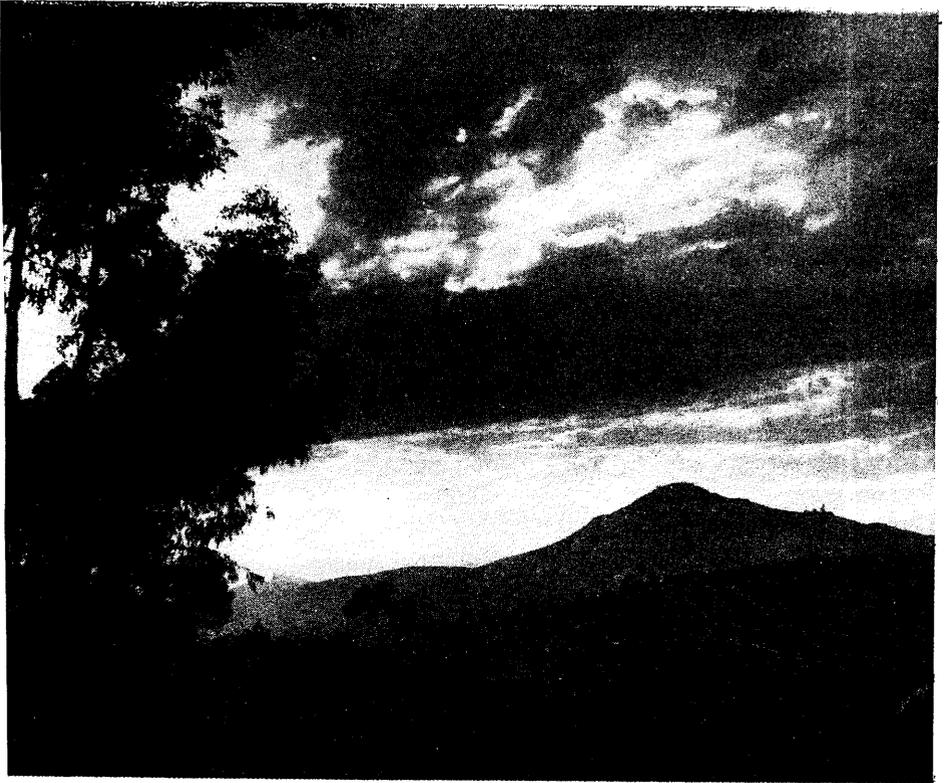


THE DAWN



A HERALD OF CHRIST'S PRESENCE
SEPTEMBER 1948

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THE DAWN

East Rutherford

NEW JERSEY

THE DAWN

A HERALD
OF CHRIST'S PRESENCE

Vol. XVII, No. IX

SEPTEMBER 1948

One Dollar a Year

OUR COVER PICTURE

THE sun bursts through dark clouds, enhancing the beauty of Mount Helix, California. This is the scene of an annual Easter sunrise service. Many have likened Mount Helix to Mount Tabor in Galilee, Palestine. Photo by Adelbert Bartlett.

FRANK AND ERNEST SCHEDULE

Topics and Literature Offers

PACIFIC TIME ZONE

- Sept. 5—"The Commonwealth of Israel"
"A Royal Nation" booklet
Sept. 12—"A Second Chance"
"Not Good Enough for Heaven" Dawn
Sept. 19—"The Third Heaven"
"God's Plan" Dawn
Sept. 26—"The Hope of Life"
"Hope" booklet

ALL OTHER TIME ZONES

- Sept. 5—"The Commonwealth of Israel"
"A Royal Nation" booklet
Sept. 12—"Not Good Enough for Heaven"
"Not Good Enough for Heaven" Dawn
Sept. 19—"Christ the Foundation"
"Not Good Enough for Heaven" Dawn
Sept. 26—"Why Christ Returns"
"God and Reason" Dawn

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EXPIRATION NOTICES

DUE to postal restrictions governing the type of subscription expiration notice we are permitted to insert in The Dawn, it has been decided to send these notices by separate mail. In due course, therefore, all subscribers will receive one of these, so when yours arrives do not consider it to mean that you have overlooked renewing on time. Please consider it just as though you found the renewal blank in your Dawn.

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God's Plan for Man

As Shown in His Covenants

By G. Russell Pollock

GOD has a plan for man, a plan that will result in the blessing of all the families of the earth, and which, when it is complete, will have restored the human race to God. If one studies the Bible merely to prove a pre-adopted creed he will never find the jewels of truth that are hidden in its pages. But if our sincere effort is to learn the purposes of God, and if we come to the Bible with an open mind and an honest heart, we will find the divine plan for human destiny clearly revealed in his Word.

The covenants of God give a complete outline of the divine plan of the ages. These covenants, as they are recorded in the Bible, cover the whole course of human history from paradise lost to paradise regained. It is my purpose at this time to discuss with you some of the covenants between God and man as they are recorded in the Bible. To understand these covenants will help us to appreciate our place in the great divine program for the salvation of the world. As we behold the stately steppings of our God in the unfolding of his plan for man, our faith will be increased and our hope for his kingdom will grow greater and more real.

The first covenant between God and man was made in the Garden of Eden and is recorded in Genesis 2:15-17:

“And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

Life or death depended on the keeping of this covenant. It called for obedience to God's law. Adam broke this contract through

GOD'S PLAN FOR MAN

his disobedience. He lost his covenant relationship with God. He was sentenced to death. The Bible says, "In his favor is life." (Psalm 30:5) No one can live forever without God's favor, regardless of the fact that many believe in the erroneous doctrine of eternal torment and the like fallacy of inherent immortality. It is only in the favor of God that man has life. Man's eternal existence depends upon his being in covenant relationship with God. Satan said, "Ye shall *not* surely die." "You appear to die, but you will really be alive some place else," is the modern version.

"He was a murderer from the beginning, and abode not in the truth. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44) On the other hand, God said, "Thou shalt surely die," and from the evidence all about us, he is right. Certainly Adam is dead, and sooner or later all of us will have to make a decision as to whether it was God or Satan who told the truth in this matter of life and death.

It is evident that not only Adam lost his communion with God, but all of his children as well have been born out of covenant relationship with him. It is written, "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12 After Adam's transgression, God did not turn the human race over to Satan for its complete destruction. This fact was first made clear by the statement in Genesis 3:15, where we are given an assurance that the seed of the woman would bruise the serpent's head.

Covenant with Noah

The next important covenant that was made with man after his expulsion from Eden was given to Noah. This covenant furnishes great assurance that "the heavens are the Lord's: but the earth hath he given to the children of men." (Psalm 115:16) This covenant is clearly stated in Genesis 9:11-17:

"And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen

in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth."

In this account God tells us that the rainbow is the token that the covenant will be kept and that the earth will no more be destroyed by a flood of waters. Let me ask, Why was a rainbow chosen as the token of guarantee of God's covenant? To appreciate this simple truth is to have our faith increased. According to the Bible, it had never rained upon the earth before the flood. In Genesis 2: 5, 6 we are told, "For the Lord God had not caused it to rain upon the earth, . . . but there went up a mist from the earth, and watered the whole face of the ground." One of the reasons Noah was mocked when he told the people of his day of the rain from heaven which would cause a flood to cover the high mountains, was that the antediluvians had never seen rain fall from the clouds.

The reason there was no rain before the flood is scientific as well as scriptural. In Genesis 1:6-10, 14-16, the story of creation tells us that the firmament separated two great bodies of water. We are told that the firmament is the heavens, the same heavens in which were our sun and moon and stars. The waters below the heavens were on the earth, and as the dry land appeared, they were separated into great bodies of water called seas just as we find them now. The water above the heavens was the "great deep." (Gen. 7:11) This describes the ring of aqueous matter which surrounded the earth before the flood. It is not strange for planets to have rings surrounding them. Saturn has rings, and Jupiter has belts even to this day. The ring which surrounded the earth before the flood was created during the time that the earth was being prepared for man's habitation when the intense heat of the planet threw off in vapor vast quantities of moisture. This moisture surrounded the earth as a veil. It caused a hothouse condition to exist upon the earth.

This theory of cosmogony is held by many scientists and biblical scholars alike. Many have been puzzled as to why the mastodons and other warm-blooded animals were able to live in what is

now the Arctic Zone. The hothouse condition that existed upon the earth before the flood made all parts of the earth equally habitable. In Genesis 7:11, 12 we have the record of the breaking of the ring above the earth in these words:

“In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.”

“The windows of heaven were opened” and the waters of the “great deep” were broken up. The waters above the firmament came within the gravity pull of earth. The outer air caused ice caps to form at the poles. The flood had come in fulfilment of the word of God given to Noah. The mastodons were trapped with green grass in their mouths and undigested food in their stomachs, and are preserved even till this day as a testimony.

We now know why God chose a rainbow as a token of his covenant. As long as there were waters above the firmament the earth could not enjoy the sun’s direct rays. It requires the direct rays of the sun to cause a rainbow, for a rainbow is the reflection or the refraction of the direct rays of the sun shining upon moisture-laden atmosphere which breaks the light into the different prismatic colors. The existence of a rainbow visible to the earth proves that there is no more a ring of waters above the earth, and therefore proves that there never can be another globe-covering flood. God chose the rainbow as the token of his covenant to man because it is an absolute guarantee that another flood of such magnitude is an impossibility. Isn’t the Bible a wonderful book when it is rightly understood?

Covenants with Abraham and Israel

God made his next covenant with Abraham. This covenant definitely affects you and your family and me and my family. It is simply stated in these words, “In thee shall all the families of the earth be blessed.” (Gen. 12:3) This covenant was repeated to Abraham’s son Isaac, and to Isaac’s son Jacob. Here is a wonderful assurance to all men, for the covenant called for two things: **First**, that Abraham would have a seed, and **second**, through the seed of Abraham, blessing would come to all the families of the earth. What a happy prospect!

God made his next covenant with the children of Israel, the descendants of the twelve sons of Jacob. It is known as the Law Covenant. It was entered into at Mount Sinai. After being given the statutes of God's Law, Israel was told in substance, "If you do these things ye shall live by them," and with one accord they replied, "All that the Lord hath spoken will we do." (Lev. 18:5; Rom. 10:5; Exodus 19:8) The children of Israel accepted the terms of the Law Covenant. In this covenant they thought that they had found the way to everlasting life, and that all that was necessary for them to do was to keep the terms of this covenant.

God made a picture of these two covenants—the one with Abraham, and the other with the nation of Israel—in the wives of Abraham as recorded in Galatians 4:21-28:

"Tell me, ye that desire to be under the Law, do ye not hear the Law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise."

Why was the Law Covenant ever made? It has held the nation of Israel in bondage. As yet no Jew except Jesus has ever kept it perfectly. It has been beyond the reach of their ability. The Law Covenant was made for several reasons, but now we mention only one—the reason expressed in Gal. 3:21-25. Part of this record is, "Wherefore the Law was our schoolmaster to bring us unto Christ." The Law was perfect. The reason no Jew has ever kept the Law is because there is not a perfect Jew, and an imperfect man cannot keep a perfect Law. No son of Adam can keep God's perfect Law, because all are born in sin and shapen in iniquity. All are imperfect. The Law, which the Jewish people thought was unto life, they found was unto death. It concluded them under sin. It showed them that they were imperfect and that the perfect Law was beyond their ability.

The Law Covenant proved that neither Jew nor Gentile can

GOD'S PLAN FOR MAN

keep God's Law without help. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) Therefore the Law was a schoolmaster leading to Christ as the Savior and Redeemer. Our Lord Jesus was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) He kept the Law of God. This demonstrated his perfection as a man, and therefore proved his ability to die as a ransom. God's Law requires a life for a life. Adam, a perfect man, had sinned and died and the whole race had died in him. Christ, a perfect man, was obedient to the Law of God. He died and rose again. This is an assurance that the whole race will live in him. (Acts 17:31) "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22) The Law Covenant was given to show the need of a Savior and Redeemer. It was given as a schoolmaster to lead Israel to Christ. Through him, we again have the privilege of communion with God. Again I say, the Bible is a wonderful Book when rightly understood!

The covenant with Abraham spoke of a "seed." The events recorded in the Old Testament show that neither Isaac nor Jacob was the seed referred to. The New Testament tells us that the seed was Christ—"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16) The seed of Abraham is to bless all the families of the earth according to the covenant. Jesus Christ by the grace of God tasted death for every man, and brought the fulfilment of the promised blessing closer. (Heb. 2:9) The plan of God is not haphazard. It is based upon the principles of justice, wisdom, love, and power, for all the attributes of God unite in the harmonious fulfilment of his plan for man.

When the Master was born the angel said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord." And the heavenly host declared, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:10, 11, 14) Many years have passed since Christ died on Calvary and the promised blessing has not yet come to earth. There is a reason for this. It is found in the covenant that makes the Gospel church a joint-heir with Christ as the "seed" which will bless the world. This great truth, overlooked by many, should

thrill the Christian with the prospect that it brings—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29

The work of the Gospel age has not been the conversion of the world. The world has not been reconciled to God. But the Gospel age has seen the development of the "seed" of Abraham, which includes Christ and those who are his. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." It is the privilege of the true Christian today to perform the work to "show forth the praises of him" who hath called us "out of darkness into his marvelous light."—I Peter 2:9

In due time the faithful will live and reign with Christ a thousand years, and will have another work to do—that of blessing all the families of the earth in accordance with the promise of God. Jeremiah 31:31-34, and Hebrews 8:8-12, tell us that the time will come when the words of the Lord will be fulfilled:

"I will put my Law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least to the greatest of them, saith the Lord. For I will forgive their iniquity, and I will remember their sin no more."

This is another way of saying that all the families of the earth will be blessed. Here is an assurance that man will again be brought into covenant relationship with God.

The promise will be fulfilled, and God's Law will be put again in the minds and in the hearts of the people during that thousand-year reign when all enemies will be put under his feet, and the last enemy, Death, will be destroyed. (I Cor. 15:25, 26) Only the wilfully disobedient will be cut off in death. (Acts 3:23) All the obedient and willing of earth will bend their knees in worship and every tongue will confess to the glorious majesty of God their Father. Surely God has a plan for the rehabilitation of the race—yea, for the blessing of all the families of the earth! This plan will reach its culmination in what the apostle describes as "the dispensation of the fulness of times when the Lord will "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10) Yes, the Bible is indeed a wonderful Book when it is rightly understood!

"Songs in the Night"

SEPTEMBER 1

Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.—The Song of Solomon 2:15

IT IS difficult for us to realize how potent is our influence for either good or evil in matters which, unless carefully scrutinized, seem trifling. Ah, these "little foxes"! Careless words, spoken with scarcely a thought or in a moment of impatience, little grumblings, a sarcastic word or laugh or look or shrug—oh, how these things count in our daily lives, either for or against our own spiritual development, and often the development of others! How earnestly we should each seek to up-build our own character and the characters of the brethren! Our Lord is marking all these things. Remember, "He that is faithful in that which is least, will be faithful also in much."—Z '16-5886 (Hymn 95)

SEPTEMBER 2

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.—Matthew 8:20

TO WHATEVER extent we have the good things of this present life, in that same proportion we need to be specially on guard against the cares of this life and the deceitfulness of riches and the ambitions and hopes and aims of the world, lest these should lead our hearts away from the loyalty and devotion to the Lord and his cause which full faith and trust should inspire and sustain. Evidently it is possible to be poor in spirit without being actually in poverty, but the more there is of earthly prosperity, apparently more grace is needed to keep us in the narrow way.—Z '05-3534 (Hymn 98)

SEPTEMBER 3

Let us not be weary in well-doing: for in due season we shall reap, if we faint not.—Galatians 6:9

WE HAVE found that it is often by bringing us into severe trials, ordeals, putting us under crucial tests, that the Lord develops more and more our faith, our love, our trust, our hope in him. He would have us learn well our lesson, that without him we can do nothing, but that with his blessing and favor all things are ours, because we are Christ's and Christ is God's. Let us, then, in all the important junctures of life, be sure that we are seeking chiefly the divine will, as expressed in the divine promise, the oath-bound covenant; let us seek it patiently, earnestly, persistently; let us wrestle with the Lord that thereby we may be made the stronger, that when the proper and advantageous experiences have been enjoyed, the blessing will come at the proper moment to do the most good and in the manner that would be most helpful. Z '07-3970 (Hymn 184)

SEPTEMBER 4

I am my Beloved's and His desire is toward me.—The Song of Solomon 7:10

WHAT a blessing of peace, quietness of spirit, ability to endure hardness as a good soldier of Christ, and sustenance and strength in time of trial, lies behind these precious assurances of the Bridegroom to those who can see and realize unquestionably, "I am my Beloved's, and my Beloved is mine," no tongue can express. It has in the past permitted his faithful ones to pass through many dark and trying experiences with a fortitude that has surprised the world, which has seen them in the fiery furnace, but has not seen

that there is with them the form of the Son of God. (Daniel 3:25) They have endured as seeing him who is invisible.—Z '11-4784 (Hymn 203)

