpoint should be of great comfort to those whose hearts are filled with fear.

The Closing Discourse

The closing discourse on Sunday evening was given by Brother Edmund Jezuit, of Chicago, Illinois. His topic was "Spiritual Prosperity." His text was, "Let them shout for joy, and be glad, that favor my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant."—Ps. 35:27

The prosperity of natural Israel, the Lord's people during the Jewish age, was along earthly lines. He promised to bless them in "basket and in store" in proportion to their faithfulness in keeping covenant with him. During the Gospel age the prosperity of the Lord's people is along spiritual lines; and in our relationship with the Lord obedience to our covenant of sacrifice is the measure of our spiritual prosperity.

The formula for spiritual prosperity, Brother Jezuit said, is: "O" equals "P"—obedience equals prosperity. Our covenant with the Lord calls for sacrifice, the sacrifice of all that we have and are. Yet it is not sacrifice in itself for which God is looking, but the spirit of obedience represented by the sacrifice. In those well-known words of Samuel to King Saul we have the proper thought expressed: "Behold to obey is better than sacrifice."

The sacrifice which Saul proposed to offer to the Lord was contrary to the instructions given him by Samuel, who spoke for the Lord, hence represented disobedi-

ence. Obedience to our covenant calls for sacrifice, but even so, our sacrificing must be done along lines set forth in the Word of God, else we will not enjoy spiritual prosperity.

God promised, as we have seen, to bless natural Israel in "basket and in store." He fills our spiritual "baskets" with the rich and strengthening food from his great storehouse of truth, and we can continue to enjoy "prosperity" by returning, whenever needed, to his great storehouse to have our "baskets" refilled. Let us never suppose that we can enjoy spiritual prosperity by filling our "baskets" from any other source except his great storehouse of truth, the inspired Word.

Through obedience, we can continue to enjoy the prosperity of Zion while we lay down our lives this side the veil; and, if faithful unto death, we will then enter into that abounding wealth of kingdom joys on the other side. May this glorious hope of joys to come stimulate us to continued obedience now, and to the fullest possible "prosperity" in him!

MONDAY, AUGUST 1

Chairman:

Brother Adam Miskawitz

THE first session of the convention on Monday was a testimony meeting, led by Brother William Molhoek, of Piqua, Ohio. Following this the brethren were addressed by Pilgrim Brother C. W. Zahnow, who spoke on the topic, "Wells of the Water of Life."

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Brother Zahnow used John 4:14 as his text. It reads, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Water is used in the Scriptures to symbolize various things, and in each instance its symbolic meaning must be determined from the context or subject matter in which it is used. In Psalm 69:1 we read, "Save me, O God; for the waters are come in unto my soul." Here water is used to symbolize trouble, affliction.

In Isaiah 8:7 water is used to symbolize a great multitude of people. The text reads, "Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks." See also Revelation 17:15.

Water is also used to symbolize the cleansing power of the truth. In Ephesians 5:26 Paul writes regarding the "washing of water by the Word." All the Lord's consecrated people can testify concerning the powerfully cleansing influences of the truth.

The Bible brings to our attention various other symbolic uses of water, but in our text, it refers to the refreshing, life-giving powers of the truth. None can obtain everlasting life except through Christ, the Redeemer and appointed Life-giver. So the truth which brings to us the privilege of manifesting

faith and obedience, and thus laying "hold of eternal life," is called "the water of life."—I Tim. 6:12, 19

Having by faith partaken of the water of life, Jesus said to those who would drink of it that it would be in them as a "well of water springing up into everlasting life." Only those who have laid hold "upon eternal life" by an acceptance of Christ and a consecration to do God's will are able properly to give out the message of the truth; only from these does the "water" spring forth for the blessing of others.

The Greek word in our text translated "springing up" has the thought of "gushing forth," or to "leap out." And how true this is in our experience of presenting the truth to others. It gushes forth with living energy. This is corroborated in John 7:38, where we read Jesus' words, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

Thus the Bible shows that all the members of Christ's body will be fountains of living waters; that is, the spreading forth of the truth will be the uppermost thought in their hearts, and their lives will be devoted to this cause. These, in turn, will be richly blessed in their privilege and opportunity of cooperating with our Lord in giving out the waters of life to others. If we are following in the footsteps of the Master the water of life will gush forth from our lips at all times.

Beginning with the apostles, and

continuing throughout the age, all of the Lord's true people have been as "wells of water." And now particularly, at the end of the age, this life-giving water of truth, the glorious Gospel of the kingdom, is being spread throughout all the earth. Soon will the end come, and the kingdom will be fully established.

Then that wonderful prophecy of Ezekiel, chapter 47, will be fulfilled. In the vision described by Ezekiel in this chapter the prophet sees the water of life as a "river," flowing and increasing throughout the Millennium. First it is ankle deep, and finally there were "waters to swim in, a river that could not be passed over." (vs. 5) This corresponds with the "river of water of life" described in Revelation 22:1, 2.

Christ and his glorified church will be the source of life for the world of mankind during the millennial age. This means that all the "wells of water" which "gush forth" for the blessing of others during the present age will combine in the kingdom to form the mighty "river of water of life," and all mankind will be invited to "partake" freely of this "water of life."

Brother French's Discourse

Brother Frank French, of Seattle, Washington, gave the first discourse on Monday afternoon, Welded Together," using as a basis for his lesson the words of Paul as recorded in Colossians 2:1-11. Verse 2 speaks of "being knit together in

love." The **Diaglott** translation gives the thought of being closely united, or welded together.

Brother French displayed a piece of steel pipe which had been made from two pieces welded together, and emphasized how strongly the two pieces were now united. This, he stated, is the manner in which the Lord's true people will be united, this union being formed by the "blest tie that binds our hearts in Christian love."

In verse 1 Paul speaks of the great "conflict" (margin, "fear or care") he had for those at "Laodicea." While Paul's reference is doubtless to the church in the city of Laodicea at that time, should we not think of them as applying to us who are living in the days of figurative Laodicea, the seventh stage of the church, as outlined in Revelation, chapters 2 and 3?

These various stages of the church include the nominal as well as the true, and perhaps we are inclined to apply the uncomplimentary statements in them to the nominal church, and only apply the precious promises they contain to ourselves. But Paul indicates that he had fear for those in Laodicea, and we should be on the alert lest we find ourselves like them, who, while they claimed to be "rich, and increased with goods" and had need of nothing, actually were "poor, and blind, and naked."

We are indeed rich in the sense that we have received the blessings of present truth. The knowledge of the truth has filled our hearts with joy and inspired us to devote

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our lives to the Lord and his cause. But, are we properly using our blessings? Is our "first love" enthusiasm being maintained?

It is our love for the Lord and for his truth that welds us together, but that love must be maintained. Great heat, or fire, is used in the welding process, so "fiery trials" among us should not be permitted to disrupt our fellowship. These trials should bring us closer together as we recognize our common enemy, who is Satan, the Devil. Proverbs 18:24 reads, A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother."

The New Covenant

Brother J. H. L. Trautfelter, of Baltimore, spoke on the topic "The New Covenant." After prefacing his remarks with references to a number of Scriptures which show that in these "latter days" there would come strong delusions, and the importance of maintaining sound doctrines in our ecclesias, and of contending earnestly for the faith "once delivered unto the saints," Brother Trautfelter set forth a number of logical and irrefutable reasons why the church is not developed under the New Covenant.

The original promise of the New Covenant is recorded in Jeremiah 31:31-34. It is a covenant which is made with those formerly under another covenant, the old Law Covenant. We have never been under the Law Covenant.

In making the New Covenant

with the "house of Israel and the house of Judah" God's law is written in the hearts and "inward parts" of those with whom it is made, indicating a return to human perfection. The church of this Gospel age does not experience this

When the New Covenant becomes operative no longer will it be necessary to "teach every man his neighbor, . . . Know the Lord: for they shall all know" him, "from the least of them unto the greatest of them." This has not been true during the Gospel age.

The promise is that the New Covenant would be made with the the natural descendants of Abraham, the Gentiles sharing in its blessings as they come in under its terms during the Millennium. In Romans chapter 11, Paul shows when this will be; that it is after the work of the Gospel age is completed—after the "people for his name" have been taken out from among the Gentiles. This is described as "the fulness of the Gentiles."

When this Gospel-age work is complete, then the "Deliverer" shall come out of "Zion," the glorified Christ, and "turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." (Rom. 11:26, 27) This is clearly a reference to the promise of Jeremiah 31:31-34, and Paul unmistakably locates its fulfilment after "the fulness of the Gentiles be come in."

God's promises of the New Covenant indicate no call to sacrifice,

whereas we are invited to enter into a covenant with the Lord by sacrifice. The terms of the New Covenant do not call for sacrifice. To place the inauguration of the New Covenant at Pentecost would do away with God's entire plan for the Gospel age. No place in the plan would be found for being "baptized" into Christ's death, nor for many of the privileges of the followers of Jesus as clearly outlined in the New Testament.

That "Faithful and Wise Servant"

Brother Leon Norby of the New York Ecclesia gave the closing discourse on Monday afternoon, using as his topic, "That Faithful and Wise Servant." He cited Luke 12: 41-44 and Matthew 24:45-47 as referring to one whom the Lord would use to dispense "meat in due season" in this harvest period at the end of the age.

Brother Norby's approach to his topic was to show that the truths served to the "household" through Brother Russell are themselves the strongest evidence of the wonderful way in which he was used by the Lord. Not only have we found that the great fundamental truths set forth by "that servant" are impossible of change without wresting the Scriptures, but even in the finer points of truth he surpassed the rest of us in stating them in clarity. It was an encouraging lesson, stimulating to faith in the Lord's arrangements for his people at this end of the age.

The Monday Evening Session

The Monday evening session was devoted to a discussion of the

theme text for the day, "Rejoicing in hope; patient in tribulation; continuing instant in prayer." Brother Orlando Deifer, of Allentown, Pennsylvania, spoke on "Rejoicing in Hope."

In his opening remarks Brother Deifer explained that the hope referred to in the text was not just any hope which a person might entertain. He said that in the Greek text of the New Testament the definite article "the" appears more than two thousand times, but very seldom is this indicated in our English translations. This is true of the text under discussion. The Greek text emphasizes that it is "the" hope in which we "rejoice." "The" hope is the hope set forth in the divine plan; it is the "Gospel of Christ," the "faith once delivered unto the saints."

To have a firm hope we must be assured of its basis, its origin. In Acts 24:14, 15, Paul speaks of "hope toward God," a hope that is based upon the promises of God. In this case it pertains to the resurrection of the dead, and without this hope of a future resurrection we would have no hope at all. Our hope, then, is in the Lord, and in his promises—promises upon which we can depend.

There are various aspects to this hope in which we "rejoice." In Ephesians 1:18 it is referred to as the "hope of his calling." In Colossians 1:27 it is described as the "hope of glory." In Romans 5:2 an additional thought is added. Here we read of the "hope of the glory of God."

