

BIBLE STUDENTS NEWS

Vol. III PUBLISHED BY THE DAWN. EAST RUTHERFORD, N. J. No. 2

GENERAL CONVENTION APPROVES NETWORK BROADCASTS

Suggests Bible Students Everywhere Support Effort

IT HAS been the confident conviction of truth-enlightened and consecrated followers of the Master for a long time that the will of the Lord is expressed through the voice of his people. That is why it was decided to place before the brethren at the General Convention in Bowling Green, Ohio, the opportunity that has opened up to put the "Frank and Ernest" biblical dialogs on the nation wide chain of radio stations known as the ABC Network, which is operated by the American Broadcasting Company.



When it was explained to the convention that these programs have been approved for broadcasting over the ABC Network, and that time is being held pending a decision by The Dawn, the brethren, assembled from thirty states and from Canada, passed without a dissenting vote a resolution expressing approval of the undertaking and calling upon the friends everywhere to do all they can to make the effort possible. This proposed chain broadcast will utilize 174 stations, many of them the most powerful and popular stations in the nation. It will include stations in Canada. Alaska. Honolulu, and Bermuda, with short wave to Great Britain and Continental Europe.

The "Frank and Ernest" programs have now been on the air for ten years, and during much of that time over an average of about seventy radio stations, The Lord's blessing has been continuously upon these broadcasts. The brethren have learned by observation that this is one of the best mediums we have for promulgating the truth. hence great enthusiasm was manifested when those at the convention learned of the opportunity to expand the witness through the facilities of the ABC.

All who are enlightened by the truth know that this present evil world is falling apart. Many have believed that it is the Lord's will that a final and general witness for the truth be given to the kingdom message before the world comes fully to an end. Certainly the Lord is pleased to have his people let their light shine as widely and brightly as possible at all times, and seldom, if ever, has an opportunity to do this so effectively come to us. It was with these thoughts in mind, and with a prayer for the Lord's guidance and blessing, that the brethren assembled at Bowling Green passed the following resolution:

It is the desire of the brethren assembled at the Bowling Green General Convention for 1949, to express their approval of broad-casting the truth for one year over the facilities of the American Broadcasting Company, on a nation wide network of 174 radio stations: and to recommend that the

brethren throughout the world co-operate financially in an effort to make this possible. Furthermore, we desire as a convention, to express our financial "Good Hopes" for this purpose while assembled here, and through the report of the convention, to suggest that the brethren everywhere, and as early as possible, notify the Dawn Bible Students Association of East Rutherford, New Jersey, the amounts they hope to be able to contribute each month for one year to this effort to give a nation wide witness for the truth. We also urge that the brethren everywhere make this opportunity for a united witness of the truth a matter of special prayer."

It is in keeping with this resolution, and in the belief that the will of the Lord has therein been expressed, that we are hereby presenting this special opportunity of co-operation to the brethren everywhere. Throughout the entire period of the harvest it has been the custom of ecclesias in contemplating special public efforts in their districts to ask for an expression of "Good Hopes" from the class in order to determine whether or not a proposed effort could be carried out. Naturally, a nation wide broadcasting of the truth over 174 radio stations is an effort that involves not only all the ecclesias, but isolated brethren as well, so it is essential to ascertain what can be done through the combined sacrifices of all.

The proposal is to undertake these network broadcasts for a period of one year rather than on a permanent basis. So, in determining what you are able to contribute toward this witness, consider the matter from the stand-point of a special effort for one year only. Many of the brethren at the convention expressed them-selves as being able to make greater sacrifices for one year than they would be able to do permanently. Therefore in sending in your good hopes, keep this in mind.

Enclosed with this issue of the Bible Students News you will find a "Good Hopes" coupon for your convenient use. If you agree with the brethren who assembled at the General Convention in Bowling Green that the privilege of proclaiming the truth over the ABC Network for one year is an opportunity which we, as consecrated children of God, should make every possible sacrifice in order to accept, fill in the coupon with an expression of what you hope to be able to contribute thereto each month.

The first program is scheduled to go over the network at 11:15 Sunday morning, October 16. These broadcasts will cost approximately \$3,000.00 per week. This may seem like a large amount, but when we consider that each broadcast will bring the truth within reach of everybody in the entire country, the cost is very small indeed. Frequently in times past Brother Russell spent this much for a single public meeting, which gave a limited witness in one city only. Now, through the radio, this amount carries the message to every city, every town, every village and every countryside, and even to foreign countries. Truly we are living in a wonderful time!

The first monthly payments of "Good Hopes" for the network programs should be made early in October or before. If it is more convenient to make your payment for a quarter-year period, or longer, that will be quite all right, but please stipulate that you are so doing. In an undertaking so large it is quite important for us to know these details. Give the matter earnest consideration and prayer, then fill in the coupon and return it to us as soon as you can.

We are listing the stations to be used on the network according to states in order that all the brethren may see what a wide coverage is involved, and know which station to tune in when the

broadcasts begin on October 16, Yes, we will begin the network broadcasts, and their continuance will depend up-on the self-sacrificing efforts of the Lord's people everywhere. Probably nearly every truth-enlightened brother or sister will be able to help financially at least in a small way, but it is certain that all will be able to co-operate through their prayers. And this is very important, for we certainly need the Lord's guidance and blessing in this great undertaking.

News of the action taken by the brethren assembled at the General Convention quickly reached some who did not attend, and as a result we have received a number of enthusiastic messages of approval from these. One of them from the elders of the Los Angeles Ecclesia, which reads:

"Dear Brethren of The Dawn: Greetings in the name of our Beloved Lord and Savior?"

"We have learned that the ABC radio network has offered their facilities for a coast to coast broadcast of the 'Frank and Ernest' program, on the basis of a year's contract at their basic rate.

"As, we believe, this is the first time since radio has been invented that such an opportunity has been presented for such wide dissemination of the Kingdom message, it is our conviction that it presents an opportunity for service which we should quickly accept. We are convinced such an effort will receive the wholehearted support of all those who, like the Master, love the truth and realize that it is the Father's will for us to proclaim it as widely as possible.

"We have learned of the action taken by the brethren assembled at the Bowling Green Convention, in which they passed a resolution in support of the effort.

"We also wish to lend our support. We believe that it is a goal within our reach, even though it may require sacrifice on the part of us all. As it appears to us, if each subscriber to The Dawn would send in a regular amount each month, according to their ability, the total amount needed would surely be made available. Of course, we know that some may give less, and some more, but let us all do our best.

"The Board of Elders of the Los Angeles Ecclesia, with faith based upon so many examples recorded in His Word, feel that if we diligently use what we have in our hands, because of His providences, our Lord will bless this effort to magnify His name.

"It is our prayer that unitedly we may appreciate the privilege of having a part in exalting the name of our Heavenly Father. By His grace, Brothers J. B. Brown; Edward Fay; Thomas Fay; Irving Foss; Earl Fowler; John Hull; Edward Lorenz; N. Molenaar; G. R. Pollock; Fred Rice; George Ripper; Wilbur Twelker."

Another communication has reached us from the secretary of the Brooklyn Ecclesia, which we here present:

"To the brethren of The Dawn: It has come to our attention that the Lord's people gathered in convention at Bowling Green, Ohio, were made acquainted with a co-operative effort which it is hoped may be made possible in the very near future for broadcasting the 'Frank and Ernest' programs over a national radio hookup on the American Broadcasting Company's chain of stations. It has also come to our notice that the Bowling Green Convention passed a resolution unanimously endorsing that effort.

"We, the Brooklyn Ecclesia of Associated Bible Students, desire to make known our hearty approval of this effort to proclaim the truth, and to join with the Lord's people everywhere in their hopes and prayers for its successful prosecution. Michael Kelly, Secretary."

In addition to the foregoing, a number of the pilgrim brethren have written us their expressions of approval and enthusiasm, as follows:

"Dear Brethren: Christian love and greetings in the precious name of Jesus: Reflecting upon some of the incidents of the convention which all seemed to enjoy very much, and which has been a great blessing to me in many respects, for which I am exceedingly grateful to the Giver of all good, I feel that one of the astounding features that came to light was the possibility of the 'Frank and Ernest' program being broadcast by the ABC Network for a full year.

"To say the least, this to me is simply marvelous. A matter long hoped for and now almost a reality. I was thoroughly thrilled to witness the convention as a body adopt this proposal. To me the opening of this door of opportunity is the work of the Lord and I am inclined to wonder whether this is in the nature of a test upon us as individuals, as to whether or not we will enter in wholeheartedly, or will we stand on the sidelines and merely look on? In this connection I may well ask myself, am I willing to sacrifice some of my material means in the support of this grand work?

"It is barely possible that this is intended as the Lord's final witness to the world before the dark night sets in. It is certainly worthy of deep thought and prayerful consideration that we be alert to our opportunities and the evident indications of the Lord concerning this work at the present time. Yours by His grace, R. A. Krebs"

"Dear Brethren: Warmest Christian love. The convention to which we all looked forward with such joyful anticipation is now in the past, and I just want to send a few lines in expression of my sincere appreciation and thankfulness to the Lord for the privilege of attending what I consider to be the best convention since the days of Brother Russell.

"We have had many evidences of our loving Lord's blessings and approval. But there was one outstanding evidence which was unquestionably of his overruling providence, and that was the opening of the way for the Lord's people to give what may well be a final witness for the truth over the facilities of the ABC Network before the judgments of God are meted out on a world in which

he is forgotten and his Word put to naught. Surely this is a movement in which all the Lord's anointed, as well as all who have a desire for truth and righteousness, will desire to have a share. It is indeed a most appropriate time to give heed to the words of the text: 'Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'

"May He, in His loving kindness, bless and direct your efforts to honor His Word and Name. Your brother and co-laborer in the Lord, J. Y. MacAulay"

'Dear Brethren: Christian love and greetings! I want to send you my thoughts concerning the proposed network broadcast of the 'Frank and Ernest' programs. My observation and experience with the radio work has been that in many places, both in the United States and in Canada, friends say that it is impossible for them to hear the programs. I feel confident that these friends will be delighted with the new arrangements, and will gladly help to meet the cost.

"I remember that in Brother Russell's time many wondered how it would be possible to finance the cost of the Photo-Drama, but it was done. And now again, if we have faith and trust in the Lord and in his providences, I am sure he will provide the necessary money, for he is able to do it. Perhaps this will smite Jordan for the last time! Your brother, C. W. Zahnow'.

"Dear Brethren: Greetings in Jesus' dear name! When first hearing in Los Angeles about the possibility of a chain broadcast over the ABC Network I thought. Well, it is all right to talk about, but it is not likely to happen. Then at the Bowling Green Convention, on learning of the large amount of money required to carry it through it appeared less likely to happen. But the Lord moves in a mysterious way, his wonders to perform. The conventioners went "all out" in manifesting their desire to tell out this blessed Gospel as indicated by the 'Good Hopes' vote,

"How much work the Lord has for us yet in this harvest field we do not know; it is for us to carry on until the Lord of the harvest shall put a stop to it, and say, as it were, 'It is enough.' One brother said he thought that this would be our last witness. It might be. Anyhow, I pray the Lord's blessing upon the arrangements, and hope they go through. The inclusion of a short wave broadcast from England which would reach the Continent is quite interesting and should prove a great blessing to the brethren over the water. Your brother in Christ. J. H. Moore"

"Dear Brethren: We have been accustomed to the day of small things, and have tried to be faithful in those, and now it seems the Lord is opening up greater things, bringing them to our attention as an opportunity to make a longer step of faith and co-operation than usual.

"All the incidents connected with this radio opportunity have the marks of the Lord's leading, and I believe we should bend our energies and efforts toward this end, and realize this great blessing for ourselves and the public through a further extension of the message of the kingdom. - J. A. Meggison"

Brother Russell Pollock, known to thousands of the brethren throughout the country, was one who contacted the ABC officials in connection with the "Frank and Ernest" programs. Through his negotiations he knew that the programs had been approved for the network, so sent a message pertaining thereto to Bowling Green by wire recording. We have had this message transcribed, and present it as follows:

Brother Pollock's Message

"It is a real pleasure to be able to greet you at Bowling Green. May I take this opportunity to tell you that the blessings which Sister Pollock and I received last year at Chautauqua are still fresh in our memories. 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' (1 John 3:1) This opportunity that we have of being sons of God is a great privilege, as we all know, but this great privilege also carries with it responsibility. To remind us of this, we have been taught to begin each day with the words of the Psalmist ringing in our hearts, 'What shall I render unto the Lord for all his benefits toward me?' - Psalm 116:12

"We have been called out of darkness into the light of truth. We know what the kingdom means in blessings to come to the world of mankind, but the world doesn't know. It is our privilege and responsibility to tell them about it. Thank God we have a Gospel of glad tidings of great joy which shall be unto all people! In this dark hour of the world's history, the only true message of comfort and hope for the future is the message which has been entrusted to us.

"The 'Frank and Ernest' radio programs have done much in dispelling error, and they have honored the character and plan of our Father through teaching the people a better understanding of God's Word. All who have had a part, have been blessed in the realization that it has been money well spent, and now we have received a challenge.

"We have an opportunity to extend our witness. To take advantage of the opportunity will require money: it will require sacrifice. The cost per week is more than double what we are now spending each week for the present radio programs; but, because of the better stations and wider coverage, I am informed that a conservative estimate is that our listening audience will multiply ten times or more.

"This is the first time in the history of the harvest that we have ever been able to broadcast the truth not only nationally, but internationally, throughout the United States, Canada, Alaska, Bermuda, Great Britain, and Continental Europe. I think we should accept the challenge. Gideon's little band had to break their earthen vessels before their light broke forth. The Lord didn't break their vessels for them. but he did bless the results, and I am confident that if, through the spirit of sacrifice, we break our earthen vessels, the Lord will again bless the results. So to Frank and Ernest may I say. we hope to hear you soon over ABC. Sister Pollock joins me in saying from our hearts, God bless you all!"

ABC Stations to Carry Truth Message

11:15 A. M. SUNDAYS IN ALL TIME ZONES

NEW YORK: Albany, WKKW; Buffalo, WKBW; New York, WJZ; Plattsburg, WEAV; Rochester, WARC; Saranac Lake, WNBZ; Syracuse, WAGE.

NORTH CAROLINA: Asheville, WLOS; Charlotte, WAYS; Durham, WDUK; Goldsboro, WGBR; Greensboro, WCOG; Raleigh, WNAO; Wilmington, WMFD; Fayetteville, WFLB.

NORTH DAKOTA: Fargo, KFGO.

OHIO: Cincinnati, WSAI; Cleveland, WJW; Columbus, WCOL; Dayton, WING; Toledo, WTOL; Chillicothe, WBEX.

OKLAHOMA: Ada, KADA; Ardmore, KVSQ; Enid, KCRC; Lawton, KSWO; McAlester, KTMC; Muskogee, KBIX; Oklahoma City, KTOK; Tulsa, KOME.

OREGON: Eugene, KUGN; Klamoth Falls, KFLW; Medford, KYJC; Portland, KEX.

PENNSYLVANIA: Erie, WIKK; Philadelphia, WFIL; Pittsburgh, WCAE.

RHODE ISLAND: Providence, WFCI.

SOUTH CAROLINA: Charleston, WHAN; Columbia, WCOS; Florence, WOLS; Greenville, WMRC.

SOUTH DAKOTA: Yankton, WNAX.

TENNESSEE: Chattanooga, WDEF; Johnson City, WJHL; Knoxville, WBIR; Memphis, WMPS; Nashville, WSIX.

TEXAS: Abilene, KRBC; Amarillo, KFDA; Beaumont, KFDM; Big Spring, KBST; El Paso, KEPO; Fort Worth, WBAP; College Station, WTAW; Houston, KXYZ; Longview, KFRO; Lubbock, KFYO; Midland, KCRS; Paris, KPLT; San Angelo, KGKL; San Antonio, KABC; Texarkana, KCMC; Wichita Falls, KFDX.

UTAH: Salt Lake City, KUTA.

VIRGINIA: Covington, WKEY; Fredericksburg, WFVA; Lynchburg, WLVA; Norfolk, WGH; Richmond, WRNL; Roanoke, WSLS; Suffolk, WLPM; Winchester, WINC.

WASHINGTON: Seattle, KJR; Spokane, KGA; Walla Walla, KWWB.

WEST VIRGINIA: Charleston, WKNA; Wheeling, WKWK.

WISCONSIN: Milwaukee, WMAW; Superior, WDSM.

WYOMING: Casper, KVOC; Cheyenne, KFBC; Rawlins, KRAL.

CANADA: Montreal, Quebec, CFCF; Toronto, Ontario, CJBC.

BERMUDA: Hamilton, ZBM. HAWAII: Honolulu, KULA.

ALASKA: Anchorage, KENT; Fairbanks, KFAR.

ALABAMA: Birmingham, WSGN; Dothan, WDIG; Florence, WJOI; Mobile, WABB; Montgomery, WAPX.

ARIZONA: Phoenix, KPHO; Tucson, KOPO.

ARKANSAS: Eldorado, KELD; Ft. Smith, KFSA; Hot Springs, KTHS; Little Rock, KGHI; Springdale, KBRS.

CALIFORNIA: Bakersfield, KPMC; Eureka, KHUM; Fresno, KARM; Los Angeles, KECA; Sacramento, KFBK; San Diego, KFMB; San Francisco, KGO; Santa Barbara, KTMS; Santa Maria, KCOY.

COLORADO: Denver, KVOD; Pueblo, KGHF. WASHINGTON, D. C., WMAL.

FLORIDA: Daytona Beach, WMFJ; Jacksonville, WPDQ; Miami, WQAM; Orlando, WHOO; Palm Beach, WWPG; Pensacola, WBSR; Tallahassee, WRHP; St. Petersburg, WSUN.

GEORGIA: Atlanta, WCON; Augusta, WGAC; Columbus, WDAK; Macon, WBML; Savannah, WDAR.

IDAHO: Boise, KGEM; Burley, KBIO; Idaho Falls, KIFI; Pocatello, KEIO; Twin Falls, KLIX.

ILLINOIS: Chicago, WLS; Rock Island, WHBF.

INDIANA: Evansville, WJPS; Ft. Wayne, WOWO; Indianapolis, WISH.

IOWA: Burlington, KBUR; Des Moines, KRNT; Shenandoah, KMA; Waterloo, KXEL.

KANSAS: Topeka, WREN; Coffeyville, WGGF; Wichita, KFBI.

KENTUCKY: Lexington, WLAP; Louisville, WINN.

LOUISIANA: Alexandria, KALB; Monroe, KMLB; Baton Rouge, WLCS; New Orleans, WDSU; Shreveport, KRMD.

MAINE: Lewiston, WLAM; Portland, WPOR. MARYLAND: Baltimore, WFBR.

MASSACHUSETTS: Boston, WCOP; Lawrence, WLAW.

MICHIGAN: Ann Arbor, WHRV; Bay City, WBCM; Detroit, WXYZ; Iron Mountain, WMIQ; Sault Ste Marie, WSOO.

MINNESOTA: Minneapolis, WTCN.

MISSOURI: Columbia, KFRU; Kansas City, KCMG; St. Louis, KXOK; Springfield, KWTO.

MONTANA: Butte, KOPR; Great Falls, KMQN.

NEBRASKA: Grand Island, KMMJ; Lincoln, KFOR; Omaha, KOIL.

NEVADA: Las Vegas, KENO; Reno, KWRN. NEW JERSEY: Atlantic City, WFPG.

NEW MEXICO: Albuquerque, KOAT; Gallup, KGAK; Las Vegas, KFUN; Roswell, KSWS; Santa Fe, KTRC.

Walking With God

O walk with God, and thou shalt find
How He can cheer thy way,
And lead thee with a peace-kept mind
Unto the perfect day:
His joy shall strengthen thee, like dew
That bathes the drooping flower;
His mercies are each morning new,
Nor fail at evening hour.

O walk with God, whilst thou on earth
With pilgrim steps must fare,
Content to leave the world its mirth
And claim no dwelling there.
A stranger, thou must seek a home
Beyond death's darksome tide.
If to Mount Zion thou wouldst come,
O, who but God can guide?

O walk with God, and thou shalt go
Down earth's dark vale in light,
And find thy faithful walk below
Hath reached to Zion's height.
O walk with God, if thou wouldst see
Thy pathway thither tend:
And lengthened though earth's service be,
'Tis heaven's blest work at end.

BIBLE STUDENTS NEWS

Published periodically and distributed free to all Bible Students. Send for as many extra copies of this issue as you can use. Address your request to the publishers-

DAWN BIBLE STUDENTS ASSOCIATION
East Rutherford New Jersey
Vol. III 1949 General Convention Edition No. 2

What Manner of Persons

THE brethren throughout the world today are becoming more and more convinced that the "time is short" in which to prove their faithfulness to the Lord in the carrying out of their vows of consecration. This is because it is daily more evident that this "present evil world" is fast coming to an end. The Apostle Peter spoke prophetically of our day -- the "day of the Lord" -- and explained that at this time the symbolic heavens and earth would pass away and that the "elements" would melt with fervent heat. He points out the practical meaning of this to every follower of the Master, saying, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." - 2 Peter 3: 11

Jesus said, "I have called you out of the world." At no time in the age have truth-enlightened Christians put their trust in the kingdoms and institutions of this world. Their citizenship has been in heaven. But the reality of this is impressed more vividly upon our minds, now that we are in the "day of the Lord," because all around us we see the efforts of man -- both civil and religious -- failing, and the world headed for destruction in a "time of trouble such as never was since there was a nation."

It is in view of this that the question comes home to our hearts, "What manner of persons ought ye to be?" There is no suggestion here that we should try to right the affairs of the world. The emphasis is on the matter of where we stand, and what we are doing about ourselves in this time when Satan's world is falling down around us. Peter sums up what sort of persons we should strive to be by the expression, "in all holy conversation and godliness."

