

SEPTEMBER 1939

EPWORTH FOREST GENERAL CONVENTION

The Christian Life

The Epworth Forest
General Convention

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Epworth Forest General Convention-A day-by-day report of this general assembly of the brethren in Indiana, August 2-6.

This report takes the place of articles usually appearing in the Everlasting Gospel and Christian Life Departments. We trust that the report will prove to be a blessing to many, and we send it out with a prayer that this may be so.

The Epworth Forest General Convention

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

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

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

And to make this simple. but powerful. gospel message more than ever inspiring there is the fact that the Kingdom is at the door; that the Master has already returned and is invisibly present as the Chief Reaper in the Harvest which is the end .of the age, and is also directing the work of overthrowing the old order preparatory to the full establishment of His righteous Kingdom. Already, we

believe, He has taken unto Himself His great power to reign, and that therefore there is no hope that Satan's empire will be able to resist His conquering power, for "Our King is marching on."

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

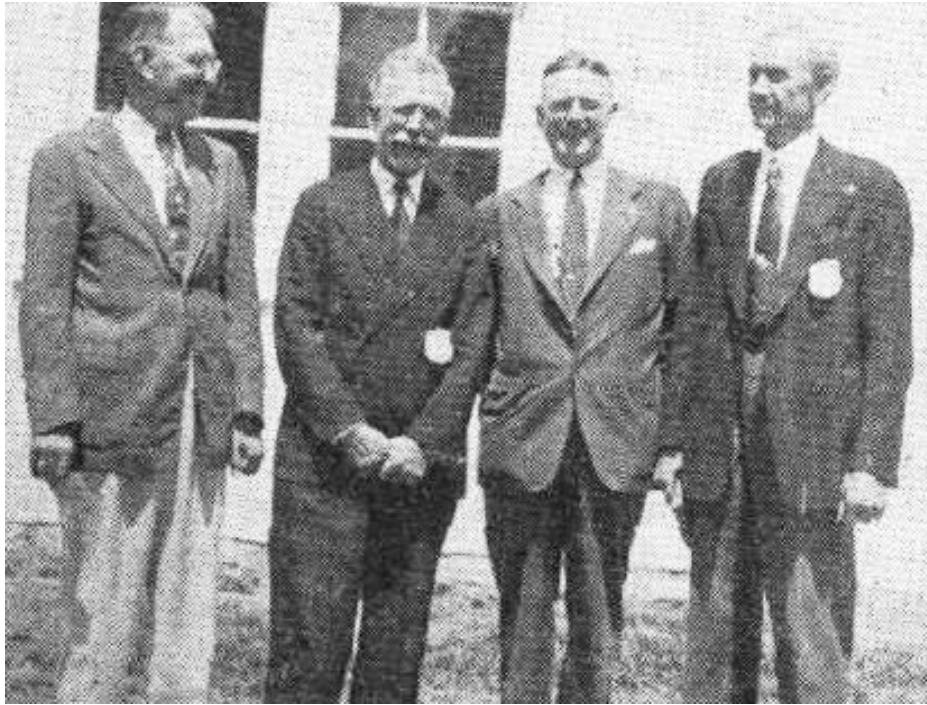
THE Epworth Forest Convention officially opened on Wednesday morning, August the 2nd, but as early as the preceding Sunday many brethren had arrived and began to occupy the cottages located on the lake shore, and impromptu meetings were arranged. By Tuesday, August the 1st, more were arriving, so that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

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

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

Isaiah 26:2. Leeser

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



The Convention Committee -- Wylam and Morehouse, of Chicago; ant Brother Wilson and Kendall of Pittsburgh.

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

On Tuesday, evening before the official opening of the convention, about a hundred brethren gathered in the small chapel to hear a discourse by Brother Shirley DeGroot, of Grand Rapids, Michigan. Brother DeGroot used the hook of Ruth as a basis for his talk; and Ruth's statement to Naomi, "Thy people shall be my people, and thy God, my God" -- was most appropriate for a company of people, who, while coming from all parts of the country. and from wildly varying walks in life, yet had come together as one people, having the one true God; with their rejoicing in the Lord made possible by the precious truth which had been brought to them by their God.

