



*CHAUTAUQUA CONVENTION REPORT*

*SAVED BY A MIRACLE*

# Fear Hath Torment

The whole world today is gripped by fear. Fear is driving nations, small and great, to feverishly arm themselves for war in self-defense. The destruction of civilian populations, as well as military forces in actual combat, is bringing tormenting fear in all countries. There is fear of the political and social changes that threaten every nation. Still more, they fear the uncertainty of the future because of the evil forces that are working, and are beyond all human control. Humanity is groping in a darkness it is unable to penetrate; hence is tense and fearful.

The Psalmist describes the situation of the world very aptly when he says: "They reel to and fro like a drunken man, and are at their wits' end." The Prophet Joel calls our day one of "darkness and of gloominess; a day of clouds and of thick darkness. . . . Before their faces the people shall be much pained: all faces shall gather blackness."

The Master, describing the same period of time, said, "Men's hearts failing them for fear, and for looking after those things coming upon the earth." —Luke 21:26.

Contrast this fear with the Lord's admonition to His footstep followers: "When these things begin to come to pass, then look up, and lift up your heads; for your deliverance draweth nigh." What a con-

trast comes with this point of view! The same events bring confidence to the watchers, as indicated by the "lifting of the head," instead of a head drooping with despondency. Where do we look for this deliverance from fear? We "look up" to God, not to earthly leaders or rulers.

"Likewise, when ye see these things come to pass know ye [these are positive proofs] that the Kingdom of God is nigh at hand."

Thus we draw the lesson that the fear of the one class is because "as it was in the days before the flood they knew not," the signs of the times, while the other class "are not in ignorance that that day should overtake them as a thief." On the one hand the "great time of trouble" brings gloominess and "blackness of face," while on the other it brings joy and rejoicing, because it presages God's Kingdom.

There is a famine in the land, not for bread alone but for the Word of God. Even the worldly admonish a return to God and the principles of Christ.

If the Truth has turned our darkness to dawn, then let The Dawn bring the light (truth) to those who sit in darkness, that they, too, may look up to God, and lift up their heads with assurance and peace in this troubled world, for "He maketh the storm a calm." Peace replaces fear.

—E. H. Herrscher, Phoenix, Arizona

## Voice of Tomorrow Radio Programs

EVERY SUNDAY AT THE HOUR LISTED

Baltimore, Md., WCBM, 1400 kc., 9:15 A. M.

Berkeley, Calif., KRE, 1400 kc., 9:05 A. M.

Chicago, Ill., WJJD, 1160 kc., 9:30 A. M.

Cincinnati, Ohio, WCPO, 1230 kc., 10:15 A. M.

Columbus, Ohio, WHKC, 640 kc., 9:30 A. M.

Dayton, Ohio, WHIO, 1290 kc., 11:30 A. M.

Denver, Colo., KFEL, 950 kc., 8:30 A. M.

Detroit, Mich., WJBK, 1490 kc., 8:30 A. M.

Dublin, Texas, KFPL, 1340 kc., 9 A. M.

Kalamazoo, Mich., WKZO, 590 kc., 7:45 A. M.

Los Angeles, Calif., KFWB, 980 kc., 6:15 P. M.

Louisville, Ky., WGRC, 1370 kc., 9 A. M.

Memphis, Tenn., WREC, 600 kc., 8:30 A. M.

Minneapolis, Minn., WNTC, 1280 kc., 9:15 A. M.

New York, N. Y., WMCA, 570 kc., 9:30 A. M.

Philadelphia, Pa., WIP, 610 kc., 9:30 A. M.

Phoenix, Ariz., KOY, 550 kc., 10:30 A. M.

Seattle, Wash., KJR, 1000 kc., 8 A. M.

St. John's Newfoundland, VOCI, 5:00 P. M.

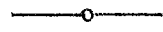
St. Louis, Mo., KXOK, 630 kc., 10:00 A. M.

St. Petersburg, Fla., WSUN, 9 A. M.

The Dalles, Ore., KODL, 1230 kc., 9:30 A. M.

Vancouver, B. C., Canada, CKMO, 5:45 P. M.

Wichita, Kans., KFBI, kc., 9 A. M.



### POLISH RADIO PROGRAMS

Akron, Ohio, WADC, 1350 kc., 7:45 A. M.

Chicago, Ill., WCB, 1110 kc., 8:45 A. M.

Detroit, Mich., WJBK, 1490 kc., 8:45 A. M.

Niagara Falls, N. Y., WHLD, 1290 kc., 8:45 A. M.

Jersey City, N. J., WHOM, 1480 kc., 12:30 P. M.

Springfield, Mass., WSPR, 1270 kc., 8:30 A. M.

# The DAWN

## *A Herald of Christ's Presence*

Dedicated to the Promotion of Christian Knowledge in the Spirit of Tolerance and Good Will

Vol 9, No. 11

AUGUST, 1941

One Dollar a Year

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#### JERUSALEM

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#### THIS ONE THING I DO

A Meditation based upon Paul's declaration of his determination to allow nothing to stand in his way of knowing Christ, and being made conformable unto His death.

#### THY GOD REIGNETH

This article will deal with points mentioned in Isaiah 52: 7, 8, such as how we see "eye to eye," what is meant by the bringing again of Zion, how we "lift up the voice together," and in what sense it is now true that "thy God reigneth." It is hoped that the discussion of this passage will help still further to increase our appreciation of Present Truth.

#### VEST POCKET BOOKLETS

These little booklets are convenient and effective for use in spreading the Kingdom message. "God and Reason," "Hope Beyond the Grave," at 5 cents each; and "The Day of Judgment," "Restitution," "God's Remedy," at 1 cent each. Send for a supply.

# THE EVERLASTING GOSPEL

## Saved by a Miracle

### God's Remedy for a World Gone Mad

The remedy for human ills that we will bring to your attention is outlined in the Bible. It seems to be most logical that we should I will bring to your attention this afternoon is one that is outlined in God's Word, the Bible. It seems to me most logical that we **should** look to the Book of books, for something upon which to base our hopes at a time when all human plans are failing. Many of the underlying principles of the democratic way of life are rooted in the moral and ethical teachings of Christ. The Ten Commandments given by God to the ancient nation of Israel are the basis of many of our principal laws here in America today.

One of the main things for which the democracies are now struggling is the right to worship the God of the Bible. Despite the spread of paganism in so many parts of the earth, the Bible is, among books, still the best seller. America professes to be a God-fearing nation, and the blessing of the Almighty is invoked on many state occasions, including the inaugurations of our Presidents. We believe, therefore, we will all agree that time could not be better spent than in giving serious consideration to what our God, in the guide Book in which we profess to believe, actually tells us about His world of tomorrow.

Let us then peer into the enlightening pages of the Sacred Book with reverence, and with the belief that in those pages God is actually talking to us and telling of the things He purposes to do for distressed men and women which they cannot do for themselves. Millions throughout the world today are earnestly praying for God to do something, and millions are wondering why He is apparently so indifferent to human needs. The Bible assures us that God is not indifferent, and that He soon will answer the universal prayer of all Christians, "Thy

Kingdom come. Thy will be done in earth, even as it is in heaven."

Most of us, no doubt, were taught this prayer when we were children, and many of us have continued to offer it. Today, in the face of the most vicious and powerful attacks ever made upon Christianity, the Bible assures us that God is about to answer His people's prayer by establishing the Messianic Kingdom of peace and good will throughout all the earth. Thus, out of Christianity's apparent defeat will come its glorious triumph, when Christ will actually reign from sea to sea and from the rivers unto the ends of the earth.

While the Bible outlines for us in considerable detail the organizational arrangements of the Kingdom of Christ, as they will ultimately become manifested to the people, we will not now take time to discuss these details. We will content ourselves rather with calling attention to some of the results of the divine Kingdom, when it becomes operative in the earth. Let us consider the promises of God's Word as communiques from heaven. The first one we wish to read into the record is that brought to us by the Prophet Micah. We quote:

"In the last days, it shall come to pass that . . . many people, and all nations shall come and say, Let us go up to the mountain (Kingdom) of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig tree; and none shall make them

afraid for the mouth of the Lord of Hosts hath spoken it."—Micah 4:1-4.

First of all, in considering this divine communique, I want you to notice that the foretold blessings are said to come through the "House" of the Lord. God talks to us in our own language, and by the use of the term ruling house, as applied to His Kingdom, He is telling us that all the former ruling houses of the old world are to be set aside, and that a divine ruling house is to predominate in world affairs.

This language was particularly meaningful at the time the prophecy was first recorded. At that time the world was dominated by ruling families called "houses," whose right to rule was passed on by heredity from father to son. This order of things continued throughout the centuries, and was still in force in Europe at the time of the outbreak of the first World War. As a result of that war most of the powerful ruling houses of Europe had their governments overthrown, and their places taken by cobblers and house painters. These ruling houses were family arrangements. Just so, God's ruling house will be a family arrangement. It will be the family of God, made up of His Son, Christ Jesus, and those also who suffer and die with Him in order that they may live and reign with Him, as His joint-heirs in the Kingdom of God. It is this ruling house of the Lord that is to be responsible for the order of things outlined by the Prophet Micah. It will make an end of war, it will establish economic security. It says that nothing will be permitted to make afraid in all that holy Kingdom, not even Hitler.

This is God's own testimony of how His Kingdom ultimately is to take control of the affairs of mankind. It is not a fairy tale, but a description of that which we should actually expect to take place in answer to our prayers, "Thy Kingdom come. Thy will be done, in earth as it is in heaven." And what a wonderful remedy it

will be for the world's ills! How effectively, indeed, it will solve, for example, the war problem. Note how it reverses the age-old axiom that in order to save peace, the nations must be prepared for war. It starts at the very foundation of the trouble, with a program of education in the arts and advantages of peace. Thus a genuine disarmament program will be put into effect. Then will the promises of God pertaining to Jesus as the "Prince of Peace" be fulfilled. Then will the angelic message of "Peace on earth, good will toward men," become a reality.

This same promise also declares that then "every man" shall dwell "under his vine and fig tree." This shows that all the present economic problems of the world are to be solved. How serious, indeed, are these problems! Think of the millions today who are permanently unemployed, and for whom human wisdom seems unable to find a place. This divine promise indicates that in the Kingdom arrangement the bounties of the earth will be made available for all; that economic security will, at last, be attained; for then, the Prophet declares, "None shall molest, nor make afraid," in all that holy Kingdom.—Micah 4:4; Isaiah 11:9.

The problem of poverty is, and always has been, a menacing one to millions. The poor, the underprivileged, have ever been a pathetic group. But these shall no longer constitute an army of forgotten men, as heretofore, but will be considered and blessed. Concerning this, the prophet in another divine communicate concerning Christ, the new King of earth, says, "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. For He shall deliver the needy when he crieth; the poor also, and them that have no helper (that is, the forgotten man)." Psalms 72:4-12.

Then there is the problem of selfishness. There could never be genuine peace and good will in the earth as long as selfishness plays such an important role in the affairs of men. Thank God, even this problem will be solved through the Messianic Kingdom arrangement. When men are taught the Lord's ways, it will mean they will learn the value of

love as against selfishness. The Prophet Jeremiah in the 31st chapter, 31st to 34th verses, assures us that during that glad day of the Lord's Kingdom, the law of God, which is a law of love, will be written in the hearts of the people. All, eventually, are to become so well acquainted with the Lord and His ways of love, that none will need to say to his neighbor, "Know thou the Lord; for all shall know Him from the least of them unto the greatest."

The religious problem is also to be solved. Today earth's millions worship a multiplicity of gods and even those who attempt to worship the true God are hopelessly divided into factional groups from which come many conflicting claims and doctrines. All that will be changed, for the promise is that the Lord will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."—Zeph. 3:9.

Finally, and more important than all, there is the major problem of sickness and death. Unless this problem can be solved, mankind would still need to travel through the valley of the shadow of death. In such an event there could not be lasting peace and happiness anywhere. Every otherwise peaceful and happy home would be currently blighted by the dread enemy that now counts its victims by the millions every year, unless this problem is solved.

But Christ, the great solver of human problems, will solve this one also, for during His reign, sickness and death are to be destroyed. The Apostle Paul affirms this, saying that Christ "must reign, till He hath put all enemies under His feet; and the last enemy that shall be destroyed is death." (1 Cor. 15:25, 26.) Isaiah 25:8, declares also that Christ will swallow up death in victory; and that the Lord God will wipe away tears from off all faces.

And in the solving of the problem of death, none is to be overlooked, for even those who have fallen asleep in death throughout the ages, are to hear the voice of the Son of God and come forth from the tomb. (John 5:28, 29.) This means that no one will need to lament the fact that Christ's Kingdom did not come sooner—be-

fore their father, mother, or other dear ones died—because these loved ones will be restored to life. The power of the Christ who broke up funerals in Judea more than nineteen centuries ago, simply by raising the dead ones to life, will again be exercised, not on behalf of a limited few, but for the restoration of all the families of the earth.

Another of the divine communiques in which is forecast the effectiveness of Christ's Kingdom as a remedy for human ills, refers to earth's new King as the "Sun of Righteousness," which is to arise with enlightening and healing effects on behalf of all mankind. What a hope-inspiring illustration this is of divine blessing soon to be realized! Think of the blessed results upon a distressed world as the healing rays of the Sun of Righteousness continue to pour into the sin-sick and wounded hearts and lives of all mankind!

From pole to pole this Sun of Righteousness will shine, and upon every continent and the isles of the sea, the soothing and life-giving powers of that divine light and Life-giver will be felt for good. There will be no unfinished spot nor situation not taken care of by the bright-shining of this Sun of Righteousness, for nothing short of a full east-to-west dispensation of His healing rays can fulfil the Master's own promise concerning the purpose of His Kingdom.

The enlightening rays of this Sun of Righteousness will fill the earth with a knowledge of the glory of God. This means that all "doctrines of devils," all nocturnal hallucinations and superstitions, as well as the thousand and one other evils that have plagued the dying world, are to be swept away, and all of this replaced by a true knowledge of God and His righteous laws. With the knowledge of the glory of God thus filling the earth, there will come also the clearing out of all the myriad citadels of sin, vice, and crime. As that glorious Sun of Righteousness forces its enlightening and healing rays into the various dens of iniquity, the satanic darkness of these rendezvous of evil will give place to the glorious enlightenment of the new day.

There will not be a corner any place in the earth where the light from that glorious Sun of Right-

eousness will not penetrate. The warmth of its healing rays will cheer the slums of our great cities and radiate into the institutions of suffering which we call hospitals. How glad we are for these hospitals today; but how wonderful it will be when the bright-shining of the Sun of Righteousness destroys the evil which makes them necessary. The beds of sickness in the cottages of the poor as well as in the palaces of the rich, will also be reached. Indeed, the distinction between the rich and poor will be dissolved because all will be made rich; for the promise is that there will be a feast of fat things for all people.—Isaiah 25:6.

Some may object that this which we have outlined from the Holy Scriptures is too fantastic to be considered as a practical remedy for human ills. You may say that only by a miracle would such a remedy be applied as a cure for the world's troubles. This is precisely the view we should take! Millions are asking the question today, Why does God not intervene in human affairs? The message of joy we are bringing you here is that according to God's sacred Word, the time is near when He will intervene and do for mankind what they have utterly failed to do for themselves. Yes, the Lord is soon to become the greatest interventionist of all time. Is this hard to believe? It should not be!

Does not all Christendom profess to believe in a miracle-working Christ? Do we not all believe and preach in our churches that Christ, when He was here in the flesh, gave many demonstrations of His ability to perform miracles? Do we not believe that He healed the sick, raised the dead, and stilled the storm-tossed Sea of Galilee? Do we not profess to believe that this miracle-working Christ was raised from the dead by one of the greatest miracles of all time? Should we, therefore, have any difficulty in believing that this resurrected and divine Christ is still abundantly able to fulfil all glorious promises of God—promises that are made contingent upon His coming and the establishment of His Kingdom?

If we believe in God; if we believe in the Bible as His revelation to us; if we believe in prayer, and have confidence that God will

answer our prayers, it is wholly illogical **not** to believe that He will perform a miracle in order to answer the inspired prayer of His people, "Thy Kingdom come. Thy will be done in earth as it is in heaven."

God has already performed miracles in order to solve the problems of human suffering. Nearly 2,000 years ago, He sent His Son to redeem men from death. This Jesus did by His own death on Calvary's cross. When Jesus was crucified, the disciples were bewildered and temporarily lost their confidence that He was indeed the Christ. This was because they didn't know that His death was a necessary part of the divine remedy to save the world from death. Perhaps, when the disciples saw their Master crucified, they felt like asking what millions today are asking, namely, Why doesn't God do something about it?

Yes, the Scriptures reveal that the death of Jesus was necessary, and that it actually paid the penalty of death resting against the dying race. This means that it is God's purpose, through Christ, to destroy death. It means that ultimately mankind will cease to die. It has been declared that one of the war aims of the fighting democracies is to assure men and women of all nations the right to die in bed, rather than be bombed to death from the sky. That's good; but God's remedy for a mad world is to be so far-reaching that men and women will not need to die at all.

As Christians, we believe in the miracle of Christ's First Advent; we believe in the miracle of His birth; we believe in the miracle of the cross; we believe in the miracle of His resurrection. Believing, therefore, in the miracles which made possible Christ's redemptive work on behalf of mankind, should we not believe that God will complete His miracle-working program in the establishment of the divine Kingdom which is to result in the actual destruction of death, and the raising of the dead? It is utterly unthinkable to suppose that having started this program of miracles for the salvation of a lost race, the Creator of the universe should permit His offensive against death to "bog" down in human sin and selfishness, and therefore be defeated.