The term "conversation" as used by Peter implies more than merely our words. It includes our whole course in life -- everything that we say and do. And it is all to be "holy" and godly. In the first chapter of this epistle, Peter gives us a very comprehensive outline of what is involved in this. He addresses us who have "escaped the corruption that is in the world through lust" and then admonishes us to "add" to our faith various characteristics of godliness, giving the assurance that if we "do these things" we shall have an abundant entrance into the kingdom -- the kingdom which is now so near.

The brethren everywhere are determined to do "these things." They want to be faithful in prayer, in doctrine, in showing forth the praises of our God. They recognize the importance of brotherly love, and of being so filled with love that they will keep their sacrifice on the altar until it is completely consumed. It is our hope and prayer that Bible Students News will help to strengthen this determination of the brethren to be steadfast and immovable, and always to abound in the work of the Lord.

Fervency of Spirit **BY BROTHER RUSSELL**

THE Father is seeking such to serve him as serve him in spirit and in truth. Therefore he allows the way to be made narrow by the opposition of the Adversary, the flesh, and the world, so that none but those who are fervent in spirit will stand the tests. Others will not enter this work, or will fall out by the way. They will say that it is too hard. If you are God's servant they will say all manner of evil about you. They will say that you are a hypocrite, etc. God does not cause the Adversary to do this, but he permits it, not because he is limited in power and could not cause it to cease, but because he is testing all who would be followers of Jesus. And he wishes to have no others in that elect company than those who are fervent in spirit. Therefore are there such services and such tests.



The great business in life of those who would honor and serve the Lord is to serve the brethren and the truth. Everything that represents the truth these soldiers of the cross are to uphold everything that is right, just, true. They will give their approval to such things and their disapproval to other things. This is what causes the opposition of the flesh and of the world and of the Adversary.

So, then, Christians have become dead to the world and alive toward God. Having thus been received and counted in as members of Christ, every such one has as his special business the service of the Lord, the brethren, and the truth. And according to his abilities and opportunities is he to engage in this business. And this is to be his mind or disposition -- to serve the Lord. And he is to be fervent in spirit, not indifferent, not lukewarm. As the Lord Jesus was fervent in spirit. even so are we to be. The fervency of his spirit for Gad and his arrangements consumed his life. So it must be with all those who serve God -- those who walk in the Master's footsteps. This must be the chief business in life for God's people.

When we look about us, we find that all men need so much and the household of faith need so much. What do they need? They need the truth. Is the truth, then, to go now to the world? Yes, to all who have the hearing ear. There is a satisfaction and a blessing in having the mind properly sustained. We would rather be without all the luxuries of life, and have this truth.

If everything else in life were taken from us, and we were with-out a penny in the world, we would still be rich toward God if we had the truth. And so we all are needy in respect to this intelligence, this knowledge. When we perceive this, how could we be indifferent to the telling forth of the praises of him who has called us out of darkness into his marvelous light! So, then, God has so arranged this matter that all those who believe and become children of God may have a share with him in his great work. And since we know these things, they become a test of our loyalty and our love. And the Lord seeing or not seeing this character in us will determine whether or not we shall be associated in the honorable work on the other side of the veil. - Reprints. Oct. 15, 1913

THE BOWLING GREEN GENERAL CONVENTION

IT WAS the unanimous opinion of those who attended the General Convention at Bowling Green, Ohio, August 7-14, that it was one of the happiest gatherings of the Lord's people held in many years. The usual expression. "This is the best yet," seemed wholly inadequate to describe the feeling of the brethren as one day after another of that blessed week continued to add to the blessings which the Lord poured out from the windows of heaven in approval of this coming together of his people for holy convocation.

There were many contributing factors to the great joy in the Lord which came to his people who assembled at Bowling Green. One of these was the unexpected large attendance -- nearly twice the number which have attended such gatherings heretofore. The joy arising out of this fact was not a carnal one of rejoicing in great numbers, hut a joy that came from meeting so many new faces of the consecrated, and the realization that these, as well as those we knew previously, are running for the same "prize of the high calling of God in Christ Jesus," fighting the same "good fight of faith," pressing along in the same "narrow way," sharing the same "most holy faith." and rejoicing in the care of the same great God of love, as ourselves.

Thirty states were represented at Bowling Green, as well as Canada and England. While the convention did not begin until the afternoon of August 7. the brethren began to arrive as early as the 5th. and on the afternoon and evening of the 6th there was a constant influx of the friends from far and near. The officials at the University had not expected this, but they graciously accepted the situation and opened up a number of dormitories in order that all the early arrivals could be properly taken care of.

Sunday was the big arrival day, and by the time of the opening session at four o'clock in the afternoon it became apparent that the attendance was to exceed by far that of previous years. And as the brethren arrived, were assigned to their rooms, and had an opportunity to note the facilities of the University for the accommodation of such a gathering, the expression could be heard on every hand, "Isn't this a grand place for a convention!" And it was!

The auditorium was roomy and comfortable, equipped with pipe organ and public address system. The rooms in the dormitories were comfortable and clean. The meals served in the University cafeteria were well prepared and wholesome. There was ample room both inside and outside of the buildings for the friends to gather for fellowship. And the swimming pool served excellently for the immersion service. It would be difficult to imagine a better "setup" for a general convention. And this was one of the facts which also contributed to the blessings received at Bowling Green.

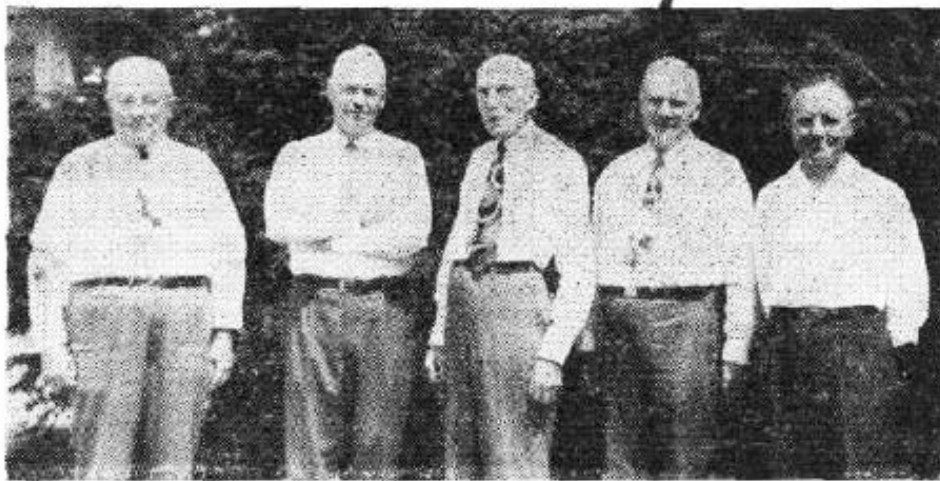
It is natural for any of us to enjoy ourselves best where we know that we are welcome, and the officials of the Bowling Green University left no stone unturned to let the brethren know that they were welcome guests on the campus. On the fourth day of the convention. the president of the University asked for an opportunity to address the gathering for a few moments. This was gladly granted to him, and arrangements were made for Brother E. R. Wilcox. a dean in the Washington State University, Seattle, to introduce him. Following are the introductory remarks of Brother Wilcox, together with the full address of President Frank J. Prout, of the Bowling Green State University:

"Friends, it is a pleasure, indeed, for me to be able to present the president of our host institution. Knowing a little about the multitudinous duties of a college president, I know that literally he has been asked hundreds of times to say a word of greeting to organizations and conventions, so this is nothing new to him. Perhaps we have been a little remiss in not having asked him before to do this, but he has corrected all this for us by asking that he be allowed a few minutes to talk with us.

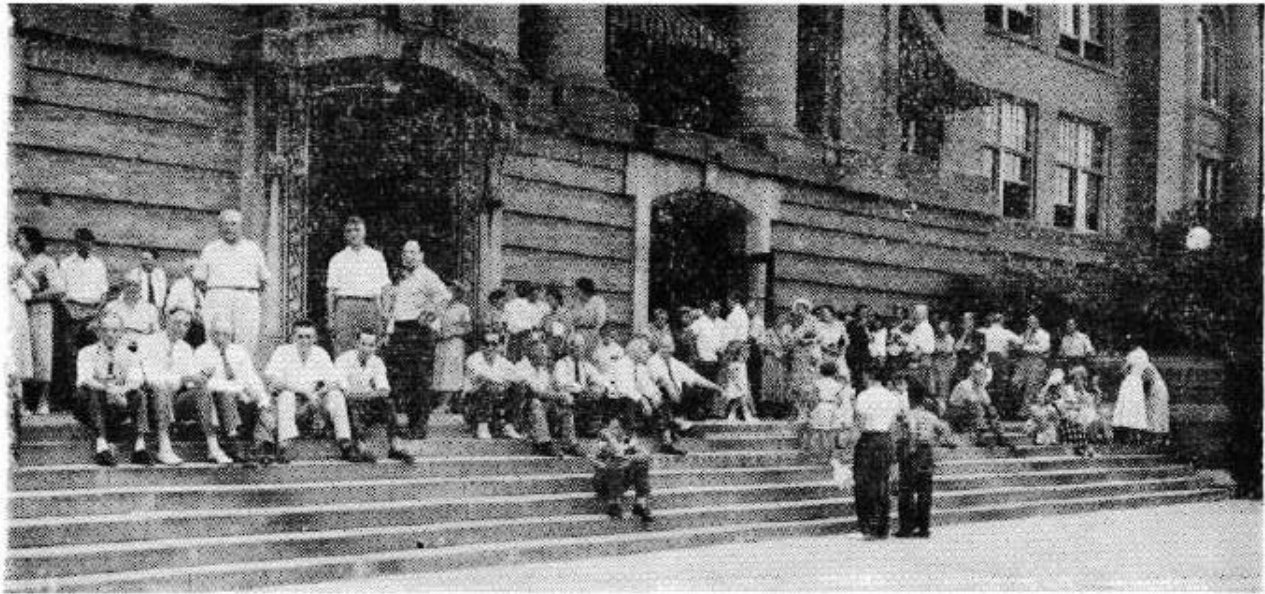
"He has seen this institution grow from a very small college to a well recognized State University. one that is well thought of. I would like to take just a minute before he talks to you, to thank him on behalf of the committee of general arrangements for this convention for the privilege and opportunity we have of enjoying the fine facilities of this institution. We have been treated most courteously and considerately, and I know that I speak for the whole convention when I tell him that we appreciate it very much.

"I am very happy at this time to present to you. Dr. Frank J. Prout, President of the Bowling Green University. Dr. Prout"

"Ladies and Gentlemen: Yesterday morning about 10 o'clock I summoned courage to ask one of your good people to come into my office for a visit. I quickly told that gentlemen that I would appreciate it if he would arrange for me to have two minutes to talk to you some time before this convention was ended so that I might say some things to you that we have on our hearts at this University.



Left to right—Brothers A. Obenland, Miami, Fla.; E. R. Wilcox, Seattle, Wash.; H. K. Blinn, Cincinnati, Ohio; E. R. MacJilton, Pittsburgh, Pa.; and Wilbur Twelker, Los Angeles, Calif. These brethren conducted the convention's testimony meetings.



Enjoying fellowship between sessions—on steps of administration building

"I said to him, and I say to you now, that we have been very happy with you. We like you. We like your conduct. It has been pleasing to us that there has not been a single empty whiskey bottle on our campus. It has been pleasing and amazing to us that we haven't seen a single cigarette in this crowd. We like the way you sing. One of our deans this morning said, 'I wish all the preachers in town would come out here and find how these good people sing, not only from way up in their throats with little feeling, but clear down in their chests with real feeling.'

"And while we are talking of deans, five of them were in my office yesterday and we were talking about you good people. They were all agreed that it was just the finest group of people that had been on this campus in all the years that we have entertained visiting groups; and I want to add my emphasis to what they said. We are all agreed -- the deans and myself--that we have been very, very happy with you. One of these deans said, 'I wish there were fifty million Americans belonging to that organization.' Another one said, 'I wish that all the people in the world were like them; then we would have no wars or rumors of wars.'

"So altogether what I have said I hope drives home the one thought I have in mind, and this is that you are very welcome here. We want you to have a good time in the remaining days that you are here, and then when you come to consider a place for your meeting next year, our doors are wide open."

Previous to President Praut's invitation for the brethren to return to Bowling Green for their 1950 General Convention, the question was on the lips of hundreds as to whether or not such an arrangement could be made. Hence, when this official invitation was extended, there was no question in the minds of the vast majority but what it should and would be accepted. It seemed a

foregone conclusion, therefore, when it came time for the convention business meeting, that favorable action would be taken to this end. and it was. The brethren therefore left the convention with the knowledge that the 1950 gathering would be held at Bowling Green. August 13-20.

The Spirit of the Lord was abundantly manifested among the brethren throughout the entire period of the convention. The theme text, "Let brotherly love continue," and the theme of the convention which was based upon this text: namely. "Unity in the Service," helped to spread a hallowed influence in the minds and hearts of all present. Although nothing was known about the possibilities of a network broadcast of the truth when the convention program was planned, many were convinced that the theme of brotherly love and of unity in service contributed greatly to the spontaneity with which this enlarged proclamation of the truth was sponsored by the convention, as reported on pages 1-4.

Few indeed were those who came to the convention with personal "axes to grind." or special hobbies to ride. The united sentiment of the entire convention was. Let's get on with the important work of making our calling and election sure; and to this end, let's work together in building one another up in our most holy faith and in proclaiming the good news of the Kingdom far and wide in order to reach and bless all whom the Lord may call. Side issues of all sorts were forgotten, and the great fact that we are all members of one body and should be mutually concerned over the spiritual welfare of one another, was the all-pervading sentiment of the convention,

Beginning on page 11, condensed outlines of the convention discourses are reported, and in the order in which they were given. As will be noted, these discourses covered a wide range of topics, yet they were consistently harmonious in stressing the importance of present truth as the basis for true Christian living, the responsibility every follower of the Master bears toward his brethren, and the blessed opportunity which is ours of letting our light shine for the blessing of others. Listening to these discourses. one could not help but be impressed with the fact that holiness unto the Lord means faithfulness along all lines, and that such a balanced program will result in being built up into Christ, in all things.

The Service Meeting

One session of the convention was devoted to the discussion of ways and means of promulgating the truth. Brother G. M. Wilson of Pittsburgh, Pennsylvania, served as chairman of this meeting. It was an hour well spent, and we are confident that those at the convention were not only inspired to be more diligent in the use of every avenue of service opened to them, but that many were helped to realize that possibly they had not been using as faithfully as they should the opportunities which lie before them.

Calling on those who have responded to the "Frank and Ernest" radio programs was discussed, and encouraging testimonies given. The friends were also reminded of the many ways that Kingdom Cards can be distributed, The chairman of the meeting announced in this connection that two new Kingdom Cards are now available; one on the subject, "Where Are the Dead?" and the other entitled, "What Is Wrong With the World?" The brethren were happy to get these new cards, and took nearly 100,000 home with them from the convention.

These cards are printed in lots of 1,000, with a code number in the return address. This makes it possible, when the cards are re-turned with a request for literature, to forward them to the person responsible for their distribution. Many have testified of the great joy they receive through knowing thus that their efforts are bearing fruit. Incidentally, we might say that these new series of Kingdom Cards are now in stock at The Dawn, and that the brethren are invited to send for them. They are free.



Standing—Brothers John Ukrainski, Chicago, Ill.; Nephi Ford, Rutherford, N. J.; and Walter Czajkowski, Chicago, Ill. Kneeling—Brothers G. F. Judson, New Bedford, Mass.; Frank Burns, Chicago, Ill.; and Forest Arnold, Brooklyn, N. Y. These brethren recorded the convention discourses and operated the public address system.

The audio-visual presentation of the message was also discussed somewhat at this session of the convention. A number of instances were reported in which the brethren had been blessed in their efforts along this Line. Brother L. B. Cooper, of Sidell, Illinois, told of the interest which had been awakened in his district as a result of his having presented the pictures in a number of homes of shut-ins. He testified that this had broken down prejudice against the message, and that as a result further opportunities were available,

The Testimony Meetings

Space will not permit us to report the hundreds of inspiring testimonies which were given by the brethren during the several sessions of the convention allotted to this purpose. This is a feature which is more practical at large conventions now than in times past before public address systems came into general use, for it was difficult then to make one's self heard from the floor of a large auditorium. Now, however, those who wish to testify simply take their turn in front of a microphone and the whole convention can hear them without difficulty.

There were always so many who wished to testify that the end of the line was never reached. These testimonies of the brethren were not so much in the nature of what the brethren were doing for the Lord, but more particularly what the Lord was doing for them. They were expressions of thankfulness for the truth, of being called out of darkness into the marvelous light of the Gospel of Christ. Many expressed their gratitude to the Lord and to the brethren for the privilege of being at the convention.

Others affirmed their determination to be loyal to the Lord and to their covenant with him by sacrifice. Some told of the remarkable manner in which the Lord overruled in their affairs to make it possible for them to attend the convention. Testimonies were given by brethren who have been fifty or more years in the truth, and also by those who have been consecrated to the Lord only a few weeks, or months. But the evidence was abundant that they were all one in Christ Jesus.

The Vesper Services

There were two vesper services. These are, in reality, praise services, consisting of congregational singing, and also selections by individuals and groups. In some instances the words of the hymns were thrown on a screen for all to read, and illustrated by Bible scenes. These sessions of the convention were held in the evening, and coming thus at the close of a day when the minds of the brethren were a little weary from listening to a number of discourses, they were especially appreciated. The truth itself is a beautiful song -- the "song of Moses and the Lamb" -- and to give expression to the many beautiful sentiments of the truth in conjunction with the inspiring melodies of our hymns is both refreshing and spiritually uplifting,

Among the most thrilling of the items presented at the vesper services were the selections sung by the children. May the sweet melody of love for the Lord and for the truth continue in the hearts and upon the lips of these little ones as they grow to maturity! And may their testimony then continue to be one of praise to God for his loving-kindness, oh, how sweet!



Brothers John Weida, Allentown, Pa.; Harry Deitrich, Flint, Mich.; and Horace Blinn, Cincinnati, Ohio. These three brethren represent more than 150 years of service in the truth. By request they sang together at one of the vesper services. The song of Moses and the Lamb is still sweet music to them.

The Public Witness

Two public witnesses were given at the convention, One was an audio-visual presentation of the subject, "Where Are the Dead?" and the other a half-hour "Frank and Ernest" discussion, broadcast from the convention platform over Station WTOL, of Toledo, Ohio. The fleet was advertised by the distribution of cards in Bowling Green and surrounding communities.

In addition to these public witnesses given directly at the convention, two special radio programs were presented from the studio of WTOL. One of these was a short lecture by Brother Irving Foss, of Los Angeles, California; and the other an interview in which Brother Don Copeland, of Toronto, announcer on the "Frank and Ernest" programs, questioned these brethren pertaining to the work, and the truth, particularly the subject matter of their broadcast from the convention.

Speaking of a public witness, perhaps the most far reaching witness of the convention will be the broadcasting of the truth over the ABC Network; for it was made possible to a large degree by the expression of enthusiasm concerning it on the part of the brethren assembled at Bowling Green. Here was an opportunity for a large number of the consecrated unitedly to express their opinion respecting an outstanding opportunity of service; and in the spirit of rejoicing, they voted to accept the responsibility and to invite the brethren everywhere to join with them in making use of this wonderful opportunity to proclaim the message of the Kingdom.



A scene in one section of the cafeteria while waiting for the line to start

Recording the Discourses

All the discourses of the convention were recorded, both on wire and on tape. Several brought wire recorders and recorded many of the discourses for their own use and for the blessing of those in their territory who could not attend the convention. The Dawn recorded all the discourses, and if there is a desire for it, arrangements will be made to lend these recordings to those who have the needed equipment to play them.

Here, again, is a new feature of conventions. What a wonderful day it is in which we are living! To the truth-enlightened these marvelous inventions bear silent, yet increasingly eloquent testimony, to the fact of our Lord's second presence, the bright shining of which is so clearly manifested in the great increase of knowledge peculiar to our day. True, the world is making much misuse of these blessings of the new day, but even this our on-marching King is over-ruling to his glory in the overthrow of "the present evil world" preparatory to the full manifestation of his kingdom.

The Business Meeting

At the business meeting it was voted unanimously to return to Bowling Green for the General Convention of 1950, and to accept the date of August 13-20 offered by the University.

The convention elected a committee of arrangements for the 1950 convention consisting of Brothers Ray Krupa; D. J. More-house; G. M. Wilson; W. N. Wood-worth; and E. G. Wylam.

It was also at the business meeting that the convention voted approval of the ABC Network broadcasts of the Kingdom message. A full report of this action begins on page 1 of the report.

The Love Feast

The convention closed with a love feast, which was held under the tree just outside of the auditorium. It was a blessed occasion, and the eyes of many were filled with tears as they shook hands with the various ones who served on the program. It was a happy convention, and all wished they could remain longer and enjoy its hallowed influence.

However, the brethren also knew that the task of making their calling and election sure could not be accomplished simply by sitting down at the spiritual feast of a convention. Hence, while they rejoiced in the blessings received, they were determined to utilize the stimulus of these days of spiritual feasting and Fellowship as an aid to greater faithfulness in laying down their lives in the Lord's service, and in becoming more like our glorious pattern, Christ Jesus.

CONVENTION THEME ADDRESS

BY BROTHER JENS COPELAND Chicago, Illinois

Brother Jens Copeland of Chicago, Illinois served as chairman of the Bowling Green Convention on the opening day. Brother Copeland also gave the Theme address.