SEPTEMBER 5

Cast thy burden upon the Lord, and he shall sustain thee.—Psalm 55:22

ANY saint of God may have tears in the trying experiences of the journey in the narrow way, but none is excusable for murmuring. Rather, each should say with the Master, "The cup which my Father hath given me, shall I not drink it?" To those who approach the springs of bitterness with the proper faith in God as did Moses, the Lord makes known precious promises, which "steal the bitter from life's woes." As the Israelites were led from the bitter waters to Elim and its rest and shade, so God's spiritual Israel are not tempted and tried above what they are able to bear.—Z '13-5278 (Hymn 112)

SEPTEMBER 6

Sing unto the Lord a new song, and his praise in the congregation of saints. Let the high praises of God be in their mouth.—Psalm 149:1, 6

THE saints can praise God more intelligently and fully now than ever before. We can see our Lord's character better, because much of the ignorance, misconception, mysteries, and obscurity have fled away. God's Word is shining out with more brightness than ever. We cannot see that our Brother John Calvin could have had very much of the high-sounding praises of God in his mouth; for it is surely not a high-sounding praise to declare that our God would assign thousands of millions of humanity to an eternity of torture. Nor can it be said of people today who teach this same horrible doctrine, that they have the high-sounding praises of God in their mouths. There are no high-sounding praises connected with any such beliefs and teachings. But the Lord's people who keep close to his Word are now able to tell forth the wondrous story of God's love, wisdom, justice, and power as never before.—Z '15-5804 (Hymn 96)

SEPTEMBER 7

Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—Malachi 3:2, 3

ALTHOUGH the trying in the fire will separate the dross completely and purify both the gold and the silver, nevertheless he who thus inspects, who thus tries, who thus purifies, who thus refines, is our Lord and Master, who bought us with his precious blood, who has assured us of his love and sympathy, and has promised with the apostle that he will not suffer us to be tempted above that we are able, but will with the temptation also provide a way of escape; and he has assured us that all things are working together for our good, because we love God and have been called according to his purpose.—Z '06-3865 (Hymn 37)

SEPTEMBER 8

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.—Isaiah 32:18

THE closer we live to the Lord, and the greater our faith, the more we shall realize the divine direction, and the more we shall make use of the means he has provided for our strengthening and upholding. We may call upon him in time of trouble; we may go to him in prayer; and he never fails those who put their trust in him and earnestly seek to walk in his appointed way. This being true, we may go forth upon our journey in perfect trust and confidence. Having consecrated our all to the Lord, we are to seek for his guidance, for his presence is with us in all the affairs of our life.—Z '14-5548 (Hymn 180)

SEPTEMBER 9

This one thing I do.—Philippians 3:13

BELOVED, as you value the glorious hope set before you, we beseech

"SONGS IN THE NIGHT"

you that you give no heed to seducing spirits and doctrines of devils, as the apostle terms them (I Tim. 4:1); but that with fixedness of purpose you apply yourselves to the one thing to which you are called, and which as prospective heirs of Messiah's kingdom you are privileged to do. If faithful in his service we have neither time nor disposition to give heed to other themes having no bearing on the one thing to which we have solemnly dedicated our lives. If we have consecrated all to God our time is not our own; and consequently we have none to spare for the investigation of theories built upon any other foundation than that laid down in the Bible.—Z '12-5045 (Hymn 191)

SEPTEMBER 10

Hold that fast which thou hast, that no man take thy crown.—Revelation 3:11

THE words, "Hold that fast which thou hast" imply a previous effort and attainment, and that the attainment has had something to do with the right to the crown; and that the position attained must be held if the crown would be ultimately possessed. The intimation is also clear that the holding fast will be at the cost of a severe struggle. In view of the solemnity of the situation, how "circumspect" we all should be! How we should scrutinize our every act and word and thought!—Z '08-4154 (Hymn 183)

SEPTEMBER 11

For whom He did foreknow, He also did predestinate to be conformed to the image of His Son.—Romans 8:29

TO BE fit for the heavenly kingdom we must develop characters in harmony with our Lord—gentle, yet firm; sweet, yet strong. This is signified in the terms of our discipleship. We are to copy our Teacher, who is also our Redeemer. We are to let his light shine. It is important that we see this fact. The difficulty apparently with the majority of people is that they do not see and do not understand the purpose of life; hence valuable opportunities

and precious lessons are wasted upon them.—Z '09-4467 (Hymn 105)

SEPTEMBER 12

The Lord of peace himself give you peace always.—II Thessalonians 3:16

IN THIS peace lies a satisfaction for all the various qualities of the mind; in proportion as the mind develops the ambition of pleasing the Lord, of communicating to others the knowledge of the truth and the blessed opportunity of salvation, it becomes our ambition to do good, instead of evil. So ambition, being turned into a right line, the peace of God, which none can comprehend save those who possess it, comes to the mind and heart.—Z '11-4818 (Hymn 305)

SEPTEMBER 13

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.—II Corinthians 10:5

THE apostle is pointing out that these strongholds which we are to pull down are in ourselves. Sin is entrenched in our minds, in our imaginations. Pride, selfishness, and various other kinds of sin, are entrenched in us through the long centuries of the downward tendencies of our race. These things have dug deep trenches in our systems; they are firmly fastened there. But, urges Paul, "Let not sin have dominion over your mortal body." Destroy the stronghold. Bring your entire being into subjection to the will of God.—Z '16-5889 (Hymn 44)

SEPTEMBER 14

For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel.—I Corinthians 9:16

WHOEVER, therefore, understands this real Gospel, and appreciates his own ordination to preach it, must necessarily feel unhappy if he should be hindered from preaching it. Some

can preach in several ways. Others can preach in nearly every way. Some can preach in very few ways; but all can preach in some way. The more we do, the happier we should be. So we thank God that we have so many helps in our day—books, free literature, Bible concordances, etc. We greatly appreciate all these and are seeking to make good use of them to the blessing of others as well as for our own up-building.—Z '16-5893 (Hymn 280)

SEPTEMBER 15

At the name of Jesus every knee should bow.—Philippians 2:10

WHILE we contemplate this high exaltation of the Master let us not forget that his bride is to be joint-heir with him in all of his glory, honor, and immortality, and that the privilege of becoming members of the bride class belongs to the called, chosen, faithful, the very elect of this Gospel age. If we could but have this in mind continually, what manner of persons would we be in all holy conversation and godliness—how trifling all earthly pleasures and sorrows, all riches and poverty, all weakness and debasement would seem to us! so intense would we be in our desire to make our calling and election sure to those exceeding great and precious promises.—Z '07-3979 (Hymn 25)

SEPTEMBER 16

I saw seven golden candlesticks; and in the midst . . . One like unto the Son of man.—Revelation 1:12, 13

WE SEE that our Lord Jesus, our glorified Master, although absent from us, has been present with his church throughout the past eighteen centuries and more, protecting the interests of his cause and directing in respect to all of his people's affairs, especially inspecting and caring for the church as a light bearer, a candlestick. Alas, how poor the wicks sometimes have been, how feeble the light that has sometimes shone out into the darkness, how much of trimming has been necessary and how much more may yet be necessary!—Z '05-3569 (Hymn 230)

SEPTEMBER 17

Ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even.—Numbers 28:3, 4

BE OUR sacrifice ever so lame and imperfect, it is reckoned holy and without blemish if we presented it to the Father in and through the merit of our Redeemer; and if "holy and acceptable" through him (Rom. 12:1; I Pet. 2:5), the reward of sacrifice is ours, be our offering ever so small. But it must be a free will offering, and it must be a whole burnt offering; not the smallest piece can be kept back from the consuming fire of the altar. And none who have the spirit of the Master will seek to keep back a part of their little all; they will feel, indeed, on the contrary, that at most it is but as offering dross for a jewel, for a pearl of great value.—Z '89-1133 (Hymn 325)

SEPTEMBER 18

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.—Psalm 19:14

HERE is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, but in addition to these, by careful, painstaking heed, by systematic and diligent effort at self-cultivation, by care and perseverance in weeding out evil thoughts, and by diligent and constant cultivation of pure, benevolent, and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful works and deeds.—Z '11-4834 (Hymn 125)

SEPTEMBER 19

Casting all your care upon Him; for He careth for you.—I Peter 5:7

SORROW and griefs may, and perhaps often will, come in like a flood, but the Lord will be our stay and

strength in every experience which he permits. The soul that has never known the discipline of sorrow and trouble has never yet learned the joy and preciousness of the Lord's love and helpfulness. It is in seasons of overwhelming sorrow and grief, when we draw near to the Lord, that he draws especially near to us. So the Psalmist found it, when in his deep affliction he cried to God, saying, "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications."—Z '15-5802 (Hymn 222)

SEPTEMBER 20

When he, the Spirit of truth, is come, he will guide you into all truth.—John 16:13

IF WE could properly estimate truth, it would make us careful lest we should lose it, and we should value less its price in self-denial, and appreciate more the privilege of communicating it to others, even at the cost of further self-denial. Sacrifices of time and money and reputation would be considered "light" matters and would "work out for us a far more exceeding and eternal weight of glory," while we would be prepared thereby to look not at the things which are seen, our sacrifices, etc., but at the things which are not seen—the exceeding great reward in reservation for the overcomers.—Z '85-786 (Hymn 233)

SEPTEMBER 21

Whom having not seen, ye love; . . . yet believing ye rejoice with joy unspeakable.—I Peter 1:8

QUITE a good many who bear the name of Christ have a hope toward God as respects the future, but very little of the joys of his salvation in the present time. Such are not living up to their privileges. They have not properly grown up into Christ, their living Head. They need to increase their faith by adding to it fortitude, knowledge, patience, godliness, love of the brethren, and love in general. As they thus comply with the terms of

the school of Christ they will more and more be able to say not only that the Lord has lifted their feet from the horrible pit of sin and death and placed them upon the rock Jesus Christ, but also to add "He hath put a new song in my mouth, even the loving-kindness of our God."—Z '05-3496 (Hymn 113)

SEPTEMBER 22

She hath done what she could.—Mark 14:8

"SHE hath done what she could," said the Lord—she has shown her devotion to the best of her ability. How true the remainder of our Lord's prophecy on the subject, "Whosoever this Gospel is preached, . . . this also that she hath done shall be spoken of for a memorial of her." A sweet memorial of a sweet character and loving heart. Considered in the light of the odor and blessing and refreshment which it has shed upon all of the Lord's people throughout this Gospel age, Mary's alabaster jar of precious perfume, very costly, has proven to be extremely cheap.—Z '05-3535 (Hymn 277)

SEPTEMBER 23

Follow peace with all men, and holiness, without which no man shall see the Lord.—Hebrews 12:14

HOLINESS is not a charm which we may put in our pockets; it is not a garment which may be worn occasionally. Holiness resembles more the tempering of a piece of metal; it enters into the entire fiber, changing its general characteristics; it is transforming in its influence. True, there is a holiness reckoned to the Lord's people in the robe of Christ's righteousness, which is granted to us when first we turn from sin, accept the Redeemer, and consecrate ourselves to God. But this is not sufficient. We must work into our characters that which we have willed—or, as the apostle expresses it, we must allow the Lord to work in us the holy will, and the holy conduct which must necessarily accompany the holy will, as opportunity and conditions will permit.—Z '15-5739 (Hymn 219)

SEPTEMBER 24

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.—Hebrews 13:2

HOSPITALITY and faith may not always be thus promptly rewarded in the present time; the Lord's people may even suffer evil for good and be persecuted and hated by those whom they seek to serve and benefit. But a blessing, nevertheless, is sure to be theirs—not only a blessing at the Lord's hand in the future for what they did or endeavored to do, that will more than compensate them, but even in this present life they receive a blessing with the persecutions in that their own hearts are enriched and refreshed, made more Christlike, and they are thereby better prepared for the heavenly kingdom and glorious things which the Lord has in reservation for all who shall be copies of his Son.—Z '04-3432 (Hymn 88)

SEPTEMBER 25

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John 14:23

THUS it is our privilege to know God; but only those who have had the blessed experience can appreciate how greatly the grace and peace of God can be multiplied to us through the knowledge of him thus acquired. As we draw near to him in prayer and communion and the study of his precious Word, we are made to understand the wealth of the divine love and favor toward us who are in Christ Jesus, and who, through entire consecration of ourselves to God, have escaped the corruption that is in the world through lust (the worldly desires and ambitions).—Z '93-1532 (Hymn 205)

SEPTEMBER 26

Lo, I come to do thy will, O God.—Hebrews 10:9

IF OUR devotion to the Lord be absolute, fully in control of our thoughts and words and doings, our liberty and

largest ambition will be rightly directed and eventuate in blessings to ourselves and to others. But if the divine will be not first and absolutely in control of our wills, the more ambition and the more liberty we have the greater will be our danger. Where the Lord is not revered, obeyed with all the heart, mind, soul, and strength, someone else has an influence in our hearts, husband or wife, parents or children, or more than probable, self. We cannot be "overcomers" except as our hearts are absolutely loyal to the Lord, with self-will and every other will subjected to the divine will. This is the lesson of life to those who would come off conquerors.—Z '09-4448 (Hymn 114)

SEPTEMBER 27

Whosoever shall do the will of my Father which is in heaven, the same is my brother.—Matthew 12:50

WE ARE not to anticipate "fellowship" with all who name the name of Christ as a proof of fellowship with the Father, and that we are in the light. We are merely to anticipate this true fellowship with those who are earnestly seeking to do the Father's will, to serve his cause and exemplify the instruction of his word, in their deeds as well as in their professions. Between all such there must be, whether hidden or open, a bond of fellowship and union. That bond is the one faith and one baptism into the one Lord.—Z '16-5938 (Hymn 170)

SEPTEMBER 28

He was a burning and a shining light.—John 5:35

THERE is a force in this expression. Some lights are cold, austere, unsympathetic; but the kind approved of the Master was the burning kind—warm, glowing, sympathetic, helpful, intensive! The Master himself furnishes the best of all illustrations of the principle enunciated. He was the Light which came down from heaven—undimmed, resplendent, shining forth to the utmost the light of divine truth! Not a cold, forbidding recluse was he,

"SONGS IN THE NIGHT"

holding himself aloof from the people with a haughty and disdainful spirit, telling coldly, "Wonderful words of life." On the contrary, his entire life was sympathetic, whole-souled.—Z '12-4967 (Hymn 297)

SEPTEMBER 29

When thou passest through the waters, I will be with thee.—Isalah 43:2

THERE are storms of life which sometimes sweep over ourselves and the brethren and over the whole household and imperil us, and which seem sure to sink us in despair. Then is the time for us to exercise faith in him who said, "I will never leave thee nor forsake thee." Then is the time to remember the Master's words, "My grace is sufficient for thee; for my strength is made perfect in weakness." Whoever can by the exercise of his faith, take hold upon the Lord will find a great peace, a great calm come into his heart and into all of his affairs. Then he can remember the

promise that all things work together for good to those who love God, and who have been called according to his purpose!—Z '12-5058 (Hymn 328)

SEPTEMBER 30

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforted us in all our tribulation.—II Corinthians 1:3, 4

IN EVERY experience of sorrow and distress, and when the strain of the jarring discords and the stinging vexations and wounds that make the heart bleed, threaten to overwhelm the spirit, let the child of God remember that "he knows, and loves, and cares," and that his ministering angel is ever near us, and that no trial will be permitted to be too severe. The dear Master is standing by the crucible and the furnace heat will never be permitted to grow so intense that the precious gold of our characters shall be destroyed, or even injured.—Z '15-5802 (Hymn 163)

WEEKLY PRA YER MEETING TEXTS

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

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

prians 2:15, 16 (Z. '03-358. Hymn 275)

SEPTEMBER 16—"The Lord will give strength unto his people; the Lord will bless his people with peace.—Psalm 29:11 (Z. '96-163. Hymn 305)

SEPTEMBER 23—"Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3 (Z. '03-423. Hymn 261)

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

So will I gather strength and hope anew,
For I do know God's patient love perceives
Not what we did, but what we tried to do;
And though the ripened ears be sadly few,
He will accept our sheaves.

INTERNATIONAL BIBLE STUDIES

AQUILA AND PRISCILLA

September 5

GOLDEN TEXT: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Hebrews 13:2

ACTS 18:1-3—In this opening portion of today's lesson we find Aquila and Priscilla in a role which harmonizes beautifully with the suggestion of the Golden Text, that is, as hosts to one of the Lord's angels, or messengers—in this case the "angel" concerned being in all probability the first of the messengers to the seven churches of Revelation, chapters one and two. The angels referred to in the Golden Text were actually spirit beings who appeared to Abraham and reassured him of the fulfilment of God's promise that Sarah would bear him a seed.

Abraham and Sarah received a rich blessing as a result of their hospitality in entertaining angels—although at first they were unaware of their identity—and Aquila and Priscilla were also blessed by God. The account does not indicate whether or not they were disciples of Christ when they took Paul into their home; the common interest between them mentioned is that, like Paul, they

were tentmakers, and could work together at this trade. They had been exiled from Rome because they were Jews, and inasmuch as nothing is said to indicate they were converted through Paul's ministry, we may assume that they had accepted Christ previous to the time Paul lived in their home.

ACTS 18:18, 19, 24-26—Paul remained in the home of Aquila and Priscilla at Corinth for a "good while," and then went to Ephesus. Evidently the three had become close friends, and doubtless also his host and hostess saw an opportunity for enlarged service in the Lord's vineyard; for when the apostle left Corinth and went to Ephesus, they accompanied him. They invited Paul to remain with them in Ephesus—apparently they established a home there—but he believed that it was the Lord's will for him to go on to Jerusalem, that he might be there at the time of the coming feast.

