

The
DAWN

**STRANGE BEDFELLOWS--YET NOT STRANGE
EPWORTH FOREST GENERAL CONVENTION
FOLLOWING THE LORD'S LEADINGS**

SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

BROTHER H. ANDERSON
Brooklyn, N. Y. (General Convention*).....Sept. 2-4

BROTHER W. T. BAKER
Brooklyn, N. Y. (General Convention*).....Sept. 2-4

BROTHER GIDEON BEILER
Lebanon, Pa..... Sept. 10

BROTHER J. A. BELL
Brooklyn, N. Y. (General Convention*).....Sept. 2-4

BROTHER BOUTILIER
Paterson, N. J., Y. M. C. A., Ward & Prince, 3 P. M. Sept. 10

BROTHER C. P. BRIDGES
Brooklyn, N. Y. (General Convention*).....Sept. 2-4
Brooklyn, N. Y., 108 Montague St., 7:45 P. M. 6
Laurelton, L. E., 130-33 228th St., 8: P. M. 7
Rutherford, N. J., 112 Mountain Way, 8:00 P. M. 8
Wilmington, Del. 9
Baltimore, Md., 4 West Eager St., 3 P. M. 10
Washington, D. C. 11
Richmond, Va. 12-13
Greensboro, N. C. 14
Memphis, Tenn. Oct. 1

BROTHER FRED BRIGHT
Brooklyn, N. Y. (General Convention*).....Sept. 2-4
Philadelphia, Pa., Y. W. C. A., 18 & Arch 10
Paterson, N. J., Y. M. C. A., Ward & Prince, 3 P. M. 17

BROTHER J. L. COOKE
Brooklyn, N. Y. (General Convention*).....Sept. 2-4

BROTHER DAVID DINWOODIE
Brooklyn, N. Y. (General Convention*).....Sept. 2-4
Paterson, N. J., Y. M. C. A., Ward & Prince, 3 P. M. 24

BROTHER EDWARD FAY
Brooklyn, N. Y. (General Convention*).....Sept. 2-4
Syracuse, N. Y. 17
Baltimore, Md., 4 West Eager St., 3 P. M. 24

BROTHER A. C. FREY
Brooklyn, N. Y. (General Convention*).....Sept. 2-4

BROTHER CLARENCE GEORGE
East Liverpool, Ohio Sept. 10

BROTHER WILLIAM HOLLISTER
Brooklyn, N. Y. (General Convention*).....Sept. 2-4

BROTHER G. E. KEMP
Brooklyn, N. Y. (General Convention*).....Sept. 2-4

BROTHER PETER KOLLIMAN
Brooklyn, N. Y. (General Convention*).....Sept. 2-4
Norristown, Pa., Wildman's Hall, 3 P. M. 10

BROTHER EDW. G. LAMEL
Hawthorne, Calif., 13110 Doty Ave., 7:45 P. M. Sept. 17

BROTHER OSCAR MAGNUSON
Brooklyn, N. Y. (General Convention*).....Sept. 2-4
Brooklyn, N. Y., 109 Remsen St., 3 P. M. 10

BROTHER EDWARD MAUREE
Duquesne, Pa. Sept. 3

BROTHER GEO. E. MAYNARD
Mentone, Calif., 1352 Olive St., 2:30 P. M. Sept. 10

BROTHER M. C. MITCHELL
Brooklyn, N. Y. (Convention*)..... Sept. 2-4
Brooklyn, N. Y., 109 Remsen St., 3 P. M. Sept. 17

BROTHER F. H. MUNDELL

Brooklyn, N. Y. (General Convention*).....Sept. 2-4
Brooklyn, N. Y., 109 Remsen St., 3 P. M. 24

BROTHER A. L. MUIR

Eau Claire, Wisc. Sept. 1
Minneapolis, Minn. (Convention*)..... Sept. 2-4
Gary, Ind. 6
South Bend, Ind. 7
Ann Arbor, Mich. 8
Orillia, Ont., Can. 10
Hamilton, Ont., Can. 11
Tonawanda, N. Y. 12
Rochester, N. Y. 13
Springfield, Mass. 14
Worcester, Mass. 15
Boston, Mass. 17
St. Johns, Newfoundland..... Sept. 23-Oct. 3

BROTHER A. NEWELL

Minneapolis, Minn. (Convention*)..... Sept. 2-4

BROTHER A. OENLAND

Brooklyn, N. Y. (General Convention*).....Sept. 2-4

BROTHER EDWIN PROCTER

Vancouver, B. C., Can. (Convention*)..... Sept. 2-4
Calgary, Alta., Can. 5, 7
Spokane, Wash. 9, 10
Lewiston, Idaho 12
Boise, Idaho 13-15
Denver, Colo. 17
Hutchinson, Kans. 19
Wichita, Kans. 20
Oklahoma City, Okla. 23
Neodesha, Kans. 23, 24
Topeka, Kans. 25
St. Joseph, Mo. 26, 27

BROTHER G. P. RIPPER

Santa Ana, Calif., 417 So. Bristol St., 10:30 A. M. Sept. 17

BROTHER J. H. SONNTAG

Brooklyn, N. Y. (General Convention*) Sept. 2-4

BROTHER J. H. L. TRAUTFELTER

Brooklyn, N. Y. (General Convention*)..... Sept. 2-4

BROTHER E. WALTERS

Lancaster, Pa. Sept. 10
Lehighton, Pa. 24

BROTHER GEORGE M. WILSON

Minneapolis, Minn. (Convention*)..... Sept. 2-4

BROTHER W. N. WOODWORTH

Brooklyn, N. Y. (General Convention*)..... Sept. 2-4
Scranton, Pa. 10
New Haven, Conn., 19 Elm St., 10:30 A. M. 17
New London, Conn., Y. M. C. A., 3 P. M. 17

BROTHER E. G. WYLAM

Minneapolis, Minn. (Convention*)..... Sept. 2-4

BROTHER C. W. ZAHNOW

Lehighton, Pa. Sept. 1
Brooklyn, N. Y. (General Convention*)..... Sept. 2-4
Scranton, Pa. 5
Ithaca, N. Y. 6
Elmira, N. Y. 7
Akron, Ohio 8, 9
Epworth Forest, Ind., District 10-18
Waukesha, Wisc. 20
Withee, Wisc. (Convention*)..... 24

*See Convention announcements on page 33

DIVINE PLAN CHARTS

These are blueprint charts, 42 inches in length. The lettering is heavy and easily read at a reasonable distance. Price \$2.75 each. Address, The Dawn, 136 Fulton Street, Brooklyn, N. Y.

BRITISH HYMN BOOK

For the benefit particularly of British brethren we are glad to announce the new hymn book published by the Bible Students Committee, 24 Darwin Road, Welling, Kent. These books contain many new hymns, but are without music. Prices are, Limb Cloth—1½ d.; Cloth Boards—1/1½. Post free. In America 30 and 35 cents respectively.

The DAWN

A Herald of Christ's Presence

Vol. 7, No. 11

SEPTEMBER 1939

One Dollar a Year

THIS MONTH

NEWS AND VIEWS

Strange Bedfellows—Yet Not Strange—A discussion, among other things, of the significance of Germany's friendship with Russia. 2

THE CHRISTIAN LIFE

Epworth Forest General Convention—A day-by-day report of this general assembly of the brethren in Indiana, August 2-6. This report takes the place of articles usually appearing in the Everlasting Gospel and Christian Life Departments. We trust that the report will prove to be a blessing to many, and we send it out with a prayer that this may be so. 5

INTERNATIONAL SUNDAY SCHOOL LESSONS

A Messenger of Social Justice	(Sept. 17)	24
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CHILDREN'S HOUR

The Life of Jesus 27

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A Depot for Service and Cooperation	30
Let Us Watch and Be Sober	32

NEXT MONTH

* * *

(The following articles, listed for this issue, have been held over for next month to make room for the report of the Epworth Forest Convention.)

* * *

TO WHOM SHALL WE GO?

Many are the "voices" that are calling to the consecrated today in an effort to lure them away from the path of obedience to the Lord. It is important, therefore, to be able to identify the voice of the True Shepherd. We trust that this article may be a **help** along this line.

* * *

THE NARROW WAY

The Narrow Way is the road on which the Christian travels to the Kingdom. It leads, first of all, to death with Jesus. God has provided many sign posts to guide the traveller, and this article calls attention to some of these, as well as the manner in which they should help the Christian from the many pitfalls by which Satan seeks to stumble him.

* * *

THE HOLY CITY

In the Bible the Messianic Kingdom is symbolized by a city—the city of God. Abraham looked for it; John, in symbol, saw it come down from heaven. This article traces the golden thread of promise relative to the Holy City. It helps to reveal the harmony of the Bible.

* * *

NEWS and VIEWS

STRANGE BEDFELLOWS—YET NOT STRANGE

"HAIL HITLER—RED FRONT!"—This was the salutation with which civil service officials in Germany greeted each other after learning of the friendship pact between Germany and Russia that was signed in Moscow on August 24. The most significant clause in this treaty is Article III, which reads: "The governments of the two contracting parties in the future will constantly remain in consultation with one another in order to inform each other of questions of common interest." "The Red Front" salutations were somewhat in the nature of jesting, but, as a press dispatch reads, "A few weeks ago such a greeting would have meant the concentration camp." This sudden, and bewildering move by the dictators was like a bombshell in the laps of European and world statesmen; and at once gave rise to another expression of despair by the Pope relative to the future status of the church.

Strange bedfellows are Stalin and Hitler,—yet not so strange when the circumstances are carefully analyzed in the light of prophecy. This very matter, in fact, was hinted at some months back in News and Views, the hint being based on the expressions of those close in touch with developments in the Old World. We mentioned the matter then in connection with the Pope's efforts to line up the major powers of Europe, excluding Russia; the object being to prevent the further spread of the alleged Communist's anti-church activities. And it is right in this connection that we have one of the keys as to the meaning of what would otherwise seem inconsistent moves on the part of European Dictators.

When we say that Papacy's part in the picture is the key to its proper understanding, we mean that it is the key from the standpoint of Biblical prophecy and the outworking of the divine will; and after all this is the center of interest so far as students of the Bible are concerned. "That great city that ruleth over the kings of earth" must be destroyed before the full establishment of the divine Kingdom; and to us it seems reasonable that in the development of world affairs we should expect that Papacy should find herself occupying a position of decreasing influence and power. The German-Russian pact is in keeping with general developments along this line for the

reason that wherever the Russian influence increases, religious prestige must decrease.

Only from this, the prophetic viewpoint, does the developing friendship of Russia and Germany seem wholly rational; that is, if we consider the bitter things that have been said, and the remorseless efforts that have been made, by these two nations against each other in recent years. However, apart from former animosities, there seems to be no good reason why all the dictator states of Europe should not be lined up in one general camp; for their ideology, in many respects, is the same; even though called by different names. Reports indicate that Hitler has, in recent months, been making an exhaustive study of Communism, and perhaps he has discovered that after all it is near enough to Nazism in principle to warrant Germany and Russia working together for the common good of both.

Let us note some respects in which these two systems of government are the same. First and perhaps the most important, is the fact that in both systems the state takes over control of all individuals so fully that individualism is practically lost in the machine of the state—they are both totalitarian. It is this ideology that causes Communism, Nazism and Fascism alike to come into conflict with the church, especially the Catholic Church. In the totalitarian system the state must be supreme, almost, if not, quite, to the extent of being worshipped. Such a system can not, in the very nature of things, permit to exist within its sphere of influence a religion which claims that the worship of God should come ahead of the worship of the state.

In the light of these fundamental likenesses of the two systems, it does not seem strange to see their advocates making overtures to each other. At the same time, when the full implications of what must inevitably result from the world coming under the domination of such a viewpoint, we can well understand how the spread of its sphere of influence is causing consternation in the minds of those who still hope that something might yet be done to restore the world to its status quo—nationally, politically, and religiously—of pre-1914 days. It is also not difficult to understand how, in the light of recent developments, the whole nominal church can and will be destroyed.

Another interesting observation may be made: It is generally recognized that one of the factors which gave rise to Hitler's power in Germany, and Mussolini's power in Italy, was the view that they would prevent these nations from becoming Communistic. It is also generally conceded that the downfall of these dictatorships, either through war or otherwise, would open the way for the certain spread of Communism over practically all of Europe. Now, who is able to say but what Hitler, seeing the approach of the inevitable, and realizing that after all the Nazi system is in many respects similar to Communism, has been astute enough to start negotiations for a "glorious retreat"?

It should be remembered that Hitler rose from the ranks of the laboring classes. He was not of the hereditary royalist class, nor did he belong to the class of what President Roosevelt styles "Economic Royalists." In other words, by nature and environment, Hitler holds no briefs for Capitalism, hence, if he discovers that his ends can be better be furthered through friendly relationships with Russia, it should be no cause for surprise to see him turn in that direction. Already, according to newspaper reports, propaganda against Communism has ceased in Germany, and a book on agriculture, written by a prominent Russian Communist, has been made an official text book in German Agricultural Colleges. What will the end be?

The final end, of course, will be the complete overthrow of all man-made institutions, religious and political, and the full establishment of the Messianic Kingdom. The details of just how developments will bring this about are most interesting to watch. Quite apart from the Scriptures, secular writers now see and tell about the death of the world that was before 1914. In the July 30th issue of the New York Times Magazine, appeared an article entitled, "War—And the Death of a World," written by Mr. Allen Nevins. In this article he points out the revolutionary changes that came about as a result of the war.

One of the interesting features of this article is the definite manner in which the writer identifies the year 1914 as the dividing point between the old world, and what he hopes may yet be a new and better world. But the writer, nevertheless, admits that there is nothing in the offing now to give one reason to believe that world conditions ever will be better. Concerning the cataclysm that broke over the world in 1914, Mr. Nevins says:

"It seems hardly enough to say that August, 1914, ended one epoch and opened another; the word epoch is not sufficiently broad or expressive. The

upheaval of the grim years that followed profoundly altered the material, the moral, and the cultural conditions of life for every human being touched by currents of civilization. Looking back upon the events of that Summer, we seem to gaze upon a world different in the essential qualities of existence."

Another interesting observation of pre-1914 days by this writer, follows:

"The year 1913 was the year in which Carnegie's Palace of Peace was opened at The Hague, in the presence of the Queen of Holland and amid a round of international congratulations. Every important power was represented at the gathering. Great Britain had given the palace its stained-glass windows, France some Goebelin tapestries, Italy the marble for the corridors, Germany the entrance-gates, and Japan the gold-embroidered tapestries. Carnegie himself, in a speech closing the conference, spoke of the economic factors that increasingly militated against war. While this palace was being opened, the cause of international arbitration seemed to be making notable advances. The Greece-Turkish peace treaty contained an arbitration clause. The American State Department under Bryan was proposing to all nations those 'cooling-off' treaties which, if not strictly for arbitration, were for the advancement of peace."

In reading the foregoing one is reminded of the words of the Apostle Paul: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thes. 5:2, 3.) As all thinking people now know, the destruction of the world began in 1914, just after the above-mentioned declarations of peace. The destruction has been going on ever since, and in travail-like spasms, just as the apostle indicates. Another writer, Will Durant, in an article published in the August 5th edition of the *Saturday Evening Post*, has this to say in his opening paragraphs:

"In the year 1888, shortly before his collapse into insanity, Friedrich Nietzsche predicted (*Ecce Homo*, London, 1911, page 141) that the time would come when history would be divided, not into Before Christ and Anno Domini but into Before and After Nietzsche. He was confident that his attacks upon democracy and Christianity would be fatal to those allied creeds, that the twentieth century would see their disappearance, and that the future would date a new era from his work.

"Fifty years after this mad prophecy half of Europe has rejected Christianity—explicitly in Russia, implicitly in Germany. Two thirds of Europe and half of South America have deposed democracy, have established martial law over life and industry, and have submitted to the rule of 'super-men.' Nearly all of Europe have put aside the ethics of Christ as incompatible with military vigor, and has adopted the Nietzschean 'master-morality' of power. In Russia and Germany, and in less degree in Italy, men have accepted these developments not as passing tyrannies but as a new religion capable of stirring their hearts to sacrifice and heroic enterprise. Perhaps Christianity, like democracy, is doomed by the vic-

4
tory of force over persuasion, of efficiency over freedom, of war over peace. The First World War did more harm to Christianity than all the Voltaires in history; the Second World War may complete its destruction. Possibly the age of Nietzsche has already begun."

Statements like these, by thinking men, indicate how clearly the downfall of the old order is now being recognized. The world, of course, does not understand the true significance of what is going on. They see in the destruction of nominal churchianity a tragic calamity; but from the standpoint of the prophecies it can be viewed as a clearing away of a system of superstition preparatory to the establishment of true religion through the medium of the divine Kingdom, when all shall call upon the name of the Lord to serve Him with one consent.