Why then, some may ask, Have nineteen centuries passed since the beginning of miracles, without any further manifestation of God's interest in humanity? The proper answer to this question is one of the keys which unlocks for us the entire testimony of God concerning His purpose toward the children of men. The Scriptures point out that the work of God between the First and Second Advents of the Master, has been merely to select from mankind a little flock, the Church. These have been given the opportunity, by following in the footsteps of Jesus, to prove their worthiness to live and reign with Him when His Kingdom is established. In other words, Christ has not been reigning over the earth during the centuries past, but merely directing the dissemination of the Gospel message so that a few may be reached by it, and be prepared to share with Him in His Kingdom when the prayer, "Thy Kingdom come" is finally answered.

The heavenly, or spiritual promises of the Bible are given to this class who are to live and reign with Christ during the thousand years of His Kingdom. It has been these promises that have encouraged the faithful followers of the Master to lay down their lives in His service. These promises, however, were not given to mankind in general, nor was it the divine intention that the world as a whole should be converted by them. The general thought is that Christ's Kingdom has in some unexplainable way been operating in the earth since Jesus' resurrection. It has been claimed that the followers of Christ should convert the world to this Kingdom, and thus establish peace on earth, and good will among men. It is because this attempt to convert the world has so signally failed, that many today are asking if Christianity has failed. Christianity has not failed! Christ has not been trying to convert the world, but merely getting ready for that great work.

Jesus did not expect that when He came the second time, He would find the world converted and ready to voluntarily acclaim Him as King. He explained that at His Second Advent there would be very little faith left upon the earth. (Luke 8:8.) He declared furthermore that this age would

end in godlessness and unbelief, culminating in a time of national and international trouble such as never was since there was a nation. (Daniel 12:1; Matt. 24:21, 22.) Jesus further explained that because of this great trouble, all the tribes of the earth would mourn because of Him.—Matt. 24:30; Luke 21:25, 26.

It is this mourning that we are now witnessing. The testimony of Jesus concerning the condition that would obtain here upon the earth, shows that He did not expect His Kingdom to be established through human agencies. It shows that He did not propose to consider the Kingdoms of this world as part of His Kingdom. It shows furthermore that Jesus knew what would be the final result of unbridled human selfishness. It shows His foreknowledge of the fact that even the best and most enlightened of human efforts to establish a civilization in which peace and good will would be the common heritage of all, must finally and signally fail. Today we are witnessing this failure of human efforts. They are failing, not because there is no good to be found anywhere in the world, but because evil predominates. But evil will not always predominate. As we have already seen, when Christ becomes King of the whole earth, evil will be destroyed. It will be destroyed because divine influences more powerful than the evil that now rules will be introduced by Jesus, the Prince of Peace and Righteousness.

The success of the true Kingdom of Christ will not depend upon the strength of armaments, on land, in the air, or on the sea. It will not depend upon the thickness of armor plate, nor the tonnage of flame-throwing tanks. The Prophet says that the sphere of influence of Christ's Kingdom will be extended until it embraces the whole earth, not because worldly kingdoms have sponsored His cause, but because the "zeal of the Lord of Hosts will perform it." This information is given in Isaiah, the 9th chapter, verses six and seven, where a divine communique is recorded foretelling the birth of Jesus, and the triumph of His Kingdom. In this prophecy it is particularly stated that the responsibility for the success of the Messianic Kingdom will rest with the Lord Himself. It is stated that the

"Government shall be upon His shoulders." How reassuring this is! Men and nations, no matter how good their intentions may have been, have utterly failed to establish lasting peace and happiness in the world. But Christ will not fail. That is why the angels, in announcing the birth of Jesus, could say that the message of salvation centered in Him, was glad tidings of great joy which shall be unto all people.

The Prophet further declares that one of the titles to be given to Jesus is "Wonderful." There have been many wonderful persons whose names have gone down in history as outstanding benefactors to their fellow-man; but Jesus as the head over the Kingdom of God, will surpass them all. One of the things which, when recognized by the world, will contribute to making Jesus wonderful is the fact that He died voluntarily as a sacrifice for the sins of His subjects, instead of asking His subjects to die for Him. He died in order that all, condemned to death in Adam, might live.

The Prophet also informs us that Jesus is to become the "Everlasting Father." The word "father" means "life giver." An everlasting Father is one who gives everlasting life. From this we are assured that in addition to all other blessings of the divine Kingdom soon to be established, the people are to be given health and life. No other ruler of earth has ever promised life to his subjects, but such a provision is on the agenda of Christ's Kingdom, and in order that it might be realized in all its fulness, Jesus Himself died to pay the penalty of death entered against mankind in the Garden of Eden.

The Scriptures show that one of the reasons why evil has prospered throughout the ages is because Satan has been "the Prince of this world." (John 14:40; 2 Cor. 4:4.) If we believe in the Bible, we must accept its testimony that there is a personal, although invisible devil, who has continued to exercise his nefarious influence over the affairs of men. (John 12:31; Gal. 1:4.) Satan has exercised his influence through human agencies. It is for this reason that so many of the otherwise well-intentioned efforts of men and nations have finally gone on the rocks, leaving the human race to continue its escapades

of ill-will, hatred, and bloodshed. But the Scriptures assure us that one of the first acts of Christ, the great and powerful Ruler of the new Kingdom on earth will be the binding of Satan. (Matt. 12:29; Rev. 20:2, 3.) The Scriptures furthermore reveal that the spiritual influence of Christ's Kingdom, consisting of Christ and His Church, will be just as effective and far-reaching for good, as Satan's influence has been far-reaching for evil. (2 Pet. 3:13; Acts 17:30, 31; Isa. 26:9.) Like Satan's empire, Christ's Kingdom will exercise its influence through human agencies. These agencies are of divine selection and preparation.

And the best part of it is, that this—God's new world of tomorrow—is soon to become a reality, because it has been promised by God, and because all of the prophecies and promises of His Word have thus far been fulfilled. This gives us confidence that what He has said concerning things yet to be will also come to pass—"My Word that goeth forth out of My mouth shall not return unto Me void; but shall accomplish that which I please."—Isaiah 55:11.

Do you know that the prophecies of the Bible point out the present serious dilemma in which the Jews find themselves? Do you know that the divine communiques of the Bible point out the rebuilding of Palestine as it has been accomplished by the Jews during the last twenty or more years? Yes, the present gigantic struggle of the nations, the rebuilding of Palestine, and the tragic persecution of the Jews by the dictators of Europe, all are closely associated in the prophecies.

Thus the wonderfully clear manner in which the divine communiques of the Bible identify the time in which we are now living, gives us full assurance that God's new world of tomorrow is indeed just around the corner. There is no other single fact that should be such a great cause of joy as this. It means in short, that the time is near when all human suffering and sorrow will flee away. It means that the time has come when God will fulfill His promises to wipe away tears from off all faces. This is the reassuring message which He gives us today through His Word.



# The Christian Life

## Chautauqua Convention Report

Opening Day, Monday, August 4

THE MIDWEST CONVENTION of Bible Students opened with a praise service at 8:45 A. M., on Monday, August, the 4th. The convention was sponsored jointly by the Bible Students Ecclesias of Chicago, Illinois, and Pittsburgh, Pennsylvania. This sponsorship was by the request of the brethren who assembled at Chautauqua in 1940. Arrangements for the convention were worked out by a committee representing the two sponsoring Ecclesias: Brothers E. G. Wylam and D. J. Morehouse, representing the Chicago Ecclesia; and Brothers G. M. Wilson and G. S. Kendall, representing the Pittsburgh Ecclesia.

Brethren gathered for the convention from the States of Ohio, Massachusetts, Virginia, West Virginia, North Carolina, Illinois, Wisconsin, Connecticut, New York, New Jersey, Delaware, Maryland, Pennsylvania, Minnesota, California, Tennessee, and also from Canada.

The theme text was that of Isaiah 52:8: "Thy watchmen . . . shall see eye to eye, when the Lord shall bring again Zion." The spirit of the convention was in full harmony with the sentiments of this text. Those in attendance, and particularly those who served on the program, were all in one accord in their conviction that as watchmen they had seen the evidences of the presence of Christ and the near establishment of His Kingdom. With one accord they are enthusiastically endeavoring to lift up this voice of truth concerning the imminence of the new day of Christ now dawning. It was truly a Present Truth convention. It was evident from the start that such would be the case because the importance of Present Truth in the lives of God's people today was emphasized throughout the convention, beginning with the opening address of welcome given by Brother E. G. Wylam, Secretary of the Convention Committee. In this address Brother Wylam quoted a portion of the letter that was sent to the brethren invited to serve on the program, as follows:

"In compliance with the will of the assembly of 1940, the committee is throwing every possible safeguard about the selection of the speakers, with a



view of having only such brethren serve as are in harmony with the basic principles, teachings, and doctrines of the Present Truth movement as incorporated in Tabernacle Shadows and the Six Volumes of Studies in the Scriptures."

Commenting further on this point, Brother Wylam said:

"While this was no departure from previous conventions, upon which the approval of the Lord has been so abundantly manifested, yet I have never experienced such a spontaneous wave of response and approval rise up to meet this stand as was apparent in the answers which came back from the brethren. I wish to quote a few samples of these responses, as follows: 'I am fully in harmony with the committee's determination to maintain the same standard of truth for speakers as in the past, and I am sure that the Lord's blessing will be upon you and the convention as it has been in the past.' 'Replying to your letter of June 9, in which you speak of the committee's desire to safeguard the truth as set forth in the Studies in the Scriptures and the Tabernacle Shadows, I should like to say that I most heartily approve this definite stand for truth, and I am convinced that such an attitude assures the Lord's blessing upon the convention.' 'We are very glad to note that the importance of the Harvest message is to be given proper consideration. It seems to become more plain that indifference to the sanctifying power of this portion of Scriptural truth leads away from the Narrow Way, and so we pray His rich blessing upon you, brethren, and the Ecclesias operating with you, to the end that the truth and the spirit of the truth may again be manifested from the convention platform this year.'

"To those of us who have been behind the scenes there has been no doubt that the adversary did not want this convention to be held; but there was more evidence that God did want it to be held, and we gratefully acknowledge the fact that it is through Him and by Him that it has been made possible. We have been assured of and have felt the sustaining power of the prayers of God's people, and that we have enjoyed His direction more by reason of their support and upholding us before the throne of grace.

"One of the most profound evidences of the Providential oversight of the preparations for this convention has been the provision made for the big



broadcast scheduled for Sunday afternoon, August 10, as well as the daily broadcasts over WHIO of Dayton, and WSAI, of Cincinnati. The public broadcast over WLW would never even have been dreamed of by the committee—it simply seemed to come as a direct result of the Lord's Providence.

"We wish to acknowledge also the very wholesome and generous cooperation of the Chautauqua Association, and particularly of Mr. Wade Miller, and those most closely associated with him, in welcoming us here and throwing open the portals of this beautiful garden spot for this period of blessing. They have contributed much in the provision of those physical and material necessities which will contribute to our health, happiness and well-being while we are their guests."

Brother Wylam's welcoming message was followed by a short address of welcome given by Mr. Wade Miller, President of the Chautauqua Association, in which, in his own characteristic way, he made the friends feel that the Chautauqua grounds really belonged to them for the week.

#### THE FIRST DISCOURSE

Following a testimony meeting led by Brother W. T. Baker, of New York, Brother P. A. Gates, of Memphis, Tennessee, gave the opening discourse of the convention, on the subject, "The Scarlet Colored Beast." He used Revelation 17:3, as his text: "So he [the angel] carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of the names of blasphemy, having seven heads and ten horns." After assuring the brethren that the views he would present were not to be understood as dogmatic or unalterable, Brother Gates explained that inasmuch as the church's earthly career is undoubtedly nearing an end, he believed it was proper that we should all give careful consideration to the prophecy of this 17th chapter of Revelation, in order that we may glean from it the blessing which the Lord has sealed up in it for us. On this point Brother Gates said:

"No doubt all of us share the conviction that the church is rapidly approaching the end of her earthly career, in view of which fact it seems reasonable to believe that the Lord will soon give us the key that will unlock all the mysteries of this chapter, concerning which so many of His faithful servants have given deep, honest and reverent study. We are therefore persuaded that even though the time may not now be fully ripe for a complete unfolding of all the details of the chapter, still our Heavenly Father is undoubtedly pleased with that heart condition of His people that will generate in them an earnest desire to understand all He is now ready to disclose, and who manifest that desire by willingness to devote time and energy to an unbiased study of this vision.

"We are to remember, dear friends, that it is through the medium of study and discussion that

God is pleased to reveal the truth to His people as fast as an understanding of it becomes due. Hence an effort to comprehend the many prophetic statements of the Bible is not to be regarded as a desire to improperly pry into God's secrets, but rather a manifestation of the proper interest on the part of His children in what He has caused His prophets and apostles to record for our admonition, edification, and enlightenment."

Brother Gates presented a great deal of evidence to support his understanding that the scarlet colored beast of Revelation seventeen, is a Papal government, or empire. On this point he said, in part:

"It is entirely reasonable to view the woman as representing the Church of Rome, and the scarlet colored beast as representing the religious empire or government. The Revelator tells us that the beast 'carried' the woman, from which we understand that this eighth head, or form of government, will support the Church of Rome and will be guided by her policies, as was the case when Papacy was the fifth head of the beast. We think the symbol supports these suggestions, for it will be agreed that one who rides an animal is supported (carried) by it, while at the same time guiding its course."

Space will not permit presenting the many arguments and evidences Brother Gates used in support of his conclusion relative to the identity of the scarlet colored beast. His talk was well received, and, we are sure, encouraged the brethren to a more diligent study of this important prophecy, particularly for the purpose of endeavoring to ascertain just what it may be saying to us with relationship to the closing experiences of the church in the flesh.

#### DISCOURSE BY BROTHER NEWELL

At 2:00 o'clock Monday afternoon, August 4, Brother Arthur Newell, of St. Louis, Missouri, addressed the convention on the subject of "Christian Responsibility." He used as his text, John 17:17-21: "Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

Brother Newell emphasized the fact that Scriptural truth and sanctification are inseparably linked together in the Bible. It is, he explained, the result of this sanctification based upon the truth that leads to a true unity of the spirit and unity of faith as spoken of in Ephesians the 4th chapter. He explained that the meaning often

attached to the term "sanctified," namely, that of becoming sinless, is not Scriptural, the evidence of which is found in Jesus' statement that He had sanctified Himself. Jesus had never been sinful, therefore could not have been cleansed from sin. Sanctification, Brother Newell pointed out, really means to be set apart to the doing of God's will; that is, to be consecrated, or dedicated, to that part of the divine purpose for which God has called us. He said that Moffatt's and Weymouth's translations of this text read, "Consecrate them through Thy truth."

One of the thoughts outlined by Brother Newell in connection with the importance of the truth as a sanctifying influence in our lives was that relating to the second presence of Christ and the work of harvest at the end of the age. The prophecies of God's Word applying to these subjects are given for the purpose of making clear to the Lord's people in the end of the age just what the divine purpose is for them at this time. Hence to neglect dispensational truth, or to minimize its importance, would mean the loss of just that much of the sanctifying power of God's Word in our lives.

Another phase of sanctification emphasized was that which has to do with our responsibility concerning teachers in the church. Faithfulness to the Bible, he pointed out, has to do with our individual loyalty to the truth and also to our relationship as members of the church as a whole, and particularly that of our local Ecclesia. Speaking of the matter of eldership in the church, he explained that when we vote for a brother to serve as an elder it means that this brother represents us, and therefore we accept responsibility for what he says and does during the period of his election. On this point Brother Newell said:

"If he is confused doctrinally or fails to manifest reasonable growth in the characteristics which constitute the fruit of the Spirit, and because of these things he stumbles someone, then we who laid our hands upon him by our vote are 'made partakers of his sins.' No wonder that Paul warns us to be careful, and by example says, 'Thou hast fully known my doctrine, manner of life.' (2 Tim. 3:10.)"

On this point Brother Newell quoted Brother Russell, as recorded on page 3826 of the Reprints, as follows:

"Once I was less careful about what I circulated or commended, but I am learning every day to be more careful as to what sort of food I put before any of the Lord's hungry sheep. The Lord has taught me that it is a responsible matter to be a teacher, even to the extent of circulating a book or a paper."

Other phases of the sanctified life were mentioned by Brother Newell, being summed up by him, as follows:

"In Jesus' life we find moments of great tenderness, sympathy, patience, and love. And there will be many opportunities to follow this perfect pattern. At other times it will be necessary to stand by principles of truth, righteousness, etc., regardless of what the world, our relatives, or even some of the brethren may say. In this, too, we have our Master as the forerunner and example. It is only by faithfulness to all these forms of responsibility that we develop the rounded out Christian character, capable of speaking the truth in love."

#### CLOSING ADDRESS OF FIRST DAY

At 3:15 Monday afternoon Brother C. C. Peoples, of Dayton, was scheduled to speak, but was unable to fill the appointment and a testimony meeting, led by Brother L. H. Norby, of Minneapolis, Minn., was substituted. In the evening, after a brief praise service, the convention was addressed by Brother S. C. De Groot, of Grand Rapids, Michigan. Brother De Groot spoke on the subject of preaching the Gospel. He said that as a boy his mother had entertained an ambition that he should grow up to be a preacher and now that ambition had been realized. He said he was a preacher, because all consecrated followers of the Master are preachers, or "ministers of reconciliation." All who follow in the footsteps of Jesus are anointed, or ordained, to proclaim the Gospel of the Kingdom.