Unity in the Service

TEXT: "Let brotherly love continue." - Hebrews 13:1

OUR love for the brethren and for their fellowship is one reason we have come to this convention. Another reason is that we may build each other up "in the most holy faith," the "faith which was once delivered unto the saints." - Jude 20, 3



One of the commandments given to natural Israel- and Jesus said it was next to the greatest--was this: "Thou shalt love thy neighbor as thyself." This was the limit of brotherly love under the Law Covenant. When Jesus was here at his first advent he revealed to his disciples and to us a much greater commandment. It is for the spirit-begotten new creatures in Christ Jesus, developed under the covenant of sacrifice and the law of love. Jesus said it was a new commandment. We find it recorded in John 13:34, "A new commandment I give unto you, That ye love one another; as I have loved you." In the 35th verse he says, "By this [kind of love] shall all men know that ye are my disciples,"

Again in John 15:13 we have Jesus' words: "Greater love hath no man than this, that a man lay down his life for his friends," Likewise we have John's statement along the same line in 1 John 3:16, "We ought to lay down our lives for the brethren."

Jesus had this kind of love, be-cause he loved his brethren, his friends, even his enemies more than he loved himself; he gave his own life a ransom for all. It is this kind of brotherly love Paul is speaking of in our text. To Paul this was a serious matter, and he exhorts the Corinthian brethren "to continue" in this love.

The Apostle John also considered this important, as recorded in 1 John 3:11, where he says, "This is the commandment [margin] that ye heard from the beginning. that we should love one another." Then in the 14th verse he continues, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

The seriousness of the matter is thus brought home to us. Do we love our brethren as Jesus loved them? Would we be willing to lay down our lives for them?

If we really love someone, then we seek opportunities to do some-thing nice for them, We love God, hence we love to serve him. I trust we all pray every morning, "Dear Father, bless the general

interests of the harvest work, the colaborers everywhere, and the little share I myself have in that work." If we love the brethren, we will love to serve the whole "household of faith."

We will seek for ways and means to have a share in the harvest work, otherwise our prayer will be empty words, without meaning. However, some will probably feel that they themselves can do so little, that it is not even worth trying. This, dear friends, brings us to the main part of this discourse, "Unity in the Service."

We realize that alone we can do very little. This is illustrated in Nature. Coals of fire scattered produce no heat and soon die out, but heaped together they burn and furnish the heat expected. Many small streams united make a river. The rule in the world is, "United we stand, divided we fall." Hence we find powerful labor unions and business organizations because they have learned that by united effort they can accomplish much. Our Heavenly Father is building up the body of Christ on this principle. One hundred forty-four thousand individuals in one body under one Head, the Lord Jesus, will, in 1,000 years, undo what the Devil has done in 6,000 years.

The early church worked together in unity as shown by the following scriptures: Acts 2:42; Romans 15:5, 6; 1 Corinthians 1:10; Philippians 1:27. Is there any good reason why we should not all work together in unity, "unity in the service"? Why can we not in unity of service, today, on this side the veil, help each other in serving the brethren? Our brethren are scattered all over the world; they need our material and spiritual help.

I spent three months in England, Denmark, Sweden, and Norway, last fall, and know from personal contacts how much they need our help. A small four-page tract printed in the Scandinavian countries cost five cents each. How would you like to pay that for your tracts? Much has been done for the brethren overseas; much more ought to be done and can be done if we all unite and show by our actions that we love our brethren, thus proving that "we have passed from death unto life,"

I know you want to join us and help in this blessed work. What can you do? I need not tell you. Ask your fellow brethren what they are doing. Ask our Heavenly Father to show you what to do. You say you can do so little; let me remind you of the widow who cast her "mite" into the treasury of the temple, and of what Jesus said about her. Need I say more?

Brotherly love united us in Brother Russell's day, so why not "let brotherly love continue." Let it be expressed in "Unity of Service" for all the brethren, both in our own fair land and everywhere else, wherever the brethren dwell. Let us raise the banner of the truth high here and help our brethren "over there" to raise it high also.-Isaiah 52:7; Psalm 133:1

The Washing of Regeneration

BY BROTHER J. A. MEGGISON Galena, Kansas
Titus 3:4-7

IN THE first part of this chapter we are told that the Christian should be subject to the powers arranged by men to preserve law and order, that we should be sympathetic and helpful toward every good work, both by example and by influence. The powers of evil are so very active and presumptuous that those in authority need every encouragement to deal justly and firmly wherever



Left to right—Brothers Meggison; Murray; and Jeuck.

evil threatens the welfare of the community. For, he says, we ourselves were one time part of the world partaking of their wasteful, harmful and destructive ways: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another" (Verse 3) But, a great change took place in us—a helping hand was stretched out to us, we noticed it, took hold of it, and were led into a new and wonderful world of beauty, preparing us for a glorious life!

"But after that the kindness and love of God and our Savior toward man appeared." (Verse 4) The Greek word here translated kindness means literally usefulness, moral excellence, and is derived from an adjective meaning employed or useful, which in turn is derived from a verb

meaning to furnish what is needed or useful, to employ, to act toward another in a useful or needed capacity; and this verb is derived from the Greek word for "hand."

So we get to the root of the matter, that God is using his hand or power toward us to provide and do for us things that are needed and very useful for our good. The Greek word for "love" means an understanding, sympathetic feeling for mankind, not the tolerating love of a distant God, but a warm understanding sympathy. The English word is philanthropy.

This is from God our Savior. Notice that the Father is called our Savior here. The Greek word for savior means preserver, deliverer, and how sadly and deeply we needed a deliverer from the evil, wrong, and selfish habits that had clutched hold of ourselves, as well as the evil that surrounds us, and from Satan's power. Our Heavenly Father originated this plan for our deliverance.

Paul says this kindness and love of God appeared. That word appeared does not show the force of the Greek, epiphania, meaning literally, shine forth upon, The verb is derived from the Greek word phos, meaning "light," Ah! now we are getting the deeper meaning from our text. God's kindness and love for man did indeed "shine forth upon" us, and illuminated, enlightened our minds, enabled us to understand some of the wonders of God's purposes for man. And how entranced we were by

that glorious view of our great Creator's character. Surely we could do nothing less than consecrate our all to him in thankful appreciation.

Not by anything that we had done-no, our doings were very unacceptable--"but according to his mercy." "The Greek word for "mercy" here means compassion; from it is derived the adjective meaning merciful; another noun meaning the quality of mercy as a feature of character, and then the verb meaning to have mercy or compassion, to be merciful. And because of this, he saved us, de-livered us. This tells us that in spite of the permission of evil, and all the appearance of things that would make it seem that God was hardhearted and cared nothing for his creatures, that really he loved the human race very deeply, so much so, that for their sakes he was willing to put up with 6,000 years of disobedience that ultimately man might share with his Creator the wonderful delights and glories of his handiwork. Now note that this work of saving had two parts; first, the sacrifice for our sins and its application to us; then, the work of gradual cleansing in our minds and hearts and lives. The Word says that he saved us. How did he save us? Our righteousness was as filthy rags.

"By the washing of regeneration, and renewing of the Holy Spirit which he shed upon us abundantly through Jesus [the Anointed One], our Savior." Note that Jesus is also called our Savior, as, in verse 4 the Father was so called, thus we get the thought including both the Father as the great originator and Jesus as the one who carries out the plan. Now let us look more deeply into these expressions. The washing, literally the bathing, washing all over, thoroughly. (For washing a part, such as the hands or feet or face, another Greek word is used, and still a different one for washing garments.) This thorough washing involves a complete cleansing of thought and word and deed, the mind, the heart or affections, and the life, because all are imperfect, and we need instruction and training in all of them to fit us for the companionship of the Creator.

In Ephesians 5:25, 26 we read that Jesus "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word." The water here means the truth, and the "Word" is the Word of God. So the continued flow of God's thoughts through our minds, cleans out the unclean thoughts and darkened tendencies of the old mind, and polishes the mental processes until they are clean and bright, and more like the Creator's image. But this cleansing is a continual, daily, process, and the change is gradual, but becomes more and more complete and habitual. God is very patient with us and we should be patient with ourselves and with one another until Christ be formed in us-his likeness becomes our natural condition of mind.

"That he might present it to him-self a glorious church, without spot [stain or imperfection] or wrinkle [of pride or double-mindedness], or any such thing [anything of such a nature]; but that it should be holy and without blemish." (Ephesians 5:27) Ah! this is a cleansing worth striving for, the only condition of perfect liberty.

In 1 Corinthians 6:11 we read: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Saul of Tarsus Versus Paul the Apostle

BY BROTHER EVERETT MURRAY Columbus, Indiana

OUR knowledge of Saul is quite limited but we are assured that he was a man of faith, of understanding, of fixed and unwavering purpose, and of dauntless courage, Conversion is hardly the proper term to describe his becoming a Christian, for he was already devoted to God, and in that sense, going in the right direction. The only thing was that his zeal was misdirected, It was because he was consecrated and earnest that he received the light.

This was proven by the fact that as soon as he received the light he walked in it with the same zeal as before. Honesty and sincerity does not prove one to be right. Con-science must be properly directed. The vision on the way to Damascus caused Saul to become a changed man, For three days he was with-out sight, neither did he eat nor drink. (Acts 9:9) Truly he sat down and counted the cost; and oh, what a cost!

The great Apostle Paul endeavored promptly to respond to the vision by preaching, and by confounding the Jews in Damascus. He proclaimed that Jesus was the "very Christ." (Acts 9:22) However, there was further preparation before he would be ready for the complete service for which he had been called. Think of the preparation of Moses, of Abraham, of Joseph, and of Jesus. Can we not all look back and see the Lord's overruling providences in our lives preparing us for his service. Fourteen years later, including a three year sojourn in Arabia, Paul's training for the ministry was complete. Then the Lord sent Barnabas to call him into the service.

Paul's claim to the apostleship was based, in part, upon his words in 1 Corinthians 9:1--"Have I not seen Jesus Christ our Lord?" Yes, the apostle was even a witness of Jesus' resurrection, for he declared, "He was seen of me also." (1 Corinthians 15:8) Do we also see him, dear brethren?

We are awed at Paul's moral heroism as he goes from city to city. Note his patient endurance of persecution and his untiring devotion and zeal for the truth. And how patient he was with the weak and ignorant! Amid all his suffering for Christ's sake we hear him say, "None of these things move me." And again, "What things were gain to me, those I counted loss for Christ." "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." - Philippians 3:7, 13, 14

Yes, the one time Saul, but now the great Apostle Paul, had a new objective in life, a new incentive, he was running for a heavenly prize, striving for a change of nature by conforming his earthly life to a way of sacrifice that he might be planted together in the likeness of Jesus' death.

As Saul of Tarsus this great man of God was thoroughgoing and sincere. He testified that touching the Law he was "blameless," This same characteristic carried with him as a Christian; and as a follower of the Master he could say, "This one thing I do." There was no compromising with him, and no thought of turning back. He entered the Christian way deter-mined to be victorious, so when he reached the end of that way he could testify, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." - 2 Timothy 4:7, 8

A Hope So Great

BY BROTHER G. O. JEUCK Orlando, Florida

OUR text, which serves as a basis for our remarks, we find in John 14:3. It reads, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

This text sums up in a few words the wonderful hope entertained by the faithful of this Gospel age. It is a hope that inspires a real delight in the hearts of those who are to constitute the "little flock" as the bride of Christ in glory, and the proper anticipation of it all requires our careful attention to the principles which apply to us now. Hence it is needful for us always to pray, "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins." (Psalm 19:12, 13) For only by being true to the testimony of God's Word can we ultimately experience the consummation of the "Hope So Great."

In his epistles to the Romans, Ephesians, and Colossians, Paul speaks with reference to this hope of the church as being associated with a great mystery. He therein makes clear how the hope of the high calling is not intended to be understood by the world, but only by those who have consecrated to do God's will. Only such can rightly understand and appreciate that The Christ is not one, but many, and that the great Restorer of mankind under God's provision to some day "bless all the families of the earth," consists of the chosen of "the church of the firstborn," which, together with her Lord, will constitute the fulfillment of the mystery. By having a correct understanding of the mystery, we are enabled to grasp the fact that The Christ in the flesh -- for the suffering of death -- has been in existence for over nineteen hundred years, during which time the exalted Jesus is the "High Priest of our profession." (Hebrews 3:1) Then later, when the church is united with her Lord, he will be a merciful High Priest for all mankind.-Hebrews 2:17

By the voluntary sacrifice of himself, Jesus bought the entire world; thus he is qualified to bring about a state of restitution when the kingdom of Christ is an established fact. But now, in the meantime, the invitation is still open to enter the race for the high calling. And in this connection we see that Jesus was thoroughly tested in respect to his loyalty; likewise are we tested, as Paul declares in Hebrews 13: "Let us go forth therefore unto him without the camp, bearing his reproach." We bear his reproach because we are members of his body. Hence all that are inducted into The Christ body, are commissioned to be his ambassadors and, through them, he has continued to witness to the truth, and the sacrifice and suffering incurred serves to "fill up that which is behind of the afflictions of Christ." (Colossians 1:24) These sufferings of Christ are still in order.

One of the primary purposes of our Lord's second advent is to receive the church unto himself, in order that God's promise to Abraham can be fulfilled. This means there is a day coming when the Messiah, Head and body, will assume full authority to remove Israel's blindness, so that all mankind will be enabled to see and appreciate the restraint of evil. Hence, the second advent of Jesus is first for the gathering of the elect, and second, to train and guide all the kindreds of earth up on the highway of holiness.-- Isaiah 35:8

Because of misconceptions, the minds of most people are not clear concerning the manner of our Lord's second advent. First, there is the prevailing thought that the church in the flesh is commissioned to convert the world: second, the original lie continues to have its influence. Therefore it is in proportion as the fundamental doctrine of the second advent and the equally fundamental doctrine of the resurrection is lost sight of, that blindness results.

Only a comparatively few recognize the Redeemer's parousia (presence). To those who do have a clear perception of the Lord's presence since 1874, a feast of fat things has been their joy. This feast of fat things we speak of as "present truth," which also we call the harvest message, is a direct indication of the Lord's presence. Although our Master is present, we nevertheless are still living in the day of "so great salvation." (Hebrews 2:3) The jewels are still being gathered, notwithstanding the claims of some that the gathering has been over for some time past.

Satan is very active in using ways and means to divert the attention of consecrated people from a right conception of the truth and a proper application of it in their walk of life. Every conceivable device and method is used to be-guile the Lord's consecrated people in an effort, in some way, to defeat God's purposes. How very diligent, then, we should be to "hold fast to that which we have, that no man take our crown." (Revelation 3:11) Some are still coming in to take the places of those who are unworthy. It is therefore very important for us to fully imbibe the spirit of the truth in order that we can discharge our responsibility in presenting our bodies a living sacrifice to God, in the doing of a reasonable service.

Finally, it is well for us frequently to inquire of ourselves: Does the hope of glory mean as much to us as it did in the earlier years of our consecration? Are we as earnest in our efforts to overcome as we formerly were? Do we still have a true peace of mind and heart, -- God's peace? If we can answer in the affirmative we are indeed blest.

A Spectacle to Angels

BY BROTHER D. H. COPELAND Toronto, Ontario, Canada

"We are ... a spectacle ... to angels." -- 1 Corinthians 4:9

HOW interested are the hosts of heaven in the outworking of God's plan? How interested are the angels in what is happening on the earth? How closely are the angels associated with the work of the church today? Have they any personal interest in the church? How important are the angels in the general scheme of things in the universe? What did Paul mean by saying "we are a spectacle to angels"? How can this be? In Job 38 we are told that in the beginning of the earthly creation the angels sang together and they shouted in their joy at this evidence of God's creative power, rejoicing that another form of creation with life would be added to the universal hosts which continually praised God.

After the creation of man and his subsequent fall from divine favor, angels were placed on guard against man's re-entry into the Garden of Eden. The care of the human race seems to have been in the hands of angels from the beginning, Lucifer himself evidently being referred to as the "safeguarding cherub" with perhaps the personal care of the human pair placed in his hands.

Following the fall, angels, seduced by the persuasive powers of the fallen Lucifer, joined with him in an attempt to bring into being a semi-human race which should perpetuate the earthly creation. This, being something of which God did not approve, was destroyed in the Flood, and will never be resurrected. No redeemer died for the salvation of this unhuman progeny.

Paul speaks of the service of angels at the giving of the Law to Israel (Galatians 3:19) referring, no doubt, to the Deuteronomy account (Deuteronomy 33:2), "The Lord came from Sinai, with ten thousands of saints: from his right hand went a fiery Law for them."

Regarding the promise made by God to Abraham, this was conditional only upon Abraham's obedience to God's command, but was not offered to him until after he had, without assurance of reward, done as God had told him. This was a demonstration of God's LOVE in action. But when the Law was added, this brought the matter into the sphere of God's JUSTICE, and Justice was stern and exact, without the allowance of mitigating circumstances. God warns the people, at the giving of the Law, not even to come nigh the mount but to leave everything in the hands of the mediator, Moses. And the instructions were given through the intermediation of angels.

The angels watched the out-working of the Law in the lives of the chosen people, and saw its failure to give life, right up to the advent of Jesus. At his coming, rejoicing angels announced his birth. They watched him through his early life and on to the time of his temptation in the wilderness. Satan pays tribute to their watchfulness: "He shall give his angels charge concerning thee: and in their hands they shall bear thee up." (Matthew 4:6) They watched the progress of the Gospel message and its effect on the people, the calling out of the church class, the disciples, their stumbling along the new path with only partial understanding of the "glory to be revealed." They



witnessed the murder of the Savior of mankind, and then the glory of the resurrection. It was angelic beings who announced the mighty triumph over death to the faithful disciples.

Paul caught a glimpse of the angelic hosts at his conversion on the road to Damascus, and several times in the future work of the disciples now apostles, angels interposed, unlocked prison doors, and personally safeguarded their lives.

David, in days long gone by, speaks of the personal interest of the angels in human beings, saying, "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7); and our Lord himself confirms this fact (Matthew 18) when, the disciples asking him who was to be greatest in the kingdom, he took a little child and placed him before them and told them that unless they were to be as trustful and gentle as such a child, they should not even come close to the kingdom, and, more than that, he said, "See that you never despise one of these little ones, for I tell you their angels in heaven always look upon the face of my Father " - Matthew 18:10 '

It would seem that angels have been deputed to assist in every way the struggling children of God in their efforts to attain Christ-likeness. They, no doubt, are the "way of escape" from temptations too heavy to be contended with in our own strength, turning such temptations aside when their continuance would be inimical to the soul's welfare.

And, when the glorious consummation of the Christian hope, is achieved, the Apostle John, in his marvelous visions of the heavenly scenes at the close of the age, tells us in Revelation 19:5-7, "A voice came out of the throne, saying, Extol our God, all ye his servants, and ye that reverence him, low and high!" (The whole universe is here called upon, including all the hosts of heaven.) "Then I heard a cry like the shout of a great host and the roar of heavy thunder: 'Hallelujah, now the Lord our God Almighty reigns, let us rejoice and triumph, let give him the glory; for NOW comes the marriage of the Lamb -- his Bride hath arrayed herself!"

Out of the Abundance of the Heart

BY BROTHER C. A. SUNDBOM Saginaw, Michigan

JESUS was a Master Teacher. He explained deep truth in simple language. In forty-five words our text tells why some speak good things while others speak evil. Good and evil proceed from the "treasure of the heart." Treasure 'Is something we value highly. It is so treasured that we amass it in abundance. Then it overflows.



What evil treasure causes a person to speak evil? Envy, pride, hatred, will do it. The term "pet peeve" illustrates how a hatred can be cherished. It is made a pet of. Only a little provocation causes its owner to "explode" and overflow with evil words. On the other hand, a heart filled with good treasure such as sympathy and love will also overflow, but with kindly words. The average human being has some good and some evil in his heart. Under favorable conditions he responds with good words. Evil influences will usually cause him to speak evil words. A Christian should not be like the world in this respect, (James 3:10) A good tree does not bring forth corrupt fruit. He must fill his heart with good, weeding out the evil. While some people of the world try to do this, and with a measure of success, the Christian has the more positive way. He is transformed by renewing his mind. (Romans 12:2) This is much more than transformation of character. It

is transforming of nature from human to divine. When one consecrates to do God's will, he is begotten by God's Spirit to this new nature. The Holy Spirit in him, the Spirit of truth, causes him gradually to develop a new attitude toward God, toward his own life and toward others. More and more he takes the divine viewpoint, learning to see things as God sees them. This begins the change to the divine nature. For instance, things which seem most important to the natural man are but temporary when viewed from God's standpoint of eternity.

The Apostle Paul said, "I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." (Romans 8:18) This was evidence of great transformation from the mind of Saul, the Pharisee. He had learned to look at the present few years as only a fragment of eternity. This is God's viewpoint. (Psalm 90:4) Paul's attitude toward his own life was greatly changed. He saw his future glory clearly, by faith; present troubles were trivial by comparison. He viewed others, even his enemies, with charity and compassion. See 2 Timothy 4:14, All this was evidence of a great transformation, a change to the divine likeness, God's character. His heart was being so filled with good it overflowed.

Paul's "reckoning" about sufferings was not imagination, nor wishful thinking. He reckoned as he did because his heart was filled with a knowledge of God's plan both for Christians and for the whole creation who are waiting for the manifestation of the sons of God. See Romans 8:16, 17; also verse 19. This knowledge was so reasonable, so harmonious and so like its Author, that it filled Paul's heart. He delighted to explain God's plan to others. Every true Christian is similarly anointed to preach good tidings. If he does his part by sincerely studying and trying to do God's will, the Holy Spirit will enable him to understand the real meaning of the Bible. His heart, like Paul's, will be so filled with appreciation of God's plan that out of its fullness will flow not only kindly words,

but words of life from God's storehouse of truth. This will go a long way in crowding out evil thoughts. Activity in unselfishly helping others to know God's truth will almost automatically cleanse the heart. At the same time, it will be filled to overflowing with good things.

