

BIBLE STUDENTS NEWS

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

BLESSINGS ENJOYED AT BOWLING GREEN

THE second General Convention of Bible Students to be held at Bowling Green, Ohio, opened on Saturday afternoon, August 12 and closed at noon on the following Saturday, making a total of seven days of sweet and inspiring Fellowship. It was the largest gathering of believers in the harvest message of present truth since Brother Russell passed beyond the veil in 1916; the largest, that is, of those who are co-operating in the service of the Lord, and bound together by no other ties than those of the Holy Spirit of truth and brotherly love.

The fact that several hundred more attended this year than last doubtless is largely attributable to the enthusiastic reports the brethren took back home with them concerning the blessings received at the 1949 gathering. The network broadcasting of the truth which was made possible by the impetus given to that undertaking by last year's convention also accounted for some of the increased attendance, for there were a number of earnest and rejoicing brethren there who a year ago had never heard the message of present truth. The very fact that these were present contributed greatly to the joy which filled the hearts of all who attended, and was irrefutable evidence that the Lord blessed his truth as it went out over the air.

Another reason so many were determined to enjoy the blessings of the Bowling Green Convention was that they knew present truth would be upheld--that glorious Gospel of the kingdom and of the presence of Christ which they had learned, every feature of which they had proved by a "thus saith the Lord."

It is becoming clear that those who received the truth in the love of it, and in humility recognize that it was not given to them because of their own wisdom but as a special favor from the Lord, find the message as sweet and stimulating now as when they first received it. Truly the Lord gave his people the truth at the end of the age, and there is no greater joy on earth today than that which exists in the fellowship of those who recognize this, and are anxious to accept the responsibility which their covenant of sacrifice imposes upon them as fellow-members of the body of Christ.

Yes, it was a "present truth" convention, and in the theme address the importance of the "vision" of present truth was stressed. The theme text of the convention was the statement made by the Apostle Paul to King Agrippa -- "I was not disobedient unto the heavenly vision." The vision with which the Lord favored Paul on the Damascus road revealed to him the wrong course he was taking, and made him realize that Jesus was the Christ of promise, that the Messiah truly had come, and that he would come again at his second advent to gather his church to himself in glory and to bless all the families of the earth with restitution life.

In the "vision" which the Lord has given to us is revealed the fact that our Lord has now returned, that the work of gathering his elect to himself is well advanced and that soon the glory of his kingdom will be manifested in life-giving blessings to all mankind. The responsibilities imposed

upon us by this "vision" would be staggering were it not for the Lord's promises to help his people in their every time of need. We are living in the most wonderful time of the world's history, and God, in his love, has taken us into his confidence and told us what it all means.

How sweet this knowledge! And yet, it is not merely that we may enjoy its sweetness that the Lord has honored us with it. God has given us his truth as an armor of righteousness to protect us in this evil day against all the fierce assaults of Satan, our great adversary, who goes about as a roaring lion seeking whom he may devour. He has given us his truth to be a sanctifying power in our lives. God has given us his truth that through it his own glorious majesty might be revealed to us, and that seeing and appreciating his glory, we may be inspired to lay down our lives in his service, building one another up in the most holy faith and proclaiming the Gospel of the kingdom.

The brethren who gathered at Bowling Green had grasped the meaning of the "vision," and were determined to be obedient thereto. They came to the convention, therefore, to share their joys with others, and to be built up and strengthened to endure the trials ahead, and be better equipped to participate in the harvest work yet remaining. Having learned, from the "vision," of God's purpose through the church to bless all the families of the earth, they had been inspired by his love, and wanted to be like him by sharing their joys with others.

Characters, Doctrines, Prophecy

The subject matter discussed by those who served the convention as speakers included practically all phases of the truth and its application to Christian living. On no subject did the "trumpet" give an uncertain sound. The brethren who served were set for the defense of the Gospel in all its aspects, hence the discourses were as a bulwark of spiritual strength in this time when by cunning and misleading sophistries Satan is endeavoring to overthrow the faith of the Lord's people.

The brief summaries of the discourses which we are able to publish in this report, while indicating the wide variety of the subject matter discussed, do not indicate fully the rich feast of spiritual food that was served at Bowling Green because of their brevity. These discourses set before the convention the great issues of truth and practice which the Lord's people today are facing. They left no doubt about the second presence of Christ: the covenants: the church's share in the sin-offering: the present work of the church: the open door to the high calling, and the necessity of being holy as God is holy.

The President's Welcome

The president of the University, Dr. Frank J. Prout, gave an address of welcome to the convention, being introduced by Brother Don Copeland of Toronto, who is "Don" on the "Frank and Ernest" broadcasts. Dr. Prout repeated what he emphasized last year: namely, that the college officials were delighted to have us with them for a week, and that they were all surprised that in such a large group of people there was no evidence that any of them used intoxicating drink or even tobacco. He extended a cordial invitation for the brethren to hold their convention at the Bowling Green University again next year.

The Public Meeting

The public meeting was one of the most inspiring of the whole convention. Bowling Green is a small community, and there are no large towns or cities near, so a large attendance of the public was not expected. However, within the general area many throughout the year had responded to the radio programs, and letters of invitation were sent to these. A number of them came, some from considerable distances. These and other visitors greatly enjoyed Brother George M. Wilson's ("Ernest's") presentation of the subject, "When a Man Dies."

And the brethren themselves also enjoyed the public meeting. Not to enjoy a presentation of the divine plan would be an evidence of spiritual pride arising from the false notion that we have advanced in knowledge beyond the need of the simple fundamentals of the truth.

The Business Meeting

The General Convention is self-sponsored: that is, all the arrangements are in the hands of a committee elected each year by those attending. The committee elected to make arrangements for the 1951 convention consists of Brothers Ray Krupa, D. J. Morehouse, Alfred Burns, George Wilson, and Norman Woodworth.

It was at the business meeting that the convention, after hearing the report of the network broadcasting of the "Frank and Ernest" programs, voted approval of continuing these broadcasts for another year, on either the ABC or Mutual Network. The decision as to which network would be used for the second year was left in the hands of the Dawn Bible Students Association.

The Love Feast

As is the custom, the convention closed with a "Love Feast," in which speakers and others who served from the platform stood in line and shook hands with all the delegates as they filed by. During this service the sweet strains of "God Be with You Till We Meet Again" floated out over the campus, helping all to realize that while we were separating temporarily from one another, the Lord would always be with us to guide and strengthen us in our every time of need.



Charles Chupa



Henry Anderson



Martin Mitchell

CONVENTION CHAIRMEN: Brothers Charles Chupa; G. M. Wilson; Henry E. Anderson; Ray Krupa; Martin C. Mitchell; Ernest G. Wylom; and W. N. Poe.

RADIO REPORT

Given at Bowling Green

AT THE business meeting of the Bible Students General Convention. the delegates heard the following report of the broad-casts over the ABC Network authorized at the convention last year, and then voted to recommend the continuance of the "Frank and Ernest" programs on a nation wide network for another year. Since then the decision has been made to use the Mutual Net-work. A list of Mutual stations which will carry the "Frank and Ernest" programs is inserted in this issue of "Bible Students News."

The Report

The first of the programs on the ABC Network went on the air Sunday. October 16, over approximately 175 stations, and they have continued without interruption every Sunday since. Counting the broadcast for Sunday, July 30. forty-two programs out of the fifty-two called for in the contract had gone on the air. The total cost for these, plus cost of free Follow-up literature, short wave, and foreign broadcasts was \$139,-312.00. Cost of Canadian broadcasts, which were paid for by the Canadian friends. through our Canadian office, is not included in this figure.

Total amount of radio donations up to July 31. \$142.799.87. Balance, \$3,622.87. From these figures it will be seen that the Lord's Spirit dwelt richly in the hearts of his people, promoting them to sacrifice liberally in order that the glorious Gospel of the divine plan might continue to be broadcast.

The Results

The results of the network broadcasts for the forty-two weeks have been very encouraging, Including responses received from the program of Sunday July 30, 88,065 requests for literature have been received, and approximately 7,000 radio listeners have sub-scribed to The Dawn Magazine. In addition to this, as a result of the follow-up work conducted by ecclesias and individual brethren. about 6,000 copies of "The Divine Plan of the Ages" have been sold. A considerable quantity of other literature has been sold or loaned, either directly through The Dawn. or by the brethren in the field. Bearing in mind that these figures represent only eight and one-half months of the year's broadcasts. we think they are indeed very encouraging.

Even more encouraging than the amount of literature placed in the hands of interested listeners as a result of the broadcasts has been the deep interest developed on the part of many throughout the country. Within the year, some who never heard the truth before have accepted it. made a full consecration to the Lord, and have already symbolized their consecration. Some of these symbolized here at Bowling Green.

Besides this new interest, many who knew the truth and were once associated with the brethren, have been contacted by means of the broadcasts, and are now enjoying fellowship with us. A number of these are rejoicing with us here at the convention, and this, of course, makes glad our hearts.

Perhaps one of the most outstanding developments in connection with the network programs has been the fact that in a number of places groups of interested listeners -- not truth people -- have been formed. These meet to hear the programs, and then spend considerable time discussing what they have heard. This development is now being encouraged in the opening announcements of the programs, and it is quite likely that other groups will be formed.



Some who were reached by the network broadcasts and were able to attend the Bowling Green Convention.

Another encouraging aspect of the network programs is that they have served as a steppingstone to broadcasting the truth in European countries. The fact that the "Frank and Ernest" programs were on the ABC Network was all the recommendation needed to make them acceptable for broadcasting on certain stations in Europe. They are now being aired over Radio Luxembourg, and from this station are heard well throughout the British Isles.

Tentative arrangements have been made to begin broadcasting the kingdom message over Radio Monte Carlo, a powerful station located in southern France. Here the programs will be in foreign languages. This station is heard well in Italy, Greece, Poland, Germany, Switzerland, and also, of course, in France. It is wonderfully encouraging to think that the truth can be broadcast in Italy, and in the Italian language.

The extent to which Radio Monte Carlo is used will depend upon funds available. Inasmuch as several languages may be used on this station, a number of programs each week would be possible.

At present two time periods each week are being held for our use. There is also an opportunity to broadcast the message in India, if we can afford it.

Last year, and again this year, a number of suggestions have been made as to how the costs of the broadcasts should be met. However, we do not think this is a proper approach to the undertaking. We think it should be entirely an individual matter, and the effort regarded from the standpoint that the Lord's people as a whole are putting on the programs, and that each one of us is doing his best. We are very confident that the same zeal for the truth and the same magnificent spirit of self-sacrifice which have been so abundantly demonstrated in connection with the ABC Network broadcasts will continue to guide us as stewards of the Lord's goods in keeping with the extent to which he has prospered each one of us. And we should all pray for the Lord's blessing upon the witness, for without that all our efforts would be in vain.

OVERTAKING THE REAPERS

"THE time of trouble will overtake the reaping work and bring it to a close. Meantime, before this dark night fully sets in, we are to go right on with the work which the Lord has put into our hands. The truth is designed, not only to perfect the bride of Christ, 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." - Reprints

"THE FELLOWSHIP OF KINDRED MINDS"

BY BROTHER A. OBENLAND, Miami, Florida

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." - Hebrews 10:25

THE Apostle Paul showed much concern that the brethren of his day remain faithful, To this end, he urged them to "consider one another to provoke unto love and to good works." (Hebrews 10:24) And further, as our text says, "Not forsaking the assembling of ourselves together."



Conventions of the Lord's people have always been a means of fellowshiping those of kindred minds and thus bringing about an occasion for mutual helpfulness. In the words of the July Dawn, "The underlying motive for all that we do as followers of the Master should be to glorify God, and we glorify him by our hearty obedience to his revealed will." The Psalmist says. "Serve the Lord with gladness: come before his presence with singing. . . . We are his people, and the sheep of his pasture." - Psalm 100:2, 3

We are rejoicing Christians because we have received the Lord's favor and blessing in having been called out of darkness into the marvelous light of the truth, and called and chosen to be of the divine family. (1 Peter 2:9) As such, we are bound together in one sweet fraternity of Christian love and co-operation in our efforts to know and to do the will of our Heavenly Father.

Let us walk as children of the day; that is, conduct ourselves as though we were living in the time when the kingdom and its laws will be in full operation. The Lord will approve us if we have a genuine interest in our fellow men. And as members of the same family of God, we will be glad to lay down our lives for one another. How gloriously true are those well known words of the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1) The poet was right when he wrote, "The fellowship of kindred minds is like to that above."

Consecrated followers of the Master are called to separate themselves from the world and its spirit, and it requires constant effort and the grace of God to do this. In our dealings with people of the world and those not of our faith, we are sometimes subjected to trials because misunderstood and regarded as odd or fanatical. We must at all times exercise the spirit of a sound mind in contacting those whom we wish to enlighten with the truth, and not be overly urgent. We should manifest a kindly and loving spirit and make due allowance for the ideas of people who are in ignorance of God's plan.

Our endeavors to serve the Lord by presenting the truth concerning him and his purposes are often defeated by a tactless allusion to the errors of nominal churchianity. We must be patient and kind, and invite reasoning rather than argument. Thus we will have the Lord's approval and blessing as his representatives and witnesses for his plan of salvation. We are ambassadors of Christ and by gentleness and kindness can convince the gainsayers that we have the truth.

Not only in our work of presenting the truth to people of the world will we encounter difficulties and have trials, but as often happens in the best of families, there are contentions and irritations among the Lord's people which cause mental distress and suffering. This is to be regretted, but serves a purpose to test our knowledge and ability to cope with any problem which may concern us as new creatures. There are wiser ones than I, who will, in the course of this convention, impart advice on how to avoid or meet the difficulties among brethren. Our fellowship is centered in one common objective, which is that of knowing and doing God's will. It is a fellowship in which the irritating imperfections of the flesh are lubricated by the indwelling Spirit of the Lord, that blessed "unction" from the Holy One by which we all are anointed and are endeavoring to be controlled.

As members of the family of God, we have the same Heavenly Father and the same Elder Brother. Just like a normal and natural family, we are bound together by a common tie of mutual interests and love. The tie of love is sufficient to hold on to and protect each member. This is brotherly love within the family.

The Lord is displeased with those who sow discord among the brethren and thus mar the peace and harmony of his family. Satan and his spirit seek to destroy everything that God and his be-loved family of like precious faith are doing for the blessing of the people. Those who have the Lord's Spirit will not approve any work or teaching that is not in accord with God's plans and purposes. The proper family spirit which, in the divine family, is the Holy Spirit, prompts all who are members of the household of faith to seek the will of God and then to do it. By doing this, it adds to the sweetness of the general fellow-ship and strengthens the tie that binds our hearts in Christian love.

When the apostle admonishes us not to forsake the assembling of ourselves together, he doubtless had in mind primarily the math of meeting together regularly for Bible study, exhortation, and prayer. This is very important for all those who live near enough to each other to get together as ecelesias, and as the apostle adds, "So much the more as ye see the day approaching."

All who are of kindred mind W have fellowship together as such, rejoice in the success of the radio broadcasts. What a revelation this has been to those engaged in the follow-up work as they meet the grateful and deeply interested ones who have been hearing the message of God's kingdom. It is definitely the work of God, and has his blessing.