Brother De Groot then outlined briefly some of the outstanding features of the truth, with the thought of emphasizing the fact that the true Gospel which we are ordained to preach is indeed glad tidings of great joy. This would mean, he explained, that if our message is one of hate or ill-will—one of condemnation of everybody and everything except ourselves—it could not properly be construed as glad tidings. The Gospel of Christ which we are ordained to preach is the Gospel of love, he explained—a Gospel concerning the great love of God and of Jesus as manifested in the program of reconciliation based upon the Ransom. This Gospel is epitomized in the text, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Brother De Groot reminded the brethren that the preaching of the Gospel was not limited to those who had the opportunity of giving discourses from the platform. He reminded us that through the use of the printed page all of the Lord's people in this day can have some share in making known the glad tidings. He gave an illustration of how on a vacation trip he and Sister De Groot had been able to put out several thousand tracts in a territory which would otherwise not have been reached. He mentioned this to show that if we are all on the alert to use our time and opportunities as faithfully as possible,

even the comparatively few of the Lord's people who are now rejoicing in this glorious Gospel of the Kingdom can do a great deal toward making it known to others.

Following Brother De Groot's talk there was an open-air praise service under the trees on the hillside immediately back of the Auditorium. By the time this service opened the darkness of night had settled, so arrangements were made to flash the words of the hymns on a large screen where they could be read by all. Some of the hymns were illustrated by beautifully colored slides picturing our Lord and other faithful ones in the early church. It was a very sweet and blessed service, and a fitting conclusion to the first happy day of the convention.

## Tuesday, the Second Day

The second day of the convention, Tuesday, August 5, opened with the "Bethel Service" at 8:45 A.M. Brother E. G. Wylam, Secretary of the Convention Committee, served as Chairman on the second day. Following the "Bethel" Service Brother W. J. Hollister, of Brooklyn, New York, gave a discourse on the subject "Consider Him," based upon Hebrews 3:1, 2: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him, as also Moses was faithful in all his house."

In his talk Brother Hollister brought out the thought that Jesus, in His own life and ministry, was guided by the will of God as that will had been outlined in the prophecies and types of the Old Testament. Primarily this meant that His life was one of sacrifice, as illustrated by many of the typical sacrifices in connection with the services of the Tabernacle. His sacrificial life was also clearly revealed in the prophecies, for example, where it had been foretold of Him that He would be led as a lamb to the slaughter.

Jesus' life of consecration and sacrifice, which is an example of what our consecrated life should be, is beautifully illustrated in the consecration service of the priesthood, a part of which consisted of putting some of the blood of consecration upon the ear, the thumb, and the great toe of the priest. This, Brother Hollister reminded the brethren, shows that what we hear, what we do, and the manner in which we walk, should all be controlled by the terms of our consecration.

Jesus, in doing the Father's will, was guided by the types and prophecies of the Old Testament. We, too, can be guided by these, but in addition, and as suggested by our text, we have

the pattern of Jesus. That is to say, we have the example in His life of what the types and prophecies mean. They mean the same to us as they did to Him, because we are partners with Him in His sacrificial ministry. It is only as we share with Him in His sufferings and sacrifice, that we may hope to share with Him in His glory. We die with Him as human beings; we become alive with Him in the Spirit by faith now and actually as divine beings later, if we continue our sacrificing of the flesh faithfully even unto death.

This continued faithfulness, Brother Hollister reminded the brethren, is beautifully represented in the wave offering of the typical priest, which he was obliged to continue waving before the Lord until it was taken off his hands by Moses. As we consider Jesus we see how wonderfully He carried out the terms of His consecration and how He hesitated not at all times, irrespective of the cost to Himself of time, reputation and strength, to do those things which would glorify His Father and be a blessing to those with whom He came in contact. May it be even so in our own lives. May we not only consider Him carefully and get thus a clear understanding of what His consecration meant to Him, but may we also be inspired by what we see to be transformed more and more into His image.

## A SYMPOSIUM

Following Brother Hollister's discourse there was a symposium in which three of our younger brethren participated. In introducing these brethren Brother Wylam, made mention of the remarkable manifestation of the grace of God in the manner in which so great a number of young people of consecrated parents have come into the truth in recent years. He said that they had been a great inspiration to the brethren of the Midwest, and he was sure that it would be an inspiration to the convention to hear some of them speak. The subject of the Symposium was "Heroes of Faith." Brother Ray Krupa, of Detroit was the first to speak, and the hero of faith to which he referred was Noah. Opening his remarks Brother Krupa said:

"In looking at our Theme Text, 'Thy watchmen . . . shall see eye to eye when the Lord shall bring again Zion,' I thought how Jehovah God has always had His watchmen—always has had someone who is able and capable, with His blessing, to carry on His particular work. During the time of Noah sin reigned exceedingly great. There existed such a terrible condition that God decided that all the people should be destroyed. Yet in spite of humanity being so sinful and so far away from God, He had His watchman, a young man of about 500 years of age, who was perfect in his generation.

"When the ark was completed and Noah, his family and the animals were in the ark, the people laughed

and taunted, for no rain came the first day. Was Noah mistaken? No rain came the second day, nor the third. Was God wrong in telling them that the heavens would be opened and the people destroyed? It was a test of faith. Six days passed and the seventh day came and yet Noah had the same conviction that the Heavenly Father could not be wrong—and He wasn't."

Drawing lessons for the Christian from these experiences of Noah, Brother Krupa said:

"As we review the experiences of Noah and his family, what pictures we can draw for ourselves! We, likewise, must be preachers of righteousness. We have consecrated ourselves to do the Father's will. We are preachers of the Gospel as witnesses to the world. We should be preachers of righteousness in word and deed. We should not be contaminated with the things of this world. We should be different and thus be a 'peculiar people', just as different and peculiar as was Noah and his family. We must hear God's message—His dispensational message. Knowing that this is a message for this day, we are to go out and preach it, even though it means the ridicule of those about us. We have work to do; we can't sit back on our laurels—we have none, anyway. We must work until the Master says it is enough.

"There are other experiences in which we share in common with Noah. There is, for example, those seven days of waiting. Do we not have experiences of that kind, when it seems as though the Heavenly Father has removed Himself from us? Later on we realize that these are experiences we need. They develop in us patience, appreciation and the spirit of prayer."

Brother A. Miskavitz, of Chicago, Ill., was the next speaker on the Symposium, and he used Abraham as the hero of faith in his discussion. After reviewing some of the promises which God made to Abraham, and the manner in which the Patriarch's faith was tested by God's dealings with him, Brother Miskavitz drew from these things valuable lessons for the Christian. He said in part that among the lessons we as Christians learn, are:

(1) "The necessity of the death of the one through whom all the blessings shall flow. If Christ, the antitype, had not died there would have been no remission of sin or resurrection of the dead. In that case death would not have been merely a sleep as expressed in the New Testament, but would have meant complete extinction.

(2) "If Jesus had not faithfully consummated His part of the agreement in laying down His life, neither could He have been granted an exaltation to the divine nature.

(3) "We are to remember that this same rule applies to the church. We must show our loyalty and faithfulness by laying down our lives as demanded in our consecration. We must take up the cross, drink of His cup, and be dead with Him. If we suffer with Him we shall also reign with Him."

The third and last speaker was Brother Leo Poskonka, of Nashville, Tenn. He selected Daniel as the hero of faith whom he would discuss. Among the interesting points brought out by Brother Poskonka were the following:

"The faith of Daniel was actuated through much study and devotion to God. He lived at the time of the first universal empire, (Babylon) and finally became second in authority in the government. The Lord can arrange many ways for the accomplishment of His purposes. Very often He chooses to place in a key position one individual, and depends upon that individual for the working out of certain of His purposes. It was so in Daniel's case; yet not so much so because of the authority which he exercised, but because of the wisdom from above with which he was endued. To this, Daniel faithfully testified. It wasn't by chance that Daniel as a young man was carried captive to Babylon, with his three companions. He with them was raised to great eminence and authority because they were suited for these high positions. We read that they were humble men—not able to be spoiled by honor, but ready to do whatever was God's will for them.

After reminding the brethren of some of Daniel's prophecies, and of the wonderful way God used him because of his faithfulness and devotion, Brother Poskonka closed by saying:

"We, too, have seen the great vision of the stone cut out without hands, smiting the image. We, too, the grace of God we have seen all these wonderful have seen the beast and the "little horn," etc. By visions. I trust we all have that faith and complete confidence in God that Daniel had, remaining consistent in our stand for the truth. If we are to be like Daniel, we must have the same great love for God's people that he possessed. We should be like Daniel and show great concern for our brethren. May our motives be pure so that God can say of us, even as of Daniel, 'Thou art greatly beloved.'

#### BROTHER FREY'S DISCOURSE

At 2:00 o'clock Tuesday afternoon there was another full hour of testimony. This meeting was led by Brother Fred Bright, of Brooklyn, New York. Then, following a brief recess, Brother A. C. Frey, of Annadale, New York, addressed the convention. In his discourse he drew many helpful lessons from the experiences of Moses in connection with his giving of the law to the Israelites. He also drew lessons of fundamental importance to the Christian from the lives and teachings of Jesus and the Apostle Paul. The following are some of the important points which Brother Frey emphasized:

"There is a great difference between knowing God and knowing about God. The Apostle Paul was not satisfied to know about God, but wanted to know Him by becoming intimately acquainted with Him, so he said, 'yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss

of all things, and do count them but dung, that I may win Christ."—Phil. 3:8.

Then Brother Frey raised the question of how faithful we are in our sacrifice in order that we may know Christ as the apostle was determined to know Him. He pointed out that the apostle was willing to suffer the loss of all things, in order that he might win Christ and might know Him and the power of His resurrection. Brother Frey outlined the various ways in which we learn to know Christ, as suggested by the statement of the apostle: through "the power of His resurrection and the fellowship of His sufferings." Concerning the latter point he said:

"No one can fellowship in the sufferings of Christ unless he has shared in the power of His resurrection. Fellowship in Christ's sufferings is for righteousness' sake. When we do something we ought not to do, and say things we ought not to say, we are not suffering for righteousness' sake. When, however, our suffering is because of loyalty to the truth, to God, to Christ Jesus, then we have a fellowship in the suffering of Christ. This means that when people say all manner of evil against us falsely for His sake, we should be blessed and happy under such circumstances. They did the same to Jesus, to Paul, and others; and we cannot expect that we will be treated any differently, if we are doing God's will as they did."

In illustrating what self-denial means in connection with our participation in the body of Christ, Brother Frey said:

"Have you ever looked into the center of a yellow daisy? Each one of those little flowers that you see in the center of that daisy is a perfect flower in itself. It's golden, too, isn't it? Yet every one gave up its own identity or individuality that it might be found in the one flower. So it is with these 144,000 little flowers; they lose everything, give up their own individual existence in order that they may win Christ—a place in the body of Christ—and thus be a part of the glorified Christ in the resurrection."

#### LAST DISCOURSE OF SECOND DAY

The closing discourse of the second day of the convention was given by Brother Edwin Procter, of New Bedford, Massachusetts. Brother Procter used the 23rd Psalm as the basis of his message. He explained that in order for the Christian to get the real meaning and blessing from this Psalm it is necessary to view it from a spiritual standpoint. For example, it says, "The Lord is my shepherd; I shall not want."

Should we therefore understand this from a materialistic viewpoint, many of us would likely be disappointed. We often discover that we do not get all that we want, or at least all that we think that we want. But it is true of the Christian that as a new creature God supplies all his needs. One of these needs may be privation along material lines in order that he may learn

better the lessons of patience and of waiting upon the Lord. It is true of the Christian as a new creature that all things work together for his good. Therefore he can be confident that all of his spiritual needs are being supplied.

Another valuable spiritual lesson of the Psalm is the statement, "Thou anointest my head with oil; my cup runneth over." This refers not to the literal head of each individual Christian, but to the spiritual Head of all Christians. This Head is Christ, the Head of His body, which is the church. He was anointed with the Holy Spirit, symbolized by oil, at the time of His consecration and baptism at Jordan. This anointing of the Holy Spirit came on down to the church beginning at Pentecost, and all who through full consecration accept Jesus as their Head by renouncing their own wills, come under this same anointing. These can truly say that their cup runneth over. It is a cup sometimes of joy, and sometimes that joy is intermingled with sorrow, but nevertheless it is the cup which God gives to them, hence represents what is truly their need, what is best for them. In full faith of this they can rejoice in all the experiences which the Lord permits, knowing that the divine will is shaping all of their experiences for their best eternal welfare.

Commenting on the statement of the Psalm which says, "He maketh me to lie down in green pastures: He leadeth me beside the still waters," Brother Procter explained that inasmuch as water is a symbol of the truth, this statement indicates not only that we drink of this water of truth but also, and in harmony with other suggestions of Scripture, we are cleansed thereby. No true Christian, Brother Procter explained, can be cleansed by error. It is only the truth that cleanseth, hence the importance of making sure, by rightly dividing God's Word, that we are being led by the still waters of pure truth. Brother Procter emphasized the importance of putting our full faith in the Lord and of following closely the Lord's leadings, as He, through His Word and by His providences, leads us in the "paths of righteousness for His name's sake." He said,

"We know on whom we have believed and are persuaded that He is able to keep that which we have committed unto Him against that day. Believing these things, we should not merely give an expression by our mouths but in our hearts, showing that we are indeed being led in the path of righteousness. If we see that we have been taking a path contrary to God's Word, let us turn our back upon it and not charge God with being responsible for the wrong path in which we find ourselves, but let us come humbly to God's throne in such a time of need, that we may be brought back from the detour of error into His true path of righteousness."

## Wednesday, the Third Day

On Wednesday the convention opened at 8:45 in the morning with the usual Bethel service. Brother D. J. Morehouse, of Chicago, was the Chairman for the day. Brother H. E. Deitrich, of Flint, Michigan, was scheduled to speak at 9 o'clock, but on account of sickness was not able to be present. In place of the discourse by Brother Deitrich, the convention committee arranged for a question meeting, which was conducted by Brother A. L. Muir, of St. Petersburg, Florida. We have room for but a small portion of the questions and answers, as follows:

Question: What becomes of those who know the truth but who do not consecrate?

Answer: The call to consecration is an invitation, not a command; hence those who do not accept the invitation don't necessarily lose their favorable position before the Lord. It is much better that they do not consecrate rather than to do so without properly counting the cost and determining that they are willing to pay the price.

Question: How can we account for so many being called today?

Answer: It is the Lord who does the calling; it is our part to preach the Gospel. What is done when the Gospel is heard is between the individual and the Lord. Some come and give themselves whole-heartedly to the Lord in full consecration to do His will. The begetting of the Holy Spirit is God's part. We are not begotten by the call but by the Holy Spirit. For years past the Church has been going through a special time of trial. During this time of trial some have become interested in worldly things, sacrificing meetings in order to associate with worldly friends. These friends are all right in themselves but are not of the truth. There are others who have turned aside in search of new things. These are often characterized by the statement, "I used to believe thus and so, but now I do not." Apparently the Lord sees that through this special trial some are proving unworthy of the heavenly calling and for that reason is now permitting others to hear the truth and respond in the spirit of full consecration. Whether or not these make good, depends, as always, upon the degree of their faithfulness and the fruits of the Holy Spirit which they manifest.

Question: How can we be sure that we are still overcoming?

Answer: In 2nd Timothy 4:6-8, the apostle says, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day: and not to me only, but unto all them that love His appearing." From this statement we gather that the Apostle Paul's confidence that there had been a crown of life laid up for him was based upon the fact that he had fought a good fight and had kept the faith. In order to continue overcoming, we must continue to fight against the

Christian's three great enemies—the world, the flesh, and the Devil. We must also maintain our faith in God and in His care over us, and also continue steadfast in the faith once delivered to the saints. If we continue zealous along these lines we shall have a reasonable assurance that we are still overcoming.

### BROTHER L. M. NORBY'S DISCOURSE

Wednesday afternoon's session began with a praise service at 1:45, followed at 2 o'clock with a discourse by Brother L. H. Norby, of Minneapolis, Minn., on the subject, "The Winepress." In his opening remarks, Brother Norby stressed the importance of all the truth which the Lord has revealed in His Word, quoting the text, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He explained that the very fact that the winepress feature of the time of trouble at the end of the age is given such prominence in the Word of God, warrants us also in giving consideration to it, and in learning the lessons which the Lord intends for us to learn in connection therewith. He explained that the winepress feature had to do with the overthrow of the present institutions of sin and selfishness in the world, and, therefore, is properly viewed as a part of the work accomplished by Christ, the new King of earth. On this point Brother Norby said, in part:

"There is no single text in the Bible explaining the object of Christ's reign in all its many phases. We liken the reign of Christ to the work of a general building contractor. There is a wrecking crew at work that tears down the old structure before the new one is erected. God could make an entire new race, as some think He will do, but according to His Word He is to become the second Adam and rejuvenate the race. So the first work of the Kingdom is one of remodeling. Christ first has, as it were, a wrecking crew that causes a great deal of commotion while all the debris is being thrown away. While we now see this work going on, the construction crew is not yet at work. That part of the Kingdom work is yet to follow."

Brother Norby, in outlining the winepress phases of the time of trouble, quoted a number of Scriptures to show that in reality it is a part of the Kingdom work. Some of these are as follows:

"In the days of these kings shall the God of heaven set up a Kingdom"—that is, while the worldly kings are still ruling.—Dan. 2:44.

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

"And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shiv-

ers: even as I received of My Father."—Rev. 2:26, 27.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen."—Rev. 1:7.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come. And I looked, and there was none to uphold; therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth."—Isaiah 63:1-6.

Brother Norby explained that while the church does not directly participate in this work, yet it is our privilege to accept the Scriptural explanation of it; namely, that the Lord assumes responsibility for the overthrow of the present kingdoms of this world. Because of this, we may be called upon to suffer with Christ, yet we know that we cannot expect to reign with Him unless we do suffer with Him; so the Lord has graciously found a way in which we can co-operate with Him in what He is doing. If we are in sympathy with what the Lord is doing, and conforming ourselves to His will, that is our part. We must lay hold upon this as a Scriptural fact. Our activity will be in line with the Lord and His work, and not opposed to it. We believe it is this that is referred to in Psalms 149, Brother Norby said.