But Aquila and Priscilla continued active in the Lord's service. Like the apostle, they frequented the synagogues, seeking opportunities in these places of worship to proclaim the Gospel of Christ. In one of these they came in contact with Apollos, a converted Jew who himself was testifying concerning Christ. Having been in close fellowship with the Apostle Paul for some time, it is evident that they had become well grounded in the doctrines of the

truth; and because of this they were quick to detect that Apollos was a novice in his understanding of the divine plan. He knew only the "baptism of John," the account tells us.

John's baptism, as all well instructed disciples know, was for the remission of sins, a symbol of a heart repentance and cleansing applying only to Jews, and for the purpose of restoring them to covenant relationship with God under the Law. This in turn was in preparation for their transfer into Christ. Apollos had not learned about the true baptism of Christians, that is, the baptism of their wills in his will, a burial which leads to sacrificial death with the Master. Not knowing of this Christian baptism into death with Jesus, he would of course not know that water immersion for such is merely a symbol of their true burial into Christ.

Recognizing this lack of understanding on the part of Apollos, Aquila and Priscilla invited him to their home and "expounded unto him the way of God more perfectly." Evidently Apollos was a good pupil, for later, when he left Ephesus, "disposed to pass into Achaia," the church sent letters recommending his services to the brethren there. Thus, in the Lord's providence, the zeal of two of his people, who themselves apparently were not qualified to be public expounders of the truth, was used by the Lord to be a blessing to those who were qualified to be public servants. Their talents were their ability to entertain, and in a private way, to teach.

ROMANS 16:3-5—At the time Paul wrote his epistle to the Romans, Aquila and Priscilla were evidently in Rome. He sent his greeting and referred to them affectionately as "my helpers in Christ Jesus, who have for my life laid down their own necks." The expression concerning the laying down of their necks is evidently a symbolic allusion to the placing of one's neck on the executioner's block. Perhaps these two faithful servants had actually risked their lives on behalf of Paul.

I CORINTHIANS 16:19—Paul's first epistle to the Corinthian brethren was written from Philippi, and evidently Aquila and Priscilla were living there at the time, and sent a Christian greeting to the brethren in Corinth. The text indicates that the church assembled in their home, so we have this further evidence of their faithfulness in using the opportunities of service which were theirs.

II TIMOTHY 4:19—Our final reference to this faithful couple is a greeting to them from Paul, shortly before he was executed. Like the apostle, they evidently continued faithful to the end, and the remembrance of their faithfulness was doubtless a comfort to the apostle in his last days.

QUESTIONS:

Does the term "angel" always refer to a spirit being?

What is the difference between John's baptism and Christian baptism?

What practical lesson can we draw from the faithfulness of Aquila and Priscilla?

BARNABAS, A GOOD MAN

September 12

GOLDEN TEXT: "He was a good man, and full of the Holy Spirit and of faith."—Acts 11:24

ACTS 4:36, 37—Barnabas was the surname of the disciple who is the subject for discussion in today's lesson. The name signifies "the son of consolation," and there is every evidence that this "good man" lived up to the meaning of his name, that he was zealous in promulgating the Gospel of Christ and thereby giving consolation to as many as had an ear to hear.

Barnabas was a Levite, that is, a member of the priestly tribe of Israel. When the Israelites first entered into the land of Canaan under the leadership of Joshua, and the land was divided among the various tribes, the tribe of Levi received no inheritance therein. Being the religious servants of the other tribes, they were made dependent upon them for their sustenance. Later, of course, many changes occurred. This was particularly true in connection with their seventy years' captivity in Babylon. It is not surprising, therefore, that in the days of the Early Church a Levite should be the owner of land.

While the account does not imply it, perhaps the fact that Barnabas was a Levite, hence by

tradition one who was not entitled to own land, had something to do with his decision to manifest the genuineness of his belief by selling his land and using the money for the furtherance of the Gospel. In any event, it was a noble, yea, a holy deed. His consecration being genuine he could do no less, since apparently he did not need this asset to meet earthly obligations. Full consecration to God has meant this to all the true followers of Jesus—then and now. It is more, much more, than merely a resolve to live a morally pure life.

ACTS 9:26, 27—Our lesson characterizes Barnabas as a "good man." One of the elements of goodness is the willingness to trust others. "Love believeth all things," says the apostle. (I Cor. 13:7) This is manifested by Barnabas in connection with Saul's first visit to Jerusalem following his conversion. Saul had bitterly persecuted the church, and the brethren at Jerusalem were somewhat doubtful of his sincerity in coming to them now as a believer, but Barnabas sponsored Saul, assuring the church that they need have no misgivings concerning him.

In doing this Barnabas explained that God has spoken to Saul and had accepted him. He related also that Saul since his conversion had boldly proclaimed the Gospel of Christ in Damascus, which in itself was sufficient proof that his conversion was genuine, that he was no longer an enemy of the Christian cause. The relating of these facts indicates that Barnabas probably knew more of the circumstances than did the other

brethren at Jerusalem; and inasmuch as they also accepted Saul when they knew the truth concerning him, it indicates that they too were "good," not inclined to be suspicious or to hold a prejudice.

ACTS 11:22-26—In this portion of our lesson we find Barnabas entering the field as a missionary. As a result of the martyrdom of Stephen many of the brethren were scattered, some going as far as Cyprus and Antioch, but they did not keep the truth to themselves. Wherever they went they preached the glad tidings. At first they preached only to the Jews, but later they witnessed also to the Grecians. "And the hand of the Lord was with them," the account reads, "and a great number believed and turned unto the Lord."—Acts 11:21

The ecclesia at Jerusalem heard of this, and seeing an opportunity of service they sent Barnabas to Antioch to assist with the good work which had been started there. When he arrived and saw for himself how the Lord had blessed the ministry of the truth in that city, he was "glad." Here is demonstrated another characteristic of a good man.

Barnabas watered the seed that had been sown, urging the believers to cleave unto the Lord with singleness of heart and purpose. Through his efforts, not only were the believers encouraged, but many others were brought to the Lord. He was a "good man," the account states, and "full of the Holy Spirit." Zeal in preaching the Gospel is indeed one of the evidences of a

rich indwelling of the Holy Spirit.

After laboring a while in Antioch alone, Barnabas went to Tarsus and found Saul, who returned to Antioch with him, and they labored together there for an entire year, enjoying the rich blessing of the Lord.

ACTS 13:1-3—At the close of that year of faithful ministry on the part of Paul and Barnabas, the church at Antioch found itself well supplied with servants. Some of the believers had become qualified to serve as teachers, and appreciating what the Lord had done for them, the church decided to send missionaries to other fields. It is this spirit that has carried the Gospel into the whole world. The spirit of Christ in the hearts of his people today manifests itself in the same manner. The spirit which causes one to refrain from bearing witness to the truth is not of God. Paul and Barnabas were not residents of Antioch, having gone there as missionaries, so it was quite proper, now that their services were not specially needed there, that they should be the ones chosen to represent the church abroad.

QUESTIONS:

Was it proper for Barnabas, being a Levite, to be the owner of land?

How was one characteristic of goodness manifested by Barnabas in connection with Saul's first visit to Jerusalem after his conversion?

How was another characteristic of goodness demonstrated when Barnabas visited Antioch?

Does the Holy Spirit impel one to preach the Gospel to others?

THE TOWN CLERK AT EPHESUS

September 19

GOLDEN TEXT: "To do justice and judgment is more acceptable to the Lord than sacrifice."—Proverbs 21:3

RARE are the cases in literature when all sides of a subject are stated in a single sentence, or even in an entire treatise. This is true also of the Bible, hence the necessity for taking its entire testimony into account before reaching a decision on any point of truth. Our Golden Text is a good example of this need. If this text were all that the Bible said on the subject, we might well conclude that sacrifice in the service of God is not very important. Another text quite similar to this is the statement made by the Prophet Samuel to King Saul—"Behold, to obey is better than sacrifice."—I Samuel 15:22

In neither of these texts, however, is the Lord minimizing the importance of sacrifice. It was by Jesus' sacrifice that redemption was provided for the whole world of mankind; and there is no other way in which we can follow in his steps except by laying down our lives in sacrifice. Romans 12:1,2 makes it very clear that the good and acceptable and perfect will of God for us is that we present our bodies "a living sacrifice"

—the church, in fact is developed under a covenant by sacrifice.—Psalm 50:5

The principle set forth by Samuel that to obey is better than sacrifice does not imply that if we do obey we will not need to sacrifice. Indeed, during this age perfect obedience leads to sacrifice. Nor does our Golden Text imply that if we practice justice and judgment we will not offer ourselves in sacrifice to God. These texts are simply telling us that sacrifice alone, apart from all other considerations, will not make us acceptable to God. We are first to be just, and to make sure that the sacrifice we offer is one that God will be pleased to accept.

ACTS 19:29-41—The lesson for today is designed to deal with the subject of temperance, and if we think of intemperance as a lack of self-control we certainly find a striking exhibition of it in the rabble that developed in Ephesus when the makers of images circulated the word that the preaching of the gospel by Paul and his companions would probably put them out of business if permitted to continue.

Nothing leads to a greater lack of self-control than religious prejudice, especially when one's material interests are endangered by the views of the other fellow. The Ephesians as a whole perhaps would have been quite willing to tolerate the preaching of Paul and his companions. If some believed, the others saw no cause for anxiety. But when "Demetrius, a silversmith, which made silver

shrines for Diana," took the matter up and pointed out to the craftsmen who made and sold the images that their business was in danger, and upon the basis of this appealed to the people to rise up against those whom they alleged were attempting to destroy their business, the crowd was only too ready to follow their suggestion.

For about two hours the mob continued to shout, "Great is Diana of the Ephesians. If Diana were as great as they believed her to be there was really no valid reason for them to shout about it for two hours; and it was this fact that the town clerk finally made obvious to the crowd. He shamed them by asking if they thought there was anyone in that territory who didn't know how great Diana really was. He emphasized further that the worship of Diana was so firmly established that it could not be hindered. "Seeing then," he said, "that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly."

This was very good counsel indeed, and should be a good lesson for all of us. The town clerk of Ephesus overemphasized the stability of the Ephesians' habits of worship, but the power and greatness of our God cannot be overemphasized. It is our responsibility to contend earnestly for the faith once delivered unto the

saints, but we are not to resort to unjust or unfair means to "protect the Lord's cause," for he is abundantly able to do this. All we are to do is to proclaim the truth, be living examples of the power of righteousness in our own lives, and use every loving means possible to protect those whom the devil would deceive, and then leave the results with the Lord.

Unlike the crowd which cried out against Paul—some of them not even knowing what the excitement was about—the town clerk was self-possessed and wisely called their attention to the proper procedure to follow in dealing with any who might be doing injury to them. "The law is open," he said, "and there are deputies: let them implead one another." In smaller matters which did not need the services of deputies there were ordinary assemblies in which they could be heard, the town clerk explained; so under no circumstances was it necessary to resort to mob violence to protect either their religion or their business. This advice was good, and revealed a remarkable degree of self-control.

QUESTIONS:

Does the practice of justice preclude the privilege of sacrifice?

Why was the silversmith of Ephesus so prejudiced against Paul and the message which he preached?

What lessons on self-control can we draw from this study?

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EUNICE, LOIS, AND TIMOTHY

September 26

GOLDEN TEXT: "As for me and my house, we will serve the Lord."
—Joshua 24:15

OUR Golden Text is a statement made by Joshua in calling upon Israel to serve the true and living God. He presented to them the opportunity of serving other gods if they wished, but asserted that regardless of what the nation decided, his family—"me and my house"—would serve J e h o v a h. The text was chosen as an example of a family united in its determination to serve the Lord; and to some extent this was true of the family of which Timothy was the son. It does not necessarily follow, however, that all the members of a family are united in their religious beliefs, and one need not be discouraged if his example and teachings have little effect within his own family circle. Of Jesus it is written that his natural brethren did not believe on him.—John 7:5

ACTS 16:1-5—The study two weeks ago closed with Barnabas and Saul laboring together in the ministry, but now they have parted company—Barnabas joining with Mark, and Paul selecting Silas to work with him. After this change of partners, Paul went to Derbe and Lystra, and there found

Timotheus, or Timothy. He was the "son of a certain woman, which was a Jewess, and believed; but his father was a Greek."

Timothy was favorably known among the brethren, and Paul, seeing that the young man possessed talents, not the least of which were zeal and earnestness, invited him to join them in the ministry. Developments later indicate that the two became very close friends in the cause of Christ and the Gospel.

Timothy's father being a Greek, the boy had not been circumcised according to Jewish custom, and because a great deal of their work was to be among Jews, Paul thought it the better part of wisdom that he should be circumcised—not that it was essential as a Christian, but in order that no stumbling block be put in the way of those to whom they were endeavoring to appeal with the message. This was quite in keeping with Paul's viewpoint on such matters, as, for example, his attitude concerning the eating of meat which had been offered to idols. Paul knew that such meat had not been defiled, but if the eating of it would cause offense on the part of his weaker brethren, he declared that he would eat no meat as long as the world stood.—I Cor. 8:13

It was only a short time before this that the brethren had held a conference at Jerusalem concerning Gentile converts and what regulations of conduct were to be placed upon them. They decided upon a very simple code. They were to abstain from meat offered to idols, from blood, from things

strangled, and from fornication. These were all things in which the Gentiles of the day participated without compunction of conscience, and if believing Gentiles were to associate themselves with believing Jews, it was necessary in the interests of unity in the church, to change their course of living along these lines.

Fornication was wrong in any event, but the other points seemed wrong to the undeveloped Jewish Christians only because they had not, through faith in Christ, obtained their full liberty in him. Paul felt himself bound by the decision of the conference in Jerusalem; so, as he and Timothy visited the various ecclesias, they laid before them this minimum of essential regulations. As Timothy was now largely under Paul's tutoring, he doubtless co-operated wholeheartedly in this viewpoint.

II TIMOTHY 1:3-6—Paul's faithfulness had led to his second imprisonment in Rome, one from which he was not to be released, except through death. In these closing days of his sacrifice he remembered his "son" Timothy, prayed for him daily, and longed to see him. It is in this passage that we learn the names of Timothy's mother and grandmother—Eunice and Lois. It is here, also, that we learn that both his mother and grandmother were women of unfeigned faith. Little else is known of these two, but we honor them because of their faith, and for the result of their example as seen in the life of Timothy.

While Paul, as an apostle, had no successor—in fact none of the

apostles had, for by divine decree there were to be only twelve apostles of the Lamb—he did commission Timothy to take the torch of truth which he had carried so faithfully; and as a minister of the Gospel, Paul considered his beloved "son" as the one who would take his place. So he encouraged him to stir up the gift of God which was in him, a gift which had been bestowed by the laying on of Paul's hands.

II TIMOTHY 3:14-15—Here are essential instructions to anyone who hopes to be blessed of God in the ministry of his truth. This ministry is conducted in an evil world, a world over which Satan is the prince. Satan uses every possible device of subtlety and deception in order to draw the brethren away from the truth, and thus away from the Lord. Paul knew this, and he knew that Timothy would need to be on the alert lest he be led into error and away from the truth, so he wrote, "Continue thou in the things which thou hast learned and hast been assured of." It is a mistaken notion to suppose that in order to make progress in the truth we must give up the things which we once learned and proved. There is no surer way than this to go into darkness.

QUESTIONS:

Is it an evidence of unfaithfulness on our part if members of our own family do not accept the truth?

Why did Paul have Timothy circumcised, since Christians are not under the Mosaic Law?

Does progress in the truth imply the necessity of giving it to others?

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AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time	
Geelong	3GL 222 metres 10:00 A.M.
Sydney	2KY 294 metres 8:15 A.M.
Western Australian Time	
Perth	6KY 227 metres 10:15 A.M.

POLISH BROADCASTS

Ashtabula, Ohio	WICA 8:45 a.m.
Boston, Mass.	WORL 10:30 a.m.
Chicago, Ill.	WGES 8:45 a.m.
Niagara Falls, N. Y.	WHLD 9:45 a.m.
Springfield, Mass.	WSPR 10:00 a.m.
Stevens Point, Wis.	WFHR 10:30 a.m.

1948 Chautauqua Blessings

Sunday, August 1

WITH joy and enthusiasm the brethren assembled on Sunday evening, August 1, for the opening session of the 1948 General Convention of Bible Students. All day they had been arriving on the grounds, greeting one another in the name of the Lord, renewing old acquaintances and making new ones. On this opening day brethren arrived from such distant points as the states of Washington, California, Kansas, Arkansas, and Florida; Ontario, Canada, and England. In all, twenty-five states were represented.

The convention opened with a praise service conducted by Brother Shirley C. DeGroot of Grand Rapids, Michigan. Brother DeGroot also served as the Chairman for this opening session, and gave the address of welcome. He said that the program called for the building up of the brethren in both doctrine and character—that Christians need both even as we need two legs on which to walk. The convention theme of consecration, suggested in the theme text, "Here am I; send me," is beautifully exemplified in those who know the truth and are not ashamed to stand by its principles both in word and deed.