Actually, the people of the world are not turning away from true Christianity for the reason that they have never known it. What is being discarded is the Dark-Age conception of Christianity—its theory of church and state; its doctrines of

purgatory, hell fire, etc.; its intolerance in the persecution of heretics; its "Holy Inquisition"; its exploitation of the masses, as it has been known and experienced by the people of Europe, etc. How glad they all will be when finally, through the Messianic Kingdom agencies, they will learn of the true God of love who sent His Son to redeem them and to give them the opportunity to live forever!

To us it makes no difference whether the overthrow of forces standing in the way of the Kingdom is brought about by Nazism or Communism, or both. Our chief interest is in the knowledge that when the storm clouds now darkening the horizon have spent their fury there will come a "new heavens and a new earth wherein dwelleth righteousness." In this, God's provision for the human race, we will continue to rejoice! And with confidence we can look unto the future knowing that the earth's new King will be none other than He who laid down His life that all might live.

DAILY HEAVENLY MANNA

With Ruled Pages for Birthday Records

In the republication of the original Manna Book, with ruled pages for birthday records, an old and cherished friend has been returned to the family of original truth publications. Not a single change has been made in the texts and comments, so that it truly is like an old friend that has returned.

For some time past the question has been asked by brethren everywhere, Will we ever be able to again procure the original Daily Heavenly Manna Book, with ruled pages where we can have our friends sign their names? Many, new in the truth, have never owned one of these precious books; many others find their old copies wearing out. But now they are available; and, if it be the Lord's will, shall never again be permitted to go out of print.

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The Christian Life

The Epworth Forest General Convention

* * *

A Brief Day by Day Account of the Blessings Received by the Brethren Who Fellowshiped Together for Five Happy Days on the Beautiful Epworth League Grounds Located on the Shores of Lake Webster, Indiana.

* * *

THE BIBLE STUDENTS CONVENTION at Epworth Forest, Indiana, was, as many will know, sponsored by the Pittsburgh, Pa., and Chicago, Ill., Ecclesias; and the program and other arrangements were placed in the hands of a committee of four brethren representing these Ecclesias; namely, Brothers George Wilson and George Kendall, of Pittsburgh; and Ernest Wylam and Daniel Morehouse, of Chicago. The Dawn is glad to publish this report of the convention, being convinced that the arrangements had the divine blessing, and because of this that much was accomplished in the way of strengthening the brethren for the trials through which they are now passing and are yet to pass ere the end of the narrow way is reached.

The wondrous truth of the Divine Plan of the Ages was the inspiration of the convention—that plan which through the redemptive work of Christ, provides a hope of salvation for both the church and the world. For the church there is the hope of joint-heirship with Jesus in the Kingdom soon to be established. For the world there is the hope of being restored to life upon an earth made perfect during the thousand years of the Kingdom reign.

And to make this simple, but powerful, gospel message more than ever inspiring there is the fact that the Kingdom is at the door; that the Master has already returned and is invisibly present as the Chief Reaper in the Harvest which is the end of the age, and is also directing the work of overthrowing the old order preparatory to the full establishment of His righteous Kingdom. Already, we believe, He has taken unto Himself His great power to reign, and that therefore there is no hope that Satan's empire will be able to resist His conquering power, for "Our King is marching on."

The firm belief that the church is now living in the close of her earthly career—in the transition



period from the old to the new—was manifested in the attitude and expressions of the brethren attending the Epworth Forest Convention; and the fresh realization of this fact caused a deep sense of rejoicing to pervade the entire assembly. The significance of this great truth with respect to the divine will for us at the present time is most vital; and well it was, and timely, that so many of the friends could come together and be assured of the reality of this fundamental doctrine, as well as all the other precious doctrines of the Divine Plan.

* * *

THE Epworth Forest Convention officially opened on Wednesday morning, August the 2nd, but as early as the preceding Sunday many brethren had arrived and began to occupy the cottages located on the lake shore, and impromptu meetings were arranged. By Tuesday, August the 1st, more were arriving, so that for many it turned out to be much longer than a five-day convention.

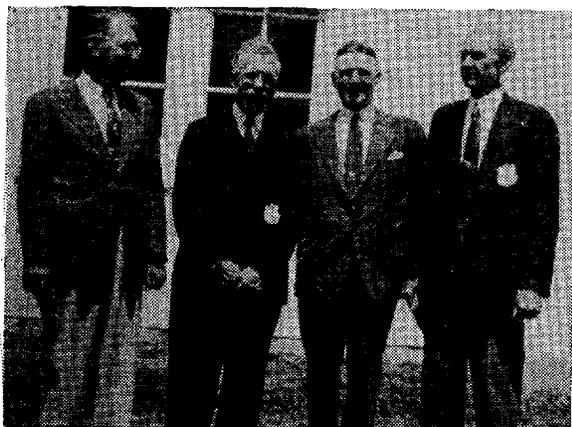
Your reporter was among those who arrived Tuesday afternoon, and after getting located in the room which had been assigned, started out with a group of other friends to take a stroll over the grounds and get acquainted. For a convention, the auditorium is an important consideration, so first of all we wanted to see where the meetings were to be held. Entering the large, pavilion-like, one-story structure, and before we could take note of anything else, there loomed up in front of us, demanding attention, a large banner reaching the full width of the immense stage, bearing the convention theme text

**OPEN YE THE GATES THAT THERE MAY
ENTER IN THE RIGHTEOUS NATION WHICH
GUARDETH THE TRUTH.**

Isa. 26: 2. Leeser

After all, this beautiful text, and its implications, was much more important to a convention of Bible Students than the fact that the auditorium had a sawdust floor to insure quietness, and that a loudspeaking equipment had been installed

to make it possible for all to hear what was said from the platform. Brother George Kendall was just climbing down from the stage as we entered the auditorium, and we learned that he had been helping to mount the banner, and upon enquiry it was learned that brethren of the Junior Bible Students in Chicago had painted this beautiful work of art. How grand that these young consecrated saints of God should thus be found collaborating with an old stalwart of the truth like Brother Kendall in helping to keep before the convention the important sentiments of this precious theme text. It afterwards turned out that the supplying and erecting of this banner was but a token of further service to be rendered by these dear ones—from the platform, by their wholesome example, and otherwise—to make the Epworth Forest Convention the inspiring occasion that it was.



The Convention Committee—Brothers Wylam and Morehouse, of Chicago; and Brothers Wilson and Kendall of Pittsburgh.

Many, upon receiving the printed program of the convention, wondered about the "Curfew" that was listed for 9:30 each evening; but upon arrival it was discovered that there really was to be a curfew bell sounded each night; and not only a curfew, but the bell—located atop of the auditorium building, was to be tolled at 6:30 each morning for rising, 7:15 for breakfast, fifteen minutes before each session of the convention, and also for the noon-day and evening meals. It turned out to be a fine arrangement to keep the convention moving along on time, and in an orderly manner.

On Tuesday, evening before the official opening of the convention, about a hundred brethren gathered in the small chapel to hear a discourse by Brother Shirley DeGroot, of Grand Rapids, Michigan. Brother DeGroot used the book of Ruth as a basis for his talk; and Ruth's statement to Naomi, "Thy people shall be my people, and thy God, my God" was most appropriate for a com-

pany of people, who, while coming from all parts of the country, and from wildly varying walks in life, yet had come together as one people, having the one true God; with their rejoicing in the Lord made possible by the precious truth which had been brought to them by their God.

THE OPENING SESSION

Promptly at 9:30 Wednesday morning, the convention was officially opened by Brother George Wilson, of Pittsburgh, Pa. On the platform with Brother Wilson were, Brothers Wylam, of Chicago; Kendall of Pittsburgh; Bright of Allentown, Pa.; Wells of New Albany, Ind., and one of the Chicago Juniors. After the singing of the appropriate hymn, "Oh How Happy Are We," Brother Wilson gave a short address of welcome, which, in keeping with the theme text, sounded an inspiring keynote for the convention. In talking with Brother Wilson later it was learned that this brief address was taken almost entirely from the writings of Brother Russell. We present it herewith, in full:

"Dear Brethren in Convention Assembled: In the name of our Heavenly Father and His well beloved Son, the Head of the Church, we welcome you to this convention. We are not assembled in the name of any earthly organization but do represent the cooperative effort of many Ecclesias throughout the country who have taken an uncompromising stand for the Truth in its simplicity and purity. The reality of this convention is the outgrowth of an expression of a large number of Bible Students, more than a year ago, and carries with it the interest and earnest prayers of God's consecrated people throughout all parts of the world.

"It is a matter of real encouragement to know that there are still many who love the clear clarion note of the Truth and are holding fast to the Faith "once delivered unto the saints." We believe the sentiments of all present are expressed in the statement that this Convention stands unflinchingly and unalterably for the Truth as propounded by that "faithful and wise servant," our dear Brother Russell, who left with us not only a legacy of love, but also the Divine Plan of the Ages, so necessary to a real and accurate knowledge of God's Word, the Bible.

"You doubtless have observed the theme text mentioned on the program—'Open ye the gates that there may enter in the righteous nation which guardeth the Truth.' I am sure that the responsibility attached to this commission is fully realized by each and every one in attendance at this Convention. It reminds us of St. Paul's charge to Timothy at the time the responsibilities of the beloved apostle were about to pass to his successor in the Gospel. Paul said to Timothy, 'This charge I commit to thee, son Timothy, in harmony with the teachings previously given thee, that by this thou must carry on a good contest holding faith and a good conscience which some have put away, concerning faith have made shipwreck.' Three times Paul most solemnly and earnestly repeated this charge and the charge was to keep the

blessed Gospel untarnished and without spot, to keep it in its glorious simplicity and purity, unmixed with human affairs and false doctrines which even then the enemies of the Cross of Christ were laboring to introduce. The rising errors must be guarded against, first, by maintaining a clear conscience; and secondly, by faithful study of the Word of God. To study the Word of God with a clear conscience is to study it with the single and only purpose of knowing and doing God's will. This, Paul says, some in his day did not do; they had theories and plans of their own, and endeavored to wrest the Scriptures to give their theories seeming support, and thus they made shipwreck of their own faith and turned others out of the way. As the end of the age approached such false teachers, he said, were to multiply and gain great influence and overthrow the faith of all who should not meekly and devoutly walk with God, trusting alone in His faithful Word.

"Next to guarding ourselves thus—and those who thus do so have the power of God pledged to keep them from falling—is the charge to help others to stand; to help them by earnestly contending for the faith; by pointing out the snares of the adversaries of the Truth, and by calling attention boldly and fearlessly to every pitfall and placing the light of Truth over it.

"To preach this glorious Gospel, to present it in its purity and grandeur, to contend against the errors which friends and enemies seek to engraft upon it, is the charge given to and the duty devolving upon the Church at the present time—the charge which we must keep and labor to sustain until the appearing of our Lord, Jesus Christ, as Earth's rightful King.

"It should be borne in mind also that in the days of Christ's presence, before His manifestation to the world, there is even greater necessity for watching and contending for the faith than at any previous time—since His presence is discerned by the church only by faith, and since the perils occasioned by numerous false doctrines and many antichrists are greatly increased; so much so, that only those who have on the whole armor of God are able to stand and to contend for the Faith in the face of such subtle and crafty opposition. The charge is to stand well armed and to contend for the Faith until His manifestation to the world in the close of the perilous times of this Harvest.

"I trust we have all come to this Convention with our hearts filled with love and that we may not only receive a blessing but that we may be a blessing to each other. Let us make our association together a special occasion for real fellowship with the Lord and with one another and resolve that we will continue to stand in the liberty wherewith Christ has made us free and at the same time maintain a determination that we never again will become entangled in any yoke of bondage.

"We are happy to welcome to this Convention each and every brother and sister in the Lord, with the prayer that this may prove to be one of the best Conventions held in the latter days of the Harvest. And let us not forget all the friends who, though not able to be with us in person, nevertheless are here in spirit. We welcome their prayers and loving thoughts and feel sure that the Lord in some way will make up to them the blessings they miss by their inability to be here in person.

"We are grateful to the Lord for supplying us with the beautiful and comfortable facilities of Epworth Forest, where, in quiet, and apart from the excitement and confusion of the world, we can, during the next five days, worship Him in spirit and in truth. Now, my Brethren, in behalf of the Chicago and Pittsburgh Ecclesias, and all other Ecclesias represented at this Convention, I bid you a hearty welcome and may the Lord bless us in our humble effort to serve and please Him."

* * *

Following Brother Wilson's welcoming address, came the "Bethel Service," consisting of the reading of the "Vow," the "Morning Resolve," and the Daily Manna Text and Comment. Then followed a half hour of prayer, praise and testimony. This half hour, for the most part was taken up by prayer. The convention committee had suggested that it would be a blessing at this opening session, if much time be spent in prayer; and there is no doubt but that the effectual, fervent prayers of the brethren at this meeting contributed much to bringing down the divine blessing upon the entire convention.

A few testimonies were given, one of the unusual ones being by Brother C. W. Zahnow. It seemed that Brother Zahnow had spent several days visiting newspaper editors within a fifty-mile radius of the convention to arrange for publicity for the Sunday afternoon public meeting. Calling upon an editor in a near-by town, he was at first received rather coldly. Asked who it was that was putting on the convention at Epworth Forest, Brother Zahnow explained that it was a group of Bible Students. The editor then wanted to know what he meant by Bible Students, and when he learned that it was a group of friends carrying on with the work and teachings of Brother Russell, and having no affiliation with the present Society arrangements, he was greatly pleased. He then explained that he used to publish Pastor Russell's sermons in his paper, and supported the work in other ways; in fact, was one of the Bible Students at that time; but had not been able to go along with the developments after Brother Russell died. He then promised, not only to give all the publicity possible to the convention, but also said he would be attending the sessions as much as possible.

Then Brother Poe, of Cincinnati, Ohio, testified, saying that on the train en route to the convention, a lady had noticed his cross and crown pin, enquired about it, and then explained that her mother had been formerly associated with the friends but had drifted away because of the changed teachings. She was delighted to contact those who were still holding to the pure truth, and gave the addresses of others who likewise have been out of touch with the friends for a num-

ber of years. These testimonies of Brothers Zahnaw and Poe, helped the friends to realize afresh the necessity of sending out the light of truth at the present time in order to reach and comfort the many "mourners in Zion." Testimonies at this first meeting were from as widely separated districts as California and Massachusetts.

THE FIRST DISCOURSE

Brother Chester Sundbom gave the first discourse of the convention, which brought to a close the opening session. His subject was "Kept in Perfect Peace." Some of the highlights of the talk were: Peace is based upon faith—if we doubt we cannot have peace. Peace flies out of the window when we begin to doubt the truth and our standing in the truth. True Christian peace is based primarily upon confidence in God, as we have learned to know Him through the truth of His Word. We may have a measure of peace through a steadfast determination not to worry about things that are happening to us and around us; but at the best, this is merely a negative peace. It is much better, when taking our mind off the distracting things, to go a step further and reestablish it upon the promises of God, this brings genuine and lasting peace: the peace of God. We sometimes fail to have peace because we are too insistent upon having our own way. To enjoy the peace of God, it is necessary to be fully resigned to His will in all things. Lack of peace in Ecclesias is often due to one or more being determined to have their own way instead of seeking the Lord's will.

* * *

For the opening of the afternoon session Brother L. F. Zink was listed to speak. It was a keen regret that on account of sickness in the home, he was not able to be present. Brother Zink is a faithful stalwart for the truth, having been in the forefront of the battle as a colporteur and pilgrim—in Australia, Great Britain, and America, for half a century. In Brother Zink's absence, Brother Zahnaw, of Saginaw, Michigan, spoke, using as his topic, "Separation."

Brother Zahnaw stressed the great importance of the Christian keeping separate from the world—that he is called to a life of separation, both from the world and its interests, as well as from nominal churchianity: Babylon. But Christians, bound together by the truth and the spirit of the truth should not isolate themselves from each other. To do so is to practice the spirit of division which God condemns. Let us keep separate from the things which God condemns, but firmly united by the bonds of love in the great family of God now being prepared as the future kings

and priests to rule and bless the world.

Then followed a testimony meeting, conducted by Brother Jens Copeland, of Chicago. A number of the testimonies expressed the thought of how much this convention, with its surroundings, reminded them of the gatherings held in the days of Brother Russell. Of course, we cannot have Brother Russell personally present with us today, nor do we wish to set up anyone to take his place; but we do still have the same precious truth, and around this standard we can rally in conventions and in happy service, and through the truth, continue to rejoice in the Lord.