Hebrews 4:12 speaks of "thoughts" and "intentions" of the heart. These two elements are the source of words and actions. The intent of a true Christian is his determination to do God's will. It cooperates with the Holy Spirit in the transforming work already described. This determination will grow stronger and stronger in one who studies the Word and sincerely tries to obey it even in little things. A Christian can and must maintain this singleness of purpose saying, as did Paul, "This one thing I do." This determination will never permit his consent to any injustice or wrongdoing. If a Christian fails to measure up to his perfect intention, being overtaken in a fault, he repents and asks God's forgiveness through Christ. This proves that the failure was unintentional. In this way he keeps the necessary singleness of purpose. He is not "double-minded." - James 4: 8

While the intent can be kept single, evil thoughts will arise from time to time. These come from our earthen vessel with its motions (tendencies) of sin. They must continually be put to death. (Colossians 3:5) This is a lifetime work.

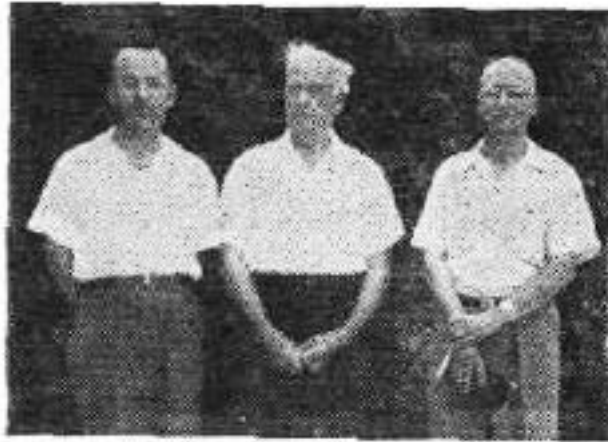
Paul was troubled with this, and expected deliverance only in the first resurrection, (Romans 7:23, 24; Romans 8:23) The positive way of keeping old thoughts dead is by continued unselfish activity in letting our light shine. Even then, a fight will be required. "If even so much as a bitter feeling against our traducers and maligners arise, it is to be fought, and so complete a victory gained over it that every fiber of our beings will be in sweet accord with our Great Teacher's instructions, "Love your enemies." (Manna, July 2) The best weapons we can use in this fight are the teachings of God's Word. "The god of this world has blinded the minds." (2 Corinthians 4:4) From this we reason that our opposers do not realize what they are doing. Romans 12:19 helps also: "Vengeance is mine, . . . saith the Lord."

We cannot prevent wrong thoughts from troubling, but we can refuse them lodging, Such "roots" grow poisonous fruit. - Hebrews 12:15

Let us use every help God has provided to fill our hearts to overflowing with "good treasure."

THREE ESSENTIALS OF CHRISTIAN SERVICE

Doctrine • Character • Witnessing



Left to right—Brothers Bednarz;
Deitrich; and Wassmann.

Doctrine

BY BROTHER H. E. DEITRICH, Flint, Michigan

BROTHER C. W. Janke of Tonawanda, N. Y. was scheduled to give the opening discourse in this service in this series on Christian service, but was unable to be at the convention until later in the week, so Brother Deitrich very ably took his place. In the course of his remarks Brother Deitrich said:

Doctrine -- that is, the teachings of the Word of God with respect to the plan of God and the part we have in that plan -- is the foundation upon which the Christian life is built. We may think that we can get along without doctrine, but when the storms of opposition beat against us, our superstructure of faith and character will crumble and fall unless it is firmly established upon a clear understanding of the doctrines of the divine plan.

The doctrines of the Bible are not appreciated by some, Brother Deitrich said, because they deprive them of their own ideas. The fallen human mind prefers to be free, and the outgrowth of this preference is the philosophy that it doesn't make any difference what one believes, that the important thing is to live a righteous life. At times it would almost seem as though some of us would like to have the Lord carry out our schemes or agree with the theories which we imagine, But it is well to remember that the Lord has his own plans, and if we want to please him our liberty of thought must be circumscribed within the exits of that plan.

The Scriptures declare that the Lord will teach his ways to the meek. If we are set on holding to our own theories, we are not meek, hence cannot expect to be taught by the Lord. On the other hand, those who are fully surrendered to the Lord and to the doing of his will, shall know the doctrine, for this is the promise that Jesus made.

A proper understanding of the doctrines of the divine plan should lead to humility before the Lord. It is through the doctrines that we learn to know God, and the more we see of his glorious attributes of Wisdom, Justice, Love, and Power the smaller we should be-come in our own eyes. Yes, brethren, let us hold fast the profession of our faith without wavering.

Character Development

BY BROTHER JULIUS BEDNARZ, Paterson, New Jersey

Agreeing with Brother Deitrich on the fundamental necessity of doctrine as a foundation for Christian character, Brother Bednarz told the convention that we can enjoy and appreciate increase in knowledge to the extent that we nut to work the knowledge of the divine plan which we already possess. How true this is!

The word character is not found in our Common Version of the Bible, but the fundamental truth of Christian character development is clearly set forth in the Word of God. In Psalm 1:3, for example, the Christian is likened to a tree planted by a river where it will grow to maturity and bring forth fruit. In 1 Peter 2:7 the apostle, using as an illustration the manner in which the stones and timbers of the typical temple were prepared, speaks of Christian; as "living stones" in the temple of which Christ is the chief corner stone. And being built up into him implies character development.

In the Greek, the word character originally meant merely a mark, or scratch, made by a sculptor's tool. Later it was applied to the tool itself, and still later to the image formed by the sculptor. It is this we have in mind when we apply the term to new creatures in Christ Jesus.

In the development of Christian character it is essential to have a pattern, and in Romans 8:29 Paul reminds us that Jesus is that pattern, that in the great plan of God it was foreordained that we should be conformed to the image of God's dear Son, Peter outlines a number of details of character development, and then urges us to give "all diligence" in their development. He tells us that if we do these things we shall never fall, and that an "abundant entrance" shall be given to us "into the everlasting kingdom of our Lord and Savior, Jesus Christ." - 2 Peter 1:5-8, 11

Witnessing

BY BROTHER F. S. WASSMANN, Brooklyn, New York

FOR my text I would like to use the words of our Lord when he stated, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth." - John 18:37

This word "witness" is from the Greek word, *martures*, meaning to testify, to give a report, or evidence. *Martures*, in turn, is de-rived from *martus* which is sometimes translated witness, and at other times, when speaking of those who bore witness even unto death, it is translated martyr. We might, therefore, say that a comprehensive meaning of the word "witness" would be to bear record or testimony at some cost or sacrifice to ourselves,

And how faithfully, and at what cost, did our Lord bear witness unto the truth of God's righteousness and his loving plans of salvation which should be unto all people! Prophetically the Lord said through the Psalmist: "I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation." - Psalm 40:8-10

If we wished to make a one-sided case as to the importance of witnessing, we might point to this declaration of the Lord's and hold that witnessing is the all-important thing in the Christian life. But this would not be rightly dividing the Word of truth. Much is said in the Scriptures, as we have just heard from Brother Deitrich, concerning the need for sound doctrine. Only through a proper understanding of God's Word can we come to know and appreciate in some degree the depth of his love for us: and only so can we know his will for us. But the mere possession of such knowledge is not of itself enough.

Too, the Scriptures emphasize the need to grow in grace, as well as in knowledge. But we would not say that striving to put on the graces and fruits of the spirit is, alone, all that is required for us to make our calling and election sure! Neither would we say that witnessing is the whole of the Christian's work. The truth is, friends, that all these together -- and more -- are separate and necessary elements of the full Christian life.

And if we possess a real and appreciative understanding of God's Word and his plan of redemption, if we are indeed growing in Christ-likeness. then we can scarcely refrain from telling forth the glorious message to others! As it was with the prophet, so it will be with us: "His Word was in mine heart like a burning fire shut up in my bones." (Jeremiah 20:9) Witnessing is the natural outlet for the zeal that burns in a heart that is filled with the knowledge of God's love.

The Lord, according to the apostle of love, dwelt among us, "full of grace and truth." If loving character, purity of purpose, and clear understanding of God's plan were sufficient, then the Lord might have been offered up at Jordan, because he was even then the fullness of grace and truth. But such was not the Father's plan, which required that the Lord demonstrate his faithfulness, his devotion, and obedience to the Father's will. In the hostile atmosphere created by his bearing witness, the Lord proved his loyalty, and his fitness for the glorified position which he was to

inherit. In spite of the cruel opposition he suffered, he told the message of the kingdom. And he persevered because he was full of grace and truth! How much more need we to prove our faith and love, our loyalty and obedience!

Witnessing is indeed an important part of the life of the Lord's people. Through witnessing we are privileged to share in the work of gathering those who should be so precious to the Lord that he calls them his jewels. It develops and strengthens the Christian character, and tends to growth in grace and in Christ-likeness. Our appreciation and understanding of the plan are increased as we tell others about God's love.

We are drawn closer to the Lord as we encounter some of his own experiences. And witnessing gives vitality and direction to the Christian life. There is no substitute for personally bearing witness unto the truth.

However, as individuals, many of us may not have experienced the joy of seeing someone actually come into the truth because of our own witnessing. But the blessings resulting from the radio witness may be shared by all. In this way, results can be achieved by co-operative effort in addition to what is possible by individual work. Beyond all doubt, the radio is the greatest force available today for making known the truth. All who lend their support to that work may claim a share in the blessing that comes to all who tell forth the old, old story.

Ours is a glorious message, and a high privilege. May we follow in the footsteps of our Lord in this matter of bearing witness to the truth.

The Gospel Age

Acts 15:14

BY BROTHER L. H. NORBY Pilgrim

THE Gospel age is perhaps the most important period of all time because the new creation of divine beings is being developed. This new creation is called a "crown of glory." - Isaiah 62:3

There is always a tendency to lose interest in a task as it diminishes near its completion in favor of some more exciting new activity. Even solid silver needs to be polished, so let us endeavor to polish up this old feature of truth in our minds; for, while it is elementary, it is also fundamental.

Before Christ's first advent, God accomplished his work through the law and the prophets. Since that time, he has accomplished his work through the preaching of the kingdom to all men. (Luke 16:16) In Acts 17:30, Paul declares that God "now commandeth all men everywhere to repent." Please note his cogent reasoning in Romans 10:13-18. Paul reminded the Colossians that the Gospel which they had accepted, had been "preached to every creature." - Colossians 1:23

The Lord in his parting words to his disciples, instructed them to preach the Gospel to all nations. (Matthew 25:19, 20; Luke 24: 47, 48; Acts 1:6-9) That the disciples recognized and accepted this commission to proclaim the Gospel at all hazards as necessary to full obedience to God, is indicated in the record of their actions.



Paul declared that he had an obligation to preach the Gospel to those who had never heard: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also." (Romans 1:14, 15) Again he declares: "For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." - 1 Corinthians 9:16

The words "preach," "preached," "preaching," etc., appear 138 times in the New Testament, and in most places refer to the public proclamation of the Gospel. Hence it will be seen from the scriptures cited, and many others, that the term "Gospel age" is not merely a convenient designation for an arc on the chart of the ages, but denotes the means by which God has been pleased to bestow his Spirit upon his people during this period. (Romans 1:16) To me, one of the strangest of all the strange things that have happened to Bible students in the past thirty years, is the fact that so many have been induced to try to do the work of the Gospel age practically without the Gospel.

Those of us who recognize that we are in the overlapping period of two ages should be very active, since this period constitutes the harvest of the Gospel age. But even those who are convinced that the "little flock" is all gathered would have no good excuse to desist; for, as the Pastor declared:

"The truth is designed, not only to perfect the 'bride' of Christ, the chief of the firstborns, but to develop the great company class, and also to be a witness to the whole world. Any carelessness on our part, or any cessation of activity in the service of the truth while opportunity yet remains, would in our estimation be a great mistake." - R5761

We live in a time parallel to Noah's day -- the end of a world. He was required to warn his generation even though he did not gain a single convert.

Godlike love is the most important element of Christian character. It is the new commandment given by our Lord: "That ye love one another, as I have loved you." (John 13:34) How did Christ love us? Paul answers: "While we were yet sinners." (Romans 5:6-8) Hence the public preaching is the highest expression of Christ like love. (See also Matthew 5:46-48.)

The seeming inefficiency of a promiscuous proclamation of the Gospel to gather a few is noted by Paul (1 Corinthians 1:21); but doing it the hard way has given opportunity to "lay down our lives for the brethren." - 1 John 3:16

It would be ironical indeed if the very things which mark the success of the Lord and the risen saints should become a diversion and added hazard to the members this side the veil. (1) The wonderful inventions and progress of medical science have already partially lifted the curse. We can easily become too interested in these earthly good things. (2) Paul indicates that mercy to the Jews would come through the risen saints. - Romans 11:31

We are so thrilled to see these preliminary blessings to Israel that we could be partially diverted from the Gospel work. Israel will be converted after their regathering. (Ezekiel 36:24-26) Their blindness to Christ will continue until "the fullness of the Gentiles be come in." (Romans 11:25, 28; 2 Corinthians 4:4) Meanwhile we are to comfort them. (Isaiah 40:1, 2) Preaching Christ discomferts them more than anything else. Let us follow the Pastor's example. (3) Paul declares that the antichrist is destroyed by the brightness of Christ's parousia. (2 Thessalonians 2:8) This work is progressing so rapidly that we could spend most of our time following its many phases. (4) We might be tempted to change our message to adapt it to the earthly-minded people being released from Babylon, but we believe this feature should always be incidental to gathering the "wheat" (the little flock and great company).

The Armor of Light

BY BROTHER J. Y. MAC AULAY, Pilgrim

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." - Romans 13:12

IN THE day that the apostle wrote these words, two-thirds of that dark night of sin and death was in the past. If they were appropriate and timely in the days of the apostle, how much more so are they today. Surely we can say the night is far spent, and how very necessary, indeed, that we consider well these words of the apostle concerning the armor that is so essential to us today.



The apostle here speaks of the Christian's armor as light." Elsewhere he describes and illustrates different parts of the armor by things that are familiar to us in every day life, such as shoes, helmet, shield, and a sword. He shows that all of these are necessary for the Christian's warfare. A soldier cannot go far without shoes. At the time the apostle wrote, a soldier wasn't much good without a sword. A soldier would not have been equipped for combat back there without a shield. Thus we appreciate the apostle's illustration by our understanding of the use of these different articles.

But in the text under consideration the apostle uses something entirely different to illustrate the Christian's armor. He admonishes us to put on the armor of "light."

What is this armor of light? Whence comes it, and how can light be spoken of as an armor? This armor of light is something with which the soldier of the cross is protected against the powers of darkness, and the errors which lead into sorrow, fear, and death. When we are decked with this armor we can say with the Psalmist: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" - Psalm 27:1

We see, then, that the Christian is protected by this armor of light. But it is also an armor of offense, which means that the forces of evil cannot withstand the Christian who is thus armed. The apostle in 1 Thessalonians 5:5, says: "Ye are all the children of light, and children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." And after admonishing us to thus equip ourselves, he says: "For [or because] God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." In other words, if we have not on this armor we are subject to the wrath of God, even as the rest of the world. "For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." - 2 Corinthians 4:6

This armor of light also leads us in the way we should go. We read: "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105) This light with which our path is illumined is within ourselves. It is not something apart from us but is within us, because of the indwelling of the Holy Spirit of God; and "we all, with open face beholding as in a glass [mirror] the glory of the

Lord," are being transformed "into the same image from glory to glory, even as by the Spirit of the Lord." -2 Corinthians 3:18

It has been said that we are to imitate Christ. We do not think that this is the proper thought. We are to reflect Christ. Imitation is mechanical; reflection is organic. The one is spasmodic, the other is habitual. In Psalm 119:130, we read: "The entrance of thy words giveth light; it giveth understanding unto the simple." To such as have this armor of light and are letting their light shine in a dark and dismal world today, the words of our Lord are applicable: "Ye are the light of the world. A city that is set on a hill cannot be hid. ... Let your light so shine before men, that they may see your good works. and glorify your Father which is in heaven." - Matthew 5:14-16

Whence comes this armor of light? In Isaiah 9:1, 2, we read the prophecy concerning the One who was to be the Light of the world, and this prophecy is quoted in Matthew 4:16: "The people which sat in darkness [referring to the Gentiles] saw great light; and to them which sat in the region and shadow of death light is sprung up." This is the One concerning whom Paul and Barnabas witnessed so boldly, as recorded in Acts 13:47: "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." It is the One concerning whom John the Baptist is said by John the Apostle to have testified, saying, "He . . . was the true Light, which lighteth every man that cometh unto the world." (John 1:8, 9) He himself said: "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the Light of Life." - John 8:12

Again, the One concerning whom the devout Israelite, Simeon, prophesied as he held the child Jesus in his arms, and spoke concerning what this child would mean to both Jew and Gentile, saying, "Lord, now lettest thou thy servant depart in peace, according to thy Word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; A light to lighten the Gen-tiles, and the glory of thy people Israel." - Luke 2:29-32

What a blessing is light? I do not think, dear friends, that we can fully appreciate what a blessing the light of the truth is to us. What a blessing is the sunlight! I was in a home recently, and the brother and sister met me at the door and greeted me very cordially. "How are you, brother?" I asked. "I feel pretty well today," he replied, "but I have not been so well for the past week or more," The wife standing by his side spoke up and said: "This is the first sun-shiny day we have had for over a week, and he has been cranky as a bear." Of course, if you knew them both you would know that this was spoken good-naturedly. Yes, what a blessing is the sunshine!

It is by the armor of light that we gain an intellectual appreciation and understanding of the plan of God for his human family. An accurate knowledge and under-standing of God's plan is not gained by worldly wisdom but by the light of the Holy Spirit with which our minds are enlightened to an understanding of the deep things of God's Word. Our Lord contrasts clearness of vision and light on the one hand, and evil and darkness on the other, in the following words, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee [shall] be [come] darkness, how great is that darkness!" (Matthew 6:22, 23) Paul further admonishes us to the end that the light that is in us become not darkness. He writes, "Do all things without murmurings and

disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." - Philippians 2:14, 15

"When a strong man armed keepeth his palace. his goods are in peace: but when a stronger than he shall come upon him, and over-come him, he taketh from him all his armor wherein he trusted, and divideth his spoils." (Luke 11:21, 22) The "Stronger than he" will soon bring into subjection to Him-self all things both which are in heaven and which are in earth. He is the Prince of Light, and the darkness with which the Adversary has blinded the whole world will be dispelled before the light of His countenance, who is the Light of the world.

Religious Responsibility

BY BROTHER S. C. DE GROOT Grand Rapids, Michigan

BEFORE determining one's religious responsibility it is necessary to know what religion is; that is, what it consists of. Religion, like anything else, is made up of certain elements. Unless all the elements making up religion are there, it cannot be said that one has religion: just as you do not have a cake if an important element is left out. What are the factors of ANY religion? There are four of them.

The first constituent of "religion" is belief. The element of belief is thought. What a person thinks; that is, what he believes is the basis of his religion. But to merely believe or think certain things to be true is not religion. The second requirement is profession. One thinks certain doctrines, and if he does not express them in words, he does not have a religion. The Apostle Paul confirms the truthfulness of the above deductions in writing to the church at Rome. Paul says (Romans 10:9): "If thou shalt confess with thy mouth ... and shalt believe in thine heart ... thou shalt be saved." Even these two elements of belief and confession (profession) alone do not spell religion.



The third quality of religion is worship. Every religion has some form of worship; some outward act or acts that one does to demonstrate or carry out that which is believed and professed. Some worship one way and some another; either it is a complicated form of worship or a simple one; or, anything between these two extremes. The early Christians had a very simple formula, but it embraced every requirement of God as to the proper manner of worship. Jesus (John 4:23) said, we should worship "in spirit and in truth." Again St. John (1 John 3:18) says that our love must be "in deed and in truth." The word "love" means to put our belief and our profession into action; and the action part of it is our worship. This includes a life in harmony with our belief.

Having learned of three of the elements of religion. we now come to the fourth and final one, which can best be expressed by the word "association" If a person has any religion whatsoever. he associates with others having the same religion. If it is not possible to associate in meeting places. and in work, he can associate in prayer, or by letter, or by thought.

Being assured in our own minds and by God's Word that we have the true belief, the true method of worship, we next inquire: How can a person convince another that he should accept the true religion? There is a certain philosophy in connection with changing another's mind. If we want to assist another to see the truth of God's Word and of the divine plan of the ages, we either knowingly or unknowingly follow certain well known lines of procedure.

The first entrance is through the senses-the eyes, the ears, touch. etc. Every sound. every sight, every touch within range strikes another person's senses. You see a man begging, but it may make no impression because the "sorter" of impressions, that is, the mind, may immediately reject the sight or sound. Realizing the truthfulness of the process just mentioned, it can be seen how important it is that our words are not only true, but considerate and understanding.

And also how important it is that our acts or doings are in harmony with our words, in harmony with a Christian life. One has said that "he who thinks straight, and talks convincingly because he knows what he is talking about, exerts an influence." The Pharisees were branded hypocrites by Jesus because they did not practice what they preached; therefore, a proper example is necessary to favorably influence one to accept the way of present truth.