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. IV 1950 General Convention Edition No. 2

OBEDIENCE TO THE HEAVENLY VISION

THE Dawn Bible Students Association esteems it a privilege to co-operate with the brethren in publishing this brief report of the 1950 General Convention. We trust that the report will prove a blessing to thousands of brethren who could not be at Bowling Green, that it will encourage these, as well as the brethren who were fortunate enough to be present in person, to be obedient to the heavenly vision of present truth with which the Lord has blessed his people in this latter end of the age.

The theme of the convention -- obedience to the heavenly vision -- has been and continues to be the inspiration of all the efforts of the Dawn Bible Students Association. It was of great encouragement to us to realize that at this late date in the harvest period -- when for years the winds of false doctrine have been so fiercely blowing in an effort by Satan to break down confidence in what we have learned -- so many are still rejoicing in the truth, and that it is so much a part of their lives that they are willing to spend time and money and effort to meet together in a general assembly to enjoy that mutual fellowship of kindred minds which has characterized the meetings of the brethren for so many years. Nothing but the truth, the pure truth -- "present truth" -- could produce the joy and enthusiasm that was bubbling over in the hearts of these who gathered at Bowling Green.

Nor was the joy which overflowed at the Bowling Green Convention one which was born of the desire to think of the truth merely from the standpoint of a blessed assurance which puts our own minds to rest and takes away our fear while living in a fear-filled world. The brethren do, of course, rejoice in the blessings they receive from a knowledge of the divine plan, but true to the scripturally stated principle that it is more blessed to give than to receive, they have learned that their joys in the truth increase in proportion to their self-sacrificing efforts to share it with others. It was quite in harmony with this experience of faithful brethren everywhere, and at all times, that one of the outstanding contributions to the joys of the Bowling- Green Convention was the fact that through the co-operative efforts of the brethren the network broadcasts of the truth have been made possible, and that, by the Lord's grace, they will continue for another year.

At the same time, however, the brethren at Bowling Green were deeply conscious of the fact that obedience to the vision of truth involves much more than presenting the message to others, great though that responsibility is, and rich the joys received in doing it. Full obedience includes bringing our own lives into subjection to the will of God, keeping our bodies under, lest after having preached to others we ourselves might become castaways. (1 Corinthians 9:27) This is a great responsibility indeed? It was apparent at Bowling Green that in addition to the great joy received in realizing that through the co-operation of the brethren the kingdom message could be proclaimed throughout the land, the brethren had very much in their hearts and on their minus the prayer of the Psalmist: "Let the words of my mouth, and toe meditation of my heart, be acceptable In thy sight, O Lord, my strength and my Redeemer. ---Psalm 19:14

Yes, the brethren who today are obedient to the heavenly vision of truth are endeavoring to conform to a balanced Christian we of devotion and service; and with such a program we are happy to co-operate whenever and wherever we can.

RICH TOWARD GOD

“IS THE truth, then, to go to the world?” Yes, to any who have the hearing ear. There is a satisfaction and a blessing in having the mind properly sustained. In everything else is life were taken from us, and we were without a penny in the world, we would still be rich toward God if we had the truth. 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 the matter that all those who believe and become children of God may have a share with him in this great work.-- Brother Russell, 1913

THE WILL OF GOD

BY BROTHER ORLANDO D. DEIFER

Allentown, Pennsylvania

"That ye may prove what is that good and acceptable, and perfect, will of God." - Romans 12:2

This subject is of paramount importance as is demonstrated by the following scriptures: Mark 3:33-35 -- here Jesus puts the will of God above any earthly tie or relationship. In John 5:30 Jesus states that he came to do the will of God which sent him. Psalm 40:7, 8 reads, to I come: in the volume of the book it is written of me, I delight to do thy will ... thy law is written within my heart."



Paul expressed the same thought in Colossians 1:9, 10 where he prayed that the brethren might be filled with the knowledge of his will. In Romans 12:2 Paul speaks of "that good and acceptable and perfect will of God."

Another scripture showing the importance of this matter is Psalm 119:1-8. Here the will of God is mentioned in various ways as, "the law of the Lord," his "ways," his "commandments," his "precepts," his "statutes," and his "judgments."

In Deuteronomy 13:3 and Luke 10:25-28 the Lord gives us that universal, eternal law, which includes all intelligence, forever, as God's expressed will -- "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

This all-comprehensive law would not require any amplification whatever to a perfect creature such as the Logos or our Lord Jesus in the flesh, but God is dealing with very imperfect creatures, humanity, hence he has broken down this law into numerous do's and don't's for our benefit. Therefore we can understand the Bible as a book of rules governing our relationship; first of all with God himself; second, in relation to our consecration: third, our relationship with our brethren; fourth, our relationship with the truth; and fifth our relationship (present and future) with mankind in general.

Considering some of the rules, then, in the order mentioned: First, God's expressed will is that any creature to have he everlasting an ally plane must love him supremely. (Luke 10:27) Second, God's will as related to our consecration. Romans 12:1 shows the initial step to be our reasonable service; 1 Corinthians 9:26-27 shows that it is essential to keep our bodies under control; Ephesians 6:13-17 urges putting on the whole armor of God. 2 Peter 1:5-9 admonishes adding to our faith, etc.; 2 Timothy 2:15 reveals the necessity of "study"; 1 Peter 5:8-9 and James 4:7 explain that if we resist the devil he will flee from us; 1 Samuel 15:22 shows that obedience is better than sacrifice; Proverbs 23:26 invites heart surrender; and 1 Corinthians 11:31 explains that if we judge ourselves we shall not be judged. Not only must we follow all these rules, but we must persist in doing so until death.

The third rule is in our relationship to the brethren. God's final judgment will depend largely on our obedience to these rules, his will. In 2 Corinthians 9:1-2 the apostle speaks of ministering to the saints' material needs. Many, indeed, are the rules on this subject. We recommend a careful reading of the following: Romans 12:9, 10, 13, 15, 16; 1 Thessalonians 5:11-15, 16, 22; Ephesians 4:1-5; Hebrews 10:23-25; and 1 Peter 1:22.

The fourth; God's will regarding our relationship to the truth. May we ever keep in mind what a sacred trust we have from God in this connection. Some of the outstanding rules follow: Psalm 43:3; Proverbs 23:23, and Jude 3. Regarding the last text, we recommend that you read very carefully the Manna comment of September 23 on contending for the faith.

In 1 Corinthians 4:1, 2 we read, "It is required in stewards that a man be found faithful." 2 Timothy 4:2 exhorts us, "Preach the Word; be instant in season, out of season." Also read with care Ephesians 4:11-15. In Isaiah 61:1-3 we are reminded of the purpose of our anointing. In 1 Corinthians 1:9-16 the apostle shows how seriously he took his relationship to the truth – "Woe is unto me, if I preach not the Gospel!"

The fifth rule as expressed in our relationship to our fellow man for the present, is shown in Galatians 6:10, "As we have therefore opportunity let us do good unto all men." 1 Thessalonians 5:14 also shows God's will in regard to our relationship to humanity, that we be patient toward all men. In Galatians 3:29 shows our relationship regarding the future.

It is quite clear that all the rules quoted under these different categories are all comprehended in that universal law, "Thou shalt love the Lord thy God, with all thy heart, mind, soul, and strength." Truly this law is not limited to time or space.

In conclusion, we refer you to Colossians 2:6, 7: "As ye have therefore received Christ Jesus the Lord [who is the embodiment of God's law], so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." Also read 1 Corinthians 15:58: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

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The Dawn, East Rutherford, N. J.

KEEPING GOD'S WORD

BY BROTHER W. A. BAKER, Pilgrim

*"Whoso keepeth his Word, in him verily is the love of God perfected:
hereby know we that we are in him." -- 1 John 2:5*

THUS, briefly, John the beloved disciple, loving his Master and loved of him, reveals the principle by which "the overcomer" attains to "glory, honor, immortality, eternal life." Two important factors are involved and tied together even as the seed and its fruit, the deed and its finished product, as cause and effect -- observing his Word and so being perfected "in the love of God."

Reduced to its simplest terms, the apostle speaks of the importance of faith ("keepeth," observes), and works ("perfected"), in our consecrated walk. A faith fixed in the Word of God, leads to a life lived in the love of God. But to properly evaluate these factors it is necessary to define them, not in terms of man's wisdom but as defined by precept and example in divine revelation, the Bible.



Faith's roots grow deeply in the teachings, doctrines, and promises of the Word of God, by unfeigned belief and trust, drawing from them every essential element of our spiritual growth. The consecrated soul is "like a tree planted by the rivers of water, . . . and whatsoever he doeth shall prosper." (Psalm 1:3) In Deuteronomy 32:2 God speaks of "my doctrine," and in Romans 6:17 Paul tells about "that form of doctrine" as if it were in contradistinction to every other form of doctrine. And, as we well know, there

are many forms of doctrine-infinite variations, distortions, and perversions of the "faith which was once delivered" unto the saints. -- Jude 3

Paul even goes so far as to emphasize the importance of the language used as a vehicle for truth, exhorting to "hold fast the form of sound words" (2 Timothy 1:13), as if negligence in these important matters of doctrine and language invited disastrous consequences to one's spiritual hopes and prospects as a member of the body of Christ. The true teachings of divine revelation are the meat and drink of the new creation. Neglect of such, failure to so order our study of the Word as to obtain that balanced diet provided at the table of the Lord, brings spiritual malnutrition with its long list of deficiency diseases, described by the apostle in 1 Corinthians 11:30, "For this cause many are weak and sickly among you, and many sleep." Because of this neglect, many have fallen victims to "the pestilence that walketh in darkness." - Psalm 91:6

Bible Students, matured and soundly developed in "present truth," need not be reminded of the source of "sound doctrine" enjoyed by them in these days of the Lord's presence. With the hearing of faith they "heard" his knock, have opened to him the door of their hearts, and by faith have "supped" with him. Yes, they verily "have tasted the good Word of God, and the powers of the world to come." (Hebrews 6:5) To such, each day's provision of "the heavenly manna," theirs but for the gathering, is as sweet and fresh and soul-satisfying as it was in "the former days . . . after ye were (first) illuminated." - Hebrews 10:32

But what is this thing we call truth? It is something more than a moral or ethical concept; more than a code of ethics. It is a system of divine instruction for those who matriculate in the school of Christ, with an honest and sincere desire to be made meet for their "heavenly inheritance." Being "taught of God," they learn how they "ought to behave themselves in the house of God, which is the church, . . . the pillar and ground of the truth." - 1 Timothy 3:15; 2 Timothy 2:15

Long ago God gave both his Word and oath that he would raise up unto Abraham a "seed" and through this "seed" bless "all the families of the earth." We are told that we who believe the promise and "hope unto the end" will inherit this promise. In so doing, we have not followed "cunningly devised fables." - 2 Peter 1:16

How does a person become a member of this seed of promise? It is by pursuing a well defined course of procedure, mapped out by the Lord Jesus himself and his inspired apostles: (a) repentance for sin and (b) a turning toward righteousness and a feeling after God that haply he might be found. (c) The recognition of Jesus as the Ransomer and Redeemer, that through his shed blood alone is forgiveness and reconciliation to God. (d) Then prompted by gratitude, there is the full surrender of the will in consecration to God. (e) Thus drawn unto Jesus for the imputation of his merit, (f) he is justified, anointed, and begotten of the Spirit as a "son of God," be-coming a member of the heavenly family. (g) This probationary child in the school of Christ is more and more quickened by the Spirit of God, through his Word and providences, and thus grows in "grace and knowledge." - 2 Peter 3:1.8

It is in these quickening experiences that "the love of God is perfected hi us." As new creatures we feed upon the Word of God "as it is written in the Book" concerning The Christ. These specific and personalized instructions to this new creation are what Paul refers to when he says, "We have an altar, whereof they have no right to eat which serve the tabernacle." (Hebrews 13:10) Those partaking of this "altar" have in them "the lave of God perfected."

The quality of "love" in the Christian character, as set forth in the teaching of the New Testament, is not simply an emotional element, not a tolerance which concludes that everything must be all right even when our sanctified common sense tells us it may be wrong, As an attribute of the divine character, it is also a fundamental principle, manifested in harmony with divine justice, wisdom, and power. When Paul says, "Love . . . believeth all things," surely it was not intended to suggest that to "love," one must believe or be tolerant of error. No, for he says. "Love rejoiceth with the truth." - 1 Corinthians 13:7, 6 margin

This divine love is a love that works. As exemplified in "the loving-kindness" of the Father, it is the will to do good. "God so loved the world that he gave his only begotten Son," and thus the herald angels sang, "On earth peace, good will toward men." (Luke 2:14) The spirit of love which we are exhorted to cultivate and to manifest in thought and act is the "love that worketh no ill to his neighbor." (Romans 13:10) Surely to tolerate or to encourage the spread of "every wind of doctrine," to condone error or even knowingly condone a perversion of truth, would he "working ill" to the brethren. We are to be perfected in the spirit of love, the spirit of helpfulness, not only to the household of faith but to all men as we have opportunity. Of this essence is the love of God.

To the testimony of John, Paul adds his voice, saying, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment." (Philippians 1:9) Truly, if the "love of God" is being perfected in us, it is because we have been shown that it is "a more excellent way" (1 Corinthians 12:31) than the way of emotionalism with its many instabilities, a way "that seemeth right" to many, but could conceivably be the way to death.(Proverbs 14:12; Proverbs 10:25) We cannot trust our feelings. We can only trust the instructions of the Teacher in whose school we have matriculated.

Divine justice itself is moved by this principle of love. If God, who "is love," permitted sin and error, or the sinner and the errorist to live eternally, he would be working ill to them and to others; hence the annihilation of the willfully wicked is an act of love. Here, not sentimentality, but as always, principle governs.

May the love of God the Father and of Jesus Christ his Son con-strain us in every thought, word, and act!

SANCTIFICATION

BY BROTHER C. W. ZAHNOW, Pilgrim

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." - Ephesians 1:4

HE HATH chosen us, the bride, the new creation, in love. This means the highest degree of love in the universe, or a perfect expression of unselfishness, as recorded in 1 John 3:1: "What manner of love the Father hath bestowed upon us."



The term "sanctification" is only indifferently understood, and is regarded as a sort of spiritual utopia.

Most people dislike to be called sanctified. Why? Lest they should be called sanctimonious, which is an entirely different thing. To be sanctified is the result of a gracious act of God. To be sanctimonious is an affectation of man. People think that when they are sanctified they are to look sad, with a long face, never to smile, and to express a "holier than thou" attitude. This is not the sanctification of the Bible.

Sanctification of God brings joy, peace, and happiness to our hearts. It is the act of God's loving-kindness and his truth to us which will continually preserve us.-- Psalm 40:11

Sanctification means to be set apart from the world for service, for sacrifice. God said to Moses that he was to sanctify the sheep and goats used in the tabernacle services; also the tabernacle and the altar, etc.-- all was to be set apart for sacrifice and service. So we too (Romans 12:1) are crucified with Christ. Jesus said in John 17:17-19: "And for their sakes [Father] I sanctify myself [set apart, sacrifice], that they also might be sanctified [set apart-sacrificed]."