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In Romans 8:24 the "hope" referred to, the hope in which we rejoice, is the hope of joint-heirship with Jesus in his kingdom.

In II Corinthians 3:12 the expression, "such hope" is found, and the context reveals that the reference is to a share with Christ in the administration of the New Covenant. In this context we are referred to as "able ministers of the new covenant."—vs. 6

Romans 15:13 speaks of abounding in hope. The text reads, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit." This "hope" which is set before us by the promises of God is a staying influence in our lives. We have "laid hold" upon it, says Paul, and have found it to be "an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."—Heb. :186, 19

This hope in which we rejoice brings responsibility. The Apostle John emphasizes this. He wrote, "Every man that hath this hope in him purifieth himself, even as he is pure." (I John 3:3) Let us then, beloved, increase our rejoicing in the hope set before us by zealously conforming ourselves to the conditions attached to it.

"Patient in Tribulation"

Brother Claude R. Weida, of Allentown, Pennsylvania, spoke on the subject, "Patient in Tribulation." He reminded the brethren that the fruition of the hope in which we rejoice depends upon

our faithfulness under trial, that even Jesus, the "Captain of our salvation," before entering into his glory, was tested: "For it became him, for whom are all things, . . . in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Heb. 2:10

Brother Weida explained that the word "tribulation" is derived from a Latin word meaning roller, or threshing machine. So it is that our "tribulations," our trials, are necessary in order that the "wheat" of our characters might be separated from the "chaff."

Perhaps none of the Lord's people have endured more or greater trials than the Apostle Paul, yet in II Corinthians 4:17 he refers to them as "light afflictions" not worthy to be compared with the "eternal weight of glory" which is the "hope" of all the true followers of the Master. But patience is required if we are to look upon our trials as "light afflictions." Paul wrote, "Ye have need of patience, that, after ye have done the will of God, ye may receive [fulfilment of] the promise."—Heb. 10:36

Patience—that is, cheerful endurance—is necessary all along the way. A few short experiences of trial, of tribulation, are not enough. We must be faithful unto death. Jesus speaks of this as enduring "unto the end." So, brethren, let us continue to "run with patience" the race that is set before us, looking unto Jesus, who is the Author and the Finisher of our faith.

“Continuing Instant in Prayer”

The subject suggested by the last part of Romans 12:12—“Continuing Instant in Prayer”—was discussed by Pilgrim Brother G. P. Ostrander. He referred to the Weymouth translation of the text, which states that we should be “earnest and persistent in prayer.”

The Bible calls attention to many circumstances in which prayer is appropriate. In fact, every experience of life affords an opportunity for prayer. Our “Vow Unto the Lord” states “Daily will I remember at the throne of heavenly grace the general interests of the harvest work.”

Jesus instructed his disciples to pray that the Lord would send more reapers into the harvest. This also affords us an opportunity for prayer, for it is surely true today that the work is great but the laborers few.

Paul asked the Colossian brethren to pray that a “door of utterance to speak the mystery of Christ” might be given unto him. (Col. 4:3) Sometimes we may feel that we lack opportunity to witness for the truth, or otherwise to serve the Lord. If so, we should make it a matter of prayer—prayer for opportunities to serve, and prayer for wisdom and strength to use properly whatever opportunities the Lord may give us.

Today our prayers for the Lord’s people and for the Lord’s work should include the radio witness, the activities of the ecclesias, for those who distribute literature, in fact, for the Lord’s work as a

whole. Being united in prayer will help to keep us united in the service to the glory of God.

Writing to the Colossian brethren Paul said, I “do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding.” (Col. 1:9) This is another example of how we may pray for our brethren and for ourselves.

We are to pray for those who err. The Apostle John mentions this, saying, “If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.” (I John 5:16) John explains that “there is a sin unto death.” For such wilful sins we are not to pray, but great assistance can be rendered to those whose sins of weakness have brought discouragement.

We should pray for our enemies, those who despitefully use us. We are to pray for our own forgiveness, realizing, however, that the Lord will not forgive us our trespasses against him unless we forgive those who trespass against us. This reveals the great importance of being in the proper attitude of heart when we approach the throne of heavenly grace in prayer.

When Peter was in prison, prayer was offered for him, and in answer to those prayers he was released, the door of the prison being opened by “the angel of the Lord.” (Acts 12:5-10) The Lord’s people are not always delivered from physical hardship through prayer, but only

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when it is the Lord's will. All our requests, therefore, of whatever nature, should be modified with our expression of desire that the Lord's will be done.

In John 15:16 we are instructed that our prayers must be in the name of Jesus. We might have a very dear friend who had considerable money in the bank, but we could not go to the bank with the explanation that we knew this person and ask for some of his money. But if the friend signed a check which we could present, and indicated on the check how much he wanted us to have, the bank would honor the check and we would receive the money. So our prayers to God, when "signed" by Jesus, are honored.

The most comprehensive of all our prayers is the request given us by Jesus: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) This is a prayer for the prosperity of the divine plan for the blessing of all the families of the earth, and we know that in due time it will be answered.

Our text says that we should be "instant in prayer," or "earnest and persistent." In I Thessalonians 5:17 Paul gives us a similar thought, admonishing us to "pray without ceasing." In other words, we are not to give up the habit of prayer, but to seek the Lord's blessing in all that we say and do. And besides all this, we are in everything to give thanks.—I Thess. 5:18

TUESDAY, AUGUST 2

Chairman: Brother Everett Murray

THE opening session of the convention on Tuesday was addressed by Brother Jens Copeland, of Chicago, Illinois. Brother Copeland spoke on the theme text for the day, "Ye are the light of the world." (Matt. 5:14) This text, he explained, is a part of Jesus' "Sermon on the Mount," which was addressed, not to the multitude, but to his own disciples. See verse 2.

To make this applicable to ourselves all we need to do is to change the "ye" to "we," and read it, "We are the light of the world." We could make it even more personal and read it, "I am the light of the world." In this way it applies to each one of us personally. This application makes each one of us personally responsible for being a channel through which the light of the Gospel may shine out to those whom we are surrounded.

While Jesus was in the world as a man he was the light of the world, the only channel of divine truth; but now we, as his ambassadors, have been given that responsibility, the responsibility to let our light shine. Jesus indicates that we should "let" our light shine, as though the only reason it would not shine would be our hiding it under one or another "bushel." The light of the Gospel will shine out through us unless we put hindrances in its way.

There are "lights" of various sorts in the world, but the "light" in which we are interested, the light which we are to let "shine,"

is the Gospel, God's great plan of the ages. We have no light of our own. It is only necessary, as illustrated by Gideon's army, that we break our "earthen vessels," that the light which our Captain has given may be seen, may shine out for the blessing of others.

The question naturally arises, "How can I let my light shine; what is the best method?" Collectively, as a group of the Lord's people, we can send out the knowledge of the divine plan by supporting the printing of literature; by supporting the radio witness, the pilgrim service, the recorded lecture service, and also the foreign work. Any or all of these we can support collectively by our prayers, and otherwise as we have opportunity.

Individually, we can advertise the radio programs; distribute tracts; mail letters to the bereaved; call on those who have heard the truth over the radio and have sent for literature. In the case of these we can, where there is opportunity, arrange to have personal studies with the interested, helping them to understand the fundamentals of the truth, that, when they attend our regular meetings, they will receive a greater blessing.

In a more personal sense, we can witness to our neighbors, the grocery man, the baker, the candlestick maker; to our friends in the office, the shop. There is also the opportunity of leaving kingdom cards here and there as we go from place to place throughout the day. We can also go from door to door

with tracts, and, if we have opportunity, also with books and booklets. All of these are ways and means by which we can let our light shine.

And let us watch our conduct, for this too is important in our witness work. Weymouth's translation of I Peter 2:12 reads, "Live honorable lives among the Gentiles, in order that, although they now speak against you as evildoers, they may yet witness your good conduct and may glorify God on the day of reward and retribution." If we teach the truth, and that people should live according to the Bible, and we do not so conduct ourselves, our preaching will be in vain.

Brother Baker's Lecture

The second discourse on Tuesday morning was also on the topic the light of the world, based upon the theme text for the day—Matthew 5:14. It was given by Pilgrim Brother Samuel A. Baker. Brother Baker said that all texts of Scripture are like the brush strokes of an artist. One stroke alone does not make a picture. The picture is the result of many strokes of the brush. So the Bible, as a picture, must be considered in its entirety if we are to see it as a beautiful and harmonious picture.

Our text, "Ye are the light of the world," is like one brush stroke of the artist. It is not the whole picture. Speaking to his disciples on another occasion, Jesus said, "Ye are my friends, if ye do whatsoever I command you." (John 15:14) This, again, enlarges the picture

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somewhat, but still it is not the whole picture.

Another of Jesus' commandments is found in Matthew 28:19. Speaking to his disciples after his resurrection, he said, "Go ye and teach all nations." Now a small part of the picture begins to take on meaning. From these three texts we begin to see something. We begin to see that we can be the "light of the world" if we obey his commandment to preach the Gospel in the world.

Jesus said to his disciples, "As long as I am in the world, I am the light of the world." (John 9:5) This implies that when Jesus would go away someone else would be the light of the world, and the texts, the "brush strokes," already examined, indicate that this role was to be filled by Jesus' disciples.

Jesus' disciples, although for the most part ignorant and unlearned men, quickly partook of his spirit, and he taught them concerning his kingdom. Later, after his resurrection, and the Holy Spirit had been poured out upon the waiting church, the people perceiving the boldness of the disciples and the similarity of their message to that which Jesus had proclaimed, took note that they had been with Jesus, and had learned of him. Jesus intended that they should carry on the work which he had started, and in the divine providence they were properly prepared for it.

The "brush strokes" of the artist now reveal clearly that all the true followers of Jesus are his ambassadors, commissioned to reveal to the

world the light which has shined into their hearts. What a solemn thought! What a responsibility!

We know that Jesus expected his disciples to consider this commission carefully, and to be guided by it. He said, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." (Matt. 5:15) This was, and is, a warning that the light which is given to us should shine out from us that others may be enlightened and blessed.

So it is that when Jesus, "the light of the world," died on the cross, he did not leave the world without light. His disciples had been with him, and had learned of him. He could entrust them with the kingdom message. They had some experience in light-bearing while Jesus was still with them, but now they were to be enlightened further by the Holy Spirit, and were to preach the Gospel world-wide, beginning at Jerusalem.

The great biblical picture, painted as it is by so many artists under the direction of the Lord, the Master Artist, is prophetically projected into our day, revealing that now, even as in the past, we are to be the "light of the world." Are we in the picture? Are we fulfilling our commission? Are we letting our light shine?

Brother Poe's Discourse

The afternoon session opened with a praise and testimony meeting led by Brother Arthur Krumpolt, of the New York Ecclesia.