Another change of program was necessary. Brother Obenland, scheduled to speak following the testimony meeting, could not be present until later in the week, so Brother Kendall spoke in his place, using as his subject: "Our Solemn Vow." Brother Kendall said that our consecration to the Lord should be kept up to date—that a consecration twenty-five years old and not kept up to date, has lost its vitality and life. For a consecrated Christian to say that "restitution is good enough for me," is quite likely an indication that the individual is seeking an easy way to dodge the real issue of the consecrated life. We should bind our sacrifice to the altar with the cords of love, faith, and zeal for the Lord's house. God looks through our hearts to note our sincerity, and then does all for us that we cannot do for ourselves. We are prone to live far from God, and too far removed from our consecration base. Every blow aimed at the Christian is either warded off or tempered by God, so that it can be truly said that a Christian is immortal until his work is done. Brother Kendall told of a doctor who had quite a practice among Bible Students, and that this doctor remarked that he had given up trying to forecast the condition of their health, or whether one very low on a sick bed, would recover, as the lives of these people did not run true to the usual form. Our development as new creatures depends upon the depth and sincerity of our consecration.

* * *

Brother Wylam, of Chicago, spoke at the evening session, using the convention theme text as a basis for his talk. The session was opened by prayer offered by Brother John T. Read, also of Chicago. In connection with our responsibility of guarding the truth, Brother Wylam suggested that in our swing from man-made bondage to human creeds and organizations, we should be on guard lest we stress the thought of liberty to the point where we will forget that we are bond-slaves of Jesus Christ. Christian liberty is not license to do and believe as we please, but is liberty only

to do the Lord's will, as that will is directed by the expressed will of God. Love that is not thus directed, is not true Christian love. We should not take the position, Brother Wylam said, of those who say that the Old Testament is not necessary to the Christian, or that there "is enough in the fifth chapter of Matthew to save any man." We need all the truth, and should endeavor to guard all the truth, because the truth, well-guarded and in its purity, forms the basis for the development of love and all the Christian graces—in fact, is the basis of our entire consecrated life. Just as medical truth sets aside the student of medicine to serve mankind through medical science, so the Present Truth, sets aside the Christian to cooperate with God as a minister of reconciliation, hence the importance of keeping the truth pure, that our lives may be guided aright, and that God may be glorified in all that we do.

THE SECOND DAY AT EPWORTH FOREST

Thursday, August 3rd

DING DONG, tolled the bell from atop the auditorium. It's six-thirty in the morning, and the friends begin to enjoy the blessings of the second day of the convention. Some have their breakfasts in their cottages, others gather in the basement cafeteria of the hotel; and all are rejoicing in their "fellowship of kindred minds, which is like to that above." The joy and enthusiasm of this convention was remarkable; and the opinion of the majority seemed to be that it was because of the revival of the original harvest message of present truth in the hearts and minds of so many, and because there was no doubt but that the convention stood uncompromisingly for this truth. Brother H. L. Norby, of Minneapolis, Minn., writing his impressions of the convention, says:

"What impressed me most about the convention was the old-time joy and enthusiasm displayed by the friends in general. We have tried various forms of so-called 'advanced truths' but have found them unable to produce proper results even in the field in which they specialize. In view of this, the real sanctifying (setting apart for God's service) power of the Harvest Truths, as well as their remarkable 'balance,' have brought about this spontaneous revival of interest in them.

"Some of the brethren have been misunderstood and misrepresented because of their zeal in recent years in proclaiming the Truth. Surely we need not apologize to anyone for reviving the Truths which built the truth movement in the first place, and which have been proven beyond reasonable doubt to be the original teachings of the Lord, the prophets and apostles.

"A form of 'Modernism' has entered the Truth movement—the idea that it makes little difference what we believe as long as we live good lives. Some

seem to be ashamed of some of the clear Bible doctrines, and consider doctrine as belonging to the elementary stages of our Christian development. The logical end of this course is back to the nominal churches and possibly out of Christianity altogether, since many heathen religions have high character ideals."

Brother D. J. Morehouse, of Chicago, Ill., was also impressed with the fact that it was the Present Truth that contributed so largely to the great blessings received at Epworth Forest. Commenting on the first day's program, Brother Morehouse says:

"The first regular talk of the convention was given by Brother Sundbom, of Saginaw Michigan, on the subject, 'Kept in Perfect Peace.' Just as we had come from the busy cities and towns and highways to this beauty spot where the smooth lake, the bits of forest with their shady trees all added to our rest and peace of mind, so we whose minds were stayed on the Lord could enjoy the 'perfect peace' of the Christian. It is through the message of Present Harvest Truth that we keep our minds stayed on God. Brother Wilson, in his address of welcome, stressed the fact that we are here because we are interested in this message and are convinced that it is true. Brother Zahnow showed that we are miracles of grace because of this Truth; and then, in the closing talk of the day, Brother Wylam showed that we are a 'holy or 'righteous nation' gathered by the truth."

* * *

Brother George Kendall served as chairman on the second day, and he opened the first session promptly at 9:30 with the Bethel service, participated in by Brothers William Robertson, of New York, Casimir Lanowick, of Chicago, and two other brethren whose names we failed to secure. Following the Bethel service came one of the unusual features of the convention, namely, a talk by Brother H. W. Deming, of Ada, Ohio, in which he told of many of his early experiences in the harvest work.

And Brother Deming was well qualified for the assignment given him on the program because he was the very first colporteur to serve in the field at a time that pre-dates the establishment of the Bible House in Alleghany. Brother Deming, in his unique and entertaining manner, told of his association with Brother Russell in those early days, when the shipping department of the truth movement was carried on in a corner of Brother Russell's shirt store. Brother Deming, for a time, served as "Shipping Clerk." He also told of the blessings he received in helping to arrange for the first general convention of Bible Students. This convention was held in the city of Chicago in the year 1893; and the total attendance was less than one hundred.

Brother Deming's part on the program, in itself, was inspiring to the brethren at the conven-

tion, in that it gave them a close-up view of the struggles and joys of the service in the days when Bible Students were very few in number. But the value of this talk was greatly enhanced by the program which the committee had arranged to immediately follow, which was listed as "The Junior Movement." Many of the brethren throughout the world have heard something of the Junior Movement, but few have had much opportunity to get well acquainted with it; so the convention committee arranged for three of the fully consecrated young brethren to give short talks in which they outlined "Its Appeal to the Juniors"; "Cooperation with the Senior Classes"; and "Its Activity in Witnessing." These three aspects of the movement were discussed by (1) Brother Leo Poskonka, of Chicago; (2) Brother Casimir Lanowick, of Chicago; and (3) Brother Ray Krupa, of Detroit.



Brother Deming—a Junior at the beginning of the Harvest—signs a new Manna for Juniors of 1939—
Brothers Lanowick, Poskonka and Krupa

Brother Deming, in telling of the early days of the Harvest work, said that at that time he was one of the "Juniors," and that in spirit he is still as zealous for the Lord and for the truth as in those good old days; and it was indeed inspiring to hear these Juniors of today tell of the same zeal that was like a burning fire shut up in their bones, and of how this zeal had found a channel of expression through their various activities in the Junior Movement.

Brother Poskonka outlined the appeal of the movement. He emphasized that it did *not* consist of the playing of games, nor in any sort of recreational activities, as there was nothing of this sort

in the program of the Junior Movement. The appeal, Brother Poskonka insisted, was that of the truth and its spirit, which brings home to the Juniors the great importance of giving their lives to the Lord early in life, and of striving to regulate their lives in harmony with the high standards of righteousness laid down in the Lord's Word. It was gratifying to hear Brother Poskonka emphasize this point, as many of the friends had supposed that the chief appeal of the Junior Movement was the opportunity it offered the children of the consecrated to enjoy good times together in worldly pleasure.

Brother Lanowick outlined the manner in which the Juniors cooperate with the Senior classes. In the first place, he said, the Juniors do not organize regular Ecclesias, so that the movement is not in opposition to the Senior classes. He explained in fact, that the meetings of the Juniors are all arranged at times when no meetings are held by the regular Ecclesias. In this connection he explained that the Juniors are urged to attend as many of the meetings of the regular class as they can.

The organization of the Junior groups is a very simple one, consisting of a general chairman, and a secretary. Elders of the Senior classes are the recognized teachers among the Juniors; as they elect no elders or deacons. As interest in the truth deepens and the individual Junior makes a full consecration to the Lord, he considers himself a member of the regular class; but continues for a while to keep contact with the Juniors in order to help others among them to a fuller understanding of the truth, and a deeper interest therein.

The brother then explained that the Juniors were ready and willing to cooperate in every way possible with their older brethren, such as in tract distribution, etc. The regular Ecclesias in Minneapolis, Chicago, Detroit, and elsewhere, can bear testimony to the blessings received through cooperative efforts of the younger brethren in their midst.

Brother Ray Krupa, of Detroit, told of the great zeal the Juniors have for making known the good tidings of the Kingdom. He explained that as they themselves realize that they constitute a part of a new generation that has grown up since the death of Brother Russell, so there are millions of others who likewise are taking their places among the masses of mankind, and these, he explained, for the most part have never had an opportunity to hear the truth. Thus, the Juniors feel their responsibilities as ambassadors to the rising generation, and to others as they can make opportunity, to bear witness to the truth.

Brother Krupa said that the Juniors have no

thought of being able to convert the world, nor to accomplish any sort of a great work; but it is their desire to use all the little opportunities that come their way to assist others to a knowledge of the truth that has been instrumental in bringing such rich blessings into their own hearts and lives. Brother Krupa didn't mention it in his talk, but it is a fact nevertheless, that the Juniors in Detroit are equipped with a small printing outfit which they use for the printing of Kingdom Cards, and other material for use in publishing the truth.

The Good Fight of Faith

At one-thirty in the afternoon the brethren again came together and the first item on the program was a discourse by Brother John T. Read, of Chicago. Brother Read used as his topic, "The Good Fight of Faith," from the text 1 Tim. 6:12. Brother Read said that Satan is our chief adversary in the good fight of faith, and that his method of attack is through the world and through our flesh. To resist him we need to have on the whole armour of God, which is the armour of faith. Satan's attacks are for the purpose of turning us aside from the narrow way of sacrifice—this is revealed in his attacks on Jesus as He came out of the wilderness. The evil of turning stones into bread was in the fact that if the Master had yielded to Satan's suggestion, and followed the principle through to its logical conclusion, it would have defeated the sacrificial purpose of the Master's ministry. Sacrificial suffering and death is the portion of all true followers of the Master, hence we must be on guard against all of Satan's sophistries by which he attempts to lure us into an easier way to serve the Lord. If we do not have persecution of some kind, engendered by those who are under the power of darkness, there is something wrong.

Our safety in the good fight of faith depends upon our whole-hearted obedience to the divine will—an obedience that is prompted by love. It is as new creatures that we give battle against our enemies; and our struggle would be against impossible odds were it not for the divine aid. God does not force His aid upon us, but permits us to have the necessary experiences to teach us the great need we have for His help.

The ultimate result of the battle depends upon the attitude of the mind and the heart—"keep thy heart with all diligence, for out of it are the issues of life." We cannot give the support of our hearts and minds partly to the flesh and partly to the new creature. Either one or the other will ultimately win; meanwhile our double-mindedness will make us unstable in all our ways. We should not give up the fight because at times we may fail to be victorious. God, through Christ, is just to

forgive us our failings, and will lift us up and carry us through to final victory if we keep our hearts and minds stayed upon Him.

Another Testimony Meeting

Following Brother Read's talk there was another uplifting testimony meeting, led by Brother C. O. McMains, of Cyclone, Indiana; who led the meeting in his characteristic and enthusiastic manner. Brother Wyndelts, of Dallas, Texas, gave the first testimony, and told of His mother-in-law's entry into the colporteur work 45 years ago, and of his own happy experiences in the truth since that time. Brother Wyndelts was followed by Brother Gibson, of Dayton, Ohio; Brother Alfred Kuehn, of Rutherford, N. J.; Brother Milheiser, of Long Beach, Calif.; Brother Robertson, of Brooklyn, N. Y.; Sister Shirey, of Reading, Pa.; Brother Baker, of New York City; Brother Wells, of New Albany, Ind.; Sister Zahnaw, of Saginaw, Mich.; Brother Buhl, of Richmond, Ind. (who told of recently giving a copy of the First Volume to a man who became so interested that he sat up nearly all night to read it); Sister Decora, of Minneapolis, Minn. (who has recently embraced the truth); Brother Durant, of Minneapolis, Minn. (who is also new in the truth); Brother Blinn, of Cincinnati, O.; and Brother William Hollister, of Brooklyn, N. Y.; as well as others whose names we failed to get. In this meeting a number testified as to their thankfulness that in receiving the truth in these latter days they had found the open door and were rejoicing in the many evidences the Lord had given them of their acceptance into the Gospel-age family of sons.

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After a short intermission, the closing session for the afternoon began. Brother W. N. Poe, of Cincinnati, Ohio, was the speaker, who used for his topic, "Behaving Thyself," from the text Phil. 1:29. Brother Poe called attention to the numerous admonitions of the apostle as given in the first chapter of Philippians. For example, Paul prayed that the Philippian church might abound in love—a love that is based upon knowledge, that we may be able to discern differences, according to a proper rendering of Philippians 1:9.

Have we, Brother Poe, enquired, caught the spirit of Paul's rejoicing in the proclamation of the truth, as he reveals that spirit of rejoicing in Philippians 1:12-18? Trials and difficulties will not prove stumbling stones to the truly faithful ones whose wills are fully resigned to the doing of God's will. Sick members of the natural body need proper care and treatment, so do the sick members of the body of Christ. And seldom is the proper treatment to agree with them. The spirit

of Christ is not always an agreeable one because Christ did not always agree—not even with His friends: to Peter He said, “Get thee behind Me Satan.” The wisdom from above is first pure, then peaceable, or agreeable—we must not compromise purity of the truth, and its application in our daily lives, for the sake of peace. If we cannot be both pure and peaceable, then we must be pure and carry on the struggle against the forces that oppose purity.

The Church's Part in the Sin-Offering

Brother D. J. Morehouse, of Chicago, gave the first talk of the evening session, using as his subject, “The Church's Part in the Sin-Offering—Is It Scriptural?” By many, this was considered one of the outstanding lessons of the convention. He presented step by step the clear manner in which the church's part in the sacrificial work of this age is portrayed in the Tabernacle and its services. Then Brother Morehouse said that he had recently received a pamphlet in which the statement was made that the church's part in the sin-offering work of this age can not be proved by definite statements of Scripture. “We accept this challenge,” he stated, and then proceeded to call attention to some of the New Testament evidence along this line.

Among the passages quoted was that of the 6th chapter of Romans. Here, he pointed out, Paul clearly shows that our baptism into the death of Jesus is a sacrificial death, “unto sin,” or as a sin-offering. To make it even more specific he referred to the *Diaglott* translation of Romans 6: 10, 11, which declares that just as Jesus died “by sin,”—a sin offering—so we die “by sin”—as sharing in that sacrificial work which is calculated ultimately to rid the world of sin. He pointed out that the struggle against sin in our own bodies is spoken of by the apostle as something different from our death “by sin”; and that it is because we are dying as a sin-offering—made acceptable through Christ, that it would be inconsistent to tolerate sin in our lives, or in any way to be sympathetic therewith. In brief, Brother Morehouse explained, our sharing in the likeness of Jesus' death, is defined by the apostle as being the matter of dying as a sin-offering, a dying “by sin.” Here then is one New Testament proof-text to substantiate our faith in this fundamental doctrine of Present Truth.

Another proof-text cited by Brother Morehouse was that of Hebrews 13:10-13. This statement, “We have an altar, whereof they have no right to eat which serve the tabernacle,” is a reference to the sin-offering altar of the type. Lev. 6:30, tells about this altar. An altar is a symbol of sacrifice. We are invited to present our bodies a liv-

ing sacrifice, and our altar of sacrifice, Paul explains, is the one typed by that altar of which the priests had no right to eat, which was the sin-offering altar. Paul then concludes his lesson on this point by saying, “For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp [the priests had no right to eat of them]. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us therefore go forth unto Him without the camp, bearing His reproach.” Brother Morehouse then explained that by all the rules of language this lesson by the apostle associates the church in the great sin-offering work of this age, offering their sacrifice on the antitypical sin-offering altar.

In this connection it is well to observe that what constitutes a proof-text to some might not do so to another, to one who does not want to be convinced. Many in the world will claim that there is no proof for the existence of God; but to the Christian there is abundant proof of this. To one who insists on believing that the dead are more alive than the living, there are no texts in the Bible that will convince them to the contrary. So after all, the precious truths of the Bible, and one's ability to see them and appreciate them, depends upon that great boon that comes from God alone, which gives one the “hearing ear” and the “seeing eye.”