He explained that if we have the true vision of what is now transpiring in the earth, we will not be like the false prophets of old who cried, "peace, peace" to Israel, when there was no peace. It was thus that they gave a false sense of security, and we should not, by word or example, give the impression now that there is any hope for the salvation of the present order of things. The minor reforms of today are not the Lord's work. God has His own way of reforming and rehabilitating the world, and that is the Kingdom way, which first calls for the setting aside of all the Kingdoms of this world.

#### WEDNESDAY'S SYMPOSIUM ON THE TABERNACLE

The second session on Wednesday afternoon was a symposium participated in by Brother W. T. Baker, of New York; Brother H. K. Blinn, of Cincinnati; and Brother W. A. Buhl, of New York. These brethren discussed the typical tabernacle and some of the lessons which it teaches

in connection with the will of God for the church of this Gospel age. Brother Baker talked about the court surrounding the tabernacle. Brother Blinn took his lesson from the first compartment of the tabernacle proper, known as the holy, while Brother Buhl based his remarks on some of the typical lessons found in the most holy of the tabernacle. After giving a description of the court surrounding the tabernacle, Brother Baker said:

"The important thing to us as Christians is, what do they teach? What is the significance of these things? To the Jewish people the typical tabernacle meant the possibility of their being in relationship with God upon the basis of atonement for sin having been made for them. The Day of Atonement was a special event for the Jew. During this Day of Atonement there was first the offering of sacrifices, and then the blessing of the people, based upon the sacrifices offered. These things convey important lessons to us, lessons which God would have us learn. The sacrificial part of the typical Day of Atonement represents the Gospel age."

After telling of the sixty posts that supported the white linen curtain surrounding the court, which was held to the posts by fillets of silver, Brother Baker continued:

"It was so high that no one on the outside could look over it, thus teaching us that those who are on the inside are surrounded by a wall of faith that is protecting them from the world and the spirit of the world. Without this faith it is impossible to please God. The fillets of silver holding the curtain to the posts beautifully illustrate the fact that our faith is dependent upon the truth. If we lose the truth, our faith will fail.

"The entrance into the court is called the 'gate.' This gate represents our Lord who is the way, the truth, and the life. He, Himself, said, 'No man cometh to the Father but by Me.'

"The laver was one of the articles within the court. Strange as it may seem, the Scriptures do not give us any dimensions to show the size of the laver at which the High Priest washed before entering the tabernacle. This may teach us that there is no limit to which we may wash or cleanse ourselves through the 'water of the word.' No Christian can be acceptable to God without seeking to purify and cleanse himself of all filthiness of the flesh and spirit. We are seeking to be like Him, so we must cleanse and purify ourselves."

Speaking of some of the things taught by the holy of the tabernacle, Brother Blinn said:

"Some of the brethren who have spoken from the platform at this convention seem, in their talks, to have been ordered by the Lord to place quite a stress upon the tabernacle. I believe, myself, if we cannot stress the significance of the tabernacle service we fail to have sufficient information and knowledge in our hearts as to the whys and wherefores of our present privileges, hopes and efforts. The court represents the human condition of those who are concerned in this picture. We have this treasure in



an earthen vessel. The holy compartment of the tabernacle pictures how God now recognizes us. We live according to men as fleshly, human beings, but God recognizes us according to the new mind or spirit, which is the mind of Christ.

"The holy also shows that we are now in a training school. There is a purpose for our being in that condition, which is to fit us for what we hope to be and do if we graduate. No one goes to college merely to occupy the time, but to study properly and zealously, in order to be prepared for the work that lies beyond. The holy represents our present privileges. I wonder if we realize what our privileges are. Let us try to live up to these privileges—I say try, because we can't do perfectly.

"When we leave the holy, we can leave by but one of two ways, namely, into the most holy, or back into the camp. Those who are represented by the Lord's Goat only go one way and that is into the most holy. The only light in the holy came from the golden candlestick. The whole church has been illuminated by the one light which has been blended together harmoniously from the first stage to the last. It is the same light all along, symbolized by the seven-branched candlestick, symbolic of the divine promises by which we are guided in the doing of God's will. I believe we are now living in the evening of the Gospel age and the morning of the Millennial age. So when the Lord Jesus returned the first thing He did was to trim the lamps, thus bringing to the church a great increase of light along the line of dispensational truth which we needed in the harvest time.

'Being in the holy brings to our attention the golden altar before the vail. Upon this we may offer sweet incense, which is the prayers of saints. If we fail to offer this sacrifice, we will be showing a lack of appreciation of our privileges and blessings as new creatures in the antitypical holy. The golden altar was placed near to the most holy, which shows the closeness of the relationship to God of those who offer sacrifice upon it. Finally, let us remember that there can be no self in the holy. Only by humbly and faithfully and persistently doing the will of God can we remain therein."

Brother Buhl explained that the most holy represents the glorified condition of the church in the presence of God; that is, in heaven. Everything within the most holy was of gold, representing the divine nature. The only piece of furniture was the Ark of the Covenant, covered with a slab of gold called the Mercy Seat, from which were beaten two cherubim which faced each other. Between the cherubim the presence of God was manifested by the Shekinah Light. Inside the Ark of the Covenant were the two Tables of the Law, the golden bowl of Manna, and Aaron's rod that budded.

The blood of the bullock and the goat, on the Day of Atonement, was sprinkled upon the Mercy Seat, representing how Christ appeared in the presence of God for us, and will later appear in the presence of God on behalf of the

whole world. The sprinkling of the blood typically represents the satisfaction of Justice which makes possible the flight of Love and Power—as pictured by the two cherubim—on their mission of blessing. The golden bowl of Manna pictures the incorruptibility of the Christ; while the two Tables of the Law show that not only are the demands of God's law satisfied by the blood of the Atonement, but that this law, through the ministration of the Christ, will be re-established in the hearts and lives of all mankind as a result of the Atonement. Aaron's rod that budded beautifully pictures God's selection of those who will constitute the mediatorial class of the next age.

#### THE EVENING SESSION ON WEDNESDAY

The evening session on this memorable day of the convention was addressed by Brother E. G. Wylam, of Chicago, on the subject, "The Books of the Bible." In the beginning of his discourse, Brother Wylam said, in part:

"When we speak of the books of the Bible, many think it means the Books of Moses; the Psalms; or perhaps the Books of the Gospel, or the Acts of the Apostles. Others may think that it means the Old Testament, or perhaps the New Testament; but we find that the truth concerning the Books of the Bible has a much deeper significance than this. While in the course of the evening we will talk to you about some of the things which pertain to the literal Books of the Bible, we are most interested in the symbolic Books of the Bible. There are four of these in particular with which we will deal at this time: These are: God's Book, mentioned, for example, in Exodus 32:32; The Lamb's Book of life, mentioned in Rev. 21:27; The Book of Remembrance, described in Malachi 3:16; and then one which the Revelator refers to as 'Another Book,' mentioned in Revelation 20:12.

"We are not to think of the Almighty as having a book such as the ones we now have, with pages and binding and printing or writing. God is not limited to any such methods as this in keeping records. We recognize, however, that God is a God of order and His use of the term 'book,' when properly applied, assures us that He does, in His own way, keep records of His intelligent creatures. We find that His 'book' is a record beginning with Adam and Eve, and Cain and Abel, with their offspring, on down even to our day, and that God's book will continue to be kept as long as children are born upon the earth. God's book is a record, in other words, of the entire human race, and when Moses prayed, 'Blot me, I pray Thee; out of Thy book,' we can see the significance of his words, namely, that he was asking God to let him be put out of existence in order that the nation of Israel, as a whole, might live."

Brother Wylam then explained that the expression, "The Lamb's book of life" is God's way of telling us that He keeps a record of those whose names are written in heaven, and who, upon the basis of their faithfulness, are found

worthy to live and reign with Christ a thousand years. In the 10th chapter of Luke we are told of the rejoicing of some of the disciples of Jesus over the fact that the evil spirits obeyed them and that they were able, in the name of Christ, to cast them out and to perform other miracles. Brother Wylam called attention to Jesus' instructions to the disciples in this connection, in which He said: "Notwithstanding, in this rejoice not, but rather rejoice because your names are written in heaven."

His practical application of this was that while the Christian may, to a certain degree, rejoice in the external blessings which the Lord permits him to have in the way of success in His service and otherwise, yet that our most important consideration should always be whether or not our names are written in heaven—that is, in the Lamb's book of life. To have our names thus written in heaven would signify that God is pleased with us; that we are meeting with His approval in our endeavor to know and to do His will.

"And now," said Brother Wylam, "we come to another symbolic book. It tells about those whose names are written in the Lamb's Book of Life, and it says that a record is kept of the things which they did and said. Can you imagine such a thing as that? 'Then they who revered the Lord, spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him.' (Mal. 3:16, 17.) This is the Lord's book of remembrance.

"I like to think about that book of remembrance. Sometimes I imagine that when I get up in heaven, I may hear Peter or Paul say, 'Well, Brother Wylam, come with me and I will show you something interesting. I will show you the Lord's book of remembrance.' Then I would be taken to this great book and there I would see all the words of Jesus. Coming on down to the early church I would see the record of the apostles and the other dear ones at that time. Surely there would be much written about them. I would also be interested in seeing what is written about Brother Russell. There would be much on his page, indeed. Then there would be the record of our dear Brother Barton and the other faithful ones at this end of the age.

"Then I would come, perhaps, to my own page. There I would fail to find as much as I had hoped for. I would rejoice, of course, that I had been admitted into the Kingdom, but would have been glad for the opportunity to have done better in thinking of and speaking about the Lord during the days of my earthly pilgrimage, that thus there would have been more favorable things written in God's book of remembrance. Let us learn then that the things which the Lord is recording in His book of remembrance are those things which we discuss

pertaining to His Word, His work, and the glory of His own precious name. Let us not waste time talking about things which the Lord will not find worthy of recording in His book of remembrance."

The last book mentioned in this discourse is that referred to in Revelation 20:12-14. This, he explained, is the book of life for the righteous of the Millennial age. Those who will have their names recorded in that book are the ones who are to be judged according to the revealed will of God during the judgment day, when the "books" shall be opened. The books that are opened at that time, Brother Wylam explained, are not the records of the past deeds of individuals, but are, in effect, the books of the Old and New Testaments, which, when their truths are revealed to the people during the thousand years of Christ's Kingdom, will constitute the basis of judgment by which it will be determined who, by obeying the divine will, shall have their names written in the book of life.

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#### Fourth Day, Thursday, August 7

Thursday's sessions of the convention brought home to the friends the blessed privilege that is ours today of bearing witness to the truth. The opening session was in the nature of a rally, at 6:30 in the morning, conducted by Brother S. C. DeGroot, of Grand Rapids, Mich. Following this rally, a considerable portion of the friends went out in the volunteer service. In his remarks, Brother DeGroot called attention to many helpful thoughts. He said, for example:

"If in our work today we should have experiences in which it would seem that people are unkind to us, or do not appreciate what we have, let us not be discouraged. Let us not think that we must reform them. It will be a lot harder, of course, just to smile and then go on to the next house. It would be easier to say, Here's a chance for a good argument for the Lord. But this is not what we should undertake to do at the present time."

Brother DeGroot also explained that most people like to feel that what they do on behalf of others is appreciated. Often, however, it turns out that our friends and others do not appreciate what we try to do for them, but it is not so with the Lord. The Lord does appreciate even our feeblest efforts to serve Him, because the apostle says that He is not forgetful of our work and labor of love. This being true, Brother DeGroot explained, we can go forth with rejoicing, realizing that even though we may not see any outward evidence of a fruitage from our works, we know that the Lord appreciates our efforts.

While the brethren who gathered at the Chau-tauqua Convention this year did not, for a moment, lose sight of the real purpose of the Chris-

tian life, namely, the building of one another up in the most holy faith, yet at the same time, they gave evidence of realizing the great privilege and opportunity we have today of bearing witness to the truth. The spirit of the convention truly reflected the words of the Master in His sermon on the mount, when He said, "Ye are the light of the world."

Starting with a public meeting addressed by Brother Kendall on Sunday evening, before the official opening, the convention continued during the entire week to give out a message of the Kingdom to the public. Twice each day there was a convention-sponsored radio program—one on WHIO of Dayton, Ohio; and one on WSAI of Cincinnati, Ohio. Each of these programs was 15 minutes in length and consisted either of talks which were given by various speakers at the convention, or else was in dialog form.

Thursday, the entire morning was set aside for a distribution of the Kingdom message. The literature given out at this time was in the form of a little folder containing a brief message of the truth, and an announcement of the regular Voice of Tomorrow programs heard each Sunday over stations located in Dayton, Columbus, and Cincinnati, Ohio. Incidentally, these circulars also announced the entire list of stations carrying these programs, the thought being that they might fall into the hands of some who were merely visiting in the district, and in this way they, too, would be made acquainted with the witness as it is going forth in other parts of the country.

The friends entered enthusiastically into the privilege of distributing this literature, and a total of 65,000 circulars were put out in the homes of the people in Cincinnati, Dayton, and other towns and cities within the vicinity of the convention grounds. This circular also contained a brief announcement of the final witness of the convention which was given Sunday afternoon, August 10. This witness was not directly under the sponsorship of the convention, but was made possible, nevertheless, as a result of the conventions of last year and this year at the Chautauqua grounds.

Throughout the summer season the Miami Valley Chautauqua Association and the super-radio station WLW, of Cincinnati, broadcast a series of Sunday afternoon programs direct from the stage of the Chautauqua auditorium. In the Lord's providence the convention committee was invited to supply a speaker for this program on Sunday afternoon of August 10. In addition to the visible audience in attendance at the auditorium, this message went out over WLW, which, is one of the most popular stations in the entire middle western district. There is no way of de-

termining what the total results of this witness will turn out to be; only the Lord knows this, but surely His people can be thankful for the opportunity that thus came to them, of making known the glad tidings of the Kingdom in such an effective way, and without any expense whatever on their part.

The prophet tells us that "There is that which scattereth yet increaseth," and there is no doubt but that the blessings received by the brethren at the Chautauqua Convention were greatly increased as a result of the effort that was so zealously put forth by all in attendance to scatter the Kingdom message far and wide. The friends lost nothing in the way of spiritual uplift and stimulation by thus devoting time and strength in obeying the Scriptural command to let their light shine.

They feasted upon God's Word themselves, and then by spiritual exercise in seeking to pass on the good news to others, the food which they received was the better assimilated and appropriated for their spiritual growth and strength. It can be truly said that the blessings received by the brethren at the Chautauqua Convention were increased many fold because of the fact that they did not selfishly hoard the truth to themselves, but rather, being blessed by this wondrous knowledge, they were willing to spend and be spent in order to share the blessings with as many as possible.

#### FIRST MEETING THURSDAY AFTERNOON

The first session Thursday afternoon was a Testimony Meeting, led by Brother C. W. Zahnow. As so many of the friends had been out in the Volunteer Work in the morning, Brother Zahnow suggested that the topic of the meeting might well be, "The Joys of Service." It was also suggested that those who had participated in the morning distribution of circulars make a special effort to testify and to tell of interesting experiences they enjoyed.

Many interesting experiences were related, among them several testified of conversations which they had with the people whom they met, which revealed the fact that many are indeed listening to the Voice of Tomorrow programs in this district of Ohio. Others told of meeting people who had formerly been acquainted with Brother Russell's writings, and who were glad to find out more about the truth. Following this inspiring meeting, Brother Peter Kolliman, of Wilmington, Delaware, addressed the convention on the subject of service. As a Scriptural illustration of the proper attitude of self-sacrifice and self-abasement in service, Brother Kolliman

cited the case of the Logos in contrast with that of Lucifer. We quote a part of his talk:

"In the beginning God created the Logos—the Word; the agent by whom all else that has been made, was made. One of the first creations of the Logos was another being. His name was Lucifer. In due time this second being was given a prominent position with God's earthly creature, man. Lucifer was perfect in all his ways until iniquity was found in him. He aspired to be something that God had not designed for him. You know what happened. We see the results of that presumption all around us in the world today.

"It became necessary four thousand years afterwards for Jehovah to call upon His beloved Son, His only begotten Son, to take care of man. He was not invited to become the supervisor of man, but to become a man, that is, to become like him, to take on man's nature, to live and associate and suffer with him, and finally to give His life for man in order that salvation might be accomplished.

"And you know how the Scriptures hold up these two creatures as examples for our guidance. They hold out the obedience of one and the disobedience of the other, and point out the end of both; driving the lesson home to us, bringing to our minds the comparison of the two, and asking us to make a proper choice based upon this lesson. Paul admonishes us to 'let this mind be in you which was also in Christ Jesus, who being in the form of God, sought not by robbery to be equal with God.' (Phil. 2:5,6.) We should not presume to be something that God has not designed for or promised to us.

"Thus, by obedience, the Logos has been found worthy to aid and restore mankind. He who was rich, found it necessary to become poor. He who having the right to live, tasted death and became the agent of the Father to undo the calamity that the other creature (Lucifer) brought about by his disobedience. And all this was done because this creature, the Son of God, loved His Father's will and loved the Father more than He loved Himself; more than He loved His own life.

"In the meantime it was disclosed that it pleased Jehovah to give His Son a certain number of assistants whom He would select from among men; whom He would call from having nothing, to giving them all things; who being poor, He would make rich; who being condemned to death, He would make alive again; and who having been blessed so gloriously He would try, to see if they would love His will more than anything else—more than life itself. These He will make His sons—assistants—but first He will try them to see if they appreciate His gifts enough to give proper consideration for the Giver, who should be the supreme Ruler in their lives.

