

a herald of Christ's presence

THE DAWN

THE HARVEST IS THE
END OF THE AGE; THE REAPERS
ARE THE ANGELS



MATTHEW 13:39

september · 1954

this month in the

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His Course Finished

IT IS with mixed feelings of sadness and joy that we announce the death of our brother in Christ and co-worker in the ministry, Donald H. Copeland. Brother Copeland was "Don," the announcer on the "Frank and Ernest" radio programs. He finished his earthly course on Monday, July 5, in Toronto, Canada, where he lived. He is survived by his wife, Vera, a son, and a daughter, to whom we express our deep sympathy.

We are saddened by "Don's" passing. He will be greatly missed by those with whom he was closely associated in the ministry, and by thousands who were accustomed to hearing his voice over the air. We are glad, of course, that he has reached the end of the way, and we believe that he was faithful "even unto death."

Shortly before his death a number of programs were prepared with "Don" announcing, so his voice will continue to be heard over the radio until early in October.

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NEW JERSEY

This Trembling World

“His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.”—Psalm 97:4, 5

RECENTLY in a second floor apartment home in one of Germany's large industrial cities a group of earnest students of the Bible was discussing the promises of God pertaining to the hope of the church and the world when suddenly there was heard the sound of exploding missiles. Looking out of the window it was seen that the night had been turned into day by the flashing of high explosives. The street below was filled with excited people going in every direction—some walking, others running; hundreds endeavoring to steer bicycles through the chaotic and excited crowd in which there appeared an occasional automobile, and now and then a motorcycle.

As the explosions continued, the crowd below increased, and it seemed that in their excited milling around in the street many must inevitably be injured and some, perhaps, killed. There was no danger from the explosions, for the city was not being bombed. It was merely a display of fireworks put on by a carnival being held in the neighborhood, and it seemed

that everyone in the city had assembled to see the brilliant lights and to hear the noise—a scene similar to those which only a few short years earlier had brought destruction to most of the city's buildings, and death to untold thousands who had no way of escape from the grim “fireworks” which were so tragic a part of the last global war.

Although there has been good progress in the reconstruction of this and other cities in the war-stricken areas of Europe, in almost every direction one turned wrecked homes and other buildings were to be seen. Yet this did not seem to mar the happiness of the thousands who had come from all parts of the city and surrounding districts to enjoy this colorful and noisy display of high explosives.

In the midst of all this, one could not help but reflect that practically every city in the British Isles, and in many of the countries of Continental Europe, had similarly been destroyed during the last World War, as well as those in large areas of the Orient; and that now the whole world is in fear lest more

horrible destruction be brought upon the people of practically all countries—a destruction which, if let loose, will reach America as well.

In general terms, the Bible foretold these terrible times through which the world has been passing since the outbreak of the first World War in 1914. It has been a period of fear and gloom, as well as of actual trouble—a “time of trouble such as never was since there was a nation.” (Dan. 12:1; Joel 2:1, 2) Aside from limited rationing of certain items of food, etc., during the years of the last war, the people of North America have experienced nothing of the horrors of war—with the exception, of course, of those whose sons have been killed or wounded on the battlefields of foreign countries.

If New York, Chicago, Los Angeles, and all the other cities of the United States were laid waste by bombs, and millions of Americans—young and old—killed, or crippled for life, as Bible Students we would have no difficulty in realizing that the prophetic “time of trouble” had actually begun. What the future holds in the way of literal, and more widespread destruction of cities is something which the Scriptures do not clearly reveal in advance.

While there has been much destruction of property and life in many parts of the world, this is but incidental to the fact that through these chaotic and distressing years of the great “time of trouble such as never was since

there was a nation,” a social order—what the Bible calls a “world”—is being destroyed—the social order which Paul refers to as “this present evil world.” (Gal. 1:4) Jesus informs us that Satan is the “prince of this world.” (John 14:30) Through the prophetic telescope of God’s Word we are witnessing the “end” of this “world.”

The “world” (Greek, *kosmos*) of the New Testament is symbolized in the Old Testament by the word “earth.” This is the “earth” referred to in our text, in which it is stated that as a result of God’s “lightnings” the “earth” would tremble. It is further explained that this trembling of the “earth” would be caused by the enlightenment brought about by God’s “lightnings,” when seen and experienced by the people.

This, of course, is highly figurative language, but the symbols used are very apt, and easily understood. In an electrical storm there is first the lightning, then follows the frightening roar of the thunder. The prophet gives us the key to this figurative use of the “thunderstorm,” by saying that God’s lightnings “enlightened the world.” In other words, the Lord uses lightning as a symbol of the increase of knowledge, of information, of “light.”

Various prophecies pertaining to the “time of the end” call attention to the fact that it would be characterized by a general enlightenment of the world, described by Daniel as an increase of knowledge. (Dan. 12:4) Jesus referred

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to this enlightenment, mentioning it as one of the signs of his second presence at the "end of the world." In his prophecy concerning the end of the age and the time of his second presence, he said, "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [Greek, **parousia**, meaning, "presence"] of the Son of Man be."—Matt. 24:26, 27

Here Jesus explains that when the time came for him to be present on earth for the second time it would not be as a human being who could be found by looking for him in the "desert," or in a "secret chamber." Rather, his second presence, he said, would be manifested by a world-wide enlightenment which would be as the lightning shining from east to west. Literal lightning seldom shines from the east to the west, but in using this prophetic symbol to describe the manner in which his presence would be revealed—first to his own people, and later to the whole world—Jesus emphasized that this prophetic increase of knowledge would be world-wide—"out of the east, and shining even unto the west."

This is in keeping with the Apostle Paul's reference to the time of Christ's second presence. Referring to the great Antichrist, the "man of sin," which would develop during the centuries of the Dark Ages, he wrote, "Whom the Lord

shall consume with the spirit of his mouth, and destroy with the brightness [Greek, **epiphania**] of his coming [Greek, **parousia**, "presence"]." Here the brightshining of the Master's presence is shown to result, ultimately, in the destruction of the great counterfeit kingdom of Christ described by John as the Antichrist.

And this is one of the first results of the lightning-like, or brightshining, of the Master's presence—the destruction of all systems and institutions of selfishness, superstition, and unrighteousness, which together make up "this present evil world." It is not accomplished in a moment, or a day, or a year, but through many years, during which there is an increasing severity of the destructive spasms of trouble until the "world" is brought fully to an end.

Nor is the cause of the trouble at first recognized by those not enlightened by the "sure word of prophecy." (II Pet. 1:19) By the worldly-wise, the sudden "increase of knowledge" which has come to the world is thought to be the result of human wisdom—wisdom which has been increasing throughout the centuries. When the printing press, the telephone, the electric light, the steamship, the railroad, and the automobile first appeared, many worldly philosophers claimed we were entering the "brain age."

What they did not take into consideration was that the people of ancient times were just as intelligent as modern man. Nor did they give due consideration to the fact

that the world's enlightenment was not of a gradual development, but came suddenly, compared with the centuries of the past during which there was no progress. In fact, almost immediately preceding this modern era of general enlightenment, the world passed through that period of dense ignorance and superstition now appropriately described as the Dark Ages.

The printing press marked the beginning of preparation for the prophetic "increase of knowledge." This led to the newspaper and to books, to public libraries, to schools; and also to the circulation of the Bible in all the principal languages. Further increase of knowledge was thus accentuated, leading to inventions of rapid means of travel and communication. All of this was good; it was encouraging to the people of the world. In many countries the standard of living was raised, and millions were introduced to a more abundant life than they had ever before enjoyed. The princes, the dukes, the lords, and the kings, of the old world, with their castles and their slaves did not live in the lavish luxury and comfort which is enjoyed by the ordinary artisan of modern times.

The kings of old had to bathe in a tin tub into which water was poured which had been heated over a crude fireplace; while the workman of today, in some parts of the world at least, enjoys the comforts of a tiled bathroom, with all its conveniences. We said that these modern blessings are now

being enjoyed in "some parts of the world." Herein lies the explanation of another result of the prophetic increase of knowledge, a result which is now out of control so far as the world's statesmen, economists, and diplomats are concerned.

The prophetic increase of knowledge is rapidly becoming worldwide in its impact upon the people. The so-called backward nations of the underprivileged, are learning of the riches and the high standard of living being enjoyed by the few, and they are clamoring for their share of earth's bounties. They are recognizing that in the past their natural resources were exploited by powerful nations under which they were held as vassals, and as supply bases to maintain powerful empires in which those at the top were enriched, while they themselves suffered serfdom and poverty.

These are no longer satisfied to remain at the bottom. They are clamoring for freedom, and this is resulting in the gradual disintegration of empires, and the falling apart of a world. True, many of the poverty-stricken people of earth, in their determined desire for liberty and for a higher standard of living, are falling easy victims to an even more restrictive imperialism. However, the result of this ultimately will be a more thunderous "explosion" as the flashings of the Lord's "lightnings" continue.

Yes, so far as human wisdom is

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concerned, the "increase of knowledge" has gone out of control. Those who claimed that the world had entered the "brain age" are not wise enough to find a solution for enlightened human selfishness. What they failed to realize was that knowledge and the comforts of life do not erase the result of adamic sin and the consequent reign of selfishness in the human heart. Those first blessed by the increase of knowledge are not willing to relinquish any of their gains that others might share more equally in the common good; and those less privileged are no longer satisfied to remain at the "bottom."

So the struggle goes on. Invention has provided the nations with horrible instruments of warfare, and communication and travel make it possible for them to collaborate and co-operate—some on one side and some on the other—of a world lineup of national and international interests which, like two great giants, are manoeuvring with each other for more strategic positions in world politics. And, while hoping that they can come to terms short of war, they are preparing for any eventuality which might happen.

Incidental to this larger picture of a fighting and dying world are the developments in the many festering spots among the nations, such as Indo-China, Korea, Guatemala, South Africa, and other places where the struggle goes on locally, while the great powers on both sides of the world scene endeavor to control the issues.

Concerning this time, the prophet wrote that the nations would "take counsel together," but that it would "come to naught." (Isa. 8:9, 10) How descriptive is this prophecy of the many conferences held in recent years, conferences in which the great nations sought some means of agreement that would be satisfactory to all! Whether in Berlin, Geneva, or elsewhere, and whether the problems concerned Korea, or Indo-China, or Germany, or Austria, or other parts of the world, these conferences have resulted in no definite agreements which could be called even remotely satisfactory.

Many onlookers claim that in all these conferences there is a gradual yielding to the demands of the "Iron Curtain" countries, and that the communist world is gradually extending its sphere of influence, especially in Asiatic countries. Be that as it may, we know that the final outcome of it all will be the full "end of the world," and that in its place will be manifested the long-promised kingdom of Christ, that figurative "mountain" in which the Lord will make unto all people a "feast of fat things," and in which he will "swallow up death in victory," and wipe away the tears "from off all faces."—Isa. 25: 6-9

We have already noted Paul's references to the "brightness" of Christ's second presence which he said would result in the destruction of the Antichrist. In a general way we might think of this system as being the unholy alliance of

church and state which for centuries claimed to be Christ's kingdom. Today, in most countries of Europe this system of government has already been destroyed—destroyed, that is, as a result of the enlightenment of the people, and their insistence upon religious and civil liberties.

Besides, the millions of church adherents to this system are rapidly losing their faith in the church which formed so vital a part of the "man of sin." In Italy, where at one time the church claimed the loyalty of its entire population, at least one-third are now willing to vote for the party which is opposed to the church, and that number is rapidly increasing. All over Europe, while millions still like to consider themselves members of one or another of the established churches, they are happy to realize that they are no longer under bondage to its restrictions.

From the standpoint of human wisdom, all this is threatening. As the prophet declares would be the case, the "earth" sees and "trembles." But, to us, it is a further evidence that we are living in the prophetic time of the end, when the flashes of the Lord's "lightnings" are enlightening the people, causing them to break away from the superstitions of the past, and to demand what they believe to be their just share in the blessings of this modern era.

But, this is only the first result of the prophetic increase of knowledge, necessary to prepare the earth for the kingdom of Christ,

and to convince the people that in their own wisdom, even with the aid of increasing knowledge, selfishness would make impossible the establishment of that utopia of blessing of which the philosophers and poets of the past have dreamed. The distressing results of increasing knowledge will continue until the "whole [symbolic] earth is devoured by the fire of God's jealousy," and then he will "turn to the people a pure language," and they will all call upon him "to serve him with one consent."—Zeph. 3:8, 9

There is much which increasing knowledge has brought to mankind in the way of blessings which doubtless will become permanent, and utilized by the Lord as part of the kingdom blessings to be enjoyed by "all the families of the earth." But there will be "still increasing light." We are assured, for example, that the knowledge of the glory of God will fill the earth "as the waters cover the sea." (Isa. 40:5; 11:9) The knowledge reflected in modern inventions will not fill the earth with the glory of God until, through the instructive agencies of Christ's kingdom, the people learn that they are possible only through the Lord's permitting man to stumble upon ways and means of harnessing some of the pent up powers of his creation.

The knowledge of the glory of God, as it is reflected through his glorious plan for the redemption and salvation of the human race, will then be caused to fill the earth. The knowledge of the "ransom for

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all," for example, will then be "testified to all." (II Tim. 2:4-6) How that will reflect the love and glory of God!

The resurrection of the dead is referred to by Jesus as an evidence of God's glory. (John 11:4) During the kingdom age now dawning, all the dead, of every nation, will be awakened from the sleep of death. Surely that will cause the glory of God to fill the earth, when, as Isaiah declares, "all flesh shall see it together."

But it will not be accomplished all at once. It will be the work of the entire kingdom age. In Zechariah 14:6, 7 the entire millennial age is described as a "day" throughout

which the "light shall not be clear nor dark," but that in the "evening," the close of the day, "it shall be light." The dim light of the early morning hours of this "day" is already discernible by those who are watching the "signs" of the Master's presence. But that light will gradually increase, until at the full end of the kingdom age there will be no "darkness" at all.

Thus, while the world now "trembles" because of the light, then the people will say, "Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

Divine Protection

"He shall give his angels [messengers] charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

—PSALM 91:11, 12

WHATEVER may be the difficulties of the Lord's children in the near future, there will be a special comfort in remembering that the Lord is able to make full provision for all his true-hearted ones, and that he will do so. He will continue to use these agencies, and there will be the strengthening of his people to the end of the way. If there are any who will not be thus led, it must be because there is something wrong in themselves. We should each see to it that we are of the "thee" class. "No evil shall come nigh thee." (Psalm 91:10) That will mean divine protection to the very end of our course.

The Grace of Jehovah

A 64-PAGE BOOKLET OF FUNDAMENTAL TRUTHS

It has been truthfully said that men make God's love too narrow by false limits of their own. But how comprehensive is the love of God? Few realize how many of the teeming millions of the human race will be saved by God's grace as expressed through the gift of his Son. The Bible teaches that the wicked dead of the ancient past will be resurrected, and that those who rejected and crucified Jesus will have a future opportunity to be saved.

Will those who reject the witness of the truth at the present time have an opportunity to be saved?

What is a theocratic government, and has such a government ever existed on the earth?

What did Peter mean when he said that "no scripture is of private interpretation"?

What is God's organization, and who are in that organization today?

Who will pass through Armageddon alive, and will those who die in Armageddon be resurrected?

Will those who receive blood transfusions die the "second death"?

These questions suggest the subject matter and purpose of the booklet, "The Grace of Jehovah." It is a timely publication, and should have a wide field of usefulness.

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DAWN PUBLICATIONS EAST RUTHERFORD NEW JERSEY

LESSON FOR SEPTEMBER 5

Growth Through Useful Work

GOLDEN TEXT: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men."
—Colossians 3:23

COLOSSIANS 3:23, 24

I THESSALONIANS 4:10, 11

II THESSALONIANS 3:6-13

IN LAST week's lesson the special emphasis was on direct service in the Lord's cause—witnessing the truth to others, and laying down our lives for the brethren. Today's lesson has to do more particularly with work which is essential in order to "provide things honest in the sight of all men." (Rom. 12:17) But even this work, our Golden Text shows, should be done "heartily, as to the Lord."

Only a small minority of the Lord's people in any part of the age have been so situated as to be able to devote all their time directly in the Lord's service. Personal and family obligations have made it necessary for the majority to spend most of their time and energy in secular fields of employment. This being true, how gracious is the Lord's arrangement to look upon this necessary temporal work as being done to him, and that this service, properly rendered, is to his glory!