Then followed a discourse by Brother Wilbur N. Poe, of Cincinnati. Brother D. J. Morehouse, of Chicago, was scheduled to speak at this time, but was unable to be present. Brother Poe's topic was "Do Business Till I Come," taken from The Parable of the Pounds (Luke 19:13), which, he explained, is the thought in the King James translation which reads, "Occupy till I come."

It is obvious that the "working capital," the "pounds" of the parable, with which the church was to do business, was revealed truth and such helps as the Father would provide. Jesus frequently quoted the ancient prophecies which he had come to fulfil, indicating that the interests for which his disciples were soon to be responsible consisted of both the Old and New Testament Scriptures.

Jesus explained that the way to the kingdom of which he had spoken was narrow and rugged, encompassed with deceivers and opposers, among whom the true church would be like a lamp in a dark place—a candle on a hill. The light of truth for which they were responsible, he said, must be proclaimed in all the world.

No small part of Jesus' work was public teaching, and this resulted in his being persecuted. He was not persecuted because he possessed the fruits of the Spirit in perfection, but because he publicly rejected the false theories of his time, and preached truths which were unpopular, including the fact that ultimately a new kingdom, or

government, was to be established. The disciples were persecuted because they were faithful to the same truths, and proclaimed them in the same manner.

Paul was persecuted because he preached Jesus and the resurrection of the dead. He foretold that "perilous times" would come in the "last days," when men would be "lovers of pleasures more than lovers of God." He explained that all who would live godly in Christ Jesus, following the same course in life as the Master, would suffer persecution.—II Tim. 3:1-5

One of the strong delusions of the age is that being a Christian is little more than having a sweet and upright character. This is part of what it means to be a Christian, but the Scriptures show that being a Christian involves much more. Such a life would not have brought crucifixion to Jesus, nor stripes and imprisonments to Paul; neither would it today separate "wheat" from "tares."

Faith cannot properly be separated from teachings, because sound doctrine is the substance, the basis, upon which faith is built. Jesus' advice to the young rich man who was seeking eternal life is still sound. He said to him, "Go sell that thou hast, . . . and come and follow me." (Matt. 19:21) Do as I am doing, in other words. What was Jesus doing? He was publicly proclaiming unpopular doctrine, and comforting the mourners.

When seeking patterns for the Christian life, we should not go

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to the Middle Ages, but to the Early Church. For example, in the 2nd chapter of Acts, verses 41 and 42, we read, "they that gladly received" Peter's words "were baptized: . . . and they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Continued faithfulness to the truth and a zealous, daily effort to make it known to others is the way in which we can "do business till he come," and until he receives us unto himself. When the reckoning with his servants by the returned Lord has finally been completed, only such as are faithful in the use of his "goods" may expect to hear the "well done."

Brother Penrose Speaks

The last discourse on Tuesday afternoon was given by Brother E. K. Penrose of Columbus, Ohio. His topic was "The Importance of Working Out Our Own Salvation," taken from Philippians 2:12, 13: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."

This exhortation by the Apostle Paul was not only designed to benefit the Early Church, but the entire church down through the age, even to this end. It is just as important for us to work out our own salvation as it was for the Philippian church. But why does Paul urge us to do something

which has already been done for us? Has not salvation been provided for us through Christ as a free gift?

It is through our Lord Jesus Christ that our salvation has been made possible. We cannot work out our justification, for we are justified by faith, "through our Lord Jesus Christ." (Rom. 5:1) It is to those who have reached this position through a faith demonstrated by a full consecration to whom Paul is writing. While we cannot earn, or "work out" our salvation from death, there is a "salvation" which we can "work out," not by ourselves, but because the Lord is working in us "to will and to do of his good pleasure."

What is this salvation that we are now to "work out" with "fear and trembling"? Paul describes it as "so great salvation; which at the first began to be spoken by our Lord, and was confirmed unto us by them that heard him." (Heb. 2:3) It is not just a salvation from sin and death back to human perfection. It is much more than that. Peter describes it as "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:4, 5

It is this that we are to "work out" with "fear and trembling," this "so great" salvation. What a blessed opportunity the Heavenly Father has extended to us! But Paul does not mean, of course, that we should literally tremble with

fear before the Lord. How could we be afraid of God, who has been so kind and merciful to us? Paul uses this language to impress upon us the great responsibility which is now ours. This covenant with the Lord into which we have entered is not a light thing. Our eternal interests are involved in it.

What will be the result of our "work" in this great project? If faithful it will be "glory and honor and immortality." (Rom. 2:7) We would have need literally to "tremble" were it not for the assurance that God is working in, or with us in the undertaking. In this connection Paul assures us that "he which hath begun a good work in us will finish (margin) it, until the day of Jesus Christ." (Phil. 1:6) This, of course, is predicated on the assumption that we will allow God to continue working in us, and that we will zealously and faithfully work together with him.

What a glorious prospect is ours! What a wonderful salvation! It is to be a part of the "bride" of Christ, to share with our Heavenly Bridegroom in his glory and immortality and kingdom. That, friends, will be the result of our faithful efforts to work out our own salvation. May this joy that is set before us give us courage and strength to continue on faithfully working together with our Lord!

WEDNESDAY, AUGUST 3

Chairman: Brother Leo B. Post

THE first session of the convention on Wednesday, after the usual morning devotions, was a baptismal service for the benefit of those

who desired to symbolize their consecration to be dead with Christ that they might live with him, to suffer with him that they might reign with him. Brother W. N. Woodworth gave the discourse.

It was pointed out that water immersion is merely a symbol of the real baptism—the submerging of one's will into the will of the Lord, a full dedication of oneself to do God's will as it is expressed in his Word, and to accept the headship of Christ. As is usual these days, a number of those who requested to be immersed had first heard the truth through the "Frank and Ernest" broadcasts.

The right hand of fellowship was given, not in the name of a denomination, nor of any earthly organization, but on behalf of the Lord's people assembled at the convention and everywhere, and in the name of the Lord. Brother Samuel Clements, of Seattle, Washington, was the immerser.

Brother Sundbom's Discourse

The afternoon session on Wednesday began with a discourse by Brother C. A. Sundbom, of Saginaw, Michigan. Brother Sundbom's topic was "Sanctified by God's Will," based on Hebrews 10:9, 10. These verses read, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

In what way does the true Christian differ from others? In good works? No, because there are

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others who also do good things. In self-denial? No, for there are those who also practice self-denial. Some worldly people even suffer for righteous causes. The only thing which none but Christians do is to take God's will as their own; God's will, that is, as it is written in his Word.

Putting God's will first effects a great change in us, especially in our minds. So great is this change that I Corinthians 2:16 states, "We have the mind of Christ." This chapter shows what it means to have the mind of Christ. For one thing, we are able to know the mysteries of God, to discern things hidden from the natural man.

The new mind is spiritual because it is begotten by God's truth. It is spiritual also because it is a part of the "new creature" which, in the resurrection, will receive a divine body. It is the same mind which Jesus had after his baptism.

I Corinthians 2:7 explains that this mind of Christ has "hidden wisdom which God ordained before the world unto our glory." This wisdom is hidden because the natural man cannot comprehend the wisdom of God.

The mind of Christ includes the determination to do God's will at any cost. In Philippians 2:5 we have this statement: "Let this mind be in you which was also in Christ Jesus." Verses 7 and 8 explain that this mind caused Jesus to make himself of no reputation, and to become obedient unto death, even the death of the cross. It required a very strong determina-

tion on the Lord's part to control himself and to sacrifice his humanity completely.

Behind this was a clear knowledge of God's plan—what God wanted to do, and how and why. A skilled workman must know what he is doing, and why, or soon he not only loses interest in his work, but also is unsuccessful in what he is doing. So with us, a clear knowledge of God's plan is necessary, first to inspire a strong determination to do God's will, and also to reveal his will to us. And only if this determination continues can we be successful in carrying out that will.

Before we can get a clear knowledge of God's plan, we must have a willing mind—we must be willing to obey God. Jesus said that if any man willed to do God's will, he would know the doctrine, or God's teachings. In this same connection Jesus explained that a true teacher of God's truth, or doctrine, will seek God's glory, not his own.—John 7:15-18

Doing God's will as it is written in the Word sanctifies us, sets us apart for God's holy service. It also transforms us by renewing our minds. God's will is, in reality, as a new manager of our lives. It is the mind or disposition of Christ. He is our Head. We are to let this mind rule us until our sacrifice is finished.

According to Romans 6:13 we are to "yield our members as instruments of righteousness unto God." Depraved tendencies must be put to death. Good tendencies must

be put to work doing God's will. Mercy, sympathy, justice, truth, and other good qualities, are to be exercised as much as possible.

We could not do God's will acceptably apart from the merit of the ransom. On this basis, our consecration is acceptable, and our conscience is clear before God. But it is necessary to keep our conscience clear by watching our thoughts and words and actions, keeping them fully in harmony with our vow of consecration. Thus the will of God continues to be done in our mortal bodies.

Brother Morehouse's Discourse

Following Brother Sundbom's lecture there was an inspiring testimony meeting led by Brother Charles Zubowsky, of La Salle, Illinois. Then Brother D. J. Morehouse, of Chicago, addressed the convention. His topic was, "The Light of the World Is Jesus," which, he said, was suggested by Hymn No. 297 in Hymns of Dawn, one verse of which states: "Once I was blind, but now I can see; the Light of the world is Jesus."

This hymn is based on the story of how Jesus healed a man who was born blind, as recorded in John 9:1-7. This miracle was performed on the sabbath, and Jesus was accused of breaking the law by thus working on the sabbath. These enemies said to the healed man, "Give God the praise: we know that this man [Jesus] is a sinner." (John 9:24) In other words, they wanted the man to believe that his eyesight had been

restored by God apart from any connection with Jesus.

Then the man answered, "Whether he [Jesus] be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." (John 9:25) We can use this story to illustrate how once we were blind to God's plan of salvation, but since we have entered the antitypical sabbath (1874) our eyes have been opened.

This work of opening the eyes of those whom the Lord is calling continues. The "four winds" of the great "time of trouble" are being held back until all "the servants of God are sealed in their foreheads."—Rev. 7:2, 3

How glad we are that the Lord has opened the eyes of our understanding to "see" the glories of his plan. How glad we are to see the two salvations, that the world is not now to be converted, that this feature of the divine plan is reserved for the Millennium.

Another thing we now "see," which is of particular concern to the Lord's people in this end of the age is the fact of Christ's invisible presence. How clear are the prophecies which show that the "watchers" would discern his presence, while to the world his coming would be as a "thief in the night." We see him by means of the signs which betoken his presence.