This means that the principles of holiness are being established in our hearts, and our hearts will then be filled with love [godlikeness in action] and will produce perfect peace. - Isaiah 26:3

Brother Russell said in R3193 that every item of truth sanctifies, that five items of truth sanctify more, and ten sanctify still more, etc. Each measure of truth sets us apart more and more, and thus we are sanctified more and more.

We also see how the ten virgins, the new creation, are sanctified through the entire Gospel age, the day of atonement. Hence, many in nominal Zion were sanctified, and in the harvest he will say (Psalm 50:5), "Gather my saints together unto me [out of nominal Zion]; those that have [already] made a covenant with me by sacrifice," and in covenant relationship with God. All that was needed was more truth and the knowledge of how to rightly divide it, and our Pastor was the one used to teach us how to rightly divide the Word of truth.

In God's great plan the new creation as a whole is predestinated. Oh, what joy to know we are Zion, chosen by our kind Father; for he hath desired the new creation for his habitation. He is forming the new creation and he said of her: "This is my rest for-ever: . . . for I have desired it." - Psalm 132:14

Let us be sanctified in the right way. We read in Zechariah 3:7, "Thus saith the Lord of hosts; If thou [the church] wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house." To walk in the Lord's ways means the ways of consecration, the ways of sacrifice, to be set apart, sanctified, the ways of holiness, the ways of humility and the ways of meekness. To be taught of the Lord in humility means to humble ourselves under the mighty hand of God, that in his due time he may exalt us.

Therefore, let us be sanctified in the right way-by every item of truth God is pleased to reveal unto us. Let us remember that truth never changes-once the truth, always the truth. Most of the new ideas called "new light" are not in harmony with the truth which sanctifies.

Let us hold fast to the truth as we have received it, and God's loving-kindness and his truth will preserve us unto the day of redemption, our deliverance. Then we can sing together, brethren:

"Zion stands with hills surrounded.
Zion kept by pow'r divine.
All her foes shall be confounded.
Tho' the world in arms combine.
Happy Zion! What a favored lot is thine!"

Zion [the church] kept by power divine! Yes, God's sanctifying power is the truth -- the faith once delivered to the saints. May it have its sanctifying power over us. Then we can say:

"Here at the cross where flows the blood
That bought my dying soul for God,
Thee, my dear Master, now I call,
And consecrate to thee my all."

Some crave for liberty, and after running in the race for a-while, they back away from the altar because they desire to be free. They then find themselves in the court with the scapegoat, But a sanctified child of God will willingly remain on the altar with Jesus unto death. If ye suffer with me, ye shall also be glorified together. (Romans 8:17) Our Master sanctified himself that we may be sanctified, and this means "unto death" -- the sacrificial death.

OUR STEWARDSHIP

BY BROTHER WILBUR N. POE Cincinnati, Ohio

"It is required in stewards, that every one should be found faithful." -- 1 Corinthians 4:2, Diaglott

A TRUE inventory of one's stewardship takes careful account of the Lord's warning that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:21) Many wonderful works unwisely done, the Master warns, will meet with a cool, "I never knew you." a strong hint that some unwittingly will be serving error while thinking they are serving God.



Knowledge of what constitutes our Lord's goods is a basic requirement to faithfulness. hence the necessity for knowing and proclaiming all the counsel of God, which will not permit of the strumming on one string of God's harp. Those who are Spirit-begotten beings, custodians of the truth. ("the oracles," 1 Peter 4:10-11), must answer to him individually whether or not they have permitted pride, ambition, jealousy, or luke-warmness to prevent their full and joyful co-operation with other members of The Christ in proclaiming the good tidings. - Ephesians 4:16

The Master's goods were de-livered to the servants to he used, not hoarded or wrapped in a nap-kin; and the one who buried his one talent suffered loss. Jesus set the example for the proper use of the talents by preaching to the multitudes and the disciples on Olivet when he said. "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8); and at Pentecost the torch of truth was delivered to the body members as represented in the symbolism of the lamp -stand of Revelation 1:20 (Diaglott), and they were to be occupied with it until their reward should come. "Ye are the salt of the earth." "The light of the world" (Matthew 5:13-16), are warnings of impending loss to such as veil the truth for fear of loss of their prestige or cost in time, energy, or substance. An oil-less lamp in Bible times gave forth no light, and by the same token one lacking in Spirit can shine but dimly and may find it necessary to go into the market place for replenishment if the spiritual life is to be saved.- Matthew 25:9

Our Heavenly Father hasn't left us without necessary examples. Paul exhorts, "Consider him that endured such contradiction of sinners against himself," and reminds the light bearers of the great cloud of witnesses that preceded the Gospel age, all of whom, at great cost, carried God's banner: for example, Noah witnessed to the godless antediluvians until God himself closed the door of the ark, and the Master commented that "as it was in the days of Noe, so shall it be also in the days of the Son of Man." - Hebrews 12:3; Genesis 7:16; Luke 17:26

The best example of a well-trimmed lamp in our day was the life of our beloved Pastor. When the Lord returned, Brother Russell was desirous of giving meat in due season (Matthew 24:45, 46); and, finding the pearl of great price, he gave up all to follow the Master. His faithfulness in proclaiming the new day was heard the world around, and he, like the Master, urged those whom the Father called, to preach the Gospel to all, not, however, for the conversion of the world, but for a witness, as commanded. Following his ex-ample and under his direction, hundreds of the

anointed left their employment to engage in spreading the good tidings by colporteuring the "Scripture Studies"; other hundreds served as public speakers; three thousand newspapers were engaged to carry the sermons: the Photo Drama was shown to more than nine million, and many millions of free tracts were distributed. Brother Russell once said that should circumstances seem to be closing the door of opportunity for proclaiming the glad tidings, he would seek to put his foot in the door. Truly, a "faithful and wise servant!" - Matthew 24:45

One of the strangest spectacles of our time is that of the changed conduct of some who trumpet the praises of our Pastor and loudly proclaim loyalty to the harvest message, yet condemn by word or action a public proclamation of the truth and decry the sincere efforts of others. Isolationism and "the door is closed" attitudes, clearly are a negation of the spirit of evangelism so marked in the life of Brother Russell.

Healthy spiritual growth is marked by an enthusiastic pouring forth of the contents of one's heart for the enrichment of others, which is in direct contrast to the isolationist or monastic disposition to withdraw to one's castle for meditation in spite of the needs of others.

Isaiah, charting the way of the Anointed, said that the Spirit of the Lord would induce one to "proclaim the acceptable year of the Lord, and the day of vengeance of our God"; and "comfort ALL that mourn." (Isaiah 61:2) To continue as a part of the symbolic candlestick, the fellow servants must hold aloft the light of truth as a beacon to those who sigh and cry because of the abominations in spiritual Israel. - Ezekiel 9:4

It should be evident to all that the door to sacrifice and service for righteousness is not yet closed. Tabernacle students know that sacrificing continues to the very end of the antitypical atonement day, therefore any work that is done for the non-elect now is purely incidental, However, just as the sickle of truth which gathered the wheat at the first advent became the seed for the new age, so now some seed is falling into fertile soil.

Every dirt farmer knows, that all ground covered at seeding time must again be covered when harvesting, and that this work is not over is definitely shown by the blindness that still prevails among natural Israel. Blindness in part is happened to them until the full number from among the Gentiles has come in. (Romans 11:25) Again we note that the four winds are to be loosed when all who will comprise the bride have been sealed. - Revelation 7:3

Only faithfulness unto death will bring the crown of life, and we read that blessed are the dead who die as members of Christ's body during the harvest period, for they shall rest from their weariness, but their works will continue, (Revelation 14:13) A pertinent question which each should answer individually to the present Lord is, Are we doing seasonable work? Is it approved by the Lord, or will he have cause to say, "I know you not"? It is scripturally established that as long as we are in the flesh there is the possibility of losing the crown, which would make it necessary to find a replacement; therefore, we urge those of the unconsecrated who love God supremely to make the full surrender of their wills to him, for he is a good paymaster. - Psalm 91:7: Matthew 20:2-16

PROPER ASPIRATIONS

BY BROTHER JENS COPELAND, Chicago, Illinois

"Whosoever will be chief among you, let him be your servant." - Matthew 20:27

PROPER aspirations are beneficial both to the aspirant himself and to those with whom he comes in contact. Jesus had a proper aspiration as stated in Hebrews 12:2, "Who for the joy that was set before him endured the cross, despising the shame."

His aspiration was to redeem and restore man to his original perfect condition. This was one of the joys set before him. We cannot aspire to redeem man, but it is proper for us to aspire to be helpers with Jesus in the great work of restoring mankind. It ought to be the all-inspiring aspiration of our lives. Anything else we aspire to might be selfish, unless it would ultimately lead to the one great event of blessing all men.



God is love, the highest form of unselfishness, God loves to do good to others. His loving-kindness expressed to his intelligent creation brings him no other reward than the joy of having blessed someone else. (Revelation 4:11) In Genesis 1:26, we read: "Let us make man in our image, after our likeness," etc. No doubt God and the Logos discussed the possibilities of this earthly creature --man and his offspring, filling the earth, another department of the great universe where God's blessings, his goodness, could be expressed.

The Logos was fully in harmony with this, for it is said of him that he was daily the Father's delight. (Proverbs 8:30) Other spirit beings were happy to witness the creation of earth, the Garden of Eden, and finally, the creation of man; for we read in Job 38:7, "The morning stars sang together, and all the [other] sons of God shouted for joy." All the knowledge we have of God proclaims his unselfishness.

During his three and a half years' ministry Jesus said, "The Son of Man came not to be ministered unto, but to minister," (Matthew 20:28) His life was to give, not to receive. When the complete plan of redemption and restoration was explained by God to the Logos, maybe the Father asked, "Who shall we send to do this great work?" I seem to hear the Logos answer: "Here am I, send me." It must have brought great joy to the Father to see manifested in his only begotten Son the same unselfish spirit.

As followers of Jesus, we should have the same spirit, the same aspiration; namely, the blessing of all mankind.

Perhaps someone will say, "Is it not proper for us to aspire to be like God, to get the divine nature, as Peter says in 2 Peter 1:4, "Unto us are given exceeding great and precious promises: that by these ye might be partakers of the divine nature"?

Surely it is proper, but this is not the chief, the all-inspiring aspiration. Our real aspiration is the restoration of man, and to make the whole earth a paradise. We aspire to the divine nature because it is only as divine beings that we can be the bride of Christ, and it is only as the bride of Christ that

we can, together with him, say: "Come, . . . , whosoever will, let him take the water of life freely." (Revelation 22:17) Aspiring to the divine nature is only a means to an end -- the blessing of all mankind. If this is not our real objective, then there is some selfishness present.

Our text implies that some may aspire to be chief in the church, but Paul says in 1 Corinthians 12:18, "Now hath God set the members every one of them in the body, as it hath pleased him," and Jesus said, "One is your Master, [chief] even Christ, and all ye are brethren." (Matthew 23:8) The different members in the body of Christ have different services to perform, and Paul points this out and uses the natural body as an example.

In the Reprints, Oct, 1, 1913, Brother Russell gives some very good advice along this line. He points out that each member should serve in the position he is best fitted for naturally. He also points out that each congregation is responsible for putting them in the right place. An eye member should not perform the duties of an ear member or vice versa.

If anyone wants to be chief, it should be because he is humble enough to be the servant of all. Each one should be willing to serve where his natural abilities can be used best. The difficulty with many is they desire to do what someone else is doing, something that they admire. Our attitude ought to be, "My highest ambition is to serve the church, and I will let the Lord choose the place." If one desires to be chief without service, then he should not be encouraged in this desire, for it would be an injury both to him-self and the church. On the other hand, if we see one doing with his might what his hands find to do, we can be sure that one will have the Lord's approval; and the Lord often rewards such a person with some service more important.

Let us be content with what the Lord's providence opens up for us. Let us not be self-seeking. Jesus said, as recorded in Luke 18:14, "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted," He will be exalted by the vote of the congregation, or by the Lord some other way.

As the matter is stated in our text, I think the Lord meant this: there will be some in the congregation who of necessity will be recognized as overseers. There are various kinds of service to be rendered in the ecclesia, and it is necessary to have an elder or elders for the orderly accomplishment of such services.

God has recognized this. He made Jesus a Chief. He passed by Lucifer, who was self-seeking, and instead chose Jesus, who was willing to humble himself. His reward was to be made like God. Given the divine nature, exalted to the highest place in the universe, next to the Father in power and glory. During this Gospel age, the Father is seeking those who will have the same spirit of humility, the same spirit of service as that possessed by Jesus. He was the servant of all. He came not to be ministered unto, but rather, to minister to all the others.

This is the way it should be with each congregation of the Lord's people, be it large or small. It is not the Lord's will that every one who wants to be chief should be recognized as such, but quite to the contrary. Each one in the congregation should consider it as the chief honor to be the servant of the others. The most faithful as a servant should be given the opportunity to serve as the chief servant.

So, dear brethren, since our chief aspiration is to help to bless all the families of earth during the kingdom. Let us start now to bless them with what we have: namely, the knowledge of the thousand-year coming kingdom. Let us do as the song says, "Tell it out! Tell it out among the nations."

OUR MOST HOLY FAITH

THIS book of 700 pages, containing articles and sermons by Charles Taze Russell, is a veritable storehouse of inspirational truths, presented in clear, readable type, and indexed for ready reference to any subject which the reader may wish especially to study. It is beautifully and durably bound in black, waterproof fabrikoid, and lettered in silver. The price is \$2.00. Orders will not be acknowledged unless requested.

THE DAWN East Rutherford NEW JERSEY

GOD'S WORKMANSHIP

BY BROTHER CHESTER A. SUNDBOM, Saginaw, Michigan

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. - Ephesians 2:10

OUR text pictures God as a Workman, a Creator, making a new creation "in Christ," entirely separate from his original creation in Adam. His work in us began even before we came into the body of Christ. Jesus sowed seed -- "the Word of the kingdom" (Matthew 13:19) -- that God was to



establish a government to enforce righteousness in the earth; that because Jesus tasted death for every man, each human being would be called out of the grave and given a full, fair opportunity to return to human perfection; and that a little flock of joint-heirs was being selected to rule with him then, if they would now suffer with him. We heard this Word, thought about it, and a new idea came into our minds. "I ought to serve God." We began to realize that this would cost us considerable, our self-will, our humanity -- all that we had. What we received would far exceed what we gave up, but could we finish our building? (Luke 14:28-33) As we continued to think, we learned that God would be "for us" (Romans 8:31-32) and give all needed help. When we decided to consecrate, our original idea changed from I "ought" to serve God to I "will"

serve God. God recognized this determination as the beginning of the new creature. We were begotten of God's Spirit. Subsequent immersion in water indicated to others what had happened in our hearts.

Thus we came into the body of Christ and God's creative work in us began. The decision, "I will serve God," became his power in our lives. It impelled us to study his Word. The Holy Spirit gave us understanding of his plan and what he wanted us to do. Thus we began to grow in knowledge. We learned that we must be "doers" of the Word, and we made sincere efforts along this line. In this way we began to get practical experience in obedience to God's will. To determination is added knowledge and then experience. These three things form Christian character and make us different from others, even good people of the world.