At the same time, this divinely authorized viewpoint tests the sincerity and genuineness of Christian consecration. Fundamentally, when we dedicate ourselves to the Lord we promise to give him all we have of time, and everything, even life itself. We cannot, however, give to the Lord that which we do not actually possess. Whatever obligations we have incurred prior to consecration take away from what is properly ours to devote directly to the Lord, and it would not be pleasing to the Lord to take that which belongs to others in order to give it to him.

So our obedience to the Lord and to the instructions of his Word is tested from two standpoints. In our zeal for him we might be inclined to offer sacrifices which are not properly ours to give; and on the other hand, since he has made a provision to accept as rendered to him that which we do in temporal fields of activity, we might be tempted to devote our all along these lines, leaving no time for direct service in his vineyard.

There are various and explicit

instructions in the Word which clearly indicate the responsibility we have toward the Lord and toward others, and the fully consecrated endeavor earnestly to follow these instructions irrespective of how their personal preferences may be affected. They do everything "heartily, as to the Lord," whether directly in his service, or indirectly, on behalf of others.

Paul admonished to "be quiet, and to do your own business, and to work with your hands." The Greek word here translated "quiet" implies the opposite of being meddling. Each consecrated Christian has his own problems ("business") to face and solve in connection with his temporal affairs, and we should not try to regulate one another's lives.

It would seem that in the church at Thessalonica there were some who were shirking their responsibilities along temporal lines, even to the point where they expected the brethren to feed them. This was an extreme position, revealing a gross misconception of the consecrated life. By strong language, and by personal example, Paul endeavored to correct this situation. He made it plain that those who did not work should not eat the food provided by other brethren.

Paul was one who did not spare himself in serving the Lord and the brethren. Probably the time and energy he spent in the ministry frequently exhausted his strength, and to have the brethren provide for his temporal needs would have been very pleasing to him. But he

QUESTIONS

- What viewpoint concerning temporal employment is revealed by our Golden Text?
 - How do the instructions of the Lord regarding temporal responsibilities test the sincerity of our consecration?
 - What did Paul mean by being "quiet" and minding our own business?
 - How did Paul preach to some by example as well as by word?
-

did not do this, at least not in Thessalonica. He concluded that here he could preach an effective sermon by example. Although under the circumstances he might justly expect the brethren to care for him, he decided not to, but "wrought with labor and travail night and day" that he "might not be chargeable to any of the brethren."

Paul followed this course in other places also. It is this that he refers to primarily in his statement, "I keep my body under," or "brow-beat my body." In other words, he forced his body to do double duty, as it were, laboring "night and day," lest, in yielding to the temptation to live a life of partial ease, he would become a "castaway."—I Cor. 9:27

Along this line also the devotion of some might be tested. Those who give all, or nearly all of their time to the service of the Lord should not feel that the Lord's people are under obligation to them along temporal lines. Happy are they who are able to maintain a proper balance of viewpoint in connection with these matters.

Christian Citizenship and Co-operation

GOLDEN TEXT: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law."
—Romans 13:10

ROMANS 13:1-10
I CORINTHIANS 3:4-9

SOME have erroneously claimed that Paul's statement, "The powers that be are ordained of God," refers to power, or authority, invested by God in church leaders. However, such expressions in the lesson as "he beareth not the sword in vain," and "render . . . tribute to whom tribute is due, and custom to whom custom" is due, preclude the possibility of this interpretation.

The reference is unquestionably to civil governments, the chief of which in Paul's day was centered in Rome. But some may wonder how it could be that wicked civil powers could be "ordained ["ordered," margin] of God." The explanation of this is found in Daniel 2:31-44. The incidents recorded in these verses occurred in 607 B. C., the second year after the typical kingdom of God which had existed in the hands of Israel's kings was overthrown, and when to Zedekiah, the last king, the Prophet Ezekiel said, "Remove the diadem, and take off the crown; . . . it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:26, 27

God was to be no longer repre-

sented on earth through a kingdom, until "he come whose right it is." But in order that his objective in the development of a kingdom class might be accomplished, it was essential that law and order be maintained in the earth, so he permitted, or "ordained," Nebuchadnezzar to be the first of a long line of rulers who would govern throughout that part of the earth where the plans and purposes of God were principally being carried out.

Nebuchadnezzar was the representative head of the Babylonian Empire. To him God said through Daniel, "The God of heaven hath given thee a kingdom." (Dan. 2:37) In outlining the prophecy further, Daniel revealed that this would continue through three successive empires, which turned out to be Medo-Persia, Greece, and Rome. It was in the days of the Roman Empire that Paul wrote, "The powers that be are ordained of God." Paul understood Daniel's prophecy, and knew that this divine "ordination" of Gentile powers began with Babylon.

This does not mean that God has sanctioned and blessed everything these civil powers have done, but they have been used by him to

maintain a degree of law and order in which his own people could live in a measure of peace and promulgate the Gospel of the kingdom. This thought is highlighted by Paul's exhortation to Timothy that he should pray for "kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." —I Tim. 2:2

That the Christian should be subject to the civil powers is further stated by Paul in his letter to Titus, where he says, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." (Titus 3:1) Generally speaking, the laws of civil governments are designed to promote good, and certainly, as Paul says, every Christian should be "ready to every good work."

There are times, however, when a government might demand an obedience which would be contrary to Christian conscience. In such an event, the consecrated child of God has no alternative but to obey God rather than man. An example of this appears in connection with compulsory military service. However, today, in the United States, Canada, and Great Britain, the lawmakers recognize the rights of religious conscience, and have made provision to exempt from military service those who prove their conscientious objections. So even in this a Christian does not need to disobey the law.

Our relationship to civil governments is one of endeavoring to get

QUESTIONS

What are the "powers" that are ordained of God, and when did this ordination take place?

Should we pray for rulers, and why?

Should a Christian violate his conscience in order to obey the powers that be?

What is the main vocation of a Christian, and what viewpoint should we have in working together?

along peaceably with them while we live in a world which is alien to us, and, at the same time, busy ourselves in our real vocation, which is serving the Lord by promoting the truth and laying down our lives for the brethren. In this service it is important to get and maintain the proper viewpoint of the objective for which we are striving.

In the church at Corinth, for a while they made the mistake of attaching themselves to one or another of the teachers who had come among them. They did not seem to realize that their work was not to build up an organization under the direction of a human head, or leader. Paul endeavored to have them understand that they were all brethren under the one Master.

Nor could they expect all to render the same type of service. The Lord might use one to plant the seeds of truth, and another to water that seed. One service was just as important as the other. None except the Lord could give the "increase," so none should be looked up to as being superior to his brethren. They were to all work together in the spirit of love.

Growing in Christian Love

GOLDEN TEXT: "Above all . . . things put on charity, which is the bond of perfectness."
—Colossians 3:14

MATTHEW 5:43-48

I JOHN 4:11-19

CHARITY, or love, according to our Golden text, is the all-embracing quality of Christian character, the "bond of perfectness." The Greek word here translated "bond" means a "joint tie," or "uniting principle." All other elements of Christian character would be of little value unless co-ordinated and held together by the "uniting principle of love."

But love is more than a platitude, more than a beautiful thesis for discussion by the brethren. It is a controlling principle in the life of the Christian which sets him apart from the selfish course of this present evil world and brings about in him a renewing of the mind as he seeks to know and practice the perfect will of God.

Jesus expressed the traditional concept of love as being a quality which caused one to be favorably disposed toward friends, yet permitted him to hate his enemies. But in correction of this viewpoint he said that we should "love our enemies," and that we should "do good" to those who spitefully use us and persecute us. He said that those who are able thus to love their enemies are like unto their Father which is in heaven.

The Heavenly Father, he explains, bestows the common blessings of sunshine and rain upon both the just and unjust, that in these things he is no respecter of persons. Coupled with this reminder of the Father's love toward all his creatures, righteous and sinners alike, Jesus admonished, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The Greek word here translated "perfect" literally means "complete." We cannot be perfect as God is perfect in the sense of being absolutely righteous, or sinless, but we can be "complete" in the sense that Jesus uses the expression in this lesson; for he has explained that God bestows his blessings upon all, that he does not show partiality. Thus we can be complete, or all-comprehensive in the bestowal of our blessings upon friend and enemy alike, and so follow the example of our Father which is in heaven.

If we love only those who love us, then we are no different, or better, than the world—the "publicans," Jesus said. It is true, of course, that our love for the brethren is mingled with affection and appreciation of their goodness, but we should be just as unselfish to-

ward our enemies as we are toward the brethren. Jesus laid down his life for the brethren, but he also laid down his life for the sin-cursed and dying human race as a whole, even for those who hated him and cried "Crucify him, crucify him." (Luke 23:21) True love will prompt us to do the same, as opportunity affords.

One manner in which we can demonstrate our love for those not now our brethren is to "shower" the truth upon them, and through the truth, help them to appreciate the "sunshine" of God's love. Some who hear the message may turn out to be our brethren, and then we can continue laying down our lives for them.

John continues the same line of thought when he writes that because God loves us we ought to love one another, and the more affectionately so as we see more and more of the characteristics of God manifested in our brethren. "No man hath seen God at any time," John writes. We see him only through his Word, and as his characteristics are manifested in his people.

John was one who heard Jesus say, "He that hath seen me hath seen the Father." (John 14:9) It is clear that John did not understand this to mean that Jesus was the Father, else he would not have later written that no man hath seen the Father. He understood it as Jesus intended—that Jesus was a perfect human image of the Father, one in whom the characteris-

QUESTIONS

- In what way is love a uniting principle in the Christian life?
- How are we like unto our Father in heaven when we love our enemies?
- In what sense does this make us "perfect," as he is "perfect"?
- How did Jesus manifest perfect love?
- How did John understand Jesus' statement, "He who hath seen me hath seen the Father"?
- What does it mean to have "boldness" in the day of judgment, and how does this prove that there is no fear in love?
-

tics of God were abundantly manifested.

A perfect manifestation of Christian love is to have "boldness in the day of judgment," John writes. The Greek text reads "outspokenness in the day of trial." The trial, or judgment day, of the Christian is during the present life. If love fills our hearts we will be fearless and outspoken in the declaration of the truth, regardless of the consequences to ourselves, for, as John adds, "There is no fear in love."

"As he (Christ) is, so are we in this world," John adds. Jesus was bold in proclaiming unpopular truth, and in exposing popular error. It was love which impelled him to do this. It ultimately led to his crucifixion. If we are growing in Christian love, we also will be bold in witnessing for the truth, and thus follow in the footsteps of Jesus who loved friend and foe alike, stedfastly unto the end.

Living Witnesses

GOLDEN TEXT: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." —Matthew 5:16

MATTHEW 5:13-16; ACTS 8:4-6
II CORINTHIANS 5:14-20

IN JOHN 8:12 Jesus is quoted as saying, "I am the light of the world." How wonderful that this same honor should be bestowed by him upon his consecrated followers, those who are chosen out of the world to be his ambassadors! It means that the only light of divine truth there has been in the world during the present age has been shining out from the footstep followers of the Master. A truth-enlightened Christian who recognizes this, and properly esteems the responsibility and the honor which it implies, could never become lax in witness work.

We can be the light of the world only if we let our light shine; and, if we do let our light shine before men, they will see our good works and glorify our "Father which is in heaven," if not in this age, then in their "day of visitation." To whatever extent men see our good works, it is because of the good message we proclaim. We have nothing good in ourselves to commend to the world, but we have good tidings of great joy, which, to the extent it is understood and appreciated, brings glory to God.

We do not preach ourselves, but hold forth the "Word of life" amidst "a crooked and misguided generation" (**Diaglott**) among whom we "shine as lights in the world." (Phil. 2:15, 16) Paul told the Philippian brethren that if they continued faithful in thus holding forth the Word of life, he would "rejoice in the day of Christ" that he had not "run in vain, neither labored in vain." In other words, Paul placed such importance upon Christians being the light of the world, he considered that if just one small congregation of Christians which he had nurtured in the truth caught this real vision of what it implied in self-sacrifice and devotion, his life's ministry would be a great success.

On the whole, the brethren in the Early Church seemed to have this true vision of service in witnessing the truth to others. And they rejoiced in the privilege, even though it often resulted in severe persecution, not infrequently unto death. When persecuted and thereby "scattered abroad," they were not discouraged, but "went everywhere preaching the Word." Deacon Stephen was one who had this experience, and his faithful

witness soon resulted in his being stoned to death.

Jesus said, "Ye are the light of the world," and Paul used another expression—"ministry of reconciliation." First, and because someone witnessed to us, we learned that we had been bought with a price, even the precious blood of Christ, and therefore did not belong to ourselves but to the Lord. Under the circumstances, the only proper answer to a good conscience was to present ourselves in full consecration to the Lord.

Our consecration accepted, "old things passed away," and all things became new. These "all things," Paul explains "are of God, for he hath given to us the ministry of reconciliation." Prior to this we lived for self and for the accomplishment of our own plans. Now we were given a new vocation, the carrying out of the divine plan. And what is that plan? Paul explains, "God was in Christ, reconciling the world unto himself," and now he has given to us the "Word of reconciliation."

God's plan, his design, is to reconcile the lost world, bringing the people into harmony with him that they might live. This was his purpose in sending Jesus into the world. Jesus died for the world, but the world must be enlightened concerning this glorious provision of life, so when Jesus was in the world he was the "light of the world." But now we are the light of the world "in his stead." We speak for him, as his ambassadors.

This marvelous position we oc-

QUESTIONS

- What relationship to Christ is implied in our being the "light of the world"?
 - How do Christians let their light shine?
 - How important did Paul consider light-bearing to be?
 - What are the "all things" which become new when God accepts Christian consecration?
 - Can we assure forgiveness of sin to those who believe?
 - Contrast the light-bearing of this age with what will occur during the Millennium.
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cupy as co-workers with God and with Christ not only imposes the responsibility upon us of bearing witness to the truth, but grants the privilege of saying to anyone who has an ear to hear, "Be ye reconciled to God." Thus, through Christ, we can assure the believer of forgiveness of sin.

The Scriptures reveal clearly, however, that during this age there will be no widespread turning to God as a result of Christian witness work. We should let our light shine as brightly as possible; but at best it will be but as the glimmer of a candle. However, in the next age, if faithful now, we will "shine forth as the sun" in the kingdom of our Father. Then the knowledge of the Lord will fill the earth.

Not many now heed the Word of reconciliation; but after the great "time of trouble" with which this age ends, through the glorified church, a "pure language," or message, will be turned to the people, and they will all call upon God to serve him with one consent.—Zeph. 3:8, 9

Sowing and Reaping

**"The harvest is the end of the world [Greek, age]; and the reapers are the angels."
—Matthew 13:39**

THE Bible is more than a text-book of religious precepts designed to govern human behavior through endless generations, with no objective in sight other than helping men and women to live better lives here that they might be prepared for happiness beyond the grave. In order to understand the Bible correctly it is essential to recognize that there are time elements in the plan of God which it reveals—ages and dispensations which have a beginning and come to an end. In these, there is a "sowing" and a "reaping" with respect to the work of God accomplished in them.

The Bible reveals an orderly progression in the divine plan which ultimately is to reach a glorious consummation in the reconciliation of the sin-cursed and dying race to God, the Creator, and the restoration of the people to everlasting life and happiness. This, the Bible shows, is to be accomplished through Christ, who at his first advent died to redeem mankind from death, and during his second presence, through the agencies of his kingdom, will accomplish the foretold work of "res-

titution" spoken by the mouth of all God's holy prophets since the world began.—Acts 3:19-21

Even before Christ's first advent there had been various changes of dispensation in the outworking of the divine plan. One of these occurred at the time of the Flood, when the "world that then was, being overflowed with water, perished." (II Pet. 3:6) During a period of more than six hundred years after the Flood the "voice" of God was heard only by a few patriarchs, particularly Noah, Abraham, Isaac, and Jacob. God promised Abraham that through his "seed" all the families of the earth would be blessed. (Gen. 12:3; 18:18; 22:18) This promise was inherited by Abraham's son Isaac, and his grandson Jacob. (Gen. 26:4; 28:14) When Jacob was nearing death he voiced a prophecy concerning his son Judah indicating that the "seed" of promise was to come through his family, or tribe.—Gen. 49:9, 10

Following the deliverance of the Israelites from their bondage in Egypt, God, through Moses, gave them his Law, which was epitomized in the Ten Commandments.