"There are only to be 144,000 of these heroes of faith; only 144,000 who are able to properly weigh values and to choose correctly; only 144,000 whom God can trust in the future to look after the welfare of man, and for the welfare of other creatures whom it might please Him later to create. This 144,000 will have proved incorruptible, undefilable. Jesus said, Not all who say Lord, Lord, will enter the Kingdom of heaven. It is not all who pretend

consecration or profess Christianity that can be trusted with such tremendous work—the work of the future.

"The apostle tells us that our love will be proved, whether it be gold or silver. The test that is placed upon us is obedience, obedience to our Father's will; nothing else. What is His will? Paul puts it in a very simple word in 1 Thessalonians 4:3—"For this is the will of God, even your sanctification"—your setting apart for a particular work, for a particular use in the hands of God. But set apart to what? For what purpose? The purpose is that He might use us in the future; first to bless and restore and make atonement between God and man; to act as mediators between God and man, and then, afterwards, to be useful in His service as He will decide for us.

"But it is also true that besides the work He is performing in us, preparing us for the future service, He is also giving us some real work to do now, and that is witnessing for Him and for His Kingdom—to the uttermost parts of the world. It is easy to say that the Gospel has been preached all over the world. It is very easy to say that the American and British Bible Societies have covered the world with the Gospel of the Kingdom, but that is not strictly true. We know that while the Word of God has been translated and distributed in all the world, yet the understanding of that Word and the understanding of the Gospel of the Kingdom, has been very restricted. In the days of the apostles, it went out quite widely. Also in the days of Brother Russell, with which you and I are acquainted, but that does not take away the responsibility of giving it out to our own generation. We must not forget that from the time of the last World War, sixty per cent. of the population of the earth has been changed. There are only forty per cent. of the people who were living in 1916, who are still living—the rest of them have passed on. What are we doing about this large percentage who have never heard of the Kingdom message? Are we going to deny them the opportunity of hearing the glorious Gospel which brought such joy to our own hearts?

"This preaching of the Gospel should be looked upon as our work. It is our individual work; and it is also the work of the church, in which we are to have a part, according to God's rule. Our part in it is possible only to the extent that we lose our identity in the body of Christ. It is only as we contribute our share of whatever may be the necessary prerequisites to the work of preaching the Gospel, that we can be blessed in preaching it. Our God is a covenant keeping God. He does not ask us to do anything that we are not able to do. He never asks us to do anything unreasonable. Romans 12:1 points out, however, that even the giving of our bodies as a living sacrifice, is but a 'reasonable service.' Some friends improperly use this text to excuse their inactivity, saying that it is not reasonable to be too zealous in the Lord's work."

In conclusion, Brother Kolliman called attention to the many and varied ways in which the brethren may find opportunities for service. Among those mentioned were the pilgrim service, the volunteer service, the colporteur service, the

radio service, and others. This part of the discourse was made very effective by the use of cards on which were displayed the titles of these various branches of the Lord's work. In closing his discourse, Brother Kolliman attached a long streamer to the bottom of the sign bearing the Theme Text. On this streamer were the words of the Master, "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

#### THURSDAY EVENING'S DISCOURSE

The Thursday evening session was addressed by Brother D. J. Morehouse, of Chicago, who used the Theme Text of the convention as the subject of his talk. (Isaiah 52:7, 8.) Brother Morehouse said in part:

"This text applies right at the present time. Watchmen will not be needed in heaven. Our Lord, in Matthew 24:42, and Mark 13:37, tells us to watch. Watch for what? For His return, for the evidence of His second presence, which is one of the most precious jewels in the jewel chest of Bible doctrines. All the prophets spoke about the blessings His return will bring to mankind.

"Isaiah 21:11, 12, says: 'Watchman, what of the night?' The watchman, during this Harvest time, replies, 'The morning cometh'—the time is here for the Lord to set up His kingdom—even though there will be a dark night at the beginning of that day—'and also a night.' It is the Lord's watchmen who are able to see just where we are, that is, that we are in the new day.

"What are we to watch? The apostle answers: 'The more sure word of prophecy.' (2 Pet. 1:19.) By watching the sure word of prophecy we know that we are in the Harvest time, in the beginning of the Lord's Kingdom. How long are we to watch? 'Until the day dawn, and the day star arise in your hearts.' Early in the morning you will see one last star shining brightly—the day star, which represents our Lord Jesus. The watchmen see they are in this day dawn.

"Those who are really watchmen, who really want to do God's will and to make their election sure—they will obey the Lord and heed the Apostle Peter's admonition. They will study the prophecies, God's Word; they want to know what is transpiring, so they can co-operate with God in the present harvest work. Let us not forget we are responsible not only for what we know, but also for what we can know. God has given us the opportunity through the Studies in the Scriptures, Tabernacle Shadows, and the various truth messages going out, to learn that the morning of the new day is here.

"Notice the text says the watchmen shall sing together, and shall see eye to eye. These two figures of speech represent practically the same thing. Singing the great message of truth together shows that they understand it together, that is, they see eye to eye, and they co-operate in understanding that truth and in helping others to understand it. Do the watchmen see eye to eye on every detail of truth and every text of the Bible? I think Isaiah means they will have the same understanding with respect

to what he is talking about in the preceding verse. The watchmen are able to see we are now in the time when the feet members of Christ's body are publishing peace—the wonderful divine plan of the ages—in the end of the age.

"God's watchmen are not only watching His Word, and doing His work in this time, but they are also watching themselves to see that they are fully living up to their consecration. Let us watch our hearts; let us develop love, patience, meekness, kindness, forbearance, ever filling our minds with the truth, continually trying to see the Lord's hand in our affairs, and continually striving to be overcomers. God can then develop in us the Christlike character, and at the same time we can pull together with the brethren in telling this glad Harvest message, and with those on the other side of the veil, sing aloud together."

#### Fifth Day, Friday, August 8

The program for Friday opened with a round-table discussion, participated in by Brother S. J. Arnold, of Dayton, Ohio; Brother H. W. Deming, of Ada, Ohio; and Brother L. F. Zink, of Brantford, Ontario, Canada. This meeting was scheduled as a symposium, but took the form of a round-table discussion in which these brethren were interviewed by the chairman of the day, Brother D. J. Morehouse. The interest of the meeting centered in the fact that all three of the brethren interviewed have been in the light of present truth more than fifty years. Brother Arnold was one of the first pilgrims to be sent out under Brother Russell. He was engaged in the pilgrim service before the time when regular appointments were made. In that early day the pilgrims were simply given the names and addresses of subscribers in the various places, and it was their work to contact these friends, staying as long as seemed necessary in each place; with the endeavor to get classes started wherever possible. Brother Arnold explained this work in a very interesting manner.

Brother Deming was the original shipping clerk in Allegheny, before the Bible House on Arch Street was built. He also was one of the first to go out into the colporteur service.

Brother Zink, when he first came into the truth, about 1888, entered the colporteur work, selling the paper bound First Volumes. This work took him to England, Australia, and New Zealand. Later he was used by Brother Russell for a number of years in the pilgrim service. It was interesting and inspiring to hear these veterans of the Present Truth movement tell of those early days of the Harvest work.

Though it is not possible for these brethren to be as active as formerly, nevertheless, they are still rejoicing in the harvest truth message, and

still doing what they can to serve the brethren and make known the glad tidings of the Kingdom. How reassuring it is to thus see manifested the keeping power of the Lord on behalf of those whose hearts are perfect toward Him! Although these brethren testified of the wide experience they had enjoyed in connection with the Harvest work in the days of Brother Russell, yet it was also revealed in this round-table discussion that they had been zealous in the use of the smaller and less public opportunities of service from the time that they first received the truth. Evidently God saw their willingness to do the little things faithfully, and because of this, granted them larger opportunities in His vineyard.

In opening this round-table discussion, Brother Morehouse reminded the convention of the custom in former days of giving Brother Russell the Chautauqua salute, and suggested that all the brethren rise and sing "Blest Be the Tie that Binds," and at the same time give the Chautauqua salute to these veterans of the Harvest work. It was a very touching scene, indeed, and one that will long be remembered by all those who participated in it.

#### BROTHER COPELAND'S DISCOURSE

Following a brief recess, Brother Jens Copeland, of Chicago, addressed the convention, on the subject, "Some Evidences of Consecration," from the text, Galatians 6:17: "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." Brother Copeland said, in part:

"In Bible times it was customary to own slaves, and also customary for owners to mark or brand the slaves with their own particular mark. Now these slaves had very few privileges or liberties. They were often ill-treated; they were taken advantage of and had to submit to gross injustices because they were slaves and had no rights. For example, if a slave were walking along the road and he came to where a builder was erecting a house, the builder might order him to give him assistance. If the slave refused, explaining that he had an important errand to do for his master, the builder might get angry and abuse him. If the slave obeyed, he got scolded by his master, and if he disobeyed, he often would be beaten.

"We can picture one of these slaves walking down the road, and a builder would say, 'Come up here and help me with this timber.' Then this slave would answer, 'I cannot, I am about my master's business.' Then the builder would command him again, and come down to beat him. When the builder came up to the slave, the slave would roll up his sleeves and show him his master's brand, saying, 'Do not try to detain me; don't you dare to interfere with my business. I am not your slave, I am a slave of the Emperor.' In such a case the builder would feel very much ashamed and fearful. He would

know that he had interfered with the slave of his Emperor and of his country.

"This, dear friends, is the background that the Apostle Paul had in mind when he spoke of bearing the marks of the Lord Jesus. He was not to be interfered with because he was a servant of the King of kings, and had the marks of his Master upon him. Paul was the slave of the Lord Jesus Christ. There was but one thing in life for him to do, and that was the will of his Master. Paul was very positive in his statement of this fact. 'This one thing I do'—nothing else. Just as was expressed from the platform by Brother Kolliman, there is one thing only for us to do who are the bond-slaves of Jesus Christ.

"Paul wanted every one to know that he was a bond-slave of Jesus Christ. I trust that it is the same with us. Not only that we are the bond-servants of the Lord Jesus Christ, but that when someone comes to us and wants us to help them with things which are out of harmony with the will of God, we can answer that this is not our business. We want to be able to say that we have the work of our Lord to do. The worldly minded do not see any reason why we should not help with the things they are doing, but it is not the will of God for us, and we must be about the business of our Master, whose marks we bear."

Among the special marks which Brother Copeland mentioned as being manifested in the lives of those who are bond-slaves of Jesus Christ, were those set forth by Jesus in the 5th chapter of Matthew, namely, the Beatitudes. Brother Copeland beautifully outlined the importance of meekness, humility, mercy, peace, etc., in the Christian life, and how we should all strive to display these qualities of Christlikeness.

#### BROTHER JANKE'S DISCOURSE

Brother J. H. L. Trautfelter, of Baltimore, Md., was scheduled to speak Friday afternoon at two o'clock. He found it impossible to attend the convention, and Brother C. W. Janke, of Tonawanda, New York, spoke in his place. Brother Janke used the Theme Text of the convention as the basis for his discourse, the subject of the talk being, "Thy God Reigneth." Like Brother Morehouse, who also spoke on the Theme Text, Brother Janke stressed the fact that God's watchmen today are seeing "eye to eye" with respect to the presence of Christ and the establishment of the Kingdom which is now going on. In the course of his remarks, he read selections from the chapter, "Thy God Reigneth," in the Third Volume of Studies in the Scriptures.

These quotations were much to the point, and Brother Janke strongly advised the friends not only to re-read this chapter, but to re-read and study both Volume Two and Volume Three of Studies in the Scriptures; for he said they would find them most up to date, in view of present world developments. Commenting on Daniel 7:

9-11, concerning the order in which the spiritual and earthly phases of the Kingdom are established, Brother Janke said:

"In this prophecy, we are shown that the 'Ancient of days' sits, and that the destruction of the visible, earthly phase of Satan's empire follows. In all these references we see that first the heavenly, invisible power of the new Kingdom is established, and thereafter the earthly, visible dominion, or empire, of Satan, as represented in the kingdoms of this world, is dispossessed or overturned. It is a mistake to insist that the earthly phase of Satan's empire must be completely overthrown before it can be said that the heavenly phase is operative.

"According to the 2nd Psalm, God has set His King, Christ Jesus, upon His Holy Hill, Zion; and now, following that, the nations are raging. These raging nations, according to Psalms 2:6, set themselves against the Lord and against His Anointed. This again clearly indicates the same thought, namely, that the reign of Christ has begun, yet earth's rulers do not know that they are warring against God, and against His new King of earth. If we bear in mind the fact that the evil world control of government is composed of the spiritual (Satanic) over the earthly, visible, it will enable us to understand that the new spiritual government must precede the new earthly phase."

Following Brother Janke's discourse there was a testimony meeting conducted by Brother Wilton I. Wells, of New Albany, Ind. This testimony meeting was made interesting by the use of illustrations to emphasize the thoughts brought out by the various ones who testified.

In this meeting illustrations were used by the various ones testifying, to illustrate many phases of the Christian life; such as the importance of humility; steadfastness in trial; sympathy with the imperfections of the brethren; faithfulness in sacrifice; bravery in the Christian's warfare; longsuffering; faithfulness in study; rejoicing in the truth; watchfulness in doing the Lord's will; being rooted and grounded in the truth; care for fellow members of the body; and a desire to be a channel through which the Holy Spirit may flow out for the enlightenment and blessing of others.

#### FRIDAY EVENING'S DISCOURSE

The last discourse on Friday was given by Brother Oscar Magnuson, of Brooklyn, N. Y. Brother Magnuson's discourse was designed to increase our appreciation of Present Truth and to renew our determination to be faithful to the responsibilities it imposes upon us. He referred to the great privilege which was accorded to John the Baptist in announcing the first presence of Christ. Then he reminded us of the still greater privilege accorded the Lord's people at this end of the age, of announcing the second presence of Christ and the establishment of His Kingdom. It

was Brother Russell whom the Lord first used in this connection; and we who have heard the message through him are privileged also to say unto Zion—in harmony with the Theme Text of the convention—"Thy God reigneth."

Brother Magnuson referred to the breaking of the seven seals of the scroll representing the divine plan, and pointed out that at this end of the age, and in the divine providence, these seals are now all broken, and therefore the divine plan as a whole has been revealed to us. This, he said, is in harmony with the prophecy in which Jesus foretold that the servant He would use would be made ruler over all His goods.

Through the truth we have been brought to the Lord, and inspired to make a full consecration of our all to Him. This consecration is not until any certain date, but until death. We must continue faithfully to offer up all that we have and are. This, Brother Magnuson reminded us, is beautifully represented by the wave offering in the tabernacle services. The right shoulder, the fat, the kidneys, etc., used in the wave offering, beautifully picture that the Lord expects us to give to Him all of our strength and zeal, and to do this in sincerity of purpose, with an eye single to His glory. Brother Magnuson reminded us that even though we may give all of our goods to feed the poor, devote all of our time and strength to the Lord's service, yet if this is not prompted by the proper motives it will not be acceptable to Him.

Another important lesson he brought to the convention was that based upon the qualifications of the typical priesthood. He mentioned the various blemishes which disqualified one to serve as a priest, and from these drew lessons pertaining to spiritual blemishes of the followers of the Master which would exclude them from being used in special places of service in the church. These spiritual blemishes, unless overcome, may also bar us from entering into that most important of all services beyond the veil. These thoughts were very heart searching, revealing the importance of close self-examination and resolute determination to eradicate from our lives all those elements of selfishness which may bar us from enjoying God's full favor and rich blessing.

#### Saturday, the Sixth Day

The first session of the convention on Saturday was the immersion service, which began at 6:00 A. M.—a sunrise service. Seven symbolized their consecration to die with Christ. Brother C. A. Sundbom, of Saginaw, Michigan, gave the baptismal talk; and as usual, pointed out the sig-



nificance of water immersion—that it is not the real baptism, but a symbol of that which has already taken place in the hearts and lives of the consecrated. Opening his remarks, Brother Sundbom said:

“This service is arranged for the express purpose that you dear ones may publicly acknowledge, not only that you have believed on the Lord Jesus, but in addition, have responded to His call, ‘My son, give Me thine heart.’ Because you have done this, you will be a member of the body of Christ and a son of God. You are not joining the Bible Students, or any other group. We welcome you as fellow members of the body of Christ.

“You all know something of God’s great plan—that it is His purpose to undo the work of Satan and restore all that was lost by Adam’s disobedience. In 2 Corinthians 5:12, we are told that God, through Christ, is reconciling the world to Himself. This reconciliation of the world will be accomplished by Christ’s Kingdom, which will be a real government upon this earth. It will fulfil the prayer: “Thy Kingdom come, Thy will be done on earth as in heaven.” Christ is to be the Head of this government, and He has associates with Him in this great work. These associates are the church, whose names are written in heaven. Each one who eventually will be a member of the true church, must first be faithful unto death. You dear ones of this body of Christ, if you follow in the steps of Jesus, will be not only provisional members, but if faithful unto unto death, will be actual members in glory, and co-workers with Jesus in the Kingdom work.”

In explaining the manner in which Christians suffer and die with Jesus, Brother Sundbom reminded us that as consecrated followers of the Master we do not go into death because of disobedience, but because of obedience. He said, furthermore, that true consecration of our hearts means an agreement to do anything and everything that our Heavenly Father may desire. He said that it was not safe for us to give over ourselves in such a complete manner to any individual upon earth, but that it is safe for us to thus surrender our wills to God. We know that He will cause all things to work together for our good. We can safely leave ourselves entirely in His hands, knowing that if we are doing His will, He will safeguard our highest and eternal interests to His glory and to our greatest blessing. Following Brother Sundbom’s talk, Brother George, of Pittsburgh, did the immersing.