Our determination to serve God is not so strong at first. A severe trial might cause it to falter. But God is the Workman and will not permit this. (1 Corinthians 10:13) On the other hand, the determination to obey is usually strengthened by trials endured. Uncertainties and difficulties turn us to God for help. Trials force us to appropriate the promises. They necessitate a good fight of faith. (1 Timothy 6:12) We must overcome to reign with Jesus. (Revelation 3:21) Trials provide the opportunities to over-come. They also cause us to study God's Word for special wisdom, and add to our experience. They are a necessity to our development as new creatures.

Since God is developing us, we conclude that an important part of his work is superintending our trials and disciplines. They will not be more than we can stand, and they will be "tailor-made" to suit the particular characteristic he is forming in us. His Holy Spirit also does an important work in enlightening our minds with particular truths necessary to help us overcome. God's work in us and for us includes arranging our experience and giving us the Holy Spirit.

Paul's experience with his "thorn in the flesh" is an example. (2 Corinthians 12:7-10) His poor eyesight was a great hindrance in his work for God. False apostles seeking their own glory seemed to have every advantage. (2 Corinthians 11:12, 13) They said his bodily presence was weak. (2 Corinthians 10:10) This moved Paul to pray that the thorn be removed. He had to pray three times, and then the answer was. No.

In this waiting period. Paul was being prepared to appreciate the answer God gave. He was trying to figure out why God didn't re-move this thorn so that the interests of the truth might prosper. When the Holy Spirit finally gave the answer, Paul understood that the "thorn" was necessary to keep him humble. He had learned that it was better to have infirmity and retain the power of Christ. God had arranged every incident and timed them perfectly to bring out just what he wanted in Paul. It was a great step in his development as a new creature.

A university creates scientists and other professionals by work done on the mind. Instructors make the subjects clear to the students; they are required to recite; expression deepens impression; practical experience is gained in laboratories. If the student retains his will to learn, he gains the knowledge and experience which make him a scientist. Similarly. God produces his new creatures by working on our minds. His Spirit enlightens our minds. We get actual experience in overcoming our weaknesses, and in telling others the glad tidings.

What is a doctor? Not the grains of dust which form his body. It is what he has in his mind -- knowledge, experience, skill. These make him what he is. Similarly the new creation, who also have a profession as priests of God, are a combination of knowledge and experience motivated by the determination to obey God. The body, the "house" (2 Corinthians 5:1-4), though necessary, is only the vehicle of expression for the new creature, the Christian character composed of the three elements described. The divine body which we will receive in the first resurrection is also God's workmanship, but we have no part in its creation.

God's work on our minds is of greatest concern to us because we must co-operate by maintaining our determination to learn and do his will. This determination gets stronger each time we overcome. Our Christian character is thus enriched by knowledge and experience. It is God's workmanship and will be completed in the first resurrection. The greatest fact in our lives is that God is now working in us largely by discipline and instruction. Let us view trials from this standpoint and thank God for them.

"All trials are worth millions; don't waste any."

THE TRUMPETS OF GOD

BY BROTHER E. HARRY HERRSCHER, Phoenix, Arizona

THE summary of Brother Herrscher's inspiring discourse was received too late to be included in this report. In making a practical application of the Bible's symbolic use of trumpets, particularly as they relate to these closing days of the Gospel age, Brother Herrscher stressed the importance of the great privilege we now have of heralding forth the truth of the kingdom. He mentioned particularly the radio message, and the joy we should experience in realizing that it is being heard even in foreign lands, and in the Lord's providence will soon be going out in foreign languages.



At a later session of the convention Brother Herrscher gave a much appreciated report of his pilgrim trip to Europe last year. He showed many interesting pictures in connection with this report.

THREE GREAT COVENANTS

ABRAHAMIC - Discussed by Brother George O. Jeuck, of Orlando, Florida.

LAW - Discussed by Brother Bert Rose, of Detroit, Michigan.

NEW - Discussed by Brother E. R. MacJilton, of Brooklyn, N. Y.



Brother Jeuck

Brother Rose

Brother MacJilton

Brother Rose's discourse on the Law Covenant and Brother MacJilton's on the New Covenant were received too late for publication Brother Jeuck's discourse on the Abrahamic Covenant, follows:

IN THY seed shall all the nations of the earth be blessed," is God's unconditional covenant. (Genesis 22:18) Being unconditional, it did not require a mediator. (Galatians 3:20) Neither did it need to be sealed by blood, although it cannot be fulfilled without the shedding of blood. However, God did confirm it with his oath (Hebrews 6:16-18). Paul makes clear how this covenant centers mainly in The Christ, Head and body. So we see that from the very first God meant primarily the spiritual seed. Such is indicated in Genesis 15:5. The consideration of this covenant, therefore, should first be in regard to its spiritual aspect which, of necessity, will make possible the ultimate reality.

The Abrahamic Covenant began to be fulfilled in the person of Jesus of Nazareth and continues in the process of fulfillment through-out the Gospel age and the "times of restitution." Meanwhile, on the basis of his life laid down as a ransom for Adam and all of his posterity, Jesus is made a King of glory and Priest forever "after the order of Melchisedec." - Hebrews 6:20

Although, through his mother, Jesus was the natural seed of Abraham, he did not as a human being inherit the covenant, but only as a new creature. He became a new creature by means of entering into a covenant of sacrifice; also his body members must follow the same procedure. (Psalm 50:5) Then, when all of the saints are gathered beyond the veil, the sacrificial feature of the Abrahamic Covenant will have ended.

More than 1,900 years have passed since the select seed of the covenant began. Most of the seed is gathered during the harvest now going on. (Matthew 24:31; Malachi 3:17) The Lord is still making up his jewels. All the spiritual facts, as well as the physical facts, clearly show that there is still in the agenda more or less overcoming to engage our time and strength before all will be fitted to receive "the inheritance of the saints in light." - Colossians 1:12

In the beginning, the spiritual seed of the covenant was chosen collectively, according to God's foreknowledge, all of which was predetermined to be worked out through the shedding of blood and its application, followed by obedience and the sanctification of the Spirit. (1 Peter 1:2) The standing of the saints in this respect is according to the extent they apply themselves to God's will, the rule being, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deuteronomy 6:5) It is, therefore, to the extent one is actuated by this rule that he can have the assurance of being chosen in Christ as part of the spiritual seed of Abraham.- Galatians 3:29

In Revelation 17:14, we read that those who are with the Lord at his second advent "are called, and chosen, and faithful." Here is signified the exalted position of the glorified saints as the celestial seed of the covenant in joint-heirship with the Bridegroom, engaged in granting unto all mankind an impartial opportunity, along with gracious privileges, for a full re-turn to favor and atonement with God by means of faith in the Redeemer. Thus the elect seed of Abraham, in whom God takes so great delight, "shall bring forth judgment to the Gentiles" as well as to the Jews.-- -Iea. 42:1

The great prophecy of the 65th chapter of Isaiah, beginning with the 17th verse, in pictorial language delineates the wonderful blessings which are provided in the Abrahamic Covenant, Also, in this connection. the Apostle Paul discusses in his epistles to the Romans. Galatians, and Hebrews, just how Jesus is first this seed, and second, how the church is included in the comprehensive thought of the seed, with reference to the Anointed, The Christ, Head and body. illustrated in the covenant as the "stars of heaven." Third, the seed of Abraham as the "sand which is upon the sea shore." which refers to all mankind who, at the close of the day of judgment, successfully pass the test of loyalty applied at that time. -- Genesis 22:17; Revelation 20:7-9

Continuing, Paul states how the covenant was confirmed on God's part; that by two immutable things, his promise and his oath, we can be absolutely certain of its ultimate fulfillment. And the fulfillment was intended to be, and must be, and can only be, accomplished through a spiritual seed. But since Abraham and his posterity were natural men they could not be the seed of promise unless they were enabled in some way to exchange the human nature for the spirit nature. Of course, this opportunity was not granted to them; instead, it was given to Jesus, and as a consequence thereof, he has been made the spiritual Head of the spiritual seed, and such by virtue of having carried out a covenant by sacrifice; the means by which the blessing provided for in the Abrahamic Covenant can become an accomplished fact. - Psalm 50:5

OVERCOMING HINDRANCES

BY BROTHER ROBERT A. KREBS, Pilgrim

I AM going to speak about something "new." It will have to do with the establishing, strengthening, crystallizing of the new creation. This should be of vital interest to every new creature in Christ, and we trust that the Father of mercies will be pleased to grant us a mutual blessing in its consideration.

In Hebrews 12:1 we read: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us." What are some of these weights, hindrances? We might mention just a few: anxiety, discontent, discouragement, self-satisfaction.

Anxiety -- for instance, parents, a sister, a friend with a loved one affected by the draft, may cause much anxiety to worldlings as well as to the consecrated children of God; but faith in God teaches us that whatever he designs is for our good, (Romans 8:28) He chooses our experiences and it is for us to submit cheerfully to his wisdom. Hymn 321 is much to the point: "What a friend we have in Jesus, all our sins and griefs to bear," etc.



Can we not trust such a God who gave the dearest treasure of his heart, that you and I might have life more abundantly? There is just one thing we should be anxious about how to keep ourselves in the love of God. Even Jesus was anxious, or feared that he would not make good, but was heard in that he feared." (Hebrews 5:7) Surely if he feared of coming short, how much more should we fear. - Hebrews 4:1

Discontent - "I have learned, in whatsoever state I am, therewith to be content," (Philippians 4:11-13) If Paul had to learn this lesson, how much more we need to learn it. "Content whatever lot I see, since 'tis my God that leadeth me."

Discouragement - This would imply a lack of confidence in God. The apostle admonishes us, "Cast not away therefore your confidence which hath great recompense of reward." (Hebrews 10:35) Should the child of a King be discouraged because of hardships, ill health, losses and reverses? "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matthew 6:30-34) If Jesus fed 5,000 with a few loaves and fishes, is he not able to supply our needs? Our Father is the great God and Sustainer of the universe, can we not trust him?

Self-satisfaction - St. Paul said: "I count not myself to have apprehended." (Philippians 3:13) "If any man consider that he has attained a satisfactory spiritual state, from that moment he may date the beginning of his spiritual decline. No present attainment can be satisfactory to a sincere follower of Christ who studiously endeavors to copy the perfect pattern. It is only when we turn our eyes away from Christ that self-complacency can be exercised; for in full view of the pattern our shortcomings are ever manifest." -- Manna, June 11

"Let us lay aside every weight, and the sin which doth so easily beset us." (Hebrews 12:1) What is this besetting sin? We believe we are safe in saying the besetting sin is lack of faith, confidence, heart reliance in God. The apostle says: "Whatsoever is not of faith is sin." (Romans 14:23) This shows that much of sin is a lack of confidence in God. The Scriptures lay great stress on this quality of faith. Jesus said: "According to your faith be it unto you." (Matthew 9:29) The Apostle John says: "This is the victory that overcometh the world, even our faith." (1 John 5:4) St. Paul says: "Without faith it is impossible to please him." (Hebrews 11:6) Again, "Now the just shall live by faith: if any man draw back, my soul shall have no pleasure in him." -- Hebrews 10:38

"Let us run with patience the race set before us" -- with patience, with constancy, fidelity. (Hebrews 12:1) It means to "endure hardness, as a good soldier of Jesus Christ." (2 Timothy 2:3) It represents an element of character, not merely a mental assent to the fact that God exists. When one approaches such firmness, such fixity of character, he is nearing the graduating point. This is the very purpose of our schooling. Therefore fretfulness, discontent, discouragement, headiness, and willfulness find no place in a rounded out Christian.

No lesson, perhaps, is more needed by the followers of the Lord than this one of willingness to drink of the cup which the Father pours. The Apostle James sums up the matter beautifully: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." - James 5:10

"Looking unto Jesus," not at our own imperfections, nor the short-comings of others. (Hebrews 12:2) Through his grace, we recognize our undone condition. He was the starter of our faith, and if we let him, he will be the finisher. "For the joy that was set before him [Jesus] endured the cross, despising the shame," What was that joy? Many things might he mentioned, but we like to think of the joy he received in bringing many sons to glory - you and me, if we are faithful. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." - John 15:11

He "endured the cross," The Lord "laid on Him the iniquity of us all." (Isaiah 53:6) He "despised the shame." As Paul expresses it: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," and again: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." - 2 Corinthians 4:17; Romans 8:18

"Now unto Him that is able to keep you from falling, and to pre-sent you faultless before the presence of His glory with exceeding joy, . . . be glory and majesty, dominion and power, both now and ever. Amen." - Jude 24, 25

THE LORD REIGNETH

BY BROTHER LEVI JACOBS New Haven, Connecticut

Psalm 97

THE proclamation that "the Lord reigneth." as foretold in this beautiful prophetic Psalm, is one that was to be made at the time of the Lord's second presence. It is equaled in importance only by the announcement that was made by John the Baptist, who informed the people of his day of Christ's first presence, that wonderful proclamation that was made in the words: "The kingdom of heaven is at hand."



It is the Lord's people at this time, the "feet of him" -- that is, the feet or last members of the body of Christ -- who are privileged to announce this glorious kingdom message to the people. Concerning our privileges in this connection, the Prophet Isaiah wrote: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, . . . that saith unto Zion, Thy God reigneth!" - Isaiah 52:7

The Psalmist wrote: "Let the earth rejoice; let the multitude of isles be glad"; that is, because of the proclamation of the kingdom message. The Zion class, particularly, is glad because of the assurance that "Thy God reigneth!" To these it means that the Abrahamic Covenant will soon reach its complete fulfillment, that through the promised "seed" all the families of the earth will be blessed.

The fact that the time for the kingdom is here also means that restitution blessings will soon be flowing out to the world; that the highway of holiness will soon be opened; that the wilderness and the solitary places of the earth shall be made glad. Also that soon the earth shall yield her increase and the desert blossom as the rose. It means, furthermore, that the time is near when every man shall dwell under his own vine and fig tree, and when there will be no more sickness, and when the blind shall see, the lame walk, and the deaf hear.

At present "clouds and darkness" are round about the earth's new King, and the people of the world do not realize the meaning of events which have been precipitated by his second presence. But concerning the Lord's own people, those who are "not in darkness, that that day should overtake them as a thief" in the night, the Psalmist wrote: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." (1 Thessalonians 5:4; Psalm 89:15) Yes, already the light of the Lord's second presence, shining out from the throne, is rejoicing their hearts.

Meekness, humility, righteousness, sincerity, and a hungering after the truth are essential if we are to be in the right attitude of heart and mind to see and appreciate this great and glorious fact of the Lord's second presence, and that he is already establishing his long-promised kingdom. "Light is sown for the righteous, and gladness [the joys of the truth now due] for the upright in heart" - Psalm 97:11

MURMURING

BY BROTHER EVERETT E. MURRAY, Columbus, Indiana

"Do all things without murmurings and disputings." - Philippians 2:14

OUR Lord places a very great value upon humility, and severely condemns those who are contentious. Paul wrote, "Avoid . . . contentions and strivings." (Titus 3:9) In another epistle he explains that "godliness with contentment is great gain." - 1 Timothy 6:6

Murmuring is a manifestation of a discontented and faultfinding disposition -- an over-exacting and "hairsplitting" tendency. Those who indulge in this make trouble for themselves and others. We should be continually on guard lest we fail of the grace of God by permitting roots of bitterness to defile us, and by our influence, cause others also to be defiled.