But this was merely a means to an end. The Lord knew that the Israelites, being members of the fallen and dying human race, could not keep his Law inviolate. In the New Testament the Apostle Paul explains that the Law was a "schoolmaster" to teach the necessity for the redemptive work of Christ, that only through a Redeemer could mankind be rescued from sin and its penalty, death.—Gal. 3:24

During the Jewish age God sent his prophets to Israel to admonish and warn the nation, and to prophesy the coming of the Messiah, the promised "Seed." Many of the prophecies associated the hope of the Messiah with the idea of a "kingdom," a "government," which would be established by him, and through which the promised blessings of all the families of the earth would be accomplished. Thus the Prophet Isaiah foretold that "of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

In "Due Time"

It was in God's own "due time" that Christ came, first to die for the sins of the people, and later to establish the foretold kingdom through which the redeemed would be blessed. (Rom. 5:17-21) In announcing the first presence of Christ, John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Preaching in the wilderness of Judea, John said, "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:1, 2)

What may be a better translation of this statement emphasizes that the "King" of the Lord's promised kingdom had appeared. Thus, in these two announcements, one identifying Jesus as the "Lamb of God," and the other as the promised "King," the twofold work of Christ is revealed; that is, his sacrificial work to redeem the people, and his kingdom work by means of which all the families of the earth were to be blessed.

Throughout his ministry Jesus emphasized both of these aspects of the divine plan for the recovery of the human race from sin and death. He taught that he would give his flesh in sacrifice for the life of the world. (John 6:51) He also said much about the promised "kingdom." Because his disciples "thought that the kingdom of God should immediately appear," Jesus related a parable concerning a "certain nobleman who went into a far country to receive for himself a kingdom, and to return." (Luke 19:11, 12) Through this parable and other teachings of the Master we learn that the "due time" for the establishment of the messianic kingdom is not until his return; that is, at his second advent.

Nevertheless, through his parables and otherwise, Jesus associated the preparatory work of the intervening age, when his people would be waiting for his return, with the idea of the kingdom. Thus, most of his parables are introduced with the words, "The kingdom of heaven is likened unto." So it is in the Parable of the

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Wheat and the Tares, from which our text is taken. This parable does not illustrate the kingdom established in power and great glory—except in a very brief statement at the close—but rather, the effort of Satan to hinder the preparatory work of the kingdom, and the manner in which he would counterfeit this work of the Lord.

The Parable

The parable tells of a "man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat." The servants of the "householder" who sowed the wheat suggested that they uproot the tares and remove them from the field. But the "householder" said, "Nay; lest while ye gather up the tares, ye root up also the wheat with them." Then he instructed his servants, saying, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—Matt. 13:24-30

In verses 37 to 43 of the chapter Jesus' explanation of this parable is presented. "He that soweth the good seed," he said "is the Son of Man." From this it is clear that the sowing of the "good seed," the "wheat," represents the work of Jesus in selecting his apostles, and through them, the establishing of the Early Church. In a very special way Jesus himself was responsible for this work, both through personal instruction to his disci-

ples, and by the outpouring of the Holy Spirit at Pentecost.

The "field" in which the "good seed" was sown, Jesus explained, was the "world." While the "wheat" sown personally by Jesus was not scattered throughout the whole world, he commissioned them to go "unto the uttermost part of the earth" and preach the Gospel, making disciples from among all nations. Jesus' last instructions to them were, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

The "good seed," Jesus explained, "are the children of the kingdom." Jesus is the great King in the kingdom of promise, the kingdom through which all the families of the earth are to be blessed; and the Scriptures reveal that the work of the Lord throughout the present age has been the calling and preparation of a company of people who will share with him in the honor, glory, and work of the kingdom. To these Jesus said, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."—Luke 12:32

The "children," or "sons," of the Heavenly Father are, through the Scriptures, begotten to the glorious hope of joint-heirship with Jesus in the kingdom. They are, as Paul wrote, "heirs of God, and joint-heirs with Christ." (Rom. 8:16, 17) Concerning the same class the Apostle Peter wrote, "If ye do these things, ye shall never fall:

for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:10, 11

The apostles and others in the Early Church understood that the kingdom would not be set up in the earth until the return of Christ, so they looked forward to that great event in the plan of God, confident that if they walked faithfully in his footsteps even unto death, they would then be raised from the dead to live and reign with Christ. When approaching death by execution, Paul wrote, "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 me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:7, 8

Jesus promised that all "overcomers" of this age would be exalted to rulership with him. "To him that overcometh," he said, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) These shall be "kings and priests unto God," and "shall reign on the earth," we read. (Rev. 5:10) These are the same ones who, in the 20th chapter of Revelation, are said to come forth in the "first resurrection" to live and "reign with Christ a thousand years."—vss. 4-6

Truly, then, these are the "children of the kingdom." They have learned of the glorious kingdom

which God has promised, the kingdom through which "restitution" blessings are to be made available to all the families of the earth. In the beginning of the age the apostles and other disciples of Christ were inspired by this glorious hope. Their hope of reigning with Christ in the kingdom enabled them to suffer patiently with and for him as they looked forward to his return, when they would be with him and see him as he is.—I John 3:1-3

However, as the parable indicates, an "enemy" sowed "tares" among the "wheat"—that is, among the "children of the kingdom." These tares, Jesus explained, are "the children of the wicked one," and the "enemy" who sowed them "is the Devil." This sowing of the tares, the parable indicates, was done "while men slept." This obviously refers to a time after the apostles fell asleep in death. While they lived they were the guardians of the church, and it was not possible for the Devil to be very successful in his effort to sow "tares" among the "wheat."

However, after the apostles died, the Devil did get in his work. This was accomplished in a very deceptive manner. Paul said to the elders at Ephesus: "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:30) As time went on, and as the apostles foretold, these "children of the wicked one," the "tares," set up a counterfeit system of Christianity, described by Paul as the "mystery

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of iniquity." (II Thess. 2:7) Church history reveals how accurately these predictions of Jesus and the apostles were fulfilled.

Such has been the state of Christianity as seen by the world throughout most of the age. The "tares" have always been preponderantly in the majority. The imposing systems of religion established by them have been what the world has recognized as the church. Being a counterfeit of the true "children of the kingdom," they have established a "kingdom," even "kingdoms," of their own. The aggregate of these has been called "Christendom"; that is, Christ's kingdom. Having joined hands with civil governments in an effort to establish kingdom authority in the earth, these have lost sight of the return of Christ and the establishment of the real kingdom of promise.

The fact that the "tares" are referred to by Jesus as the "children of the wicked one" does not mean that they have been or are unregenerate, lawless people. It is simply that their outlook, their hope, their aims, their endeavors, are not in keeping with the hope of the kingdom set forth in the Word of God, but are those of the wicked one in his attempt to thwart the purpose of God and cause God's people to lose sight of his promises to establish the messianic kingdom, and, through its agencies, fulfil his promises to bless all the families of the earth.

Meanwhile, however, in every part of the age there have been a

few of the "wheat" class, a few "children of the kingdom." They have at times been almost lost among the "tares," but they have been there. Church history reveals this, showing that there have always been those who looked for the return of their Lord and the establishment of his kingdom. These have been small in number, a "little flock" indeed—frequently but one here and there—but by the Lord's grace they kept the kingdom hope alive, even while, as the parable shows, they grew together with the "tares."

Comes the Harvest

The parable reveals that the admixture of "tares" with the "wheat" was not to continue forever, but only for the one age in the divine plan. At the end of the "world" (Greek, *aion*, meaning, age) there was to be a "harvest"—a harvest in which the "tares" would be gathered into bundles and burned, and the "wheat" gathered into the Lord's "garner," or "barn."

In Jesus' explanation of the parable he said that the "tares" would be burned in a "furnace of fire." Since at the end of the age there are many millions of "tares," and they are scattered through many parts of the earth, it is evident that it is not a literal "furnace" in which they are burned. The Prophet Malachi gives us the proper thought, saying that "the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as

stubble: and the day that cometh shall burn them up."—Mal. 4:1

It is a "day" in the outworking of the divine plan that "burns as an oven." This day is elsewhere described in the prophecies as the "day" of God's vengeance. (Isa. 34:8) In language less figurative, the Bible describes this "day" as one in which there was to be a "time of trouble such as never was since there was a nation," a time when there would be "distress of nations, with perplexity," "a day of darkness and of gloominess, a day of clouds and of thick darkness."—Dan. 12:1; Luke 21:25, 26; Joel 2:2

In this symbolic "furnace of fire" which engulfs the whole world of mankind, all false systems of religion are destroyed, including nominal churchianity. This results also in the destruction of the "tares," not necessarily as individuals, but as "tares," in the sense that they no longer will be looked upon as being part of the Lord's kingdom arrangements, but as having been adherents of a counterfeit kingdom which, in the great Armageddon struggle at the end of the age, is destroyed, together with all the selfish and sinful institutions of the earth.

"As the Sun"

In the end of the age the "wheat" is also gathered, not to be burned in the great "time of trouble," but to "shine forth as the sun in the kingdom of their Father." The Prophet Malachi, after telling us that the "day cometh that shall burn as an oven"—that "oven" in

which the "tares" are destroyed—says that then also the "Sun of Righteousness shall arise with healing in his wings."—Mal. 4:2

The glorious hope of all the "children of the kingdom" of this age is to be associated with Christ, the "Sun of Righteousness," in the kingdom work of blessing all the families of the earth with life and happiness. So the parable, revealing the work of the present age completed, shows the "wheat" class as a part of the great "Sun of Righteousness," which then arises "with healing in his wings."

The Reapers

Jesus explained that the "reapers" whom he would send forth into the "harvest" would be the "angels." The Greek word here used is one which means a "messenger." It could be a heavenly or an earthly messenger. It is sometimes used in the New Testament regarding inanimate objects. Since the "angels" of the parable gather the "tares" into "bundles" and burn them, and also gather the "wheat" into the Lord's "barn"—implying the exaltation of the "children of the kingdom" to live and reign with Christ—it is evident that a considerable variety of "messengers" are used in this figurative "harvest."

The "angels," or "messengers," which gather the tares into "bundles" and cast them, figuratively speaking, into the "furnace" of the great "time of trouble" which destroys all the selfish institutions of this "present evil world," are all

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the various forces which directly and indirectly contribute to bring about this dramatic change in world affairs. To the extent that the truth of God's Word, as proclaimed by his consecrated people, enters into the gathering of the "tares," they are the "messengers" whom the Lord uses.

The Lord's people themselves, however, are more vitally concerned with the "harvesting" of the "wheat," for they take part in this work in a very real way. The work of the Jewish age, which began with the giving of the Law at Mount Sinai, ended with a "harvest." The Law was designed by the Lord as a "schoolmaster" to prepare the nation of Israel for the Messiah, and when he came there was a "harvest" call of truth designed to reach all the Israelites who were in heart condition to receive him. The true "wheat" then, even as now, was very much in the minority.

In keeping with the "harvest" illustration Jesus said to his disciples, "The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9:37, 38) The disciples themselves, to whom these words were addressed, were among the "wheat" which was then gathered by the proclamation of the kingdom message. When reached by the message, they in turn became "messengers" of the Lord in the harvesting of additional "wheat."

So it is at the end of the pres-

ent age. While the final exaltation of the "wheat" into the heavenly "garner," or "barn," is accomplished by divine power exercised through channels beyond our comprehension, their preparation for this ultimate position in the kingdom is brought about by the harvest message of truth. And it is our privilege as "messengers" of the Lord to proclaim the Gospel of the kingdom for this purpose.

Now in the Harvest

There are many prophecies of the Bible which reveal that we are now living in the end of the age. Since Jesus said that the "harvest" work of gathering the "wheat" would take place in the end of the age, there should be evidence that such a work has been, and is being done; and there is unmistakable evidence that this is so. In Revelation 14:6-8, 14, 15 we have a description of the harvest work at the end of the age in which Jesus is shown to be present as the Chief Reaper, being figuratively represented as sitting upon a cloud with a "sharp sickle"—a reaping instrument—in his hand.

In this harvest scene an "angel," or messenger, is shown "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (vs. 6) The "everlasting Gospel," the "Gospel of the kingdom" was, as we have seen, lost sight of by the church soon after the death of the apostles. The word "Gospel" means good news, and during the Dark Ages

the God-dishonoring theory of eternal torture was substituted for the good news of the kingdom, and the claim made that the church-state systems of Europe were the kingdom of Christ.

In order, therefore, that the "everlasting Gospel" might again be proclaimed, it had first to be restored to the true people of God, and this was done in fulfilment of Jesus' promise that when he returned he would gird himself and serve the household of faith with "meat in due season." (Luke 12: 37, 42) This meat in "due season" is the truth "due" to be understood and proclaimed in the "harvest" time at the end of the age—the everlasting Gospel of the kingdom, and the fact that the time is here for the establishment of that glorious kingdom, when the "wheat," together with Christ, will "shine forth as the sun" for the blessing of "all the families of the earth."

The "harvest" period at the end of the age is in reality one of transition, during which the work of the Gospel age comes to a close and the thousand-year age of the messianic kingdom begins. The "everlasting Gospel," the "good news," that the Lord has provided restitution blessings for all mankind is therefore peculiarly "meat in due season" at this time; for the end of the age marks the time when these blessings are "due" to reach the world of mankind. And it is this and other dispensational truths which separate the "wheat" from the "tares," and prepare them

to "shine forth as the sun in the kingdom of their Father."

Just such a "harvest" work has been, and still is, going on. While throughout the age there have been a few who have continued to cherish the hope of our Lord's return and the establishment of his kingdom, they have hardly been noticeable, being largely hidden by the "tares" with which they have, for the most part, been associated. But beginning approximately in 1874, when the returned Lord began to serve the promised "meat in due season" to the "household" through "that servant," and this harvest message began to be proclaimed on a world-wide basis, the "wheat" began to separate themselves from the "tares," and as "children of the kingdom" they have unitedly joined in the proclamation of the "Gospel of the kingdom."

While all other professing Christians have taught that only through human agencies would the kingdom promises of the Bible be fulfilled, the "children of the kingdom" have proclaimed that the "zeal of the Lord of hosts will perform this." (Isa. 9:6, 7) These "children of the kingdom" have also taught that those who suffer and die with Jesus shall live and reign with him, that they shall "shine forth as the sun in the kingdom of their Father." They have proclaimed that this promised "Sun of Righteousness" will heal the people, and that all who have died will be awakened from death and be given an opportunity to share

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in the blessings of Christ's kingdom.

This glorious Gospel of the kingdom has reached the whole professed Christian world, and continues to do so. The "children of the kingdom" continue to proclaim the presence of the King and the fact that the blessings of the kingdom are near—even at the door. Their message is not popular, even as Jesus' message was not popular in his day. The "children of the kingdom" are called "second chance" people, or "Millennial Dawnists," but they rejoice that through the agencies of the kingdom all mankind is to be given a full opportunity or "chance" for life, and they are happy to continue announcing that the life-giving blessings of the kingdom will soon be available for all mankind.

Insofar as the dissemination of the truth of God's Word accomplishes the work of the harvest, these "children of the kingdom" are the "angels," the "messengers," whom the Lord is sending forth for this purpose. Just as the Lord sent forth the disciples throughout Israel to gather the "wheat" of that nation at the end of the Jewish age, his "messengers" are now bidden to go forth "unto the uttermost part of the earth"—wherever the professed people of God dwell—and proclaim the "everlasting Gospel."

The "wheat" of the parable are the "children of the kingdom," not the Word of the truth, as in the Parable of the Sower. Nevertheless, these "children of the kingdom" are developed as wheat by

the truth; and, for the truth to reach them, it must be proclaimed. Thus the proclamation of the truth was not only necessary in the original "sowing" of the parable, but is now also essential, the truth being shown in Revelation 14:14 as a "sickle"; that is, the instrument of reaping.

As Revelation 14:14 reveals, our present Lord is the Chief Reaper in the present "harvest work." He is directing all the "messengers" of the harvest, both for the gathering and burning of the "tares," as well as the finding and preparation of the "wheat" to "shine forth as the sun in the kingdom of their Father." These "messengers" he sends forth with the "everlasting Gospel"—the Gospel of the kingdom, the glorious "harvest" message of present truth, and they are thus given an opportunity of proving worthy of the honor of reigning with him by their zeal in proclaiming the kingdom message.

During the "harvest" at the end of the Jewish age Jesus was with his disciples in the flesh, and we may conclude that now his attitude toward his people, and his will for them, are still the same. Then, when he "saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. 9:36-38

CHRISTIAN LIFE AND DOCTRINE

The Apostle John reports Jesus as saying to his disciples that the "fields" were "white" unto the harvest. To encourage them to faithfulness in the "harvest" work at that time Jesus said, "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4:35, 36) These words of admonition and promise are equally true of the "messengers" in the present harvest.