THE OPENING SESSION

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

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

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

You doubtless have observed the theme text mentioned on the program -- 'Open ye the gates that there may enter in the righteous nation which guardeth the Truth.' I am sure that the responsibility attached to this commission is fully realized by each and every one in attendance at this Convention. It reminds us of St. Paul's charge to Timothy at the time the responsibilities of the beloved apostle were about to pass to his successor in the Gospel. Paul said to Timothy. 'This charge I commit to thee, son Timothy, in harmony with the teachings previously given thee, that by this thou must carry on a good contest holding faith and a good conscience which some have put away, concerning faith have made shipwreck.' Three times Paul most solemnly and earnestly repeated this charge and the charge was to keep the blessed Gospel untarnished and without spot, to keep it in its glorious simplicity and purity, unmixed with human affairs and false doctrines which even then the enemies of the Cross of Christ were laboring to introduce. The rising errors must be guarded against, first, by maintaining a clear conscience; and secondly, by faithful study of the Word of God. To study the Word of God with a clear conscience is to study it with the single and only purpose of knowing and doing God's will. This, Paul says, some in his day did not do; they had theories and plans of their own, and endeavored to wrest the Scriptures to give their theories seeming support. and thus they made shipwreck of their own faith and turned others out of the way. As the end of the age approached such false teachers, he said, were to multiply and gain great influence and overthrow the faith of all who should not meekly and devoutly walk with God. trusting alone in His faithful Word.

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

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

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

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

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

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

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

A few testimonies were given, one of the unusual ones being by Brother C. W. Zahnow. It seemed that Brother Zahnow had spent several days visiting newspaper editors within a fifty-mile radius of

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

Then Brother Poe, of Cincinnati, Ohio, testified, saying that on the train en route to the convention, a lady had noticed his cross and crown pin, enquired about it, and then explained that her mother had been formerly associated with the friends but had drifted away because of the changed teachings, She was delighted to contact those who were still holding to the pure truth, and gave the addresses of others who likewise have been out of touch with the friends for a number of years. These testimonies of Brothers Zahnow and Poe, helped the friends to realize afresh the necessity of sending out the light of truth at the present time in order to reach and comfort the many "mourners in Zion." Testimonies at this first meeting were from as widely separated districts as California and Massachusetts.

THE FIRST DISCOURSE

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

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

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

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

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

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Brother Wylam, of Chicago, spoke at the evening session, using the convention theme text as a basis for his talk. The session was opened by prayer offered by Brother John T. Read, also of Chicago. In connection with our responsibility of guarding the truth, Brother Wylam suggested that in our swing from man-made bondage to human creeds and organizations, we should be on guard lest we stress the thought of liberty to the point where we will forget that we are bond-slaves of Jesus Christ. Christian liberty is not license to do and believe as we please, but is liberty only to do the Lord's will, as that will is directed by the expressed will of God. Love that is not thus directed, is not true Christian love. We should not take the position, Brother Wylam said, of those who say that the Old Testament is not necessary to the Christian, or that there is enough in the fifth chapter of Matthew to save any man." We need all the truth, and should endeavor to guard all the truth, because the truth, well-guarded and in its purity, forms the basis for the development of love and all the Christian graces—in fact, is the basis of our entire consecrated life. Just as medical truth sets aside the student of medicine to serve mankind through medical science, so the Present Truth, sets

aside the Christian to cooperate with God as a minister of reconciliation, hence the importance of keeping the truth pure. that our lives may be guided aright. and that God may be glorified in all that we do.

THE SECOND DAY AT EPWORTH FOREST

Thursday, August 3rd

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

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

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

A form of 'Modernism' has entered the Truth movement-the idea that it makes little difference what we believe as long as we live good lives. Some seem to be ashamed of some of the clear Bible doctrines, and consider doctrine as belonging to the elementary stages of our Christian development. The logical end of this course is back to the nominal churches and possibly out of Christianity altogether, since many heathen religions have high character ideals.

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

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

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

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

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



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

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

Brother Poskonka outlined the appeal of the movement. He emphasized that it did not consist of the playing of games, nor in any sort of recreational activities, as there was nothing of this sort in the program of the Junior Movement. The appeal, Brother Poskonka insisted, was that of the truth and its spirit, which brings home to the Juniors the great importance of giving their lives to the Lord early in life, and of striving to regulate their lives in harmony with the high standards of righteousness laid down in the Lord's Word. It was gratifying to hear Brother Poskonka emphasize this point, as many of the friends had supposed that the chief appeal of the Junior Movement was the opportunity it offered the children of the consecrated to enjoy good times together in worldly pleasure.