The same line of reasoning holds true with respect to the fact of the Lord's second presence. Some say that it cannot be proven, hence should not be considered a fundamental. As well might we say that the existence of God cannot be proven hence it should not be considered a fundamental of the Christian faith. We accept the fact of God's existence upon the evidence available to us. The book which we believe to be His revelation of His plan and will, tells us of what we could take as evidence of the second presence of Christ, who is the image of the Father. We also see this evidence all around us, hence we accept His presence as a fact, upon the basis of faith. It being a fact of faith, and one of the outstanding developments in the plan of God, it is therefore a fundamental to our belief, and should be treated as such.

Brother DeGroot's Talk

Brother Shirley DeGroot, of Grand Rapids, gave the closing talk of the second day's program, speaking on the subject, “Repent.” He explained that repentance means to reconsider, or to change one's course of action. He said that repentance brings great blessings because it opens the way for the exercise of God's mercy. One's outward works of wickedness do not necessarily condemn him to

the second death; for through repentance he can obtain divine forgiveness. Paul consented to the death of St. Stephen but later repented and became a valiant soldier of the cross, fighting faithfully unto the end.

The parable of the Ninety and Nine shows that there is joy in heaven over one sinner that repenteth. This indicates that God is anxious to forgive as soon as the necessary conditions have been met. His forgiveness is made possible through Christ, who died the "just for the unjust." Adam was "unjust," but is to have mercy shown him if he repents when the opportunity is given. Adam did not go into the second death, because the conditions of Hebrews 6:4-6, and Hebrews 10:26, 27, were not realized in his limited experience and knowledge.

"What is our message today?" Brother DeGroot asked, and then answered that it is the same as 1900 years ago. At that time Paul explained, "God commandeth all men everywhere to repent." (Acts 17:30.) This call to repentance went forth through the church. Those who heard, and acted, were further invited to share, through full consecration, in the blessings of the high calling. There are dispensational angles to our message today, but fundamentally, its first effect upon the unconverted hearer is to influence him to repent. Undoubtedly some are still being called to participate in the sufferings of Christ; while to others—and in increasing proportions as we near the full end of the age—the message may merely mean, "Seek meekness, seek righteousness, it may be that ye shall be hid in the day of the Lord's wrath." In any event it is the message of truth, circulated by God's consecrated people, that draws individuals to God by the pathway of repentance and full surrender to Him.

Brother DeGroot emphasized the privilege that belongs to all the consecrated today in being faithful witnesses for the truth. Not all have the opportunity of bearing witness orally in a large way; but good use can be made of the printed page by most of us. He suggested that the brethren who are not already active, secure some literature that bears the pure message of truth, and start in distributing it and find out what rich blessings their sacrifices will bring them.

As usual, following the last discourse of the day, the conventioners found continued joy in their fellowship. Impromptu meetings were held in various cottages; groups mingled together on the grounds and by the lakeside, until at ten o'clock the curfew sounded, and quietness settled down, bringing to a close another never-to-be forgotten day of feasting at the Lord's table.

THE THIRD DAY AT EPWORTH FOREST

Friday, August 4

ON Friday morning many of the friends did not wait for the getting-up bell to sound because a very important part of this day's activities got under way as early as five-thirty. It was the morning set aside for the distribution of Kingdom Cards announcing the Sunday afternoon public meeting; and an invitation was extended to all who wished to participate in this work of spreading the good news of the Kingdom. Brother Casimir Lanowick, of Chicago, was "Volunteer Captain" and the night before he had called for a hundred volunteers to participate in this advertising work. Fully a hundred did respond, and these were sent out in automobiles into a territory embracing a fifty-mile radius around Epworth Forest. A great deal of this territory was rural, but the brethren succeeded in distributing 25,000 cards. Many were the enthusiastic expressions of joy as the friends returned — joy that they had the privilege of giving some an opportunity of learning about our great God, and our Savior and King.



Brother Casimir Lanowick

opportunity of learning about our great God, and our Savior and King.

* * *

Meanwhile, the convention program carried on. There was the usual Bethel service, but we failed to obtain the names of those participating. Brother D. J. Morehouse served as chairman on Friday, and at 9:45 he introduced Brother A. P. Johnson, of Columbus, Ohio, who spoke on the topic, "Walking With God."

Among the many helpful and timely thoughts brought out by Brother Johnson were: To walk with God means that we must obey His commandments—doing this, we abide in His love. We should seek to walk humbly with our God—in the footsteps of Jesus. Brother Johnson said,

"Seeing the depth of our Lord's requirements many will be inclined to say, Oh yes, it is true that we must attain to such a character-likeness of our Lord, but that transformation and renewing of the mind is not our part of the work, but the Lord's—He must do this for us, else it will never be done. Partly right and partly wrong, we answer. It is true that when we consider ourselves, how weak and imperfect we are according to the old nature, we have good cause for despairing and deciding that we could never accomplish such a transformation from selfish-

ness to love in our own strength. It is true also that the Lord works in us, but we must work together with Him in harmony with the arrangements He has made to work in us."

To walk with God, Brother Johnson further pointed out, means that we must be very near to Him, and to be going in the same direction in which He is going—"How can two walk together unless they be agreed?" Brother Johnson closed his talk with the use of the beautiful poem:

"When the last feeble steps have been taken
And the gates of that city appear,
And the beautiful songs of the angels
Float out on my listening ear;
Then all that now seems so mysterious
Will be bright and as clear as the day,
Then the toils of the road will seem nothing
When we get to the end of the way."

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We regret our failure to obtain notes on the Friday morning Testimony Meeting. At one-thirty in the afternoon Brother Horace K. Blinn, of Cincinnati, Ohio, spoke on the subject, "This Is the Day the Lord Hath Made" from the text, Psalm 118: 24. Brother Blinn said, in part:

"This whole Psalm, while ostensibly applicable to natural Israel, actually applied to spiritual Israel. It represents the course of the Gospel church from Pentecost to its glorification; with a special application to the harvest period in which we now live. We note it says that the stone which the builders refused **has become** the headstone of the corner. Brother Russell has said that it applies to the Millennial age. We are now in the seventh millennium of the world's history. Our Lord has returned, and the headstone is now in place; and the under-stones are now in the process of being built up unto it. . .

"How necessary, today as never before, that we 'bind the sacrifice to the altar.' We must see to it that it is securely tied to the 'horns of the altar.' . . . We are warranted in believing that our Heavenly Father has had, and still has, a peculiar interest in this harvest day. We can imagine with what anticipation He has looked forward to the completion of the church—the bride for His Son! . . . The whole purpose of the Gospel age is to select and develop the complete bride, the King's daughter, all glorious within.

"We have plenty of evidence in the world about us that we are in the harvest day. It affects them also. God is causing all things to work together for the fulfilment of His prearranged Plan of the Ages. The nations 'are angry'—very angry—today. God's wrath against sin and its dictator, the devil, has come to the full. . . . Man has sowed the seeds of selfishness, greed, cruelty and rebellion against their Creator. Now the crop is ripe unto the harvest. The vine of the earth is going into the press. They are reaping the natural harvest of the seed sown. . . .

"Truly this Day which the Lord hath made is a momentous day! Surely the consecrated child of God will be glad to rejoice in it. The church—you and I—have travelled far and wide through many a rough sea. We have met both fair and foul weather. We

are now sailing just outside the harbor, merely waiting for the rising Sun to lift the morning fog so we can enter the heavenly port. Our Captain has proved His seamanship. He is also our pilot to take us into the desired haven. Shall we not continue to be loyal and faithful seamen? . . .

"Let us remember that we are not saved collectively, but individually. Not by belonging to, nor serving, any earthly organization or group of men. Each member of the mystical body of Christ is a member in particular, and is placed in the body, not by his own choosing, or ability, but by God's appointment. Let us do with our might, therefore, what our hands find to do, and remember that 'it is God who worketh in us to will and to do of His good pleasure'—to be of the completed bride for His Son, our present Lord. Let us recognize that this IS the day which the Lord hath made; and let us rejoice and be glad in it."

Following Brother Blinn, Brother Wm. A. Buhl, of Richmond, Ind., talked on the subject, "In His Steps." Here again we must confess failure to get notes, but, asked about his general impressions of the convention, Brother Buhl, says:

"The Midwest Convention of Bible Students at Epworth Forest is now past; but the memories of those happy days will never come to an end to those who were fortunate enough to be there. The rich blessing of the Lord and His guiding hand was manifest in every detail. The Master's messages as they fell from the lips of the dear brethren were in strong defense of the Present Truth as it had previously come from that wise and faithful servant who had been so faithful to the work committed to him, following our Lord's return in 1874.

"The expressions of joy and peace on the faces of both the old and young and the testimonies they gave of their happy relationship with the Lord, are beyond the power of words to portray. The early morning immersion service held at the edge of the beautiful lake, just as the sun was coming up, brought vividly to mind the day that our great Leader was immersed by John the Baptist. How it thrilled our hearts to see these dear brethren, from the tender age of youth to some far spent in years, show by the act of water immersion that they had turned their backs on the world and their faces toward the Celestial City.

"Not only was there a reiteration of the hidden things of the Gospel message brought to light during the Harvest of the Age; but a wonderful presentation on the screen of some of the hidden things brought to view of a remote past, which added much to the enjoyment of those present. Then there was the privilege of spreading the Kingdom message from house to house for many miles around. Truly the good influence of this gathering of the Lord's people will extend into eternity."

A brief intermission followed Brother Buhl's talk, then the convention was called to order again, and a testimony meeting was conducted by Brother Edward Fay, formerly of Phoenix, Arizona, now of New York. As usual the friends enthusiastically expressed their joy in the Lord, and especially their thankfulness for the rich blessings of the convention—that the Lord had once more made it possible for so many of His people

to gather, and in the spirit of unity and love, mingle their hearts and voices together in prayer and praise.

Seven Men of Genesis

Then came the closing discourse for the afternoon, which was given by Brother W. J. Siekman, of Aurora, Ill., on the subject, "Seven Men of Genesis." Brother Siekman expressed the thought that the seven patriarchs of Genesis might be thought of as illustrating the successive stages of Christian growth, as follows:

- (1) Adam—Corrupt human nature
- (2) Abel—Man's spiritual faculties
- (3) Noah—Regeneration
- (4) Abraham—The Spirit of Faith
- (5) Isaac—The Spirit of Sonship
- (6) Jacob—the Spirit of Service
- (7) Joseph—Suffering and Glory

It was not Brother Siekman's thought that these men should be considered types, but merely that in their experiences we can find that which illustrates the various qualities mentioned, and can be inspired and profited as we endeavor to apply the lessons of development and final victory in our own lives.

Brother William Hollister's Talk

The Friday evening session was limited to a short praise service and a discourse by Brother William Hollister, of Brooklyn, N. Y. Brother Hollister's topic was, "His Bride Hath Made Herself Ready," from the text, Rev. 19:7. In the course of the lesson the speaker referred to Jesus' reply to the rich young ruler, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." This describes the ideal, or made-ready condition of those who will constitute the bride of Christ. It is a condition of full surrender to the Lord—so complete an abandonment to Him and to the doing of His will that it must ultimately involve all we have and all we are—everything set aside in order that, unhampered, we might follow the Master into death.

And this full dedication to the Lord must be quite apart from the spirit of bargaining, as though we expected to get something in return for what we give to the Lord. Brother Hollister used the parable of the 11th hour to illustrate the wrong principle of selfishness on the part of those who, having worked all day, murmured because they did not receive a greater reward than those who had worked but an hour. Those who are wholly made ready, or who are "perfect," and worthy of the bride's treasure in heaven, will be those only in whose heart the will of God rules supreme,

irrespective of how the divine will may affect their lives, sacrificially, or otherwise.

* * *

From eight to nine-thirty the brethren enjoyed another happy season of fellowship, and then the curfew, bringing to a close the third blessed day of that memorable convention. To get an idea of the general theme pervading the fellowship of the friends, we here present some more "Impressions" of the convention, as stated by various brethren. From Brother Wilton R. Wells, of New Albany, Ind., we have the following:

"What an inspiration it was to walk in the assembly building and to see the timely theme text, Isaiah 26:2, as translated by Leeser, there spread out as a full length banner across and over the platform; and to realize that after so many years the Lord had put it into the minds of His people to get together again in a general convention.

"It was as if the Lord had put a new song into our mouths. It was like getting the Truth all over again. And it was blessed to hear the expressions of gratefulness in all the talks and testimonies. As one brother testified, 'Out of the abundance of the heart the mouth speaketh;' and the friends not only spoke their joy but they sang it also—and how they did lift up their voices and sing! The Lord hath truly blessed His people."

Brother A. Obenland, of Cleveland, Ohio, has this to say:

"To one who has attended and taken part in many joyous gatherings of the Lord's people, this occasion truly marks the climax of them all. There is every indication that the fervent prayers of the saints for the Lord's blessing upon this assembly of His people have availed much. The convention committee certainly was guided from on high in their selection of Epworth Forest, Indiana, as an ideal site for a convention. They are entitled to much praise for their capable management, and for arranging a program of speakers who 'In doctrine showed uncorruptness,' and who guarded well the Truth.

"1939 has been the outstanding convention year of my life. I was at the Chicago convention as the year began, and we greeted it with praise and song. The gatherings at Newark, and Piqua, Ohio, were happy occasions as the year advanced. Then California invited us. Far across the continent we soared to mingle with the gracious and zealous champions of the Truth at Los Angeles. A glorious week begun there ended on Treasure Island, in San Francisco Bay, with the friends of the Bay Cities as hosts. Heretofore was the Lord's blessing abundantly evidenced in the inspiring discourses for the spiritual welfare of the friends. It was noticeable that in all these conventions there was an earnest contention for the faith once delivered unto the saints.

"1939 is not yet over and there are still more convention joys to follow for the Lord's people who delight in every opportunity for fellowshiping with those of like precious faith, and being edified by the wisdom that cometh from above."

Brother Irving Foss, of Chicago, Ill., also enjoyed

the convention, as is evidenced from the following observation which he makes:

"Epworth Forest Convention was held in the midst of ideal natural surroundings, away from the commotion of outside activities. The grounds were unusually well kept, clean, quiet; and there were very few outsiders in the vicinity of the convention auditorium. The convention mottoes, hung all around the hall, together with the one containing the theme text above the platform, were conducive to keeping the mind on things above.

"Without selecting any one talk or subject, the gratifying fact was that practically all the speakers left no room for doubt as to their stand in respect to **Present Truth**, which was epitomized as being **The Divine Plan of the Ages** as delivered to the church of Laodicea by that wise and faithful servant, our dear Brother Russell, in the six volumes of *Studies in the Scriptures*, *Tabernacle Shadows*, and *The Towers*. Added to this doctrinal conviction was the recognition that to be pleasing to the Lord a life in harmony with these teachings is essential—that is, consecration, character transformation through the holy spirit, activity in the Lord's service, and faithfulness unto death.

"The fellowship of the brethren was much appreciated, and the enthusiasm and rejoicing was contagious and apparent everywhere. In leaving the convention, undoubtedly the hearts of all responded to the message of old, 'Did not our hearts burn within us?' when we thus listened to the old old story."

Six brethren symbolized their full consecration to the Lord at this service. There would have been many more but for the fact that several such services had been held throughout the Middle West during the spring and summer season.

Brother A. Obenland, of Cleveland, Ohio, conducted this blessed service, in which he gave a short discourse covering the import of water immersion. In this discourse Brother Obenland cited the lesson of Romans 6, and also quoted extensively from Volume Six of *Studies in the Scriptures*. Among those immersed was a sister from Brooklyn whose first contact with the truth, as we understand it, was through reading the *God and Reason* booklet. Sister Kelsey now has a *First Volume* study in her own home, and a number of her friends and relatives are becoming interested. It is surely an occasion for rejoicing when we see dear ones, through water immersion, signifying their determination to do the Lord's will, and to follow in the footsteps of Jesus.

Following the baptism service, the convention reconvened at 9:30 with the usual Bethel service. Brother Wilson, of Pittsburgh, was Saturday's chairman. Brother W. T. Baker, of Brooklyn, and others whose names we did not obtain, joined



Some of the friends gathered at the lakeside to witness the Baptism Service. Candidates on bench at left.

THE FOURTH DAY AT EPWORTH FOREST

Saturday, August 5

SATURDAY was destined to be a full day. The first session began at sunrise, and the last session did not close until ten o'clock at night. But it was a happy, blessed day. At five-thirty A. M., most of the friends assembled by the lakeside to witness the sunrise immersion service.

with Brother Wilson in the Bethel service. At 9:45 Brother H. E. Deitrich, of Flint, Mich., was introduced, and he spoke on the subject, "Strong in the Lord."