Those who are faithful in doing all they can to help proclaim the message experience great joy in the work. These wages of rejoicing are received daily, as each experience manifests the Lord's approval upon the efforts being made—approval that is sensed in the heart-joys resulting from obedience to the directive of the Chief Reaper to help thrust in the sickle of truth to reap the remaining grains of "wheat" that they might be prepared for the heavenly garner.

In addition to these daily wages of peace and joy, we have the promise that if faithful we will ultimately attain life eternal in the kingdom, to "shine forth as the sun" for the blessing of all mankind. In this, Jesus explained, they that sow and they that reap will rejoice together. This means the opportunity soon of being united

with Jesus, with the apostles, with the faithful of the Early Church, and with all the "children of the kingdom" of every part of the age. It is a glorious prospect!

While many years of the "Gospel age" harvest are already in the past, there is still reaping to be done. Through the proclamation of the truth, grains of "wheat" are still being found who, in turn, are letting their light shine that still others might be blessed. Meanwhile the "fires" of the great "time of trouble" are burning as a "furnace," and already in parts of Christendom the systems established by the "tares" are being destroyed. This "oven" will have accomplished the complete destruction of the tares ere the "wheat" "shine forth as the sun in the kingdom of the Father."

However, the fact that the "tares" are already "bundled" for their burning indicates that the wheat harvest also is nearly over, so may all who are rejoicing in the hope of sharing in the rulership of the kingdom be more than ever zealous in proclaiming the everlasting Gospel, for "the time is short." It is only "a little while"—now that he who was to come has come—when, if faithful, we will be "shining forth" with him in the glorious kingdom work of blessing all the families of the earth.—Heb. 10:37

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The 1954 General Convention

Bloomington, Indiana, July 31-August 6

WHEN a representative group of the Lord's consecrated people from all over a continent come together in one place, and for seven days mingle their hearts and voices in fellowship and praise to the God of their salvation, rich spiritual blessings are sure to be the result. It was so at Bloomington, Indiana. Growing appreciation of the truth on the part of the brethren generally, a realization of the importance of the days in which we are living, and the near fulfilment of our glorious kingdom hopes contributed to the experiencing of a holy joy which was deeper, and we believe will be more lasting than possibly has ever before been experienced.

The theme text of the convention, "The harvest is the end of the age, and the reapers are the angels [messengers]," no doubt helped the brethren at the convention to realize the importance of the time in which we are living, and the great responsibility which rests upon all the remaining members of the body of Christ on this side of the veil. The fact that we are in the "harvest" means, of course, that the Chief Reaper is

present, and the reminder of this fact, and the realization of the importance of this glorious truth in relation to the making of our calling and election sure received new emphasis at the convention, both from the platform and in the general fellowship of the brethren.

A consciousness of the fact that the Bridegroom is present is surely great cause for rejoicing on the part of those who have the glorious hope of becoming members of his "bride." While a particular subject had been assigned for each of the convention days, the general theme of the harvest and the harvest work permeated many of the discourses and testimonies.

The blessings of the convention began from the moment one reached the university campus. It was a joy to greet the brethren as they arrived, coming, as they did, from practically every state in the Union, and from many parts of Canada. Some were veterans of the truth. Some were newly interested; many of whom testified that they first heard the truth over the radio. To those who have been attending these general conventions for a number of years, and

remember how the brethren voted four years ago to undertake network broadcasting of the kingdom message, it was especially encouraging to realize that many are now attending the conventions who received the truth as a result of that action.

One of the highlights of the convention was the public witness which was given on Sunday evening. Brother G. M. Wilson gave the discourse on the topic, "Where Are the Dead?" This meeting had been well advertised in the newspapers, over the radio, and by the distribution of cards. Bloomington is not a large city, but there was a good number of the public in attendance, and the brethren rejoiced to realize that these were having an opportunity to hear the good tidings of God's plan to restore the dead to life.

Considerable free time on the local radio station was made available for the brethren, and this afforded an excellent opportunity to give a further witness for the truth. On Sunday evening a twenty-five minute period was used to present an interview concerning the nature and purpose of the convention. One of the questions asked in this interview was: "What is it in your beliefs which is different from the views of other Christian groups?" The answer to this question was that we believe in the promises of God to intervene in the affairs of mankind through the establishment, through Christ, of governmental control over the nations, and thus bring

peace, and joy, and life to all mankind.

Christianity, it was explained, is more than just a way of life, more than high standards of righteousness, essential though these may be. The Bible reveals that God has a plan for the ultimate recovery of man from the result of his own sin and selfishness, and that that plan is about to reach fruition in the establishment of the kingdom of Christ. The glorious work of Christ's kingdom is described in the Bible as "times of restitution of all things, which God hath spoken by the mouth of all God's holy prophets since the world began." (Acts 3:19-21) This will result in the fulfilment of the Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Beginning on Monday, and continuing through Friday, the convention was given ten minutes each morning on the local radio station to present a devotional program. This time was made available at the suggestion of the local Council of Churches. It was accepted with appreciation and was used, we trust, to the glory of God.

Address of Welcome

Brother Albert Shepplebaum, of Chicago served as chairman on the opening day. Brother Leo Post of Chicago, Illinois, gave the welcoming address, but he explained that he was merely the spokesman for the hosts which, he said, were our Heavenly Father, our Lord Jesus Christ, the brethren, and our

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guardian angels who are sent forth to minister to them who are heirs of the "great salvation."

"Our hosts," he said, "not only bid us welcome, but expect that our presence at the convention will have certain results. We should be led to a greater purity in doctrine, in intention, and in conduct. 'God is not author of confusion, but of peace, as in all churches of the saints.'—I Cor. 14:33

"The convention should also help us to fuller co-operation with our brethren, leading to more service in the vineyard. This will result partly through gaining a better knowledge of how to get along with one another, and the stimulating of a greater determination to do so. 'Behold, how good and how pleasant it is for brethren to dwell together in unity.'—Ps. 133:1

"Our being here should also result in a clearer understanding of God's plan, and a better application of the truth in our daily lives. It should increase our faith, the faith which will give us victory through our Lord Jesus Christ. We should learn how better to be 'doers of the Word, and not hearers only.' (James 1:22) Your hosts guarantee you a blessing if you seek these blessings with the heart, sincerely. This I know you have come to do. So again, welcome."

Praise Day

Saturday, July 31, was Praise Day, and the brethren were reminded of the great privilege of all the consecrated to lay down their lives in praising God for all his benefits, particularly for his love

in permitting us to understand the mysteries of the kingdom of heaven. If we appreciate the knowledge of the harvest truth we will be zealous in our efforts to make it known to others. Thus we will be numbered with the harvest messengers and share in this joy of the Lord which is their portion.

The "harvest" workers are also referred to in the prophecies as "watchers" who, while the dark night of sin and death is still upon the world, are "not of the night, nor of darkness." Being "awake" and watching, they discern the gray streaks of dawn, as the "Day Star" of Christ's presence arises in their hearts. The sure "word of prophecy" shows that even after the new day begins to dawn there comes a "night also"—a time of darkness, of "trouble, such as never was since there was a nation."—Dan. 12:1

But as children of the light they see the "silver lining" of the dark stormclouds of trouble, and are glad to lay down their lives bearing witness to the world concerning the blessings of Messiah's kingdom now so near. Brother Everett Murray appropriately called attention to the fact that it is concerning the Lord's faithful watchers in this harvest period that the prophet wrote, "Thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known unto the sons of men his mighty acts, and the glorious majesty of his kingdom."—Ps. 145:10, 11

Pilgrim Brother J. Y. MacAulay

also addressed the convention on the opening day, reminding the brethren of the value and importance of the truth, as well as the great privilege we all have of praising God by making known the glad tidings of the kingdom. The beauty and harmony of the divine plan reflects the glory of God if we hold it up where it can be seen. The Lord's people are commissioned to be the "light of the world," so let us be, as Jesus said, like a city set on a hill which cannot be hid.—Matt. 5:14, 15

The theme text for the opening day was Psalm 150:1, 2—"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness." Brother Ludlow Loomis of New York discussed what it means to "praise God in his sanctuary." The church class as a whole is God's sanctuary during the Gospel age. It is also true that as individuals our bodies are "the temple of the living God."—I Cor. 3:16

Brother S. C. DeGroot, of Grand Rapids, Michigan, explained that since the "firmament" consists of air and sunshine, to praise God in his firmament would mean to praise him wherever the sun shines, which is world wide. It is this we are commissioned to do—"Go ye therefore, and teach all nations." In order thus to praise the Lord we must know the truth of the Bible, believe and love the truth, and be willing to sacrifice in its interests. We must also love people—all the

people, even our enemies—and want to do them good.

To praise God for his "mighty acts," means, as pointed out by Brother Andrew Horwood, of St. John's, Newfoundland, to proclaim the truth concerning all the wonderful works of God, particularly the "mighty acts" involved in the outworking of the divine plan of salvation. How "mighty" indeed was the "act" of raising Jesus from the dead; and this, in turn, is a guarantee that all will be awakened from death and given an opportunity to live forever.

In the absence of Brother Charles W. Janke, of Buffalo, New York, Pilgrim Brother J. A. Meggison spoke on the last clause of the theme text for the opening day, "Praise him according to his excellent greatness." God's excellent greatness is revealed by all the wonderful features of his plan of salvation. Just as in vision Isaiah saw the Lord "high and lifted up," so through the "vision" of present truth his "excellent greatness" has been revealed to us. What a wonderful privilege it is to praise God by telling others of his glorious character!

On Sunday morning the Vice President of the University, Dr. John W. Ashton gave a short, and appropriate address of welcome to the convention. He assured the brethren that he and the other members of the faculty were glad to have them as guests, and that it was his hope and prayer that their presence would be a wholesome

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contribution to the religious life of the university.

Harvesters' Day

Sunday was Harvesters' Day. In addition to the public meeting in the evening and the theme address, pilgrim Brother C. W. Zahnow and Brother G. R. Pollock addressed the convention on this day. Both of these discourses re-emphasized the great love of God in permitting us to understand and appreciate the glorious doctrines of the truth, the present rich heritage of the saints, the harvest message.

Both of these brethren also stressed the importance of bearing witness to the truth as one of the means of making our calling and election sure as joint-heirs with Jesus Christ in his glorious kingdom soon to be manifested for the blessing of all the families of the earth.

"We should give all diligence to make our calling and election sure," said Brother Zahnow, "not by making hobbies of nonessentials, but by sacrificing the flesh and its interests in the service of the Lord, the truth, and the brethren. Thus we will be working out our own salvation with fear and trembling, while God works in us to will and to do of his good pleasure."—Phil. 2:12, 13

The Radio Report

THE usual radio report was presented to the convention Sunday afternoon, immediately following Brother G. R. Pollock's discourse. Brother Pollock, in fact, introduced the report, the first feature of

which was a tape recording of brief excerpts from various foreign versions of the "Frank and Ernest" broadcasts; and also the closing announcements of the programs being heard in the English language over Radio Ceylon and Radio Luxembourg. These excerpts and announcements helped the brethren to grasp very realistically the wide scope of the witness work by means of the radio.

Brother Pollock then asked Brother Woodworth to report to the convention concerning the results of the foreign broadcasts. Brother Woodworth told the brethren that in his three weeks of visiting the brethren in Great Britain there were newly interested ones in attendance at practically all the meetings who had been reached by the broadcasts over Radio Luxembourg, some of them fully consecrated to the Lord. He said that in Great Britain as well as in America the broadcasts are also reaching many formerly associated with the truth who, for one reason or another, had lost contact with the brethren.

The broadcasts in the French language are also being richly blessed by the Lord. These are heard over Radio Monte Carlo and Radio Luxembourg. The mail response to these programs is heavy, and Brother Woodworth reported that the brethren told him that all over France there are now newly interested people, in many places twos and threes who are desirous of meeting together for Bible study.

The Italian-language broadcasts are being heard by thousands in Italy, and the brethren there are very enthusiastic about the results. They are hopeful, if it be the Lord's will, that more can be done to follow up the interest. Italy is virgin territory so far as the harvest message of truth is concerned, but already there is a little band of faithful "messengers" there who are doing all they can to make known the glad tidings of the kingdom. The economic conditions in Italy are very restrictive, but the brethren there are doing all they can with the means available, earnestly praying, as Jesus suggested, that it might be possible to send forth more reapers into the field.

The mail response from the broadcasts over Radio Ceylon indicates that many thousands throughout Ceylon, India, and other Asiatic countries are hearing the message. By short wave these broadcasts are heard throughout Europe. A request for literature has been received from as far north as Norway.

In America

In response to a question by Brother Pollock as to the mail response to the broadcasts in the United States and Canada, and what effect television might be having on the value of the radio, it was explained that the response this year has been about the same as last, and it is believed that from now on radio will, as it were, "hold its own." While the mail response now is not as large as it was in the

first years of network broadcasting, the percentage of deep and lasting interest is considerably higher. More and more "oldtimers" are being found by the radio, and it is known that many of former associations are constant listeners, and thereby being strengthened to step out into the liberty wherewith Christ makes free.

In response to a question concerning the financial aspects of the radio work, it was reported that donations had fallen somewhat behind contract obligations, as reflected by the graph which appears each month on page 61 of *The Dawn Magazine*. This shortage is not so great as to make it necessary to cancel contracts before their termination. Many feel that with the friends generally knowing the situation they will want to see the work continued without curtailment. Naturally, of course, all of the Lord's people want his will done in this as well as in all other matters.

Prospects

Asked concerning prospects for additional foreign language broadcasts, it was explained that Radio Luxembourg will be available for German-language programs beginning in October. The brethren in Germany are very happy over this prospect. A station in North Africa is available for Spanish-language broadcasts and the translation of programs and suitable follow-up literature is already in progress in preparation for this effort. These broadcasts, if it is possible for them to begin, will be heard all over

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Spain; and will also be used in Spanish-language areas of the western hemisphere.

The radio report emphasized the need and importance of the foreign programs, and recommended a further expansion of this work to whatever extent it may be possible. It was explained that in the home field the Mutual Network will be available for another year, and that the ABC Network would also like to have the "Frank and Ernest" broadcasts. It is believed, however, that the Mutual Network will serve best—at least for another year.

In connection with the radio report, it was announced that beginning with the renewed contract, a new series of programs will begin, which were referred to as the "Bible Series." Instead of discussing the various doctrines of the truth, these programs will explain the Bible in a way that all the various doctrines of the truth will be introduced as they are found in the Bible. The aim will be to help the listener become better acquainted with the Bible as a book, and to show how and where to find its rich treasures of truth.

There will be fifty-two programs in this series, beginning with the Book of Genesis, and ending with the Book of Revelation. A series of ten booklets, containing a brief summary of the important truths to be found in all the books of the Bible, will supplement the discussions over the air. Although they hear much about the Bible today, the general public know very little

about it. In times past nearly all church people had at least a general idea of much that is to be found in the Bible, but today there are millions who know almost nothing about it. It is hoped that the new approach in the Bible Series of broadcasts will therefore be understandable by a larger segment of the listening public.

Resolution

At the conclusion of the radio report, Brother G. R. Pollock presented the following resolution to the convention:

"Believing that it is the desire of the brethren assembled here at the General Convention that the Gospel of the kingdom continue to be broadcast by radio throughout America and in other countries, as the Lord opens the doors of opportunity and provides the necessary funds, we wish so to express ourselves, and to authorize the convenient placing of a box in which we may deposit our 'Good Hopes' pledges for the coming contract year.

"We also wish to go on record as recommending the publishing of this resolution in The Dawn Magazine in order that the brethren not in attendance at the convention may also have an opportunity to express their 'Good Hopes' for carrying on the radio work."

Brother Alfred L. Smith of Washington, D. C., moved, and Brother Claude Weida, of Allentown, Pennsylvania, seconded, that this resolution be adopted. The motion was then put to the con-

vention by Brother Pollock, and was enthusiastically carried. In accordance with the suggestion that the "Good Hopes" opportunity be presented to all readers of The Dawn Magazine, a coupon for this purpose will be found on page 64.

Doctrine Day

Monday, August 2, was devoted to the discussion of some of the great fundamentals of the truth. Brother Martin C. Mitchell of New York, served as chairman. The first discourse of the day was given by Brother W. N. Poe, of Cincinnati, who spoke on the ransom and sin offering. He explained that the ransom always suggests three steps, or phases; namely, providing the thing of value, conveying it to the proper authority, and the setting free of the victim. Therefore, providing the ransom price is only the initial step.