At the close of his brief address

of welcome, Brother DeGroot introduced Brother William E. Pampling of England, who spoke on the topic, "For What Purpose Have You Sent for Me?" taken from Acts 10. Brother Pampling said, in part:

"For what intent ye have sent for me?" (Acts 10:29) is the question put by Peter to Cornelius nineteen hundred years ago. The answer given should represent the sentiments of all hearts gathered at this General Convention—"To hear all things that are commanded thee of God."—Vs. 33

"The wonderful story of Cornelius is recorded in the tenth chapter of Acts. There we read that Cornelius was a praying man. His household were God-fearing people. Cornelius was respected on account of his nobility of character. Neither Cornelius nor his household were Christians. Something more is necessary to make one a Christian than devotion in prayer and a benevolent disposition. A knowledge of Jesus; an acceptance of him as our personal Savior; a full consecration to do the will of God as outlined in the Scriptures, are the conditions on which one may become a Christian, a disciple of Jesus. Cornelius did not have, and could not have,

this knowledge until the full end of God's exclusive favor to Israel.

"In connection with the acceptance of Cornelius and his household into God's favor, there was such a miraculous weaving of God's providences that silenced forever all doubt that a great change had taken place in the outworking of God's great plan of salvation. While Cornelius in Caesarea was being prepared to receive Peter, at the same time Peter in Joppa was being prepared to visit Cornelius. Let us take comfort in this, that although God's providences with us are not always as clearly manifested as were his dealings with Cornelius and Peter, they are just as real.

"Said the angel to Cornelius, 'Send . . . for . . . Peter.' (vs. 5) But why send for Peter? Could not the angel have told Cornelius words he wanted to know? Why take the trouble of sending a party all the way from Caesarea to Joppa, one and one-half days' journey, staying overnight, and bringing back Peter and his party from Joppa to Caesarea? Do you not suppose that the angel would have been happy to have told the glad tidings to Cornelius? There was a limit to his ministry. All he was allowed to say was, 'Send . . . for . . . Peter.' In like manner an angel contacted Philip and told him to go to the Ethiopian eunuch.—Acts 8:26

"All who have not only seen but tasted of the goodness of God (Psalm 34:8) are something more than heralds. They are witnesses. A herald is but the mouth of a message. A witness is the mouth of experience. Neither of those angels could say what Philip, Peter, Paul, and all of us can say: 'I am a sinner saved by the grace of God in Christ Jesus.' When we realize that by nature we are children of wrath even as others, it should help us to appreciate the great honor that is ours, not only of being accepted in the Beloved, but additionally of being made channels of divine favor to others. What a great blessing comes to all those who are faithful in bearing testimony of the truth! God honors and uses those who have the spirit of Isaiah. That prophet of God did not say: 'Here am I; send him,' but as the seed thought of this convention reminds us: 'Here am I; send me.'—Isaiah 6:8

"Jesus said (John 13:17), 'If ye know these things, happy are ye if ye do them.' Many so easily say, 'I love the Lord,' but it is only as we have and keep his commandments (John 14:21) that we truly love him and are able to make ourselves ready, and eventually hear those coveted words, 'Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord.'"—Matthew 25:21

Monday, August 2

THE second day of the convention proved rich with blessings from the Lord, the joys of fellow-

ship being enhanced by many new arrivals. Brother Raymond Krupa of Detroit, Michigan, was

Chairman of the day. The speakers were Brothers W. T. Baker, pilgrim; Everett Murray, Columbus, Indiana, part-time pilgrim; and Jens Copeland, Chicago, Illinois, also a part-time pilgrim. Brother Copeland spoke in place of Pilgrim Brother C. W. Zahnnow, who was unable to be present. Pilgrim Brother J. Y. MacAulay gave a very interesting and encouraging report of his recent visit among the brethren in Great Britain. Brother Horace K. Blinn of Cincinnati, Ohio, conducted the praise and testimony meeting.

Other brethren who served on the platform in one capacity or another were Arthur H. Krumpolt, Eugene Burns, and Charles Smith of The Dawn staff; Willie Ryba and Frank Niemczack, of Detroit, Michigan; Alfred Burns, of Chicago, Illinois; James S. Brown of Brooklyn, New York, and H. E. Deitrich, of Flint, Michigan.

Brother William T. Baker gave the opening discourse of the day, using as his topic, "Devotion to God." "This convention has for its theme," Brother Baker said, "consecration, and in the subject of devotion will be found the out-working of this theme. The only way we can carry out our consecration is by devotion to God. If we are not wholly devoted to God we cannot fulfil our consecration.

"Of necessity, then, some channel, or medium, is required through which we can demonstrate our devotion to God. That medium is service—service toward God, toward his people, and toward the whole world of mankind. All Scripture attests to this fact. The

young Hebrews said, 'Our God whom we serve.' (Dan. 3:17) The apostle, in Acts 26:7 says, 'Our twelve tribes instantly serving God.' Then in Malachi 3:17 is the assurance of God that he will spare his son who serveth him—as though God expects—and he does indeed expect—service.

"We want to call attention especially to Acts 26:13-15—a part of Paul's speech before King Agrippa. He tells the king of that marvelous light from heaven which appeared to him at 'midday.' There is an interesting lesson in this. Midday is a time of crisis, a turning point in the day, when the sun begins to wane. To everyone who has received the call of God to consecration and devotion to him, has come this crisis.

"Accepting the call, there comes to us that light of truth which indeed is 'above the brightness of the sun' at noonday. It is a more glorious light than we have ever seen before. We see the true condition of the world; and through the plan of God, his loving provision for salvation through Christ; and above all, our own privilege of being co-workers with God in his great plan. This great light has the effect of blinding us to the world and to the things of the world; while our eyes become open to the truth. Jesus said, 'Blessed are your eyes, for they see,' and, 'It is given unto you to know the mysteries of the kingdom of heaven.'—Matt. 13:16, 11

"Now the words of our Master in John 8:12 apply to us as well as those of Matthew 5:16. And now also we can appreciate the

words of the Psalmist, 'For with Thee is the fountain of life: in Thy light shall we see light.' (Psa. 36: 9) By means of this resplendent light of the truth, as Jesus points out, the Heavenly Father is revealed to us, and we are more than ever inspired to devote our lives to his service.—Matt. 11:27

"Since many are called, but few chosen, it may be that this light shines round about many, but few recognize it with sufficient appreciation to follow it, to let it be the guide and inspiration of their lives. Some make professions, but seem unable to make progress in the light. These are ever learning, but never coming to a knowledge of the truth. (II Tim. 3:7) It is only as we are led by the light of truth and by the spirit of the truth that we can offer acceptable devotion to God."

Importance of Faithfulness

Brother Murray spoke on the topic, "The Present Inheritance of the Christian," stressing the importance of faithfulness in order to enter into the future inheritance—"Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) He explained that to be faithful meant to be full of faith, that is, a faith that leads to obedience in seeking to conform ourselves to the will of God. It was this kind of faith that was possessed by the ancient worthies, and through their faithfulness they not only proved their worthiness of a better resurrection, but also became a "cloud of witnesses" for our encouragement.—Heb. 12:1

"Faith is the substance of things

hoped for, the evidence of things not seen," wrote the apostle. (Heb. 11:1) Our glorious hope, which is based upon faith, is therefore a part of our present inheritance. It is a rich inheritance indeed, one which we should cherish and protect. It has come to us through our hearing the Word of God, the divine plan of the ages. We safeguard this inheritance by taking heed to the things which we have heard, "lest at any time we should let them slip."—Heb. 2:1

A part of our glorious hope is that of being resurrected and sharing in the nature and glory of Christ, and even now by faith we have been raised to walk in newness of life with Christ. And the evidence of our walking in newness of life will be the setting of our affections on things above—"where Christ sitteth on the right hand of God." (Col. 3:1) If we have this glorious hope of resurrection with Christ, then the "power of his resurrection" will sustain us, and give us the victory through him who loved us and died for us.—Phil. 3:10

"Because the Days are Evil"

Brother Jens Copeland of Chicago, Illinois, gave the closing talk on Monday, using as his text, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." (Ephesians 5:15, 16) He said, in part:

"The word 'circumspectly' is from two Latin words meaning 'to look around,' or 'to watch.' Our text, then, would mean that we should walk carefully, looking,

watching all around us, lest we make a mistake and take the wrong step. The way of a Christian is very narrow and is beset with trials and pitfalls. The Devil is ever on the alert for an opportunity to trip us; and if we are careless we will be in great danger.

"To walk in the narrow way successfully requires not only that we be on the alert constantly, but also that we do not depend upon the wisdom of this world. We need to be wiser than the world, and this is possible if we employ the 'wisdom from above,' a wisdom which is pure, peaceable, loving, and first of all, loyal to the Lord and to his Word.—James 3:17

"There are certain general principles which are applicable to every member of the body of Christ. It is important that these should be remembered and practiced at all times. These are especially important now, for if the apostle could say in his day that the 'days are evil,' how much more true it is at the present time. Now, indeed, we are in the prophetic evil day in the fullest sense of the word."

Brother Copeland then mentioned four scriptural rules of conduct which, if used as a guide in our Christian lives, will help us to walk circumspectly. "Rule 1: Let us resolve to mind our own business—we are not to be busy-

bodies in other people's affairs. Rule 2: We should exercise great patience with others—especially the brethren. Rule 3: We should endeavor not to be 'touchy' and easily offended. Rule 4: God's people should beware of pride, and avoid it as 'a deadly plague.'" Amplifying this last thought Brother Copeland continued:

"The knowledge of the great divine plan of the ages should make us very humble and very trustful of God. However, many who receive this knowledge seem to develop the idea that they are very wise, that through their own ability they discovered the truth. When pride develops in this form, those who are afflicted by it soon begin to disagree with one or more features of the truth. While once they rejoiced in the presentation of the doctrines of the divine plan as found in Studies in the Scriptures, they now refer to these as the 'opinions of men,' implying that deep down in their proud hearts they believe, and would like to have others believe, that their theories come direct from God. Let us then beware of this type of pride. Having found that the truth of the divine plan is thoroughly substantiated in the Word of God, and that it came to us by divine grace, let us continue to thank God for it, and humbly continue steadfast in the faith."

Tuesday, August 3

BROTHER Leon H. Norby of The Dawn staff, served as Chairman of the convention on Tuesday,

and the speakers were Brothers Robert A. Krebs, pilgrim; Wilbur N. Poe, Newport, Kentucky;

Claude R. Weida, Allentown, Pennsylvania; E. C. Hewatt, Piqua, Ohio; E. R. MacJilton, Pittsburgh, Pennsylvania; and Daniel H. Morehouse, Chicago, Illinois. Brother Adolf Obenland, of Cleveland, conducted a very inspiring testimony meeting. Others who assisted on Tuesday's program were Brothers Michael Koterba, Paterson, N. J.; Walter Wesol, Chicago, Illinois; E. R. Penrose, Newark, Ohio; E. E. Miller, Maytown, Pennsylvania; Julius Bednarz, of The Dawn staff; and Walter Wojcik, Detroit, Michigan. The opening discourse of the day, on the subject of "Patience," was given by Brother Robert A. Krebs. A few of the points presented by him are as follows:

"Patience smoothes the way for every other grace. (Gal. 5:22) If we are disturbed by all the 'little noises' of life we can have very little joy or peace."

"We often try to discipline others, but as we progress in the narrow way we learn that we should instead discipline ourselves."

"To take note of the imperfections of others from the standpoint of criticism is to injure ourselves. (June 4 Manna; I Peter 1:7)"

"We should learn to be tolerant. If we can pray for those who spitefully use us it takes away the bitterness."

"Are we exacting and severe? If God were exacting and severe toward us, we would be in a very critical position."

"We cannot be holy in the flesh, but only in heart and intention.

God takes our intentions (our wills) for the deed."

THE HARVEST

The second feature on Tuesday morning's program was a discussion of the "Harvest"—the time of harvest; the harvest workers; and the harvest work. The brethren who participated in this were Wilbur N. Poe, Claude R. Weida, and E. C. Hewatt. Brother Poe discussed the time of harvest, and said in part:

"The harvest time is one of ingathering of an earlier sowing. (John 4:35-38) The Lord's teachings at the first advent were both the sickle for the gathering of the ripe wheat of the Jewish nation, and the seed to begin the work of the new age, the Gospel age. Drawing a parallel from this we visualize a bigger and greater sowing soon to begin, the seed of which is even now beginning to be dropped. But this is only incidental to the work of ingathering, which is the primary work now being accomplished by the promulgation of the truth.

"The harvest is only a short period, yet is the most momentous and eventful of the entire age—a time of intense activity during which the fruitage of eighteen hundred years of sowing must be reaped. In order that it might be accomplished the Lord provided the printing press, the wonderful mail service of our day, rapid means of travel, the radio, etc.

"The best evidence that we are now in the harvest time at the end of the age is the fact that har-

vest work has been going on, and continues to be done. The harvest, Jesus stated, was to be at the end of the age. We are now in the end of the age. This is attested in many ways. Jesus is the Chief Reaper in the harvest and there are many signs to prove that he is present, and has been present throughout all the years during which present truth has been proclaimed.

"Jesus prophesied that there would be a 'wise and faithful servant,' a steward, whose mission would be to serve the household with 'meat in due season,' and proclaim the kingdom message world-wide. In Brother Russell we have had that servant, and his ministry continues with us through his writings, even as we still have the ministry of the various writers of the Bible. Here, then, is another proof that we are in the time of harvest.

"The ingathering of the brethren themselves from all nations and denominations is a wonderful proof of the reality of the harvest. Even our presence at the convention attests to the fact that we have heard the harvest message and have responded to it."

Harvest Workers

"We believe it is evident," Brother Weida remarked, "that we are now living in the time of the harvest, and that the harvest work began in the year 1874. This being true, the question naturally arises, Who are the harvest workers?"

"As there was a Chief Reaper present during the harvest period

at the end of the Jewish age, we conclude that there also is a Chief Reaper present during this Gospel-age harvest. And this is exactly what we find the Scriptures to teach. Concerning this the Revelator writes, 'And I looked, and behold a white cloud, and upon the white cloud one sat like unto the Son of man, having on his head a golden crown [the divine nature], and in his hand a sharp sickle. . . . And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.'—Rev. 14:14, 16

"This identifies the Chief Reaper as the Son of man, and this is one of the titles of our Lord Jesus. Just as it was Jesus who called and prepared his disciples to be the reapers to do the harvest work at the end of the Jewish age, so he has prepared his people to do harvest work at the present time. To us as well as to the Jewish-age harvest workers the words of Jesus are a commission for service—"The harvest truly is plentiful, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. 9:27, 28

"We cannot offer this prayer consistently, however, unless in our own hearts we are desirous of doing all we can in the harvest work. It is a prayer not only that the Lord may send others forth, but also that he may open the way for us to do more in his service. How appropriate in this connection are the words of the prophet, 'And I heard the voice of the Lord saying, Whom shall I send, and who will

go for us? Then said I, Here am I; send me.'—Isa. 6:8

The Harvest Work

Brother Hewatt discussed "The Harvest Work," explaining that the harvest is a time of reaping rather than of sowing; a time of testing, of reckoning, of settlement, and of rewarding; and that the doctrines used for this purpose become also the seeds sown for the new dispensation which will shortly open.

Brother Hewatt asserted, and cited evidences to prove it, that the harvest work is still continuing, that people are still accepting the truth, consecrating their lives to God, and entering the race for the prize of the high calling of God in Christ Jesus. He urged the brethren to make use of every possible opportunity to proclaim the message of present truth, pointing out the many ways in which this can be done. In this connection he stressed the value and effectiveness of the radio work.

The Consecrated Heart

In the afternoon E. R. MacJilton addressed the convention on the subject, "Yearnings of the Consecrated Heart," basing his lesson on Psalm 119:111, 112. Some of the encouraging points brought out in this discourse were as follows:

"One of the prerequisites to an acceptable consecration to God is enlightenment. One's heart may turn toward God—'feel after him'—but when the Lord honors that yearning and calls one into his

family and service, he gives him the truth."

"The underlying principles of consecration are (1) enlightenment of the mind which leads to (2) control of the heart's affections, leading (3) to the making of a covenant by sacrifice with the Lord which is of a permanent character."

"The consecrated life is concerned not only with the mastery of self, but also with service for others."

"As we progress along the narrow way our hope should be brighter and we should feel the assurance of divine approval. The apostle had this in mind when he wrote, 'I have fought a good fight, I have finished my course, I have kept the faith.'—II Tim. 4:7

"Another feature of the consecrated life is the hope of kingdom glory. From this standpoint the Christian sees the present merely as an earnest of the future glory. (II Cor. 5:16, 17) The thought of kingdom glory should always be in the mind of the consecrated, for this hope is as an anchor to our souls."

Lame Excuses

Brother D. J. Morehouse gave the closing talk on Tuesday, using as his subject, "Alibis." He defined an alibi as "a lame excuse for not showing the right spirit." He said that Adam was the first to offer an alibi, and that mankind has been manufacturing them ever since. Brother Morehouse reminded the brethren of many alibis referred to in the Scriptures, and used by one or another biblical

character. One of these was mentioned by Jesus in the Parable of the Pounds. (Luke 19:20-24) On this point he said, in part:

"The alibi offered by the man in the parable who possessed only one pound was that his Lord was an 'austere man. How could I ever hope to do enough to please you?' But in the parable Jesus explained that even though this man was afraid of his master it would have been better to put his money out at interest and thus have gained some increase, than to hide it away in a napkin. In

reality the man had no bona fide excuse—merely an alibi.