Right at the outset Brother Deitrich emphasized that the thought of being strong in the Lord was in bold contrast to that of being strong in the strength of human wisdom. To be strong in the

Lord, he said, we must be loyal to our covenant of sacrifice. If we begin to seek excuses for not carrying out our covenant then we are depending upon human wisdom and are sure to be led into bypaths where the Lord's strength is not available for our help. God helps us only in the doing of His will—He doesn't give us strength to carry out our own plans. Through loyalty to our covenant of sacrifice we keep close to the Lord and He shields us against all the wiles of the adversary. Satan, as the prince of darkness, resorts to all sorts of false reasoning in his efforts to prevent the light of the Gospel from shining out into the world for the blessing of others. One of his tactics is to tell us that the time for witnessing is past. This suggestion appeals to the fallen flesh for it offers an excuse to take the Christian life a little easier. But if we continue our zeal for the house of God, and are determined to carry out our sacrifice unto the end, we will be protected against all subtle suggestions that may come to us from the great deceiver.

Friendship is a great thing for all of us, but at times our covenant with the Lord may demand that we choose the Lord instead of our friends. If our friends reject the truth, or turn away from it after having rejoiced in it, then we must follow the truth, even though it cause us the loss of personal friendship. But such a course of loyalty to the Lord will bring from Him compensating blessings to comfort and sustain us in the way, and thus in His strength we can be victorious.

Those who are strong in the Lord should do all they can to bear the infirmities of the weak, and not to please themselves. Sometimes we can help to bear the infirmities of the weak by foregoing some of our personal liberties and preferences.

God always hears the prayers of His people but does not always answer Yes—we might become spoiled children if He did.

We can become strong in the Lord by laying aside the weights that hinder our progress in the narrow way. We should provoke one another to good works, but not to wrath. Don't be ashamed to tell the friends that you love them. We should be diligent in assembling together for prayer, praise and study—to neglect to do so represents a failure to guard the truth in our own lives and to be prepared to defend it before others. It requires strength to follow in the footsteps of Jesus, and only those who are "strong in the Lord" will be able to do so successfully. Faith in the Lord is also essential to overcoming strength—"This is the victory that overcometh the world: even your faith." If we do not have faith in God and in His will for us we will become "weary in well-

doing," hence fail to reap the reward of the overcomers.

Leaven, Honey and Salt

At 10:45 Brother Irving Foss, of Chicago, spoke on the subject, "Leaven, Honey and Salt." Brother Foss presented many Scriptures to indicate the meaning of Honey, Leaven, and Salt, as used by the Lord to teach important lessons of truth. His conclusions, briefly, were, that Leaven represents sin, corruption, hypocrisy, false doctrine, malice, hatred, envyings, strifes, back-bitings, evil surmisings, etc. Salt, he said, is used in the Bible as a symbol of faithfulness, fidelity, friendship, incorruption, preservation, etc.; and poor salt as a symbol of barrenness and perpetual desolation. Honey, Brother Foss explained (and he used many Scriptures to prove the point) represents the truth.

Leviticus 2:11, 13 was quoted to show that salt alone was to be used in certain typical sacrifices—and that neither honey nor leaven was to be used. The lesson taught by this is that fidelity to our covenant, as taught by the salt that was to be used; separateness from the leaven of sin; and, that the honey of truth is not given to us to be sacrificed but to enlighten and nourish us. We hope to publish these thoughts in full at a later date, but perhaps we can best get the thought of the lesson briefly from Brother Foss' concluding remarks, as follows:

"Let us then, dear friends, beware of the leaven of sin, hypocrisy, false doctrine, works of the flesh, etc., for we know that the Lord cannot accept these. The Lord has provided amply for both heart and mind, and He supplies the necessary strength for our individual need and circumstance. Let us be faithful followers of the Master.

"May there be no attempt to offer as a sacrifice from either extreme of the pendulum: on one hand the filthy rags of sin, or on the other the precious truths which are given to us to nourish and carry us forward until hope shall be swallowed up in realization.

"And on the other hand may we never neglect to keep our covenant faithfully unto death—that the covenant of salt may be kept inviolate by full fidelity unto the Lord until this corruptible shall put on incorruptibility, and this mortal shall put on immortality. And though the hosts that oppose may be great, let us remember that He that is on our side is greater than all that be against us."

Our Father's Business

At 1:30 in the afternoon Brother L. H. Norby addressed the convention on the topic, "Our Father's Business." Brother Norby impressed the fact that our Father's business is a serious business for the Christian, calling for utmost sincerity and attention if we are to be faithful in carrying out our part of it. He called attention to the evils

of taking extreme positions along one line or another; especially if it is done in an effort to show that someone else's position is wrong. The plan of God is the outline of the Father's business for us; and the manner in which our share in that plan is to be carried out should be carefully studied and acted upon, if we are to have the Father's approval. The Bible lays down instructions for the individual and also for Ecclesias of individual, and we must be guided by those instructions, even though they may often run counter to our own wishes, if we are to be diligent in our Father's business.

One of the noticeable features of the Epworth Forest Convention was the fact that practically all the speakers emphasized the importance of a fully rounded out and balanced effort to know and do the Father's will, as Brother Norby so clearly pointed out in his talk. That such an effort is bound to bring down the divine blessing into our individual lives, as well as at conventions, and in our activities for the truth, was abundantly demonstrated by the joys of the Epworth Forest Convention. Brother Poe, of Cincinnati, expresses his appreciation of the convention in the following words:

"The majestic influence of the Epworth Forest Convention moved me to grateful praise, and I should be ungrateful indeed should I not seek opportunity to express to my brethren as well as to our Heavenly Father, my heartfelt appreciation.

"Such unity of understanding and spirit is like unto that above. Truly God's people do 'see eye to eye' and 'with the voice together do they sing,' 'Praise to our [present] King.' I would to God that everyone who loves the Plan of the Ages could have been present in that happy and harmonious throng, which was not unlike the glorious conventions in the days of 'the faithful and wise servant,' our beloved Pastor Russell.

"The earnest young folk, the securing of names in the Manna Book—a new edition of which had been brought to the convention from Brooklyn.—reminded us of the days of yore. I am thrilled when I re-visualize those happy moments when the entire audience stretched forth their hands in joyful approval of the republication of the entire set of Scripture Studies. Such enthusiasm for God's Truth and His method of accomplishing His purposes cannot fail to bring lasting blessings to all who cooperate from the heart.

"In conclusion, may I re-express my keen desire for a repetition of the Epworth Forest feast of fat things in 1940 under the same auspices, and with similar manifold evidences of the dear Lord's blessing."

Brother Kendall's Impressions

Brother George Kendall, a pilgrim from away back in Brother Russell's day, and known by many of the brethren the world over, writes as follows concerning the Epworth Forest Convention:

"The Midwest Convention has come and gone, and O! what memories of love and sweet fellowship will

linger in our hearts through the days which are to come. For 37 years I have been attending conventions, and few if any have surpassed this blessed season. Five days with the Lord upon the mount have welded the links of unity, binding us closer to Him and to one another, clearing the atmosphere of doubt and deception as those visions of glory are brought to view.

"The keynote was 'Guarding the truth,' and this solemn thought swept the convention. Doubts and compromising attitudes of a false leadership were ably defined by the speakers, and their exhortations embraced by the majority. As a result, without doubt, the ranks of God's noble warriors stand on higher ground.

"Epworth Forest is an ideal place for such a convention: clean, separate from all forms of hilarity and worldly elements—a place of rest and spiritual refreshment by the clear waters of a beautiful lake. Every effort should be made for a return engagement."

Christian Liberty and Sectarianism

Beginning at 3:30 Saturday afternoon, two half-hour talks were given by Brothers Arthur Newell, of St. Louis, Mo., and Peter Kolliman, of Wilmington, Delaware. Brother Newell's subject was "Christian Liberty and Freedom," and Brother Kolliman's subject was, "On Being Sectarian." These talks were very enlightening. While there is always a grave danger that the Lord's people may permit themselves to become entangled in sectarian bondage, much to their spiritual disadvantage, the fear of such a tragedy should not lead us into a compromising attitude with respect to the truth and its application in our daily lives and in our association with the brethren. This was the pith of the lesson brought out by these brethren.

True Christian liberty can operate only within the sphere definitely outlined in the Scriptures. To grant ourselves liberty beyond that point is not pleasing to the Lord. When, for example, the Scriptures say that we should receive those who are weak in the faith, "but not to doubtful disputation," we do not have the liberty to invite such ones to air their doubts in our meetings. We do not have liberty to take a course, the example of which might cause some of the brethren to stumble or to be made weak.

Brother Kolliman, who is a Greek by birth and early education, told the convention that properly understood, one of the Greek words translated "sect" in the Bible, literally means to make a choice, or to take a stand. From this standpoint, he said, we should be sectarian; that is, we should decide what constitutes the truth, and then take a determined stand for it. For all the truth people to do this would mean that they would indeed be a separated people, or a people cut off from the world and from false religions, just as the Lord

wants them to be. We should not, of course, be sectarian in the sense of the meaning that is usually attached to this word, which is that of a narrow-minded prejudice toward all those who do not happen to view matters exactly as we do. But we should not, nevertheless, through fear of being called sectarian, show any willingness to compromise the pure doctrines of the truth, and the significance of these doctrines in their outworkings in the Christian life.

An Elders Meeting

Immediately following Brother Kolliman's talk, but not listed on the printed program, an elders meeting was called, which convened in the small chapel near the main auditorium. All the elders present at the convention were invited to attend the meeting; and evidently most of them did. The meeting was called with a view of getting the viewpoint of the elders as to the propriety of attempting a similar convention in 1940. The Convention Committee, acting in harmony with the individual expressions of many of the friends at the convention recommended that another convention should be held, at the same place if possible, approximately the same date, for the same duration; and, as the 1939 convention, sponsored by two ecclesias in the Midwest section of the country.

The elders at this meeting, numbering at least fifty, seemed unanimous in their desire for another convention, and practically all were of the opinion that as near as possible it should follow the same general lines as the 1939 gathering, in length of time, manner of sponsorship, etc. One brother thought it should be eight days instead of five; a couple of others thought it would be better to have it sponsored by more than two classes. After enthusiastic discussion the elders voted to recommend to the general assembly of the convention that another gathering be arranged for next year; and this recommendation was passed on to the convention the following morning. In our report of Sunday's meetings we will tell what happened when this recommendation reached the convention.

The Holy Land

The outstanding feature of Saturday evening's meeting was an illustrated lecture by Brother Kendall, in which he presented many beautiful pictures of the Holy Land and of Egypt. As Brother Kendall had personally visited these countries, and had taken many of the pictures himself, he was able to give a most interesting account of developments there. Space will not permit a detailed report of this lecture; indeed, without the pictures, a report of the lecture would be wholly in-

adequate to convey to the reader the value of this part of the convention program.

The session closed at 10 o'clock; but before retiring many of the friends lingered for further fellowship, little groups got together in various cottages and the rejoicing continued with many for another hour or more. And why not? There was only one more day of the convention left, and soon these dear ones were to be parting, so the time was utilized to the fullest possible extent to build one another up in faith and love and zeal.

THE LAST DAY AT EPWORTH

Sunday, August 6

WHEN the wake-up bell tolled at 6:30 Sunday morning, many of the friends were already up and around about the grounds, eager to get as much as possible out of the final day of the convention. Brother Wylam served as chairman on this final day; and promptly at 9 o'clock—a half hour earlier than on the previous days—called the convention to order for the Bethel service. On the platform with Brother Wylam, to assist in this service, were Brothers Norby, Thomas, Alfred Kuehn, and Arthur Newell. Following this service, Brother George Wilson, of Pittsburgh, spoke to the convention on the topic, "Buy the Truth and Sell it Not," using Prov. 23:23 as his text.

Brother Wilson explained that Jesus, not Webster, gave us the only reliable definition of what constitutes real truth as it applies to our relationship with God. Jesus' definition was, "Thy Word is Truth." This definition, when properly understood, signifies that the entire divine plan for the church and for the world should be considered as embraced in the term Truth. The purpose of God in revealing His plan to His people is that by it they might be guided in the doing of His will. Hence to "buy" the truth means that we must be willing, no matter how great the cost, to meet the demands of divine truth as it opens up to us.

Jesus expressed a vital truth to the Rich Young Ruler when He made known to him that if he wished to be perfect, he must sell all that he had, and take up his cross and follow the Master into death. This young man was not willing to pay the price, so he failed to enter into the full blessings of the truth. We are not able to know at the beginning of our walk in the narrow way the full extent of the cost of truth; as the divine will for every step of the way is not then revealed. For this reason the purchasing of the truth is a day by day privilege; and the vital consideration for each of us is whether or not we are willing at all times to pay the price of truth as the divine will is revealed to us. Divine Truth for the Christian re-

veals God's will for him as being a life of sacrifice. If we are not willing to pay the price, but endeavor to discover an interpretation of the Word which releases from the obligation to sacrifice, we will soon lose the light and our appreciation for it.

We sell the Truth by compromising with error. Error, often, in fact almost always, offers an easier, less sacrificing manner of living the Christian life, hence its appeal to the fallen flesh. It is always easier to float down the stream than

"We have not given such strong advice heretofore; but we perceive that many of the dear sheep are being troubled, hindered of development, and imposed upon. We perceive that such Elders and Deacons are growing more bold, and hence the need is the greater that all who do have the right spirit, and who realize that, under the Lord's guidance in our study of the Divine Plan of the Ages, we have not been following 'cunningly devised fables,' should now take a positive stand for the good of themselves, for the good of the leaders who manifest a wrong spirit, and for the good of the public, who are enquiring for the way of the Lord as never before."



A Representative Group of the Juniors Photographed Near the Auditorium

it is to struggle up against the current of popular opinion. It is always easier to keep silent when the truth is assailed than it is to raise a protest, because those who do so are often regarded as more tolerant than the one who vigorously "contends for the faith once delivered unto the saints." But, as one of our Manna comments states, Jesus was put to death because He exposed popular error and proclaimed unpopular Truth—this was the cost of truth to Him. In closing his remarks on the danger of selling the Truth through compromise, Brother Wilson quoted the following paragraphs from an article written by Brother Russell, just before his death, and published in the November 1, 1916, *Watch Tower*.

"Let us make a discrimination between the positive teachings of the Bible—the doctrines of Christ—and the slightly variant ways of expressing those doctrines. We are not to expect any two persons to use exactly the same words; but there are certain doctrines which are fast and immovable from the viewpoint of the majority of Bible Students. Anyone not in good harmony with those presentations should not be encouraged in the slightest degree, but on the contrary should be discouraged. If he has different views, do not persecute him—do not follow the style of the Dark Ages, but follow the proper course of letting him 'flock to himself,' or with as many as prefer to view matters as he views them.

A BUSINESS MEETING

At 10:15 a Testimony Meeting was scheduled, but this time was used in bringing matters of importance before the convention with the view of ascertaining the wishes of the friends generally. One of these matters was that of whether or not it was the desire of the friends to hold a similar convention in 1940. The resolution to this effect which was adopted by the elders on Saturday afternoon (referred to in the report of yesterday's meetings) was placed before the convention and received the enthusiastic and unanimous support of the friends. Hence, the Lord willing, another such convention will be held.

The treasurer of the Convention Committee was then asked to give a report of convention funds, which he did. The report showed that sufficient funds had been received to pay all the expenses of the convention, and that a nice little "nest egg" was left over toward the expenses of the proposed 1940 gathering. This report was received with great appreciation as the friends seemed to feel that this was a further indication that the Lord had approved the convention arrangements.

Brother Wylam, the convention secretary, then

told of a letter he had received from Brother Abrahamsen, of Los Angeles, outlining an action that had been taken at the Los Angeles Convention approving the proposed plan to re-publish the entire set of Studies in the Scripture. Brother Wylam suggested that the friends at Epworth Forest might wish to express themselves on this matter, which they did; and in a most approving manner. As this is discussed somewhat at length elsewhere in this issue of *The Dawn*, we will not go into further detail here. Suffice it to say that the brethren were inspired with the prospect of seeing the Volumes once more in active circulation.

Tragic Nights of Scripture

Brother A. L. Muir, of St. Petersburg, Florida, gave the closing talk of Sunday morning's session, using as his subject, "Tragic Nights of Scripture." Brother Muir recounted incidents in the lives of various Biblical characters which ended tragically for them in the night. "It was night," for example, when Judas finally went out from the Master and the other disciples on his treacherous mission of betraying Jesus into the hands of His enemies. "This night thy soul shall be required of thee," was said to the man, who in the parable, declared he would build his barns bigger to make possible a further increase of his personal wealth. From these and other night experiences, Brother Muir drew timely and important lessons for the guidance and comfort of the church today. We hope, D. V., at a later date, to be able to present these thoughts in more detail. Brother Muir gives us his impressions of the convention as follows:

"I made preparations to attend the Midwest General Convention this year with more or less of a question mark in my mind as to its wisdom and ultimate success. Hitherto the Lord has been richly blessing the small conventions where discourses are supplemented by the personal fellowship of the friends. In a large convention these contacts are not so general because of the larger number attending.