#### FINAL TESTIMONY MEETING

At 9:00 A. M. on Saturday, there was a rousing testimony meeting, conducted by Brother Irving Foss, of Chicago, Illinois. Many were the happy testimonies given at this meeting, expressing appreciation for the rich blessings received at the convention, and reaffirming the determination to continue on faithfully in the narrow way, even unto death.

At 10:15 Brother C. W. Zahnow, of Saginaw, Michigan, gave a discourse on the subject, “Our Blessed Hope.” Brother Zahnow used the text, Romans 5:1-5, which he said was an outline of many of the principal elements contained in our hope. This hope is, he said, an anchor to our souls, and is rooted sure and steadfast within the veil.

Brother Zahnow commented at length on St. Paul’s statement that this hope “maketh not ashamed.” In this hope, he said, there is nothing of which we ever need to be ashamed. We often sing, “My hope is built on nothing less, than Jesus’ blood and righteousness; I dare not trust the sweetest frame, but wholly lean on Jesus’ name!” The “sweetest frame” may come to us with ideas and opinions that seem plausible and beautiful, but we dare not trust them, but must always lean upon our blessed hope as it is centered in Christ Jesus, our Lord.

Referring to Paul’s admonition to rightly divide the Word of truth, that we may be workmen who need not be ashamed, Brother Zahnow told us, that many have become ashamed of their hope because they have failed to rightly divide the Word of truth. Failing in this, they have not been properly rooted and grounded, hence the subtle ideas and suggestions from the adversary have turned them away from this blessed hope, and they have become ashamed of it.

Through this hope, the love of God is shed abroad in our hearts by the Holy Spirit which has been given unto us. God has given us, not only a robe of righteousness, an armor, and the garments of salvation, but He has also given us the Holy Spirit. “How rich we are,” Brother Zahnow said. He then referred the convention to the blessed promise contained in the 46th Psalm, in which God tells us that He is our refuge and strength, a very present help in time of trouble. Here we have the assurance that the true church shall not be moved, that nothing can harm her, and that early in the dawning of the day, she shall be delivered; that is, exalted to be with Christ. He closed his talk with an admonition to continue in this blessed hope to the very end, associating with each other in it in the one bond of love and unity.

#### RADIO AND BUSINESS MEETING

The Saturday afternoon session of the convention was given over to the discussion of the radio work, and to a short business meeting in which it was decided to hold another convention at Chautauqua in August of 1942, the Lord permitting. In the discussion of the radio work by the brethren generally, thoughts were brought out in connection with effective methods of fol-

lowing up this work. All the brethren expressed themselves as being much encouraged with the results of the radio work in their respective districts, and the expressions reveal that where a personal contact was made with those who responded to the programs, the results have been much more apparent.

Casimir Lanowick, of Chicago, reported that according to a national survey that has been made to determine the effectiveness of broadcasting, it has been found that for each individual who responds to a program, there are a thousand others who have listened and enjoyed it. This being true, it means that even where there is but a small response by mail, there are nevertheless, thousands of people who have heard the message. The brethren expressed themselves as being determined to continue this work and to expand it as the Lord indicates it to be His will.

Following the radio discussion, the convention heard a report from the program committee in which it was revealed that the Chautauqua Association had extended a cordial invitation to return for the week of August 4-11, 1942. The convention voted to accept this invitation and at the same time requested the Ecclesias in Chicago and Pittsburgh to assume the sponsorship of the 1942 convention. It was also recommended to these Ecclesias by the convention, that they ask the same brethren to serve on the committee as served this year. By a unanimous vote the convention expressed their appreciation to the Chautauqua Association for the use of the auditorium and grounds, and for the many courtesies that had been extended to us during the week of our stay on the grounds.

Inasmuch as the date for this general convention for 1942 has already been established, it is the hope of the brethren that it will make possible the arrangement of vacations in advance, so that even a larger representation of the friends from various parts of the country may meet together next year to enjoy this rich spiritual feast from the Lord. We believe that practically all the friends left the convention determined to serve as a committee of one to encourage others to attend next year—if it be the Lord's will.

While the convention did not close until Sunday noon, the customary Love Feast was held Saturday evening. This was a blessed season of fellowship, during which the brethren mingled their hearts and voices together in songs of praise to Him from whom all blessings flow.

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## Sunday, the Last Day

Brother George S. Kendall, of the Pittsburgh Ecclesia, gave the first discourse on Sunday morning, the last day of this memorable convention. Brother Kendall in his opening remarks referred to the great variety of subjects that had been discussed by the speakers, and in the testimony meetings, and then said he believed it would be appropriate for him to speak on the subject of prayer. Continuing his discourse, Brother Kendall said, in part:

"Today we have the wireless radios by which we are able to send messages to foreign lands. Every consecrated Christian has, as it were, an individual set of radio waves by which he is able to reach to the very throne of God. Think of it! If we were connected with the court of a great king, with a line of communications, would we not consider it a wonderful privilege and blessing? But as God's people we have a vital connection with the very throne of God. Any worldly court would have regulations as to time, and perhaps five minutes out of every day would be our portion. But often how long are our conversations at the throne of grace? Think of it, twenty-four hours out of every day, three hundred and sixty-five days in every year in which we are privileged at any and all times to come to God in prayer.

"But can any one that is fully consecrated to the Lord come nigh unto His presence and receive His benediction and blessing? Friends, we cannot approach God without the spirit of reverence. That is the first prerequisite that is necessary in prayer—to come to Him in a spirit of reverence. God is not like you and me. There is a certain decorum attached to His court which all must observe in order to have an audience with Him. Any one can converse with me. There is nothing necessary as a prerequisite. You can address me before breakfast or after, in practically any way you like; but, friends, when you come into the presence of the great Jehovah God, remember He is not like one of us. His glorious person and office demand respect, so when we come before God, let us come with awe and a singleness of purpose, recognizing Him with whom we have to do.

"Furthermore, any one who comes to God, must come in a spirit of humility. Naturally, we are proud. Many people are filled with pride who do not know it. Some one once said, 'Never try to swallow your pride. If you do, it will choke you.' We are sometimes proud because we think we are humble. Let us be truly humble, for God 'resisteth the proud and giveth His grace' only to those who are humble.

"Another requirement for successful prayer is faith. The Apostle James says of those who lack faith in prayer, 'Let not that man think that he shall receive anything of the Lord.' It is only by faith that we can please God.

"The fourth prerequisite is given us in John 14:13, where Jesus says, 'And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.'

"The fifth requirement is that we have on a proper robe. Do you think that any one could come to God and be presented in His divine court without wearing a proper robe? The robe which He has provided is that of Christ's righteousness. Our own righteousness, the Bible tells us, is as filthy rags. Yes, we must be clothed in Christ's robe of imputed righteousness. When we have complied with all the conditions of the wonderful court of heaven, then we are eligible to be presented right into the presence of Almighty God, our Heavenly Father. When all of the conditions have been met, then we do not need to hesitate in coming to the throne of grace, but rather, as the Apostle admonishes, 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.'

"We do not need to travel to a temple nor to a certain mountain in order to commune with God. We may lift up our hearts to Him in prayer while in the workshop, or at home, or wherever we happen to be, or whatever the circumstances with which we are surrounded. We may be so busy and so weary with the cares of life that we hardly know what to do, yet we have the privilege of coming to the throne of grace. All we need to do is to lift up our hearts and minds to Him, the Giver of every good and perfect gift, and He, through Christ, will hear and bless us.

"What are we doing, friends, with the throne of grace? Did we receive all the blessings last year, for example, that we should have received? Do we realize how important it is for us to bring down the divine blessings from above through prayer? If our hearts are lean and poor spiritually, and if we lack the blessings and favors of God that should be ours, it may be because we have been negligent of our privileges of prayer. God has placed us in a position that if after all the glorious provisions that have been made for us, we don't appreciate our privileges and responsibilities, He will allow us to go along as lean and as poor spiritually as a beggar, if we fail to exercise the privilege of prayer. Jesus said in Matthew 7:7, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened.'

"The most faithful, the strongest, child of God in the world in times of trial is just as dependent upon prayer as the weakest saint. Now let us go back to Jesus to prove this wonderful truth, back to the Garden of Gethsemane. Why did Jesus pray? He prayed because of an issue in His life that must be decided. God brings us to these decisive points in which the issues of our lives are decided. If they are to be decided the right way, it is necessary for us to be faithful in prayer, even as Jesus was. Jesus Himself said that He offered up strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared. Do we ever shed any tears before the throne of grace? If you have never been down long enough and earnest enough in prayer to shed tears, you have never been down into the inner depths of prayer.

"We must learn the secret of praying. We must learn how to prevail in our prayers before God, in

order to obtain the answer. Jesus had to have the answer and He received it. So, too, we must prevail in order to obtain the real blessing of prayer.

"The Lord brings us tests, sorrows, and various experiences, but He does it for our good, that is, in order to test and prove us, as it were. He does this in order that we might be partakers of His holiness. (Hebrews 12:10.) We need it; we must have these experiences; we must be chastened. The Lord loves us very much, but He may permit times when we are seemingly far away from Him. He wants to see how much we love Him and how determined we are to be close to Him. When He sees that we are in earnest and are endeavoring to prevail in prayer He looks down in great mercy and draws closer to us, and then we feel the warmth of His love. The sweetest thing in the world we can have is communion with God. It is the greatest blessing that God can bestow upon us while this side the veil.

"Walking with God is just living with Him. We must learn to live with God here. Our heaven must begin here, or it will not begin at all. We must come into full union with God through Christ, as members of His body. We must reach that position where the Lord and His will are supreme in our lives. Life shouldn't mean anything to us except that. A story is told of a minister who visited a dear saint of God who was very sick. In leaving he said to this dear one, 'Well brother, I hope the Lord visits you often.' The old brother couldn't hear very well, so the minister repeated it, and then the brother said to him, 'You are entirely mistaken on that, my friend, the Lord does not visit me at all. He lives here.'

#### A FAITHFUL AND TRUE WITNESS

Following Brother Kendall's discourse, Brother George M. Wilson, of Pittsburgh, talked on the subject, "The Faithful and True Witness." In his opening remarks, Brother Wilson referred to Jesus as the outstanding witness mentioned in the Scriptures, and reminded the brethren of how the Master's faithfulness led to suffering and trial. Being a true witness, Jesus was tested, oppressed, despised, rejected, betrayed, reviled, condemned, scourged, mocked, wounded, smitten, bruised, stricken, forsaken, and finally crucified.

To be a faithful and true witness, it is necessary for us to have the truth and to know that we have the truth. Brother Wilson referred to a discourse that was given years ago by Brother B. H. Barton, in which he pointed out many of the reasons why we know we have the truth. Among some of the reasons suggested are the following:

It is Scriptural; we use the entire Bible; it harmonizes; it eliminates harping on one part of the Bible to the exclusion of others; many who now accept it, were once opposed to it; our enemies help to support it; it creates opposition—the darkness hateth the light; it presents a plan with a fixed purpose; it is reasonable and logical; it magnifies God's character; it answers our questions and solves our problems; it comforts us in

time of sorrow; it attracts few, but these few are from all walks of life; it is unpopular now even as it was in Jesus' day; those who really believe it, place it before every thing else; it sanctifies the believer; it transforms one into the likeness of the Lord; it brings us close to the Lord and to the brethren; a stand for the truth often divides families as Jesus said it would; it leads to and results in a life of self-sacrifice; it is corroborated by the signs of the times and the fulfilment of prophecy; and, it establishes the fact of our Lord's second presence through the help of that wise and faithful servant. The message and the messenger are inseparable.

Brother Wilson referred to St. Stephen as another true and faithful witness who laid down his life because of his faithfulness to the truth. He reminded us that while the ministry of St. Stephen apparently did not reap any great results at the time, in the way of converting others, there is no doubt but that Saul of Tarsus who stood by holding the garments of those who murdered Stephen, never forgot what he saw and heard on that occasion. No doubt his witnessing of the courage and loyalty of this faithful martyr, was the beginning of a great transformation in the life of Saul, even though for a short time thereafter he continued to persecute the church. Later Paul himself became another of the true and faithful witnesses. May all of these wonderful examples of faithfulness encourage us in our determination to live true and faithful to the Lord as we, during the remaining years of the Harvest, endeavor to lay down our lives in bearing witness to the truth.

#### FINAL DISCOURSE OF CONVENTION

Brother A. L. Muir, of Florida, gave the last talk of the convention. He used as his subject, "The Beast that Was, and is Not, and yet Is." In his opening remarks Brother Muir said:

"This convention may stand out as one of great importance in our minds because of the peculiar days in which we live, and particularly because we are witnessing the accomplishment of a great many things we all expected years ago. It has been a season of blessing and uplift, and our thought, after a great deal of meditation, was that we would like to try and give you some of the prophetic utterances regarding our day, so that not only may we go home taking with us the exhortations and admonitions of God's Word, but that we might have focused before our minds, the significance of the events of the time in which we are now living and which are happening worldwide. We have therefore chosen to explain a few thoughts pertaining to the 17th chapter of Revelation, not from the standpoint of contention of views, but with an effort to present to you the things that we already know.

"I have been greatly blessed, in making a close research in the writings of Brother Russell, to notice

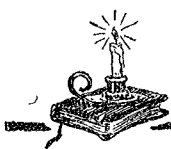
how much and how fully he understood the subject. What we have to say this morning is nothing we are digging up ourselves. I merely want to refresh your pure minds by way of remembrance."

Brother Muir's thoughts on the 17th chapter of Revelation harmonized very closely with those presented by Brother Gates in the opening discourse of the convention. Briefly, his conclusions were that the scarlet colored beast which is shown to come up out of the abyss, represents a temporary revival of Papal control over Europe. In a brief report of this kind it is impossible to present the lines of argument and proofs submitted by which the speaker arrived at his conclusions. An important foundation thought expressed by Brother Muir, which should help us all in our study of prophecy, was as follows:

"We have not time to go into a great deal of detail, but wish to present to you the basic thought in the interpretation of prophecy. The first necessary essential is to know and be fully persuaded in the divine plan of the ages. There is the measuring rule for all prophetic investigation, meaning that if we study a prophecy, its meaning must be understood within the confines of the divine plan; and I call to your attention the fact that those whose views are their own find it necessary in the promulgation of the same, to modify, change, and eliminate here and there in the divine plan."

We feel, as Brother Muir expressed, it is wonderful to be living in this time when these prophetic utterances of God's Word are coming to pass, and when men and nations are actually devising means for overcoming what the Lord is doing, even as the prophecies indicate they would. How it should strengthen our faith, and make us the more earnest to be found of Him without spot or wrinkle, or any such thing. He emphasized in closing that the thoughts presented represented merely his best judgment, and should not be taken as final conclusions.

Thus the convention came officially to an end. The public witness given in the afternoon and broadcast over WLW was not a part of the convention program—it was under the sponsorship of the Chautauqua Association and WLW; the brethren merely being invited to supply a guest speaker for the occasion. The whole convention was one long to be remembered, and it is our firm conviction that its stimulating effects will result in much good for all who attended. We trust also that its influence will radiate to the Lord's consecrated people throughout other parts of the country and the world. We suggest that all the brethren begin now thinking of and planning to come together again next August at the Chautauqua grounds, there to gather joyfully around the Word of the Lord, and feast upon its promises. This, if it be the will of our God.



# International Sunday School Lessons



## A MESSAGE TO PERSECUTED CHURCHES

September 7—Revelation 2:1-11

**GOLDEN TEXT:** "Be thou faithful unto death, and I will give thee the crown of life."—Revelation 2:10.

While the messages given to the seven churches specified in the Revelation were doubtless applicable to them, they properly have a still wider application to the entire Gospel church, the number seven representing completeness. The Book of Revelation is one of symbols, a message which our Lord signified (told in signs or symbols) by His angel unto His servant, John. (Rev. 1:1.) Bible Students know that the book abounds in symbols, or signs; and we believe that these are the rule, and that the literal is the exception, being used only when unavoidable.

To be in harmony, then, with the rest of the book, "The seven churches which are in Asia," must be symbolic. As the book is chiefly history written beforehand, they must symbolize seven successive stages in the history of the Christian church, covering the period between the first advent and the second coming of Christ. The fulfillment, we think, proves the correctness of this position.

In the first chapter we have a description of "one like unto a Son of Man," as seen in vision by the Apostle John. Some one or more of the features of this description would seem to be peculiarly appropriate to each of the successive stages of the church; and in each case He who sends the message is thus described. The last part of each message is a promise to the "overcomers," and these are also adapted to the different periods of the church's history.

Let us notice the chronological position of the seven churches. It is suggested that Ephesus covers the period during the lives of the apostles; Smyrna, the time of Pagan persecution, ending about 325 A. D., when Constantine became emperor of Rome and declared in

favor of Christianity. Pergamos embraces the transition period during which Papacy had its rise; Thyatira, the stage during which the true church was in the wilderness, and the apostate church sat as a queen and lived deliciously with the kings of the earth. Sardis includes the short period before the Reformation; Philadelphia the period from the Reformation until recent times; and Laodicea the nominal church of today.

The word Ephesus means first, desirable. During this period our Lord "held the seven stars in His right hand," etc. (Chapter 1:20.) The messengers of the churches—Paul, Peter, John, etc.—were so powerfully led and kept in the grasp of our Lord Jesus during this epoch that we accept their teachings as His, believing that their words were really His words. This stage of the church is commended for its faithful, patient labor and for its discernment of truth and true teachers.—Acts 20:28-30; 1 Cor. 11:19.

It was characteristic of this period that they "forsook all and followed Him." They took joyfully the spoiling of their goods." They sold what they had and gave to those in want. Though often deprived of the bread of this present life, they not only had the Living Bread, but had the promise of "the tree of life which is in the midst of the paradise of God."