"The lesson in this for us is that we have a responsibility to use our opportunities of service faithfully—no matter how small they may be. We should ask ourselves, How can I serve? Or, How can I tuck in some little extra service for the Lord?"

Another important point stressed by Brother Morehouse was, "Just claiming that what we are doing is in his name is not enough—we must be sure that we are doing God's will. Avoid the spectacular. Do not lose your humility."

Wednesday, August 4

THIS was truly a day of rich blessing for the brethren, made so especially by the overseas report which was presented at two o'clock in the afternoon, this program having been moved from Monday afternoon and taking the place of Brother MacAulay's report of his pilgrimage in the British Isles, which had been presented to the convention on Monday afternoon. There was another substitution on this day—Brother Raymond Krupa of Detroit taking the place of Brother John Moore of Vancouver, British Columbia. Other speakers for Wednesday were Brothers Shirley C. DeGroot, of Grand Rapids, Michigan, and Ernest G. Wylam, of Chicago, Illinois.

Brother Charles Chupa, of Detroit, Michigan, was Chairman of the day, and taking part in the program in addition to those already mentioned were Brothers Walter Wojcik, Detroit, Michigan;

A. Bushman, Detroit, Michigan; Simon Krystek, Gary, Indiana; W. I. Wells, New Albany, Indiana; Edward Bielecki, Detroit, Michigan; A. A. Lutz, Jackson, Michigan; H. E. Brink, Kansas City, Missouri, and Charles Whipple, Indianapolis, Indiana.

Brother George M. Wilson was Chairman of the overseas report period; and taking part on this program with him were Brothers G. Russell Pollock, Los Angeles, California; L. H. Norby, East Rutherford, New Jersey; William E. Pampling, London, England; Jens Copeland, Chicago, Illinois; and there were recorded messages from Brothers W. Hodler of Switzerland and Michael Stamulas of East Rutherford, New Jersey.

Brother Wilson explained that the purpose of this session of the convention was to give the brethren a larger outlook with respect to truth activities throughout the

world as well as an enlarged interest in their brethren in Christ. He revealed that under the auspices of The Dawn French, German, Italian, and Greek language literature is being published and widely used by the brethren in these countries. He also said that quantities of literature are being sent to India, where the brethren are meeting together in classes and holding conventions; also that The Dawn is co-operating with the brethren in Denmark and Sweden.

Brother Pollock gave a comprehensive report of the efforts being put forth under the auspices of The Dawn to send food and clothing to needy brethren in Germany and other devastated countries of Europe. He told of what is known as multi-purpose food which is being sent to hundreds of brethren, and that this food is very satisfactory in every way and costs only about five cents a meal. He urged the brethren to continue their interest in helping their overseas brethren along material lines, for the conditions over there are as acute as ever.

Brother Norby reported the efforts which are being made to supply truth literature to our European brethren, and the measure of success thus far obtained. He said that in the large number of letters received, particularly from Germany, while the brethren express great appreciation for the material food and clothing that is being sent to them, they stress the point that what they need most is truth literature—for their own upbuilding and for use in proclaiming the truth to others.

When Brother Wilson introduced Brother Jens Copeland to read a very interesting greeting from Denmark, he announced that Brother Copeland was scheduled to visit Denmark, Sweden, Norway, and the British Isles this fall to serve the brethren in these countries. The letter of greeting from Brother Larsen, of Copenhagen, said that a convention was scheduled for Denmark beginning August 8, and that the same theme and theme text had been chosen for this gathering as were used at Chautauqua. The convention voted unanimously to send greetings to their brethren in the Scandinavian countries by Brother Copeland. A cable of greetings was also sent to the Danish convention.

Brother Pampling gave a brief report of the manner in which the Lord is blessing his people in the British Isles. This report indicated that although there are difficulties involved in securing adequate supplies of truth literature—such, for example, as import licenses—the work is increasing, and they are finding that even as in other parts of the world, to be actively interested in making known the glad tidings to others adds greatly to the joys of the truth and promotes Christian growth.

The brethren were richly blessed by hearing the voice of Brother W. Hodler of Switzerland, in a recorded message of greeting to the convention, from himself and from the German-speaking brethren with whom he is associated. He said that they see eye to eye with us in respect to the truth and its service, and that while not many

new ones are joining them they do not take this as an indication that the door to the high calling has closed, but merely that the end of the harvest work is drawing near.

The voice of Brother Stamulas was also heard in a recorded report of truth activities in Greece. In this message Brother Stamulas read a letter from Brother Kapatos of Athens, The Dawn representative in Greece, in which he told of the many ecclesias there rejoicing in present truth and their zeal in spreading the message. The work in Greece is carried on under great difficulties due to the chaotic internal condition of the country. But the brethren do not let this deter them from doing all they can. They are distributing tracts and books furnished by The Dawn, and a great deal of interest is developing. Brother Kapatos reported also that the Greek brethren are rejoicing in the blessings they derive from the monthly visits of the Greek Dawn.

In closing this program Brother Wilson read a translation of a resolution passed by a convention of six hundred brethren gathered in Leipzig, Germany, last May, affirming their faith in present truth, and declaring their intention to co-operate with their brethren in America and elsewhere who recognize the truth of the divine plan to be the voice of God to his people in this harvest time at the end of the age. Leipzig is in the Russian Zone of Germany, and difficulties are involved in getting literature through to them, but

gradually these obstacles are being overcome.

Arrangements had been made for Brother Wallace Wnorowski to give a report of his recent visit among the brethren in Poland, but circumstances arose which made it impossible for him to be present. Brother Wnorowski spent considerable time among the brethren in Poland, and also with the Polish-speaking brethren in France, and reports that they are enjoying freedom in meeting together as ecclesias and in conventions. There is also a widespread public proclamation of the truth being carried on in Poland.

"As He Was"

Brother Raymond Krupa addressed the convention Wednesday morning. He presented a very enlightening character study of the five Marys—Mary, the mother of Jesus; Mary of Bethany; Mary of Cleophas; Mary Magdalene, and Mary of Jerusalem. He drew many helpful lessons from Jesus' association with these notable women of the New Testament.

One of these was that Jesus lived his consecrated life in the midst of the ordinary social conditions of his day, that special surroundings and associations were not provided for him. In this respect John's statement applies, "As he was, so are we in this world." (I John 4:17) We should not expect to be shielded from experiences which we need to test our faith and love and patience.

Speaking of Jesus' visit in the home of Mary of Bethany, Brother Krupa said that "every home of

consecrated people not only needs the visits of Jesus, but should see to it that he constantly abides there."

Literature Displays

Brother Shirley DeGroot addressed the convention Wednesday afternoon. His general theme was that of encouraging the brethren to greater diligence in proclaiming the truth, reminding us that we are to be the light of the world, stressing the fact that there has never been a more favorable opportunity for witnessing than now.

Brother DeGroot urged the brethren not to limit their activities to any one method, but to use all means available, and to try to find new ways of making known the glad tidings. He suggested various methods which the brethren might try. One of these was that of setting up literature booths at county and state fairs, stocking them well with books, booklets, tracts, and kingdom cards; also with mottoes, Bibles, etc. While the 1948 season for fairs is about over, this is something which the brethren can keep in mind for 1949, but it will be necessary to make arrangements early in the year.

Christian Security

Brother Wylam gave the closing talk on this fourth day of the convention, using as his text, "And

who is he that will harm you, if ye be followers of that which is good?" He reminded us that many of the precious promises of God are conditional upon our faithfulness to him. God has promised to protect us as new creatures and to overrule all our experiences for our highest spiritual welfare, but the condition is that of following that which is good.

To be followers of that which is good means to live "not after the flesh, but after the Spirit." It means to repent when we err, for God is eager to forgive and to restore—his boundless love and mercy are always ready. We are to rejoice in chastenings, for they are necessary. The flesh will rebel against this program, but God is interested in the development of the new creature.

Reproaches will come and reputations will be lost. We will also have the privilege of suffering with Christ, but none of these things will harm us as new creatures if we continue doing that which is good, that is, "that good and acceptable and perfect will of God." To follow that which is good is to follow in the footsteps of Jesus. He went about doing good, and although he was persecuted and finally crucified, no harm came to him as a new creature, for not only was he resurrected from the dead, but was highly exalted to the right hand of the majesty on high.

Thursday, August 5

THURSDAY morning was devoted to the distribution of cards announcing the public meeting on

Friday evening. Nearly two hundred of the brethren participated in this work, and many thousands

of cards were distributed in the towns and villages adjacent to Chautauqua.

Brother Ernest G. Wylam was Chairman of the day, and the first session of the afternoon was a service discussion conducted by Brother D. J. Morehouse. The purpose of this feature of the program was to hear the experiences of the brethren in connection with various methods of service, and to give an opportunity for suggesting new ways of spreading the truth. It proved to be one of the outstanding sessions of the convention.

The testimonies, for the most part, told of rich blessings and encouraging experiences enjoyed in doing follow up work and distributing kingdom cards. Thousands of names are received through the Frank and Ernest programs, and after the original request for literature has been filled by *The Dawn*, these names are sent to the ecclesias in the territories from which they were received, and the friends testified to the wonderful experiences enjoyed in making contact with these interested people. One sister unable to make personal calls, used the telephone to make contact with the names in her territory, and reported success in placing literature.

About two months ago the suggestion was first made of distributing a minimum of one thousand kingdom cards a year, and *The Dawn* offered to print these cards with a special code number for each thousand. This makes it possible to send the names of those who write for literature to the brother or sister

who distributed the cards sent in by the interested. Many testified of blessings already received through this method of service. Brother Morehouse announced that for all who wanted to undertake the distribution of a thousand cards a year there was a supply on the book stand waiting for them. Evidently the brethren had taken to heart the sentiments of the convention theme text, "Here am I; send me," for all the kingdom cards on hand were taken, and orders placed for almost a hundred thousand more.

Life, Energy, Activity

Following the service discussion meeting, Brother Chester Sundbom of Saginaw, Michigan, addressed the convention on the topic, "The Spirit of Consecration." Brother Sundbom enlarged upon the thought suggested on page 94 of "Thy Kingdom Come," that oil in the vessels as mentioned in the Parable of the Virgins represents the spirit of consecration. The possessing of this "oil," according to the parable, is what enables us to enter into the marriage; and its lack debars the foolish virgins. It is therefore most important that we possess this "oil," this spirit of consecration, in large measure.

The term "spirit" carries the thought of life, energy, activity. As the body without the spirit is dead, so faith without works is dead. (James 2:26) To believe that there is a God is of no special profit unless it causes us to do the things which are pleasing to him and are in harmony with our belief.

It is God's Spirit, Brother Sundbom explained, that constitutes the Spirit of true consecration. A measure of his Spirit is given to us at consecration, when we are begotten to newness of life. It is his Spirit, therefore, that starts us in the consecrated way, and it also energizes our consecration and keeps it alive. It is our part to seek to be filled with his Spirit, and to keep filled. This means that first of all we must be emptied of self, or selfishness.

In "The New Creation," pages 124 and 125, it is shown that there are two consecrations—a general consecration to obedience and righteousness, and a special consecration to sacrifice, that is, the sacrifice of our humanity. All believers make the first consecration, but comparatively few make the second. The first should lead to the second, but many become weary and lose interest, hence fail to go on to the point of entering into a covenant of sacrifice with the Lord.

Jesus was always consecrated to obedience and righteousness. This was revealed when he was twelve years of age. It was at Jordan that his special consecration was made. Had he not done this it would have meant that he did not love his Heavenly Father supremely; and the same is true with us. The spirit of consecration first led Jesus into the wilderness to study the will of God in order that he might carry it out according to the divine pattern. It was there that he learned that his consecration was to cost him his life, and although Satan subsequently

tempted him to turn aside into an easier road, he resisted these temptations and faithfully laid down his life as the Spirit of God directed.

The spirit of consecration should affect us in the same way, causing us to do things for the same reason that Jesus did. Jesus was prompted to sacrifice by the same motive that led the Heavenly Father to send his Son into the world to die, and that was the motive of love—love for all mankind. Every true follower of the Master will similarly be motivated by love, and will be glad to lay down his life in the service of God, of Jesus, the truth, the brethren, and the whole world of mankind. The spirit that leads to this is the true spirit of an acceptable consecration to God. Brother Sundbom closed his talk with the following lines:

"And love itself, What is it?
No word of tongue can tell it,
And every artist missed it.
Ah, only actions speak it."

Children of Light

Brother J. A. Meggison, of Galena, Kansas, gave the closing talk on Thursday, using as a basis for his discourse a part of the 8th and 10th verses of Ephesians 5—"Walk as children of light, . . . proving what is acceptable unto the Lord." Some of the golden nuggets of Brother Meggison's talk were:

"God is light, and without light nothing worthwhile can exist. Without the beams of light in photography there would be no photograph."

"As we come to the Lord, and through the truth learn of him, we have a deeper appreciation of all

that is embodied in the word light. It is the light of God's Spirit that is back of everything that has life."

Speaking to the many young consecrated brethren at the convention, Brother Meggison said, "Use your strength in the divine service while you have youth, and something to give to the Lord."

"God is the summation of every beauty of character, as light is represented in the rainbow. In the laboratory a disc upon which are painted all the colors, when spun rapidly shows only white, proving that light is made up of all colors."

"This is the time when we are being developed, and the Lord wants a class who can be trusted anywhere, and under any circum-

stances, for he can use only such in restoring the world to perfection and to sonship."

"The Greek word 'prove' means to be tested. Let us tell others what we ourselves have proven. The truth, knowledge, and the joys of the truth are all represented by light. Let us share it with others."

"The work in Pastor Russell's day was a great work. After he passed away it looked almost entirely dead. But after years of disappointment the work is revived and the message of God's truth is again going forth to his glory. His spirit of light is upon his people, and let us be glad to sacrifice all we have and are in radiating that light for the blessing of others. Let us not be stingy."

Friday, August 6

FRIDAY was the day on which the public witness was given by Brother G. Russell Pollock of Los Angeles, California. The business meeting of the convention was also held that day. Brother George M. Wilson of Pittsburgh was Chairman of the day. Following the morning devotions, Brother George O. Jeuck of Orlando, Florida conducted an enthusiastic and inspiring testimony meeting. Brothers J. Y. MacAulay and J. A. Meggison addressed the brethren. Others taking part on Friday's program were Brothers F. C. Huss, Newport, Kentucky; Zygmunt Roguski, Detroit, Michigan; Joseph Novak, Detroit, Michigan; H. E. Deitrich, Flint, Michigan, and John Rostad, Chicago, Illinois.

Judgments and Blessings

Brother MacAulay used the prophecy of Malachi 4:1-4 as a basis for his discourse, explaining that it represents a dark picture for the world, but is also a reassuring message to the Lord's people. The two conditions of the picture apply simultaneously. While the world looks forward with fear to the things coming upon the earth, the Lord's people lift up their heads and rejoice, knowing that their deliverance draweth nigh. Those who are enlightened with present truth not only rejoice in the promises of God which pertain specifically to them, but are made glad also by the knowledge that through the rising of the

Sun of Righteousness blessings of peace and joy and life are soon to be showered upon all mankind.

God's promises to his elect, assuring them of his guidance and blessing and protection during these days of trouble, can all be depended upon, so that we need not fear "though the earth be removed, and though the mountains be carried into the midst of the sea." Another of God's precious promises to his people which should mean so much to all of us today is that of Psalm 27:5. It reads: "For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." We can also rejoice in the thought that although the judgments of God are now upon the nations, causing great distress, even these are designed to enhance the blessings the people will receive during the thousand-year kingdom work of Christ, when "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."—Isaiah 16, 17

Brother MacAulay emphasized the importance of true reverence for the Lord on the part of those who are enlightened with present truth and trusting in his promises. Those who have this proper reverence for God will want to praise him for calling them out of darkness into his marvelous light. On this point David wrote: "Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel."—Psalm 22:23

Baptismal Discourse

At two o'clock in the afternoon Brother J. A. Meggison gave a discourse on the subject of baptism, pointing out the privilege of those who come to the Lord in full consecration to symbolize the burial of their wills into the divine will by water immersion. He reminded the brethren that this procedure was a symbol of their being baptized into Christ, and of their being raised to newness of life and their hope of glory, honor, and immortality. Following this discourse twelve brethren indicated a desire to symbolize their consecration, and to these Brother Meggison extended the right hand of fellowship. The immersion service was held the following morning.

The Business Meeting

Following Brother Meggison's discourse the convention business meeting was held, with Brother George M. Wilson serving as Chairman. The brethren assembled voted unanimously to hold a general convention in 1949, and a recommendation was made to the convention Committee to arrange for the convention at Chautauqua or some other suitable location in the Middle West. In the consideration of a location for the 1949 convention, the brethren instructed the convention Committee to arrange for a place where brethren of all races who may wish to attend can enjoy equal privileges.