In 1 Corinthians 10:10 the Apostle Paul, citing the attitude of the ancient Israelites, admonishes us not to murmur "as some of them murmured, and were destroyed of the destroyer." We are not to "tempt Christ" as the Israelites tempted the Lord in the wilderness. Those experiences came to them for "ensamples," the apostle writes, and noting them we, as spiritual Israelites, should avoid making the same mistakes in our efforts to serve the Lord.

One outstanding incident of Israel's murmurings is recorded in Numbers 16 -- the rebellion of Korah, Dathan, and Abiram, together with those who sympathized with them. This was a murmuring against those whom the Lord had chosen to minister to the people in religious matters. "Ye take too much upon you," these said to the Lord's servants. We know the result. The Lord quickly demonstrated his displeasure at this murmuring, and destroyed those involved.

In the Book of Numbers, chapters 13 and 14, other murmurings are recorded. Here it is in connection with the spies that were sent across Jordan to make an investigation of the potential strength of the Canaanites, with the view of determining whether or not the Israelites should attempt to enter the land. Only two of these spies -- Caleb and Joshua -- brought back a favorable report. The others lacked faith, and urged that no attempt be made to possess the land. The Israelites sided with the majority report and murmured against Caleb and Joshua, and even demanded that they be stoned.

Because of this murmuring it was made plain to the Israelites that they would all die in the wilderness, and that only their children, together with Caleb and Joshua, would enter the Promised Land. The men who brought back the evil report all perished in the plague reported in verse 37. Here, as is usually the case, murmuring was the result of the lack of faith in God's promises and in his ability to care for his people. But as always, the Lord blessed the faith of the two faithful spies; and he will reward our faith also if we but continue to put our trust in him.

In the Parable of the Vineyard we have another lesson on murmuring. All who were "hired" to work in the vineyard were supposed to be "co-laborers," but some became murmurers. Brethren, are we co-laboring with the Lord, or are we murmuring? We are all called to be "ambassadors for

Christ," and are instructed to beseech men to be "reconciled to God." Are we doing this -- doing it in every way we can, by word of mouth, by the printed page, and co-operating to put the message over the air?

In the parable, envy and jealousy seemed to be the cause of the murmuring. Why should any of us be envious of the manner in which the Lord is blessing others in their service for him? Surely we are all being blessed far above that for which we are worthy. And besides, since we are all brethren in Christ Jesus, all members of his body, we should rejoice with those whom the Lord especially blesses or uses, and thus share their joys with them.

The spirit of contention and murmuring is to be found chiefly among those who are not living up to the truth and its spirit as they should. If we lose our keen appreciation of the truth, it won't be long before we will begin to murmur against our brethren, and our growth in grace and in the spirit of the Master will be proportionately stunted.

May that "great gain" which results from "godliness and contentment" be our daily portion.



SOME ACCEPTABLE SACRIFICES

BY BROTHER E. R. WILCOX, Seattle, Washington

Brother Wilcox spoke in the place of Brother H. E. Deitrich, of Flint, Michigan, who was unable to be present at the convention. In the discussion of his subject Brother Wilcox made reference to many of the typical sacrifices, beginning with Abel's, and showed how each of these in its own way pointed forward to the better sacrifices of this Gospel age, participated in by Christ and his church. A more complete summary of his discourse is not available as we go to press.

THE PEACE OF GOD

BY BROTHER ARTHUR B. NEWELL San Antonio, Texas

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." - Philippians 4:7

TODAY peace is a thing very precious to the human race, but practically nonexistent. There is, however, a far more precious peace which God has reserved for his royal priesthood. "Great peace have they which love thy law; and nothing shall offend [stumble] them." (Psalm 119:165) We might examine the 119th Psalm, where the inspired writer speaks of reproaches, afflictions, and trouble. Worldly logic says, "I don't call that peace." Evidently, however, afflictions are necessary to attain God's peace, (See vss. 67, 71, 75) In Psalm 29:11 God promises peace and strength to his people, but evidently not by the removal of trials. That would mean no character development. Rather, he gives us strength to overcome when we are tried.



Why do we have repeated experiences along some line, often involving a particular circumstance or person whose actions, words, or views trouble us? We become up-set or furious and blame everyone but self. These experiences may come at home, in the class, or almost anywhere. Were we unjustly treated, or shortchanged a few cents, for example? God offered us the strength to overcome, but we sold our chance to increase our supply of an element of Christian character for our concern over those few cents change, or, by giving someone a "piece of our mind." What a pitiful bargain! Next time will we accept his offer? His peace goes with it.

Some say they have too many trials. What a lack of faith! God tells us plainly he never permits too many trials. 1 Corinthians 10:13 (Diaglott) reads: "God will not permit you to be tried beyond your ability; but with the trial will also direct the issue, that you may be able to bear it." The very fact he permits a trial proves we can bear it. If we fail, we didn't love his law enough to have that great peace, and not be stumbled. Let us blame ourselves, not the instrument he uses to prove us. When we are lacking in love for his law or his arrangements, Romans 5:3-5 helps.

Paul felt no bitterness toward others because of his tribulation. His eyes were kept on the High Priest. He had time only for the important things -- time only to do the will of his Head. He warns us in Hebrews 12:15 against bitterness, and in 1 Corinthians 4:12 urges us to suffer persecution. Bitterness or resentment is surely a danger signal, perhaps even more important than a fire siren or a flashing red light.

Was Paul strong because he was an apostle, or was he chosen to be the Apostle Paul because God foresaw he would be determined to let nothing come between him and the doing of God's will as he would be shown it? In whose strength was he standing? Are we not all promised the help of the one Holy Spirit. God's Spirit?

In Isaiah 26:2, 3 (Leeser), trust is emphasized, and the threads of faith in and loyalty to God appear in the fabric of his peace. Elsewhere, the threads of patient endurance and love are found. The color

and strength of God's materials and craftsmanship give perfection throughout. They produce beauty, strength of character, and endure forever. Not a single thread may be left out if we are truly God's workmanship. Herein we note the close connection between heart loyalty to his truth and his perfect peace.

The statement, "Guardeth the truth" (truths, A. V. margin), has a wide application. First we must guard the truth right within our own heart, and not use it selfishly; such as by trying to impress others with how much we know, or by commercializing the truth -- using it for personal gain even though not necessarily for dollars. Judas and Ananias and Sapphira followed this wrong course and reaped condemnation and disaster. Let us also beware of smugness.

Do we say, "I do not fear, I know the plan," and then forget that "it is more blessed to give than to receive," especially the favor God gives us of understanding his plan and character? Do we examine our inmost thoughts and emotions, our reactions to his truths? What do we find?

If careful and repeated examination indicates inward loyalty of heart, is it evident in our daily lives as individual Christians and as members of the ecclesia?

Jesus manifested the peace of God. (John 18:11) Do we? Brethren, any sort of peace that can be taken away from us by another, even by a brother or sister, isn't the real peace of God. Before receiving that peace, we must have heart loyalty, a clear conscience, always must put principles of truth and righteousness first and be guided by an intelligent understanding of his revealed will. Saul of Tarsus had heart loyalty. He put principle, as he understood it then, above personalities, and had a clear conscience up to the time he was on the road to Damascus; but he did not then have the peace of God. Later as the Apostle Paul he surely had it - Acts 20:18-24.

Peace with God comes through faith in Christ and the spirit of consecration. The peace of God comes after Spirit-begetting with the development of faith, fidelity, love-fruits of the Spirit.

This is a peace, which, as the apostle declares, "passeth all understanding"-that is, human understanding. As new creatures in Christ Jesus we can understand it to the extent that we can exercise faith in God's promises. The peace of God is the peace which he possesses because of his certain knowledge that nothing can interfere with his purposes. We can have this peace if we can believe fully that he is working in us to will and to do his good pleasure.

PAUL'S ADVICE TO FOUR CLASSES

BY BROTHER RAY KRUPA, Detroit, Michigan

TITUS, as a special servant of God, received instructions from the Apostle Paul relative to the standard, the ideal, to be desired in the life of each of four classes, the elderly men, the aged women, the younger women, and the younger men. - Titus 2:1-8

The elderly men, not merely aged but the most advanced, mature, are to be sober, grave, temperate, not frivolous, excitable. Not only the years of their natural life, but the years of Christian experience should bring them to a condition of maturity and sobriety.



The apostle clearly states that the instructions are in fullest accord with sound doctrine, and he urges the mature brethren to be sound in faith, love, and patience, emphasizing in the Greek original, "sound in the faith. He wanted to be understood as having in mind the faith which is of God, respecting which the Father is instructing his people through his Word, "They shall be all taught of God." - John 6:45

It was not by accident that Paul placed soundness in the faith before soundness in love and patience. Love is one of the graces of the spirit of truth, and we cannot receive more of the spirit of the truth than we receive of the truth itself; therefore the importance of being sound in the faith. To the extent that we hold on to errors which nullify truths, in the same proportion we will be lacking in the sanctifying power, hence in sanctification itself. We must cooperate with the Redeemer's prayer, "Sanctify them through Thy truth: Thy Word is truth." - John 17:17

We could not wish for more among the Lord's people than that the most mature brethren should be sober-minded, dignified, moderate, and sound in the faith. We should be thankful that the Lord has his watchmen on guard today, those who have not been "disobedient to the heavenly vision," and with whom we have the privilege of working side by side.

The aged women, the most mature, developed, also have a model set before them by the apostle. They are to be "reverent in demeanor" (R. V.), fully consecrated to the Lord, with a full desire to know and do the will of God. These desires should show in their lives.

A certain Shunamite woman, faithful and hospitable, owed her friendship with the Prophet Elisha to those noble qualities. Although she was a small-town woman, she loved her husband, baked good bread, and kept a clean guest room. That "pilgrim room" she maintained for the prophet resulted in many blessings to her, and just so, many sisters today find the same joy as did the Shunammite woman in being hospitable to the servants of God.

The more mature sisters will assist the younger ones and should help them make their homes happy ones, by obedience to the directions of the divine Word. The younger sisters, too, should learn to be discreet, not too emotional, and do much serious thinking along sober lines.

Paul exhorted Titus, a young man, to be a pattern to all young men, a model in good works and soundness of doctrine. There is a special danger in young men pursuing a wrong course while choosing an occupation. Lot, in the experience of making a choice of land, chose the richest grazing country with the best potential market. How unwise his course was may be seen in the light of subsequent history.

Abraham's course illustrated the wisdom of "seeking first the kingdom of God and his righteousness" (Matthew 6:33) while Lot's course proves, "What shall it profit a man, if he gain the whole world?" (Mark 8:36) Lot's quest for wealth brought him rich returns materially, but it cost him too much. Abraham's course brought him greater blessings and another assurance concerning the original promise.

The younger brethren have one of the most wonderful opportunities ever offered during the Gospel age of serving the Lord. The time of trouble may offer special opportunities of service, therefore we should be ready to step into any assignment the Lord may offer us. However, the Lord will not use us if we are not prepared.

Success in being used by the Lord is dependent on three things. First, decide what you want most of all in this life. Make goals of attending more meetings and serving the hard in better ways, and then plan and strive to attain them.

Second, love the Lord's people and serve them. This is fundamental, and it is an unailing mark of the finest Christian character. Alone, you are only one individual with only your set of capabilities, but when you associate yourself with others then you have the power of teamwork to do greater things, and to serve your brethren better.

The third essential is work! If we have seen the heavenly vision, we will throw all the effort we have into the Lord's work. We need a lifework that will always keep us growing. Some find no joy in the work of the Lord because they are not fired by the vision that today's work is, or can be, a steppingstone to a greater work tomorrow. In working, we can always find new ways of learning and of accepting new challenges and opportunities. Let us set the goal high, not only in character development, but also in our service as we labor in the Lord's vineyard. There is a joy in having to put forth the best that is in you.

Nehemiah said to the people of God in his day, and in connection with the service they were rendering, "The joy of the Lord is your strength." (Nehemiah 8:10) We too can have this joy as we do the work of making our own calling and election sure, of laying down our lives for the brethren, and of bearing witness to the truth.

OUR DAY IN PROPHECY

**From the standpoint of the Jews, the Gentiles,
the False Church, and the True Church**

The Jews

BY BROTHER VICTOR E. SAMUELS, Philadelphia, Pennsylvania

WE HOPE, by the Lord's grace, that our study will be a means of increasing our faith in the Bible as the Word of God. If we can prove that some of the prophecies are already fulfilled, then we can the more fully rely on the Bible as the Word of God which he has given as a light to our feet.

In the Bible we find the Jews have been used of God as his peculiar people. They have been living witnesses -- both to themselves and to all mankind -- of the out-working of God's purposes. A nation of slaves in Egypt, they were led step by step to become a people, and in the days of King Solomon were distinguished and honored among the nations of the then known world.

But for nearly 2,000 years they have suffered. At times made homeless, they have wandered from country to country, and wherever they have gone they have taken with them the faith of their fathers. Today, most of them are still a desolate, scattered and persecuted people, nevertheless they are bound by a strong tie of blood relation and by a common hope, inspired by a common faith, that God will some day deliver them. Rich and poor have suffered alike, and out of their common persecutions have grown the bonds of sympathy.



Standing-Brothers Weida and Janke
Sitting-Brothers Smith and Samuels

As a result of the first World War, Palestine, the national homeland of the Israelites, was taken from the Turks and, under a mandate of the League of Nations, the Jews were permitted to return and call the land theirs. And many thousands returned with rejoicing. But again came bitter persecutions, by the Germans. While this increased the number returning to Palestine, in time the British Government shut the door, while millions were slaughtered and living conditions in Central Europe became intolerable, still they were kept from entering Palestine. Had God forgotten his promise to give them the land of their fathers? We believe God permitted these experiences so that the Jews might learn to look away from human agencies and look to him alone, to learn that he is well able to accomplish his purposes.

To Abraham and his seed God promised the land of Canaan "for an everlasting possession." (Genesis 13:14-17 and Genesis 17:8) God's prophets foretold the dispersion of the Jews from that land, and history re-cords it. But the prophets also foretold that the Israelites would be restored to the land and dwell there peaceably and in safety for-ever. And God's Word of prophecy is sure to be fulfilled. (Isaiah 55:11) In the prophecies we read: "For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down." (Jeremiah

24:6) "Behold, I will bring them from the north country, and gather them from the coasts of the earth. . . . He that scattereth Israel will gather him, and keep him. . . . And they shall not sorrow any more at all." (Jeremiah 31:8-12) "I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it." (Ezekiel 37:14) "In that day will I raise up the tabernacle of David that is fallen, . . . and I will build it as in the days of old. . . . And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them." - Amos 9:11-15

These prophecies could not be applied to the time when the Jews entered Palestine under Joshua, nor to their return after the seventy years of captivity in Babylon, because in both cases they were driven out again.