Jesus said, "Then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming

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in the clouds of heaven with power and great glory." (Matt. 24:30) This indicates that as the great "time of trouble" increases in severity, eventually "they," the world, will begin to recognize the significance of events. This foretold mourning of the "tribes of earth" has already begun, and is represented in the "distress of nations with perplexity" foretold by Jesus.—Luke 21:25-27

Meanwhile we rejoice, as part of the "wise virgin" class, to "see" that the Bridegroom has come, that we have heard the proclamation, "Behold the bridegroom." (Matt. 25:6) This reveals that, with the return of our Lord, there was to begin a "harvest" work, and we rejoice to "see" that this work has been going on, and we are happy to have a part in it.

We "see" also, that since the King has returned, the long-promised kingdom is near, that soon the "mountain of the house of the Lord shall be established in the top of the mountains, . . . and people shall flow unto it."—Micah 4:1-4

Because we "see" these things, let us be "stedfast and unmoveable, always abounding in the work of the Lord."—I Cor. 15:58

THURSDAY, AUGUST 4

ON THURSDAY Brother Charles Chupa served as chairman. Immediately following the morning devotions, Brother Harry Herrscher, of Phoenix, Arizona addressed the convention on the topic, "The Seed is the Word of God," taken from Luke 8:11—"Now the parable is this: The seed is the

Word of God." The "Word" of God referred to in this parable, Brother Herrscher said, includes the entire revelation of the divine plan as we find it in the Law and the prophets, and in the teachings of Jesus and the apostles—"all Scripture given by inspiration of God."—II Tim. 3:16, 17

The Apostle Peter defined this pure "seed," when he wrote, we are "begotten again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." (I Pet. 1:23) In prayer to his Father on behalf of his disciples Jesus said, Sanctify them through thy truth, thy Word is truth."—John 17:17

The Parable of the Sower shows the various steps in the call, response, and development of the church, the members of Christ's body. It also illustrates the proper heart attitude necessary, the proper "soil," in which the "seed" of truth can find lodging, germinate, grow to maturity, and bring forth fruit.

As the parable indicates, some of the "seed" scattered by the sower "fell by the way side; and it was trodden down, and the fowls of the air devoured it." (Luke 8:5) The "way side" hearers are those with hard, unresponsive hearts. These hear the Word, but do not "receive" it. Oftentimes, in fact, these become persecutors of those who proclaim the message.

And then, as the parable also shows, some of the "seed" "fell upon a rock; and as soon as it was sprung up, it withered away, be-

cause it lacked moisture." (Luke 8:6) Jesus explains that these stony ground Christians fall away in "time of temptation," or testing. (Luke 8:13) They rejoice greatly when they first hear the truth, acknowledging that they never before heard anything that was so satisfying; but when they learn that their friends, their relatives perhaps, or their friends in the church, are not in harmony with the message they "wither."

Some of the "seed" of the "sower," according to the parable, falls among "thorns." These, Jesus explains, are those who become choked with "the cares of this life." The things which they can see and feel, the temporal good things of life, absorb their interest. To these the cost of discipleship is too great, and they do not go on to bring forth fruit of the "Spirit."

"And other fell on good ground," Jesus said, "and sprang up, and bare fruit an hundredfold." (Luke 8:8) These, Jesus explained, "are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."—vs. 15

Fundamental to the bringing forth of "fruit," then, is the good "seed," the pure Word of God, and an honest, sincere heart. But beyond this, as Jesus explained, is the need of patience. Paul wrote, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Heb. 10:36) The "good ground" Christians permit neither persecution nor the cares of this world to in-

terfere with their growth and fruit bearing.

Brother Samuel's Discourse

Brother Victor Samuel, of Philadelphia, Pennsylvania, followed Brother Herrscher, speaking on the topic, "Faith on Trial." As his text Brother Samuels used I Peter 1:7, which reads, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

The two elements of faith, intellectual assurance and heart reliance, are necessary if we are to win divine approval. Both the "head" and the "heart"—the intellect and the affections—are necessary to that faith without which "it is impossible to please God." (Heb. 11:6) We must have both these elements if we are to endure unto the end, and be found unto praise and honor and glory at the appearing of Jesus Christ.

We must have an intellectual grasp of the fundamental principles of divine truth—that there is a personal God, intelligent, that he is the Creator and sustainer of all things. We must also believe his plan of redemption through his only begotten and well beloved Son, our Lord Jesus Christ. Such is the foundation of our faith, and we must trust our God and rely on his promises.

The trial of our faith to which the Lord and the apostles refer is therefore a trial, not only of our intellectual recognition of divine

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truth, but also of our heart reliance upon God. In both these respects every true child of God will find his faith severely tried.

If an attack is made upon the intellectual foundation of our faith, we should see to it that we have a "thus saith the Lord" for every item of our belief. Let the Word of God settle every question, for if the foundation of our faith is not settled we cannot stand when the "winds" and the "floods" of adversity and temptation beat against us.

The Apostle Peter tells us that a tried, proved faith, a faith which has stood the test of fiery ordeal, and has come off victorious, is very precious in the sight of God. Every time we pass through a conflict and still retain, not only the truth but also our confidence in God and reliance upon his promises—in the "dark" as well as in the "light"—our faith is strengthened.

In Psalm 34:19 we read these consoling words: "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." And in Psalm 31:24 we read, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Though tempest tossed and suffering, let us remember the words of the Apostle Paul, "The Lord is faithful, who shall stablish you, and keep you from evil."—II Thess. 3:3

Are you then hard pressed on every side, with temptations to doubt that God's protection, love, and care are yours? Have you grown discouraged and disheart-

ened? Do the foes seem too many and too strong? Do the reproaches come with crushing weight, and do the clouds hang heavy over your head? Ah, it is just here that faith must claim her victory. John wrote, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (I John 5:4) It is faith that is now on trial.

The Last Testimony Meeting

The last testimony meeting of the convention was led by Brother William Pardue, of St. Louis, Missouri. It was an enthusiastic one. By means of tape recording Brothers William Pampling, Charles Cornell, and Joseph Murray, of England, testified at this meeting. Their testimonies follow:

This is Brother Pampling of Romford, England. Sister Pampling joins with me in sending Christian greetings of love, joy, and peace to all gathered in convention, for we do thank God upon every remembrance of you.

We continue to live in wonderful times. When viewing world events today we sometimes make use of the poet's words, and say, "We are living, we are dwelling, in a grand and awful time." The vast majority of people will agree that we are living, we are dwelling, in an awful time, but not in a grand time. They see the awfulness of the times, but they see little of their grandeur. This is reserved for those who have been called out of darkness into light. How glad we are to be numbered amongst those so favored. When viewing world events

through the field glasses of our Heavenly Father's Word of truth, we cannot help but be thrilled when we see prophecies being fulfilled and the divine purpose accomplished. That purpose is clearly stated in Numbers 14:21: "But as truly as I live, all the earth shall be filled with the glory of Jehovah."

May this 1955 convention be to all a time of spiritual refreshment. May it be an encouragement to tread faithfully the narrow way of sacrifice and suffering even unto death. If faithful, we shall be with him in whose presence there is fulness of joy; at whose right hand there are pleasures forevermore. Part of that joy and pleasure will be the dispensing of blessings to both those who are numbered among the dead and the dying; to usher in those ages of glory where there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away. Yes, "soon shall restitution glory bring to earth a blessed rest." Let us joyfully labour to speak of that time of rest that nears, for this is one way we can assist each other in making our calling and election sure. May God bless you all!

This is Charles Cornell. I am very pleased indeed to have this privilege of sending greetings from the "Cornell" family to you dear brethren met in convention at Bloomington.

We are thankful to our Heavenly Father for the opportunities of service he has given us this past year of spreading the good news of

the kingdom, and also of ministering to some of his children. It has been greatly encouraging to us to realise that there is still "one here and one there" who is seeking the Lord and who has a desire to know something of our great Jehovah's plan of the ages.

We rejoice in the knowledge that the truths we cherish so dearly, that we have learned through our dear Pastor Russell's pen, will be meditated upon at your convention, bringing still new beauties and still increasing light from the precious Word of God.

Let us hold fast, that no man take our crown, treasuring more and more the honour of knowing Jesus our elder Brother and walking in his footsteps, until we are made like him.

Our earnest prayer for you all is that the Lord will bless you richly in your fellowship together, and will "keep love's banner floating o'er you," that you may continue along the narrow way and be not weary in well-doing, until such time as he will say, "Well done, come up higher."

Pray for us as we pray for you that we may meet in the great home gathering beyond the veil. "Face to face, with Christ my Saviour,"—oh, what rapture will it be! We shall see him bye and bye. God bless you all!

My dear brethren whom I love in the truth! This is Brother Murray.

Two years ago I was with many of you at conventions; also in your local ecclesias, and in your homes.

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For me, they were wonderful spiritually uplifting experiences, for which I shall ever be grateful.

Your continued, joyous zeal and enthusiasm for the Lord and for his glorious cause, are a great stimulus and encouragement to us.

It would seem that years ago you dear ones were specially prompted by the Lord to anticipate hearing, something like that cry of old from Macedonia: "Come over and help us." You have, under divine guidance and blessing, helped us in a marvelous way; also, untold numbers of others in many parts of the earth.

You have clearly understood that the "field" of the parable in which the "Word" of the kingdom is to be proclaimed, is the "world"; also that "ye are the light of the world." Your glorious theme song, embodying a fervent prayer, has been, and still is: "Send Out Thy Light and Truth, O Lord."

Further, your operative faith and laborious love have, by the Lord's grace, urged and enabled you unhesitatingly to lay hold upon wonderful opportunities which could be yours in the Master's service, but only at the cost of self-denial and self-sacrifice.

You have been obedient to the heavenly vision.

And so today you are valiantly proclaiming the true Gospel of the kingdom "world-wide" as never before, and by various means, including one of the great inventions of our day, the radio, through which countless millions have the opportunity of hearing "Frank and

Ernest" and "Russell" every week.

Then there is the printed page, the pilgrim service, the tape recordings, etc.

We do rejoice in having abundant and very encouraging evidence that the various wonderful means you are using for the proclamation of the truth are being very richly blessed by the Lord. And we very gladly and gratefully co-operate with you in this grand work. We ever earnestly pray for you, even as we do for ourselves, that come what may, we shall all remain faithful, standing fast in one spirit, with one mind, vigorously co-operating for the faith of the Gospel.

God bless you all!

Brother Krupa's Discourse

The last talk to the brethren on Thursday was given by Brother Raymond Krupa, of the New York Ecclesia. His topic was "Children of the Kingdom." When relating The Parable of the Wheat and the Tares, Jesus explained that the "wheat" were "the children of the kingdom." They are the "children" of the kingdom because they are imbued with the hope of the kingdom, and rejoice in the blessings which the kingdom of Christ will dispense to "all the families of the earth."

These "children of the kingdom" are the sons of God, those who are "heirs of God and joint-heirs with Jesus Christ." They believe the promises of God that if they suffer with Christ they shall also reign with him. Thus through faith and the full devotion of themselves to

the doing of God's will, they become co-workers with him in the greatest project of all time, the work of reconciling the fallen race to God, and restoring all the willing and obedient to life everlasting on the earth as human beings.