The convention elected the following brethren to serve as a committee of arrangements for the 1949 gathering: Brothers George M. Wilson, Ernest G. Wylam,

Daniel J. Morehouse, Raymond J. Krupa, and W. Norman Woodworth.

The Public Meeting

The public was specially invited to the Friday evening session of the convention. Brother G.

Russell Pollock of Los Angeles gave the lecture, his topic being, "God's Plan for Man As Shown in His Covenants." The attendance was good, and much interest displayed. Brother Pollock's lecture to the public is reported on page. 2

Saturday, August, 7

SATURDAY'S sessions of the convention began with the sunrise immersion service. The service was conducted by Brother Jens Copeland, of Chicago, who also served as Chairman of the day. Brother Leon Norby did the immersing. It was an impressive service as newly consecrated brethren gave this public testimony of their desire to be buried in death with Christ and the brethren sang,

"Take my life and let it be
Ever, only, all for Thee."

Taking part in Saturday's program, in addition to those already mentioned, were Brothers Alvin Raffel, Dayton, Ohio; William C. Dirst, Albany, Georgia; Alfred E. Smith, Washington, D. C.; William E. Deibert, Richmond, Indiana; Owen R. Kindig, Columbus, Ohio; David Mirku, Detroit, Michigan; J. I. Van Horne, Pittsburgh, Pennsylvania; Samuel Baker, Larder Lake, Ontario; William E. Pampling, London, England; George M. Wilson, Pittsburgh, Pennsylvania; Felix S. Wassmann, River Edge, New Jersey; William Hollister, Brooklyn, New York; Edward E. Fay, Los Angeles, California; S. Roskiewicz, Grand Rapids, Michi-

gan; G. Russell Pollock, Los Angeles, California, and Norman Woodworth, Rutherford, New Jersey.

The Opening Discourse

The first discourse of the day was given by Brother George M. Wilson, who used as his topic, "Faithful and True Witnesses," taking as his text the words of Jesus to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) Brother Wilson called attention to the fact that the word witness in the New Testament is a translation of a Greek word meaning "martyr," which implies that Jesus laid down his life bearing witness to the truth. And we are to follow his example—"As he was, so are we in the world." The truth is still unpopular, and those who actively espouse its cause will be opposed by the world and worldly churches even as in the days of Jesus.

There are two great forces in the world—truth and error, light and darkness. In our zeal to serve as ambassadors of Christ it is important that it is the truth which we proclaim and not our own opinions and guesses. Calling

attention to the inclination of some to spend much of their own time as well as the time of their brethren in presenting dates and other speculations pertaining to the fulfilment of prophecy, Brother Wilson quoted Brother Russell's advice as found in the June 1, 1913 Reprints, as follows:

"We urge our readers to exercise moderation in respect to their faith and conduct in all matters—including their chronological forecasts of the future. 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 speculating respecting those matters of which we have no knowledge. We urge the Lord's people to stifle curiosity, and to 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."

In a further discussion of important features of the truth for which we should stand, and to which we should be bearing witness at the present time Brother Wilson referred to the doctrine of the Lord's second presence and the vital position it occupies in the plan of God. As a summary of

his thoughts on this point he gave the convention the following quotation from page 2927 of the Reprints:

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

"We need offer no apology for the interest which we feel for this grand subject, which is the center upon which all the testimony of divine grace, through all the holy prophets, is focused."

Able Ministers

Following Brother Wilson's discourse Brother Wm. E. Pamplung spoke to the convention on the subject, "Able Ministers of the New Covenant." We report his talk in part, as follows:

"In this talk we are concerned not so much with the New Covenant, but with the able ministers of it. My text is found in II Corinthians 3:6. In this chapter nothing is said about the church being developed under the New Covenant. The word 'developed' does not appear anywhere in the Scriptures, neither does the phrase, 'developed under the New Covenant.' Let us stop using the non-scriptural phrase, 'developed under the New Covenant,' and use only

the scriptural phrase, 'able ministers of the New Covenant.' If we do, all difficulties and differences will disappear like mist before the rising sun.

"The two basic truths of suffering first and glory to follow, underlying the divine plan of salvation, will also help us considerably in the understanding of our subject. Our preparation as able ministers of the New Covenant is being carried out at the same time and on the same practical and scriptural basis as is our preparation as kings, priests, and judges. This preparatory work is referred to by the Apostle Paul in verse 3.

"Some seem to think that in this verse Paul makes the same comparison as in Ezekiel 11:19—stony hearts and fleshy hearts. Paul's comparison is not stony hearts and fleshy hearts but tables of stone and tables of the heart—a very different proposition. His words are: 'Written not with ink but with the spirit of the living God, not in tables of stone but in fleshy tables of the heart.'

"In this verse the apostle has in mind the writing of God's Law at Sinai on tables of stone, and that was before the old Law Covenant went into operation. God's purpose in writing his Law on tables of stone was to teach the people. (Exod. 12:48) During the Gospel age God's Law is being written in the hearts of God's people, and these antitypical tables of stone are to be used in the near future for the same purpose—to teach the people. The knowledge of Jehovah is to cover the earth

as the waters cover the deep.—Isa. 11:9; Hab. 2:14

"What a wealth of meaning there is in that statement by the apostle in I Corinthians 1:26: 'Ye see your calling, brethren.' Let us see more clearly than ever before that part of our calling as able ministers of the New Covenant. Soon this time of suffering and sacrifice will be over and then we shall enter into glory—"the glory that excelleth," as Paul speaks of it in verse 10. To flood the earth with the knowledge of Jehovah and thus bring to the people, dead as well as dying, an accurate knowledge of the truth, is to be and will be the privilege of all those spoken of in the Scriptures as able ministers of the New Covenant."

The first session of the afternoon was a round table discussion on the subject, "Christ's Second Presence—Supposed Objections Considered," and was participated in by Brothers Norman Woodworth, William Hollister, Leon Norby, and Felix Wassmann. We are glad to be able to present a complete report of this discussion:

WOODWORTH: We are gathered here at this convention as Bible Students, and in addition to being students of the Bible, we like to refer to ourselves as "truth people." In association with that term we also often use the scriptural expression, "present truth." We like to say that we are rejoicing in present truth. One of the great fundamentals of our understanding of the plan of God, one of the tenets of our belief which perhaps more than anything else justifies us in referring to our

faith as "present" truth, is the fact of the second presence of Christ.

The fact that the Lord has returned was first heralded throughout the professed Christian world by Brother Russell, and through the years of his faithful ministry as "that wise and faithful servant" many thousands came to recognize the presence of Christ and joined with him in proclaiming the glad tidings of his return and the nearness of his kingdom. The entire truth movement had its roots, so to speak, in this glorious fact of the presence of Christ.

Some who associated themselves with the truth movement in the past, and some who get a smattering of the truth today, fail to appreciate the fact of our Lord's presence. Sometimes these attempt to present arguments to disprove his presence. As most of us know, that which is very important to a proper understanding of this great truth is knowing the correct meaning of the Greek word **parousia**, which is mistranslated "coming" in our Common Version of the Bible.

Just as the discovery of the proper meaning of the Hebrew word **sheol** and the Greek word **hades** had so much to do with a proper understanding of the penalty for sin, so when it was discovered that the Greek word **parousia**, used in so many of the New Testament prophecies pertaining to the end of the age, really means presence, and not coming, it was realized by Brother Russell and thousands of Bible Students since that the fulfilment of these prophecies means that Christ has re-

turned, and is now present. We rejoice in this, yet some have raised the question as to whether this word **parousia** might not just as well be translated coming. If so, can we be sure that Christ is present? This, therefore, is the first question we will consider. Brethren, what can we say on this point?

NORBY: It is always well to define our terms, and if possible, to get an inspired definition of a word. This we do have in connection with the word **parousia** by comparing Matthew's account of our Lord's great prophecy with that of Luke. Matthew (24:37-39) uses the word **parousia**, whereas Luke (17:26-30) uses the expression "the days of the Son of man." Hence these are synonymous expressions, and consequently we have an inspired definition of the Greek word **parousia**.

Noah was not recognized until a certain thing took place. "They knew not until the flood came." When the flood came Noah and his prophecies were undoubtedly on the lips of every individual. The same was true in the days of Lot. Likewise there is a time of ignorance in the days of the Son of man, but he will be revealed before the great time of trouble is over. In Luke's account it shows that the **parousia** of the Son of man would be like the days of Noah and Lot, and the **apokalupsis** would be like the flood and the fire upon Sodom. Just as Noah was present in the days of Noah, it is obvious that Jesus was present in the "days of the Son of man."

WASSMANN: Paul uses the Greek word **parousia** in two places when referring to himself. In II Corinthians 10:10 he says: "For his letters, say they, are weighty and powerful, but his bodily presence [parousia] is weak." And in Philippians 2:12: "Wherefore, my beloved, as ye have always obeyed, not as in my presence [parousia] only, but now much more in my absence." It is by its usage in specific circumstances that we establish the true meaning of any word. In these two passages Paul is clearly contrasting his absence with his presence, and we are thereby given a true definition of the word parousia. Applying, then, this clearly indicated meaning of the word to the Lord's parousia, we understand it to mean his presence.

WOODWORTH: To understand properly the fact of our Lord's second presence it is essential to realize that he returns as a thief in the night, therefore, that he is invisible to human eyes. However, the Scriptures speak of seeing Jesus, and some claim that this is to be literal sight. In approaching this objection I would like to ask if the Scriptures ever use the words see, eyes, and sight in a symbolic manner, symbolic, that is, of mental discernment.

NORBY: We find the Scriptures often do use the expression in a symbolic sense. I would like to give a few instances: "Neither wilt thou suffer thine Holy One to see corruption." (Psalm 16:10) Obviously the word "see" doesn't in this text have a literal meaning,

but means to undergo or experience a change. "Hear ye indeed, but understand not; and see ye indeed, but perceive not." (Isaiah 6:9) "Thy watchmen . . . shall see eye to eye, when the Lord shall bring again Zion." (Isaiah 6:9) This is generally understood to mean that they will harmoniously perceive or understand truths now due.

"Abraham rejoiced to see my day: and he saw it, and was glad." (John 8:56) Abraham certainly did not see the Lord's day in any sense except that he could perceive from the promise that God's kingdom would be established.

Christ is the "express image" of the Father's person, (Hebrews 1:3) and God declared to Moses: "Thou canst not see my face: for there shall no man see me, and live." (Exodus 33:20) We have a similar statement in the New Testament. "Whom no man hath seen, nor can see."—I Timothy 6:16

WOODWORTH: That's very interesting, and very convincing. However, in Revelation 1:7 we read that Jesus will come in clouds, and that every eye shall see him. It is claimed that the Greek word here translated "see" means literal sight. What shall we say on that point?

HOLLISTER: There are two Greek words mainly translated "see" in the New Testament. One of these—the one used in Revelation 1:7—is **optomai**. It means, according to Greek professors, "to gaze with wide open eyes." This Greek word often does refer to literal sight, but it is also

used in the New Testament to denote figurative sight, or discernment. For example, the Apostle Paul, in Acts 20:25, uses it to denote literal sight, saying: "And now ye shall see my face no more." But again, this same writer, speaking of some who had not yet heard the Gospel, wrote: "To whom he [Jesus] was not spoken of, they shall see [and explaining its figurative significance declared]; and they that have not heard shall understand."—Romans 15:21

WASSMANN: Another word translated "see" in the New Testament is the Greek word **horao**. Like the word Brother Hollister just examined, this word is also used to mean either literal sight or mental discernment. In John 6:2, in speaking of Jesus the apostle writes: "They saw his miracles which he did." This is clearly literal sight. In James 2:24 the writer sums up his argument by saying: "Ye see, then, how that by works a man is justified, and not by faith only." Ye perceive, ye understand—that is, ye see with your mind. This same Greek word **horao** is used in the one passage to denote literal sight, and in the other passage to indicate mental appreciation or discernment. It is by the context, and by its harmony with the rest of God's Word, that we determine which is intended.

HOLLISTER: From the texts cited it is evident that it would be a mistake to think of one of these Greek words as meaning literal sight and the other mental discernment. Prof. Young in his concordance counts them as one word. Prof.

Strong in his concordance treats them as two words, but with so slight a difference in meaning as to be synonomous or alternates. The New Testament confirms Prof. Strong in this in such passages as I Corinthians 15:8, where we read, "Last of all he was seen [**optomai**] of me"; and in I Corinthians 9:1, where he speaks of the same experience, and uses the word **horao**.

WOODWORTH: I think that is a very satisfactory analysis of the Greek words translated "see" in the prophecies pertaining to our Lord's return. In addition I would just like to mention that even though it could be proved that one or both of these words in themselves does denote literal sight, it would not mean that the Lord does not use literal sight to symbolize mental discernment. When the Lord wanted to use a sheep to symbolize certain characteristics of a Christian he did not coin a special word to describe a symbolic sheep. Every symbolism of the Bible is based upon something literal, so the Lord uses literal sight to symbolize mental discernment. The Prophet Job said, for example, when referring to God, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee."

WASSMANN: Another text which it might be well to introduce here is that of I John 3:2, which reads: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The risen Lord is no longer a fleshly being, but a

glorious spirit being, and this passage tells us what we believe to be in harmony with other scriptures and that is that the eye of flesh will no more see the Lord literally. This passage tells us that we don't know yet what we shall be like when we have completed our course, but when we do know, we will find that we are like him, for we will then see him as he is. Putting this the other way around, then, we understand that we will not be able to see him until we are made like him—in other words, to be able actually to see the Lord we must possess the spirit nature—and then we will be able to see him as he is. The eye of flesh will not see him.

WOODWORTH: One of the texts of scripture which is relied upon to prove that Christ's presence was to be invisible to the world is John 14:19, in which Christ says, "Yet a little while, and the world seeth me no more." Stress has been laid on the fact that the word "world" in this text is a translation of the Greek word *kosmos*, and that this word means the present evil order of things, not the people. What Jesus meant, they say, is that he would not return until this present evil world had ended, hence that the *kosmos* would see him no more. What is the real truth on this point; does the Greek word *kosmos* ever refer to people?

HOLLISTER: In considering this question we find that there are three aspects of the Greek word *kosmos*, as used in the New Testament. In some texts it refers to the arrangement of conditions in

the earth at the time of creation, arrangements which made the earth suitable for human habitation. An illustration of this is John 1:10, which states that the world, or *kosmos*, was made by the Logos. Again, in Acts 17:24 we read that "God . . . made the world [*kosmos*] and all things therein."

Kosmos is also sometimes used to describe this present evil order of things of which Satan is the prince, or ruler. But it also is apparent that this word is frequently used to denote the people living on the earth, as for example in John 3:16, which tells us of God's great love for the *kosmos*, or world, a love so great that he gave his Son to die for it. This is in keeping with John 6:51, where Jesus says, "My flesh . . . I give for the life of the world [*kosmos*]."

There seems to be no question, then, that in John 14:19 Jesus is referring to the human race, the people, when he said, "Yet a little while, and the world seeth me no more." In the same text he also says to his disciples, "But ye shall see me." The disciples will see him because they were to be made like him. The contrast is between the disciples who were to experience a change of nature and the people of the world who would remain human beings.

WOODWORTH: Thank you. That clears up that difficulty very nicely. Another point I think we should consider is that of the trouble in the world. Some have said, How could Christ be present when there is so much trouble in the world? The thought here

is, of course, that Christ is the Prince of Peace, hence if he is present there should be peace, not trouble.

NORBY: It seems to me that the basic thought associated with the early manifestation of Christ's presence is that there would be great trouble and commotion in the world. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." (Daniel 12:1) "Michael" means a representative of God, and Christ, at his second presence, is that representative.

WASSMANN: In Matthew 24:30 we learn that when the sign of the presence of the Son of man appears, then "all the tribes of the earth" shall "mourn." This certainly proves that during the early phase of the Master's presence there will be much trouble in the world—trouble that will cause all mankind to mourn.

HOLLISTER: Another prophecy indicating that there would be trouble in the earth following Christ's return to take over the kingdoms of this world is Revelation 11:15, 18. In this passage we are told that the nations would become angry, and that it would be the day of God's wrath. This language denotes much trouble that would result from the transfer of dominion from human governments to Christ. This is the great

"time of trouble" in which the nations destroy one another.

WASSMANN: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44) In this familiar scripture we see clearly that there would be much trouble in the world when the new King is present, breaking in pieces and destroying the old kingdoms of this world, preparatory to setting up his own new kingdom. I Corinthians 15:25 is also very much to the point. In this text we are told that Christ must reign till he hath put all enemies under his feet. Thus is shown that the period of Christ's reign is one during which enemies will be destroyed. The kingdoms of this world are among the first enemies to be destroyed by his reign, and in their destruction there is inevitably much trouble.

WOODWORTH: Well, brethren, you have certainly presented a convincing array of scriptures to prove that there would be trouble in the world during the early period of Christ's second presence. And, when we view these scriptures in their proper light they mean that the present world-wide distress of nations and people is one of the strongest proofs that our Lord has returned. Christ's presence will ultimately lead to peace and life for all mankind, but first the day of his presence is a stormy one. It is, as a matter of

fact, the day of the Lord's vengeance.