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

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

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

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

Brother Krupa said that the Juniors have no thought of being able to convert the world, nor to accomplish any sort of a great work; but it is their desire to use all the little opportunities that come their way to assist others to a knowledge of the truth that has been instrumental in bringing such rich blessings into their own hearts and lives. Brother Krupa didn't mention it in his talk, but it is a fact nevertheless, that the Juniors in Detroit are equipped with a small printing outfit which they use for the printing of Kingdom Cards, and other material for use in publishing the truth.

The Good Fight of Faith

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

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

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

Another Testimony Meeting

Following Brother Read's talk there was another uplifting testimony meeting, led by Brother C. O. McMains, of Cyclone, Indiana; who led the meeting in his characteristic and enthusiastic manner, Brother Wyndelts, of Dallas, Texas. gave the first testimony, and told of His mother-in-law's entry into the colporteur work 45 years ago, and of his own happy experiences in the truth since that time. Brother Wyndelts was followed by Brother Gibson, of Dayton, Ohio; Brother Alfred Kuehn, of Rutherford, N. J.; Brother Milheiser, of Long Beach, Calif.; Brother Robertson, of Brooklyn, N.Y.; Sister Shirey, of Reading, Pa.; Brother Baker, of New York City; Brother Wells, of New

Albany, Ind.; Sister Zahnow, of Saginaw, Mich.; Brother Buhl, of Richmond, Ind. (who told of recently giving a copy of the First Volume to a man who became so interested that he sat up nearly all night to read it); Sister DeCora, of Minneapolis, Minn. (who has recently embraced the truth); Brother Durant, of Minneapolis, Minn. (who is also new in the truth) ; Brother Blinn, of Cincinnati, O.; and Brother William Hollister, of Brooklyn, N. Y.; as well as others whose names we failed to get. In this meeting a number testified as to their thankfulness that: in receiving the truth in these latter days they had found the open door and were rejoicing in the many evidences the Lord had given them of their acceptance into the Gospel-age family of sons.

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

Have we, Brother Poe, enquired, caught the spirit of Paul's rejoicing in the proclamation of the truth. as he reveals that spirit of rejoicing in Philippians 1:12-18? Trials and difficulties will not prove stumbling stones to the truly faithful ones whose wills are fully resigned to the doing of God's will. Sick members of the natural body need proper care and treatment, so do the sick members of the body of Christ. And seldom is the proper treatment to agree with them. The spirit of Christ is not always an agreeable one because Christ did not always agree-not even with His friends: to Peter He said, "Get thee behind Me Satan." The wisdom from above is first pure, then Peaceable, or agreeable -- we must not compromise purity of the truth, and its application in our daily lives, for the sake of peace. If we cannot be both pure and peaceable, then we must be pure and carry on the struggle against the forces that oppose purity.

The Church's Part in the Sin-Offering

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

Among the passages quoted was that of the 11th chapter of Romans. Here, he pointed out, Paul clearly shows that our baptism into the death of Jesus is a sacrificial death, "unto sin," or as a sin-offering. To make it even more specific he referred to the Diaglott translation of Romans 6:10-11, which declares that just as Jesus died "by sin," -- a sin offering -- so we die "by sin" -- as sharing in that sacrificial work which is calculated ultimately to rid the world of sin. He pointed out that the struggle against sin in our own bodies is spoken of by the apostle as something different from our

death "by sin"; and that it is because we are dying as a sin-offering-made acceptable through Christ, that it would be inconsistent to tolerate sin in our lives, or in any way to be sympathetic therewith. In brief, Brother Morehouse explained, our sharing in the likeness of Jesus' death, is defined by the apostle as being the matter of dying as a sin-offering, a dying "by sin." Here then is one New Testament proof-text to substantiate our faith in this fundamental doctrine of Present Truth.