Many business concerns use trademarks to assist the people in becoming acquainted with and readily recognizing their product. Our "trademark," as children of the kingdom—the "little flock" to whom it is the Father's good pleasure to give the kingdom—is found in Acts 3:19-21. It is in this passage that the Apostle Peter speaks of the "times of restitution," which, he declares, were spoken by the mouth of all God's holy prophets since the world began.

When this "trademark" is recognized by the world it will never be forgotten, for it is descriptive of the blessings of life and happiness for which, when received, the world will be eternally grateful. Here at the convention we are a very happy people, enjoying God's blessing in rich measure. But if we close our eyes to our own joy in the Lord, and look out upon the despair of the world, the scene is quite different.

There are accidents, the fear of war, sickness, suffering, and death. Picture a loving wife standing by the bedside of her dying husband, helpless. Stand at a railway station and watch the sorrow of a father and mother as they say goodbye to their son who is being taken into the army and perhaps to death. Follow a young mother,

holding in her hand a few flowers, as she turns into a cemetery to decorate the grave of her beloved dead child. Yes, the world is full of heartaches, and we, the "children of the kingdom," alone know about the divine remedy, and we are authorized to proclaim it, and thus to "comfort all that mourn."—Isa. 61:1-3

In The Parable of the Wheat and Tares Jesus taught that the "wheat" and the "tares"—or, as he explained, the "children of the kingdom" and the "children of the wicked one"—would grow together until the harvest. This proved to be true. Throughout the age prior to the harvest the "children of the kingdom" did not stand out as a separate group, but even though surrounded on every side by the "tares," they were nourished by God.

Now it is harvest time, when we should expect that the "wheat" would be separated from the "tares." And who are the "wheat," "the children of the kingdom"? Surely not those who know nothing of the kingdom. Nor are they those who, when they hear the message of the kingdom, ignore or oppose it. How few of the great nominal mass of believers have been inspired by the hope of the kingdom! Truly, as Jesus said, it has been a "little flock."—Luke 12:32

All of Jesus' parables are related in one way or another to the kingdom. Some illustrate the development of character which is essential

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for the "children of the kingdom" if they are to be worthy of reigning with Christ; others reveal that Satan would develop a counterfeit kingdom class, while others show the workings of the kingdom in the blessing of the people. All of these are important to us as "children of the kingdom."

These children of the kingdom are imbued with the hope of the kingdom, and gladly lay down their lives in the work of the kingdom. Besides, the word "children" suggests another of their characteristics—they are humble and teachable. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3

One of the greatest joys of the "children of the kingdom" is to proclaim the Gospel of the kingdom. The Psalmist prophesied: "Thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."—Ps. 145: 10-12

Only those who know the "joyful sound" of the divine plan of the ages are able to make known the greatness of God. Only these are in a position to make known the "glory" of the divine kingdom soon to be manifested for the blessing of the people. Only those who know about "restitution" can properly tell about the mighty power of God that will be utilized in the resurrection of the dead. No greater

privilege has ever been given to any of God's creatures than the one which we enjoy of proclaiming the good news of the kingdom!

THE ROUND TABLE DISCUSSION

THE last session on Thursday afternoon was a round table discussion on "Christ's Second Presence." The participants in this discussion were Brothers Pantel Hatgis, Martin C. Mitchell, Felix S. Wassmann, and Norman Woodworth, all of the New York Ecclesia. In his introduction Brother Woodworth quoted a statement by Brother Russell which originally appeared in his booklet on Christ's second coming, and now republished in "Our Most Holy Faith," page 92. It reads:

"This doctrine, as a glorious gem, should be given the first place among the precious jewels of divine truth, where it can cast its halo and splendor and brilliancy over all connected and related promises and blessings. It should not be left in its imperfect setting which hides its glory and beauty, but should be recovered, remounted, set in its true place, to the glory of God and the blessing of all who are sincerely and truly his people."

After the brief introduction, Brother Mitchell opened the discussion with a presentation of scriptural proof that in his resurrection Jesus was highly exalted to the divine nature, hence is no longer a man visible to human eyes. Jesus said that he would

give his flesh for the life of the world. He was put to death in the flesh, but made alive in the spirit. Paul wrote concerning the resurrected Jesus, saying, "Who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see."—I Tim. 6:16

Brother Hatgis asked Brother Mitchell what the angel meant who said to the apostles at the time of Jesus' ascension, "This same Jesus shall so come in like manner as ye have seen him go."—Acts 1:11

Replying, Brother Mitchell explained that the angel referred to the manner of Christ's return, not to the nature of Jesus. He was to return as he went away, which was quietly, and unknown to any except his own disciples. Jesus experienced a change of nature when he was "made flesh," but he was the same personality. He continued to be the same personality—"this same Jesus"—even though he had experienced a second change of nature; that is, from the human to the divine.

Brother Wassmann then asked: "If Jesus is a spirit being since his resurrection, what did he mean when he said to his disciples, 'A spirit hath not flesh and bones as ye see me have'?"

This statement was made by Jesus, Brother Mitchell explained, on one of his few appearances to his disciples after his resurrection. In the past angels had appeared in human form, visible to human eyes. So Jesus had now appeared, and he explained to his disciples

that they need not be afraid, that what they were seeing was not a phantom, but a fleshly body in which he had appeared. To Mary he had appeared as a gardener; to the two disciples on the way to Emmaus, as a stranger—they did not recognize him from his appearance. Referring to another occasion when Jesus appeared to his disciples in a body of flesh similar to the one which was crucified, the Apostle John wrote, "Many other signs truly did Jesus." (John 20:30) This implies, Brother Mitchell asserted, that the appearance by Jesus in a body of flesh was merely a sign, a miraculous demonstration to prove that he had been raised from the dead.

Brother Wassmann then set forth briefly how the fact that Jesus is now a divine being would of necessity affect our understanding of our Lord's return and presence. Since Jesus is now the express image of his Father's person, it means that his presence is invisible to human eyes, even as the Heavenly Father cannot be seen by man.

Brother Wassmann referred to Jesus' conversation with Nicodemus as furnishing information concerning spirit beings. Jesus said that as the wind blows and we see the evidence of its power, but cannot see the wind itself, "so is every one that is born of the spirit." Because Jesus' second presence is invisible, he prophesied that he would return as a "thief in the night," unknown to the

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world, and recognized only by his own people.

Because Jesus knew that his return would be as a "thief in the night," he admonished his disciples to "watch." Should he return in a body of flesh and, as tradition teaches, be visible to human eyes as he descended from the sky, the unbelieving world would know of his coming just as readily as his own people, hence there would be no advantage in watching. We do not watch the sky to see Jesus return, but the watchers became aware of his presence by watching the fulfilment of the "sure Word of prophecy."

Parousia, Epiphania, Apokalupsis

Brother Hatgis, a native of Greece, was asked to explain the meaning of the three Greek words—**parousia**, **epiphania**, and **apokalupsis**—used in the New Testament prophecies relating to Christ's second presence, which he did, in a very understandable way.

The Greek word **parousia** means only presence. Brother Hatgis asserted. He cited Paul's use of this word with reference to his own presence with the brethren at Corinth. Concerning the brethren's opinion of himself, Paul wrote, "His letters, they say, are weighty and powerful; but his bodily presence is weak." (II Cor. 10:10) Paul also uses the Greek word **parousia** in Philippians 2:12, which reads, "Wherefore, my beloved, as ye have always obeyed, not as in my presence [parousia] only, but now much more in my absence."

We know what is meant by the **parousia**, or presence of a human being, that it does not mean that he is coming, or is on the way, but is actually present. Therefore, when this word is applied in the prophecies to Jesus' **parousia** it could only refer to his presence. **Parousia** should have been translated presence in every text in which it appears.

The Greek word **epiphania**, used in some of the prophecies relating to Christ's second presence, means to reveal, or make apparent. The Greek word **apokalupsis** has a very similar meaning, Brother Hatgis explained. Later in the discussion, and in answer to a question, Brother Hatgis agreed that, briefly stated, we could say **epiphania** means to reveal by a bright shining, while **apokalupsis** means to reveal by means of an uncovering, or unveiling.

In response to further questioning Brother Hatgis said that the element of time is not in any way implied by either of these two Greek words; they do not, that is, describe periods of time. Time is involved in the prophecies in which these words are used only in the sense that the presence of Christ is first revealed to the church, and later to the world. It was because of the bright shining and the uncovering of Christ's presence soon after he returned that the "watchers" became aware of this great event in the plan of God. To the world he is still present as a "thief in the night." Some of the prophecies reveal that when

Christ's presence is uncovered to the world the church will be revealed with him in glory.

In answer to a question by Brother Wassmann, Brother Hatgis explained that a proper understanding of the word *parousia* means that all the signs which he gave in answer to the question by his disciples, "What shall be the sign of thy coming [*parousia*]?" are seen to be signs, not that his coming would be near, but that his presence had become a reality.—Matt. 24:3

Some of the Signs

As the discussion continued Brother Mitchell called attention to a number of the "signs" which to the "watchers" are sure tokens of Christ's second presence. Jesus said, quoting from the prophecy of Daniel, that there would be a time of "great tribulation," tribulation so severe, that unless the trouble were shortened no flesh would be saved. (Dan. 12:1-4; Matt. 24:21, 22) This "sign" is now very apparent.

Associated with Daniel's prophecy concerning the great "tribulation," or "trouble," that would result from the "standing up" of Michael (Jesus at his second advent) is the prophecy concerning an increase of knowledge and much running to and fro. Today we see this prophecy fulfilled to a remarkable degree.

Replying to another question Brother Mitchell affirmed that present developments in Palestine are strong evidences of Christ's

second presence. He referred to the sign mentioned by Jesus concerning the "fig tree" putting forth its leaves, which, as we know, refers to the revival of life in the Jewish nation. This also, Jesus said, was to be one of the signs of his presence, and we are seeing a beginning of its fulfilment.—Matt. 24:32

One of the signs of Christ's presence which is greatly appreciated by the "watchers" is the fulfilment of Jesus' own promise to gird himself and serve his household with "meat in due season." (Luke 12:37) We are enjoying the light of present truth today because this prophecy, or promise, has been fulfilled. This promise also reveals that Jesus would be present with his people while they were still in the flesh, and when they would need the "meat in due season," the glorious doctrines of present truth, to nourish and sustain them.

All the doctrines of the divine plan have been clarified as a result of our Lord's return. Basic to all of them, of course, is the doctrine of the ransom, which could not be properly understood until the doctrines dependent upon it were clarified. There was one doctrine, however, which had been lost altogether; that is, the doctrine of "restitution." It is this precious doctrine, testified by all God's holy prophets, that gives real meaning to every other feature of the divine plan.—Acts 3:19-21

The doctrine of "restitution," it was brought out, became the "hall

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mark" of the truth movement. We have been accused of teaching a "second chance" because we have had revealed to us by the returned Lord the glorious fact that "times of restitution of all things" is the only logical, and the necessary result of, the ransom. And this doctrine, in a very special sense, is meat in "due season," for we are now entering the restitution age. It is already time to announce the hope of restitution for the world, and soon it will be time for the actual work of restitution to begin.