In Isaiah 35:4 we have the statement of a commission to the Lord's people of today which sets forth the proper sequence of events resulting from Christ's presence. It reads: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." The New Testament reveals that these Old Testament prophecies are fulfilled through Jesus, hence this one indicates that his coming is associated with God's vengeance. But this is not the ultimate purpose of his coming, for the text says, "He will come and save you," that is, his second presence will finally result in the salvation of all mankind. That is when the people will say, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation."

Now for another question. In Matthew 24:3 we have the disciples' question, "What shall be the sign of thy coming, [Greek, **parousia**—presence] and of the end of the world [Greek, **aion**—age]?" We understand that many of the events mentioned by Jesus in his wonderful prophecy given in response to this question constitute the signs of his presence. However, attention has been called to the fact that in this question the Greek word translated "sign" is used in the singular, hence refers to only one sign, not to many. The claim is that this particular sign is the one mentioned in the 30th verse of the chapter, where we

read that then shall the sign of the Son of man appear in heaven, and that then they shall see him coming in the clouds of heaven. Those who hold this view seem to be looking for some spectacular sign to appear in the literal heavens, and until that happens, they will not believe that Christ is present. What can be said concerning this viewpoint?

WASSMANN: The Greek word used in these texts may be translated either in the singular or in the plural. In these cases the plural would have been the proper translation. This would be in harmony with the rest of the chapter, which gives many signs of the Lord's presence. Indeed, this same Greek word **simeion** is used in Luke 21:24, and is translated in the plural, the reference being to signs which would appear in the sun and the moon and the stars, these heavenly bodies being used to denote what Matthew refers to as "the heavens."

WOODWORTH: That covers the point very nicely. What Matthew refers to as a sign, Luke describes as signs (plural). Luke also shows very clearly what that sign is, that it is the shaking of the powers of the symbolic heavens—that is, the powers of religious control over men, which, throughout the age, have been largely under the domination of Satan. These powers of spiritual control are now being shaken. To those who are watching, this sign is becoming more and more apparent. In II Peter 3:10, 11 we have a reference to the same matter. The apostle says

that in the day of the Lord, that is, in the day of his presence, the heavens shall pass away with a great noise, and that the elements shall melt with fervent heat. Yes, brethren, the signs of the Son of man in the heavens are very bright today!

Now we have another question. It is based on Matthew 25:31, which reads, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." We understand that the "angels" which in this text are said to be with Jesus when he comes in his glory, are his body members, the church. We believe also that many of the feet members of the body of Christ are still in the flesh, this side of the veil. Therefore, how could Christ's return be an accomplished fact while some of his body members are still on earth? What is the answer?

HOLLISTER: The Apostle Paul, writing to the Thessalonians, indicates that Christ's first work at his return would be to raise the sleeping saints, and then, during the harvest period, the saints who remain in the flesh. In this secret phase of his presence is also the gradual development of the destructive forces through the great increase of knowledge which accomplishes the overthrow of Satan's empire. The first of these two missions to be accomplished during Christ's thieflike presence is nearly completed, we believe—the reaping of the saints. The second also is far advanced, and the decisive engagement of the

great conflict—the battle of the great day of God Almighty—will soon be fought. It is after this that the revelation of our Lord's presence referred to in Matthew 25:31 will take place. It will not be another presence, but the continuation of Christ's appointed work—the establishment of his rule upon the ruins of human kingdoms, and the constructive judgment of mankind during the 1,000 years of his kingdom. At that time, of course, the entire church will be glorified, and reigning and judging with him.

WOODWORTH: That is a very satisfactory answer, I think. I like to compare the prophecies of the first advent with those of the second advent. Some of those prophecies referred to Jesus' birth, some to his consecration, some to his miracles, some to his crucifixion, some to his resurrection. If we tried to apply them all to a particular time of his first presence we would have confusion. They must be understood in their proper sequence. So it is with the prophecies of Christ's second presence. They describe a period and a work of a thousand years, and of necessity they present a great variety of thought, but if we put them together in their proper sequential order, we have a beautiful harmony.

Now brethren, those are all the questions we have at the moment. However, there is still a little time left for discussion, and I think it might be well to remind ourselves of a few of the actual signs of the Master's presence. We have been

endeavoring to answer some of the arguments offered to prove that Christ is not present, and have found them without logical and scriptural foundation, but a few thoughts which are more on the positive side of the subject would, I think, be appropriate.

NORBY: I think some of the most striking evidences of the Lord's presence are the potential blessings which have come to the world since 1874. Not that they have been used in a constructive way as blessings, but they are potential blessings. When we look into history we find there were practically only two great inventions before 1874—printing and the steam locomotive. Both of these are specifically mentioned in the Bible as relating to a period prior to the Lord's actual presence. Both are mentioned in Daniel 12:4: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Millions of Bibles were printed, and that developed into education along secular lines also. The running to and fro was made possible by the steam train. See also Nahum 2:3-5. This is associated with the "day of His preparation." It was the preparation for His presence. All the other blessings have come since 1874. Radio, television, etc., could be turned overnight to some constructive uses. The same would be true of atomic energy. It could be very helpful and constructive. The church has actually received rich blessings

since that time in fulfilment of God's promise to "help her, and that right early."—Psalm 46:5

WASSMANN: I am glad that this positive side of the subject has been suggested, because while it is necessary to deal with the questions which may be raised by which negative thoughts are injected, the actual signs of Christ's presence are the most convincing. In answer to the question, "What shall be the sign of thy presence and of the end of the age?" Jesus explained that the harvest would be the end of the age. To me, one of the strongest proofs, therefore, of his presence is the great harvest work that has been accomplished, and is still being done.

HOLLISTER: Among the evidences of Christ's presence which have impressed me is the secondary work of the harvest period, that is, the binding and burning of the tares—cleaning the field for the new sowing and development of the restitution work. As we understand it, this would mean a decline of nominal Christian churches as a force and power in the world. Jesus referred to the deterioration of faith when he asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) Today we are constantly reminded in the press of the rapid development of irreligion and secularism. This is symbolically described by Jesus as the powers of the heavens being shaken. This is the sign that was to appear in the sun and the moon and the stars. It is a marvelous confirmation of Christ's presence

that we now see antagonism through organized religion developing so rapidly in Europe.

WOODWORTH: There are many evidences of the Lord's presence today. One of the most convincing of these is the position of the Jews. In this connection I would like to mention the prophecy of Ezekiel 20:32-38. In the 32nd verse the Lord calls attention to the efforts of many of the Jews in these last days to become assimilated by the Gentiles, that is, to lose their identity as Jews—their desire to be Germans, or Poles, or Russians, or Americans, as the case might be. God declares in this verse that he would not permit this, but instead would bring them out from these nations with a mighty hand, and with a stretched out arm. Then he declares that he would rule over them with his fury. The prophecy also shows that although this people would be uprooted from the countries in which they were domiciled, they would not, for a time, be permitted to settle peacefully in their own land.

Now we are all witnesses to this. It is a very accurate description of what we have seen occur during the last few years; and the point I wish to call especially to your attention is the Lord's statement that these experiences of the Jews would result from his rule over them. God ceased to rule over Israel when their last king, Zedekiah, was overthrown. At that time the Lord through the prophet declared it would be no more "until he comes whose right it is."

We know that this is Jesus.

In God's typical kingdom he ruled over his people through Saul, David, Solomon, and others, but now his rulership over them is through Christ, the One whose right it is, and the fact that we see the foretold fury of the Lord manifested toward the Jews is positive proof that his rulership over them has begun, hence that he whose right it is has returned, and is now present. His rulership does not begin from the time they are peacefully settled in Palestine, but from the time he began to take action to bring out from among the Gentiles in preparation for their return to Palestine. Yes, brethren, our King is present, and let us rejoice.

My Morning Resolve

Following the round table discussion, Brother Edward E. Fay of Los Angeles, California, addressed the convention, using "My Morning Resolve" as a basis of his remarks. The opening sentence of that resolve is, "What shall I render unto the Lord for all his benefits toward me?" and Brother Fay pointed out to the brethren that this is a formula for a definite objective in the Christian life, and a positive approach toward the obtaining of that objective.

The successful Christian life, the speaker said, is not one that is allowed to drift haphazardly along. We should not take the attitude that we will witness for the Lord if an opportunity happens to come our way, but should rather seek opportunities and make plans for laying down our lives in the serv-

THE DAWN

ice of the Lord and his truth and the brethren. "We should plan our work, and then work our plan." The faithful discharge of the obligations imposed by our consecration vows should be the constant and studied objective of life—"My earliest thought I desire shall be, What shall I render unto the Lord?"

If our "earliest thoughts" each morning pertain to the manner in which we can lay down our lives in divine service we will be finding and using opportunities for showing forth the praises of him who has called us out of darkness into his marvelous light. And if, as stated in the Resolve, we remember the divine call, "Gather my saints together unto me," we will be a gatherer of the brethren, not a scatterer. We will recognize our responsibility of doing all we can to build up the brethren in the most holy faith, and through a faithful ministry of the truth do all we can to safeguard one another against the attacks of the Adversary, who goes about as a roaring lion seeking whom he may devour.

Inasmuch as the great objective of the Christian life is that of faithful sacrifice, even unto death, we must expect trials—trials which

the Lord permits to test our fidelity to him. But even these experiences will not cause us to waver from our course of faithfulness; we will continue to fulfil our consecration vows, for "faith can firmly trust him, come what may."

An Unexpected Feature

At eight o'clock Saturday evening there was an unexpected feature on the program. Radio Station WPHB of Middletown, Ohio, extended the courtesy of a half hour's free time for the broadcasting of a Frank and Ernest discussion from the convention platform. Brother Russell Pollock served as the announcer. Congregational singing preceded and followed the Frank and Ernest discussion. The brethren rejoiced that the Lord had opened up this further opportunity to make known the glad tidings of the kingdom. Frank and Ernest discussed the subject, "The End of the World."

Saturday's program closed with a discourse by Brother Norman Woodworth on the topic, "Walking with God." Space in this issue will not permit a report of this discourse, but the substance of it will doubtless appear in a future issue.

Sunday, August 8

THE closing session of the convention was on Sunday morning, and consisted of a stirring discourse by Brother Pollock. Brother Pollock reminded the brethren of the many blessings of the convention, such as the joys of fel-

lowship, the privilege of service, an increased appreciation of the truth, etc., and in connection with each of these points asked the brethren to join with him in the singing of an appropriate hymn. Thus all had a share in this closing

session of the convention. Brother Pollock has promised to furnish us with a full outline of his discourse for use in a later issue of *The Dawn*, so we will not now attempt to report it further.

Incidental Items

The vesper services, consisting of Bible readings, prayers, and the singing of hymns, were greatly appreciated by all, and added much to the blessings of the convention.

Following the Thursday evening discourse, one of the new illustrated lectures was presented; and while this method of presenting the truth is not designed for such a large auditorium, there were many expressions of appreciation, and many inquiries as to when this new method of witnessing will be ready for general use. In answering this question we wish to say that we hope to make a definite announcement very shortly, and that, barring unforeseen difficulties the first units should be ready by the beginning of October.

One of the joys of the convention was the large number of greetings received by telegraph and cable from brethren in many parts of the world. These greetings came from India, from Denmark, from Switzerland, from Great Britain, from Greece, from Germany, and from many places in the United States and Canada.

One of the important items of the convention was the passing of a resolution expressing the conviction of the brethren relative to

participation in war. The resolution follows:

"Whereas the Congress of the United States has enacted a conscription law and this law affects the young men of our fellowship, we in General Convention assembled at Chautauqua, Ohio, as representatives of the various Bible Student Congregations of the United States, take this opportunity to clearly state our position regarding participation in military service and training in time of peace or time of war.

"For the past sixty years the teachings of Pastor Russell in the Six Volumes of 'Studies in the Scriptures,' 'Tabernacle Shadows,' and his other writings, have and still do represent the convictions of all those in our fellowship and service.

"Our convictions are the same today as they were during World War I and World War II. We believe that we as Christians should not engage in military service and training. This conviction is based upon our belief that we are children of God, whose laws forbid participation in war.

"Further, we recognize the individuality of every Christian in the exercising of his conscience in harmony with the obligations or vows he has made to his Creator.

"It is moved that we the Bible Students General Convention, assembled at the Miami Valley Chautauqua, Chautauqua, Ohio, August 1-8, 1948, declare the above statement is a proper expression of our conscientious convictions."

From Our German Brethren

Dear Brethren in Christ: With thankful hearts we acknowledge receipt of your gift package. It made us very happy and it will assist some of the dear people of God who are in dire need in our city.

You cannot imagine how much appreciation is manifested when a parcel is received from you here in this land of ours. There has been great suffering as a result of the bombings and we lack everything. Production is not back into its normal channels as yet. Our brethren, just like the other people, suffer from want of nourishment, clothing, soap, shoe soles, and the necessities of daily living. Therefore our joy is great over any package that arrives from you and the gratefulness can be seen by the many eyes that sparkle when packages are opened.

We are an assembly of about 100 brethren. Since 1928 we are the Free Bible Students. With seven other brethren I am permitted to represent the assemblage and serve them as elder.

The packages that arrive here are handled in the following manner: We divide them among three brethren and their families according to their need. We believe this method will be satisfactory to you brethren. We do not wish to ask you for any other things but if you still desire to send us again, may we be permitted to ask for things to strengthen our bodies the most. Above all things fats and shoes. The friends have come to the end of their physical strength.

We are grateful to the Lord with a multitude of thanks for stirring up your pure hearts to guide you to give us help, and also we would like to extend our hands across the great ocean and press them heartily. May the Lord reward you all richly and bless you with heavenly blessings. In the love of Christ we greet you. Your brethren by His grace, **Chimnetz Ecclesia**

Dear Brethren in the Lord! Christian greetings to you! I write to let you know that we received on June 16th a package of books for which we thank you very much. Each additional piece of literature increases our joy for each one helps to scatter light. We are sorry that so many books were burned during the years of persecution, but the memory of their spiritual contents remains with us. And now we are privileged to proclaim those precious truths anew to the new blood in the ecclesias!

The Lord be praised!

Also I want to mention that we received the two copies of the previously announced "Behold Your King!" In compliance with your wishes one of them was sent to Brother Balzereit in the Russian Zone. It seems that the book would appeal to the people, although the currency reform will limit purchasing power for some time to come. Well, everything is in the Lord's hands; he'll overrule it for the best. Your humble brother, W. T.

"After Six Days"

Matthew 17:1

WE live in a day when many who once rejoiced in the times and seasons relating to the divine plan have now lost faith in them, and yet they still endeavour to hold a shadowy outline of the plan of the ages, while specially emphasising the meditative side of the Christian life; thinking that in this way the necessary character development required of every Christian can be best accomplished. This one-sided view of the divine purpose for the church, if not corrected, sooner or later results in a one-sided development of our spiritual life: such a condition as to be likened by the prophet to "a cake not turned." (Hosea 7:8) Service and sacrifice must surely be blended with meditation and study if we would grow up into Christ in all things and attain the full stature of manhood in Christ Jesus.

Others are as confident as ever concerning the correctness of the time features of the divine plan outlined in volumes 2 and 3 of Studies in the Scriptures, and who therefore believe that the chronology, as we now have it is the same as will be used down through the millennial age. This, which may be called the true Bible chronology, teaches that the six thousand years from the fall ended in A. D. 1874, and that since that

time we have been living in the seventh millennium. It is certainly true that it was soon after A. D. 1874 that the divine plan, including an understanding of the great work of the millennial kingdom, stood out in all its clearness and fulness.

"Written for Our Learning"

It is generally understood that the vision on the Mount of Transfiguration of "the power and presence of our Lord Jesus Christ" (II Pet. 1:16) pictures the vision of the coming kingdom, which God's people enjoy today. The account says: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them:"—Matt. 17:1-5. Now why should the account say this transfiguration scene was six days after some previous incident in our Lord's life? Surely it would make little difference to us at this time whether it was one, two, six, or more days after some previous incident!

Such a happening to us would be just as wonderful, and the lesson it teaches would be just as forceful. But from what we know of the care taken concerning the way the divine revelation has come down to us, surely there is an important reason why it was "after six days" that the three disciples were taken up into the mount and witnessed the trans-

THE DAWN

figuration scene! One can hardly be charged with making too fanciful an interpretation to say that by this statement our Heavenly Father intends to teach us that it would be after six great days of a thousand years each that the vision of the kingdom would be unfolded to the church of Christ.

This light and understanding being given soon after A. D. 1874 is surely a corroboration of our understanding that the six thousand years from the fall of man ended then, and that since that time the vision of the kingdom has been enjoyed, not by all of God's people, but by a favoured few of the Lord's disciples, even as in this typical picture Jesus chose Peter, James, and John to accompany him to the mount. May those things remain in us that we heard from the beginning!—I John 2:24

The Witness of the Spirit

SPEAKING with tongues, and other gifts enjoyed by the church during the apostolic days, were not so much to convince the saints that

they were acceptable to God, but to convince others of the divine authority of Christ. The witness of the Spirit is for the church.—I Cor. 14:22; Rom. 8:16

Two Books of Great Value

"Behold Your King"—A book for these times, enlightening and convincing, calling attention to present fulfilments of the divine Word.

"A Royal Nation"—Many dear friends have been inclined to accept the views of British-Israelism, which look forward to divine blessings coming through the peoples of Britain and the U. S. A. This booklet dealing with the problem sets forth the scriptural position.