The redemption process is the recovery of mankind through the exchange of exact equivalents—"an eye for an eye, tooth for tooth." In the divine economy God permitted only one member of the race to be tried and sentenced to death. (I Cor. 15:21-23) Thus, while the redemption was an individual exchange—the man Jesus substituting for Adam—Jesus' prospective race offset the race in the loins of Adam at the time he sinned.—Rom. 5:18

The work of ransoming Adam and his race is much more than merely providing the price. It includes the mighty work of recovering Adam and his children from

the effects of the fall. The only use thus far made of the blood of the ransom has been to impute it to the church.—Heb. 9:24

The sin offering is the process by which God accomplishes the world's blessing, and may be thought of as an offering because of sin. In the type an offering was presented in which both the high priest and the people had a part. The bullock represented our Lord and was provided by the priest, whereas the two goats were provided by the people. The treatment of the Lord's goat was identical to the treatment of the bullock—except that its blood was sprinkled for a different people.

The burnt offering at the close of the typical atonement day shows that God accepts the two offerings as one. In the Book of Hebrews Paul tells the Jews that the Law Covenant arrangements were not to be perpetuated, but that its several features typed the New (Law) Covenant with its better sacrifices, etc. In chapter 7, verses 27 he explains that our High Priest needs not daily (that is, on one particular day each year, for centuries) offer sacrifices, first for his own sin, and then for the people, as did the typical high priest, for this he did once (that is, on one atonement day, the Gospel age) when he offered up himself—individually, and then the members of his body, the church. Of no other process could it be truthfully said that our High Priest offered sacrifices first for his own sins and then for the sins of the people. This is part of

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the mystery hidden from ages and from generations.

The type very definitely shows the sin offering to consist of two parts, as set forth in Leviticus 16. On the typical atonement day the high priest went into the tabernacle twice, and each time he offered the blood of a different animal, and on behalf of different people. The service described in this chapter is not a picture of the ransom price, but the shadowing forth of the means and order of applying the benefits of that price—the price being provided entirely by Jesus alone, as planned by the Heavenly Father. Thus the church's share in antitype consists merely of the manner in which the life-giving benefits of the ransom reaches and blesses the world of mankind.

Three Great Covenants

Brother Julius Bednarz discoursed on the topic, "God's Three Great Covenants"—the Abrahamic Covenant, the Law Covenant, and the New Covenant. God's use of the word "covenant" is one of the means by which he reveals his great purpose to restore the sin-cursed human race to at-one-ment with himself. Our great Creator intended to permit evil to plague mankind for approximately six thousand years, meanwhile working out his plan, silently and unknown to the world, to destroy sin and restore the sinner.

The Abrahamic Covenant is the all-embracing arrangement for the accomplishment of this purpose.

Everything which God has done or will yet do for the human race is included in this covenant. To Abraham he said, "I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:3) In Galatians 3:8 Paul explains that this covenant with Abraham was in reality the Gospel itself, the "good news" of redemption and salvation through Christ. In verses 16, 27-29 of this chapter he identifies the "seed" of Abraham as being Christ and his church.

This class is called the "children of the promise," as pictured by Isaac, Abraham's promised son. Thus it is evident that the church is developed, or brought forth under that original covenant. The Law Covenant made with Israel in no way changed the original covenant with Abraham. It was added "because of transgression," Paul explains. (Gal. 3:19) This covenant made nothing perfect, but it did prepare a remnant of the Jewish nation to accept Christ as the Messiah of promise. It brought forth no children of God—only servants.

In Galatians, chapter 4, Paul indicates that Sarah, Abraham's wife, is an illustration of that feature of the Abrahamic Covenant that brings forth the seed of promise. These children embrace the promises of God relating to his purpose to bless all the families of the earth and thus they become children of the promise—God's great covenant to bless, through a "seed," all the families of the earth.

By these promises their hearts are enlarged. They look longingly for the glorious conditions of the kingdom, and to being joint-heirs with Jesus in that kingdom. They rejoice in the prospect of being part of the "seed," the channel of blessing to all mankind. They know that the entering into this glorious inheritance depends upon their faithfulness in laying down their lives in sacrifice, of being baptized into Christ's death; and their love for God and for his will leads them to follow joyfully in the Master's footsteps of sacrifice.

The Scriptures inform us that this entire Gospel age has been set aside in the plan of God for the call, development, testing, and final selection of these "heirs of the promise," the heavenly seed class, the channel through which the future blessings promised by God will reach mankind. The Scriptures reveal that the "seed" class, the "seed" of promise, will mediate a New Covenant.

This New Covenant is entirely separate and distinct from both the Abrahamic and Law Covenants. Like the old Law Covenant, however, it will be a "helper" covenant. It will be inaugurated as a means of carrying out the blessings promised in the oath-bound covenant with Abraham. It will be through this covenant that "restitution" blessings will reach the people. One of the main promises of this covenant describes the great changes it will bring to the hearts and "flesh" of the people who are

blessed under it. See Jeremiah 31: 31-34.

The old Law Covenant was illustrative of the New Covenant. Just as that covenant was sealed with blood—the blood of animals—so the New Covenant will be sealed by blood, the blood of Christ. Just as Moses was the mediator of that covenant, so Christ, and associated with him his church, will mediate the New Covenant.

The work of Moses in mediating the old Law Covenant required but a few days, but after that the covenant remained in effect until it was "nailed to the cross" by Jesus. The work of "making" the New Covenant will require a thousand years, for it will not be complete until all who are in their graves have been awakened and given an opportunity to be reconciled to God under its terms. But when it is complete, while the work of its Mediator will no longer be needed, the covenant itself will remain in effect, and throughout the endless ages of eternity those reconciled to God under its terms, will continue to bask in the sunshine of God's love and favor.

Christ's Second Presence

On Doctrine Day Brother E. K. Penrose spoke on the topic, "Christ's Second Presence." He said that to the Early Church at the beginning of the age, the second presence of Christ was a "hope." It was, to be sure, a most cherished hope, one which they desired very much to have fulfilled. To us at this end of the age, how-

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ever, it is no longer a hope. It is a reality—one of the grandest realities of present truth.

We find that there are three Greek words used in the Bible with respect to the time of Christ's second presence. One of them is **parousia**, meaning simply, "presence." This word describes the fact of Christ's presence—a presence which lasts for a thousand years.

Then there is the word **epiphania**, meaning, literally, a "coming to the surface," a manifestation. Its use in the prophecies of Christ's presence indicates that the "revealing" is by means of a "bright shining."

The Greek word **apokalypsis** is also used in certain texts pertaining to the time of Christ's **parousia**, or presence. It means to uncover, or to unveil. The words **epiphania** and **apokalypsis** do not describe periods of time in connection with Christ's second presence, but rather the manner in which the fact of his presence becomes known, or is revealed—first to the Lord's own people, his faithful watchers, and later to the whole world of mankind, when every eye shall see, or discern his presence.

The **parousia**, or presence of our Lord, began, we believe, in 1874. The time prophecies of the Bible indicate this, and the "signs" testify that it is so. The **epiphania** of his **parousia**, that is, its manifestation, was soon discerned by the watchers. Had there been no **epiphania** and no **apokalypsis** the Lord's people would have known nothing of the **parousia**.

But the "signs" which reveal Christ's presence to the "brethren" are not yet discerned by the world. The world sees the developments in the world which are fulfilling prophecy, but do not comprehend their meaning. But as Paul said, "Ye, brethren, are not in darkness."—I Thess. 5:1-3

Time is associated with the **epiphania** and **apokalypsis** of Christ's presence in the sense that it is first revealed to the church, and later to the world. Indeed, his presence will not be revealed to all mankind until well along in the millennial reign. The proofs to the world of his presence will be unmistakable and quite literal, among them, the awakening of the dead world of mankind, beginning with the "ancient worthies" to be the princes in all the earth.

We see him only through the eye of faith. But if we have faith in the Word of God and its marvelous prophecies, we will have no difficulty in discerning the many "signs" of the Master's **parousia**. God has provided ample proof—reasonable, satisfactory evidence that we are living in the time of Christ's second presence. The knowledge of this should continue to fill our hearts with joy, and stir us to self-sacrificing zeal in making known the glad tidings of the kingdom.

Resurrection Hopes

Brother D. J. Morehouse, of Chicago, Illinois, spoke on the subject of the resurrection. He showed the manner in which this glorious

doctrine of the Bible is beautifully harmonious with its teachings concerning the ransom and sin offering, the covenants, and the first and second advents of Christ.

The followers of Christ are spoken of in the Bible in a figurative sense as being resurrected from the dead, even while they are still laying down their humanity in a sacrificial death. Paul speaks of this figurative resurrection of the church in expressing his desire to "know him, and the power of his resurrection," and the fellowship of his sufferings, being made conformable unto his death." Then he speaks of the actual resurrection of the church, saying, "If by any means I might attain unto the resurrection of the dead."—Phil. 3: 10, 11

Paul speaks further of this figurative resurrection, saying, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on the things of the earth. For ye are dead, and your life is hid with Christ in God."—Col. 3:1-3

In Colossians 2:12 Paul speaks of our being "buried with him in baptism"—a baptism, that is, into Christ's death. Then he adds, "Ye are risen with him through faith of the operation of God, who hath raised him from the dead." It is the power of the Holy Spirit operating in us as a disposition of love which enables us to understand and appreciate spiritual things. It is this dwelling by faith in the

"heavenlies" which constitutes our spiritual resurrection, our present inheritance.

And there is the actual resurrection to "glory, honor, and immortality"—the "first resurrection" of those who will live and reign with Christ. Speaking of this, Paul says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18) Only the joyfully willing sacrificers will pass the test of worthiness to participate in this glorious "first resurrection."

In John 5:28, 29 Jesus speaks of two resurrections—the "resurrection of life" and the "resurrection by judgment." Participating in the resurrection of life are the church, the great company, and the ancient worthies—the church to the divine nature (the highest form of life); the great company to the spirit nature, to be "before" the throne; and the ancient worthies to perfect human nature, described by the Apostle Paul as a "better resurrection."—Heb. 11:35, 40

These who come forth in this resurrection of life will be the agencies for the great kingdom work of blessing all the families of the earth. The church will reign with Christ as kings and priests; the great company will be spiritual servants in that kingdom; and the ancient worthies will be made "princes in all the earth," as human representatives of the divine Christ.

Under this arrangement, made operative by divine, miracle-work-

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ing power, the world of mankind will be awakened from the sleep of death and placed on trial. Their "resurrection" will be more than just an awakening from death, however, for all who obey the laws of the kingdom, and who yield obediently to the disciplinary measures then in operation, will be restored to absolute perfection of human life. This will be their resurrection "by judgment."

Everything the Bible says concerning the resurrection is dependent for fulfilment upon the ransom and sin offering. It is only because of Christ's death that we now have the privilege of being co-sacrificers with him, and by faith being raised to newness of life. Only through the merit of the ransom may we hope to attain to the likeness of Christ's actual resurrection.

The great company, before they are raised to their position before the throne, must have their robes washed "in the blood of the Lamb." It is the merit of the ransom which opens the way for the resurrection of the ancient worthies, as well as for the world.

The work of God in preparing the agencies of the kingdom is related to his covenant promises, and it will be under the terms of the New Covenant that the world of mankind will experience the glorious restitution blessings promised by all God's holy prophets.

The second presence of Christ is also essential to the accomplishment of the New Covenant work of restitution. Thus we see that all the great doctrines of the divine

plan are vitally related, and interdependent. Together they reveal God's plan of the ages which harmonizes his entire Word.

One Lord, One Faith, One Baptism, One God

At the evening session of Doctrine Day Brothers Adam Miskawitz, A. L. Smith; Kenneth Rawson, and S. E. Ranger discoursed on the words of Paul in Ephesians 4:5, 6—"One Lord, one faith, one baptism, one God and Father of all." This was a fitting climax to the lessons brought to the convention in the discussion of the other doctrines of the divine plan.

Jesus is the "one Lord," who in his various offices is the center of the plan, as Redemer, Advocate, Priest, King, and Mediator. Every feature of the truth as related to him constitute the "one faith"—our "most holy faith." For us of the Gospel age, there is the "one baptism"—the baptism into Christ's death. And then, over all is our loving Heavenly Father, the "one God" whom we love and serve. It was and is his love that provided for the blessings promised in his holy Word.

Our appreciation of the Lord's grace and love in revealing to us the "one faith" will manifest itself by our faithfulness in being planted in the likeness of Jesus' death, buried with him in the "one baptism," his death baptism. This baptism will not be complete until we have been faithful unto death.

Fruitage Day

Tuesday, August 3, was Fruitage Day. Brother Felix S. Wassmann

of New York served as Chairman, and Brother Orlando D. Deifer of Allentown, Pennsylvania gave the opening discourse. He said the use of the fruitage symbol in the Scriptures presents many aspects, but there is one thing evident, which is that the Lord expects his people to develop and bear fruit.—Gal. 5:22, 23

Jesus said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Without this knowledge of God there is no eternal life. If we do know him we will be guided by his principles of righteousness—by the wisdom which is from above. Concerning this, James writes, "The wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruit, without partiality, and without hypocrisy."—James 3:17

The fruitage developed by the Lord's people of this age is described in the Bible as the "fruit of the Spirit." God looked for fruit in his typical people of the Jewish age, but because there was little or none to be found, Jesus said to the religious leaders of his day that the "kingdom"—the exclusive opportunity, that is, of being joint-heirs in Christ's kingdom—would be taken from them and given to a nation, or people, "bringing forth the fruit thereof."

An abundant display of the fruit of the Spirit in the lives of God's people is an evidence of their readiness for the future kingdom privileges of establishing peace and

righteousness throughout all the earth. Under a different symbol this thought is set forth in Revelation 19:7, where we read the proclamation, "The marriage of the Lamb is come, and his wife hath made herself ready."

Following Brother Deifer's discourse there was a most inspiring testimony meeting in which the brethren were asked to relate the manner in which they were first brought into contact with the truth. This meeting was conducted by Brother Horace K. Blinn, of Cincinnati. To hear these testimonies brought a fresh reminder of the wonderful manner in which God's providences work in the lives of his people: first by preparing their hearts and minds for the truth, and then bringing them into contacts with its drawing power.

Jesus said that no one could come to him unless the Heavenly Father did the drawing, and the reality of this becomes very evident when listening to the testimonies of the brethren as to how they came into the truth. May the love of God thus manifested in so many mysterious ways increase our faith, and make us more determined than ever to serve him faithfully even unto death.

Trees of Righteousness

Pilgrim Brother Bertram Cooper gave the afternoon discourse on Fruitage Day. In a very interesting and revealing manner he used the growth and characteristics of various trees to illustrate the manner in which the Holy Spirit in the

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lives of God's people manifests its presence in fruitbearing.

Jesus used the vine with its branches to illustrate this thought, and meaningful lessons are conveyed by his explanation that the "branches" in the true "Vine" must bear "fruit" if they are to remain in the "Vine." And, as Jesus explained, those "branches" which do bear fruit are "pruned," or "purged," that they might bring forth more fruit.

Foreign Reports

Reports of the activities and blessings of our brethren in distant countries were presented jointly by Brothers Ignatio Comparato, Arthur Newell, and Norman Woodworth. All three of these brethren returned from pilgrimages in Europe just in time to be at the convention. Brother Comparto had served the brethren in Italy, and in his report he told of a number of classes he visited in Italy, and the difficulties with which the brethren there had to contend in order to carry on their meetings and the service of the truth.

The three-day convention in Naples was the highlight of Brother Comparato's experiences in Italy. The program of the convention was patterned after our General Convention program, the first day being Harvesters' Day, the second Doctrine Day, and the third Fruitage Day.

On the first day of the convention there were seventy-five present, and a few more on the last two

days. In keeping with the theme for the day, Brother Celenza, of Pescara, gave a discourse on the chronology and time prophecies of the Bible as outlined in Studies in the Scriptures. Brother Woodworth also spoke to the brethren on the topic, "Ye Have Need of Patience." He called attention to the manner in which the Lord tests the faith and patience of his people by permitting them to wait for the fulfilment of his promises. This discourse was interpreted by Brother Comparato.

Brother Bunker of London also served the Naples Convention, speaking on the topic, "Christ's Second Presence." His discourse was interpreted by Brother Baldi, of Naples, who is spending full time in the service of the truth in Italy.

Brother Tam m u z z a, who is spending all his time in the pilgrim work in Italy, addressed the convention on the topic, "The Harvest Times," and Brother Comparato spoke on "The New World." Brother Baldi also addressed the convention.

On Sunday, the last day of the convention, twenty symbolized their consecration by water immersion. The whole convention was a period of spiritual feasting long to be remembered, especially so since it was the first in Italy at which the glorious present truth was the basis of fellowship.