"It was, therefore, a pleasant and agreeable experience to be present for the full convention season and find a large measure of the Lord's spirit pervading each assembly. The talks, taken as a whole, showed careful thought and a desire on the part of each speaker to contribute his part to the upbuilding of the saints. The testimonies and congregational singing were most inspiring; all of which resolved my question mark in favor of another convention at the same place and time next year, the Lord willing."

Guarding the Truth

At one o'clock in the afternoon the convention again came to order, and the first item on the program was a symposium in which the general subject of guarding the truth was discussed by three brethren—Brothers Morehouse, DeGroot, and Zahnaw. The subject was divided into three

parts, "Foundation Truths," "Harvest Truths," and "The Love of the Truth." After Brothers DeGroot and Morehouse finished with defining what constitutes foundation truths and harvest truths, there was no doubt in the minds of any who heard them that they were still rejoicing in the glorious gospel of the divine plan as they had learned it many years ago; and that the lessons of Tabernacle Shadows, and the lessons of the entire six volumes of Studies in the Scriptures, were just as precious and vital to them now as they ever were. On the love of the truth Brother Zahnaw said, in part:

"We say that we are in the truth and that we love the truth. If we really do love the truth, it means that the truth is in us, therefore, a very part of us. We have just heard how Present Truth, when it was brought to us, brought such great joy to our hearts. That is true. We love it with every fibre of our being; and it should be written upon the tables of our hearts. We should talk the truth, and walk in the truth, and live the truth. . . . Each child of God should be, as it were, a broadcasting station for the truth. Always speak the Truth in love. It is your privilege and my privilege at this end of the age to have the spirit of the truth and to serve the truth, because we love the truth."

The Last Talk to the Friends

Brother George Kendall gave the final talk to the friends, using as his subject, "The Most Potential Element in Winning Divine Approval." In developing this theme Brother Kendall showed that the Christian's real battle ground is in the mind. It is in the mind that the forces of unrighteousness strive to gain mastery and defeat the new creature. First our minds must be renovated, and then filled with the truth and its spirit. Thus a transformation takes place, a "renewing of our minds" as we endeavor to "prove what is that good and acceptable and perfect will of God."—Rom. 12:2.

Brother Kendall admonished the friends to guard against the tragedy of the man from whom the demons had been driven, and who permitted them to return again to control him. It is not enough that we merely try to root out the old thoughts of malice and sin, for in their place there must be a re-filling from the fountain of truth, the Word of God. Filled thus with the truth and its spirit, we are strong in the Lord, and in the good fight of faith can win the divine approval, and finally hear the "well done, thou good and faithful servant, enter thou into the joys of thy Lord."

The Public Meeting

The very last session of the convention was the public meeting. In opening this meeting, Brother Wylam, the chairman, related some of the exper-

iences of the committee in securing from the Methodist association the use of the beautiful grounds and facilities of Epworth Forest. He expressed appreciation for the hospitality that had been extended to the Bible Students at Epworth Forest, and for the many kindnesses that had been shown.

There was a query in the minds of many of the friends as to how many of the public would come distances to hear the lecture that had been arranged for them. The nearest town of any size to Epworth Forest was eight miles distant. Farmers, of course, lived nearer; but an oversight in arranging the time for the public meeting made it too late for farmers to attend and to get back to their farms to do the evening milking, etc.

However, in spite of the handicaps of time and of distances, about two hundred strangers came to Epworth Forest to hear the message of truth pertaining to the glorious new world of tomorrow. At the close of the meeting, seventy names were turned in requesting copies of the God and Reason booklet; which was very encouraging. In addition to these names, a large number have been received by mail as a result of the distribution of the Kingdom Cards announcing the meeting. As some are still coming in at this writing, we are unable to give the total number, but it will run well over fifty.

It has been suggested since the convention that possibly another year the Convention Committee might think it well to arrange for week-night public meetings right in the small towns and cities surrounding the convention center. A number of the convention speakers could thus be used to carry the message direct to the people, and possibly more could be reached in this way than by expecting them to travel so far to a meeting.

Convention Impressions

The convention closed, but the memories of it will long linger in the minds of the brethren who attended. These memories have been crystallized into brief expressions of appreciation by a number of the brethren. Some of these we have already recorded in the report, and here are some more:

"After much meditation upon the things which we heard, and observing the conduct and manner of those attending the convention, we were impressed very much with the spirit which animated all. Love, and a desire to be helpful in every way, seemed to inspire all of the members of the committee and those that helped them in their labors of love.

"The talks were very helpful. The elders had no new thoughts or light to present, but chiefly brought out the brighter light shining upon the 'faith once delivered to the saints.' To be settled and steadfast, with a determination to stand and withstand in this

evil day, was expressed in word and in action; and there was great rejoicing in the one hope of our calling.

"One of the supervisors of the grounds came to the meeting to hear and see. He said he was impressed very much by the happiness and smiling faces of those present. We are sure that the convention and the way it was carried out, will be a great help in strengthening and encouraging the brethren to still walk along in the narrow way."—Bro., and Sr. A. P. Johnson, Columbus, Ohio.

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"On my arrival home from the Epworth Forest Convention, I desire to express my sincere appreciation to all the friends that made possible the gathering. I feel that it was a great spiritual help to every one that attended, and I hope that such a convention can be arranged for in 1940.

"Surely the spirit manifested was like the old time conventions we used to have in Brother Russell's day, both as to service and fellowship; and I am sure that if all the dear friends everywhere could attend such a convention it would be most beneficial in the evil day in which we now live, and be a special help also in the near future." Brother A. F. Stanford, Donelson, Tenn.

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"From the platform there was an abundance of spiritual food for those who sought a balanced diet as in 2 Timothy 3:14-17. The underlying thought was the importance of defending the truth if we are to grow spiritually—Jude 3. There was a variety with unity, which amply justified the choice of the convention theme text. Another essential ingredient of a good convention was also present in large measure, namely, that fellowship which is founded upon the unity of the spirit—Psa. 133. Several were heard to say, each in his own words, 'I am going home and try more carefully to put these things into practice in my daily life.' Possibly this last is the best guarantee of the success of the convention.—John 14:15.'—Brother Arthur Newell, St. Louis, Mo.

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"In coming to a convention one seeks to obtain a spiritual season of refreshment. The 1939 assembly at Epworth Forest appears to have been favorable to that end. The auditorium and the grounds amidst an atmosphere conducive to rest and quietness, were of special value. Plenty of room in the auditorium for relaxation enabled the friends to take in service after service of the well-filled program without noticeable fatigue. The discourses were varied in nature and given by brethren whose willingness to serve the friends to the best of their ability was evidenced by the preparation for the occasion. All in all it was good to have been there."—Brother Shirley DeGroot, Grand Rapids, Mich.

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"To me it was the most wonderful gathering of the Lord's saints I have had the privilege of attending during the past twenty-three years. Others have been good, but this one was more like those the Lord's people used to have in the days of our dear Pastor, before the 'sheep' were scattered. The discourses were given with no uncertain sound. The impor-

tance of sound doctrine was stressed. . . . There were many evidences to me that the 'door' is not yet shut. The environment was also ideal.

"Evidently the Heavenly Father 'poured out a blessing.' With all this in mind, it would seem to be His will that, if possible, a similar gathering should be planned for next year, and at the same place; that there the saints may be able to 'come apart for a while in a quiet place' again."—Brother Horace K. Blinn, Cincinnati, Ohio.

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"No one attending the Convention could fail to note the evident appreciation of Present Truth revealed alike in discourses and testimonies. This devotion to the message of the Ransom for All and the related doctrines embodied in the Plan of the Ages could not be other than inspiring to those who have received the Harvest Message with joy, and in whom it has awakened a responsive love toward its great Author and His dear Son. Guarding the Truth must begin in the heart of the believer. As the Psalmist says: 'Thy Word have I hid in mine heart, that I might not sin against Thee.' (Psa. 119:11.) This phase was presented at the convention, but because of its paramount importance it seems well to mention it again for emphasis. Without this primary devotion to the Truth and its spirit efforts to guard the doctrines may lead to strife. 'And the servant of the Lord must not strive; but be gentle unto all men. . . . in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.' (2 Tim. 2:24, 25.) May this be the constant objective and the spirit of all guardians of Present Truth."—Brother W. J. Hollister, Brooklyn, N. Y.

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"Among those in attendance at the Epworth Forest Convention, it was generally agreed that the outstanding characteristic of this particular gathering was the wonderful manifestation of brotherly love among the friends. There was also the expression on the part of many that they were especially happy because by the Lord's grace and loving providence they were enjoying the freedom which the Lord Jesus promised to His disciples in the words of John 8:31 and 32, 'If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.'

"Some of those present were for the first time in attendance at a convention of the Free Brethren and rejoiced in the privilege. A sister from Indianapolis expressed herself very decidedly to the effect that she no longer would follow the dictates of a human leader contrary to the word of the Lord or be bound to a man-made organization. A brother from Chicago stated that he felt that the spirit of the Convention, held at it was, in a place of great natural beauty was well expressed by a selection from a beautiful poem by Henry Van Dyke,

"For men have—built their temple walls to shut thee in,
And framed their iron creeds to shut thee out.
But not for thee the closing of the door,
O Spirit unconfined!
Thy ways are free
As in the wandering wind,

And thou has wooed thy children, to restore
Their fellowship with thee,
In peace of soul and simpleness of mind.'"
Brother C. E. Schiller, Chicago, Ill.

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Greetings

A number of greetings were sent to the convention by individuals and classes. There are too many to publish all, but here are a few samples:

"Christian love in the dear name of Jesus! . . . May each one assembled go forward with a greater determination to be more completely His in thought, word and deed. The time is short. The storm clouds are rapidly gathering, but we need not fear, for we are abiding in the secret place of the Most High."—Vancouver, B. C. Ecclesia, Sr. Henry Burdett, Sec'y.

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"Praise the dear Lord for the gathering of His people. A greater convention is in imminent prospect, where we will meet Brothers Russell, Harrison, Barton, and others."—Brother H. D. White, Waukesha, Wisc.

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"We are praying that our Heavenly Father may richly bless you, that His spirit may rest upon those who minister and those who listen; that all hearts and minds may be renewed in faith, courage, love for God and for His beloved Son, and for the fellow-members of the body of Christ; that all may press on in the clear light of the wonderful Gospel truth which has rejoiced us since first we came into its light and which shines increasingly bright as the darkness of the time of trouble deepens in the world about us."—Boston Class of Associated Bible Students, Sr. Lillian Thain, Sec'y.

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"Not with you in person we are with you in spirit, praying the Lord's blessing upon you. We are still rejoicing with you in our blessed hope."—Oklahoma City Ecclesia, Brother Wilson, Sec'y., and Brother and Sister C. C. Peoples (on a pilgrim visit in Oklahoma City).

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"While not with you in person I find my heart pulled in the direction of Epworth Forest. I know that you are receiving the blessings the Lord has promised to the faithful. Sister Pollock joins me in this expression of our Christian love to you all."—Brother Russell Pollock, of Los Angeles, Calif.

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One feature of the convention, which added to the old-time spirit of joy, was the literature table, and the fact that a new edition of the Daily Heavenly Manna, with ruled pages for autographs, arrived in time to be displayed. A large quantity of these Mannas were bought, and the signing of them reminded of the former days. Brother Harold Whitcomb, of Chicago, had charge of the literature table assisted by Brother Jens Copeland, also of Chicago, and others whose names we failed to get.



International Sunday School Lessons



A MESSENGER OF SOCIAL JUSTICE

Sept. 17—Micah 3:1-12; 6:6-8

1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of My people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the Lord, but He will not hear them: He will even hide His face from them at that time, as they have behaved themselves ill in their doings.

5 Thus saith the Lord concerning the prophets that make My people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.

6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

8 But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

6:6 Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old?

7 Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

8 He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

GOLDEN TEXT: What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.



HE Lord used the Prophet Micah to condemn a wicked and harmful system that exploits the people and tends to lead them afar from God. He refers to prophets (preachers) that make the people err through false doctrine, and "He that putteth not into their mouth; they even prepare war against him. Therefore night shall be unto you, that ye shall not divine [have a vision]."—Micah 3:5, 6.

In Isaiah 29:11-14 we read, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent shall be hid."

The prophet says that God will not hear the false preachers and teachers when they cry unto Him, for such people are helping to bring a great time of trouble upon the world. What is the great requirement of the present time? Is it that I give the fruit of my body for the sin of my soul? By no means; for "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:7, 8.

It is the truth of God's Word indeed that has revealed this matter to us today. If justice were done by the various kingdoms and powers of the earth today, those kingdoms and powers might stand indefinitely. The wages of sin is death, and that applies to kingdoms and corporations as well as to individuals. The great day of divine wrath is soon to come upon all institutions and upon all persons who are out of harmony

with the principles of divine law and who are existing selfishly and without regard for the poor and afflicted of earth. The prophet Zephaniah said, "Seek ye the Lord, all ye meek of the earth, . . . seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zeph. 2:3.

There is no protection like being hidden in the Rock of Ages, and we can be assured that the Lord will shelter with His mighty power all those who are trusting in Him and daily striving to do His will and to carry out the covenant which they have made with Him by sacrifice.

QUESTIONS:

How do we know true teachers and preachers from false ones?

Mention some of the elements of corruption in the political and religious systems of the present time.

What is the great vision that God reveals to His people?

How can we apply the Golden Text in such a manner as to make ourselves approved unto God.

FORETELLING THE BIRTH OF THE MESSIANIC KING

Sept. 24—Isa. 7:14; 9:1-7; 11:1-5

14 Therefore the Lord Himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and shall call His name Immanuel.

9:1 Nevertheless the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and not increased the joy: they joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil

4 For Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His king-

dom, to order it, and to establish it with judgment and with justice henceforth even for ever. The zeal of the Lord of hosts will perform this.

11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, and spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:

4 But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.

5 And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.

GOLDEN TEXT: His name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.—Isaiah 9:6.



HE prophecy concerning the birth of Christ is written in the prophetic present tense, as though it were taking place now. "Unto us a child IS born, unto us a son IS given." Then the prophet takes up the matter in the future tense of the verb, saying, "And the government SHALL BE upon His shoulder, and His name SHALL BE called Wonderful, etc."—Isaiah 9:6.

The taking over of the government by Christ will mean the introduction of the Millennial dispensation to the world. He will assume all the responsibility of making that government meet all the needs of the earth's inhabitants. So wonderful will it be in the eyes of all that "His name shall be called Wonderful." And because His widespread counsel will be dispensed everywhere at that time, so that "no man will need to say to his neighbor and to his brother, Know the Lord, for all shall know Me, saith the Lord," therefore His name shall also be called Counsellor. And because He will be the Father (life-giver) to the world, He shall be known as the Everlasting Father. And because He shall be the means of establishing peace throughout all lands, the people will call Him the Prince of Peace.

"Of the increase of His government and peace there shall be no end." The nations shall "beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Today they are learn-

ing war as never before. They are fulfilling the prophecy of Joel: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say I am strong. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."—Joel 3:9, 10, 14.

The true followers of Christ are the most peaceable people on the earth today. That is because they have the Lord's spirit, and we remember that He said to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."—Matt. 26:52.

When Jesus was on earth He associated with the poor, and called the poor to become His apostles. When He begins to reign over the earth, He will deliver millions of the poor from their condition of industrial bondage. This matter is beautifully set forth in the seventy-second Psalm, which says, He shall judge thy people with righteousness, and thy poor with judgment. The mountains [kingdoms] shall bring peace to the people. . . . He . . . shall break in pieces the oppressor. . . . In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psa. 72:2-8.

QUESTIONS:

Explain the Golden Text and show how it will be fulfilled during the Millennial age.

What prophecies are the nations fulfilling today?

What blessings will the Millennial age give to the people?

What blessings has the church received from Christ?

How can we become real peace-makers?

THE INFANCY OF JESUS

Oct. 1—Matt. 2:13-23

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophets, saying, Out of Egypt have I called My son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and His mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and His mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

GOLDEN TEXT: And they shall call His name Immanuel, which is, being interpreted, God with us.—Matt. 1:23.



ALL know the story of the birth of Jesus and about the wise men who came a long distance to worship Him and to present their costly gifts to Him. These men were astrologers. They knew a good deal about the stars, and they were guided by a star, which led them first to Jerusalem. When they enquired as to where Christ was born, King Herod became very much interested, for he thought that if a new king was born, he himself might lose his throne: so he told the wise men to go and find the young child and then bring him word so that he might go and worship him also. But in reality he desired to kill Christ.

Having found the infant King and offered their gifts, the wise men were warned by God in a dream not to return to Herod, so they departed into their own country by another way. And when the wicked king learned what they had done, he sent soldiers and slew all the male children of two years old and under round about Bethlehem and in that town itself.