The above two books should be in the hands of everyone in the British Isles who has a knowledge of present truth. They deal with two vital subjects—The Lord's presence and British hopes. These books clarify the position, and set forth the truth. We now have a plentiful supply, so please send in your order.

OUR SATISFYING PORTION

Break thou the bread of life, dear Lord, to me,
As thou did'st break the loaves beside the sea.

Beyond the sacred page I see thee, Lord,
My spirit pants for thee, O Living Word.

Bless thou the truth, dear Lord, to me,
As thou did'st bless the bread by Galilee.

Then shall all bondage cease, all fetters fall,
And I shall find in thee my all in all.

All to Be Blessed By the Ransom

IT HAS been stated by some who once believed in the "ransom for all" that Adam, because of being a wilful sinner, will not have a resurrection. It is only necessary to remind those who understand the truth that it was because Adam was a wilful sinner that a Redeemer was necessary to set him free from the condemnation of death. Hence the man Christ Jesus became a ransom (Greek, **anti-lutron**—a corresponding price) for Adam, the first perfect man. Jesus is our ransom only because we were in Adam and were condemned in him.—I Cor. 15:22

We will here notice some evidences that our first parents were not entirely cut off from divine favour after the condemnation of death had passed upon them: evidences which show that God still had some regard for the work of his hands, and which we would hardly expect to see manifested toward one who was outside of the pale of the salvation provided for the world in Christ Jesus.

Almost immediately following the great tragedy of the fall into sin, God made a promise which should have put new hope into the hearts of our first parents. They learned through the sentence pronounced upon the serpent that the seed of the woman should bruise the serpent's head. This suggested that at least some of the posterity of the woman (in spite of the de-

ception of Lucifer working through the serpent for the purpose of alienating them from their Creator) would triumph over the calamity which had befallen them. The fact that God made such a promise for the benefit of our first parents implied sorrow and contrition of heart in view of the false step they had taken. Promises of comfort and encouragement are not made to or for wilful, unrepentant sinners, but to those who grieve on account of the wrong course they have taken, and desire, if possible, to forsake the same and retrieve their steps.

In spite of the fall into sin and the mental, moral, and physical imperfections it brought to Adam's posterity, we find one of Adam's sons called righteous. (Heb. 11:4; I John 3:12) There must be more or less powerful motives to prompt a fallen human being to love and practice righteousness to the extent of his ability; which motives, in the case of Abel, may partly have come from the thought that he, as the seed of the woman, might be the one to bruise the serpent's head, and to gain the victory over sin and death. It is reasonable to think that Abel's love of righteousness was also the result of careful parental instruction; the passing on to him of the knowledge of God possessed by his parents, especially God's statement after the fall relating to the seed. (Gen. 3:15) This again would imply penitence on account of their sin and a desire for divine forgiveness.

Again, the statement, "Cursed is the ground for thy sake," implies

that the struggle to live by the sweat of one's brow was intended to be beneficial not only to Adam's posterity, but also, as the statement shows, to our first parents as well. This life of discipline and hard toil and general experience with evil surely implies that God had provided a future life for Adam and Eve, and that they, as well as their posterity, are included in the great "ransom for all" to be testified to all in due time.—I Tim. 2:6

After our first parents sinned, they realised they were naked and made for themselves coverings of fig leaves, not knowing that the fig leaves would quickly wither and leave them naked as before—an apt emblem of every device which man has ever contrived to cover his shame, and fit him for the presence of his Maker. But instead of this man-provided covering, God provided for them a covering of skins taken from slain beasts, pointing forward to the great divine arrangement for covering human sin, only made possible by the sacrifice of perfect human life.

As the Lord invites us to reason together (Isa. 1:18) we ask, Would God provide for Adam that typical covering for sin if it were his purpose never to give him an opportunity of enjoying that perfect covering for human guilt, which was to be provided by the sacrifice of the Lamb of God, Christ Jesus? Both reason and Scripture tell us that such a procedure would not be in harmony with divine wisdom and love.

Thank God that through Christ

all men are heirs of the loving-kindness of the Lord! "We thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—II Cor. 5:14, 15

A VISIT FROM AMERICA

WE ARE happy to announce that Brother Jens Copeland of Chicago, Illinois, U. S. A., will visit the British Isles in conjunction with a pilgrimage to Denmark, Sweden, and Norway. He will arrive in Great Britain toward the end of September and will fill a few appointments here before proceeding to the Scandinavian countries. He will return here in November and remain to serve the brethren until early in December. Schedules are already being arranged, and we will be glad to hear from any of the brethren desiring Brother Copeland's services. Address all inquiries and requests to The Dawn, 68 South Castle Street, Liverpool 1. We suggest that all the brethren make Brother Copeland's visit here and on the Continent a matter of special prayer.

Aldersbrook Ecclesia Appointments

E. ALLBON

Beckenham Oct. 10

W. R. CHANDLER

Beckenham Sept. 12

Birmingham Oct. 24

A. W. PARKER

Portsmouth Oct. 10

D. P. VAUGHAN

Arundel Sept. 19

T. W. WATSON

Luton Sept. 5

Oxford Oct. 17

ILFORD, ESSEX (Aldersbrook Ecclesia, 300 High Road) Oct. 2 and 3—A cordial invitation is extended to all. For details write to the secretary, Mr. W. R. Chandler, 29 Woodlands Avenue, Wanstead, London, E. 11.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

				W. J. MERCER		
				Beckenham	Sept.	26
				J. H. MURRAY		
				Ipswich	Sept.	19
				Pontypool	Oct.	17
				W. E. PAMPLING		
				Leigh (Afternoon)	Sept.	12
				Warrington (Evening)	Sept.	12
				Stockport		26
				Coventry	Oct.	17
				R. J. PHILIP		
				Liverpool	Oct.	10
				A. SPAIN		
				Maidstone	Sept.	12
				Beckenham	Oct.	24
				P. WATTS		
				Anerley	Sept.	5

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- The Truth About Hell
- God and Reason
- Hope Beyond the Grave

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- Divine Intervention Near
- The Judgment Day
- God's Remedy for a World Gone Mad
- God's Restitution Project

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- Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3
- Hymns of Dawn (Cloth)—5/-
- Tabernacle Shadows (Cloth)—2/6 each
- Emphatic Diaglott—10/6
- Moffatt's Translation (Complete Bible)—17/6
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- Chosen People—8d each; 7/6 per dozen
- The Everlasting Gospel—8d each; 7/6 per dozen
- A Royal Nation—6d

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THE DAWN

68 South Castle Street

LIVERPOOL 1

Speakers' Appointments

H. E. ANDERSON

Easton, Pa. Sept. 19

W. A. BAKER

Seattle, Wash. Sept. 3-6

W. T. BAKER

Kalamazoo, Mich. Sept. 1
 Grand Rapids, Mich. 2
 Saginaw, Mich. 4-7
 Beaverton, Mich. 8, 9
 Flint, Mich. 10
 Detroit, Mich. 11, 12
 Ann Arbor, Mich. 13
 Jackson, Mich. 14
 South Bend, Ind. 15
 Chicago, Ill. 16
 Danville, Ill. 17
 Mattoon, Ill. 18, 19
 Urbana, Ill. 20
 Milwaukee, Wis. 21, 22
 Waukesha, Wis. 23
 Port Washington, Wis. 24
 Appleton, Wis. 26
 Stevens Point, Wis. 27, 28
 Wausau, Wis. 29, 30
 Withee, Wis. Oct. 1-3

J. BEDNARZ

Wilmington, Del. Sept. 12
 New Haven, Conn. (Morning) .. 19
 Waterbury, Conn. (Afternoon) .. 19

H. K. BLINN

Flint, Mich. Sept. 3
 Saginaw, Mich. 4-6
 Detroit, Mich. 7
 Toledo, Ohio 8

F. A. BRIGHT

Paterson, N. J. Sept. 12
 Shamokin, Pa. 26

D. H. COPELAND

Brooklyn, N. Y. Sept. 4-6

J. COPELAND

Saginaw, Mich. Sept. 4-6
 Rutherford, N. J. (Evening) 21

O. D. DEIFER

Brooklyn, N. Y. Sept. 4-6
 Philadelphia, Pa. 12

D. DINWOODIE

Paterson, N. J. Sept. 26

I. C. FOSS

Santa Ana, Calif. Sept. 26

E. L. FOWLER

Seattle, Wash. Sept. 3-6
 San Luis Obispo, Calif. 19

H. HANHAM

Seattle, Wash. Sept. 3-6

W. J. HOLLISTER

Allentown, Pa. Sept. 26

L. JACOBS

Brooklyn, N. Y. Sept. 4-6

C. W. JANKE

Saginaw, Mich. Sept. 4-6

G. O. JEUCK

Miami, Fla. Sept. 26

G. E. KEMP

Brooklyn, N. Y. Sept. 4-6

G. S. KENDALL

Seattle, Wash. Sept. 1-6
 Bremerton, Wash. 7-8
 Snohomish, Wash. 9
 Soap Lake, Wash. 10
 Spokane, Wash. 12-19
 Calgary, Alta., Can. 21-23
 Saskatoon, Sask., Can. 24-27
 Prince Albert, Sask., Can. 28-30
 Winnipeg, Man., Can. Oct. 2-4

SPEAKERS' APPOINTMENTS

<p>P. KOLLIMAN</p> <p>Minneapolis, Minn. Sept. 4-6</p>	<p>South Penobscot, Me. 19</p> <p>Dover-Foxcroft, Me. 22</p> <p>Gouldsboro, Me. 26</p>
<p>R. A. KREBS</p> <p>Wenatchee, Wash. Sept. 1</p> <p>Seattle, Wash. 3-6, 22</p> <p>Tacoma, Wash. 7, 8</p> <p>Bellingham—Lynden, Wash. 9, 10</p> <p>Vancouver, B. C., Can. 12, 13, 21</p> <p>Nanaimo, B. C., Can. 14, 15</p> <p>Duncan, B. C., Can. 16, 17</p> <p>Victoria, B. C., Can. 18-20</p> <p>Bremerton, Wash. 23, 24</p> <p>Portland, Ore. 25, 26</p> <p>St. Helens, Ore. 27</p> <p>Salem, Ore. 28, 30</p> <p>Lebanon, Ore. 29</p> <p>Roseburg, Ore. Oct. 1</p>	<p>E. MAURER</p> <p>Connellsville, Pa. Sept. 12</p> <p>Monessen, Pa. 26</p> <p>M. C. MITCHELL</p> <p>Albany, N. Y. Sept. 12</p> <p>D. J. MOREHOUSE</p> <p>Minneapolis, Minn. Sept. 4-6</p> <p>E. MURRAY</p> <p>Columbus, Ohio Sept. 1</p> <p>Brooklyn, N. Y. 4-6</p>
<p>A. H. KRUMPOLT</p> <p>Wallingford, Conn. (Morning) Sept. 12</p> <p>Hartford, Conn. (Afternoon) 12</p> <p>R. J. KRUPA</p> <p>Saginaw, Mich. Sept. 4-6</p> <p>Jackson, Mich. 19</p> <p>H. A. LIVERMORE</p> <p>Seattle, Wash. Sept. 3-6</p> <p>L. P. LOOMIS</p> <p>Binghamton, N. Y. Sept. 26</p> <p>E. LORENZ</p> <p>Saginaw, Mich. Sept. 4-6</p> <p>Oakland, Calif. 12</p> <p>Whittier, Calif. 19</p> <p>J. Y. MAC AULAY</p> <p>Chicago, Ill. Sept. 2</p> <p>Minneapolis, Minn. 4-6</p> <p>Winnipeg, Man., Can. 7, 8</p> <p>Portage La Prairie, Man., Can. ... 9</p> <p>Prince Albert, Sask., Can. 11, 12</p> <p>Saskatoon, Sask., Can. 13, 14</p> <p>Calgary, Alta., Can. 16, 17</p> <p>Vancouver, B. C., Can. Sept. 19-Oct. 3</p> <p>E. R. MAC JILTON</p> <p>Saginaw, Mich. Sept. 4-6</p> <p>W. S. MARSHALL</p> <p>North Penobscot, Me. Sept. 5</p> <p>Searsmont, Me. 12</p> <p>Portland, Me. 14-16</p>	<p>L. H. NORBY</p> <p>Ithaca, N. Y. Sept. 19</p> <p>Washington, D. C. (Evening) 25</p> <p>Washington, D. C. (Morning) 26</p> <p>Baltimore, Md. (Afternoon) 26</p> <p>A. OBENLAND</p> <p>Brooklyn, N. Y. Sept. 4-6</p> <p>G. P. OSTRANDER</p> <p>Saginaw, Mich. Sept. 4-6</p> <p>H. PASSIOS</p> <p>Ebensburg, Pa. Sept. 26</p> <p>G. R. POLLOCK</p> <p>Minneapolis, Minn. Sept. 4-6</p> <p>Riverside, Calif. (Morning) 19</p> <p>Pomona, Calif. (Afternoon) 19</p> <p>B. E. ROSE</p> <p>Brooklyn, N. Y. Sept. 4-6</p> <p>S. ROSKIEWICZ</p> <p>Minneapolis, Minn. Sept. 4-6</p> <p>A. L. SMITH</p> <p>Brooklyn, N. Y. Sept. 4-6</p> <p>M. A. STAMULAS</p> <p>Pottstown, Pa. Sept. 19</p> <p>J. I. VAN HORNE</p> <p>Duquesne, Pa. Sept. 5</p> <p>Washington, Pa. 19</p>

THE DAWN

F. S. WASSMANN	
Paterson, N. J.	Sept. 19
C. R. WEIDA	
Brooklyn, N. Y.	Sept. 4-6
York, Pa. (Evening)	18
York, Pa. (Morning)	19
Lancaster, Pa. (Afternoon)	19

G. M. WILSON	
Brooklyn, N. Y.	Sept. 4-6

W. N. WOODWORTH	
Brooklyn, N. Y.	Sept. 4
Seattle, Wash.	5, 6
Victoria, B. C.	7
Vancouver, B. C.	8
Portland, Oreg.	9
Oakland, Calif.	10
Los Angeles, Calif.	12
San Diego, Calif.	15
Phoenix, Ariz.	16
Oklahoma City, Okla.	17
San Antonio, Tex.	18-19

Bridgeport, Conn.	26
3 P. M. in the West End Congregational Church, Colorado Ave., between State St. and Fairfield Ave.	

H. L. YOUNG	
Reading, Pa.	Sept. 12

C. W. ZAHNOW	
Easton, Pa.	Sept. 1
Brooklyn, N. Y.	4-6, 12
Newark, N. J.	9
Paterson, N. J.	15
New Brunswick, N. J.	17
Groton, Conn. (Evening)	18
Groton, Conn. (Morning)	19
New London, Conn. (Afternoon)	19
Hartford, Conn.	20
North Brookfield, Mass.	21, 22
Worcester, Mass.	23
Portland, Me.	25, 26
Lynn, Mass.	27, 28
Boston, Mass.	29
New Bedford, Mass. Sept. 30-Oct.	1
Providence, R. I.	Oct. 2, 3

CONVENTIONS

SEATTLE, WASH., September 3-6—Opens Friday at two o'clock in Norway Hall, 2015 Boren Avenue. Friends desiring to symbolize their consecration please notify the secretary, Mr. Sam Clements, 846 West 63rd Street, Seattle, Wash. The secretary will be glad to supply programs and details as to room reservations.

BROOKLYN, N. Y., September 4-6—Church Auditorium, 104 Clark Street, near Hotel St. George. Convenient to Clark Street station of the Seventh Avenue Interborough Subway. Any desiring to symbolize their consecration kindly notify the secretary. For reservations write Mr. Michael Kelly, 560 Lefferts Avenue, Brooklyn, N. Y.

MINNEAPOLIS, MINN., September 4-6—I. O. G. T. Hall, 2922 Cedar Avenue. Meals served in the hall. For accommodations write the secretary, Miss Ruth Norby, 6804 Third Avenue South, Minneapolis, 9, Minn.

SAGINAW, MICH., September 4-6—Woman's Club, 311 N. Jefferson. For

accommodations write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw, Mich.

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

ITHACA, N. Y., September 19-205—East Street.

CHICAGO, ILL., September 26—Central Masonic Temple, 910 N. LaSalle St.

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

ST. LOUIS, MO., October 2, 3.

WILKES BARRE, PA., October 2, 3.

GARY, IND., October 9, 10.

GRAND RAPIDS, MICH., October 16, 17—English Room of the Rowe Hotel. Inquiries may be addressed to the secretary, Mrs. Edward De Groot, 924 Ellsmere St., N. E., Grand Rapids, Mich.

NEW LONDON, CONN., October 17.

BOSTON, MASS., October 31.

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No. 3—Contents: "HOPE BEYOND THE GRAVE"; "The Dawn of Hope"; "Running Like the Lightnings"; "Liberty of the Sons of God."

No. 4—Contents: "GOD'S PLAN"; "God's 'Glory' and 'Visit'"; "When Thoughts Take Wings"; "Father, Son, and Holy Spirit"; "God's Enduring Mercy"; "Spiritualism—Fact or Fancy?"; "Meeting the Challenge to Christianity."

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

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

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

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

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