The second church mentioned is Smyrna. Smyrna means bitter. Myrrh and Marah are kindred words. This stage of the Christian church was the period of most bitter persecution, under the Roman emperors from Nero to Diocletian. In His message to the church of this epoch our Lord calls Himself "the first and the last, which was dead and is alive." In no other sense could He be the first and the last than as the only direct creation of the Father, by whom all else was created. Any other view would be in conflict with the Scriptures.—Rev. 3:14; Col. 1:15; 1 Cor. 8:6; John 1:1-3, Diaglott.

"The devil shall cast some of you into prison that ye may be

tried, and ye shall have tribulation ten days." Thus the Lord informed His faithful servants of this period that theirs would be a time of great persecution. Pagan Rome, here symbolized as the devil, has been one of the most devilish of all earthly governments, when viewed in the light of its bloody persecutions.

The ten symbolic days refer to the last and most severe persecution under the Roman emperors—that in the reign of Diocletian, A. D. 303-313. Those who have read the history of this period can understand the depth of the words, "that ye may be tried." Some of the most sublime pictures of Christian endurance the world has ever seen were enacted during the Smyrna period of the church. The call was for faithfulness unto death; the promise was that the overcomers should "not be hurt of the second death," but should receive the crown of life—immortality, the divine nature.

### QUESTIONS:

Are the seven churches mentioned in the lesson literal ecclesias, or are they symbolic?

What is the chronological position of the seven symbolic churches?

Why does it seem reasonable that Pagan Rome should be symbolized by the devil?

## THE SOURCE OF HELP

September 14—Revelation 7:9-17

**GOLDEN TEXT:** "Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come."—Revelation 4:8.

ASIDE from the special class of overcomers—the "more than conquerors," as the apostle calls them, those who voluntarily and willingly lay down their lives, presenting their bodies living sacrifices, and carrying out that consecration to sacrifice—there is a large number of consecrated people of God. We do not know their number, which has not been predestinated, as is shown in our lesson—"whose number no man knoweth." All are called to the priesthood; all consecrate to be priests, but failing to make their calling and election sure, many of these fall back into the great company class. They made a consecration, and were be-

gotten of the Holy Spirit, and are, therefore, the Lord's, His children on the spirit plane.

This great company, while failing to go forward voluntarily and gladly to perform their sacrifices, as they covenanted to do, will not be cast away, because they are still faithful at heart; but they will be dealt with in a special manner by the great Redeemer, the Head of the church. In the severe tests He will permit them to experience, they will not renounce the things of the Lord and forsake Him, for they will desire to be faithful to the Lord and to hold fast to Him.

If they will thus hold fast they will be counted of that great company of whom the Revelator says, "After this I beheld and, lo, a great company out of all nations, peoples and kindreds and tongues, stood before the throne." The angel's explanation regarding this company is, "These are they which have come up out of the great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night in His temple."

The differentiation, or separation, between these two classes in "the church of the first born" is marked, as indicated by the Lord's parable of the wise and foolish virgins.

This parable, we see, is applicable in the end of the age. The wise virgins will be found watching with their lamps trimmed and burning, and will be listening to hear the Bridegroom's call, and will go forth, braving opposition and hostility and darkness of the night through which they must pass, to go with their beloved Bridegroom to His home, and enter in.

When the last one of these wise virgins shall have gone, we are told that the door will be shut. From this we understand that the door or privilege to enter that class will be closed to all the rest of mankind. But we are to remember that the entire ten virgins represent the Kingdom of heaven, or, in other words, the church. Hence a part of that church is shut out when the door is closed. Not merely is the world shut out, but the foolish virgins also, who, however, are not to be

counted with the world, because they are virgins who have been associated with the wise virgins, and for a time without any distinction being apparent. But, in the testing time these are not found worthy to be of the bride class.

These foolish virgins, the parable shows us, will finally learn the way. They will get the oil and will trim their lamps. In other words, they will receive a larger measure of the Holy Spirit, represented by the oil, and will have the Word of God, represented by the clearer enlightenment from the lamp. They will trim their lamps and go forward then, that they, also, may enter into the marriage; but they will find that the wise virgins have all gone in and that the door is shut.

Then they will stand without, saying, "Lord, Lord, open unto us"—(Matt. 25:11)—we desire also to also to enter the heavenly glory. The Lord will answer, and say, "I know you not." I do not recognize you. I recognize only one, the bride. My bride class has already entered in, and I cannot recognize others as the bride. The parable indicates that these shall go away into the time of trouble to wash their soiled robes and make them white.

The same thought we find expressed in Psalm 45, where the end of this age is pictured. There our Lord is shown as the great King in glory. The church, the little flock, is pictured as the bride, and the great company, as her virgin companions, that follow her. We are told that after the bride, adorned in golden raiment and fine linen, is received by the King, the virgins, her companions will also be brought before the King and shall enter into the palace.

This is in perfect agreement with the custom of olden times, that when a wife was taken, the father would present a maid-servant with the wife, who would accompany her mistress and would necessarily be associated with her. Sometimes more than one maid-servant would be presented, as pictured in this Psalm. Now, if a bridegroom were alluding to his family, while he would speak of only the one person as his wife, he would include as part of his family or household, the maid-

servants. So likewise, in this family of Christ. The bride is to be the body of Christ, His wife and joint-heir; but the virgins, her companions who follow her, will also be members of His general family or household.

#### QUESTIONS:

Will any besides the bride class receive a spiritual reward?

Why does the great company class need to wash their robes and make them white in the blood of the Lamb?

How is the great company class described in the 46th Psalm?

## OVERCOMING THE ADVERSARY

Sept. 21—Rev. 12:7-12; 15:2-4

**GOLDEN TEXT:** "And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death."—Revelation 12:11.

THE language of Revelation 12 is quite peculiar, and by some is thought to represent a picture of the establishment of the true kingdom. It has been considered one of the most difficult chapters of this book. We are presenting here the understanding of Brother Russell regarding the characters symbolized in the vision.

The picture here apparently begins prior to Papacy's development. "The woman clothed with the sun," represents the Gospel church covered with the precious promises of God, and the glorious light of truth. "The moon under her feet," is a reflection of the sun of righteousness, so the "law" was a shadow or reflection of the Gospel light. It was light, but not real—only reflected light. The diadem of twelve stars represents the twelve apostles.

The red dragon represents the Pagan Roman empire, and the seven heads represent Rome's successive and distinct forms of governments; the ten horns, the divisions of power—probably an average or approximate number. We understand this great red dragon to be the same as the fourth beast described by the Prophet Daniel in chapter seven.

If we locate it aright, the woman is seen in the early part of the fourth century. The continued persecution prior to that time caused some to relax their vigilance for the truth, and a spirit or desire to please and get into favor with the persecuting "dragon" came over some of the bright ones

in the church. So we read, "the tail of the dragon drew a third of the stars and cast them to the earth"—they became his followers or servants, which of course tended to degrade them. The long desired favor of Rome came at last by the conversion of Constantine, A. D. 313. There, we believe, the labor pangs of tribulation ceased and Papacy was born; there the blending of church and state commenced.

It was not yet the "Man of Sin," in the same sense that a child is not a man; but it was the beginning of what resulted in Papacy, the Man of Sin—the "man child" was born. This "male child," at first a weak one, was gradually "caught up unto God and to His throne," or exalted to the position and titles, homage and praise of the true "seed," so that "he as God sat in the temple [church] of God, showing himself that he is God." (2 Thess. 2:3, 4.) And within three hundred years he did "rule the nations with a rod of iron."

"And there was war in heaven" (verse 7), seems to refer to the conflict between these two elements—the church and civil power—when this son of the church attempted to take the ruling position. This conflict continued for several hundred years until the latter part of the eighth century, and was followed by the thousand-year counterfeit reign of Papacy, which dominated the civil powers of Europe until the end of the eighteenth century.

The casting of the dragon or civil power out of heaven into the earth seems to signify its subjection to the papal system, the "Man of Sin." The loud voice in verse ten is Papacy's voice and the following three verses represent its extravagant and blasphemous appraisal of its exaltation to the nominal "heavens" and control of the religious realm, and subordination of the civil power to its control.

It is represented as saying, "Now is come salvation, and strength, and the Kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved

not their lives unto the death. Therefore, rejoice, ye [Papal] heavens, and ye that dwell in them." In this account of the triumph of Papacy over the civil power, which was followed by its reign for a thousand years as a counterfeit of Christ's Kingdom, it is interesting to note the similarity of the language used in describing the binding of Satan and the establishment of the Kingdom of Christ and His church.

Note the description of the introduction of the true Kingdom in chapter 20, verses 1 to 6, and that Papacy's account of its triumph relates the matter in almost the same language and connected with similar events, including the overcoming of its members, their sufferings and exaltation, and the false claim that thus the Kingdom of God and the power of Christ had come.

The second section of our lesson we understand refers to the Lord's people in the Harvest period of the Gospel age, and in symbolic language describes the blessedness we have experienced through an understanding of present truth, the great plan of God, and the time for the establishment of His Kingdom near at hand. This we understand is referred to as "the song of Moses and the Lamb." It assures us that all mankind is to know and worship the true God, when His judgments, now beginning upon the false systems of religion, shall have been extended to affect all mankind—"For when Thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

#### QUESTIONS:

Who is represented by the woman in the first verse of the lesson?

What is represented by the great red dragon?

What is meant by the woman fleeing to the wilderness?

### THE NEW JERUSALEM

Sept. 28—Rev. 21:1-7; 10-12, 22-24

GOLDEN TEXT: "He that overcometh shall inherit all things; and I will be his God, and he shall be My son."—Revelation 21:17.

IN THE symbolism of the Bible, a city represents a government; as for instance, symbolic Babylon is denominated "that great city [government] which ruleth over the kings of the earth." The New Jerusalem, as a symbol, represents

the new spiritual government of the Millennial age. It is not earth-born, it is not reared by men, but, as here pictured, it descends from God out of heaven—it is spiritual in every sense of the word—of God and not of men. It is for this Kingdom, this government, the Lord taught us to pray, "Thy Kingdom come. Thy will be done in earth as it is done in heaven."

The declaration that the city is adorned as a bride for her husband implies its grandeur and beauty and perfection, as a bride's adornment on such occasion is particular and elaborate to the last degree. But additionally it reminds us that in the government of the future, the judges of the world are the saints, now being selected through faithfulness in trial and tribulation, and that these are frequently called the bride, the Lamb's wife and joint-heir in the Kingdom.

This glorious city will not be visible to the natural eye—neither Christ nor the saints in glory can ever be seen of men; only those "changed" from human to spiritual nature see these matters in the full. But the whole world will be quickly made aware of the fact that a new government has been instituted—a government of righteousness and with all power. Thereafter whosoever doeth righteousness shall be blessed, and whosoever doeth evil shall be punished.

The third verse of our lesson associates this city with the other figure of a symbolic temple, which the Lord is now preparing, of which the saints will constitute the "living stones" and "pillars," for it is declared that the tabernacle (dwelling) of God shall be with men in this city (government or kingdom). God will dwell in this glorious city or government—it will be His temple, and the world of mankind will approach God in it to receive the divine blessings, as Israel approached the typical tabernacle and the temple in their typical religious services.

Thus God, represented in His church (the Christ, Head and body) will dwell with men (the world of mankind during the Millennial age) and they shall be His people—all mankind will be treated from the standpoint of reconciliation, the propitiation price for the sins of the whole world (I



# DIVINE PLAN BEREAN LESSONS

## THE JEWISH AGE

(Lesson 31)

**Text Book:** First Volume of Scripture Studies, Page 71, bottom of page, to Page 72, paragraph one.

**Key Sentence:** "At Jacob's death, his descendants were first called 'the twelve tribes of Israel' and were together recognized of God as His 'peculiar people'; and through typical sacrifices they were typically 'a holy nation,' separated from other nations for a particular purpose and therefore to enjoy certain special favors."

**Main Text:** "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."—Amos 3:2.

Why do we say that the Patriarchal age ended and the Jewish age began with the death of Jacob? Because Jacob was the last individual God dealt with in the Patriarchal age. In Genesis 49 we are told how Jacob gathered his sons together that he might tell them that which would befall them "in the last days." After giving his prophecy for each of the sons we are informed, in verses 28 and 33, "All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them." "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." This is the first time that they were referred to as "the twelve tribes of Israel," and therefore the appropriate time to start the Jewish age.

What special turn did God's dealings take in the Jewish age? He dealt only with the Jewish nation. Amos 3:2, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." What did the Lord mean by the word "known"? He meant that they were the only people that God recognized until Christ came; yes, and afterwards, for His ministry was confined to them, and He would not permit His disciples to go to others—saying as He sent them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not."—Matt. 10:5 and 6.

Notice also Exodus 19:4 and 5, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Why was the nation of Israel separated from other nations and therefore permitted to enjoy certain special favors from God? One reason is that God intended to use them to typically illustrate how the great work for the world will be accomplished—their

deliverance from Egypt, their Canaan, their covenants, their laws, their sacrifices for sins, for the blotting out of guilt and for the sprinkling of the people, and their priesthood for the accomplishment of all this, being a miniature and typical representation of the real priesthood and sacrifices for the purifying of the world of mankind.

What were some of the special blessings God gave to the nation of Israel during this Jewish age or Law dispensation? First, His law. John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ." Second, His covenant. Deuteronomy 5:2,3, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Third, the Tabernacle—whose shekinah glory represented Jehovah's presence as their Leader and King. Hebrews 8:5, "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for see, saith He, that thou make all things according to the pattern shewed to thee in the mount." Fourth, the prophets. Hebrews 1:1, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets." Fifth, the earthly ministry of Jesus Christ. Matthew 15:24, "I am not sent but unto the lost sheep of the house of Israel."

When did the national favor of the Jews end? At their rejection and crucifixion of Jesus Christ. Five days before His crucifixion, Jesus said, "Your house is left unto you desolate."—Matt. 23:38.

What is meant by "your house"? The Jewish nation. The favor which had been exclusively theirs was now withdrawn.

What is the name of the new age which began at the death of Jesus Christ? The Christian age, or Gospel dispensation. What is the difference between the justification in the Jewish age and in the Gospel age? In the Jewish age the justification was only a typical one and for Jews only, but the justification in the Gospel age is a real one to life. God recognizes those who accept Jesus Christ as their Redeemer and give their hearts wholly to the Lord, as being perfect human beings, reckonedly, because the merit of Jesus is imputed to them, covering their Adamic imperfections. This justification is open to both Jews and Gentiles who have first been called by God and then comply with the call by exercising faith and by presenting their bodies living sacrifices to God.—Rom. 12:1.

Does the Christian get this justification by faith or by works? We answer, by faith. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) But let us not forget that we must have "works" to demonstrate our faith, even though those works are imperfect. "Even so faith, if it hath not works, is dead, being alone."

## MILLENNIAL MISSIONARIES NOW BEING TRAINED

(Lesson 32)

**Text Book:** First Volume of Scripture Studies, Page 72, Paragraph one to Page 73, Paragraph three.

**Key Sentence:** "Mark well that while God has been thus permitting the predominance and reign of evil, to the seeming detriment of His cause, nevertheless His deep designs have been steadily progressing according to a fixed and definite plan, and in the exact order of the seasons which He has appointed."

**Main Text:** "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."—Luke 12:32.

IN OUR previous study, we saw that the Jewish nation was the class specially favored of the Lord in the Jewish age. What class is specially favored by Him in the Gospel age? The true church, the body of Christ—those who have faith (1) to accept Jesus as their Redeemer and (2) to walk in His steps. Have there been many who had this faith? No, even though the Gospel has been proclaimed in many nations for many centuries only a few have become real Christians by humbly walking in the footsteps of Jesus. Note the words of Jesus in Luke 12:32: "Fear not little flock; for it is your Father's good pleasure to give you the Kingdom."

What lessons can we learn from this text? First, that Jesus knew at the very beginning of this Gospel age that only a few would be "called and chosen and faithful." (Rev. 17:14.) Second, that this little flock, even though small in numbers, will share with Jesus the privilege of being the rulers in the Millennial Kingdom and that the Father will so love this class because of their humility and faith and obedience that He will take delight in giving them these Kingdom blessings.

Has God been trying to convert the world during this Gospel age? No, but this "little flock" class are now being trained in the School of Christ to be the missionaries whose work it will be in the next age to convert the world. Now they are learning the lessons of Christian character. Then they will be raised from the dead with the divine nature and have the authority and power to carry on the great work of "blessing all the families of the earth."

As we review the three ages that make up "this present evil world," do we find that the permission of the reign of evil has interfered with God's plans? While evil seems to have been a detriment, nevertheless we find that in each of these ages God's plan has steadily progressed and that the work assigned to each age has been accomplished.

What event takes place at the end of the Gospel age and at the beginning of the Millennial age which will be a great help in the establishment of Christ's Kingdom? The overthrow of Satan's empire as a result of the binding of Satan. Let us now turn to Revelation 20:1-3, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast

him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." What is represented by the "bottomless pit"? It represents utter helplessness. In this instance it signifies Satan's enforced idleness, which will surely be oblivion for him after the busy time he has had during the past six thousand years. How small will he feel when he sees the Lord Jesus undo in one thousand years all that he has accomplished in six thousand years!

Satan will be bound and his every deceptive and misleading influence will be restrained, so that evil shall no longer appear to be good, nor good appear undesirable, evil. Truth shall no longer appear to men untrue nor falsehood be caused to appear true.

What does the word Millennium signify? It means a thousand-year period, just as a century means a hundred years and a decade means a period of ten years. It is used to describe the thousand-year reign of Christ, when Satan will be bound.

What blessings will come to the world during this period of Christ's reign? A restitution (Greek, restoration) of all things lost by the fall of Adam. (Acts 3:19-21.) In Matthew 18:11, we read, "For the Son of man is come to save that which was lost." Jesus, by His ransom sacrifice at His first advent saved or redeemed the earthly paradise and perfect human life lost by the world of mankind in the disobedience of their representative Adam. On the conditions of obedience and faith, this will be restored to the human race at His second advent.