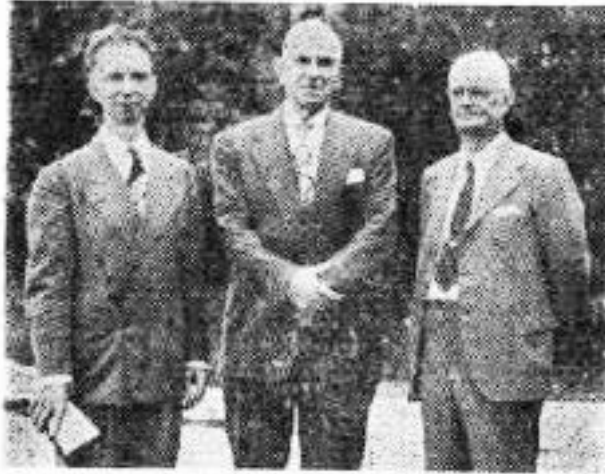
The human body is also endowed with a heart. The literal heart is not here referred to, but the disposition when we speak of a "good hearted" person. Having had the senses "struck" with the word or act of a Christian, and the mind having, shall we say, entertained the words or acts to be reasoned on, the next process is one of the heart. The heart stands for the affections, or the desires of a person.

It is because many people have bad desires, because they set their affections on evil things that we read in Scripture (Jeremiah 17:9): "The heart is deceitful above all things." We also read, "Keep thy heart with all diligence." (Proverbs 4:23) it is necessary to have a pure heart. Our proposition as Christians is to let our belief and our lives so react upon a person seeking for the truth, that he will allow it to sink into the recesses of his heart. We want others to desire the truths we recognize as true. We want such a person to desire a consecrated life. Once there is a desire for the Christian life, the door to consecration is open.

The purpose of the Christian through the entire time since the day of Jesus and of the apostles has been to gather into the Gospel net all who hunger and thirst after righteousness. Three parables uttered by Jesus to his disciples have often been misunderstood by Bible students. In Luke 15:4-7, Jesus tells of the ninety-nine sheep who have not gone astray. and how the shepherd went after "that which is lost, until he find it." In explaining this parable Jesus said (vs 7), there is "joy . . . in heaven over one sinner that repenteth." Then followed another parable of the lost coin in which the woman searched until she found the coin: and in explanation of that parable Jesus said, "I say unto you, there is joy in the presence of the angels of God over ONE sinner that repenteth." (Luke 15:10) And then follows the parable of the prodigal son. over whom the father made a great feast, and over whom there was great rejoicing because the "lost ... is found." (Luke 15:24) Daniel speaking of the reward of the faithful (Daniel 12:3) said that "they that turn many to righteousness" shall shine "as the stars for ever and ever."

So there would be no mistake about it. Paul said that God "hath made of one blood all nations of men," (Acts 17:21) That being true, it is our privilege to present the truth of the divine plan to all people, because the bride of Christ is to be selected from all nations. "There is neither Jew nor Greek . . . all are one in Christ Jesus." (Galatians 3:28) With this in mind, let no one hesitate not only to preach the truth, but preach it to the Jews as well as to the Gentiles. Sow your seed beside all waters: for you know not which will prosper. (Isaiah 32:20; Ecclesiastes 11:6) There are discontented Jews as there are discontented Gentiles: and here and there will be found one that is "hungering and thirsting after righteousness." (Matthew 5:6) Such should not be allowed to drift into nominal Christendom because we have avoided to make an effort to reach them. Try giving a tract or booklet or a special invitation to attend a lecture or to listen in to a radio program to the Jew in your town or city. The parable of the ninety and nine and the parable of the lost coin are your guide that such an endeavor will bring reward to you. May each of you realize as never before your full religious responsibility?

SYMPOSIUM - Romans 12:12



Left to right—Brothers Rose; Van Horne; and Smith.

"Rejoicing in Hope"

BY BROTHER J. I. VAN HORNE Pittsburgh, Pennsylvania

THE hope in which we rejoice. Brother Van Horne said, is based upon our knowledge of the divine plan, hence knowledge is essential to our rejoicing. This hope is that, of the "glory of God." (Romans 5:2) Not only do we rejoice in the hope that if faithful we will one day be with our Lord in glory, but through our knowledge of the love and mercy of God we also rejoice in the fact that his glorious plan of salvation embraces the entire world of mankind, that an opportunity of salvation has been provided for every descendant of Adam.

Christ is the central figure in our hope, and we rejoice in the provision that has been made for us through his blood, and for the prospect of joint-heirship with him in his kingdom. We rejoice also in the hope of sharing with the Master in the work of blessing all the families of the earth. Ours, then, is an unselfish hope, and in this, too, we can rejoice.

The Christian's hope should be more to us than the inspiration of our joy. The apostle tells us that those who have this hope purify themselves. Yes, if our hope is to continue bright it is essential that we bring our lives into harmony with the high standards of righteousness which are associated therewith. The only ones who can rejoice at all times are those who live near to the Lord. It is not always possible to rejoice from the standpoint of the flesh. but if our faith is strong, we will be able to rejoice in the promises and providences of God, knowing that he is abundantly able to care for us in our every time of need.

"Patient in Tribulation"

BY BROTHER B. F. ROSE, Detroit, Michigan

TO BE patient in tribulation, Brother Rose explained, is to bear up constantly under trial. And it is essential thus to triumph in our trials if we are to be properly developed as Christians and to have our characters crystallized to resist all attacks.

Brother Rose told the convention that rock candy and diamonds are both composed of the same substance; namely, carbon. Rock candy can be broken, or dissolved, but diamonds resist all efforts to dissolve them, for they have been developed under different circumstances and might well represent Christian character which is developed under trial.

The trials under which Christians are developed result from their faithfulness in bearing witness to the truth, and also from the many circumstances which the Lord, in his providences, permits to come into their lives. We are not to think of bearing witness to the truth merely from the standpoint of preaching the truth to the world. We are to testify the truth also before the brethren.

Some, in an effort to avoid controversy, refrain from discussing all the glorious doctrines of the truth. They would compromise the doctrines in order to avoid being misunderstood by special friends. Thus we fail to let our light shine and sidestep the experiences which we need for the crystallization of our characters. But in this, as well as in all other respects, let us, by God's grace, endure faithfully unto the end, knowing that only thus will we gain the crown of life.

"Instant in Prayer"

BY BROTHER A. L. SMITH, Washington, D. C.

THE word "instant," in the expression "instant in prayer," is from a Greek word meaning to persevere; or, as Dr. Strong defines it, to be constantly diligent. Thus does the apostle emphasize how very important is Christian prayer. Prayer has been defined as the Christian's lifeline. Armies cannot be victorious in battle unless their lines of communication and supply are maintained; neither can Christians fight the good fight of faith victoriously except they go often to the throne of grace to seek wisdom from above and to obtain strength and courage to press on in the Christian warfare.

As in all things. Christians should look to Jesus as an example in prayer. Jesus was indeed a man of prayer. He began his ministry with prayer. He spent much time in prayer before he selected his apostles, for he realized his great need for wisdom from above in making these selections.. Jesus finished his course with prayer, saying, "Into Thy hands I commend my spirit,"

It was when Jesus went up into a mountain to pray that the trans-figuration vision was given to him. May it not be that here we have a suggestion that it is through prayer that we are transformed into the image of Christ.

It is important that we learn how to concentrate our minds when we pray, and not let them wander, This depends a great deal upon the extent to which our hearts are in our prayers, that we are not giving merely lip service to the Lord. Let us be "instant in prayer"!

The Master Is Come And Calleth for Thee

BY BROTHER E. G. WYLAM, Chicago, Illinois

THIS statement was made by Martha to Mary on the occasion of her return to their home, following her meeting with Jesus by the wayside shortly before.

Some days before this, word had come to Jesus to the effect that Lazarus of Bethany was ill. After a purposeful delay, Jesus returned to Bethany, and Martha learning of his approach had gone out to meet him. She chided him for his delay saying that if he had been there Lazarus would not have died.

The conversation which followed is one of the most beautiful episodes recorded in the Bible. Martha, though distraught and torn with grief, declares a sublime faith in God, in Jesus as the Messiah, and in the promise of the resurrection. Jesus, in turn, comforts and assures her and sends her away with renewed courage.



We have no record of Jesus' instruction to Martha to go and get Mary, but that he had done so is evident in the fact that upon Martha's return to Bethany she secretly told Mary that Jesus had returned and was calling for her. The house was full of friends who had come to comfort these sorrowing sisters, even though the funeral was four days past. These friends had walked two miles from Jerusalem for this purpose, evidently not feeling that their responsibility to the bereaved ones ended at the cemetery gate, as they left it following the interment, as do many of our day.

Did Jesus need Mary? No. Why did he call for her? He knew that she needed him. Why had she not come to him as Martha had? We can only surmise the answer to this. The sedative effect of sorrow, the numbing impact of total loss, the imbalance of profound grief was probably responsible for her seeming indifference. There is no doubt of Mary's love for Jesus. Jesus knew that she needed him; she was his friend and he was her friend and in his compassionate interest he wanted to help her. Why then did he not go to her? Why make this grief stricken girl walk out on the highway to come to him? Herein is a good lesson for us. He had come several days' journey, also on foot. He had come most of the way, she had also now to do her part. God's grace is to usward, but we have to do our part to receive it.

Jesus also wisely understood the factor of environment. To have come to her would have found them surrounded in the home with all of the reminders of past joys of fellowship, which these four had enjoyed together when Lazarus was alive. Jesus could best comfort Mary in some other locale, hence he called for her to come to him. Ofttimes we can only reach the Lord by bestirring ourselves and getting away from old and accustomed surroundings. God could use Abram better away from Ur in Chaldea. The old eagle tears up the nest that the eaglets may learn to fly. Our greatest blessings oftentimes come in unfamiliar surroundings,

Mary rushed out to meet her Lord and with the very same words which Martha had used, she also chided and remonstrated with him. Paradoxically Jesus did not deign one word of reply as he had done with Martha. He simply asked, "Where have you laid him?" In this instance Jesus evidently

thought that action would serve better than words. Would that there were more action and less words among Christians of our day, more practicing and less preaching.

What lessons can we derive from this affair and its recital? THE MASTER IS COME, right now in 1949, yes, ever since 1874 he has been here and we are living in the time of his parousia. If you do not sense and feel the fact of his nearness and actual presence, there is something lacking in your spiritual life.

Yes, he has come and calleth for thee, right now. Boundless reservoirs of help and fathomless depths of love are available to the ones who will respond to his call and who will do their part, in his way.

How does he call? Through the Word, the prophecies, the promises, God's providences, and through the brethren. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" - Matthew 11:28

"Casting all your care upon him; for he careth for you." - 1 Peter 5:7

He Calls, when, like Mary, we are in trouble and sorrow. - Psalm 18:2; Psalm 22:24; Psalm 31:7; Psalm 37:23-24, 39, 40

He Calls, when in weakness of faith, our confidence wavers. - Isaiah 40:28-31

He Calls to us through the clouds of doubts and fears. (John 14:23; Deuteronomy 31:8; Psalm 103:13-18) "The eternal God is thy refuge, and underneath are the everlasting arms." - Deuteronomy 33:27

He Calls even when he is chastening, afflicting, and scourging us. - Job 5:17, 18; Job 36:8-10

Now in summarizing our text, "The Master is come, and calleth for thee": If we respond to his call, we have the assurance that "he that putteth his trust in me shall possess the land, and shall inherit my holy mountain," and that "happy will be the man who relies on the Eternal. . . . He is like a tree planted by a stream, reaching its roots to the water, untouched by fear of scorching heat, its leaves are ever green, it goes on bearing fruit in days of drought, and lives serene." -Isaiah 57:13; Jeremiah 17:7-8

Our part in answering the call is emphasized in Matthew 7:7-11, where we are called to ask, seek, and knock; and again in Revelation 3:20, where we are assured that if we will but "open the door" when we hear his voice he will come and sup with us and we with him.

The Master is come and calleth for US; let us not be slack in answering.

The Spirit of the Lord Is Upon Me

Isaiah 61:1-3

BY BROTHER PETER KOLLIMAN, Wilmington, Delaware

THE sense of our text is that the Spirit of God is upon all his spirit-begotten children. This is our commission. When the Lord first read it after his baptism he only read down to the passage where it says "to proclaim the acceptable year of the Lord." We all agree that the reason the Lord did not finish the passage was because it was not to be fulfilled in his day.

Since that passage is being fulfilled in our day then this part of the commission also belongs to us. While the part that was read and claimed by the Lord was the commission to the early church and up to 1874, from that time the whole commission is ours, and we have a wider message for the world than the Lord had in his day. That part of the commission which is especially ours begins with the proclamation of the day of vengeance of our God.

We all believe in our Lord's return. One interest we have in his return is that we are commissioned to declare the "day of vengeance," and also to comfort those who mourn -- those who respond to the shout of the Lord, who heed the voice of the Archangel. All you have to do is read the papers. China is about to be completely covered by communism. In Korea they are merely waiting for the American armies to move out. The hedges are broken down, The laws are torn away and ruthless people are entering in and destroying. We have no sympathy with ruthlessness but we have a responsibility to those who unconsciously are part of the institutions that are being destroyed.



The Catholic system is not the only one being destroyed in Europe. The Lord is destroying these institutions. At the same time he anneals to those of his people who are still in there to "come out of her." Don't be misinformed. The Catholic people are just as concerned about what is happening as anybody can be. The system they believed to be God's own planting and that Peter was supposed to have set up and that was kept going these nineteen centuries, is beginning to go to pieces before their eyes.

Dear friends, the message we have for them is not, "I told you so," nor one of antagonism. It is not a bitter message. We are not interested in how their popes and nuns have behaved, but we are interested in the devoted individuals which are still in the churches, either Catholic or Protestant.

Those systems and hopes are crumbling. Instead of sorrow we can give them the spirit of joy, and we can tell them that though their earthly hopes and institutions are crumbling God is not against them, but is still willing to receive and reclaim and save them. Aren't you happy that you have such a message, and that it is possible for you to comfort all who mourn? How can you do it?

When the Lord went to preach he did it himself. He didn't send someone else. Dear friends, let us start approaching people ourselves and talking to them -- in our shops, offices, visiting in their

homes, speaking to them with our own lips. Let us speak the truth the Lord gave us. It is what inspires us to sacrifice, to suffer and to hope for that eventual glory that will be ours if we are faithful to the end. Let us help everybody we can, but let us do some of the work ourselves. It will help us, and make the truth stand out more brilliantly. There is, you know, a great company somewhere. I hope it is not here. I hope we will all meet together in the kingdom. Let us let the Lord use us in finding our brethren. Let us co-operate with our classes, and get our class to do extension work, not for a day or for four meetings, but keep up the meetings, for years if necessary. until it is proven that there is nothing there, or, as is usually the case, a little group is found to carry on while you move to another place. Let us try dear friends, to do what we can ourselves and in co-operation with our classes, and by combining our means.

The Christian's Seven Walks

BY BROTHER RAY KRUPA, Detroit, Michigan

THE apostle. in the book of Ephesians, outlines the Christian's course of conduct, including his thoughts, words, and deeds, in seven walks.

The first walk is found in Ephesians 2:2,3, where we are admonished to walk not according to the course of this world. Rioting, drunkenness, chambering, wantonness. strife. and envying (Romans 13:13), are dispositions of the world, and often because we desire the approval of friends or neighbors We participate in the spirit of the world. The old creature has earthly appetites, so we should avoid everything that would tend to arouse that appetite. "Make straight paths for your feet" (Hebrews 12:13), is a principle which will help us shun the way of the world and will help us maintain a higher standard. This will bring greater approval from the Heavenly Father.

The more of the Spirit a Christian possesses the more he realizes he has come out of darkness into light. The divine standard should always be our view and therefore the second walk of the Christian is in "good works." (Ephesians 2:10) The Lord has set the standard of a sound mind, with meekness, gentleness, patience, and love, so instead of looking forward to revelry, we are rather to turn from it without regret, for we have been called out of the world and must learn about and develop true character. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." - 1 Corinthians 10:31

"Walk worthy of the vocation wherewith ye are called" (Ephesians 4:1), is the third walk. We have been invited to become Soldiers of the Cross and have put on the "whole armor of God." (Ephesians 6:13) No man arms himself with a sword unless he expects to use it. The sword of the Spirit is the great weapon which will prove our loyalty and strength in the Lord. Those who fall in battle will not share the great King's glory.

As children of God. we are of the future dispensation, therefore we should live in accordance with the perfect standard of that time. One of the important features of this age, and the next. is honesty, not only in the matter of dollars and cents but in the treatment of our neighbors, our brethren and the Faith. The religious teachers of the Lord's day professed righteousness while they devoured widows' houses, thus this lesson from the past warns the spiritual Israelites, especially today's teachers, that they must be honest in their relationship to those to whom they minister if they desire to have the Lord's continued blessing.

The world takes much pleasure in "animal" appetites of food and drink. The Christian in the fourth walk is advised to "walk not as other Gentiles walk." (Ephesians 4:17) We are not to walk in reveling and drunkenness. but on a higher intellectual and moral plane. We yield to none in our opposition to intoxicating beverages and in our abhorrence of the terrible results which they bring.- 1 Corinthians 6:10; Proverbs 23:29. 30

In Revelation 17:4, 5, there is a change in the picture of drunkenness. There the great harlot is shown holding a cup filled with the wine of false doctrine, intoxicating all who drink of it. False doctrines have caused many to lose their balance. so doctrines not based on God's Word must be rejected. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." -- Isaiah 8:20

Everything we do must be governed by the law of the new creation-love. In the fifth walk (Ephesians 5:2), Paul says, "walk in love." This walk will displace selfishness, which in its various forms is the work of the Adversary, Because of his walk in love, our Lord laid down his life, not only for his brethren, but for the whole world, even though they were the enemies of God. We likewise should be willing to lay down a few months or years for each other. Our love for the world will be reflected in our efforts to bring them the glad tidings. Finally, we will even learn to love those who are our enemies, those who despite-fully use us.

The church has received the enlightenment of the Holy Spirit and are thus able to "walk as children of light" (Ephesians 5:8), the sixth walk. In proportion as this Spirit is lost we lose knowledge, until gross darkness sets in. As children of light every day and every year must see increased spiritual progress. - Matthew 5:16

In the seventh walk, we are urged to "walk circumspectly." (Ephesians 5:15) This means that we will be watchful on every side, cautious, not living carelessly, realizing that there are various pitfalls and snares along the narrow way. As new creatures we are separate from the world and because of this, the world often finds fault with us and seeks to trip us up. Ours must be the wisdom that comes from above, exemplifying itself in all the affairs of our life.

Walking circumspectly will mean "redeeming the time." (Ephesians 5:16) The cares, necessities, customs of the world, our fallen tendencies would absorb all of our time, if we were not careful. As much time as possible should be spent in the interest of the new creature, studying, rehearsing the blessings promised, and telling the glad tidings to others.

Graces of God

BY BROTHER O. D. DEIFER Allentown, Pennsylvania

"The grace of God that bringeth salvation hath appeared in behalf of all men." - Titus 2:11

THE grace here referred to is the person, work, and teaching of our Lord. The benefit of this is yet to be experienced by all men in the "restitution of all things," but our primary interest at this time is the operation of his grace in behalf of the "heirs of salvation," the Lord's followers of this transcendent age commonly referred to as the Gospel age, the age of grace.

The following scriptures show for whom this special dispensation of grace is provided. But our chief purpose in discussing this subject is to show the extent, the magnitude, of the grace that God hath provided for the followers of Jesus Christ.

To appreciate fully why God has made such abundant and all-sufficient provision for these "body members," we must understand the very great difficulty involved in the entire proposition. First, we must see the called ones are of the lowest form of God's intelligent moral creation, and not only so, but of fallen, sinful, condemned mankind. Next, we must see whereunto these are called: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory," (Hebrews 2:10) from fallen mankind to "his [own] eternal glory." (1 Peter 5:10) Then we can see the great need of God's provision for those on the "glory road." In view of this situation, let us examine some of God's wonderful provisions called "grace."



First - God's grace in providing the Scriptures. (2 Timothy 3:16, 17) In this provision of grace we note that the man of God may be "thoroughly furnished unto all good works."

Second - God provided for the understanding of these scriptures as indicated in Ephesians 1:18 and Colossians 1:26, 27,

Third - He hath given apostles, prophets, teachers, for the work of the ministry. - Ephesians 4:11, 12

Fourth - He hath given us his Holy Spirit and all that that implies, of guidance, comfort, and instruction.- 1 Corinthians 2:4-10 Fifth-Grace wherein we now stand. (Romans 5:1, 2) Notice the two steps. First "justification"; and second, the "grace wherein we stand, and rejoice in hope of the glory of God."

Sixth - "The assembling of ourselves together." - Hebrews 10:25

Seventh - One of the outstanding expressions of God's grace at this time, we verily believe, is the Studies in the Scriptures; and, in this connection, I would strongly recommend reading Volume Six, pages F191-F193. We feel sure that all the spirit-begotten children of God must feel the same way on this matter.

Eighth - Another essential grace is prayer. We are highly impressed by the apostle's expression in James 1:5, "If any of you lack wisdom, let him ask of God." Also our Lord's own statement in Matthew 7:7-12, "Ask, and it shall be given you." Also Hebrews 4:16, "Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Ninth - Chastenings and prunings, a most necessary provision. - Hebrews 12:5-8; John 15:1-8

Tenth - The transforming of our minds [by the grace of God] to prove what is that "good, and acceptable, and perfect, will of God." - Romans 12:2

Eleventh - Guardian angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Twelfth - God's grace has provided an armor, especially for those that live in this evil day. (Ephesians 6:13-17) Paul, in prison at Rome, saw a soldier in full uniform before him, and used the details of that armor to draw a lesson from them for our benefit as new creatures in Christ.