Even the instrumentality through which our returned Lord has revealed the truth to his people is one of the signs of his presence. In Luke 12:41-44 and Matthew 24:45-47, Jesus spoke of a "servant" whom he would use for this purpose. There is every reason to believe, as revealed by the circumstances involved, that Brother Russell was "that servant."

More About Bright Shining

In answer to another question Brother Wassmann explained that while the world is still in ignorance of the Master's presence, the bright shining of his parousia is having a tremendous effect upon the world and its ways. He cited the increase of knowledge throughout the earth, and the manner in which it is breaking down superstition, and consequently undermining the foundation of the various institutions of earth which are built upon ignorance and superstition.

Brother Wassmann also referred

to the manner in which labor-saving machinery is gradually setting aside the "curse" of hard labor imposed upon the human race because of adamic sin. Wonderful progress has also been made in the field of medical science, resulting in a great increase of the average length of human life.

Man, of course, will not be able to extricate himself from the sentence of death, but, because we are living in the early beginning of the Millennium, God is permitting man to discover ways and means of helping himself up to a point. In this "day of preparation," for instance, the development of labor-saving machinery might well be, for one thing, to make possible the providing of the needs of the millions upon millions whom we know are to be raised from the dead. All these will need homes and clothing.

Because of human selfishness the great advantages of today are not making the people more contented, but otherwise. Strife and war are being fomented, which, in fulfillment of one of the prophetic "signs" of the Master's presence, are causing a "time of trouble such as never was since there was a nation."

In reply to another question Brother Wassmann explained that the words parousia and epiphania were both used in II Thessalonians 2:8. In this text Paul is speaking of the "man of sin," the great Antichrist which would be developed during the Gospel age. Then he says concerning this system of

iniquity, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [epiphania] of his coming [parousia]."

Already we see the beginning of the fulfillment of this prophecy. The bright shining, the "increase of knowledge," resulting from the parousia of the Lord is breaking down superstition in the minds of millions, and releasing them from bondage to the papal Antichrist. Millions right in Italy now dare to vote against their former Master, the Church of Rome.

In answer to a further question Brother Wassmann explained that the bright shining of Christ's presence was as yet only in its beginning stage; that it would continue to enlighten the minds of the people along all lines. And even more important, eventually it will cause the knowledge of the Lord to fill the earth as the waters cover the sea. But we need not wait for this glorious sign before we accept the fact of the Master's presence.

Time Prophecies

Brother Hatgis gave a brief outline of some of the time prophecies related to our Lord's second presence, particularly "the times of the Gentiles." Jesus said that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled." (Luke 21:24) The student is referred to "Studies in the Scriptures" for details of this and other time prophecies, but briefly stated, as brought out by Brother Hatgis, the "times

of the Gentiles" is a fixed period of time" of 2,520 years, beginning in 606 B. C., and ending A. D. 1914.

It was in 606 B. C. that the Jewish people lost their national independence. Their government was overthrown and the people taken captive to Babylon. Here the Gentiles were permitted to exercise dominion over them, and this was to continue for 2,520 years, or until A. D. 1914. This is not a period of time to which the existence of Gentile nations would be confined, but one during which they would be permitted to rule over the Jewish people.

Time prophecies pinpoint, not the completion of events to which they refer, but their small beginnings. It was as a direct result of the first World War which began in 1914 that the Jews were permitted to return to the Promised Land which, in turn, and in the providences of God, eventually led to their independence as a people. This was in 1948, when the new Jewish State was born.

Now they are a nation among nations. True, they have much "distress" and trouble, but so do all the other nations of earth. As a sign of his presence Jesus did not say that the Jewish people would all turn to him, accept Jesus as their Messiah, and experience restitution blessings, immediately upon the end of the "times of the Gentiles." All that he said was that they would no longer be a vassal nation, no longer without national independence. This sign, therefore, we have seen fulfilled,

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and it becomes another evidence of the Master's second presence.

In summing up, Brother Woodworth referred to the 1,335 days of Daniel 12 and other time prophecies, which serve to confirm the fact of Christ's second presence. And, as he said, all of these points of truth are important to us, for the fact that we see "these things" coming to pass causes us to "look up," and to "lift up" our heads, knowing that our deliverance "draweth nigh."—Luke 21:28

THE LAST DAY

THE convention ended at noon on Friday, August 5, the last session, like the others, being one of rejoicing in the Lord. Brother D. J. Morehouse, of Chicago, Illinois, served as chairman. The text for the day was Luke 24:32—"Did not our hearts burn within us?" These are the words of the disciples with whom the resurrected Jesus conversed on the road to Emmaus. Their hearts burned as Jesus opened to them the Scriptures and showed that it was necessary for the Christ to suffer and die as the Redeemer and Savior of the world.

For six days at Bloomington, the Lord, through his various servants, had been opening up his precious Word to the brethren, and like the disciples of old, their hearts burned within them as old and established truths were reaffirmed, and a deeper insight into various aspects of the divine plan was obtained. Six brethren had been given the responsibility of reviewing the blessings of the week, each one being assigned a particular day.

Brother G. A. Ford, of England, vividly recalled many of the blessings received on the opening day. Then Brother W. H. Ellis, of the Cincinnati, Ohio, Ecclesia, told of the joys which made the hearts of the brethren burn on Sunday. Brother Andrew Horwood, of St. John's, Newfoundland, reviewed Monday's program, and told of the things which on that day caused his heart to burn. Tuesday's sessions were reviewed by Brother Ludlow P. Loomis, of the New York Ecclesia. He reminded the brethren especially of the radio report, and of the prospects of continuing the witness for another year. Brother Lyle Cook, of Kansas City, Missouri, recalled some of the blessings enjoyed on Wednesday, speaking of the joy that filled his heart as he saw the newly consecrated indicated their desire to symbolize the immersion of their wills into the will of God in Christ. Brother Kenneth Rawson, of the New Brunswick, New Jersey, Ecclesia recalled many of the blessings which caused the hearts of the brethren to burn on Thursday. Brother Rawson made special mention of the public meeting, and told of the great joy of the brethren as once more they heard the Gospel of the kingdom proclaimed.

Following this recalling of convention joys there was the usual "love feast" at which the brethren said their goodbyes, and sang "God Be with You 'Til We Meet Again," and other appropriate hymns. It was a joyful gathering, in which those long in the truth mingled

with and enjoyed the fellowship of new brethren, many of whom had first heard the truth over the radio. The presence of these at the convention was a sure token that the brethren's sponsorship of the radio work had borne rich fruit.

MISCELLANEOUS CONVENTION ITEMS

THE convention public meeting was addressed by Brother Russell Pollock, of Los Angeles, California. His topic was "Today, Tomorrow in Prophecy." Brother Pollock's discourse appears in the Highlights of Dawn Department, in this issue of The Dawn.

An additional witness was given over WTTS, the local radio station. There were two fifteen minute programs in which "Frank and Ernest" interviewed Brother Pollock concerning his visit to Palestine and Europe. By tape recording Brother Pollock's public discourse was also broadcast over WTTS. An excellent report of the public talk appeared in the university daily paper.

The radio station also broadcast a ten minute lecture on the truth at 7:35 A. M., Monday through Friday. These short discourses were given by Brothers E. K. Penrose, Columbus, Ohio; Adolph Obenland, Miami, Florida; Fred Mundell, Brooklyn, New York; Leland Parsons, Salem, Oregon; and William Pardue, St. Louis, Missouri.

Brother Pollock gave a very inspiring report of his visit to Pales-

tine and his experiences with the brethren in various European countries. A complete transcript of this is being prepared, and will, the Lord willing, appear in the October issue of The Dawn.

At the convention business meeting it was voted to accept the university's invitation to return to Bloomington for the 1956 General Convention. The 1956 convention will begin on Saturday, August 4, and end on Friday, August 10.

A motion was passed at the business meeting to extend the Christian love and greetings of the convention to the Lord's people in every country, making this message known as widely as possible. The convention secretary will communicate this message to many in overseas countries, and we are happy to use the columns of The Dawn to extend these greetings to still others.

Messages of Christian love and greetings were sent to the convention by air mail, telegrams, and cables from many parts of the world. In addition to those received from ecclesias and individuals in the United States and Canada, greetings were received from Great Britain, Denmark, Germany, France, Switzerland, Italy, Greece, and India. The brethren at the convention thrilled as these messages were read from the platform, emphasizing as they did that

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the Lord's people in so many parts of the world were at the convention in spirit, thinking of and praying for the brethren there assembled.

Another feature of the convention was that all the discourses and testimonies were recorded on tape, not merely by one recorder, but by thirty-six. Many, even at the convention, did not realize that this was being done, for the recorders were located in a room separated from the auditorium. These re-

cordings will extend the blessings of the convention to many hundreds who were not able to attend. They will be used in home ecclesias, taken to the isolated and to shut-ins. Many of them will be used over and over again.

Incidentally, we remind the brethren again of the Dawn Recorded Lecture Service. These are sent free to those who request them. Recorded lectures are available which are suitable for the brethren, and you may also obtain public lectures. Write for further details.

Be not men's servant: think what costly price
Was paid that thou might His own bondsman be,
Whose service perfect freedom is. Let this
Hold fast thy heart. His claim is great to thee.
All His are thine to serve: Christ's brethren here
Are needing aid; in them thou servest Him.
The least of all is still His member dear,
The weakest cost His lifeblood to redeem.

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 1—"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9:15 (Z. '03-206. Hymn 269)

SEPTEMBER 8—"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."—James 4:4 (Z. '99-70. Hymn 312)

SEPTEMBER 15—"Come out from among them, and be ye separate, saith

the Lord, and touch not the unclean thing; and I will receive you."—II Corinthians 6:17 (Z. '99-203. Hymn 134)

SEPTEMBER 22—"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."—Psalm 23:6 (Z. '03-413. Hymn 286)

SEPTEMBER 29—"Every one that is proud in heart is an abomination to the Lord."—Prov. 16:5 (Z. '03-329. Hymn 130)

Radio Report and Resolution

THE customary radio report was presented to the convention at the Tuesday evening session, together with a recommendation from the elders meeting at the convention, which had been decided upon the night before. The report was not in the same detail as in previous years, but it was nevertheless encouraging.

It was explained that the mail response to the "Frank and Ernest" broadcasts averaged slightly below that of the year before. There are various reasons for this. First, the number of stations carrying the message was somewhat reduced at the beginning of the contract year, and this, of course, would reduce the number of responses. And then, it was noted, television has claimed a certain percentage of the radio audience, although this is not so much so on Sunday mornings as at other times.