The harvest work in Italy presents challenging opportunities for co-operation on the part of brethren in America. The brethren over there are filled with zeal to

make known the glad tidings which have so delighted their hearts, yet the economic conditions are such as to restrict what they are able to accomplish.

The opposition of the nominal church is also strong, although the law provides for freedom of religion. Some months ago one of our brethren was arrested for distributing truth literature, but when the case came to court the judge ruled that he had violated no law, and he was freed. The brethren believe that this represents a great victory for the truth which will have an important bearing on their future activities.

The radio programs are being heard well in Italy, and the work generally is progressing well. Brother Comparato reported that the brethren there now have, in addition to the Divine Plan of the Ages, several booklets in the Italian language, besides the Manna Book, and their own hymn Book with music. The Dawn is published regularly in the Italian language.

Brother Newell's Report

Brother Arthur Newell had visited the brethren in Germany and Austria, and on his return journey also served in two places in Great Britain. He presented to the convention the following brief summary of his interesting and encouraging experiences:

It was felt that most of the limited time available should be spent with the German-speaking brethren, so the visit in Great Britain was very short. However,

it was a great privilege and blessing to participate in the Aldersbrook Convention at Ilford, and in the Sunday meetings of the Glasgow, Scotland brethren.

In all of these countries our dear brethren have endured very severe trials of their faith. Many lost their dwellings and other earthly possessions. In Hitler-controlled areas they lost practically all of their Bibles and other literature. Brethren on the Continent were often imprisoned for long periods because of truth activities or for refusing political activity on behalf of dictators. Their families seldom received word of them. All were subject to constant surveillance. A number in the east were imprisoned a second time. The manner in which many came through their testing was an inspiring feature of the trip. The faith of these dear brethren was found to be as "gold tried in the fire."

A large number of our brethren expressed deep appreciation of the material and spiritual aid rendered, by the American brethren following the war. Most of our brethren there are now able to obtain the essential material things, although there are still some exceptions. Many behind the Iron Curtain are enduring much, but it is understood that no aid identified as of American origin is allowed. In a very limited way, aid from Germany is still allowed and some help seems to be reaching them.

Our European brethren have been working under especially severe conditions for the last

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twenty years. Full appreciation of their problems is very difficult, if not impossible, for those of us who have not experienced such trials. It is a matter for very earnest and sympathetic consideration.

In spiritual matters the trials of our brethren in the countries visited seemed similar to our own in many respects. Trials of faith, love, patience, humility, and loyalty to the Lord and to his revealed truth were often found to be very severe. But the manner in which many of our dear brethren have come through these trials and the evidences of faithfulness in overcoming were a source of much joy and inspiration. A few highlights might be cited!

At a meeting in Austria three local brethren were present; one each, Austrian, Hungarian, and Ukranian. Each had a Bible in his native language, and the latter two had a working knowledge of German. Each Scripture reference was cited before being quoted. Fingers flashed through the pages of their Bibles and faces beamed as the reference was understood by each. The two refugees eagerly sought present truth literature in their own tongues, and brethren who attended the Bloomington Convention are meeting this need.

At another place three sisters travelled several hours by train to be present at a meeting. One of them, in her seventies, and her daughter, lived about 3,000 feet up in the mountains. It meant a two-hour walk from the railroad station to get home, and they must arrive

in daylight, as fierce wolves would attack them after dark. The challenge was inescapable: Do we here in America stay home because of the threat of rain, or other minor reason?

Among frequent questions were, "What scriptures show that?" "Where do you stand with respect to present truth?" "Can we get the Scripture Studies in our language again, especially Volumes V and VI?" Other very pertinent questions and comments were often presented. Many dear brethren wanted to have Matthew 24, and especially Luke 12:35-44, also Daniel 12 discussed in detail. The vital fact that the clarified truths respecting the divine plan and character could only be understood as a result of our Lord's second presence since 1874 is well recognized by many clear-thinking brethren.

The general convention of the German brethren held in Berlin was another outstanding event. Brethren from all parts of Germany and three from the United States of America were present. As a special expression of brotherly love, the convention sang the theme song of the Bloomington convention, "Where Are the Reapers?" ("Wo Sind die Schnitter?") in both languages. It was noteworthy that each of the speakers, in one way or other, made it clear that he considered present truth and the spirit (love) of the truth to be essential to acceptable service unto God.

Much interest was shown in the

German "Frank and Ernest" radio programs due to be started very soon. It is hoped that this will be a means of getting more brethren in contact with their fellow brethren, even as it has been in other countries.

At every place visited the brethren, at the cost of much self-sacrifice, put forth great effort to take care of the visiting brother.

One concrete result of the trip was that a number of brethren were placed in contact with other brethren of like precious faith, some contacts being re-established after many years of separation. At least one German brother well grounded in the truth is preparing for a pilgrim trip.

From Great Britain

Brother Woodworth brought greetings to the convention from the brethren in the British Isles. Some of the ecclesias expressed their Christian love by Scripture texts, as follows: Dublin—Hebrews 13:20, 21; County Fermanagh, Ireland—Psalm 36:9, 10; Belfast—Isaiah 40:31; Dewsbury, England—Acts 20:32; Aldersbrook (England) Ecclesia—Romans 8:18. Several ecclesias suggested the hymn, "Blest Be the Tie that Binds."

The convention then heard the following recorded greetings from England:

"This is Brother Pampling, of Romford, England. Sister Pampling joins with me in sending fervent love. Our earnest prayer is that you all will experience God's blessing

as you gather together in convention. To so gather together is in accord with Hebrews 10:25 which from the Diaglott reads: 'Not forsaking the assembling of ourselves together as is a custom with some, but exhorting to it and so much the more as you see the Day drawing near.' Your gathering together therefore is in harmony with God's will as expressed for us in his Word. We know that anything we do which is in accordance with God's will is sure to attract his blessing. We are quite safe in asking God to bless you all in convention, because such a request is in accordance with his will.

"We are confident that your testimony is as expressed in Psalm 133:1—'Behold how good and how pleasant it is for brethren to dwell together in unity,' or as Leeser renders it, 'dwell closely together.' We have been brought closely together because we see eye to eye on what we so fondly speak of as 'the divine plan of the ages.' Let us continue to allow the truth to have its sanctifying influence upon our hearts and lives, setting us apart more and more to know and to do God's will.

"In Psalm 34:3 we read: 'O magnify the Lord with me and let us exalt his name together.' The Hebrew word translated 'magnify' means to make great. It is the same word used in Genesis 12:2 where God said to Abraham—'I will bless thee and make thy name great.' We are sure that together you will make the name of Jehovah

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great: that together you will exalt his name.

“As disciples of the master we are reminded of Paul’s words in Romans 6:5: ‘For if we have been planted together in the likeness of his death, certainly we shall be also in that of his resurrection.’ Let us then, brethren, keep our eyes stedfastly set upon the things above. Let us touch lightly the things of this earth. At the close of each day how sweet the thought, ‘I’m one day nearer home.’ Soon, we believe, the church will have finished her course in death and be forever with her Lord.

‘What though my joys and comfort die!

The Lord my Saviour liveth;
What though the darkness gather round!

Songs in the night he giveth.
No storm can shake my inmost calm,

While to that refuge clinging;
Since Christ is Lord of heaven and earth,

How can I keep from singing?’

“Yes, how can we keep from singing—for ‘he hath put a new song in my mouth, even praise unto our God! May our God richly bless you all!’”

The following message was sent by Brother Cornell:

“This is Brother Cornell of Ilford sending a message of Christian love to our brethren. We are very glad to do this, especially as we have met and had in our home several of the dear ones from

America. I Timothy 1:5 says, ‘Now the end of the commandment is love out of a pure heart.’ The love of our Father and his Son Jesus was manifested in the grand plan of the ages, the great plan of redemption. This was a sacrificial love.

“So we brethren who are invited to become members of Christ’s body—the new creation—are to have the same sacrificial love—the love that will gladly lay down the life purchased for them by the death of Jesus. This life is laid down as a sacrifice with our Lord and Head. We must lay down our lives for the brethren. How true this has been of the dear ones that have visited us from your country, and the blessing is theirs, for remember, this sacrifice is acceptable to our Father because of the merit of Christ imputed to us.

“The apostle says, ‘We ought to lay down our lives for the brethren! We gladly do this, because we love the brethren as Christ has loved us. And although we cannot express our love to all of you by meeting with you, be assured, dear brethren, that my prayers, in which my family join, are with you, that the Lord may bless your convention and ever keep over you his banner of love.

“Our bond, our love, is a joyous covenant of sacrifice.

“In Psalm 50, verse 5, speaking especially of this end of the harvest period, the Lord said, ‘Gather my saints together unto me, those that have made a covenant with

me by sacrifice.' This is the covenant which our Lord Jesus made with the Father, and we are to follow in his footsteps. We are now in the time of the end, when the Lord is gathering his jewels together, when we must rise very close to our Father in one of the last and greatest tests on the church; namely, our love for the Lord and our love for one another.

"We are clearly told that to be members of the royal priesthood, to reign with Christ a thousand years, to be associated with the great sin offering for the blessing of the world, helping them up the highway of holiness in the millennial day that will soon be breaking through the shadows, we must continue to be faithful to the end and have love to a self-sacrificing degree.

'Love is the filling from one's own another's cup.

Love is the daily laying down, and taking up;

A choosing of the stony path through each new day,

That other feet may tread a smoother way.'"

There was also a message from Brother Murray:

"My Dear Brethren: Warmest Christian love. A year ago I was with you in convention at Bloomington. This was one of the most wonderful experiences of my life. It was also for me a great privilege to meet very many of you dear ones in your local ecclesias and in your homes, including my stay at The Dawn. All this was a very

great, joyous, and unforgettable experience. You were all exceedingly kind, and very gracious. May I, here and now, again say a very sincere 'thank you' from the depths of my heart. May the dear Lord very richly bless each one of you during this convention, and throughout your earthly pilgrimage.

"It is my very happy portion to be still very gratefully rejoicing in the great spiritual uplift and rich blessings I received, by divine grace, when on your side of the Atlantic with you all. Then we could speak to each other face to face. Today I am thousands of miles away, but as I now talk to you by the tape recorder, I am indeed with you in spirit, and please be assured that you are frequently in my thoughts and warmest prayers.

"When I was with you I rejoiced to note your steadfastness in the faith, also your love and joyous warm-hearted zeal and enthusiasm for the Lord, and for his great and glorious cause.

"Using words expressed by the Apostle Paul: Your faith towards God is spread abroad. And we have been greatly encouraged to know of your faith, also that it is a living faith, which works by love. We do continue to thank our Father upon every remembrance of you.

"As you dear ones courageously continue—at any self-denial, at any self-sacrifice—to send forth throughout the world the true Gospel of the kingdom, by means of

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the 'Frank and Ernest' radio programmes, also through the printed page, and by tape recordings, etc., we count it a very great privilege and joy to co-operate with you. We are thus complying with our beloved Lord's words: 'This Gospel of the kingdom shall be preached [not may be, but shall be preached] in all the world, for a witness unto all nations, and then shall the end come.'

"It has been truly said that there are friends of 'Frank and Ernest' everywhere. In the British Isles and Eire these friends are increasing in number to an encouraging extent. Grains of wheat are still being gathered. There is ever growing evidence that the Lord is very richly blessing all your various untiring labours of love in his service.

"We pray for you, even as we do also for ourselves, that come what may, we shall all hold high the banner of truth, unto death—not merely until death—even though our faithfulness cost us our life. How I long to meet you again—if not here below, then beyond the veil, with our dear Father and our beloved 'present' Lord Jesus, also all the faithful saints who have made their calling and election sure. Oh, then; for the greatest of works and blessings for the poor dead and dying world!

"In conclusion, I would quote from I Corinthians 15:58. The context deals with our complete and final victory: 'When this corruptible shall have put on incorruption, and this mortal shall have put on

immortality.' So, day by day until we have part in the glorious first resurrection, not merely until we have covered a part of our earthly journey, but the whole of it, even unto death; let me say, 'My beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.' God bless you all!"

Denmark

From the British Isles, Brother Woodworth went to Copenhagen, Denmark, and spent a very happy week-end with the brethren. A Danish edition of The Dawn Magazine is published regularly each month. Tracts and other literature are also available in the Danish language, and the brethren in Denmark are doing all they can in the service of the truth and of one another. The Danish literature is also used in Norway, the two languages being similar enough to make this possible.

The brethren in Denmark hold an annual convention, which is in session now. It is not as large as the General Convention in America, except in love for the Lord, the truth, and the brethren. Brother Woodworth brought back a recorded message of greetings from Denmark which very well expresses the great love of the Danish brethren for the Lord's people in every land. These sentiments are also shared by our brethren in Sweden and Norway, a number of whom are attending the convention in Denmark. Brother J. W. Has-

selgaard, of Copenhagen, said in his message:

“Dear brethren in the same precious faith: The Scandinavian brethren, and especially the brethren in Copenhagen, are greeting most heartily our American brethren gathered at the convention at Bloomington. We in Denmark intend to meet just at the same time as you dear brethren. We will remember you in our prayers to our Heavenly Father that he will richly bless you all, so you might receive encouragement, grace, and strength, which will enable you to continue without interruption to the final goal which God has promised to all, if we sincerely walk in the footsteps of our beloved Lord. Please accept our love, and the sentiments of the text, Revelation 2:10. The Ecclesia in Copenhagen.”

Germany

Brother Woodworth also attended the Berlin Convention reported by Brother Newell, and conveyed the greetings of the brethren to the convention, including a special message from Brother and Sister Kreckler, of the Berlin Dawn office. On his way to Berlin from Copenhagen Brother Woodworth visited the brethren in Kiel, Lubeck, Kassel, Dortmund, and Hannover. He found the brethren in all these places rejoicing in the truth, and anxious to do what they can to make it known to others. The sentiments of all these dear ones are well expressed in a letter sent to the convention by Brother Mann, of Kiel. It reads:

“Dear Brethren in Christ: In the name of our great God and Father, and our dear Lord and Master, Bridegroom, and Advocate, we send warm Christian greetings to all the brethren who meet at the 1954 General Convention. We pray that our God may open the windows of heaven and pour you out blessings so abundant that you will not have room enough to receive them all. We extend all good wishes for you and all the brethren of your country. Your very thankful brethren of the Kiel Ecclesia. Psalm 50:5; Malachi 3:16-18; Ephesians 3:14-19”

France

Brother Woodworth visited but one class in France, which was in Lille. Here there is a lovely group of brethren—some Polish and some French. But nearly all speak French. After an all-day conference with some of the Lille brethren and others who had come from Switzerland for the purpose, the ecclesia met in the evening for a two-hour question meeting. The questions asked revealed a deep understanding of the truth, and a great concern to know the way of the Lord more perfectly. Through the radio much new interest is being created in France, and some of the questions pertained to the standing of these new ones with respect to the “high calling.” Assurance was given that no one can come to Christ except as they are drawn by the Heavenly Father, and the fact that one has been thus drawn is sufficient reason for us to

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encourage him to consecration and to set his affections on things above.

The next day was a national holiday in France, and the Lille Ecclesia had arranged for all-day sessions. There was a further question meeting in which the brethren rejoiced to learn of the spiritual welfare and the activities of those of like precious faith in other parts of the world. It was good to be with these dear ones and to sense the cords of Christian love which bind together the body members of The Christ everywhere.

Switzerland

At Olten, Switzerland, rich blessings attended a one-day convention of the Swiss German-speaking brethren. Friends from nearby points in France also attended this gathering, and the rejoicing of all was great as all mingled their hearts and voices together in praise to our God for having shined upon us with the light of his countenance. Brother Hodler, of Berne, served as interpreter at this convention. Again the brethren expressed the desire that their Christian love be conveyed to the American brethren as well as those in other countries. Coming direct to the convention is a cable message from Sister Zaugg, of Vevey, Switzerland, which reads: "Think of all you happy ones."

India

There are many consecrated brethren in India who are rejoicing in present truth. The Gospel of the kingdom is now being heard

in that part of the world over Radio Ceylon, and a number of brethren are devoting their full time to the service. Among these is Brother S. R. Gilbert, who sent the following letter of greeting to the convention:

"To all the beloved ones of our Heavenly Father, gathered in this General Convention, I send from India my greetings of love in Jesus' precious name. I am writing this letter from Bhadravathi, where I have been conducting meetings daily since the 9th of July. There are thirsty souls here seeking for the truth, and they are willingly partaking of its blessings. They rejoice and thank God for his wonderful truth.