Thirteenth - Strong meat only for those who, having their senses exercised, learn to discriminate between good and evil. - Hebrews 5:14

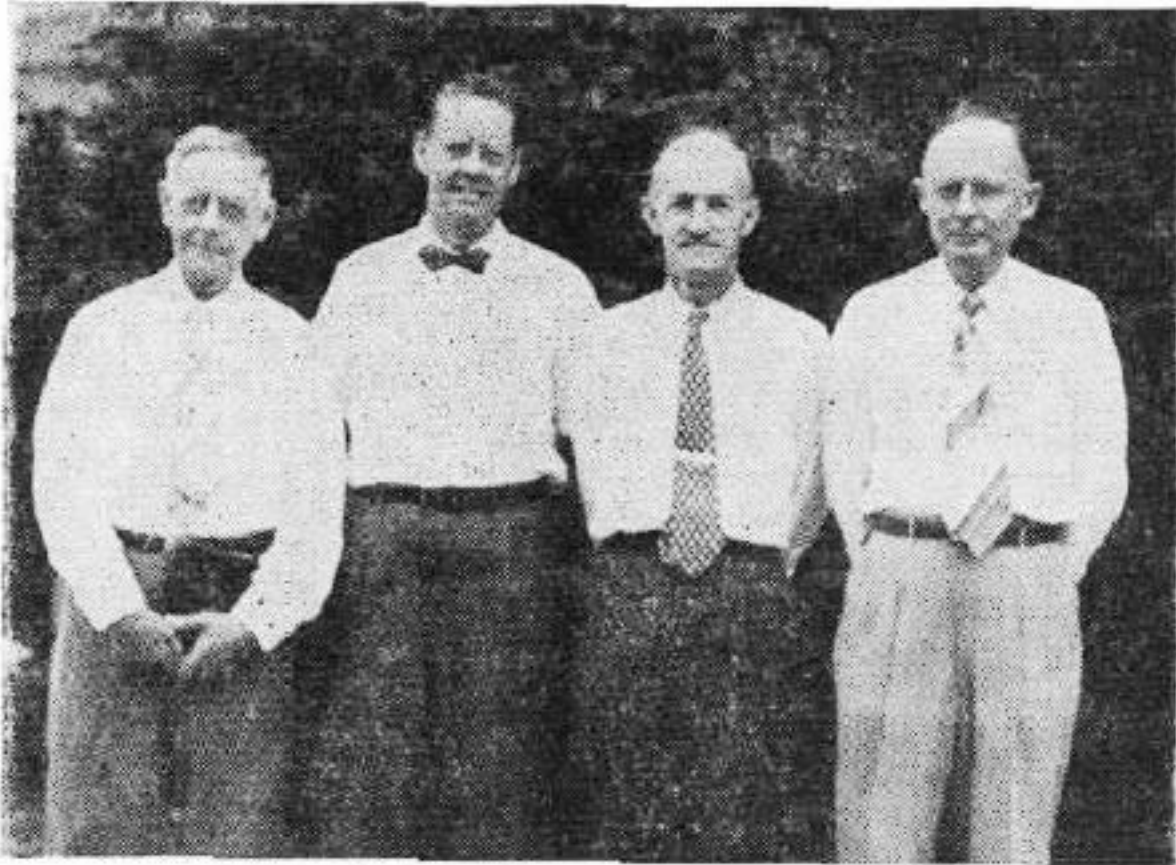
Fourteenth - We are assured that if we sin, "we have an Advocate with the Father, Jesus Christ the Righteous." (1 John 2:1) This provision of grace cannot be over-estimated. Were it not for having an Advocate, all other provisions of grace would be useless.

Fifteenth - The apostle mentions "the anointing which ye have received." (1 John 2:27) This is plain and means that when we are accepted in the body of Christ, we are given a job to do. This commission is stated in detail in Isaiah 61, as being the Spirit of the Lord upon us to speak, etc. This is a greater asset of grace to gaining the glory than we can possibly imagine. The success in anything depends largely in having a definite objective.

Sixteenth - Two more expressions of divine grace to look forward to for the new creature. One, "Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ," which includes our change in the first resurrection, (1 Peter 1:13) The other is found in Ephesians 2:7 and is another experience in grace that awaits the overcomer - "That in the ages to come he will make apparent, the exceeding riches of his grace and his kindness toward us in Christ Jesus."

FORUM DISCUSSION

MODERATOR: BROTHER M. C. MITCHELL, Brooklyn, New York



Brothers Bright; Mitchell; Weida; and Poe.

"Jacob's Trouble"

BY BROTHER W. N. POE, Cincinnati, Ohio

EVERY Bible student knows that Jeremiah 30:7 refers not to trouble upon Jacob, the father of the twelve tribes of Israel, but upon his descendants who would be living when God would again manifest favor to Israel as a nation.

Jacob, in this collective sense, has had many troubles, including eighteen hundred and forty-five years of dis favor because of the rejection of Jesus, which ended A. D. 1878. Then followed troubles resulting from their being fished and hunted out of the nations into which previously they had been dispersed. These consisted of pogroms in many nations and mass murder by the fascist dictators. (Jeremiah 16:15, 16) These experiences, we believe, were divinely permitted as a means of

uprooting and dislodging them in preparation their going to the promised land; and more trouble, seemingly, is still future, America, England, and others having not as yet turned against the Jews.

Even so, the Scriptures foretell still another terrible trouble to one upon them after the fishing and hunting phases of God's plan have accomplished their work; namely, a final onslaught by the dissident forces from the north of Palestine, coming "like a cloud to cover the land" (Ezekiel 38:6, 9, 16) at a time when Israel would be "at rest" "dwelling confidently" "without walls, bars, or gates," and having accumulated sufficient wealth to attract the attention of the marauders from the north. It was our Pastor's thought that this would take place when the nations are in "wildest disorder" (Vol. IV, page D553), and I see no reason for advancing a different view.

This feature of Jacob's trouble obviously is to be the final phase of Armageddon and it is my understanding that the bride will be beyond the veil when this takes place. - Isaiah 66:7; Luke 21:36; Matthew 23:35, 36; Revelation 6:11

The Prophet Ezekiel tells us that Gog will come to take a "great spoil," that God is against him, will turn him about and "put hooks in his jaws," thus making an example of him that the nations may know that it is he, Jehovah, and not human ingenuity who has wrought the great destruction of the forces of Gog. Nothing that has happened as yet can qualify as such an event.

That Jacob's final trouble is to be a sanguinary conflict the Prophet Zechariah leaves no doubt, saying, "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off," possibly meaning that half of the land shall be reduced to rubble and its inhabitants slain. This having been accomplished, "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." - Zechariah 14:2, 3

The great destruction foretold by Ezekiel, chapter 39, against Israel's foes suggests something that will even surpass the defeat of Sennacherib's army. Similar language found in 2 Kings 19:28 and Ezekiel 38:4 suggests their close relationship. Ezekiel 38:22 reveals the means God will use in this final phase of the battle of Armageddon; namely, "pestilence," "blood," and an "overflowing shower of great hail," by which he will make himself known to many nations. Apparently there will be some-thing miraculous about this, and, no doubt, God's means of defending Israel will follow the same line as the last plague in Egypt which affected Israel's enemies only.

Whether we particularize as I have done or generalize as some do, (Brother Russell did both) the facts remain the same; namely, that the prophets have foretold a long series of troubles to come upon fleshly Israel which are to reach a climax with the invasion by Gog and God's intervention on Israel's behalf after they finally have been restored to the land promised to Abraham. We think the present exodus from other lands is the prelude to this trouble.

"The Binding of Satan"
BY BROTHER C. R. WEIDA, Allentown, Pennsylvania

THAT Satan is to be bound is plainly stated in Revelation 20:2, and this gives rise to a number of questions. (1) How is Satan to be bound? (2) When is he to be bound? (3) Why is he to be bound?

In considering our first question, the Revelator describes it in these words, "And I saw an angel coming down from heaven, having a key and a great chain, and he laid hold on Satan and bound him." The key represents authority and the chain strength. The angel represents our Lord Jesus at his second presence and may possibly include the complete Christ. See Psalm 149:8, 9.

Our thought is that a preliminary restraint is accomplished by the turning on of the light of present truth which makes the evil more manifest and less able to deceive. However, the binding of Satan within the full meaning of the text will not be accomplished until he is literally restrained, so that he can no longer carry on his deceptions, and it will take place at the time when the One with full authority takes hold of him and casts him into prison. That he will be literally restrained and that this is still future, is supported by the words of our Lord as recorded by Mark: "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." - Mark 3:27

Now our second question as to when Satan will be bound. To my mind this covers a period of time beginning with the second presence of Christ in 1874 and has been in the nature of a preliminary binding and will continue until he is literally restrained by Him whose authority it is to literally restrain him. The exact time is not revealed to us, but may we venture the suggestion that it may be connected with the final phase of Jacob's trouble, the battle of Armageddon, and the smiting of the image; and that these features of God's plan will all be fulfilled at about the same time.

And now the final question. Why is he to be bound? The Scriptures answer, "That he may deceive the nations no more." His work for the past six thousand years has been one of deception; and his being completely restrained, and the reign of righteousness inaugurated, the blessings of the kingdom will soon be manifest. Then the eyes of the blind shall be opened, the ears of the deaf unstopped, no lion shall be there, and the ransomed of the Lord shall return with songs and everlasting joy upon their heads. - Isaiah 35:5-10

"The Smiting of the Image"
BY BROTHER FRED BRIGHT Rutherford, New Jersey

THE fulfillment of the prophecy of the great image which Nebuchadnezzar saw in a dream is clearly recognized on the pages of history. Four universal empires arose in the earth in the exact order illustrated by the image. First came Babylon, then Medo-Persia, followed by Greece, and finally Rome -- the strongest and most enduring of the four.

The last phase of the prophetic image is represented by the ten toes which were of iron mixed with clay. This mixture of iron and clay, we understand, represents a church-state combination which grew up as a result of the union between the Papacy and the Roman Empire. While the Reformation

movement was a revolt against Papal influence and control, the Reformers themselves be-came part of the church-state combination by joining with the kings of the earth. Thus, bringing the picture down to A. D. 1913, we see all Europe, whether Catholic or Protestant, included in the feet of the image.

The stone that smote the image upon its feet is the kingdom of God set up in power by Jesus at his second advent, and includes the members of his body, the church. The true church is referred to in the Scriptures as living stones and these living stones were taken out of every nation, kindred, and tongue by the power and Spirit of God. At the second advent of Christ they are all brought together in the first resurrection, and will live and reign with Christ. This is the stone which smites the image. - Daniel 2:34, 35

In studying the prophecy carefully, we see that there are three stages in the destruction of these Gentile nations. First, the image is smitten upon its feet; second, it is broken in pieces; and third, the wind blows the pieces away as chaff.

In view of what we have seen in the fulfillment of other prophecies, we should realize that the first blow would not bring about complete destruction at once, but that Christendom would have a sudden spasm of trouble from which the world would never recover. And as a result of that blow, the church-state union would disintegrate and Christendom would break up into hostile groups – nation against nation -- capital against labor -- each seeking to get the upper hand.

Looking at the world since 1914, this condition is very apparent to all who pay any attention to world events. Civil and religious liberty is attacked on every side. Fear and aggressiveness, antagonism of class against class, conflict, tension, forces of disintegration and destruction are on the march.

It is one of the ironies of modern civilization that with increasing knowledge there is increasing tension, strife, uncertainty and the danger of complete destruction of the present order. Our belief that the smiting of the image began in 1914 with the first World War is based upon the prophecies which show that the second presence of our Lord took place in 1874, and at that time Jesus and the risen saints of the Gospel age took control of the world, supervising the affairs of the world in preparation for the removal of the present order and the establishment of the reign of God's kingdom on earth. - Revelation 11:17, 18

Baptism

BY BROTHER IRVING C. FOSS Los Angeles, California



MORE often than not a talk on the subject of baptism is given in connection with an Immersion Service. However, a talk on this subject is appropriate at any meeting of the Lord's people. As a matter of fact any talk having to do with the subject of carrying out our consecration vows is a baptism talk, because our whole Christian walk is our baptism in the fuller, more complete sense. This is indicated in the words of our Lord Jesus, recorded in Luke 12:50: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" And again, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" - Matthew 20:22

Generally speaking, baptism, among the nominal Christian world, is understood to be the rite or ceremony by which admittance is gained to the visible church of Christ. And by baptism is meant the one act of sprinkling or immersion, whichever form may be adopted by a particular church.

Scripturally, however, the real baptism has nothing to do with water immersion. Such a statement would be a real shock to many. And lest any hastily jump to unwarranted conclusions and assume that we do not believe in water immersion, we appeal to your sense of fairness, and ask that final judgment be withheld until the presentation herein given is considered carefully.

Note in Hebrews 6:2 a reference to the "doctrine of baptisms," in the plural.

Let us approach the matter from another angle momentarily. No man cometh unto the Son unless the Father draw him. (John 6:44) When one in the world begins to be drawn to the Lord there are certain stages through which he must pass, consciously or other-wise. The so-called pleasures of this world begin to lose their attractiveness. The individual begins to realize the vanity of this world. and the fact that of himself he has no standing of righteousness before the Lord, that he needs a Savior. He begins to see that God sent his Son into the world to be the Savior of the world. That he sent his Son into the world to be his own personal Savior. The individual repents of his sins, accepts Jesus as his Savior, and now has reason to feel he is on the right road which will lead him to harmony and friendship with God.



Brother Arthur Newell (right) did the immersing in the large swimming pool of the University

Jesus invited "Israelites indeed" to become his disciples and to take up the cross and follow him. We then came to understand that during the Gospel age God is calling a "little flock" to suffer with Jesus now, in order that they might reign with him during the millennial kingdom. In order for Jesus to be fitted and prepared as the world's King he had to sacrifice his earthly life, his human nature, to be "the Lamb of God, which taketh away the sin of the world." (John 1:29) He was to be a ransom, a corresponding price, for Adam, who had forfeited his right to life through disobedience.

Without going into an involved discussion of the subject of the sin-offering, suffice it to say, however, that Jesus became a sin-offering on behalf of his church and the world. (1 John 2:2) God provided that through Christ's merit the church collectively would be accepted as a part of the sin-offering on behalf of the world -- Jesus being the Head and the church, his body. Thus anyone to be a part of the church, the body of Christ, must follow in the steps of Jesus, into sacrificial death. This is the thought of the apostle in Romans 6:3-5: "Know ye not, that so many of us as are baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Note, not a word of reference here to water immersion.

A representative individual who has taken the foregoing steps, and has agreed to give up his opportunity for earthly or human perfection in the millennial age, which will be the portion of the world of mankind, covenants with the Lord to follow in his steps into sacrificial death. The Lord has arranged that a public testimony may be made to the fellow disciples by such an individual through water immersion. However, water immersion has value only as an outward symbol; going down into the water symbolizes our covenant to follow Jesus faithfully even into death. The raising up out of the water indicates two things. First, that now we no longer walk after the flesh, but will walk as new creatures in Christ, after the Spirit. Secondly, that if faithful, the covenant to be dead with Jesus will ultimately terminate in our sharing with Jesus in the first resurrection.

This whole experience is beautifully pictured in the tabernacle. The priest went into the tabernacle proper, by first going under the first veil into the holy. This first veil represents the death of our own wills, the giving up of our human aspirations and hopes. We then enter into the holy, which represents the spirit-begotten condition, as new creatures in Christ. Our whole Christian lives are represented here in the holy. We partake spiritually of the light of the candlestick, of the shewbread, and offer incense at the golden altar. In this condition, we "rejoice in hope of the glory of God," represented in the next compartment, the most holy. (Romans 5:2) In order to gain access therein, the incense must precede our entry, and we pass under the second veil, and into heaven itself as represented by the most holy. This second veil represents the actual death of our humanity, and coming up on the other side, the Spirit birth, or Spirit resurrection, the first resurrection.

These become truly sons of God because they believed "into" his name. John 1:12; John 6:29; John 9:35-41, (See Diaglott)

Wise and Foolish Virgins

BY BROTHER C. W. ZAHNOW Pilgrim



IMMEDIATELY after Jesus told about "that faithful and wise" servant's ministry at the end of this age in Matthew 24:45-51, he said, THEN shall the kingdom of heaven be like ten virgins -- five were wise and five were foolish. - Matthew 25:1.

We read in 2 John 8th verse, "Look to yourselves . . . that ye receive a full reward." And in 1 Corinthians 3:13-15, St. Paul shows that the foolish virgins lose a full reward. Therefore, the foolish virgins serve "in his temple" continually. -- Revelation 7:15

All ten virgins are admonished to fight the good fight of faith.

WHY? That they may all receive a full reward.

AGAIN:

Let your light shine. WHY? That ye may receive a full reward.

So run as to obtain. WHY? That ye may receive a full reward.

To lay aside every weight. WHY? That ye may receive a full reward.

To strive to enter. WHY? That ye may receive a full reward.

To be filled with the Spirit. WHY? That ye may receive a full reward.

To be faithful unto death. WHY? That ye may receive a full reward.

It does not say to be faithful until death, but unto death. What death? Unto the sacrificial death. All ten virgins were pure in heart and all were begotten of the Holy Spirit, because all made a full, unreserved consecration to God.

Five were foolish. They became careless and indifferent, they slumbered and slept, and were all their lifetime through fear of death (sacrificial death) subject to bondage. (Hebrews 2:15) In bondage to a theory, or idea, or a leader, or some new movement, while the wise virgins were bond slaves and servants to their Head, Christ Jesus. This is all the freedom and liberty we have as members of the Christ family. - Ephesians 6:19, 20

The foolish virgins must be handed over to Satan for the destruction of their flesh, that their spirit might be saved in the day of our Lord Jesus Christ (1 Corinthians 5:5), like the scapegoat in the tabernacle arrangement.

The foolish virgins are always compromising the truth, and are never established. They never acknowledge that they are wrong. They have too much ambition for self, and not much for God and the truth. They become careless in spiritual things. They lose their zeal for the truth and its service. In the Sixth Volume, page F707, we read that the foolish virgins will not have part in the first resurrection. They lose that great reward.

In Revelation 14:1-5, we read about the wise virgins having received a full reward, with their Father's name written in their foreheads, while the foolish virgins are to be saved, but by fire. (1 Corinthians 5:5) This fire is the great tribulation of Revelation 7:14. It means for us to give all diligence to make our calling and election sure.

In Reprint of 1907, page 315, our Pastor says, "The great majority of the exhortations in the New Testament are addressed to the "chosen class" -- the wise virgins. Let us, as wise virgins, be diligent in doing the work that is left on this earth to do.

Ye are the salt and light of the world.

In Amos 9:13, the wise virgins are found, at the end of this age, sowing seed for the Millennium.

In Zephaniah 2:3, the wise virgins are preaching to all, so that some may seek meekness and righteousness in the day of His anger.

The wise virgins will develop much self-control, as St. Peter shows in 2 Peter 1:4-7. They will control their minds, their hearts, and their tongues. The tongue is a difficult member to control. The foolish virgins are very careless with their tongues.

The wise virgins are not defiled with women. (Revelation 14:4) They are undefiled by all these different movements, such as new chronology, new-fangled ideas and theories, church systems, and new light; and they give all diligence to make their calling and election sure. They allow no time to sow discord among their brethren (Proverbs 6:19), but all their hours and all their days are used in constant praise.

The wise virgins do not seek to exalt themselves, but in true humility, work out their own salvation with fear and trembling. Let us put our all into this great fight.

It will take all our love and God-likeness to be approved of God as wise virgins.

Let us all pray diligently that we will never be "put to confusion," (Psalm 71:1) Confusion is Babylon and Babylon is confusion. May this be our daily prayer: "Lord, . . . let me never be put to confusion." Let us be wise in making our calling and election sure. Never in all the history of the church has there been so much confusion. Confusion is Babylon, and Babylon with violence must be cast down. (Revelation 18) In this act of God, the foolish virgins will be delivered by washing their robes white in the blood of the Lamb.

Let us, as wise virgins, stay cleansed. Let us not be careless and be forced through the great tribulation fire like the foolish virgins. Let us all remain wise virgins and receive that full reward promised to the bride class.

Laborers in the Vineyard

BY BROTHER G. M. WILSON, Pittsburgh, Pennsylvania

"Go ye also into the vineyard"

OUR subject immediately presents the thought of "service and activity" which is a vital part of our commission and covenant with the Lord. It was Jesus himself who gave us the setting of the vineyard and its responsibilities as recorded in Matthew 20:1-16.



The parable was the outcome of a very important discussion between Jesus and the rich young ruler who asked the question "Good Master, what good thing shall I do, that I may inherit eternal life?" After outlining the conditions of true discipleship which the young man was unable to meet, it is said that he "went away sorrowful, for he had great possessions." With this experience fresh in the Master's mind, he proceeded to liken the responsibilities of the Lord's people to "laborers" in a vineyard.

Throughout the harvest varied and many applications of this parable have been made by well meaning brethren, both as to time and its detailed application. Brother Russell stated in June 1914, "How then can we apply this parable consistently, in harmony with the teachings of other scriptures, respecting the reward of the kingdom class? We can think of only one way, and that is to apply the parable entirely to present life experiences of the kingdom class, especially of those who will be living at the close of this Gospel age."

The word "laborer" used in the parable comes from the Greek word, *ergates*, which means a "worker." It is the same word used in Matthew 9:37, 38, where the Lord said, "The laborers are few. Pray, . . . that he will send forth laborers into his harvest." Since the harvest of the Gospel age began in 1874, it would seem logical to conclude that the laborers mentioned in the Parable of the Penny should have fulfillment during the same period in which the "laborers of the harvest" render their service in the field.

The "householder" must mean our Heavenly Father, for it is written "In My Father's house are many mansions." (John 14:2) The laborers could only mean those who have consecrated their lives to the Lord, or, in other words, those who have entered into a contract with the Lord to serve him in the vineyard. The question vital to each and everyone is, Am I discharging my obligation under this contract so that at the close of the day the Lord of the harvest can say to me, "Well done, thou good and faithful servant"? (Matthew 25:21) The compensation according to the Scriptures will be a "penny."