But today, as the time draws nigh for the fulfillment of these promises, we see the Jews from every land turning their eyes to Palestine. Now, with the consent of the United Nations, they are proclaimed a nation, a government. Though we may expect dark days ahead, we are assured that God will fight for them as he did of old. (Zechariah 14:2, 3) And when this takes place, we believe Israel's eyes will be opened to see that guns and bombs cannot set them up in their land, and they will then turn wholeheartedly to the Lord and will be ready to fall in line with earth's new King and his earthly representatives.

Seeing these things being fulfilled before our eyes, "What manner of persons ought we to be in all holy conversation and godliness." - 2 Peter 3:11

The Gentiles

BY BROTHER CLAUDE R. WEIDA, Allentown, Pennsylvania

THE meaning of the word Gen-tile according to scriptural usage includes all who are non-Jews. The distinction between Jew and Gentile came about because of God's selection of Abraham's seed for the carrying out of his purposes. - Amos 3:2

God's favor in dealing with them was dependent upon their faithfulness to their covenant, but because of unfaithfulness to that covenant the foretold punishment of seven times was visited upon them, beginning in the year 606 B. C., when Zedekiah, the last king of Israel, was overthrown by Nebuchadnezzar. These seven times, known as the "times of the Gentiles," were to continue for 2,520 years, during which time the Gentiles were to exercise authority over Jerusalem. (Leviticus 26:18; Luke 21:24) This lease of power granted to the Gentiles came to an end in A. D. 1914.

The Gentile dominion was illustrated in the dream which Nebuchadnezzar had. in which he saw a great image, interpreted by Daniel as representing the four universal kingdoms of Babylon, Medo-Persia, Greece, and Rome. Rome was first represented in the two legs, and later, in the feet and ten toes of the image, the ten toes picturing the church-state inter-mingling of all of Europe to A. D. 1914.

The Prophet Daniel discloses three steps that will bring about the destruction of the Gentile image. First, the image is smitten on the feet; second, it is broken in pieces; and third, it becomes as chaff

and is blown away. The Revelator describes what took place in 1914, and it was at this time that the image was smitten on the feet. From that time onward the Gentile nations began to be broken in pieces and in due time will be no more. - Revelation 11:17, 18

Following the first World War every effort put forth to establish permanent peace failed; and after much energy was spent to keep the peace the second global war began, and continued the work of breaking in pieces the Gentile image on a larger and wider scale.

At the end of the second World War the United Nations was formed for mutual protection, with the same hope of establishing permanent peace among the nations, fearful that another war would spell the doom of civilization. That the United Nations will fail is clearly set forth by God's prophet. See Isaiah 8:9, 10.

The present world situation is well described by the Master in Luke 21:25, 26. A number of God's prophets, moved by his Holy Spirit, foretold present-day events and gave us the scriptural evidence as to why men's hearts are failing them for fear. - Jeremiah 25:32; Jeremiah 1:14; Zephaniah 1:14, 15

There is every reason to believe a final conflict lies just ahead of us which will involve all the Gentile nations, and will no doubt cause them to become like the chaff to be blown away. The prophets also indicate that the last phase of this final trouble will be directed against regathered Israel, and the Lord at that time will manifest his power on behalf of his people and utterly destroy their enemies.-Ezekiel 38:18; 39:20; Zech. 14:12-21

Following the complete destruction of Gentile dominion and the full establishment of God's kingdom in the earth, the blessings of earth's rightful King will extend to all the families of the earth, including all the Gentiles. - Genesis 12:3; Daniel 2:44; Jeremiah 16:19

The False Church

BY BROTHER CHARLES W. JANKE, Tonawanda, New York

ONE feature of Christ's mission at his first advent was to establish the church, a people for his name, who are to be with him at his second advent in the rulership of the world. The church is spoken of as the pillar and ground of the truth, also as the church of the living God. (1 Timothy 3:15) This expresses the purpose of the church during this age -- to hold up the truth.

Jesus, however, also knew that it would not always remain this way, for in the Parable of the Wheat and the Tares he showed us the changes that would creep in and eventually make a division into two classes in the church -- a faithful and a false church. He said to let both grow together until the harvest, when he would give the call, "Come out of her my people." - Revelation 18:4

The Apostle Paul adds to this testimony, saying, "The mystery of iniquity doth already work. He explained further, that it would continue until it was revealed as the "man of sin." 2 Thessalonians 2:3-10

Paul spoke of the church as having been espoused as a chaste virgin unto Christ. As time went on changes gradually crept in. While waiting for Christ's return, she, the church, was invited by another, who offered his arm to the church. The tare element accepted the offer. The wheat element had to flee.

In A. D. 325 Rome was ruled by Emperor Constantine, who recognized the vitality of Christianity as a force and decided to become a church member and make use of this power to strengthen his empire. This resulted in the establishment of the Roman Catholic Church.

This small beginning is clearly shown in Revelation, where it is spoken of as man child being born. (Revelation 12:1-10) They said, "Now is come salvation, and strength, and the kingdom of our God." The woman fled into the wilderness. The tare element, the false church, leaned more and more toward the world and the empire until A. D. 539 when the church supplanted the state in the old capital city of the empire,

The next step revealed to us in prophecy shows how this "man child" developed into a full fledged ruling power and is brought to our attention as a beast rising out of the sea. This beast had the characteristics of the four universal empires which preceded it. The last one, the dragon, gave to the beast his power, his seat, and great authority. The duration to exercise that power was given as forty-two months, that is 1,260 years, from A. D. 539 to A, D. 1799. (Revelation 13:1-7) In the 7th verse we read that this power would even permit him to overcome the saints of God.

The falling away from the truth did not stop there, for in the next several centuries a still higher worldly position was reached. The imperial power of the Western Roman Empire Fell into the hands of the Bishop of Rome -- such a power that he could both crown and debase kings and princes. The very pinnacle had been reached.

The kingdom had been established and it only remained to put down all opposition. Jesus said, "The kingdom of heaven suffereth violence, and the violent take it by force." (Matthew 11:12) All this success and advancement seemed very real at the time: they said, "Now is come salvation, . . . and the kingdom." - Revelation 12:10

In A. D. 1799, however, a decline set in and has progressed since that time until now, Now a mixed condition exists -- prosperity in some quartet's and adversity in others. The Revelator speaks of this period in the message to the Laodicean church. where she boasts, "I am rich, and increased with goods, and have need of nothing." - Revelation 3:17

At present we observe that the decline which started in A. D. 1799 is still in progress. Today large sections of the church are being turned away from the false. While this is going on, she still hopes to overcome all these obstacles and rise above all opposition. She says, not out loud, hut in her heart, "I it a queen, and am no widow, and shall See no sorrow, and shall not know the loss of children." (Revelation 18:7; Isaiah 47:8. 9) She hopes that all the stray ones will return to her.

The false church calls these difficulties that have overtaken her "persecutions." The Revelator. however, calls them plagues, resulting in famine. mourning, and death, and declaring that these

would come upon her in one day the day of God's wrath on all unrighteous systems.- Revelation 18:8

The True Church

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

AT HIS second advent, our Lord stands in judgment on the great systems claiming to be the true church, and declares, "Because thou art lukewarm, and neither cold nor hot. I will spue thee out of my mouth." (Revelation 3:15) This is understood to mean that be-cause of their pride and lack of interest these great systems are rejected by our Lord as his mouthpiece and representative,

That he would select a new mouthpiece is shown by Revelation 3:20, which reads, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." We are Well aware that a humble, truth-seeking Bible Student was rewarded by the Lord for his faithful searching of the Scriptures, in that he heard the knock and opened his heart and mind to the Lord who, true to his promise, entered therein by faith, and gradually revealed the details of God's great plan of the ages for human salvation, which this faithful servant caused to be published in the "Studies in the Scriptures." These are veritable Bible keys, unlocking the precious truths which have brought such joy, enlightenment, and satisfaction to the true church in our day.

The Lord has not left his people in darkness as to the proper use to be made of the great truths disclosed through that faithful servant, since he declared that "this Gospel of the kingdom shall he preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14) We well know that for the past seventy years the "kingdom" has been the central theme of the great witness work; and since the age has not yet ended, it appears reasonable to conclude that it is still the Lord's will that such preaching be continued as a witness to all nations, leaving the results with him.

Various methods of preaching the Gospel have been used in the past, such as by word of mouth. public meetings, distribution of Bibles and literature, Photo Drama of Creation, newspaper and colporteur work: and now we have the great "Frank and Ernest" witness by radio over the ABC Network. This program is covering rural areas never before reached with the truth, as proven by responses from truth hungry people in such areas. In this connection, we quote from the "Bible Students News":

"We just wish that the friends everywhere could spend a week at. The Dawn office and catch the enthusiasm and joy which is engendered by the receiving of these hundreds and hundreds of requests for truth literature."

In response, may we say that this cup of rejoicing has over-flowed to many friends and classes who are co-operating in the follow-up work, and we are convinced that this great work has the Lord's approval and supervision.

After careful study, I feel convinced that faith in the Lord's in-visible presence and the great work now being done under his supervision is vitally important to making our "calling and election sure."

(2 Peter 1:10) The prophet (Isaiah 8:14) makes it clear that the presence of the anointed Lord caused the stumbling of both the nominal houses of Israel; and the Parable of the Ten Virgins (Matthew 25:1) shows that this same test is applied to individual Christians in our day, some of whom are so overcharged and lacking in interest that they are barred from the wedding, even though they later cry out, "Lord, Lord, open to us!" We see it all now and regret that we were asleep to the great fact of thy presence and the opportunities of proving our love for you." - Matthew 25:11

THE BASIS OF CHRISTIAN FELLOWSHIP

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

THE outline of Brother DeGroot's discourse was another which was received too late to be included in full in the report. He urged the importance of working together harmoniously in pro-claiming the glad tidings of the kingdom, citing the effective witness that was given during the days of Brother Russell when the one objective of all the brethren was to show forth the praises of Him who had called them out of darkness into His marvelous light. Brother DeGroot cautioned against brethren wasting time in the ecclesias insisting that their individual views be heard and accepted. Ecclesias should be free to conduct their own affairs, he said, but a service organization is needed in the conduct of a general work.



ATONEMENT

BY BROTHER JULIUS BEDNARZ, Paterson, New Jersey

ATONEMENT is one of the most meaningful and beautiful words in the Scriptures. Its literal meaning is "expiation of wrong or sin by suffering"-also "to cover." as well as being synonymous with "reconciliation." We will use two texts for a basis of the lesson. The first is found in Hebrews 1:3 (Diaglott): "Who, being an effulgence of His glory, and an exact impress of His substance, and making manifest all things by the Word of His power. having made a purification for sins, sat down at the right hand of the Majesty in high places." The second, 2 Timothy 2:6: "The husbandman that laboreth must be first partaker of the fruits."



Our setting takes place at Jordan. when Jesus came to John to be immersed, with the prayer in his heart as found in Hebrews 10:5-9, In Hebrews 10:9 we read: "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." The Father's "will" for Jesus was for him to present himself in sacrifice as a sin-offering for the world. He thus took away or set aside the typical sacrifices in order to establish the antitypical or actual, which really cleanse from sin.

He also took away the Law Covenant, that is, its binding obligations upon every Jew who accepted him as the Messiah and consecrated himself to be dead as a human being to the Law and its provisions, and alive as a new creature in Christ, in order that he may "establish" the second or New Covenant. Not that Christ put the New Covenant in operation on behalf of the church, but that he might establish it in the future when the better sacrifices for sins will have been completed.

The apostle then adds (Hebrews 10:10), "By which will we are sanctified through the offering of the body of Jesus Christ once for all," thus showing God's will for us also is that we become part of the world's sin-offering. Only the members of the body of Christ, who are now being offered in sacrifice, are sanctified as they are accepted in the Beloved.

In the 12th and 14th verses of the same chapter (Hebrews 10:12, 14), the apostle shows us that God looks upon the sacrifice of Christ and his church as one sacrifice, one offering. Again in Hebrews 7:27, he reiterates the same thought, but additionally gives us a clue for the basis of his reasoning, referring to the tabernacle picture of Israel's typical atonement day where the high priest offered up sacrifices first for his own sins and the sins of his house (bullock), and then for the people's sins (Lord's goat). - Leviticus 16:6. 15

Although the sacrifice of the perfect man Christ Jesus was a satisfaction for the sins of the whole world (1 John 2:2), the merit was not applied on their behalf when he ascended to the Father, but was imputed "for us," the church. - Hebrews 9:24

Paul shows in Romans 5:11 that since that time until now, the body members of Christ have received the "atonement" or "reconciliation," whereby we are enabled to present ourselves as sacrifices. (Romans 12:1) Christ became our Advocate or "covering" in order that our justification might be maintained and continued throughout our lives.

Not that we add anything to the ransom sacrifice of our Lord, for his sacrifice was all-sufficient. God could have inaugurated the times of restitution without any further sacrifices. In his great love and mercy, however, he has invited us to lay down our lives together with Christ, suffering with him even unto death in order that we might be part of the great sympathetic High Priest for the world who will help them up the high-way of holiness to perfection-assisting them out of their sin-sick condition.

In 2 Corinthians 5:18-20, the apostle shows us how beautifully the principle taught in 2 Timothy 2:6 applies to the church in this Gospel age. We, having partaken of the "fruits" of Christ's atonement, are invited to labor as husbandmen in God's vineyard. Truly, "as he is, so are we in this world." (1 John 4:17) The "service of reconciliation," through the "Word of reconciliation," has been committed unto us. Jesus reminds us of this great truth again in John 17:8, 14.

If faithful in carrying out this commission, we will find ourselves as pictured in the burning of parts of the Lord's goat, outside the camp, that is, a condition out of harmony with this world, though in it, bearing his reproach. - Hebrews 13:11-13

When the church's part in the sin-offering or atonement is completed, she is raised with Jesus to the divine nature. Thus with him she becomes the world's Mediator or "covering" and the restitution blessings begin to reach the people. With justice completely satisfied, the latter part of the reconciling work will begin, that is, the bringing into full harmony with God's righteous laws all of Adam's children who will obey.

The first to be blessed will be the ancient worthies, who will be the visible rulers or agents of the invisible Christ, and it will be through them that the invitation of Revelation 22:17 will go forth. They will have a great work to do here among Israel and all who will become Israelites, and therefore they first partake of the "fruits" in the better resurrection. In turn, all who are blessed likewise join in the work of helping other members of the "redeemed of the Lord" who are awakened from the sleep of death. - Isaiah 2:3; 51:11

Eventually all of Adam's children who so desire, will be completely reinstated in God's favor, completely reconciled, when the kingdom will be turned over to the Father that he may be all in all. The Christ, as Mediator, having stepped aside.

FELLOWSHIP AND ELDERSHIP

BY BROTHER EDWARD E. FAY, Los Angeles, California

IN RECENT years there has been much discussion among the brethren regarding distinctions which should be made between fellowship and eldership. All will agree that for many with whom we fellowship we could not conscientiously cast our vote for eldership. It is most important in these instances that our principles and rules of action are based upon the sure Word of truth.