It is not strange that invariably wicked people think that they can outwit God and thwart the divine purposes. It has been that way from the beginning of the history of men. As Herod tried to kill the Christ child, so too has Satan, the great adversary of righteousness,

tried to kill the great seed of promise that is to bless all the families of the earth. Evidently he realized that Jesus was this seed, and no doubt rejoiced in His death, not knowing that even this was permitted of God and a part of His plan. Neither had Satan counted on the power of God as shown in the resurrection of our Lord. Thus Satan's plan met with failure. Then he took up the matter of attempting to kill the other members of the Seed body, the church of Christ as it has existed throughout the Gospel age. And through his instrumentality many of these have been slain. But they will all have part in the first resurrection: and then Satan, himself, will be bound so that he may deceive the nations no more till the thousand years shall be fulfilled.

So while Herod confidently expected that Jesus would be destroyed, the sacred child was safe with Joseph and Mary in Egypt. Thus can the Lord ever take care of His own people. Had Herod known the Scriptures, he should have remembered the story of the three Hebrews in the fiery furnace and of Daniel in the lion's den. Jesus Himself said to His disciples at a later time, "Let not your heart be troubled, neither let it be afraid." (John 14:27.) And God says to His people, "I will never leave thee, nor forsake thee."—Heb. 13:5.

When Joseph and Mary returned to Palestine, at God's suggestion, they went and took up their abode in a town called Nazareth; for the prophet had foretold that Jesus was to be called a Nazarene. So the Son of God grew up there and worked as a carpenter till He was thirty years of age. He did not attend a seminary of learning nor was He a college graduate; and yet, when He arrived at thirty years of age and left the workshop to call His disciples and to carry on His public ministry, He became the greatest teacher of all time: for He taught as one having authority and not as the scribes and teachers of the law of Israel.

QUESTIONS:

Who were the wise men and where did they come from?

Why did Herod want to kill Jesus?

Point out how wicked people have tried to thwart the divine purposes.

What do we understand Satan has tried to do in this respect?

How has God protected His people in the past? How does He do it today?

THE FORERUNNER OF THE KING

Oct. 8—Matt. 3:1-17

1 In those days came John the Baptist, preaching in the wilderness of Judaea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is He that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem and all Judaea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Spirit and with fire:

12 Whose fan is in His hand and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him.

16 And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him:

17 And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased.

GOLDEN TEXT: Prepare ye the way of the Lord, make His paths straight.—Matthew 3:3.



JOHN was a remarkable character. Were he living today, doubtless he would be considered a sort of wild man and fanatic. He did not court the great, nor flatter people who had wealth. He called the Pharisees and Sadducees a generation of vipers. His message to the people at large was, "Repent ye, for the

kingdom of heaven is at hand." His baptism was one of repentance. The nation was guilty of gross deflections from the law of God, and was quite out of harmony with God Himself. John's message was to the effect that they should get back into harmony with God and the covenant He had appointed for them through Moses, that they should repent of their misdeeds and humbly and earnestly try to keep the law. Those who desired to do this were invited to be baptized. Being immersed in literal water would picture the fact that they wished to be buried into the divine will as expressed in the law of the Jewish age. This was a fitting preparation for the work that Jesus was to do.

When Jesus asked John to baptize Him, however, John did not understand the matter, for he knew that Jesus was not a sinner. The fact is that, being a member of the house of servants not of the house of sons, John did not grasp the import of Christian baptism. And Jesus did not explain it, for He knew that John did not need to understand it. The baptism of our Lord symbolized His complete consecration to do the divine will even unto death. Henceforth He was to die daily in expending His vitality in the interest of divine truth and the service of His Heavenly Father.

Today we have no literal John as a forerunner of the divine kingdom on the earth; but we do have a composite John in the Church of Christ. As God gave forth a special message through John the Baptist, so, today, the Lord gives out a special message through the church. In a general way, the message is, Repent ye, for the kingdom of God on earth is at hand. That is to say, Get ready for the conditions of the earthly phase of the kingdom of God. When that great regime is fully inaugurated, obedience to God's laws will be required of all the members of the human family. Once more the axe is laid to the root of the trees, and every tree that bringeth not forth good fruit is hewn down, and cast into the fire. This signifies judgment of all earthly systems, for none of them are bringing forth good fruit.

QUESTIONS:

Why did Jesus call John one of the greatest of the prophets?

Explain the nature of John's baptism. How had the Jews become estranged from God?

Is God using any forerunner of His kingdom at the present time?

What are some of our privileges today?

CHILDREN'S HOUR



The Life of Jesus

JESUS told some marvelous stories when He was on earth," said Uncle Eb. "One of these was about a man who was very rich. He had great, spreading fields of grain and hay, and he had all the good things that wealth affords. So, instead of giving some of his goods to the poor people around him, he decided to build larger barns which hold still larger quantities of the fruits of the soil. And then, when he had more of this world's goods than any man could possibly use, he would plan to take his ease and have a good time for the rest of his days, just as many a person has done from that day to this. But one night God told him that he was a foolish man, because he would be dead before the sun should arise upon the earth for another day. The Lord then asked him who was to have his wealth after he was gone.

"Then Jesus taught that the great thing for us is to be rich toward God rather than in the things of this world. He told His disciples that they should not be over-anxious about the food they should eat or the clothing that they should wear. He said that it was well for them to think of the birds of the air, which neither toil, nor spin, nor gather grain into barns, and yet the heavenly Father cares for them. He also called their attention to the lilies of the field, whose glory surpassed that of King Solomon with all his resplendent raiment.

"Another story that Jesus told was about a young man who went away from home. His father's house was very fine, but the young man became dissatisfied. One day, therefore, he came to his father and requested that he might receive the portion of the inheritance that would sometime be his. So this request was granted, and he took the money and went away. He travelled until he came to a distant land, and then he went in for a good time, and spent his money very lavishly.

"After a time, there came a great famine in the land, and the poor fellow's money was all gone. At first he did not know what to do, but ere long he hired out to a citizen of the country and was

sent to feed swine, a very menial occupation. And he became so hungry that he was glad to eat even the husks that he was feeding to the swine, and no one gave him any assistance.

"Well, one day this young man came to the conclusion that he was acting a very foolish part. He remembered that there was plenty to eat in his father's home, and here he was perishing of hunger. So then he decided to go back to his father and tell him how sorry he was, and see what would happen. And so that is exactly what he did. And what do you think took place? Did the father set the dogs on him? Oh, no! It seems that the father had been looking for him, and while gazing along the road, saw him afar in the distance, and went toward him, and when they met, the father caught the boy in his arms and embraced him, and took him home with him. Then he told the servants to bring the best robe and put it on him, and to put a ring on his finger and shoes on his feet, and to kill the fatted calf; for they were about to have a great feast. 'You see,' he said, 'This is my son. He was dead and is alive again; he was lost, and is found.' So they all had a grand time because the wandering boy had returned to his father's home.

"Now this story is what is called a parable. Do you know what a parable is? Is it just an ordinary story? Or, if not, what is it? Can you tell us, John?"

"I think a parable is a story told to teach us truth," said John.

"Yes, that is right," replied Uncle Eb. "And the truth told in this story has something to do with the world. In fact, the world of mankind itself is the prodigal son. You see, it has wandered away from God into a far country, even the country of sin, and its Father's beautiful home condition is almost forgotten. But some day the world will come to itself, just as the prodigal son came to himself, and then it will want to return home. And will the Father receive it? What do you think, Ruth?"

"Yes, I think He will," said Ruth.

"You are right," said Uncle Eb. "That is really

the Gospel story. You see, Jesus Christ died to redeem the world, so that when men are willing to return to the Father's love and care, God will receive them. Then He will make a great feast for them, just as he made a feast for the church. Of course, I mean a feast of truth. Now suppose Paul reads for us the 25th chapter of Isaiah, from verse six to verse nine."

So Paul read the following:

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, 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.'"

"When Jesus was on earth, He travelled about a good deal. On one occasion He crossed the Sea of Galilee in a fishing boat, which landed Him in a wild, desert place. And when the people heard that He was there, thousands of them followed Him on foot around the shores of the lake, from the various towns. And when the evening came, the disciples said to Jesus, 'Send the multitude away that they may go into the villages and buy themselves food.' And He replied, 'You give them something to eat.' The disciples said, 'We have only five loaves and two fishes.' And He commanded that these be brought to Him. Then the people were told to sit down on the grass, and, looking up to heaven, Jesus blessed the food and gave the loaves to His disciples, and the disciples to the multitude. And they all had a good meal; in fact, all they could eat. And there were about five thousand men besides women and children. And there were twelve basketfuls of the fragments left over. Of course that was a wonderful miracle. For, just think of five loaves and two fishes feeding five thousand persons.

"One night Jesus was up in the mountain, and some of His disciples were in a fishing boat out on the water. The wind arose and the sea became quite rough. Then Jesus came to them, walking on the water. Of course the men were greatly alarmed, for they thought it was a spirit. But Jesus spoke to them, saying, 'Be of good cheer; it is I; be not afraid.' Then Peter cried out and said, 'Lord, if it is you, tell me to come to you

on the water.' And Jesus said, 'Come.' So Peter set out on the water to go to Jesus, but seeing the wild waters around him, he was afraid, and, beginning to sink, he cried, saying, 'Lord, save me.' And immediately Jesus stretched out His hand and caught him, and said, 'O you of little faith; why did you doubt?' And when Jesus was come to the boat, the disciples worshipped Him, saying, 'Truly you are the Son of God.'

"Jesus was talking to His disciples one day and He told them about a man who intended to go into a far country and before leaving home, called His servants and gave one five talents, another two, and another one, telling them to make good use of this treasure. Then he departed. Well, the first man traded with his talents and doubled them, and the second one also doubled his. But the third servant went and dug a hole in the earth and hid his Lord's money. Then after a long time the Lord came back and asked his servants how they had made out. The first one said that he had now ten talents instead of five as at first. The second showed his Lord that he had now four talents instead of two. So to both of these the Lord said, 'Well done, good and faithful servant: you have been faithful over a few things, I will make you ruler over many things: enter into the joy of your Lord.' But the third man said, 'I was afraid, and went and hid your talent in the earth; so here it is.' And his Lord said to him, 'You are a wicked and slothful servant; so your talent shall be taken from you and given to him that has ten talents.'

"By this story Jesus taught us that we should use the things we have for the Lord and in His cause; and by thus doing, we shall increase our opportunities. But if we neglect to use them, we shall surely lose them.

"In one of His talks to the disciples, Jesus told them that some day He would come in His glory and all the holy angels with Him and that then He would sit on the throne of His glory, and before Him would be gathered all nations, and He would divide them as a shepherd divides his sheep from the goats, and He would put the sheep on His right hand and the goats on His left. Now the right hand will be a place of favor, and this means that those on the right hand will be the good people who will be trying to do what is right, and those on the left will be those who do not try to please God, but act according to their own selfish ideas. Finally, those who persist in being evil will be destroyed, and the good people will inherit the earthly kingdom prepared for them from the foundation of the world.

Talking Things Over



FOLLOWING THE LORD'S LEADINGS

FOR the feet members of the body of Christ, the days in which we are living are momentous ones indeed. While men's hearts fail them for fear, we lift up our heads and rejoice—not in the human suffering that is all around us, but in the convincing array of evidences which assure us of the presence of the Master, and therefore the near consummation of our hopes and the blessing of all mankind. "Happy Zion, what a favored lot is thine!" Truly it is a great privilege to be living now and to be able to trace the stately steppings of our God, and to be conscious that He has taken us into His confidence, and is bestowing His love upon us.

And not alone in the things of the world around us can we see the workings of our present Lord. In the affairs of His people also, and particularly, there is marked evidence of His special interest; and the fast-moving events of the weeks and the months as they pass by, help also to remind us that the day of deliverance draweth nigh. It is not always possible to fully comprehend the significance of the divine providence which surrounds the people of God individually, as well as collectively; but rich are the blessings that accrue to us when we are able to enthusiastically follow the Lord's leadings in those things which we know are truly representative of His will.

In these observations we are leading up to a matter which we are sure has been in the hearts of thousands of the Lord's people the world over, and that is whether or not the *Studies in the Scriptures* will ever be republished. There are various reasons why the brethren have been interested in this matter. First, it didn't seem wholly in keeping with what we would naturally expect, that these wonderful "Keys" to the Bible, which constituted the very foundation of the truth movement so far as books were concerned, should be permitted to go out of active circulation. Somehow, it was difficult to become reconciled to such a possibility.

But others wondered about it from still another standpoint. It seemed reasonable to these that probably the Lord would be pleased to have another and final witness given for the truth before the dark night of trouble fully settles down upon the

old order—a wider fuller witness than is now being given. If so, what would constitute the basis for this witness? What could constitute a better basis than those wonderful books which, although written so many years ago, yet point out in a general way, what is transpiring before our eyes today, and explain so clearly, and so much in detail, what the outcome is to be.

We still don't know what the Lord's will may be as to the extent of a final witness that may yet be given for the truth. This is something which we must leave in His hands. There can be no doubt, however, that the Lord is always pleased for all of His people to make use of every possible opportunity to make known the glorious Kingdom message. And, it is a fact which cannot be gainsaid, that the witness of the pure truth is constantly increasing, and has been so doing for some time past. After all, the world-wide witness that was given back in Brother Russell's day, did not develop over night. Things which are worthwhile develop slowly.

The Lord's people in many places, and for a number of years, have been praying and trying, the while learning valuable lessons as to effective methods of witnessing. Meanwhile confidence in the message itself is being restored in the hearts of real truth lovers; which in itself is a necessary prerequisite to acceptable lightbearing. What the significance of all this is, we may only surmise, but certainly all the truly consecrated will wish to continue on the alert, doing with their might what their hands find to do; meanwhile asking the Lord to show them whatever doors of opportunity He may be pleased to open to them. We do not want our zeal to depend upon the possibility of accomplishing great works for the Lord—for He alone can do great things—nor do we want to fail to enter into whatever doors of opportunity we are sure the Lord is opening for us.

Three months ago the possibility of republishing the *Scripture Studies* seemed remote indeed. It was without doubt the Lord who put it into the heart of a former colporteur to begin investigating the possibility of such an undertaking; and to take the trouble to obtain prices, etc. This information was then brought to the brethren of The Dawn. We were interested, of course, but

skeptical of the possibility. Through contact with the brethren, by mail and otherwise, we knew, in fact have known for some time, that the majority would like to see the Volumes published; but how was it to be done? Where was the money to come from? Would there be a sale for the sets after they were published? These were the questions that went through our minds.

A brief notice of the idea was inserted in *The Dawn*. At the Los Angeles Convention the matter was taken up by a committee of the local elders, in response to a question, and the decision reached to ask the friends assembled at the convention what they thought about the matter. They were also asked what they thought about a \$5-a-set financing plan. The convention enthusiastically said, Yes. Through the Secretary of the Los Angeles Ecclesia, the matter was brought to the attention of the Epworth Forest Convention, and the brethren there also said, Yes. And at these conventions a sufficient number of brethren indicated their desire to buy sets, to convince us that the Lord wanted the Volumes republished, and wanted it financed, not only by one or two individuals, but by a representative number of His people everywhere. In proceeding with the undertaking, therefore, we do so in the assurance that we are following the Lord's leadings.

The extra price of the first thousand sets is to cover cost of typesetting and making of plates. By doing as much as possible of this work in our own plant we expect to keep this cost down considerably lower than it otherwise would be. As stated elsewhere in this issue, the ultimate price of the Volumes will not exceed \$3 per set; and we hope it will be even a little less than this. We rejoice in the Lord's leadings in this matter, and ask sincere interest in the prayers of the brethren that as we proceed with the work of getting out the Volumes we may have the divine guidance and blessing.

Many have asked as to whether the new Volumes will be exact copies of the old; and we take this opportunity to assure the brethren that they will be; that no changes will be made in the text. It is planned now to incorporate a brief publishers foreword in Volumes Two and Three in which there will be quotations setting forth the author's latest thoughts relative to the date 1914, and what was expected to occur at that time. We believe that, viewed in the proper light, the slight error of deduction as to what would occur in 1914 will not in any way decrease the value of the books in the eyes of the public. No books dealing with future events, except the Bible, have forecast the general overthrow of world conditions so accurate-

ly; and the fact that some of the events have not developed so rapidly as was once expected should not prejudice the mind of the thoughtful reader.

LET YOUR MODERATION BE KNOWN

St. Paul urged, "Let your moderation be known unto all men. The Lord is at hand." (Phil. 4:5.) The latter clause of this exhortation implies that it belongs specially to the closing of this Gospel age—to the opening of the new dispensation. Surely we find his words applicable to ourselves—yea to all mankind!