Give some Scriptures which will show the blessed results of this restitution work. Revelation 21:4, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Isaiah 35:10, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness and sorrow and sighing shall flee away."

What would these Scriptures indicate regarding the "ages to come" that will follow the Millennium? In Ephesians 2:7 the apostle tells us that in that period God will, "shew the exceeding riches of His grace in His kindness toward us [the church] through Christ Jesus." The world, having been brought up to perfection, will be enjoying their earthly paradise home in these "ages to come"—"As the days of heaven upon the earth."—Deut. 11:21.

### ADVISE CHANGE IN ADDRESS

Will the friends kindly advise us promptly of their intended change of address? While the United States postal authorities usually advise us in time of subscriber's change of address, there is a charge for this service, and in some instances a copy or two of The Dawn may go astray. It will greatly facilitate the matter of handling our subscription list if the friends will advise us promptly of any change in their address.

# Talking Things Over

## PRESENT TRUTH STILL LIVES

THIS is a special issue of The Dawn, in that two-thirds of its pages are devoted to a report of the Midwest General Convention, recently held on the Chautauqua grounds at Franklin, Ohio. We have used this much space for the report because of the representative character of the convention, and in order that the friends generally might become better acquainted with the fact that Present Truth is still alive, and still a moving power in the hearts and lives of thousands of the Lord's consecrated people.

Throughout much of the Harvest period the brethren have been accustomed to singing, "Send out Thy light and truth, O Lord, let them our leaders be." At Chautauqua we had a very practical demonstration of the fact that the light and truth of God's Word, the glorious plan of the ages, can be a directing force in the lives of the Lord's people, wholly apart from the influence of human leadership. It was the truth that brought the friends to Chautauqua, and around that truth they rallied and were blessed.

What was true at Chautauqua, was also true at the Los Angeles, and Detroit General Conventions; and will be true at the Seattle, Saginaw, and Brooklyn Labor Day Conventions. It will also be true at St. Louis and Pittsburgh, in October, and the Chicago Convention at the end of the year. It has been increasingly true at all the conventions which have been held during recent years. Present Truth is regaining its proper place in the lives of the consecrated everywhere, and they want to come together for mutual enjoyment and encouragement. They want to come together also to learn more of the truth, and to consider ways and means of disseminating it for the blessing of others.

The report of the Chautauqua Convention is not as complete as we could wish it to be. It's difficult to condense to twenty pages all that was said, and all that happened in seven happy days, but we have done the best we could. We trust that at least some of the spirit of the convention is conveyed in the report. The discourses and testimonies were all good. Some of the talks we have reported at greater length than others. One reason for this is that we received more complete copies of some than others. We have tried to give a correct summary

of what was said. In getting the report together we have sought to glean from the talks as great a variety of thoughts as possible. This, too, has had a bearing on the amount of space devoted to each talk.

There was no evidence at the convention of hobby riding. The whole truth, in all its glorious aspects, was considered. No controversial issues were side-stepped for the sake of peace. Indeed, at Chautauqua, no feature of Present Truth was considered controversial. The friends throughout the country today are appreciating more and more the value of the Present Truth vision that the Lord has made plain for His people in this end of the age. We are all becoming increasingly conscious of the import of that vision. It means that God has spoken to us, that He has laid His hand upon us, and because of this, we now belong to Him, and have been called into His service.

Yes, we are invited to be co-workers with Christ and with God. To be faithful workmen we must labor in harmony with the divine plan. There is a high standard of righteousness to which we must adhere. We must know God's plan in order to know what He wants done at this time. The doing of God's will should be the all-important consideration of life. Through the truth we have been brought into happy associations with the Lord's people. Let us appreciate this. Let us realize at the same time that there are responsibilities imposed upon us by the truth. We have responsibilities toward each other as brethren. We are to love and serve each other. Realizing God's great mercy toward us, in spite of our imperfections, let us learn to be merciful toward our brethren who are also imperfect; loving them as God loves us, and as Jesus loves us. Thus, as a company of the Lord's consecrated people, let us together lift up the voice of truth, proclaiming to a distraught and suffering world the good tidings that the Messianic Kingdom is near.

To us this was the symbolic meaning of the Chautauqua Convention; namely, appreciation for and loyalty to Present Truth, a determination to live up to the high standards of Christian righteousness outlined in the Bible for the followers of the Master, and a will to continue sacrificing the flesh and its interests, for the

spiritual welfare of the brethren and in making known the glad tidings to all, far and wide.

This is the program to which the publishers of *The Dawn* are also committed; and we consider it a blessed privilege indeed to co-operate with the brethren everywhere along these lines. And in the carrying out of this program, may the truth, as the representative of God and of Christ, be our leader, our guiding star. May the truth be so real to us, and bring the Lord so near, that we will not need to lean upon the arm of flesh. May it be the Lord, through the truth, that inspires our zeal, and gives us courage to continue the sacrifice. And by His grace, let us continue the sacrifice faithfully, even unto death. And may we all, by our prayers and by whatever opportunities may come to us, help each other to be faithful.

### STUDIES IN THE SCRIPTURES

AS ANNOUNCED in the August issue, the Republication Edition of *Studies in the Scriptures* is finished. By now all sets on order should have reached the friends. We have tried hard to fill all orders accurately, and will be glad to be advised of any errors that may have occurred in shipping. In a number of cases it has been found that the friends have changed their addresses since placing their orders for these Volumes. This may have occurred in some cases of which we are not aware. It so, the books have been sent to the wrong address.

The plan for republishing the *Studies in the Scriptures*, and preparing permanent plates, to be used whenever additional supplies were needed, was based upon the hope of a pre-sale of a thousand sets at five dollars each. By a showing of hands at various conventions more than seven hundred sets were tentatively ordered, so we felt justified in proceeding with the undertaking. However, for one reason or another, less than half of these tentative orders materialized in paid orders. But this did not prevent the republishing of the Volumes—it simply meant that we had to do it a different way. It meant that most of the work had to be done in our own small plant, and as a fill-in between other work, such as getting out the regular issues of *The Dawn*, printing of booklets, tracts, etc. This, of necessity, delayed the job considerably.

The original plan was to have the work done by regular book publishers, having permanent plates made from which to print the first edition. This would have been possible had the entire thousand sets been sold in advance. In our change of method, we found it necessary to

print this first edition from type; so that while we now have the Volumes available for general distribution, we do not have plates as yet for later editions. For this reason, the original plan of selling one thousand sets at five dollars each, is still in effect. We are confident that all the friends who indicated their desire to purchase a set at this price, will ultimately do so; and that others also will want to take a set.

We have explained just where we stand on this republication project, so the friends may know that while the Volumes are now in print, the plan, as originally conceived, is not yet complete, and will not be until the entire Republication Edition has been sold. We rejoice to realize that the securing of a set of *Studies in the Scriptures* no longer depends upon the possibility of locating them in a second hand book store.

We thank the Lord for the privilege we have enjoyed of helping to make these precious Bible Keys again available for general distribution. The typesetting, proofreading, composition, printing, folding, collating, etc., involved in getting out these six books, has meant a lot of work, but the brethren who have had a part in it rejoiced in the privilege. Now the books are ready, and we are all happy. It is our hope that some will want to use them in colporteur service, as in the days of old. We will be glad to hear from all such.

### THE RADIO WORK CONTINUES

THE RADIO work is still being blessed of the Lord, and the brethren are entering into it with increasing enthusiasm. A few stations have been dropped during the summer months, but a number of new ones are in prospect, so that during the fall and winter season the message will find its way into additional territories. Portland, Oreg.; Cleveland, Ohio; Savannah, Ga; are among the new places where negotiations are already under way for station time; and there are a number of other places where the brethren are investigating the possibilities. The Lord is now indicating, through His providences, that it may be possible to use a number of stations in Canada.

One of our own brethren in Southern California has been granted a federal license to erect and operate a radio station, and construction work is already in progress. This station will be available for broadcasting the truth, and it may be that through it other opportunities will be afforded.

Let us remember, however, that the radio is not the only means of service now available.

With the radio work as a background, public meetings, tract and card distribution, are more opportune than ever. Those who contemplate entering the colporteur service will find that the broadcasts have done much to prepare the field for them. Any of the friends might well open up an interesting conversation by simply asking the question, Have you heard the Voice of Tomorrow broadcasts?

Space will not permit the publishing of the usual interesting letters from radio listeners; but we are glad to make room for the following communication from Brother J. L. Butler, of St. John's, Newfoundland. Brother Butler owns and operates a radio station in St. John's, and he is using it freely for the spread of the Kingdom message. We quote his recent letter in part:

"Greetings in our Redeemer's name! A few days ago I sent you a cable asking for a further supply of transcriptions. The program has been broadcast regularly for the past ten weeks, at 8:30 o'clock Thursday evenings. The transcriptions are preceded and followed by hymns from Hymns of Dawn, sung by a talented brother, formerly a soloist in one of the city churches. Some months ago, he and his wife made a full consecration, and are now rejoicing in the truth.

"We broadcast the truth twice weekly, that is, Sundays at 5:00 P. M., and Thursdays at 8:30 P. M. The radio work here has awakened considerable interest.

Brother Horwood's eldest son, came to appreciate the beauty of the truth, and about two months ago symbolized his consecration at an open-air baptism which took place a couple of weeks back. I feel sure you will be glad to hear this, and also to learn that the little class which was about a dozen in 1938 has now grown to 21 persons professing full consecration. We hold three meetings every week."

## KINGDOM CARDS

### For Radio and General Use

Kingdom Cards for house-to-house distribution are still available in any quantity desired, free. Generally speaking these cards are found to be more effective than tracts.

Kingdom Cards are available for announcing the "Voice of Tomorrow" radio programs in all districts covered by these broadcasts. We suggest that friends living within the radius of stations broadcasting the truth use this particular type of card. They present the same brief message of truth as do the regular Kingdom Cards, and announce the broadcasts as well. Order freely.

The Dawn 136 Fulton Street Brooklyn, N. Y.

## SUNDAY SCHOOL LESSONS

(Continued from page 27)

John 2:2) having been applied and the due time having then come for the manifestation of divine favor. Then all peoples will be treated as the Lord's people; none of them will be treated as aliens, strangers, foreigners from God and His promises.

Since God is the Author of all the blessings of redemption and restitution, and since every good and every perfect gift cometh down from our Father in heaven, it is with appropriateness that the record declares that "God shall wipe away all tears from their eyes"—from the eyes of mankind. Though it will be Christ and the church who will be doing it, nevertheless, the Heavenly Father will be recognized as the first cause, the fountain of all blessings.

The wiping away of tears implies a gradual work, such as we see will be the process of that glorious time. Man will not be exempt from every weakness and trial and difficulty at the beginning, but if he will conform to the laws of the Kingdom, all cause for distress will gradually pass away, as restitution blessings will

lift him out of death into perfect life. "They that hear [obey] that prophet [teacher, the Christ, Head and body] shall live; but it shall come to pass that whosoever will not hear that prophet will be cut off from among the people [in the second death]."—Acts 3:23.

The whole work of the Millennial age is summed up in few words, and we are brought to its culmination in the declaration, "There shall be no more death; neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away."

The fifth verse of our lesson comprehensively grasps the entire Millennial age; our Lord Jesus, then in the throne of earth's dominion, declaring, "Behold, I make all things new." The end of the Millennial age will see the work completed—all the wicked destroyed, all who will not hear the voice of that prophet, teacher, governor, cut off from among the people in the second death, and all the willing and obedient made new, brought to the complete perfection contemplated in the original divine plan.

The one enthroned (the Christ)

declares at the conclusion of the Millennial age, "It is done"; My great contract is accomplished; "I am the Alpha and the Omega [the A and the Z], the beginning and the end." It was the Father's good pleasure that the blessed One, His only begotten Son, should accomplish the entire program of redemption and restitution. By His obedience in the things which He suffered He proved Himself worthy to be forever the associate and representative of the Father, through whom and by whom all things should continue, as He was the One through whom all things were made that were made. It is this One who, during the Millennial age, will extend to all the willing and obedient the water of life, everlasting life—the privilege of perpetual existence. But they must thirst for it, must desire it; and this desire must be manifest in obedience to the terms, the laws, upon which it will be freely supplied.

### QUESTIONS:

In the symbolism of the Scriptures, what does a city represent?

What is represented by the New Jerusalem being adorned as a bride?

What is meant by the promise, "I will make all things new"?

# Speakers for Class Meetings

(For Convention Speakers See Convention Announcements)

**BROTHER T. E. BARKER**  
Lynn, Mass. .... Sept. 7  
Worcester, Mass. .... 14

**BROTHER FRED BRIGHT**  
Washington, D. C., p. m. .... Sept. 20  
Washington, D. C., a. m. .... 21  
Baltimore, Md., p. m. .... 21

**BROTHER W. A. BUHL**  
Albany, N. Y. .... Sept. 7  
Bloomsburg, Pa. .... 13  
Shamokin, Pa. .... 14

**BROTHER N. T. CONSTANT**  
Baltimore, Md. .... Sept. 7

**BROTHER A. C. FREY**  
Paterson, N. J. .... Sept. 21

**BROTHER W. J. HOLLISTER**  
Philadelphia, Pa. .... Sept. 28

**BROTHER PETER KOLLIMAN**  
Lancaster, Pa. .... Sept. 6  
Reading, Pa. .... 7  
Paterson, N. J. .... 14

**BROTHER J. Y. MAC AULAY**  
Bridgeport, Conn. .... Sept. 9  
New Haven, Conn. .... 10  
Waterbury, Conn. .... 11  
Clinton, Conn. .... 12, 13  
New London, Conn. .... 14  
Fall River, Mass. .... 15  
New Bedford, Mass. .... 16  
Providence, R. I. .... 17

North Brookfield, Mass. .... 18  
Lynn, Mass. .... 19  
Worcester, Mass. .... 22  
Springfield, Mass. .... 23  
Hartford, Conn. .... 24  
Paterson, N. J. .... 28

**BROTHER R. E. MITCHELL**  
Philadelphia, Pa. .... Sept. 28

**BROTHER ROBERT E. NASH**  
Vancouver, B. C., Can. .... Sept. 2, 3  
Portland, Ore. .... 7  
Stockton, Calif. .... 10

**BROTHER EDWIN PROCTER**  
Vancouver, B. C., Can. .... Sept. 7  
Calgary, Alta., Can. .... 21  
Winnipeg, Man. .... 28

**BROTHER J. I. VAN HORNE**  
Duquesne, Pa. .... Sept. 7

**BROTHER G. M. WILSON**  
Philadelphia, Pa., Fletcher Street .... Sept. 14

**BROTHER W. N. WOODWORTH**  
Seattle, Wash. .... Sept. 7  
Toronto, Ont. Can. .... 21

**C. W. ZAHNOW**  
Clinton, Iowa .... Sept. 7  
Moline, Ill. .... 14  
St. Joseph, Mo. .... 18  
Kansas City, Mo. .... 21  
Wichita, Kan. .... 23

## CONVENTION ANNOUNCEMENTS

**TOPEKA, KANS., September 14.** Y. M. C. A., 9th and Quincy Streets, beginning at 9:30 A. M. A cordial invitation is extended to all. Speakers: Brothers J. M. Patterson; A. Newell; and J. A. Meggison.

**MATTOON, ILL., Sept. 21**—"The friends at Mattoon, are arranging for a one-day convention, Sunday, September 21st, and will welcome any of the friends who can assemble with them. The program will include Brother D. J. Morehouse, and perhaps two symposiums by the younger brethren in the Chicago area." For information, address the Class Secretary, Nell Epperson, 1402½ Broadway, Mattoon, Ill.

**ST. LOUIS, MO., October 11, 12.** The Annual Convention of the St. Louis Bible Students Ecclesia is to be held at the regular hall, the International Institute Building, 514 Culver Way, St. Louis, Mo., on these dates. A cordial welcome is extended to all

the friends. (Heb. 10:21-25.) Opening service at 1:30 P. M., Saturday, October 11. Take Olive, University, Clayton or Delmar car lines to 4000 West, or drive out Olive Street, following car tracks. For further information write the class secretary, J. B. Bernoudy, 7033 Lindell Avenue, St. Louis, Mo.

**MILWAUKEE, WIS., September 27, 28**—Sessions will be held Saturday afternoon, evening and on Sunday, in Germania Hall, 2482 W. Center Street. A warm welcome awaits those whose privilege it will be to fellowship together on this occasion. For further information, address the Class Secretary, Miss Violet Malinoski, 1538 S. 7th St., Milwaukee, Wis.

**PITTSBURGH, PA., Oct. 17-19**—With the exception of the Public Meeting, all sessions will be held in the O. of I. A. Temple, 610 Arch Street, N. S. This is the old Bible House Chapel and the regular meeting place of the Pittsburgh Ecclesia of Bible Students. The Public Meeting will be held in Carnegie Hall, Saturday afternoon, Oct. 19th.

## STUDIES IN THE SCRIPTURES

We are happy to announce that the Republication Edition of Studies in the Scriptures is now complete, and all pre-sale orders have been filled. According to the plan adopted and approved by the brethren generally, this Republication Edition is priced at \$5.00 for the entire set of six vol-

umes. It is bound in excellent black cloth and edges are red, making the books most attractive. It is our hope that all truth lovers will want a set of these beautiful new volumes. Promptness in sending in your order will be appreciated. The price is \$5.00, postpaid to any address.

THE DAWN

136 FULTON STREET

BROOKLYN, N. Y.



### To Us the Scriptures Clearly Teach

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

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

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

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be a "partaker of the divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

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

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