To our mind, the definition which best describes the basis for real fellowship is contained in Matthew 12:46-50. On this occasion Jesus was speaking in a crowded room. His mother and brethren had arrived outside but because of the crowd could not get inside. Perhaps one at the window or door quickly took in the situation and interrupted the Master by calling out, "Behold, thy mother and thy brethren stand without, desiring to speak with thee."

Then it was our Lord made a strange reply to him who had called out. He answered and said, "Who is my mother? and who are my brethren?" No doubt all in attendance were aware of the identity of his mother, and his question for the moment confused them. Jesus had so planned it because he desired to have them specially note the great truth which should follow.

Slowly and deliberately he stretched forth his hands toward the disciples and said, "Behold my mother and my brethren'." This statement did not clarify their confused thoughts, but the next one did, and it has continued to be a special comfort to all with whom the Lord has since dealt: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

The real circle of fellowship is composed of those who have become a part of the family of God -- those who have been called, have consecrated, and have been justified and Spirit-begotten. Hence we sing. "The fellowship of kindred minds [those who are Spirit begotten] is like to that above." However, we welcome and should treat with Christian love any believers in our Father and the Lord Jesus whether or not they have taken the full step of discipleship.

In selecting teachers or elders, however, we have requirements which go beyond being members of the family of God. Two of the scriptural outlines of qualifications for eldership are. Titus 1:5, and 1 Timothy 3:1-7. The combined testimony of these suggest four main points:

1. Consecration. It is obvious that all teachers in the church must be consecrated else they could not even be of the church.
2. "Blameless." (Titus 1:7) Those who would be elders must live so as to demonstrate an appreciation of the principles of righteousness.
3. "Apt to teach." (1 Timothy 3:2) This is readily understandable because one of the chief functions of an elder is to impart knowledge to others.

4. "Holding fast the faithful Word." (Titus 1:9) An elder should have a clear concept of the Word or truth.

In general, there is no disagreement on the first three points.

However, the fourth point, clarity in truth, is variously understood. Some say that Paul meant the only truths one must be clear in to be qualified for eldership would be the ransom, call and preparation of the church, and restitution and, of course, the nature of man, the penalty for sin, and the relationship of Jesus to God.

Some of us go further and insist that the "harvest" truths also must be clearly seen by those who would teach. By "harvest" truths we mean the Lord's presence, the understanding of the covenants, the church's share in the sin-offering, and a recognition that we are to be engaged in the witness work of our time. These great doctrines apply to our present time or have been clearly revealed to the church during this time.

If only we had Paul in our midst we could ask him to clarify his statement that an elder should "hold fast the faithful Word he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gain-sayers."

Perhaps we can get just as effective an answer by noting carefully how Paul interpreted his own instructions. Did he believe that all the knowledge one needed for eldership was an appreciation of the ransom, call and preparation of the church, and restitution? Is it possible that he demonstrated that other truths than these were also important to understand? If we can see that this great apostle zealously upheld numerous truths as essential, then we have a clear scriptural guide for our conclusions.

What about the doctrine of our Lord's presence? Some say that it isn't at all important. Their attitude is, If you believe it, all right; if not, it doesn't matter. Do we realize that some in Paul's day began teaching that the Lord's presence was then an actuality and the resurrection had begun?

In 2 Timothy 2:15-18, Paul urges Timothy to learn well the skill of rightly dividing the truth. He did this because some then taught the resurrection already past. (2 Timothy 2:18) It is obvious that if some so taught, they also believed the Lord was then present. That some did so believe is further shown in 2 Thessalonians 2:2, when Paul cautioned they be not troubled that the day of the Lord was at hand or present.

Since some were so teaching, what was Paul's reaction? Did he say, "Brethren, it is not really important; if some desire so to believe, well and good, it can cause no harm"? Indeed not! He implied that the knowledge of the correct time of our Lord's return and the resurrection was indeed important. Hence he urged Timothy to rightly divide the Word of truth. And of those who taught error regarding this great truth, he said, "Who concerning the truth have erred, saying that the resurrection is past already; and over-throw the faith of some." (2 Timothy 2:18) If Paul thought a correct knowledge of the time of our Lord's return was then essential. is it not logical that he would just as earnestly contend for such correct knowledge now?

What about the covenants? This truth was not specifically mentioned by Paul in the qualifications for eldership. Did Paul believe an understanding of the covenants important in his day? According to his testimony in Galatians, some had been teaching error regarding the covenants. They contended that the brethren should consider the Sinaitic Law binding upon them. Did Paul say, "Well, our different viewpoints on this doctrine are of no consequence: this is not an essential doctrine"? Indeed he did not! In Galatians 2:4-5, he referred to some who had been teaching such error as "false brethren, . . . to whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you." This strongly reveals how Paul felt regarding the essentiality of an elder understanding the covenants.

Some have attempted to justify a so-called "liberal" attitude to-ward essential knowledge of eldership by using Brother Russell's writings, They claim that his V. D. M. Questions did not include questions regarding the Lord's presence or the covenants. Hence they conclude that Brother Russell did not consider belief in these doctrines essential for eldership.

Before we could so conclude, however, they would need to analyze questions 20 and 21 of this series. In essence they ask, "Have you read thoroughly the six volumes of 'Scripture Studies,' and have you derived much enlightenment and benefit therefrom?" Imagine his reaction to an answer something like this: "I've read them, but there is much in them with which I'm not in harmony. I can accept Volume I, but there is much in Volumes II, III, and IV which I consider to be error. 'Tabernacle Shadows,' in my opinion, is also error." Surely one who gave such an answer would not then have been considered qualified as a teacher!

The great Apostle Paul demonstrated his firm belief that elders should see clearly truths concerning the presence, covenants, witnessing, sin-offering. So also taught the Laodicean messenger. Such requirements for eldership will do much to keep us free, because "the truth shall make us free."

THE BAPTISMAL SERVICE

BY BROTHER D. J. MOREHOUSE, Chicago, Illinois

The baptismal discourse was given by Brother D. J. Morehouse, of Chicago, Illinois; and Brother Martin C. Mitchell, of Brooklyn, New York, did the immersing.

THIRTY-ONE symbolized their consecration to be dead with Christ, several of these having first heard the truth over the radio. It was an inspiring service, which proved to be a rich blessing not only to those who by water baptism testified that they had surrendered their wills to God, but to all at the convention: for it reminded all of their vows of consecration, and of how important it is to continue faithfully to carry out those vows. In opening his discourse Brother Morehouse said:

"We are here to help these brethren symbolize their consecration to sacrifice, and to encourage them as they enter into the race for the prize of the 'high calling of God in Christ Jesus.'"

Replying to those who ask how we can surely know that we have been called by God to enter the narrow way, Brother Morehouse said:

"It would not be possible to understand the call and the conditions attached to it, if God had not extended the call to us."

Immersion in water, the speaker explained, was not the real baptism, but merely the symbol by which testimony is given of the fact that one's heart has been given to the Lord, and that the divine will henceforth is to be accepted as the rule of life,

Since immersion in water is not the real baptism -- a baptism into Christ and into his death--the question is sometimes asked if it is necessary. Replying to this, Brother Morehouse reminded the brethren that Jesus set us the example, and that it was practiced by the apostles and others in the Early Church, hence it is clearly the Lord's arrangement for his consecrated people. This being true, those who are fully consecrated are so desirous of carrying out every item of the divine will that they are glad to symbolize their consecration, and instead of holding back, they ask, "When can we do it?"

Several of those who symbolized their consecrations at this service first heard the truth over the radio, some of them within the present year, having been reached by the ABC Network broadcasts. This was, of course, very encouraging. It is appropriate to add that this has also been true in connection with other immersion services held during recent months. At Los Angeles, California, for example, seven of those baptized had heard the truth for the first time within the year, and over the radio.

The Lord is also blessing other methods of bearing witness to the truth, such as the use of the printed page, and the holding of public meetings. As always, the Lord's rich blessing continues upon the personal testimonies given by his people. May we all endeavor to be faithful along this line also.



THE ROSE OF MOAB AND THE ROSE OF SHARON

BY BROTHER J. A. MEGGISON, Galena, Kansas

OUR recent Sunday Bible study was on the hook of Ruth, and in studying it, we found a deeper and richer message than ever before. This also was written for our admonition, so it has a lesson and a message for us. Let us look deeply into that account and see if the Lord has some beautiful, lovely message for us who have come to find rest under his wings.

The events occurred during the period of judges. There was a very severe famine in Israel. God's covenant with them was that if they obeyed, he would bless them in body, in basket and store, in rain in season, and freedom from their enemies; but if they disobeyed and copied the customs of the heathen peoples about them, then, lack of rain resulting in famine, and oppression from their enemies would be their experiences. So this famine was a chastisement and was in Bethlehem -- the very name of which meant the house of bread.



Paul tells us we should endure chastisement, but God is dealing with his people patiently for their development, and the results will be that such will be able to fill places of trust and responsibility in the kingdom time. But, this family decided they would not endure God's corrections and would move over into Moab, a heathen land of licentious image and idol worship, where they would not be among God's covenant people. But one cannot run away from God's corrections, and so Elimelech found.

The sons further disobeyed the directions of their covenant God, and married heathen wives. Evidently they chose good women, as their characters later proved. God did not bless their going. They had not trusted God's love at home, so his judgment smote them abroad.

They sought to avoid one affliction and fell into another. They escaped famine, but death overtook them. The father who feared he would not be able to live at home, had scarcely reached the stranger's land ere he died. The sons founded their homes in Moab, and Moab became their grave. The father had emigrated so as to have more, and now his widow had no husband nor sons nor property. Naomi, the lovely, pleasant one, stood alone in a foreign land. What should she do now?

Hearing that God had visited his people, and the famine was ended, she decided to go back home. She felt that she must part with her two daughters-in-law as it would be selfish to expect them to give up a future husband and home, and share her poverty. So she said, "Jehovah grant you that ye may find a resting place in the house of a new husband," This thought of a resting place is a beautiful expression -- a Menuwchah. Jesus said, "Come unto me . . . and ye shall find rest (anapausis-renuwchah) unto your souls," (Matthew 11:28-29) Is not that a beautiful thought, a condition of security and love, a home for your souls?

Orpha and Ruth wept, and refused to leave Naomi, Then, though it tore her own heart, Naomi told them indirectly that they could not expect to find a husband and home in Israel, for that which her sons had done was against the Covenant Law in Israel.

When Orpha saw there was no hope of a home or family in Israel, she went back. She counted the cost and it seemed too great. She had love enough to give up her own people, but when it meant a home and husband too, she felt it was too much. She went back to her people and her God. Perhaps, in after years, she thought of the beautiful family life. But Ruth's love was deeper. She not only loved Naomi but considered that a religion which could produce such a family was a wonderful one, and she would love their God also.

What won such deep love as Orpha (meaning hind or deer) and Ruth (meaning rose) had for Naomi? During these ten years, the two women saw the difference between the Israelite family and the Moabite family. The sons must have been worthy of the enduring love they awakened. Ruth was determined to go to such a people and to such a God. Do we as Christians tell others about our God so beautifully by our actions? Do we let the love light shine out in our lives so others will want to know our God "among whom ye shine as lights in the world"? (Philippians 2:14-16) Let us resolve that by the grace of God we will strive more effectively to let our light shine so that those who love righteousness may be drawn toward our God.

Ruth and Orpha here are like the Gentiles who came in contact with the truth. Some find the cost of consecration too great and turn back (our Gospel is unto some a "savor of death unto death"). (2 Corinthians 2:16) But to others, like Ruth, a "savor of life unto life," even though this be attained through death by faith. Let us be living epistles!

Ruth gave up all for love of Naomi and her God, not knowing there was anything before her but poverty and loss. She gave up a home, and God gave her a far richer one. She gave up a husband, and God gave her a prince in Israel. She gave up her hope of land, and God gave her back -- Naomi's estate and the estate of a prince. She gave up children, and God made her the mother of kings and even of the Redeemer, Jesus. She gave up the only people she knew, and God gave her an honored place among his covenant people. Even so will he do for us.

We give up all to become God's people. Such is consecration. We enter as poor in spirit, but God is good to us -- even greater than to Ruth; grander and greater things he gives to us than we could have dreamed of!

SECRET FAULTS AND PRESUMPTUOUS SINS

BY BROTHER ERNEST G. WYLAM, Chicago, Illinois

"Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins." - Psalm 19:12, 13

THE heartfelt supplication of these texts represents the spirit of full consecration and while realizing the forgiveness and covering of adamic sin, recognizes present faults, weaknesses, and shortcomings, with the need for divine aid and protection in the fight against them.

Secret faults are never secret to God and not necessarily so to the faulty one, though often even he is unaware of them. At times, they may be apparent to others though we ourselves may be blind to them. They are the slips or omissions, the unintentional errors to which we all are prone and which are regretted, striven against, and prayed about.



Secret sins are imperfections or faults of mind, the entertaining of suggestions or temptations before they take the outward form of actual or presumptuous sins. They are the second in a series of three steps of which the first is the thought, suggestion, or temptation which enters the mind through habit, environment, inheritance, circumstance, other persons, or even demons. These thoughts or suggestions are involuntary, and in themselves are not sinful. They are the birds of the old adage which "we cannot prevent flying over our heads." They lead to the second and dangerous step of secret fault or sin, which constitutes the entertainment, consideration of, or meditation on them. This is the consent stage and compares to the "building of nests in our hair."

The third step -- presumptuous sin -- is the outward manifestation of the other two which must have preceded it -- the mental concept and consent. Briefly then, we have first the thought; second, consideration of it (the secret fault); and third, the action (presumptuous sin).

The thought may be of pride or of self-exaltation, forgetting that "pride goeth before destruction" (Proverbs 16:18); jealousy in any of its hideous forms; avarice for the unlawful acquisition of wealth; covetousness for position or service for self, or other carnality. The thought may be the inquiring of our wills whether or not we would consent, and if promptly rejected, victory is ours, but if entertained or harbored, it becomes a secret fault; both are dangerous, but the second especially so, as the very act of consideration is a measure of surrender and proportionately weakens the will, though the victory may still be gained by recognition of the danger and repudiation and rejection of the temptation.

The secret sin or fault may very well lead to the third or operative stage of action, or presumptuous sin -- the caustic word, the bitter retort, the unkind act, the failure to defend another, all born of present or previous thought. To illustrate, a suggestion might come of a method by which one could satisfy his own ambition, or jealousy, and advance his own interests, fame, honor, reputation, or influence, by undermining another's. This course would inevitably result in envy, hatred, strife, back-biting and slander (scriptural murder). Or a negative approach might result in withholding a

statement of fact or commendation for fear that the other might rise in esteem and favor. The beginning is small, but the end may be tragic.

James 1:14, 15, Moffatt's rendition, well expresses the thought, "Every one is tempted as he is beguiled and allured by his own desire; then desire conceives and breeds sin, and sin matures and gives birth to death."

Temptation, then, is the presentation to the mind of evil suggestions; there is no sin yet, but the desire to sin begins with the harboring of the suggestion. This is the crucial point, Will desire take hold, or will the suggestion be met with such resistance that it will be conquered before it has a chance to conceive? If the victory is lost, the secret fault, the sin of consent, unless cleansed, eradicated, expunged, inevitably leads to presumptuous sin -- active, willful, deliberate, intentional -- and presumptuous sin, if persisted in, may very well lead to "the great transgression," hence our prayer "Cleanse Thou me from secret faults," while they are still small enough to cope with.