Another proof-text cited by Brother Morehouse was that of Hebrews 13:10-13. This statement, "We have an altar, whereof they have no right to eat which serve the tabernacle," is a reference to the sin-offering altar of the type. Leviticus 6:30, tells about this altar, An altar is a symbol of sacrifice. We are invited to present our bodies a living sacrifice, and our altar of sacrifice, Paul explains, is the one typed by that altar of which the priests had no right to eat, which was the sin-offering altar. Paul then concludes his lesson on this point by saying, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp the priests had no right to eat of them]. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us therefore go forth unto Him without the camp, bearing His reproach." Brother Morehouse then explained that by all the rules of language this lesson by the apostle associates the church in the great sin-offering work of this age, offering their sacrifice on the antitypical sin-offering altar.

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

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

Brother DeGroot's Talk

Brother Shirley DeGroot, of Grand Rapids, gave the closing talk of the second day's program, speaking on the subject, "Repent." He explained that repentance means to reconsider, or to change one's course of action. He said that repentance brings great blessings because it opens the way for the exercise of God's mercy. One's outward works of wickedness do not necessarily condemn him to the second death; for through repentance he can obtain divine forgiveness. Paul consented to the death of St. Stephen but later repented and became a valiant soldier of the cross, fighting faithfully unto the end.

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

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

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

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

THE THIRD DAY AT EPWORTH FOREST

Friday, August 4

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

Brother Casimer Lanowick



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

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

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

works in us, but we must work together with Him in harmony with the arrangements He has made to work in us."

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

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

* * * * *

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

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

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

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

Truly this Day which the Lord hath made is a momentous day! Surely the consecrated child of God will be glad to rejoice in it. The church you and I have traveled far and wide through many a rough

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

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

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

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

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

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

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

Seven Men of Genesis

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

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

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

Brother William Hollister's Talk

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

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

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

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

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

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

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

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

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

Brother Irving Foss, of Chicago, III., also enjoyed the convention, as is evidenced from the following observation which he makes:

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

Without selecting any one talk or subject, the gratifying fact was that practically all the speakers left no room for doubt as to their stand in respect to Present Truth, which was epitomized as being

The Divine Plan of the Ages as delivered to the church of Laodicea by that wise and faithful servant, our dear Brother Russell. in the six volumes of Studies in the Scriptures, Tabernacle Shadows, and the Towers. Added to this doctrinal conviction was the recognition that to be pleasing to the Lord a life in harmony with these teachings is essential—that is, consecration, character transformation through the holy spirit, activity in the Lord's service, and faithfulness unto death.

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



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

THE FOURTH DAY AT EPWORTH FOREST

Saturday, August 5

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

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

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

Following the baptism service, the convention reconvened at 9:30 with the usual Bethel service. Brother Wilson, of Pittsburgh, was Saturday's chairman. Brother W. T. Baker, of Brooklyn, and others whose names we did not obtain, joined with Brother Wilson in the Bethel service. At 9:45 Brother H. E. Deitrich, of Flint, Mich., was introduced, and he spoke on the subject, "Strong in the Lord."

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

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

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

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

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

Leaven, Honey and Salt

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

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

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

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

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

Our Father's Business

At 1:30 in the afternoon Brother L. H. Norby addressed the convention on the topic, "Our Father's Business." Brother Norby impressed the fact that our Father's business is a serious business for the Christian, calling for utmost sincerity and attention if we are to be faithful in carrying out our part of it. He called attention to the evils of taking extreme positions along one line or another; especially if it is done in an effort to show that someone else's position is wrong. The plan of God is the outline of the Father's business for us; and the manner in which our share in that plan is to be carried out should be carefully studied and acted upon, if we are to have the Father's approval. The Bible lays down instructions for the individual and also for Ecclesiastical of individual, and we must be guided by those instructions, even though they may often run counter to our own wishes, if we are to be diligent in our Father's business.

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

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

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

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

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

Brother Kendall's Impressions

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

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

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

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

Christian Liberty and Sectarianism

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

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

Brother Kolliman, who is a Greek by birth and early education, told the convention that properly understood, one of the Greek words translated "sect" in the Bible, literally means to make a choice, or to, take a stand. From this standpoint., he said, we should be sectarian; that is, we should decide what constitutes the truth, and then take a determined stand for it. For all the truth people to do this would mean that they would indeed be a separated people, or a people cut off from the world and from false religions, just as the Lord wants them to be. We should not, of course, be sectarian in the sense of the meaning that is usually attached to this word, which is that of a narrow-minded prejudice toward all those who do not happen to view matters exactly as we do. But we should not,

nevertheless, through fear of being called sectarian, show any willingness to compromise the pure doctrines of the truth, and the significance of these doctrines in their outworkings in the Christian life.