Surely there never was a time when this counsel of moderation was so much needed as now! The very air seems charged with some exciting nervous force. Good people, wise people, thoughtful people, seem easily excited and liable to lose their balance at the very suggestion of ridiculous and foolish things. . . . Excitement over some vagary of interpretation of God's Word may be injurious to ourselves, injurious to those with whom we may have influence, and injuriously encouraging to the one who propounds the foolish interpretation, whether such interpretation relates to the general interests of the harvest work, or to other matters and persons. . . . In our judgment, it is very unwise to spend valuable time and energy in guessing what will take place this year, next year, etc. On the contrary, we should be using the knowledge we possess—doing with our might what our hands find to do. The adversary undoubtedly would like to attract us away from the things we already know, and from our privileges of service, into speculation respecting those matters of which we have no knowledge. We urge that the Lord's people stifle curiosity, and desist from prying into things not clearly set forth in God's Word, as being injurious to them, hurtful to the cause we are all desirous of serving, and tending to hinder **the work of grace in our own hearts and in the hearts of those to whom we are the Lord's ambassadors and mouthpieces.**—*Tower Reprints*, page 5249,

A DEPOT FOR SERVICE AND COOPERATION

THE purpose and objective of *The Dawn* Publishers have been stated over and over again in these columns, but for the benefit of new readers, as well as some who may not have yet understood the matter clearly, we take this opportunity to reiterate. *The Dawn* is not a church organization, nor does it wish to assume any authority in any Ecclesia of the Lord's people. It is merely a cooperative arrangement; and the business in which *The Dawn* is interested is the supplying of Present Truth literature for the Bible Students, and helping also to put the friends in touch with speaking brethren able and willing to serve them.

In the matter of literature, The Dawn functions merely as a supply depot, where the brethren can get what they need, when they need it. We do not attempt to tell the friends what they must use; nor that they are "out of the truth," or unfaithful to the Lord, simply because they may prefer to obtain literature from other sources. Through a wide contact with the brethren we learn of successful methods of service that are being employed by others, and we are glad to pass this information on through the columns of The Dawn as suggestions to the brethren as a whole. But whether suggestions as to methods of service come from The Dawn or from others through The Dawn, they are to be understood merely as suggestions, to be followed at the discretion of the friends. In cooperation with the brethren, and by means of donations received, we rejoice to be able to furnish almost anything they may need in the printing line—tracts, hymn sheets, convention programs, house-to-house and window

cards, free; and books and booklets at reasonable prices.

The Dawn, in its service as routing agent for traveling speakers, merely notifies the Ecclesias of the availability of brethren to serve, and the Ecclesias decide whether to invite or not to invite the brother, or brethren, in question. The Dawn, in routing brethren to serve the Ecclesias, endeavors to make sure of their soundness in Present Truth and its spirit; and that they are brethren who unselfishly have the interests of the Lord's people generally at heart. These travelling brethren are not the agents for The Dawn, but are the servants of the Ecclesias who invite them.

The Dawn also serves as an advertising medium through which the Ecclesias may make known their convention arrangements and invite the brethren to attend. We are glad for the privilege of rendering this service; and wish to assure the brethren that the announcements of their conventions in the columns of The Dawn in no way im-

STUDIES IN THE SCRIPTURES

Complete Set to be Republished

Because the friends gathered in conventions at Los Angeles, Calif., and Epworth Forest, Ind., enthusiastically voted their approval of the republication of the Scripture Studies, and also approved the financing of the undertaking by the presale of a thousand sets at \$5 a set, we are convinced that it is the Lord's will for us to undertake it and are preparing to begin typesetting shortly after the first of September.

At these two conventions several hundred indicated their desire to cooperate by giving tentative orders for the proposed new Volumes. As the names and addresses of these were not taken, we are using this method of notifying these brethren that it has been definitely decided to proceed with the undertaking, and that it is now in order for those who find it convenient to send us their remittance for these republication orders.

We are convinced, also, that brethren throughout the world who did not attend these conventions, and who will hear about the plan for the first time by reading this announcement, will

want a share in helping to make possible the replacing of these wonderful Volumes on the list of current Present Truth publications. We are confident that many will want to order one of these republication sets even though they may not need them for themselves—surely there is nothing better for gifts to friends and relatives than these "Keys" to the Bible.

Let us make the matter plain! The Scripture Studies will be republished. The first thousand sets will be sold for \$5 a set. This will be the Republication Edition; and all who pay this price will know that they are helping to pay for the typesetting and making of plates. We are hopeful that all these thousand sets will be sold in advance of actual delivery. The new sets will be the Keratol size.

After the Republication Edition has been sold, the price will be reduced—at least to \$3 a set, and possibly a little less. Prices will also be arranged for classes and for colporteurs.

**THINK OF WHAT IT WILL MEAN TO BE ABLE ONCE MORE TO PROCURE
THESE BOOKS IN ANY QUANTITY!**

The Dawn, 136 Fulton St., Brooklyn, N. Y.

plies that the Ecclesias using this service are "Dawn Classes." There are no Dawn Classes, but we do appreciate the privilege of cooperating with all the friends whose efforts are to build one another up in the "faith once delivered unto the saints," and to make known to others the glad tidings of the Kingdom. We ask a continued interest in the prayers of the brethren, that we may have wisdom and grace to serve the Lord and His people, to His praise and our mutual blessing.

LET US WATCH AND BE SOBER

In the News and Views of this issue mention is made of some of the latest developments in the European and world situations of politics and religion. These lightning-like moves, changing as they do the entire international outlook almost over night, are cause for most sober thought and reflection on the part of God's consecrated people everywhere. Not that we are at all interested in seeing any one nation or group of nations victorious over the others, but because these events bring home to us day by day with increasing force that we are indeed living in the very end of the reign of sin and death. Truly this is the day spoken of by Jesus when He said: "When ye see these things come to pass, then look up, and lift up your heads, for your deliverance draweth nigh."

To note the onward march of events, which by now even the worldly minded recognize as presaging the utter collapse of a world order that men have called civilization, should have a profoundly sobering effect upon the hearts and minds of all truly consecrated Christians. It should increase faith in the outworking of the divine plan; and faith that is strong tends to transform one's outlook more and more into reality. Certainly, to note the stately steppings of our God, as the way is prepared for the establishment of the divine Kingdom, should give us a deeper sense than ever of the great realities of Present Truth, and that we have indeed been favored highly in being taken into His confidence at a time when, without a knowledge of Him and of His plan, people in general are left in abject gloom and bewilderment. How glorious indeed is the assurance, that the "secret of the Lord is with them that reverence Him"!

Of what little importance are the trivial and personal things that may ordinarily cause anxiety, as compared with the bigger and grander issues confronting us—issues that have to do with the death struggles of a world and the imminent establishment of the divine Kingdom in which we hope to have a share? Is it not a time of all times to look to our own relationship with the Lord, and the manner in which we are carrying out our

covenant of sacrifice? Yes, it is a time for sober watching and praying. Watching ourselves, first of all, that our every thought may be brought into captivity to the will of God. Watching out for the interests of others, as well. Not watching to see if there is something in our brother with which we can find fault, but watching to determine if we are doing all we can to help our brother; yes, to lay down our lives for all the brethren.

Probably one of the divinest of thoughts that a Christian can have is his thought for others—especially his brethren. While we ourselves are rejoicing in the truth and in the Lord through the truth; while we are enjoying the blessings of fellowship in Ecclesias and at conventions, let us ever remember that there are others who possibly are not enjoying the same privileges with which we are favored. Some of these may be within reach of us if we but put out our hands to help.

In this dark hour of world trouble let us remember our brethren living in less favored lands than ours. There are brethren of ours in many parts of continental Europe who in most instances are cut off from fellowship with others and called upon to endure all sorts of severe trials the details of which will probably not be known until we meet them in the Kingdom. Let us remember these dear ones. Let us also remember our brethren in Great Britain, as they, too, are near enough the storm center to feel the effect in connection with the carrying out of their vows of consecration to the Lord.

As these few words are being written the world, as on many occasions in recent years, stands on the very brink of war—a war which statesmen agree will, if it breaks in all its fury, make a complete end of civilization. By the time this reaches the readers, the "crisis" may be past, having resulted either in war, or in another period of easement before the next spasm of travail grips the nations. Which ever way it turns out, its practical lesson to us should be reflected in an increased vigilance and watchfulness of every possible detail of the Father's will for us, in order that we may be found of Him faithful in these inspiring last days of the church's earthly career.

In these days when hatred is the motivating power back of practically all human activity, let us seek to be emptied more and more of this Satanic spirit, and filled with the spirit of love, mercy, patience, kindness, and gentleness. Filled thus with the spirit of the Lord, may we be more than ever diligent as His ambassadors, telling all, as we have opportunity, the significance of the dark days in which we live, and that soon the Sun of Righteousness will rise and dispel for ever the darkness of sin, suffering and death.

COMING CONVENTIONS

BROOKLYN, N. Y., Labor Day Week-End. The Brooklyn friends are looking forward to meeting the brethren who will come to fellowship with them for this three-day gathering. An interesting program has been arranged. All sessions will be held in the Church of the Pilgrims, corner of Henry and Remsen Streets, Brooklyn—near to the Boro Hall station of the I. R. T., B. M. T., and 8th Avenue subway systems.

MINNEAPOLIS, MINN., Labor Day Week-End. Convention begins 7 P. M., Sept. 2nd. A fine group of visiting speakers, including Brothers Ben Hollister of Chicago, Arthur Newell of St. Louis, A. L. Muir of St. Petersburg, Fla., G. M. Wilson of Pittsburgh, Pa., and E. G. Wylam of Chicago. Visiting friends should communicate with the secretary, Bro. L. H. Norby, 6804 Third Ave., S. Minneapolis, Minn., regarding accommodations or other information.

SAGINAW, MICH., Labor Day Week-End. Saturday services commence at 2:45 P. M., Sunday at 10:00 A. M., and Monday at 9:45 A. M. All meetings in the Saginaw Woman's Club-house, 11 N. Jefferson St. Speakers expected are Brothers S. C. DeGroot; A. A. Lutz; Irving Foss; Jens Copeland; G. F. Ostrander; W. J. Siekman; H. K. Blinn, and D. C. Morehouse.

VANCOUVER, B. C., September 2-4. "As usual we are looking forward to this gathering with joyful anticipation, realizing the blessedness of assembling with those of like precious faith. Brother Edwin Procter is on the programme and will address the public. Light meals will be served and all sessions will be held in Victory Hall, 535 Homer St."

ST. LOUIS, MO., October 7, 8. The St. Louis Bible Students extend a cordial invitation to all the Lord's people to attend this convention. All meetings at 514 Culver Way, St. Louis. Take Olive street car to 400 West. Opening service 1:30 P. M., Saturday, October 7. Convention closes with a public discourse Sunday afternoon. Friends desiring accommodations, etc., please communicate with the Secretary, Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

PITTSBURGH MEMORIAL CONVENTION. Oct. 20, 21, and 22 are the days chosen for this Annual General Convention. Keep these dates in mind, and plan to attend. Details in October Dawn.

LANCASTER, PA., October 29. Cooperating in this 5th-Sunday gathering are a number of Ecclesias in Eastern Pennsylvania and Delaware. Meetings will commence at 10 A. M., in Odd Fellows Hall, 213 W. Chestnut Street.

RICHMOND, IND., October 28, 29. All sessions of this two-day gathering will be held in the Odd Fellows Building, corner of 8th and Main Streets. Further details will be announced in the October Dawn; or may be obtained from the Secretary, Mrs. A. B. Crowder, 609 S. W. A., Richmond, Indiana.

Milwaukee Junior Bible Class, October 29. Arrangements for this convention are progressing. More details later.

We thankfully acknowledge receipt of ten pounds as a donation to the General Fund, from Anonymous.

PRESENT TRUTH LITERATURE

HYMNS OF DAWN, With and Without Music. These are the original Hymns of Millennial Dawn. With music, bound in blue cloth, red edges—single copies 85 cents; 15 to 100, 73 cents each; 100 or more, 65 cents each. Without music, bound in limp cloth—single copies 15 cents; 10 to 50 copies, 12 cents each; 50 copies or more, 10 cents each.

THE DIVINE PLAN OF THE AGES. Blue cloth binding, regular book size—single copies 50 cents; 10 copies or more, 30 cents each.

ZIONISM IN PROPHECY. 64 pages, attractive paper binding—20 cents each; 7 copies \$1; 50 or more copies, 10 cents each.

EVOLUTIONISTS AT THE CROSSROADS. 120 pages, paper bound—20 cents each; 7 copies \$1; 50 or more copies, 10 cents each.

TABERNACLE SHADOWS, with Berean Questions. Paper bound—25 cents each.

DAILY HEAVENLY MANNA. Contains original texts and comments. Also ruled pages for autographs. Cloth binding, red edges—50 cents each; De luxe Binding, stamped in gold, and gold edges—\$1 each.

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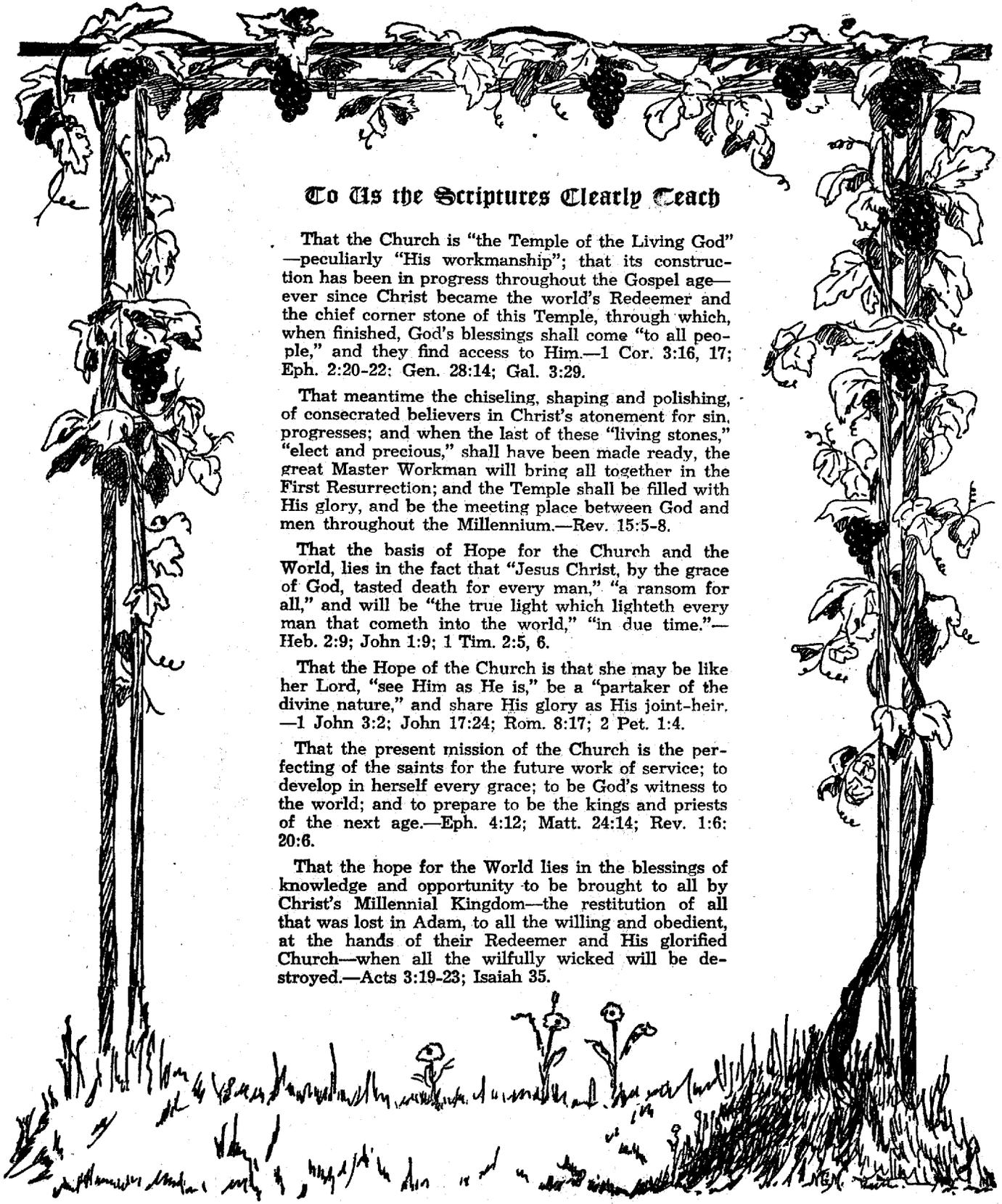
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To As the Scriptures Clearly Teach

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

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

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

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

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

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