"I am sure that every one of you rejoice in the privilege of meeting so many of the household of God who are enjoying 'like precious faith.' We have all read of the feast of seven days held by Solomon for the dedication of the altar. A great congregation gathered, kept the feast, and were sent home, happy in their hearts for the goodness the Lord had shown toward them.—II Chron. 7:8-10

"May Jehovah God give you more joy and gladness through his Son Christ Jesus, the greater than Solomon, who is now gathering his consecrated and sacrificing saints. The sacrifices of the royal priests will soon be over, and if faithful, we will then, together with our High Priest, bless the nations of the earth. Surely God has called us to a great glory and honor in the near future!

"Having learned of the wonderful plan of God, we, a small group in India, are holding fast to this faith, and continue in our struggle, walking in the narrow way. Though conditions are not very favorable for our work in India, the Lord's children here are doing their best to be faithful to their covenant. We are very glad to have our fellowship with The Dawn, and thank all the dear ones in the U. S. A., Canada, and other places, who love and care for the work in India. We all earnestly pray the Lord to strengthen you in your work of publishing the truth. If God wills it so, I may be with you all in some convention, to see you personally, and tell you of our battle in India. All in India salute you. My wishes to you all in Christ. May the grace and peace of our Lord reign in your hearts."

Greece

"The brethren of Cavalla, Macedonia, Greece (Old Philippi) send to you love and greetings, praying that the Lord may bless you, and that his Spirit may be upon you, and that you may be strengthened in faith and love in the Lord, to herald the good tidings to the world. We here have chains and bonds, but these will soon be broken, and we rejoice that the knowledge of the Lord will soon fill the whole earth. Brother Th. Marinos."

"Though we are thousands of miles away, we are present with you in spirit, and we pray that the Lord may bless you richly. We look forward to reading the report

of the convention in the Greek Dawn. With Christian love, Athens Ecclesia, Brother D. Cappatos."

Love Day

Wednesday, August 4, was Love Day. Brother Leon H. Norby served as chairman for the day, and the first discourse was given by Brother Frank E. French, of Seattle, Washington. In keeping with the theme of the day Brother French cited the love of our Heavenly Father in giving his Son to be our Redeemer and Savior, and also the love of the Son in laying down his life for both the church and the world.

God's love is further manifested in his gracious provision for those who, during this Gospel age, reverence and love him, and are called according to his purpose. As Paul wrote, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—I Cor. 2:9

Appreciating this wonderful provision of divine love for us, we will in turn want to be like our Heavenly Father. As he has manifested his sympathetic love toward the world, and will continue to do so through the kingdom arrangements to bless all the families of the earth, so we will do the same. We will pity even our enemies, and in our sympathy will endeavor to do them good.

But our love for the brethren will be deeper and more understanding. Jesus said, "If ye keep my commandments ye shall abide

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in my love; even as I have kept my Father's commandments and abide in his love." Then Jesus added, "This is my commandment, That ye love one another, as I have loved you." (John 15:10, 12) Jesus laid down his life for us, and to love one another as he loved us means that we will gladly lay down our lives for the brethren.

At eleven o'clock Wednesday morning there was a very interesting and encouraging round table discussion on the subject of extension meetings. Brother G. R. Pollock of Los Angeles presided, and with him in the discussion were Brothers J. Y. MacAulay, Leon H. Norby, Leo B. Post, W. W. Ryba, and C. W. Zahnnow.

While the subject of extension meetings received first place in the discussion, other aspects of serving the truth were touched upon, such as personal witness work, and the manner in which tape recordings can be utilized, especially in places where there are no speaking elders. The use of the booklet, "The Grace of Jehovah," was also discussed.

Brothers MacAulay and Zahnnow related a number of interesting experiences they had enjoyed in holding meetings in communities where there are no classes. They pointed out the opportunity of ecclesias, when pilgrim visits are assigned, to make arrangement for public meetings in nearby towns and cities.

Brother Post told of the blessings enjoyed by the Chicago brethren in arranging for extension meetings for Brother Zahnnow. It is understood that ecclesias wishing to ar-

range for such meetings need only to ask the Pilgrim Department of The Dawn to assign the needed extra days for the pilgrim to remain with them.

This discussion re-emphasized the fact that there are many opportunities of service, that the harvest truly is great, and the laborers few. Friends later testified of their determination to be more zealous in the use of whatever opportunities might come to them of ministering the truth to others.

The Principal Thing

The first discourse on Wednesday afternoon was given by Brother Victor E. Samuels, of Philadelphia, Pennsylvania, his topic being, "Love Is the Principal Thing." He used I Corinthians 13:13 as his text—"Now abideth faith, hope, charity, these three; but the greatest of these is love."

He said that in order to attain anything worthwhile in life one must set up some high standard of character and purpose as ideals toward which to strive. Those who are without purpose are shiftless and unhappy. The success of any life depends upon the nature of the plans made.

The true Christian is one who sees his unworthiness, and who desires to flee from his sins and imperfections, and to attain unto righteousness and eternal life. He sees that in divine providence our Lord Jesus is the Way, the Truth, and the Life through whom he may return to divine fellowship and love. He accepts Jesus as his Re-

deemer, and through him dedicates his life to the doing of the Father's will. For such, Paul says, "Old things have passed away," and "all things have become new."—II Cor. 5:17

Among these "new" things are the high ideals of Christian character development set forth in the Word of God, and summed up by the word love. Love is the manifestation of a godlike character, for "God is love." Whoever attains this glorious character of love has a thing of beauty, and a joy forever. If he continues faithful he will ultimately hear the glorious "well done."

Brother Samuels closed his discourse by calling attention to the opportunity of manifesting our love for the world by the distribution of radio circulars, thus giving more an opportunity to learn about the great love of God.

The closing discourse on the afternoon of Love Day was given by Pilgrim Brother Samuel Baker, who used John 3:16 as his 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." God said, "As I have thought so shall it come to pass." God's thought was to give. This thought was not prompted by his power, nor inspired by his power, nor directed by his wisdom, but by his love. God's justice, wisdom, love, and power were enlisted for the execution of his loving plan on behalf of the sin-cursed and dying race.

That God should select his Son to be the central figure in his plan is not surprising. Jesus said that he always did the things which pleased his Father, and that he came not to do his own will, but the will of his Father. He came, therefore—because it was the Father's will—to "seek and to save that which was lost."

The work of God during this Gospel age has been the selection of a "little flock," each one of which, inspired by the truth of the divine plan, would, as was true of Jesus, endeavor to be like the Heavenly Father, obedient to him, and governed by the divine principle of love. The character qualifications of these had been predetermined by God. They were to be conformed to his image, and to the image of his dear Son.

The great adversary of God, the Devil, has been busily engaged attacking these, and his methods of attack have been very subtle. But those whose hearts have been pure before God have been kept in the love of God. It is important, then, that we keep our heart with all diligence, for out of it are the issues of life.

The Business Meeting

The convention business meeting was held Wednesday evening. At this meeting it was decided to return to Bloomington for the annual convention in 1955. Looking ahead to future years, it was reported to the convention that at the elders' meeting held the previous evening it was recommended that the ec-

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clesias throughout the country be invited to submit suggestions to the convention committee as to locations and facilities for holding these conventions. The question was also raised as to the advisability of holding the General Convention in various sections of the country.

Consecration Day

Brother Ernest G. Wylam was chairman on Thursday—Consecration Day—and the first discourse was given by Brother R. J. Krupa. He spoke on the subject of baptism, reminding the brethren of their privilege of being baptized into Christ's death, which means the daily laying down of their lives in the service of the Lord, the truth, and the brethren.

Brother Krupa outlined the meaning of water baptism, showing that it is a symbol of the full consecration which has already been made; the burial in the water representing the burial of our wills into the will of God through Christ, and the raising out of the water being a picture of our being raised to walk in newness of life now, and, in the actual resurrection, to glory, honor, and immortality, to live and reign with Christ.

Following this discourse on baptism twenty-six symbolized their consecration to be dead with Christ. It was an inspiring testimony of the desire of these dear ones to follow in the footsteps of Jesus. Some of these first heard the truth over the radio, some through personal contacts, etc. The important thing was that the Lord had called

them, and in his own way caused them to hear the joyful sound of the truth. What a privilege we all have of being instruments in the Lord's hand to convey the glad tidings to those whom the Lord is calling!

The Love of Christ

Brother A. Obenland gave the first discourse of the afternoon on Love Day. His topic was, "The Love of Christ." His text was, "Who shall separate us from the love of Christ?" The Apostle Paul describes the love of Christ as being "the love of God which is in Christ Jesus our Lord." (Rom. 8:39) The love of the Heavenly Father and the love of Jesus are of the same spirit. Jesus said, "He that hath seen me hath seen the Father." (John 14:9) All the glorious characteristics of the Father are revealed through Jesus.

Divine love was manifested toward us while we were yet sinners, but not until we learned about it, and responded to it, were we brought within the circle of that love. Divine love constrains us to give our all to the Lord, persuading us that we should devote ourselves wholly to him and to his service. Such a consecration implies the surrender of our wills and the acceptance of the will of God as it is expressed through Christ.

Making this consecration, and being accepted by the Father we are begotten by his Spirit, and become new creatures in Christ Jesus, thus becoming God's chil-

Consecration

dren. Our assurance of this must depend upon our confidence in the promises of God. Paul wrote that the Spirit of God bears "witness with our spirit that we are the children of God." (Rom. 8:16) Do we have this witness of the Spirit? We cannot depend upon our feelings; we must be guided by the testimony of God's Word, for it is through the Word that his Spirit testifies to us that we are his children.

One of the principal witnesses of the Spirit is our privilege of suffering with Christ. Is this true in our experience? The degree of suffering is not the point at issue, neither the manner of suffering. No one in America today is burned at the stake for his faith; but all who are faithful to the terms of their calling by letting their light shine will suffer to some extent, even if it be only ostracism from their former friends. They will also suffer hardship and weariness from their faithful service.

Having been brought into the inner circle of his love, nothing will be able to separate us from that love—nothing at all—for greater is he who is for us than all who be against us. Let us continue to claim the promises of God and thus renew our strength to continue on in the narrow way, knowing that those whom the Lord has honored with the truth and drawn to Christ in the spirit of full consecration to do his will are precious to him, and that he will hold them in his own right hand.

At four o'clock Thursday afternoon Brother Claude R. Weida spoke on the subject of "Consecration." Consecration, he said, was a setting apart, or dedication, of ourselves to do God's will. God's will is expressed through his Word, one of the directives being that we are to do good "unto all men," and especially to the household of faith.

In God's providence all creation is dedicated to his glory. David wrote, "The heavens declare the glory of God, and the firmament showeth his handiwork." (Psalm 19:1) The earth, even in its unfinished state, glorifies God by providing the material needs of man, and by the many ways in which its beauty is displayed.

Consecration is a promise to do God's will regardless of what the cost might be, and God, in turn, has promised not to forget our labor of love, for he will abundantly reward his consecrated people for any sacrifice they make to glorify his name.

Consecration is illustrated in the Parable of the Pearl of Great Price, in which the man sold all that he had in order to secure that pearl. So we give up all that we have in the confidence that to be in harmony with God, dedicated to the doing of his will, with any reward to which it might lead, is of far greater value than any earthly possessions of whatever sort they may be.

The term of consecration is in reality forever, but the test of our fidelity is in being faithful unto

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death. Just as Jesus' consecration led to suffering and death—so graphically described in Isaiah 53—so our dedication will also lead to suffering, and ultimately death, for we walk in his footsteps.

The evening session of Consecration Day was devoted to a discussion of the three fires which burned in connection with Israel's typical day of atonement. Participating in this discussion were Pilgrim Brother Gustin P. Ostrander, Brother Jens Copeland of Chicago, and Brother William J. Hollister of New York.

A bullock and a goat were offered in sacrifice on Israel's day of atonement. The offering of the bullock was typical of the sacrificial work of Jesus, and the offering of the goat pointed forward to the sacrifice of the footstep followers of Jesus, as they are planted together in the likeness of his death.

The fat and life-producing organs of these animals were burned on the brazen altar in the court; the carcasses were burned without the camp of Israel; while coals of fire were taken from the altar in the court of the tabernacle, placed by the high priest on the golden altar within the holy of the tabernacle, and on these coals of fire the priest sprinkled incense, the sweet perfume of which penetrated into the most holy, preparing the way for the priest when he entered to sprinkle the blood of the sacrificed animals upon the mercy seat.

The speakers pointed out that the three fires represented three viewpoints of the trials which con-

sume the sacrifices of the Lord's people during the Gospel age—the antitypical day of atonement. Brother Ostrander showed that the burning of the carcasses outside of the camp represented the world's viewpoint of Christian sacrifice. It is a stench in their nostrils. The burning on the brazen altar, Brother Copeland explained, represents the zeal of the consecrated class in laying down their lives in the service of the Lord and the truth. This is well pleasing to God, and an object lesson of faithfulness to all the household of faith.

The burning of the incense on the Golden altar in the holy of the tabernacle would seem to illustrate God's viewpoint of Christian sacrifice. It is a sweet-smelling savor to him. This was certainly true of Jesus' sacrifice, for the Heavenly Father was well pleased with his Son. It is also true with respect to all who follow faithfully in the footsteps of the Master.

The burning incense in the holy was perhaps what Paul had in mind when to the Hebrew brethren he wrote, "By him therefore [that is, by virtue of his merit] let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."—Heb. 13:15, 16

Thanksgiving Day

Brother R. J. Krupa, of the New York Ecclesia, served as chairman on the last day of the convention, which consisted only of the morning session. Thanksgiving was the

special theme for the day, and the text for consideration was Ephesians 5:20—"Giving thanks always for all things." Brother Charles Chupa of Detroit, Michigan, spoke on the subject of giving thanks "always," and Brother Eugene Burns discussed the apostle's admonition to give thanks "in all things."

Brother Chupa said that we should constantly be reflecting the spirit of thanksgiving. The Spirit of God is the spirit of love reflected in the gift of his dear Son to be our Redeemer and Savior—his "unspeakable gift." Besides, he has given us "exceeding great and precious promises" by which we are made partakers of the divine nature. These wonderful promises are to be found in both the Old and New Testaments.

Are we thankful "always" for the Lord's goodness to us? Are we thankful in adversity as well as when the sunshine of God's love is shining brightly upon us? To be thus thankful "always" requires great faith in God's wisdom and love. The hope itself is intangible, but our thanksgiving should be expressed in tangible sacrifices of time, strength, and means in his service. Besides, we should never fail to give thanks to God in our prayers for all that he is daily doing for us.

In speaking on the topic of giving thanks for all things Brother Burns said that true Christian thanksgiving is like a deep flowing river, which, flowing constantly, becomes ever deeper as a result of the showers of blessing with which

the Lord is continually blessing us. The sin of ingratitude, on the other hand, is like a desert stream, which soon dries up, leaving only the unattractive dry and parched ground of the river bed. If we properly appreciate the blessings of the Lord, particularly those which reach us through the truth, the heat of persecution and trial will not cause us to cease giving thanks to God for all that he is continually doing for us.

We are thankful for the truth of the ransom, the great hope of the kingdom, and for present truth. We should be thankful also that we have been delivered out of the kingdom of darkness into the kingdom of God's dear Son, in which even now we have a vital part as "children of the kingdom," with the hope of ultimately reigning with him in glory.

Jesus gave thanks even for the seemingly little things of life, such as material food. He thanked his Father also that the "mysteries of the kingdom" had been hidden from the wise and prudent, and had been revealed unto "babes." Being thankful for this Jesus appreciated and loved those who were meek and humble, the child-like and teachable.

Jesus was also thankful to the Father for the trials incidental to his ministry, and so should we be, for they are necessary for our development and preparation for the kingdom. For this reason we should be able to sing, "Let sorrow do its work, send grief and pain; sweet are thy messengers, sweet their refrain."

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The Closing Talk

Brother Edmund Jezuit, of Chicago, gave the closing discourse of the convention, his theme being, "The Lord watch between me and thee." He said that at the beginning of the convention we had seen a flock of hungry "eagles" swoop down upon Bloomington, having recognized that here they would find the "carcass," the spiritual food which they so much needed. Some had come with heavy hearts, and had found comfort. Some new in the truth had come seeking greater enlightenment, and they also had been refreshed. Some had come to symbolize their consecration to be dead with Christ, and now that they had taken this step, were determined to be faithful to their vows of consecration. Perhaps some had come—few, it is hoped—with bitterness in their hearts, and it is hoped that these also were refreshed, and encouraged to leave their difficulties in the hands of the Lord and to continue in their love of the Lord; the truth, and the brethren. Those who had come with a desire to be

a blessing would doubtless go away more blessed than those who were seeking merely what they could derive from the convention for themselves.