What could the "penny" mean or signify? It was not the seventh (?) volume of Studies in the Scriptures, as some thought. It could not be the "glory and honor and immortality" beyond the veil, since the penny was paid at a time when there was murmuring and complaint and dissatisfaction. (Romans 2:7) Surely these conditions do not pertain to the glories beyond the veil. The testimony of those found faithful is well expressed by the Psalmist, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." - Psalm 17:15

It seems so strange that thousands of the Lord's people have been working in the vineyard during the harvest and yet could not understand the nature of their compensation. Yet, it was not so important, for their real joy and delight was the realization that they were trying to do the Lord's will to the best of their ability and understanding. It was not until the year 1914 that Brother Russell gave us his latest and last thought as to what the "penny" meant. He said, "The privilege of discipleship was the penny or reward."

He continued by enlarging upon this thought when he wrote, "From the standpoint of appreciation of the privilege of service, we should be glad to see the Lord's work carried on, glad to see others enter into the service, and glad to see them get the same reward [penny] that we hope for ourselves." Later in 1916, he told us, "The giving of the penny seems surely to mean something that will occur in the present life, before our change and at the end of this age. Then it will be given by the Steward, and given to those who have been laboring in the harvest."

The Steward must mean our Lord Jesus, who is represented as the "Chief Reaper" of the harvest. The compensation, or wages, are identical to all who rendered service. With the harvest period in mind, the Master declared, "And he that reapeth receiveth wages [the penny], and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." - John 4:36

As we appraise our stand and position in the vineyard today, are we numbered among those who "rejoice together" in the service, or are we among those who murmur, and complain, or seek to discourage and hinder those who are anxious to render to the Householder a faithful and acceptable service? The Lord will "try" everyone of us, for the crown is not easily won or attained. Yes, it requires hard and diligent work, both upon ourselves and in the harvest field, not for a month or a year, but our covenant is one that is binding unto death.

As it was in the early part of the age, so it is even to this day, "The harvest truly is great, but the laborers are few." (Luke 10:2) Let us continue to pray that more laborers be sent into the field. Our hearts should be thrilled with the thought that the greatest service in this whole world, and one that will give us unspeakable joy, is to know that we are "co-workers" with our God. Few people in the world have this honor, and since this privilege has been accorded to the consecrated child of the Lord, let all such, in deepest humility and gratitude, continue to let their light so shine in this world of darkness and superstition that it might bring all the glory to the name of our loving Heavenly Father, Let us, my dear brethren, labor together in unity until the work is done, facing the future with an unshakable faith and courage, and a resolute mind that nothing shall interfere with our carrying out the "covenant" we made with the Lord by sacrifice. (Psalm 50:5) Let us ever experience the joy of "one more day's work for Jesus, one less of toil for me."

The Work of the Ministry

BY BROTHER D. J. MOREHOUSE, Chicago, Illinois

OUR topic for this morning is "The work of the ministry" and our text is found in Ephesians 4:11-12. If you turn to the Sixth Volume on page 239 Brother Russell explains this expression, "for the work of the ministry" and says: "preparing us for the glorious ministry and service of the millennial



kingdom." We all know we have a work of ministry now, but the correct understanding of the expression, "the work of the ministry" as here found is that it refers to the work in the millennial age. The expression, "the perfecting of the saints" describes the preparatory ministry of the present. We have elders and deacons, and public speakers and evangelists and apostles to build up the Lord's people in love and character, to fit them for a great and glorious work that they will do in the millennial age.

There is a depth of meaning in 2 Timothy 2:11, 12 where it says: "It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." In other words the carrying out of our covenant of sacrifice in keeping with God's Word and his Holy Spirit, seeking to do his will in laying down our lives as joint-sacrificers in Jesus Christ, has the effect of preparing us for our future work.

Leviticus 8 is a picture of the sacrifice of the priesthood and in the type is a picture not merely of the setting apart of the priest-hood, The Christ, to be a great mediator and priest and king for the world, but also of making them fully efficient to be that priesthood. I am anxious that you get my thought that consecration as here illustrated also means to fit, prepare, and train.

In Leviticus 8 Moses did all the sacrificing. Aaron and his sons did no sacrificing. In Leviticus 16 Aaron does the sacrificing, but in Leviticus 8 Aaron did no sacrificing. Leviticus 8, therefore, is intended to show to us that our Heavenly Father, typified by Moses, is the active agent in making us fully efficient to be the great High Priest in the millennial age. It also shows that our part is to co-operate by being obedient and submissive in this process. How meaningful are the words of Jude in the twenty-fourth verse -- "He is able to present you faultless"!

God has an important part in fitting us for that glorious position beyond the veil. He is consecrating us for that future work. We alone without his help would make a miserable failure of trying to fit ourselves to be the great High Priest for the world.

You notice in this chapter that Aaron was washed, then clothed with the glory robes, and then anointed. Brother Russell explains that Aaron was washed in order to represent the purity of the antitype and that the church is cleansed through the precious blood and the washing of water by the Word. Yes, we are not only justified by faith, but by meditating upon the Scriptures and seeking to follow them, we see the lesson in our trials, and profit by them.

What do the glory robes of the high priest represent? They represent qualities and powers of the great Deliverer, the Head and body, as they will be in the Millennium. The glory robes were to be

upon the priest before he was anointed. When he had them on then they poured the oil on his head. This is a picture of what we are anointed to be when we will bless mankind as the seed of Abraham. Can you look at the type, and then by faith see it change into the glorified Christ, Head and body with the powers and privileges to be enjoyed then? Have you a telescope of appreciation that enables you to look forward to the Millennium and see the blessings that will go to mankind, and see yourself having a share in dispensing these blessings? It is this hope that makes the sufferings of this present time riot worthy to be compared with the glory to be revealed in us.

Can you see, dear friends, as illustrated in the glory robes of that typical priest, the wonderful powers you will have if you are a member of the antitypical High Priest, to bring back the dead from the grave, and to do away with all the heartaches and sadness and give the world restitution? Have you the faith and clear understanding of God's Word that through the type you can see this glorious antitype? Paul did, and said, "I reckon that the sufferings of this present time are not worthy to be compared," etc. Do these words find an echo in your hearts, and are they so real that you can say the same with Paul?

There was a mitre which the high priest wore. It was like a turban, and on it a golden plate on which was inscribed, "Holiness unto the Lord." I remember when I first came into the truth I had a watch and I engraved parts of two texts on it. One was, "To the glory of God," from the text that says, "Whatsoever ye do, do all to the glory of the Lord," etc. The other one said, "But to minister," from where Jesus said, "The Son of man came not into the world to be ministered unto, but to minister." Isn't that a good slogan for us to follow? Let us not expect people to wait on us, but look instead for opportunities of service. Let this be our motive and theme, and to the glory of God.

The Seed of Abraham In Types and Shadows

BY BROTHER E. HARRY HERRSCHER, Phoenix, Arizona

IN THE third and fourth chapters of Galatians, Paul identifies Abraham and emphasizes the oneness of his seed. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ," (Galatians 3:16) He explains this oneness in the 27th to 29th verses, concluding with, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."



In the fourth chapter he distinguishes the Law Covenant and the Covenant of Grace by sacrifice, emphasizing the fact that Isaac typified the church, Head and body, the heirs of promise. The type of Isaac teaches the sacrificial death of the seed. -- Galatians 4:29-31

God's Foreknowledge

God's purpose and foreknowledge for the development of the church, the under-priesthood, after the order of Melchisedec, the Abrahamic seed, is revealed in a special way in the 8th, 9th, and 16th chapters of Leviticus. Examining these, we find three different aspects of The Christ, as well as prophetic delineations of the outcome. Of first importance to us is the recognition of the accuracy with which these tabernacle types were performed -- "for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." -- Hebrews 8:5

Let the Type Speak

Leviticus eight describes the consecration and inauguration of the priesthood for the work of the sanctuary. We note that Moses was the chief actor. He brought forth the animals, the unleavened bread, the oil, and called the people in holy convocation at the entrance of the tabernacle; that is, to the east of the tabernacle, at a respectful distance. He washed Aaron and his sons, clothed them, and killed all the sacrifices and sprinkled all the blood. The priests (Aaron and his sons) merely placed their hands upon the various sacrifices, indicating that they represented them; thus showing that they were all members of one animal or body.

All the priests waved the wave offering, which Moses had placed on their hands, until he removed it, indicating their acceptance of the conditions imposed by God. Moses, on the other hand, waved the breast of the ram of consecration. This was his part -- the breast representing the acceptable heart affection of the priests. The priests ate the flesh of the ram of consecration and unleavened bread -and note that it was to be completely consumed, or that which was left over, burned; that is, the sacrifice must be fully completed. Notice the similarity in this to the eating of the passover lamb. The lesson of this service denotes that the church of the Gospel age is God's "workmanship, created in Christ Jesus," foreknown of him from "before the foundation of the world." - Ephesians 2:16; Ephesians 1:4; 1 Peter 1:2

The First Service Following Consecration of Priesthood

In the 9th chapter of Leviticus (Leviticus 9), we have a record of the first typical service following the consecration and inauguration into office of the priesthood. In this picture, Aaron, not Moses, is the leading character, killing all the animals and sprinkling the blood. However, the underpriests participated in the work by bringing the blood to Aaron and presenting the burnt offering in pieces, with the head, Aaron, however, did the washing and placing of the burnt offering on the altar. Aaron did the waving of parts of the bullock and ram of peace offering, typifying the supremacy of Jesus, the High Priest of our profession.

The object of this type is given in the fourth verse -- "for today the Lord will appear unto you." Two blessings for the people are also indicated: The one-handed blessing following the wave offering; and second, when Moses and Aaron came out together and blessed the people, at which time the glory of the Lord appeared to all the people by fire coming from before the Lord and consuming the burnt offering, "which when all the people saw [appreciated], they shouted, and fell on their faces," and worshiped God.

This chapter, then, shows two phases of the work of reconciliation -- the church's part under Christ as co-laborer with God receiving divine approval as represented by Moses and Aaron coming out to bless the people, and the resulting revelation of God to the people as indicated by their joyful recognition and worshipful acceptance of the arrangement.

Turning now to the 16th chapter of Leviticus (Leviticus 16), we find an entirely different aspect of the ways and means of developing the "seed" of Abraham. New facts are introduced. Heaven itself is pictured. Jehovah God and his glorious attributes based upon justice, as represented in the cover of the ark of testimony, are shown. The development of the seed of Abraham is shown from the standpoint of the great sin offering; that is, the philosophy of the use and application of the ransom, the corresponding price.

The death of The Christ, Head and body, is shown; the present condition of the called-out ones, their standing as justified new creatures, through the efficacy of the blood of the bullock; their standing as spirit-begotten new creatures in the holy; the animals representing the humanity of all the household of faith; the high priest representing the new creature of all, "Christ in you, the hope of glory." -- Colossians 1:27

The burning fat in the court represented the zeal put forth in dying daily -- a sweet savor unto God, sweet incense in the holy. "Herein is my Father glorified, that ye bear much fruit," as new creatures, (John 15:8) Outside the camp the burning carcass indicates that, from the world's standpoint the death of The Christ is a stench -- "the off scouring" of the earth. - 1 Corinthians 4:13

May the Lord help us to appreciate this high calling of God in Christ Jesus, the privilege of being heirs of God and joint-heirs with Jesus Christ, if so be we suffer with him and that we be dead with him. By the Lord's grace, let us determine to be faithful unto death. Amen.

Elijah -- Type and Antitype

BY BROTHER J. H. MOORE, Pilgrim

WE DO not guess when we say that Elijah is a type. He is mentioned by Malachi; again by our Lord, as having "come" again. The name Elijah means, "My God is Jehovah" and is a very appropriate name for the antitypical Elijah, which is The Christ, Head and body.

Glancing back we see that Elijah was a prophet in Israel. that he was persecuted by King Ahab and Queen Jezebel. He converted Israel at Mt. Carmel, where the prophets of Baal were slain, and where all the people said, "The Lord, he is the God." They had just witnessed the fire that had come down from God and had consumed not only the sacrifice, but the wood and stones, and then had licked up the water.

Then, at the end of his career, Elijah was taken up to heaven in a miraculous way. So, in like manner, the church has been a prophet in the world. It has been persecuted by the antitypical King Ahab, the civil power, and by the antitypical Queen Jezebel, the apostate church. So also Jesus and the church, The Christ, will convert the world during the millennial kingdom, at the mount of the Lord, as represented by Mt. Carmel. The name means "park," or garden, and well represents paradise restored.

Then again, the church are all changed in a miraculous way at the end of the Gospel age, at the end of their earthly course. As St. Paul says, "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump." - 1 Corinthians 15:52

When Jesus and his disciples made the claim that the kingdom of heaven was at hand, the scribes told the disciples that Elijah must "first come." (Matthew 17:10-13) This statement was true, in harmony with the prophecy of Malachi 4:5, 6. Elijah must first come before "the great and dreadful day of the Lord."

Jesus' answer, when the disciples asked him about it, did not refer particularly to the Gospel age when the Elijah would "first come," but to the millennial age when the glorified Elijah would "restore all things." (Matthew 17:11) This restoration would be at Mt. Carmel, the park, the paradise on earth when Jesus and his church would reign, and referred to in Acts 3:19-21 as "the times of restitution," or restoration.

John the Baptist, who was a partial fulfillment of Elijah, as Jesus pointed out in Matthew 11:13, 14, failed to convert Israel; so the church in the flesh has failed to convert the world. Not that the conversion of the world was in order, but the opportunity for all men everywhere to repent has been in order. This has not taken place -- the hearts of the fathers have not been changed to child-likeness and these hearts have not been changed to turn to the fathers, the prophets, the prophecies, or Word of God. So, as Malachi says, he will "smite the earth with a curse." We believe we are now in the time of this smiting. "A time of trouble, such as never was since there was a nation." - Daniel 12:1; Matthew 24:21

Brother Russell has given two thoughts on Elijah and the visit he made with Elisha to those four places -- Gilgal, Bethel, Jericho, and Jordan. In an early Reprint article, he suggests that all four stopping places are in the past, and that the change of the Elijah class is taking place since 1878.

In another picture the Elijah class reaches "Horeb" in 1878; Horeb, representing the kingdom. See Reprints 3408 (R3408). Since that time, the church have had, and are still experiencing, what is represented by Elijah being in the cave, when the wind, earthquake, and fire went over the mountain. This particularly, since 1914. Yet, as we all believe, "the day of vengeance" takes in all the harvest period.

The fiery chariot and what it represents is explained very well, according to our understanding, in Volume II, page 260 (B260). The chariot types the glorious exaltation and victorious escape from this earthly scene below. The trouble in the world at the same time being represented by the whirlwind.

We are all interested in the smiting of the Jordan. What does it type, when is it to be done, or has it already been accomplished? We believe that it is still going on, that all the harvest work is connected with it, that present truth is the mantle of Elijah's power. We can see the results of the impact of the truth upon the peoples of this world during the last seventy-five years. The change that has taken place in the minds of men we consider to be the division of the waters, and it is still going on.

If we are inclined to discouragement, let us think of Elijah under the juniper tree, when, being discouraged, he said to God, "now, O Lord, take away my life; for I am not better than my fathers." The answer simply was. "Arise and eat." - 1 Kings 19:4, 5

Let us therefore arise and continue our activity in the service, and continue to eat of this precious present harvest truth, thus being strengthened, and to the Lord belongs the praise.

Christian Privileges And Responsibilities

BY BROTHER R. A. KREBS Pilgrim

"Be thou an example of the believers, in word, in conversation, in love, in faith, in purity." -- 1 Timothy 4:12



"BE THOU an example , . . in word, in speech." "Let your speech be always with grace, seasoned with salt." (Colossians 4:6) Salt has a purifying and preservative influence. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle [unprofitable or pernicious] word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified [ac-quitted], and by thy words thou shalt be condemned." -Matthew 12:34-37

Our Lord indicates that the heart and the mouth are under very special scrutiny, the former representing the individual character, the latter being an index of that character. In Proverbs 4:23, 24, we read. "Keep thy heart with all diligence: for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee." Again in Proverbs 18:21, "Death and life are in the power of the tongue." Considering the Lord's words that we must give an account for "every idle [unprofitable] word," and in view of the fact that the present is our judgment day, we see what great importance is attached to our words. All our words are taken by the Lord as an index of our hearts. If our words are rebellious, or disloyal, or frivolous, or flippant, or unkind, unthankful, unholy or impure, the heart is judged accordingly. Thus our words, in all the varied circumstances of our daily life, are bearing testimony continually before God of the condition of our hearts. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." -2 Peter 3:11

"Be thou an example ... in conversation" in conduct, manner of life. In the church, in the world, whether you eat or drink, do all to the glory of God. Actions still speak louder than words. And some things can be taught better by example than by precept. One might, in a discourse, exhort to being watchful and sober, while in reality he himself might be heedless, frivolous. Or one might admonish to patience, cheerful endurance, while being impatient and critical: or to self-control, and by example easily lose control at the least provocation: or urge to gratitude and thankfulness, while finding fault with what has been provided, showing the opposite of gratitude or being thankful.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Corinthians 7:1) "Who is too big to observe little things? 'Whoever is careless and inattentive to little things is not fit for the great honor the Lord has in store for the wholly faithful: he watches us closely but with a kindly eye: he wishes us to succeed: he gives us the necessary instruction and guidance. When we practice carefulness in little things, we are thereby developing our character along proper lines, if we fail to do this we will never become fit to be entrusted with important matters. Let us each make this a personal question. What kind of a character am I developing as the days go by?" - C. T. R.

"Be thou an example ... in love." Love worketh no ill to his neighbor; love thinketh no evil; speaks evil of no man: does unto others as he would be done by. "At first all new creatures are but 'babes in Christ' and appreciate the new law only vaguely: but unless growth is attained and the law of love appreciated and measured up to, the great prize will not be won." - S. S. VI, p. 405 (F405)

There is nothing much more unloving and unbecoming to the children of God than a disposition of petty criticism of the individual affairs of one another. It is a business far too small for the saints, and it manifests a sad lack of brotherly love which should be especially manifesting broad and generous consideration, and which would rather cover a multitude of sins than magnify one, "Let us not love in word, neither in tongue; but in deed and in truth." - 1 John 3:18

"Be thou an example . . . in faith." How can we be examples in faith? Is faith something that can be seen? Here, again, it has to do with conduct. "Shew me thy faith without thy works, and I will shew thee my faith by my works," (James 2:18) We can demonstrate our faith in what we do, and in what we say. "According to your faith be it unto you." (Matthew 9:29) "This is the victory that overcometh the world, even our faith." - 1 John 5:4

"Be thou an example . . . in purity." "Be ye clean that bear the vessels of the Lord." The typical priests washed at the laver in the court. And so we are washed by the water of the Word. We are a spectacle unto men and angels. It is so easy to undo a whole sermon on purity by one frivolous act. So one person of impure mind might poison a whole group. "Having therefore these promises, dearly beloved, let us cleanse our-selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Corinthians 7:1) "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." - James 4:8

A Message from Switzerland

Delivered to the Bowling Green Convention by wire recording.

BY BROTHER W. HODLER

Dear Brethren in the Lord! It is my privilege to communicate to you the greetings of brotherly love and sympathy of our Swiss brethren and to express the heartfelt wishes for the good and great cause of this blessed convention at Bowling Green.



Moreover, I am permitted by your committee to be a "mouth" at this General Convention while I should prefer to be an "ear." What I wish to say on this occasion is to remember certain essential scriptures. We all wish to glorify the names of our Heavenly Father and of our dear Redeemer, Jesus Christ. Moreover, we desire to serve our dear Master. How can we do so? I think we cannot serve him without sufficient knowledge of our Master's will and desire.

There are Christians who try to serve their Master without asking much for his desires and requests. These are typified by Martha who was cumbered about with much serving. She supposed, as many do, that Jesus was a man of like passions as she was, and she tried to serve him under this supposition. Not so Mary. She realized the sublime character of Jesus and she understood that she had to learn from him ere she would be able to serve him appropriately. So she sat at the Master's feet in order to hear his word, and it was she who got his approbation. "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: and Mary has chosen that good part, which shall not be taken away from her." (Luke 10:41, 42) Let us do this needful thing. Let us look on Jesus and sit at his feet.

He tells us that he is the Way. That means the one way unto the Father, and "no man cometh unto the Father, but by me," (John 14:6) Now, what is the lesson we are to learn from our Master? Jesus gave us an example. I wish to lay stress on the word "example." I have given you an example that ye also should do as I have done to you. "If then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet," (John 13:14) This means that we ought to do simple and modest services for one another. Not that we should govern, patronize, or scold each other, but that we should serve and help our neighbors both materially and spiritually. The spiritual is, of course, of first importance.

Jesus shows us the right way of serving each other. Whatsoever ye would that men should do unto you, even so do ye also unto them. Let us then ask ourselves what would be serviceable, and at the same time agreeable to our brethren, and then let us do that. But would not the world and even the brethren think that we are persons of little importance and of little pretension who are merely serving persons of minor respectability? Would not such service ultimately diminish our reputation? Well, this is just what our Lord wishes.

Let us hear his teachings. "You know that the princes of the Gen-tiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you: but whosoever will be great among you, let him be your minister." (Matthew 20:25, 26) This is surely a

humble position, but this is the right position for a disciple of Jesus. Let us serve our brethren notwithstanding that this will not bring us much honor or authority or respect in the sight of the world, or even perhaps in the sight of the brethren. Let us serve them, not correct them, direct them, not find fault with them.

But should we not show the way to the brethren? Should we not admonish, correct, direct, or reprove them? Should we not exert a good influence on them? Surely we should! But what is the most effective way to influence our brethren? Is it by reproach, censure, blame, despise? We do not think so.