An Elders Meeting

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

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

The Holy Land

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

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

THE LAST DAY AT EPWORTH

Sunday, August 6

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

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

Jesus expressed a vital truth to the Rich Young Ruler when He made known to him that if he wished to be perfect, he must sell all that he had, and take up his cross and follow the Master into death. This young man was not willing to pay the price, so he failed to enter into the full blessings of the truth. We are not able to know at the beginning of our walk in the narrow way the full extent of the cost of truth; as the divine will for every step of the way is not then revealed. For this reason the purchasing of the truth is a day by day privilege; and the vital consideration for each of us is whether or not we are willing at all times to pay the price of truth as the divine will is revealed to us. Divine Truth for the Christian reveals God's will for him as being a life of sacrifice. If we are not willing to pay the price, but endeavor to discover an interpretation of the Word which releases from the obligation to sacrifice, we will soon lose the light and our appreciation for it.



A Representative Group of the Juniors Photographed Near the Auditorium

We sell the Truth by compromising with error. Error, often, in fact almost always, offers an easier, less sacrificing manner of living the Christian life, hence its appeal to the fallen flesh. It is always easier to float down the stream than it is to struggle up against the current of popular opinion. It is always easier to keep silent when the truth is assailed than it is to raise a protest, because those who do so are often regarded as more tolerant than the one who vigorously "contends for the faith once delivered unto the saints." But, as one of our Manna comments states, Jesus was put to death because He exposed popular error and proclaimed unpopular Truth--this was the cost of truth to Him. In closing his remarks on the danger of selling the Truth through compromise, Brother Wilson quoted the following paragraphs from an article written by Brother Russell, just before his death, and published in the November 1, 1916, Watch. Tower.

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

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

A BUSINESS MEETING

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

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

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

Tragic Nights of Scripture

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

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

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

Guarding the Truth

At one o'clock in the afternoon the convention again came to order, and the first item on the program was a symposium in which the general subject of guarding the truth was discussed by three brethren -- Brothers Morehouse, DeGroot, and Zahnow. The subject was divided into three parts, "Foundation Truths," "Harvest Truths," and "The Love of the Truth." After Brothers DeGroot and Morehouse finished with defining what constitutes foundation truths and harvest truths, there was no doubt in the minds of any who heard them that they were still rejoicing in the glorious gospel of the divine plan as they had learned it many years ago: and that the lessons of Tabernacle Shadows, and the lessons of the entire six volumes of Studies in the Scriptures, were just as precious and vital to them now as they ever were. On the love of the truth Brother Zahnow said, in part:

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

The Last Talk to the Friends

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

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

The Public Meeting

The very last session of the convention was the public meeting. In opening this meeting, Brother Wylam, the chairman, related some of the experiences of the committee in securing from the Methodist association the use of the beautiful grounds and facilities of Epworth Forest. He expressed appreciation for the hospitality that had been extended to the Bible Students at Epworth Forest, and for the many kindnesses that had been shown.

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

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

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

Convention Impressions

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

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

The talks were very helpful. The elders had no new thoughts or light to present, but chiefly brought out the brighter light shining upon the 'faith once delivered to the saints.' To be settled and steadfast, with a determination to stand and withstand in this evil day, was expressed in word and in action; and there was great rejoicing in the one hope of our calling.

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

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

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

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

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

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To me it was the most wonderful gathering of the Lord's saints I have had the privilege of attending during the past twenty-three years. Others have been good, but this one was more like those the Lord's people used to have in the days of our dear Pastor, before the 'sheep' were scattered. The discourses were given with no uncertain sound. The importance of sound doctrine was stressed. ... There were many evidences to me that the 'door' is not yet shut. The environment was also ideal.

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

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

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

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

'For men have-built their temple walls to shut thee in,
And framed their iron creeds to shut thee out.
But not for thee the closing of the door,
O Spirit unconfined!
Thy ways are free
As in the wandering wind,
And thou has wooed thy children, to restore
Their fellowship with thee,
In peace of soul and simpleness of mind.'

- Brother C. E. Schiller, Chicago, Ill.

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Greetings

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

Christian love in the dear name of Jesus!

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

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

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

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

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

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