The third reason given for the reduced number of responses was the fact that we have been using the same stations for nearly four years, with the result that there are very few new listeners. On the other hand, it was reported that the present year has witnessed a deeper degree of interest on the part of many listeners than previously, which, of course, is the main result which we are seeking.

Because we have used the Mutual Network for nearly four years, consideration was given by the elders to the advisability of changing to the ABC Network. Letters which were sent to the secretaries of the ecclesias prior to the convention had acquainted many of the brethren with the fact that the ABC Network is available, although probably at an increased cost of approximately twenty percent.

Since, as reported to the convention, the present cost of the radio work has been, during the present year, just about equal to the donations, serious consideration was given to the matter of making a change that would involve increased costs. The ecclesias responding to the letter sent to them concerning this indicated in their replies that they had taken this factor into consideration, and the vast majority voted in favor of the change. A small number of the ecclesias wrote that they were quite willing to let the matter be

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decided at the convention, and would heartily co-operate in whatever decision was made.

This response from the ecclesias was reported to the elders, and after due consideration they voted to recommend to the convention that a resolution be passed favoring the use of the ABC Network, beginning with the new contract year in October. Such a resolution was adopted by the convention, but leaving it to the discretion of the brethren at The Dawn not to make the change should unforeseen factors arise in negotiations which would make it unwise to do so.

The convention also voted to take up "Good Hopes" pledges, which was done. And in harmony with the custom of previous years, we are giving all the brethren the opportunity thus to indicate the extent to which they hope to be able to support this new effort on the ABC Network. In keeping with this, and for your convenience, on the bottom of page 64 of this issue of The Dawn a "Good Hopes" coupon will be found. Your "Good Hopes" is not a binding pledge, but simply an expression of what you reasonably hope to be able to donate toward the radio work. An early receipt of these "Good Hopes" coupons will be an aid to us in connection with the proposed new contract.

Foreign Broadcasts

The convention radio report included the foreign broadcasts, in the English, French, Italian, German, and Spanish languages; the latter having only recently begun. The English-language programs continue to be broadcast over Radio Luxembourg, and also Radio Laurence Marques, in South Africa. Letters recently received from South Africa indicate that some of the listeners have actually embraced present truth, and are rejoicing in it as a result of first hearing the message over the radio. There is also a great deal of new interest in the British Isles resulting from the English-language broadcasts over Radio Luxembourg.

The same encouraging results can be reported concerning the German, Italian, and French-language programs being broadcast over Radio Luxembourg and Radio Monte Carlo. All the foreign broadcasts are paid for from the "Good Hopes" of the American brethren in the United States and Canada. Our overseas brethren would gladly help all they could, but the broadcasting companies

TALKING THINGS OVER

will not accept anything but American dollars in payment for the broadcasts, and in this unstable world Swiss currency is the only currency which can be converted into American dollars for broadcasting purposes.

The Spanish-language broadcasts are just beginning. Time alone will tell the result of these. They are currently being heard over Radio International Tangiers, a small chain of stations in the Canal Zone bordering on Central America, and over a powerful station on the border of Uruguay which reaches all of Argentina. Many other opportunities are open for the Spanish-language programs, and we are leaving it in the Lord's hands as to the extent they can be used. Let us pray that the Lord will direct with respect to all of his work.

There are great truths that pitch their shining tents
Outside our walls, and though but dimly seen
In the gray dawn, they will be manifest
When the light widens into perfect day.

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"HELL GIVES UP ITS DEAD"

WOR SUNDAY, SEPTEMBER 18, 1955
710 kc., 8:45 A. M.

Do you know that those who go to the Bible hell do not necessarily remain there? Send for a free copy of the booklet

"The Revelation of Jesus Christ"

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
NEW YORK, N. Y.

For Your Newspaper

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

OCTOBER TOPIC: The "Frank and Ernest" topic to be specially advertised in October is "God's Plan of the Ages." This topic will be used on Sunday, October 18. Circulars advertising this program will be available, but place your order as early as possible. In all probability a different station in your district will be carrying the program, but this need not delay your order for the circulars, as the brethren in The Dawn office will have this needed information.

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SPEAKERS' APPOINTMENTS

A. BOYCE	
Liverpool	September 11
W. CLARKE	
Lincoln	September 4
Oxford	11
C. A. CORNELL	
Dewsbury	September 24/25
Luton	October 9
C. E. DICKINSON	
Leigh (Afternoon)	September 18
Latchford (Evening)	18
Dewsbury	24/25
Liverpool	October 2
Dublin	4/5
Clonelly	6/7
Londonderry	8
Belfast	9
Dublin	10/11
G. A. FORD	
London (see Note)	September 3
Letchworth	18
J. LESLIE McKEOWN	
Liverpool	September 1
London (see Note)	3

Ilford (Labour Hall)	4
Dublin	11
Belfast	18
Clonelly	October 2
Belfast	16
Dublin	23
J. H. MURRAY	
Lincoln	September 11
Dublin	20
Clonelly	21
Londonderry	22/23
Belfast	25
Letchworth	October 16
Anerley	23
E. T. NADAL	
Anerley	September 18
Dewsbury	24/25
Guildford	October 30

(Continued on page 63)

"FRANK AND ERNEST" BROADCASTS

"Radio Luxembourg"

Mondays, 11:15 P. M.—208 Meters, 1439 kc.

AVAILABLE IN GREAT BRITAIN

STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, 18/9

Volumes 1, 2, and 3—2/6 each; paper bound, Vol. 1 only—1/3

Volumes 4, 5, and 6—3/9 each

Berean Question Books—For Volume 1, 6d; 2, 6d; 3, 6d; 4, 8d; 5, 8d; 6, 8d.

Free Literature

"Frank and Ernest" Announcement Cards for Radio Luxembourg. Order as many as you can use.

ONEPENNY BOOKLETS

Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad.

THREEPENNY BOOKLETS—2/6 per dozen
Spiritualism; Jesus, the World's Savior; Hope for a Fear-filled World; Father, Son, and Holy Spirit; Armageddon; Does God Answer Prayer?; Your Adversary the Devil; The Light of the World; The Church; Born of the Spirit;

What Can a Man Believe?; The Blood of the Atonement; Divine Healing.

SIX PENNY BOOKLETS

Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; Chosen People; When a Man Dies.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 o dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

God's Promises Come True—10/

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98 Seel Street

Liverpool 1

SPEAKERS' APPOINTMENTS

SAMUEL BAKER			
Parkers Prairie, Minn.	September	1, 2	
Minneapolis, Minn.		3-5	
Elkader, Iowa		7, 8	
Clinton, Iowa		9, 11	
Barnes City, Iowa		12, 13	
Lincoln, Neb.		14, 15	
St. Joseph, Mo.		16	
Kansas City, Mo.		18-20	
Topeka, Kans.		21	
Wichita, Kans.		22, 23	
Carthage, Mo.		25	
Galena, Kans.		26	
Fredonia, Kans.		27, 28	
Springfield, Mo.		29	
St. Louis, Mo.	October	1, 2	
WILLIAM A. BAKER			
Seattle, Wash.	September	3-5	
WILLIAM T. BAKER			
Minneapolis, Minn.	September	3-5	
JULIUS BEDNARZ			
Minneapolis, Minn.	September	3-5	
WALTER Blicharz, Jr.			
London, Ont. Can.	September	11	
FRED A. BRIGHT			
Easton, Pa.	September	18	
EUGENE BURNS			
Brooklyn, N. Y.	September	3-5	
Pottstown, Pa.		25	
C. G. CHEESEMAN			
Pittsburgh, Pa.	September	25	
BERTRAM COOPER			
San Diego, Calif.	September	3-5	
JENS COPELAND			
Vancouver, B. C.	September	1	
Seattle, Wash.		3-5	
Portland, Ore.		6	
San Francisco, Calif.		8	
Los Angeles, Calif.		11	
Glendale, Calif.		13	
Long Beach, Calif.		14	
El Monte, Calif.		16	
Santa Ana, Calif. (Morning)		18	
Los Angeles, Calif. (Evening)		18	
Phoenix, Ariz.		20	
Tucson, Ariz.		21	
Topeka, Kans.		23	
Kansas City, Mo.		25	
L. PAUL DAVIS			
San Diego, Calif.	September	3-5	
RUSSELL DEAN			
Allentown, Pa.	September	25	
ORLANDO D. DEIFER			
Brooklyn, N. Y.	September	3-5	
North Brookfield, Mass.		18	
EDWARD E. FAY			
Whittier, Calif.	September	18	
IRVING C. FOSS			
San Diego, Calif.	September	3-5	
EARL L. FOWLER			
Sacramento, Calif.	September	11	
GEORGE A. GILL			
Brooklyn, N. Y.	September	3-5	
TED HACK			
Gary, Ind.	September	18	
E. HARRY HERRSCHER			
San Diego, Calif.	September	3-5	
EMILE H. HERRSCHER			
San Diego, Calif.	September	3-5	
WILLIAM J. HOLLISTER			
St. Albans, L. I., N. Y.	September	1	
Brooklyn, N. Y.		3-5	
Rutherford, N. J.		7	
Boston, Mass.		11	
New Bedford, Mass.		14	
Paterson, N. J.		18	
Dayton, Ohio		25	
JOHN HULL			
San Diego, Calif.	September	3-5	
JOHN G. HULL, JR.			
Santa Ana, Calif.	September	25	
CHARLES W. JANKE			
Brooklyn, N. Y.	September	3-5	
STANLEY W. JEUCK			
Brooklyn, N. Y.	September	3-5	
EDMUND M. JEZUIT			
Aurora, Ill.	September	11	
GILBERT E. KEMP			
Brooklyn, N. Y.	September	3-5	
PETER KOLLIMAN			
New Brunswick, N. J.	September	2	
Waterbury, Conn.		6, 7	
New Haven, Conn.		8	
New London, Conn.		9	
Springfield, Mass.		10	
Albany, N. Y.		11	
Syracuse, N. Y.		14	
Wilkes-Barre, Pa.		16	
ARTHUR H. KRUMPLT			
Catawissa, Pa.	September	18	
RAYMOND J. KRUPA			
North Brookfield, Mass.	September	18	