Jesus gave us an example. so we, too, should be an example. An example of faithfulness to our sacrificial covenant, to our consecration. An example of patience, an example of humility, of long-suffering, of kindness, of faith. With both word and example of that which was also in Christ Jesus. It is the example which exerts the deepest impression on our neighbors, the mere example even without words. This preaching will never be in vain. There is always some objection against the preaching of the mouth. There is always some contradiction. Sometimes there is want of confidence in the preaching of the mouth, but there is no objection against the mute preaching by example. We cannot glorify our Master by the mere repetition of his words without their Spirit and purpose, but we can glorify him by the repetition of his example, and that is just what he desires us most to do.

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:21) And this is, too, the thought of the apostle when he says, "My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18) Dear brethren, let us serve one another with brotherly love, with humility, with silent example. Let us not lose too much of our time with the discussion of items of minor importance, but let us hold fast basic truth, let us follow the way exemplified by Jesus without hesitation, without uncertainty, and without unsteadiness.

Greetings from Great Britain

Heard at Bowling Green by disc recording.
FROM BROTHER FRED LINTER

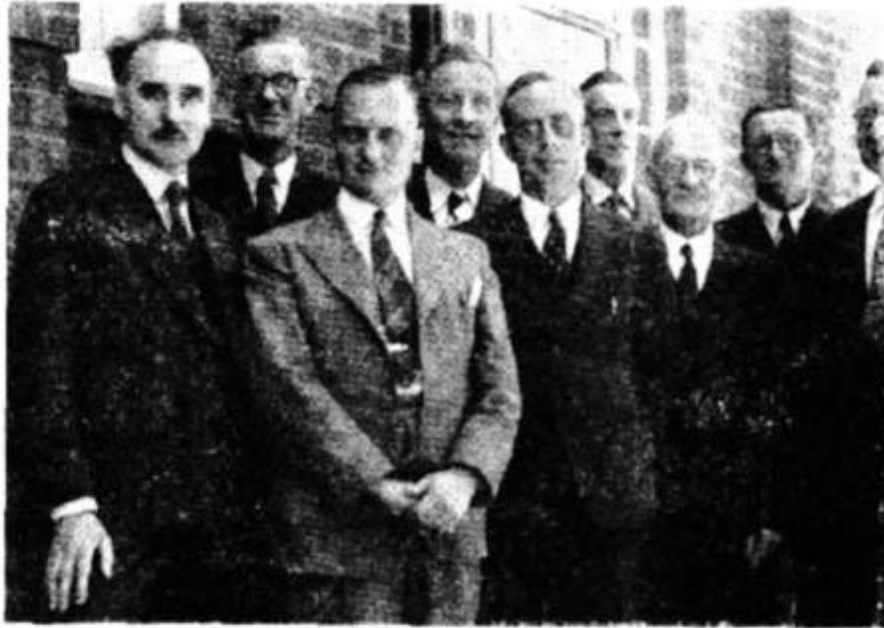
HELLO everybody. The Dawn Committee in England sends greetings to the brethren gathered in convention in America and pray the Lord's blessing on your assembly. We brethren in Britain feel a debt of gratitude to our American brethren for all the help that was given us. The booklet, "When Pastor Russell Died," accurately expresses our experiences. In this country many of the friends had forgotten the admonition of the apostle to hold fast the form of sound words. This knowledge and spirit of truth was slowly vanishing. We greatly rejoiced when, in 1946, Brother Wood-worth came over and vigorously set forth the truth, and as a result the Dawn Committee was formed. We express our thanks for those other brethren who came over and helped us -- Brothers Heinen, MacAulay, and Jens Copeland -- and for their service we thank our Heavenly Father also.

The work is being pushed forward. Tracts -- nearly 200,000 -- have been distributed. A pilgrim service is in operation and conventions are held. Those taking part in the witness realize that they receive a blessing. Many of the brethren are elderly but enter into the work with the same zest and spirit that they did in the Pastor's day, and the joy of the truth shines in their faces.

Recently a brother in the office of a large government department obtained official permission to circularize others in the same department to join him in forming a Bible study group, and now there is a small class deeply interested in the truth. New classes have been formed, some coming in mass from the J.W.'s. In one area there is such a class of twenty-five and in another town a class leader received the truth and brought others with him and testified that he had never known such joy.

Owing to the dollar shortage in this country imports are strictly controlled and this operates against the truth. Literature, unless brought in under government license, is liable to be confiscated, and when licenses are applied for the quantities requested are very much reduced. But amidst all these difficulties the work goes on. One brother recently attended a lecture, not given by truth brethren, on "God and the Atom Bomb," and after the meeting was over distributed Dawn tracts with the result that four requests came in for the God and Reason booklet.

So brethren, we ask your prayers on our behalf for the blessing of his work over here. Events in this country show a feeling of frustration amongst the people, but the Lord's people rejoice that the signs indicate the second presence of our Lord and of the incoming kingdom and the blessing of all humanity.



Left to right—Brothers J. E. Humphrey; C. W. Scholefield, C. Cornell; W. E. Pampling; A. Spain; H. Taylor; H. R. Kipps; F. Tring, and F. Linter. A group of elders snapped at West Wickham, England

Another Message from Great Britain

FROM BROTHER W. E. PAMPLING

Heard at Bowling Green by disc recording.

AS ONE who is privileged to be a member of The Dawn Committee in Great Britain, it is with pleasure I submit a very brief survey of the activities in connection with the pilgrim service. Although it is not always possible to get all appointments in The Dawn there is a regular announcement each month giving a fairly good idea of the work done in this branch of our activity. There are now eighteen classes receiving regular visits—some monthly, some bimonthly, and some tri-monthly. The evidences are many that this service is appreciated, not only by the classes served, but also by the brethren serving. Service is also rendered at conventions where endeavors are made to hold and keep the banner of truth unfurled by our present Lord through the ministry of Brother Russell.

During this year, 1949, ecclesias have written to The Dawn asking for co-operation in holding conventions. This co-operation is given in many ways. The most pleasing feature at such conventions, of course, is that brethren who serve give a clear and uncompromising and certain declaration in harmony with the truth as presented by Brother Russell.

The need for such service is emphasized by the following announcement on a program of a convention, in which The Dawn did not co-operate, which was recently held in this country. It said: "The committee is not responsible for choice of literature in the book store." How tragic this is

especially in that it applies not only to the book store, but to the platform also. Instead of taking heed, they openly renounce all responsibility as to how the people of God are fed.

A convention was held in the North of England on May 7 and 8, and was blessed by the Lord in every way. One at West Wickham on July 2 and 3 will have been held by the time you hear this record at your Bowling Green Convention. Another will be at South Hampton on August 21. At all these conventions public meetings are arranged. Three months ago, a letter was received by The Dawn (British Branch) from which I quote:

"I have just been assured that if I make application at The Dawn Office, speakers will be sent along to help us. Well, brethren, we do need such help, and we, my wife and I, will gladly put them up and care for their temporal needs as unto the Lord."

To cut a long story short, it is this class at South Hampton with which we are co-operating to hold a one-day convention on August 21. At this convention, we hope Brother Herrscher will be able to serve. May I take this opportunity on behalf of the British friends of assuring Brother Herrscher of a very warm welcome.

We also thank The Dawn Staff and other brethren in the States for all their willing help both spiritual and temporal. Such help is much appreciated. By the Lord's grace, we will continue to serve until that dark night comes when it will not be possible to work, then the door will be shut. Let us, then, all labor until all the work is done, ever looking to the Lord of the harvest for his blessing and guidance.

A Message from Greece

FROM BROTHER PANTEL HATGIS

"THIS is Brother Pantel Hatgis writing to you from Athens, Greece. Flying three hundred miles an hour, 19,000 feet above the clouds from New York to Newfoundland, then crossing the Atlantic Ocean in nine hours, we landed in Lisbon, Portugal. Then to Madrid, Rome, and Athens, in twenty-seven hours. Great is the work of the Lord. The earth is full of his wonders. The signs of his presence are clearly seen. Running to and fro, and knowledge increased. We are thankful for living in this wonderful time of the last days.

"The condition in Greece is better now, with the help of the United States. The scars of the war, especially the civil war, is manifested still in Athens and elsewhere. Houses and walls of many buildings are still in ruins. Holes of missiles in many buildings are still manifested, in the towns, and in the fields. To the peasants and office workers, the future is uncertain and fearful. This uncertainty makes their hearts fail for fear.

"The promises of men do not encourage them. They have lost faith in the United Nations. I have the opportunity to speak to many, and to point out the glorious promises of God, and to comfort them. In Corinth, my native town, the peasant people gladly accepted the message -- in small groups, and in families, because the martial law forbids gathering without a permit.

"Our friends in Athens were very glad to see us. They stand fast in the present truth. With Brother Kappatos, we made a program to visit Macedonia, Salonica, Drama, Kavalla (Philippi) and Mytelene, and other places. I have a permit from the authorities, because without a permit you cannot go anywhere.

"The brethren are thankful to the Lord and to all the friends in the United States, not only for the spiritual help, but for the material help that you have given them. They all asked me to send you, and through you, to all the friends in the United States, their Christian love and greetings. and pray that the Lord may be with you all at the General Convention. All the friends in Greece ask your prayers, that the Lord may keep us near to him even to the end."

Overseas Report Concerning Poland

BY BROTHER W. WNOROWSKI

I AM bringing to you Christian greetings from our friends in Poland and France. By the Lord's grace I was privileged to visit these countries last year, serving the friends there in various cities. Each class, as well as each person, brothers and sisters, requested me to convey their gratitude to all the American brethren for all your kind assistance in their devastation by war.

Besides various meetings. I attended and served five different conventions arranged in different parts of Poland, with attendance from eighty to five hundred friends. The largest was in Warsaw. At each meeting and convention the friends approached me with tears in their eyes and expressed their gratitude to our brethren in America. The majority were wearing American dresses, coats, trousers, shoes, etc. They testified that if it had not been for these garments furnished by the American brethren, they would not be able to attend the meetings. Their cry was, please thank our brethren from the bottom of our hearts for their assistance to us. Then the words of our Master rings in their ears. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40) Yes, dear friends, you have done it unto the Lord.

They have lost all personal property, their Bibles and other literature were destroyed, but their faith and zeal for our Lord have been increased. They have proved their true consecration to our Lord and his kingdom. This is manifested even among young folks in ages from twelve years and up. I was amazed with their interest at various meetings when these youngsters propounded questions pertaining to deep doctrines, from Tabernacle Shadows, etc. Many of these youngsters are orphans -- having lost their parents in the activities of the terrible war.

It is not pleasant for me to tell you of my observation of cities torn by the war -- to tell you what is left of the Jewish Ghetto in Warsaw where 400,000 Jews were slaughtered by six weeks of bombardment from machine guns, cannons, and bombs from the air, or what I saw in Oswiecim, the largest human slaughtering camp in the world where six million people were cremated. Only one conclusion is derived, that no human being could invent these implements of torture, they are not that smart. These are the works of demons. They are active to destroy humanity.

The Lord blessed this visit. Then, on my way back to the United States, I stopped for two weeks in France. Meetings were arranged by well organized Polish classes in that country. A three-day convention was arranged for in Lille, France. It was a great spiritual feast, and friends were testifying to their hardship during the war, among their many experiences, all the class in the city of Croia were arrested and jailed. Brethren were placed in one large room and sisters in another. The corridor divided these two halls, and the friends after their daily work had their services by singing of our hymns. Some of the Gestapo officers were so pleased with those melodies that they gathered in the corridor to hear our friends sing. Finally, they were liberated shortly before American forces invaded France. These friends are happy and you have the assurance of their gratitude for remembering them in prayer.

Lately, we have received sad news. On June 25 and 26 a convention was arranged for by Free Brethren in a town of Lublin. Two weeks in advance, a Catholic priest of that village announced this convention and admonished his parishoners to be prepared with guns, not with clubs. He had

assigned one young lady to attend the convention, and on the first day friends numbering about four hundred held their meetings with no interruption. At midnight, after they had retired, a mob came with machine guns and attacked the sleeping friends, killing one of the leading pilgrims and two sisters and wounding eleven others. These were taken to a Lublin hospital, some in critical condition.

If it had not been for intervention by the police all the friends would have been slaughtered. Trained police dogs led the way to the lady who was sent as a spy by the priest, and as a result she and the priest were arrested and the church was closed by government order. It is possible that the whole gang will be traced and punished for this massacre.

At the funeral about 5,000 people gathered from near and far, and the son of the killed brother served at the funeral. The mob of people would have thrown stones at those taking part in the service. However, the police escorted the bodies to the cemetery and transported the friends with their cars. This shows that the same spirit exists in the Roman Catholic Church -- the same inquisition spirit.

Despite all persecution our friends continue to testify and preach God's kingdom and they have one desire in view, namely. "As for me and my house, we will serve the Lord." - Joshua 24:15

From Sept. 1, 1948 to Aug. 5, 1949

THE following is a brief report of both the spiritual and material assistance in which the Polish brethren, under the auspices of the Polish Bible Students Association, have been privileged to give their brethren in Poland.

A total of 36,689 copies of Truth literature, such as: Bibles, New Testaments, Mannas, Studies in the Scriptures, Question and Answer Books, Polish Dawns, etc., have been sent to the brethren in Poland.

333 packages of food and clothing have been sent to the needy brethren, for which they have expressed great appreciation to our Heavenly Father and to the brethren.

They are enjoying freedom in meeting together for Bible study, and in larger groups. Numerous conventions have been held in various parts of Poland. Public proclamation of the Truth is carried on, on a very large scale.

Other Messages from Overseas

FROM INDIA

DEAR Brethren in Christ: In the name of our great Redeemer, the Indian Brethren, send our greetings of love and affection to all those that assembled at the general convention.

We trust in God our Father that this general convention will be a great success and blessing to one and all. We are also anxious to have detailed reports of the convention published in the "Bible Students News" edition to which we, the representatives of the Dawn Bible Students Association in India, will gladly send our progress reports for publication.

In conclusion, we express our deep sense of gratitude to you, for as your valuable guidance and generous help and pray that the Lord may help us to carry on our work successfully in the coming year. With love in the Lord and good wishes to one and all assembled at the general convention. Yours in the Master's service, Bible Students Association, India.

To all the children of God gathered at the Bowling Green Convention: In the name of the most merciful Heavenly Father, your brothers and sisters from far off India send their loving and affectionate greetings to the children of light who have gathered at this convention.

Let us all thank our Almighty Jehovah God who is the Father of lights with whom is no variableness, neither shadow of turning. (James 1:17) Through the presence of our Lord Jesus Christ he hath caused his face to shine upon us. His ways are known upon the earth. His saving health among all nations. (Psalm 67:1, 2) This shining light upon his servants has taught them the statutes of the Lord. - Psalms 119:135

Now we have become the en-lightened ones, having tasted the heavenly gift, that we should show forth the praises of him who hath called us out of darkness into his marvelous light. (Hebrews 6:4; 1 Peter 2:9) We hope that this convention is a gathering of living torches. In far off India we are few who have tasted this heavenly gift. We are laboring to proclaim the glad news of our Savior's kingdom which is the only hope for this suffering world.

Let the grace of our Lord Jesus Christ and the blessings of God our Father be with you all. Our love be with you all in Christ Jesus. Your brother in Christ, S. R. Gilbert, India

From Greece

Dear Brethren: In the name of our Lord and Savior, Jesus Christ, we send to you our best wishes and Christian love, also ever pray to our Father of glory to open the heavens, and overflow your convention with many spiritual blessings and joy in the Holy Spirit. We are on the other side of the hemisphere and beyond the ocean, but we are bound together with you in one spirit and one heart, in one faith, one baptism, and one hope in Christ. We continue to remember you always. God bless you all. Your Brother and Sister, D. and E. Capatos, Greece

From Russian Zone of Germany

Dear Brethren in Christ: Hearty thanks for your dear airmail letter of May 24 last, enclosing airmail coupons, which I received safely. I hope it will be possible for me to set up a record message of greetings, for your General Convention in Bowling Green, Ohio either here or in Berlin and to send it over to you hence. At the same time I shall try to find out what possibilities there are of a trip for me to America.

Yesterday I came back from the Whitsun General Meeting in Leipzig, where over six hundred brothers and sisters of all the free classes of the East Zone had again come together and where I at once transmitted your kind greetings which were acknowledged with great joy. It is now my privilege to reciprocate your greetings most heartily.

Thanking you once more, at this opportunity, for all the proofs of your brotherly love and help. I remain united with you in the service of our blessed Savior and in the hope of the kingdom to come. Your brother by the grace of God, P. Balzereit, Germany.

A Convention in Denmark



Left to right—Brothers N. E. Larsson, Sweden; H. Larsen, Denmark; and David Falck, Norway.

DURING the period from July 31 to August 4, about 80 Scandinavian friends were assembled in convention at Slusempllen, Fyen, one of the Danish islands. Every summer during the last five or six years, the Danish friends have had a convention on this spot, and the last three years even Norwegian and Swedish friends have participated.

As a setting for a convention, the place is rather peculiar. It is not a town, nor even a village. There is no auditorium and there are no hotels or other accommodations. There is only a cottage with sea and wide fields around.

How can it be that so many during almost a week can eat, sleep, and have their meetings at such a place? You will find the answer in Psalm 118:23: "This is the Lord's doing; it is marvelous in our eyes." Nothing but divine

love, the Spirit of Christ could afford it. We will try to give an explanation, though we suppose you would have to see it yourself to really imagine the event.

The field is in part beneath the sea level, and for the purpose of draining it, they have a windmill to lift the drained water. Brother Axel Christensen manages this, and lives with his wife, Sister Dina, in the cottage. These two dear friends, with assistance from friends who can afford time for it, make the arrangements for sleeping accommodations in their little home, in the mill-house, and in different barn-like structures for about 60 friends, while the most have their rooms in the vicinity and are transported by automobile. A tent is hired in which the friends eat and have their meetings, At 8:30 o'clock, A. M., they have breakfast; 12:30 dinner, and supper at 6 P. M. Meetings 10 A. M., 3 P. M.. and 7:30 P. M.

In this peaceful environment there is nothing to disturb or draw away the mind from the holy purpose for which the friends are assembled. They can devote themselves to listening to the Heavenly Father's voice through the blessed Word under the guidance of his Holy Spirit. The cost to the friends is small; they pay what they can afford.

Songs, praise and prayer, studies, and discourses filled the time, and the friends rejoiced in the blessed old, but always new, truths, which our Heavenly Father gave us through Brother Russell. Free from every human creed and organization, hound together only in Christ and with his dear Name as the central point in every mind.

Speakers at the convention were Brothers Herman Larsen and Basselgaard and others from Denmark; N. C. Larsson from Sweden and D. Feick from Norway. The friends expressed gladly their appreciation of the kind co-operation and helps from the dear brethren at the Dawn, and devoted prayers for the Lord's blessing of it go up to our Heavenly Father. The truth literature in

Scandinavian languages is rather scarce, and the radio stations are closed for the message of the Kingdom: but the friends wish to do their best, and wait for the Lord if it will please him to afford some more. We are happy to have The Dawn in Danish-Norwegian (Daggry) and in Swedish (Dagningen).

Brotherly love and the spirit of service was, in a special manner, the outstanding feature at this convention. We were encouraged to "assemble ourselves together" to provoke to love and good works, to our Heavenly Father's glory, We are going home with our hearts filled with thanks to him for the wonderful blessings of spiritual refreshment and fellowship he gave us in his own wonderful way.

A Report from Switzerland

THE German speaking Swiss brethren have been united for twenty years now in a very loose organization of about twelve gatherings, the largest of which having about forty, and the smallest about four to six members. A good number of dispersed and isolated people have joined our community. A great deal of our spiritual energy is spent in taking care of the exigencies of the gatherings, in order to uphold their spiritual and material existence. The efforts have been successful. For many years the free gatherings have continued to exist and to be, at the same time, a reservoir for the dispersed people who were no longer satisfied by the teachings and methods of Jehovah's Witnesses. Once a year, a congress of representatives of all gatherings assembles at Zurich, where the election for the brother-counsel is held, and the necessary resolutions are taken, and the account given on the administration of the common cash, etc.

According to a resolution made there, the edition of the "Burning Lamp," our periodical, has been doubled, because half of the edition is required by German and other foreign brethren. This makes about four hundred and fifty copies, or 900 for the whole edition. Besides this, the printing of several tracts was decreed. Two tracts of fifteen and eight pages, according to this resolution, have been printed -- "Is This the Consummation of the Age?" (Ist es das Ende?) and "I Will Make the Place of My Feet Glorious" (taken from The Dawn). The first, in an edition of 13,000; the second, of 3,000. As a third publication, a brochure of the Jewish question with the title, "Israel -- the Destiny of the World," about 60 pages, will be printed in an edition of 4,000. About one-half of the smaller brochures are already distributed among the gatherings and also sent to Germany, for free distribution in their districts.

Twice a year, we have a general convention of one day at Zurich and at Scaffhouse: and every fifth-Sunday of a month, there is a half-day-meeting at Olten. We think that a slow, but impressive effort is made for the propagation of the truth and the Kingdom: admonitions and encouragement are given by the "Lamp" and the addresses of different brethren, and literature is at the brethren's service. Another important service of our gatherings is to provide German and Austrian brethren with literature and material help. According to the improved conditions in several parts of Germany, in a less extensive way, packages with food and literature have been sent.

We are glad to have received new impulses for our faith and service by our new contact with the American brethren, especially brethren of the "Dawn." and to be provided with excellent material for our monthly. We are deeply thankful to our dear Lord for his lasting care and provision!

ARE YOU RECEIVING THE DAWN?

The Dawn is a monthly magazine of sixty-four pages devoted to the promotion of present truth. It keeps abreast of world conditions in the light of prophecy, defends the "faith once delivered to the saints" and exhorts to Christian steadfastness and zeal. The subscription price is one dollar a year free to those who can't afford it.

THE DAWN East Rutherford NEW JERSEY