Brother Jezuit likened the seven special themes of the convention—Praise, Harvesting, Doctrine, Fruitage, Love, Consecration, and Thanksgiving—to fundamental seed thoughts which had been planted in the good soil of our hearts. He said that we would need to cultivate these seeds, and keep the "weeds" of false doctrine and practice from choking true Christian growth.

To do this we will need God's help. We will need him to watch between us to be our help and strength. We will need to maintain our spirit of consecration to him, and if we do, he will do his part, for he never fails. Thus, whether our next meeting is in Bloomington or in the kingdom, let us all humbly keep ourselves in his love, knowing that not one of his good promises will fail, that he will supply all our needs. So, God be with you till we meet again!

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 2—"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—I Peter 1:22 (Z. '03-207. Hymn 23)

SEPTEMBER 9—"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life."—Philip-

pian 2:15, 16 (Z. '03-358. Hymn 281)

SEPTEMBER 16—"The Lord will give strength unto his people; the Lord will bless his people with peace."—Psalm 29:11 (Z. '96-163. Hymn 146)

SEPTEMBER 23—"Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3 (Z. '03-423. Hymn 93)

SEPTEMBER 30—"The love of Christ constraineth us."—II Corinthians 5:14 (Z. '03-55, 58. Hymn 166)

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE	
Eastleigh	September 19
C. A. CORNELL	
Dewsbury	September 26
Luton	October 24
C. E. DICKINSON	
Leigh (Afternoon)	September 5
Latchford (Evening)	5
Dewsbury	25/27
Liverpool	October 3
Dublin	5/6
Clonelly	7/8
Belfast	10
EDWARD E. FAY	
Dewsbury	September 25/26
Latchford	27
Liverpool	28
Belfast	29
Dublin	30
Clonelly	October 1
Londonderry	2/3
J. H. MURRAY	
Ipswich	September 5
Dewsbury	27

Guildford	October 17
Anerley	31
W. E. PAMPLING	
Belfast	September 5
Dublin	6
Clonelly	7
Londonderry	8
Anerley	19
Coventry	October 17
Lincoln	24

CONVENTION: Dewsbury, September 25/26/27. Saturday and Sunday the convention will be held in the Central Liberal Club, Bond Street. On Monday the services will be held in the Bible Students Room, 10, Nelson Street. For further information and accommodation, write to Mr. A. Boyce, 491, Wayside, Leeds Road, Dewsbury.

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

SIX PENNY BOOKLETS

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

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Tabernacle Shadows (Cloth)—2/6 each

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

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

THE DAWN

98 Seel Street

Liverpool 1

For Mutual Fellowship, Edification, and Service

BROOKLYN, N. Y., September 4-6—Convention sessions will be held in the Church Auditorium, 104 Clark Street, opening at 9:30 Saturday morning. For reservations and other details, write the secretary, Mr. Russell Dean, 68 Middagh Street, Brooklyn 2, N. Y.

MINNEAPOLIS, MINN., September 4-6—All sessions of the convention will be held in the I. O. G. T. Hall, 2922 Cedar Avenue, South. For reservations and other details write the secretary, Miss Dorothy Doland, 2316 Howard Street, N. E., Minneapolis 18, Minn.

SAGINAW, MICH., September 4-6—All sessions will be held in the Y. W. C. A. Building, 215 South Jefferson Avenue. For reservations and other details, write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw.

SAN DIEGO, CALIF., September 4-6—Convention will be held in the Temple Beth Israel, 2512 Third Avenue, San Diego. It is necessary that room reservations be made in advance. For reservations, write the secretary, Mrs. Gilbert Rice, 8775 Troy Street, Spring Valley, Calif.

SEATTLE, WASH., September 4-6—This three-day convention will be held in the Norway Center, 300 Third Avenue, West, Seattle. Meals will be served. Those desiring room reservations will please write to Mrs. F. French, 2821 W. 63rd St., Seattle, Wash. Telephone DE 3295.

ALBANY, ORE., September 5—Home gathering to be held at 3596 Bernard Street.

ALBANY, N. Y., September 12—Y. W. C. A., 5 Lodge Street.

COLUMBUS, OHIO, September 12—Convention opens 10:00 a. m. in the Women's Benefit Association, 53 E. Gay Street.

BOWIE, TEX., September 19—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Tex.

CLEVELAND, OHIO, September 19—Convention opens 9:30 a. m., in the Y. M. C. A.

Building, Prospect Avenue and East 22nd Street.

NORTH BROOKFIELD, MASS., September 19—Convention opens 10:00 o'clock in the Grange Hall, Main Street. Address inquiries to the secretary, Miss Helen Waytina, R. F. D. School Street, N. Brookfield, Mass.

SALEM, ORE., September 19—Third Sunday in the month gathering. Will open 11:00 a. m., 2339 State Street.

PORTLAND, ME., September 25, 26—Two day gathering to be held in Frye Hall, 76 Spring Street. For reservations and other details, write Mrs. Margaret Worden, 170 Mussey, South Portland, Maine.

CHICAGO, ILL., September 26—All day gathering in the Masonic Temple, 912 N. LaSalle Street.

DETROIT, MICH., September 26—Maccabees Building, Woodward Avenue at Putnam.

PITTSBURGH, PA., September 26—One day gathering to be held in the O. of I. A. Temple, 610 Arch Street, N. S. Services start at 9:30 a. m. There will be a baptismal service. Luncheon will be served.

BUFFALO, N. Y., October 2, 3—Convention will be held in the Delta Temple, 692 East Utica Street, and will open at 9:30 a. m. Saturday. For further information and reservations, write the secretary, Mrs. Helen Szuba, 362 South Union Road, Williamsville 21, New York.

ST. LOUIS, MO., October 2, 3—Northside Y. M. C. A. Building, 3100 North Grand Boulevard. Convention opens 1:30 o'clock on Saturday. Requests for room reservations should be addressed to the secretary, Mr. E. L. Wagner, 7308 Wellington Avenue, St. Louis 14, Mo.

GRAND RAPIDS, MICH., October 16, 17—Convention be held in the Rowe Hotel. Reservations and inquiries should be addressed to the secretary, Mrs. Edward De Groot, 741 Sligh Boulevard, N. E., Grand Rapids, Mich.

MILWAUKEE, WIS., November 13, 14.

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"GOD'S REMEDY
FOR A SUFFERING WORLD"

WOR SUNDAY, SEPTEMBER 19, 1954
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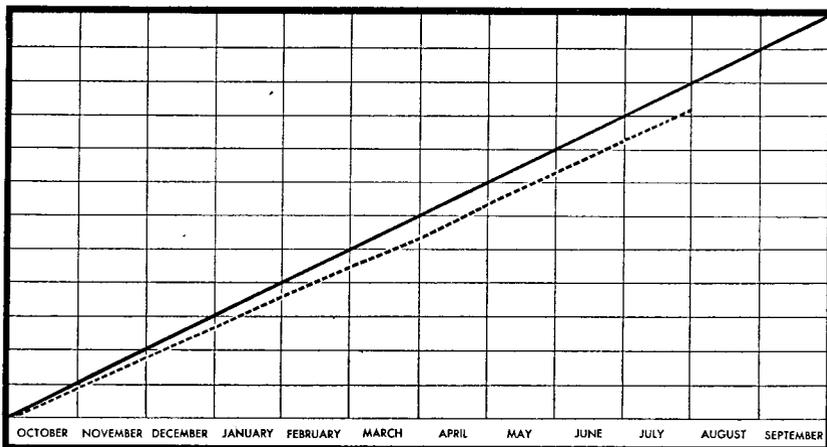
For Your Newspaper

A suggestion for a small advertisement in your local newspaper is shown above. If your paper is published daily, the preferable time for the advertisement to appear is Saturday, September 18. The outline suggested is designed for two inches in one column. Any newspaper will be able to copy the style shown.

DOES MAN HAVE A SOUL?

On Sunday, October 17, "Frank and Ernest" will examine the Genesis record concerning the creation of the first human soul. This will be the second broadcast in the "Bible Series." This series contains fifty-two programs and reviews all the books of the Bible, calling attention to the manner in which the plan of God is revealed in them. While the monthly circulars will call special attention to the particular subject discussed on each third Sunday of the month, they will also publicize the series as a whole.

We have many reports indicating an increased number of responses to the programs in territories in which these circulars are distributed. They are furnished free in whatever quantity desired.



In the above graph the straight black line running from the lower left-hand corner to the upper right-hand corner represents our radio contract obligations beginning in October. The broken line indicates the relationship of radio donations to contract obligations from October through July.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON		Philadelphia, Pa. (Afternoon)	19
Allentown, Pa.	September 19	Pottstown, Pa.	20
SAMUEL BAKER		Reading, Pa.	21
Glendale, Calif.	September 1, 10	Mahanoy City, Pa.	22
Pomona, Calif.	2	Hazleton, Pa.	23
Riverside, Calif.	3	Catawissa, Pa.	24
San Diego, Calif.	4-6	Wilkes-Barre, Pa.	26
Santa Ana, Calif.	7	Allentown, Pa.	27
Long Beach, Calif.	8	Easton, Pa.	28
Los Angeles, Calif. (SW)	9	JENS COPELAND	
Los Angeles, Calif.	12	La Salle, Ill.	September 19
San Luis Obispo, Calif.	13	L. PAUL DAVIS	
Fresno, Calif.	14	San Diego, Calif.	September 4-6
Stockton, Calif.	15	RUSSELL DEAN	
Sonora, Calif.	16	New Brunswick, N. J.	September 12
San Jose, Calif.	17	ORLANDO D. DEIFER	
San Francisco, Calif.	19-21	Brooklyn, N. Y.	September 4-6
Sacramento, Calif.	22, 23	Catawissa, Pa.	12
Chicago, Calif.	24-26	EDWARD E. FAY	
Klamath Falls, Ore.	27	Seattle, Wash.	September 4-6
Grants Pass, Ore. area	28, 29	IRVING C. FOSS	
Empire, Ore.	September 30, October 1	San Diego, Calif.	September 4-6
Albany, Ore.	3	EARL L. FOWLER	
WILLIAM A. BAKER		Seattle, Wash.	September 4-6
Seattle, Wash.	September 4-6	THEODORE HACK	
W. K. BARRETT		Aurora, Ill.	September 12
Seattle, Wash.	September 4-6	HUGH HANHAM	
JULIUS BEDNARZ		Seattle, Wash.	September 4-6
Brooklyn, N. Y.	September 4-6	EMILE H. HERRSCHER	
ALFRED BURNS		San Diego, Calif.	September 4-6
Seattle, Wash.	September 4-6	E. HARRY HERRSCHER	
EUGENE BURNS		San Diego, Calif.	September 4-6
North Brookfield, Mass.	September 19	WILLIAM J. HOLLISTER	
CHARLES CHAMBERS		Saginaw, Mich.	September 4-6
Seattle, Wash.	September 4-6	JOHN HULL	
MARSTON CHANDLER		Seattle, Wash.	September 4-6
Seattle, Wash.	September 4-6	CHARLES W. JANKE	
GEORGE B. CLARK		Brooklyn, N. Y.	September 4-6
Brooklyn, N. Y.	September 4-6	GEORGE M. JEUCK	
BERTRAM COOPER		Paterson, N. J.	September 26
Brooklyn, N. Y.	September 4-6	EDMUND JEZUIT	
New Haven, Conn.	8	Minneapolis, Minn.	September 4-6
Groton, Conn.	9	GILBERT E. KEMP	
New Bedford, Mass.	10	Brooklyn, N. Y.	September 4-6
Boston, Mass.	12	PETER KOLLIMAN	
Lynn, Mass.	13, 14	Piqua, Ohio	September 1
North Brookfield, Mass.	15	Gary, Ind.	2
Agawam, Mass.	16	Elkader, Iowa	3
Hartford, Conn.	17	Minneapolis, Minn.	4-6
Wilmington, Del. (Morning)	19	Milwaukee, Wis.	7
		Chicago, Ill.	8

SPEAKERS' APPOINTMENTS

Muncie, Ind.	9	MARTIN C. MITCHELL	
Cincinnati, Ohio	10	New Haven, Conn. (Morn.)	September 12
Cumberland, Md.	11, 12	Waterbury, Conn. (Afternoon)	12
ARTHUR H. KRUMPOLT			
Hazleton, Pa.	September 12	Seattle, Wash.	September 4-6
RAYMOND J. KRUPA			
North Brookfield, Mass. . .	September 19	San Diego, Calif.	September 4-6
Portland, Me.	25, 26	San Luis Obispo, Calif.	19
EDWARD G. LAMEL			
Whittier, Calif.	September 19	Saginaw, Mich.	September 4-6
STUART LIVERMORE			
Easton, Pa.	September 19	Saginaw, Mich.	September 4-6
LUDLOW P. LOOMIS			
Lancaster, Pa.	September 12	Gary, Ind.	19
EDWARD LORENZ			
San Diego, Calif.	September 4-6	Minneapolis, Minn.	September 4-6
JOHN Y. MAC AULAY			
Brooklyn, N. Y.	September 4-6	Portland, Me.	September 25, 26
New Brunswick, N. J.	10	ADOLPH OBENLAND	
Albany, N. Y.	12	Brooklyn, N. Y.	September 4-6
Rutherford, N. J.	15	Pittsburgh, Pa.	26
(8 p. m., 145 W. Passaic Ave.)			
Paterson, N. J.	19	HOWARD OSTRANDER	
New Haven, Conn.	21	San Diego, Calif.	September 4-6
Groton, Conn.	22	LELAND PARSONS	
New Bedford, Mass.	23	Seattle, Wash.	September 4-6
Portland, Me.	25, 26	HARRY PASSIOS	
Belfast, Mantville, Me.	29, 30	Columbus, Ohio	September 12
WILFRED MC NIE			
Seattle, Wash.	September 4-6	Saginaw, Mich.	September 4-6
ADAM MISKAWITZ			
Brooklyn, N. Y.	September 4-6	San Diego, Calif.	September 4-6

"GOOD HOPES" COUPON

FOR

NETWORK AND FOREIGN

BROADCASTS

THE DAWN

LEO POST
 Covert, Mich. September 19
KENNETH RAWSON
 Baltimore, Md. September 26
FRED W. RICE
 San Diego, Calif. September 4-6
 Santa Ana, Calif. 26
NORMAN F. RICE
 San Diego, Calif. September 4-6
GEORGE P. RIPPER
 San Diego, Calif. September 4-6
 Riverside, Calif. (Morning) 19
 Pomona, Calif. (Afternoon) 19
STEPHEN ROSKIEWICZ
 Minneapolis, Minn. September 4-6
VICTOR E. SAMUELS
 Brooklyn, N. Y. September 4-6
ALBERT SHEPPELBAUM
 Milwaukee, Wis. September 12
MICHAEL A. STAMULAS
 Reading, Pa. September 12
J. I. VAN HORNE
 East Liverpool, Ohio September 12
FELIX S. WASSMANN
 Wallingford, Conn. (Morn.) September 26
 Hartford, Conn. (Afternoon) 26
CLAUDE R. WEIDA
 Brooklyn, N. Y. September 4-6
 Pottstown, Pa. 26
GEORGE M. WILSON
 Brooklyn, N. Y. September 4-6
 Duquesne, Pa. 12

W. NORMAN WOODWORTH
 Seattle, Wash. September 4-6
 Victoria, B. C. Can. 7
 Vancouver, B. C. Can. 8
 Bellingham, Wash. 9
 Tacoma, Wash. 10
 Portland, Ore. (Morning, Afternoon) 12
 Salem, Ore. (Evening) 12
 Chico, Calif. 13
 Sacramento, Calif. 14
 San Luis Obispo, Calif. 15
 San Diego, Calif. 17
 Los Angeles, Calif. 19
 Phoenix, Ariz. 21
 Oklahoma City, Okla. 22
 Kansas City, Mo. 23
 La Salle, Ill. 24
 Chicago, Ill. 26
 St. Louis, Mo. October 2, 3
ERNEST G. WYLAM
 New Haven, Conn. September 1
 Waterbury, Conn. 2
 Connellsville, Pa. 8
 Nelsonville, Ohio 9
CHRISTIAN W. ZAHNOW
 Saginaw, Mich. September 4-6
 Detroit, Mich. 22
 London, Ont. Can. 23, 24
 Orillia, Ont. Can. 26-28
 Tonawanda, N. Y. 30
 Buffalo, N. Y. October 2, 3

"GOOD HOPES" COUPON

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

Date _____

Dear Brethren:

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

Name _____

Address _____

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**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; 11 Pet. 1:4

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

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