THE DAWN

C. STUART LIVERMORE			
Brooklyn, N. Y.	September	3-5	
New Brunswick, N. J.		18	
LUDLOW P. LOOMIS			
Wallingford, Conn. (Morn.)	September	11	
Bridgeport, Conn. (Afternoon)		11	
Agawam, Mass.		25	
EDWARD LORENZ			
San Diego, Calif.	September	3-5	
JOHN Y. MAC AULAY			
Grand Rapids, Mich.	September	1	
Saginaw, Mich.		3-5	
Flint, Mich.		6	
Detroit, Mich.		7	
Jackson, Mich.		9, 11	
Adrian, Mich.		12	
Toledo, Ohio		13, 14	
Elyria, Ohio		15, 16	
Cleveland, Ohio		18	
Columbus, Ohio		19, 20	
Dayton, Ohio		21	
Piqua, Ohio		22, 23	
Muncie, Ind.		25-27	
Indianapolis, Ind.		28	
St. Louis, Mo.	October	1, 2	
ADAM MISKAWITZ			
Seattle, Wash.	September	3-5	
Vancouver, B. C. Can.		6	
Portland, Oreg.		7	
Milwaukee, Wis.		11	
MARTIN C. MITCHELL			
Paterson, N. J.	September	11	
Reading, Pa.		18	
N. MOLENAAR			
San Diego, Calif.	September	3-5	
DANIEL J. MOREHOUSE			
Minneapolis, Minn.	September	3-5	
Cavert, Mich.		18	
EVERETT MURRAY			
Columbus, Ohio	September	1	
Brooklyn, N. Y.		3-5	
LEON H. NORBY			
Wilmington, Del. (Morn.)	September	11	
Philadelphia, Pa. (Afternoon)		11	
ADOLPH OBENLAND			
Brooklyn, N. Y.	September	3-5	
HOWARD W. OSTRANDER			
San Diego, Calif.	September	3-5	
HARRY PASSIOS			
Duquesne, Pa.	September	4	
Monessen, Pa.		25	
G. RUSSELL POLLOCK			
San Diego, Calif.	September	3-5	
KENNETH W. RAWSON			
Baltimore, Md.	September	11	
FRED W. RICE			
San Diego, Calif.	September	3-5	
Riverside, Calif. (Morning)		18	
Pomono, Calif. (Afternoon)		18	
NORMAN F. RICE			
San Diego, Calif.	September	3-5	
San Luis Obispo, Calif.		18	
GEORGE P. RIPPER			
San Diego, Calif.	September	3-5	
BERT ROSE			
Brooklyn, N. Y.	September	3-5	
VICTOR E. SAMUELS			
Brooklyn, N. Y.	September	3-5	
ALFRED L. SMITH			
Brooklyn, N. Y.	September	3-5	
MICHAEL A. STAMULAS			
Mahanoy City, Pa.	September	11	
W. STROMBERG			
La Salle, Ill.	September	18	
AUGUST SWANSON			
Ostrander, Minn.	September	1	
Minneapolis, Minn.		3-5	
Withee, Wis.		6-8	
Wausau, Wis.		9	
Appleton, Wis.		11	
Kenosha, Wis.		12	
South Milwaukee, Wis.		13	
Milwaukee, Wis.		14	
Rockford, Ill.		15	
Albany, Ill.		16	
Clinton, Iowa		18	
La Salle, Ill.		19, 20	
Aurora, Ill.		21	
Gary, Ind.		22, 23	
Chicago, Ill.		25	
Champaign, Ill.		26	
Mattoon, Ill.		27, 28	
West Frankfort, Ill.		29	
St. Louis, Mo.	October	1, 2	
J. I. VAN HORNE			
East Liverpool, Ohio	September	11	
FELIX S. WASSMANN			
York, Pa. (Morning) ...	September	18	
Lancaster, Pa. (Afternoon)		18	
CLAUDE R. WEIDA			
Brooklyn, N. Y.	September	3-5	
Washington, D. C.		25	
GEORGE M. WILSON			
Saginaw, Mich.	September	3-5	
ERNEST G. WYLAM			
Wallingford, Conn.	September	1	
Brooklyn, N. Y.		3-5	
Ebensburg, Pa.		6	
Stuebenville, Ohio		8	
Calumbus, Ohio		8	
CHRISTIAN W. ZAHNOW			
Los Angeles, Calif. (S. W.)	September	1	
Santa Ana, Calif.		2	
San Diego, Calif.		3-5	
Riverside, Calif.		6	

SPEAKERS' APPOINTMENTS CONVENTIONS

(Continued from page 64)

CHRISTIAN W. ZAHNOW (Continued)

Pomona, Calif.	7
San Fernando, Calif.	8
Long Beach, Calif.	9
Los Angeles, Calif.	11
Los Angeles, Calif. (116th Street) ..	13
El Monte, Calif.	14
San Luis Obispo, Calif.	15
Fresno, Calif.	16, 18
Stockton, Calif.	19, 20
Sonora, Calif.	21
San Jose, Calif.	22, 23
San Francisco, Calif.	25
Sacramento, Calif.	26, 27
Fallon, Nev.	28, 29
Chico, Calif.	October 1, 2

CHICAGO, ILLINOIS, September 25—Opens 10:00 a.m. in Central Masonic Temple, 912 N. LaSalle Street.

DETROIT, MICH., September 25—Maccabees Building, Woodward Avenue at Putnam.

BUFFALO, N. Y., October 1, 2—This gathering will be held in the Delta Temple, 692 E. Utica Street. Room reservations and other details may be obtained by writing the secretary, Mrs. Helen Szuba, 32 South Union Road, Williamsville 21, New York.

MONESSEN, PA., September 25—Convention opens at 9:30 a. m. in the Pythian Center Hall, 580 Schoonmaker Avenue. Lunch will be served. Other details may be obtained by writing the secretary, Mr. Joseph Fenchak, Jr., 573 Conrad Ave., North Charleroi, Pa.

ST. LOUIS, MO., October 1, 2—For details and other information, write the secretary, Mr. E. L. Wagner, 7308 Wellington Ave., St. Louis 14, Mo.

PERU, ILL., October 2—The LaSalle Ecclesia is planning this convention to be held in the K. of P. Hall, 1711 Fourth St. For other details, write the secretary, Mr. Harold Priebe, 1518 Argyle Road, La Salle, Ill.

GRAND RAPIDS, MICH., October 15, 16.

ONTARIO, CALIF., October 16.

ORLANDO, FLA., October 30.

PITTSBURGH, PA., October 30.

BRITISH SPEAKERS & CONVENTION

(Continued from page 60)

W. E. PAMPLING

Ipswich	September 18
Dewsbury	24/25
Eastleigh	October 9
Coventry	23

NOTE: Meetings in Caxton Hall, close to St. Jame's Park Underground Station on Saturday, September 3, afternoon and evening.

CONVENTION at Dewbury, Sept. 24/26. Sat. and Sun. meetings in Central Liberal Club, Bond St. On Mon. in the Bible Students Room 10, Nelson Street. Write Mr. Boyce, 491, Wayside, Leeds Road, Dewsbury.

"GOOD HOPES" COUPON

FOR

NETWORK AND FOREIGN

BROADCASTS

CONVENTIONS

BROOKLYN, N. Y., September 3-5—Convention sessions will be held in the Church Auditorium, 104 Clark Street. For reservations, write the secretary, Mr. Russell Dean, 68 Middagh Street, Brooklyn 2, N. Y.

MINNEAPOLIS, MINN., September 3-5—For reservations and other details, address the secretary, Mrs. Charles R. Newham, 678 40th Avenue, N. E., Minneapolis 21, Minn.

SAGINAW, MICH., September 3-5—Convention opens 3:00 p. m. Saturday in Y. W. C. A. Building, 215 S. Jefferson Street. Room reservations and other details may be obtained by writing the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw, Mich.

SAN DIEGO, CALIF., September 3-5—Convention will be held in the Temple Beth Israel, 2512 Third Avenue. Room reservations and other details may be obtained by writing the secretary, Mrs. Gilbert Rice, 8775 Troy Street, Spring Valley, Calif.

SEATTLE, WASH., September 3-5—Convention will be held in the Norway Center, 300 Third Avenue, West. A baptismal service is being arranged. Details and room reservations may be addressed to Mrs. F. French, 2821 W. 63rd Street, Seattle 7, Wash.

ALBANY, ORE., September 4—3596 Bernard Street.

ALBANY, N. Y., September 11—Y. W. C. A. Building, 5 Lodge Street.

COLUMBUS, OHIO, September 11—Convention opens 10:00 a. m. in the Women's Benefit Association, 53 E. Gay Street.

LOS ANGELES, CALIF., September 11—Opens 10:00 o'clock in Foresters' Hall, 1329 South Hope Street. Special one-day convention with two visiting pilgrims.

CLEVELAND, OHIO, September 18—Convention opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd St.

COVERT, MICH., September 18—Details regarding this convention can be obtained by writing the secretary, Mrs. Jean Klysek, R. F. D. 2, Box 285, Benton Harbor, Mich.

NORTH BROOKFIELD, MASS., September 18—Convention opens 9:30 a. m. in the Grange Hall, on Main Street. Lunch will be served in the hall.

SALEM, ORE., September 18—Convention opens 11:00 a. m. at 2339 State Street.

(Continued on page 63)

"GOOD HOPES" COUPON

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

Date _____

Dear Brethren:

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

Name _____

Address _____

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Armageddon—32 pages, 5 cents.
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The Day of Judgment—32 pages, 5 cents.
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Spiritualism—32 pages, 5 cents.
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Does God Answer Prayer?—32 pages, 5 cents.
The Truth About Hell—64 pages, 10 cents.
The Grace of Jehovah—64 pages, 10 cents.
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Hope Beyond the Grave—96 pages, 10 cents.
God's Plan—48 pages, 10 cents.
When a Man Dies—48 pages, 10 cents.
Tabernacle Shadows, with questions—164 pages, cloth, 50 cents.
The Everlasting Gospel—64 pages, 10 cents.
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Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.
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Daily Heavenly Manna—cloth, \$1.00.

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GERMAN: The Divine Plan of the Ages, 50 cents; The Time Is at Hand, 50 cents; Tabernacle Shadows, 50 cents; Daily Heavenly Manna, 50 cents; "Behold Your King," 50 cents; God and Reason, 10 cents; Spiritualism, 10 cents; When a Man Dies, 10 cents; Chosen People, 10 cents; Our Lord's Return, 10 cents; What Can a Man Believe?, 5 cents; Armageddon, 5 cents; Hymns of Dawn, without music, 25 cents.

ITALIAN: The Divine Plan of the Ages, 50 cents; Daily Heavenly Manna, 50 cents; Hymn Book, cloth \$1.00, flexible 50 cents; God and Reason, 10 cents; God's Remedy for a World Gone Mad, 5 cents.

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

LITHUANIAN: "Behold Your King," 25 cents; Spiritualism, 10 cents.

GREEK: "Behold Your King," 25 cents; Hymns of Dawn, without music, 25 cents; God and Reason, 10 cents.

DANISH: God and Reason, 10 cents; Hope booklet, 5 cents.

POLISH: The Divine Plan of the Ages, cloth, \$1.00, paper 50 cents; Daily Heavenly Manna, \$1.00; "Behold Your King," 50 cents; God's Kingdom, 10 cents.

ROUMANIAN: Where Are the Dead?, 10 cents.

HUNGARIAN: What Can a Man Believe?, 5 cts

HEBREW: God's Plan in Brief, 75 cents.

SLOVAK: God's Kingdom; The Day of Jehovah, 5 cents each.

All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00.

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 willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35