The mind is the battleground of the now creature, and it is inevitable and necessary that temptations must come, else there would be no victories, hence their value is apparent, Our dear Lord was not shielded from them; can we expect to be? We cannot always triumph as he did, but may God grant us grace to be more of ten triumphant than vanquished.

Our Captain showed us how to fight these suggestions and temptations. When presented to Him, He promptly sterilized them with the most potent antitoxin; namely, quotations from the Word of God. By way of example, when attacked with suggestions of pride and ambition, we might remember that "whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matthew 23:12), and that "pride goeth before destruction, and a haughty spirit before a fall." - Proverbs 16:18

If avarice or greed is the channel of approach, we might wield the sword of the Spirit and ask, "What shall it profit a man, if he gain the whole world, and lose his own soul?" (Mark 8:36) "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." - 1 Timothy 6:10

Since these secret faults, these first harborings of the evil suggestions, are the beginnings of sin, we see the appropriateness of the counsel, "Keep thy heart with all diligence; for out of it are the issues of life," and we might add, "the issues of death" if these secret faults of the mind are not promptly attacked and repelled. Proverbs 4:23

Diligence is necessary, delay is dangerous, divine aid is always at hand. God is nigh, an ever present help in time of need. Pray for his help in time of danger. Watch and pray, and the hourly, daily victories will lead to final triumph. Filially my brethren, Let the words of our mouths, and the meditations of our hearts, be acceptable in thy sight, O Lord, our strength, and our Redeemer.- Psalm 19:14.

"BEHOLD, THE BRIDEGROOM"

BY BROTHER L. H. NORBY, Brooklyn, New York

"And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet Him." -Matthew 25:6

THE Parable of the Wise and Foolish Virgins is of great interest to us because it has its fulfilment at the end of the age. The time setting is established by the context, by the nature of the events, and by the remarkable time prophecies recorded in the 12th chapter of Daniel which relate to the "time of the end." The prophecies related by our Lord in the 24th chapter of Matthew were in reply to the question of the disciples: "What shall be the sign of thy presence, and of the end of the age?" The word "then" at the opening of the Parable of the Virgins would be understood to mean during that same time.



Four outstanding events were to mark the beginning of the time of the end:

- (a) Running to and fro;
- (b) Increase of knowledge (Daniel 12:4);
- (c) Persecuting power of the Antichrist to be broken (Daniel 7:25; 12:7);
- (d) The two witnesses (Old and New Testaments) were to be revived (Revelation 11).

All these prophecies were fulfilled precisely on time. (a) We quote from Americana Encyclopedia under the topic "Steam Engine": "At the beginning of the 19th century (1800) Trevetrick and other able inventors and mechanics were seeking to construct locomotives." (b) The American and French Revolutions paved the way for the increase of secular knowledge even to the extent of compulsory education so people could study their Bibles when received.

(c) Napoleon shattered the prestige of the Antichrist in 1800. (d) The great Bible societies were mainly established between 1803 and 1808.

It was just a little later that the "virgin" class "took their lamps" (Matthew 25:1), and went forth to meet the Bridegroom. This was at the end of the "1290 days," or in 1829. (Daniel 12:10, 11) The midnight hour of the parable is understood to be in 1874 when the 1335 days ended. (Daniel 12:12) The proclamation of Christ's presence based on the evidences which we have, constitutes the cry, "Behold, the Bridegroom." As we re-echo this cry we are conscious of the fact that it will soon be over, and the door will be shut. Let us then review some of the many evidences of the Bridegroom's presence.

(1) The symbolic heavens and earth are declared to pass away during the thief-like presence of the Lord and they are unmistakably passing away now. - 2 Peter 3:7, 8, 10-12

(2) Nahum 2:3-5 associates the steam train with the "Day of His Preparation." See also Job 41. The diesel train or airplane is the symbol of modern transportation. They also use electric lights instead of the old "flaming torches." Hence we must be past the beginning of "the Day of His Preparation."

(3) The spiritual feasting which we have enjoyed since 1874 can best be explained as related to Christ's presence. (Luke 12:36, 37; Daniel 12:12) Feasting is associated with the Bridegroom's presence and fasting with his absence. - Luke 5:33-35

(4) Daniel 2:34 and 44 show that the kingdom of God would begin to be set up "in the days of these kings."

(5) The "stone" was to smite the "iron and clay" feet. This combination has largely disappeared.

(6) Christ promised that the overcomers would have part in breaking the nations. (Revelation 2:26, 27) Is this not another proof that Christ has returned and that the sleeping saints are raised?

(7) The Antichrist is to be consumed with the "epiphania" [bright shining] of Christ's parousia, and this is already partly accomplished. - 2 Thessalonians 2:8

(8) Paul asserts that the object of Christ's reign is to "put all enemies under his feet." The destruction of so many enemies already, particularly the pre-1914 kingdoms of this world, is another proof.-1 Corinthians 15:22-28

(9) "Desolation" is the first "work" of the Lord with the world (Psalm 46:8), so this is another evidence.

(10) Jesus implies that Satan could continue indefinitely unless a "stronger than he" should interfere. The sudden disorder in Satan's "palace" is therefore conclusive proof of Christ's presence. - Luke 11:21, 22

(11) God said to Zedekiah that the kingdom would be no more "until He come whose right it is." The first step toward the re-establishment of Israel was in 1878, at the Berlin Congress. This was "in the days of these kings." - Daniel 2:44

Continuing the study of the parable, it is evident that in order to join in the cry, "Behold, the Bridegroom," we must not only believe in this central theme, but have the desire to proclaim it.

THE TREASURES OF THE SNOW

BY BROTHER J. Y. MAC AULAY, Pilgrim

"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?" - Job 38:22

A CAREFUL consideration of this text indicates to us that Jehovah has held in reserve certain great doctrines of truth to be revealed to his people who would appreciate them; that special light would be given during this time of trouble. This time is indicated by the 23rd verse of this 38th chapter (Job 38:23): "Which I have reserved against the time of trouble, against the day of battle and war."



There is but one specific time of trouble, and while its various phases may be related separately, they all refer to the same specific time of trouble. The climax of this time of trouble is not a long drawn out affair, hut a short, hard, convulsion of society of such gigantic proportions that were it not for the shortening of time, no flesh would be saved, (Matthew 24:22) This time is the same as that spoken of by the Prophet Daniel (Daniel 12:1), and was confirmed by our Lord (Matthew 24:21), and was to take place at the second coming of Christ, at the time when Jehovah would rise up to the prey, when he whose right it is would begin to rule as King of kings and Lord of lords. The space of time from the second advent, or parousia, to the final spasm or convulsion is the day of battle and war referred to in our text.

I believe it is a reasonable view that many fundamental truths were held in reserve for this particular time. This seems to be the thought of the Apostle Paul in 2 Corinthians 12:4, where he explains how he was caught up into paradise, and heard "unspeakable words" - words which were "not lawful" for him then to utter.

The Scriptures are very explicit as to the fact that the church would have not only these great doctrines which have been held in reserve given to her at the day of battle and war, but would need this understanding much - more than at any previous time. Some scriptures would indicate to us that the church would need them on account of the peculiar trials and terrific tasks set for the church. (Psalm 149:6-9) "Let the high praises of God be in their mouth. . . . Praise ye the Lord."

Snow is oftentimes used in the Scriptures to represent purity. John saw one whose head and hair were pure white, "white as snow." (Revelation 1:14; Revelation 3:4, 5; Revelation 7:9; Revelation 19:8) Can we not see the significance of the statement of God to the Prophet Job as we picture in our minds this audience clothed in pure white robes, which are symbolic of the purity and sinlessness of the one whose righteousness we wear? Can you imagine, (hen, the significance of the question, "Hast thou entered into the treasures of the snow?" Have you entered into these treasures?

We started out with the blessedness of the fellowship of kindred minds. Have you also experienced the blessedness of the fellowship with the Father and with the Son, Jesus Christ? If you have, you will leave this convention and return to your home classes and help to imbue those with whom you meet with the same blessed purity of fellowship. But not only are these blessed truths necessary for

the Lord's people in order for them to have this fellowship, but they are also necessary for the protection which is promised to such as love his appearing and kingdom.

If we take these treasures of the snow, then, to represent the great spiritual truths which have come to the church with such dazzling brilliancy in the past century, then the entering into them would be to get their spirit, to be imbued with their power; in other words, to catch a glimpse of Jehovah's viewpoint of these great truths by getting into that close communion and fellowship with the Father through the Lord Jesus Christ.

Revelation 3:20 reads: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We can here understand that intimate relationship that would come about by this exchange of confidence between our Lord and those who would open the door. But our Lord gave even a closer relationship than that of partaking of a meal, which we find in the words of John 14:23: "Jesus answered and said unto him (Judas, not Iscariot): If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

This blessing is for all of God's saints, and an evidence of this spiritual condition would be a growing appetite for these great spiritual truths found in the Word of God. This desire will be further manifested by our faithfulness to the heavenly vision. Such will enjoy both peace with God, and the peace of God. How beautifully this condition is described by Brother Russell: "Oh, how precious is this hiding place? What rest and refreshment we find in the midst of the commotion that is even now bestirring the whole world, but especially the nations of Christendom—rest from pride and folly of men in their abortive efforts to readjust the present unsatisfactory social order; and rest from the strife of tongues in an equally vain attempt to evolve the clear principles of truth and righteousness from the present confusion of human traditions. (Psalm 31:20) Here we find rest, peace, light, and joy, which the world can neither give nor take away."

This relationship and the invitation to the true Israel of God to assume it, is given in Isaiah 26:20, 21: "Come ye people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

Surely, this is the day of battle and war. Here the inspired prophet is looking down the stream of time to the place where the church finds herself today, and unto the inspiration of the Holy Spirit gives out this message to the feet members to draw themselves into this secret communion with Jehovah. Close their doors of faith about them, thus shutting out the confounding sounds made by the tumbling thrones of religious potentates, political kings, and financial princes.

Our communion here, however, will be but a sweet foretaste of that full communion when our race has been run successfully. Then our poor efforts here, when the final day of reckoning shall make them manifest, will be to the praise and honor of our loving Lord. How precious these treasures will be to us then! Let us go back, then, to our respective classes, with these treasures stored up, that the sweet foretaste of joy which is ours now may be consummated in that fullness of joy which shall be ours for evermore!

GREETINGS AND REPORTS

FROM FOREIGN FIELDS

ONE session of the Bowling Green Convention was devoted to hearing messages of greetings and brief reports of activities from and concerning brethren in foreign fields. Countries heard from in this connection were Great Britain, Australia, Switzerland, Germany, Denmark, Norway and Sweden. Poland, Italy, Greece, France, and India. It was reported that in all these countries there are brethren who are busily engaged in promoting the truth and that in some of them a great deal of activity is in progress.

It was an encouragement to the brethren to learn, for example, that The Dawn Magazine is being published regularly in the Swedish, Danish-Norwegian, French, and Greek languages; and that arrangements are about complete for it to be published regularly in the German language, probably in Berlin. It was reported that Brother Pollock, who was expected to return from Europe in time for the convention, was remaining in Europe longer in order to confer with brethren in Germany in connection with the opening of a German Dawn office.

It was also reported for the encouragement of the brethren that "The Divine Plan of the Ages" is being reprinted in the German language. This work is being done at The Dawn plant, in East Rutherford. The type is set, and it is expected that the books will be ready for shipment to Germany within the next few weeks. The First Volume has already been reprinted in the Italian language.

It was considered by the brethren a further evidence of the Lord's blessing upon their co-operative efforts that it was possible, in addition to financing the network broadcasts of the truth in America, also to promote the work so widely in other countries. True, there is much more that could be done, and more will be done as the Lord opens the way. Brotherly love and zeal for promoting the truth know no national boundaries. The Spirit of the Lord in the hearts of his people impels them to extend the blessings of the truth as widely as possible.

During this session of the convention the following recorded messages of greeting were heard:

Brother Pollock

GREETINGS Everyone: While not personally with you, Sister Pollock and I are with you in spirit as you gather at Bowling Green for convention fellowship and blessing. You will be hearing from others living in distant places telling you of their love. It is my privilege to express the love that the Pollocks have for those of like precious faith at Bowling Green, and also to be the voice to convey the love of many others. The various classes with whom we have met across the Atlantic have asked that we tell you how much they love you. They have expressed their bonds by both Scripture texts and hymns, and it is a pleasure to assure you of the warmth with which we have been received. Surely, "Blest be the tie that binds our hearts in Christian love." How true it is that "the fellowship of kindred minds is like to that above."

The General Convention at Bowling Green is one of God's gifts to the harvest saints. During the last few years, the church of God has been subjected to many severe assaults by the Adversary. The devil has not limited himself to any one country. These assaults have wrecked the faith of some.

Let us thank our Heavenly Father that the Gospel message which inspired us on to consecration in the beginning of our Christian walk is still the glorious truth, and that it continues to have the power to sanctify, and also that we can meet at convention with those who hold to such truths so dear to our heart.

As we realize that it is the truth that gives us peace in the midst. of international chaos; as we realize how empty our lives would be if we had never been called out of darkness into this marvelous light and have been made a people with a purpose: as we realize that the greatest joys of our lives have been in connection with the truth and its service; and as we realize that the sweetest fellowship we have ever had has been with those who have shared our calling. let us rejoice to know that in other lands, certainly from our experience in England, in Wales, in Scotland, in Switzerland, and in Germany, we know that there are others of our brethren who also have been kept by the power of God. Let us pray for them as they pray for us that they may be "steadfast, unmoveable, always abounding in the work of the Lord." - 1 Corinthians 15:58

We are glad that we have been able to fellowship with those who have the truth as the motive power of their lives, and to know that the spirit of sacrifice and love for the Lord and the truth and the brethren is the common denominator of those who are sons of God. And now may I leave with you a scripture as a benediction:

"I . . . cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. which he wrought in Christ." - Ephesians 1:15-20

We would have enjoyed being with you at Bowling Green, and we are a bit lonely for you: but as you gather, we will be with the friends in Germany, if the Lord wills, and from the bottom of our hearts we say. "May God bless you, each and every one!"

Brother Philip

Dear Brethren in Christ: Warmest Christian love and sincere greetings to all who love the Lord, who have met at the convention. First, I will greet you with the words of Paul to the church at Colosse, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the Word of the truth of the Gospel: which is come unto you, as it is in all the world: and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." - Colossians 1:3-6

Paul speaks here of three of the essentials -- faith, hope, and love -- in order to gain a place with the family of God in heaven, where we all expect to meet in a convention; our present fellowship being but a wonderful foretaste of the meeting beyond the veil.

Expressions like "being with you in the spirit," are exemplified when we use this means of conveying our heart's desire for you all. Modern invention fatal made it possible for you to hear my voice, though unseen by all, and known only to the few. I realize your sentiments toward me that if it were possible you would wish me to be present enjoying the good things provided by the Lord from his storehouse of truth, and to observe the ways and means used by him to bring us together and then build us up.

Wireless and other modern discoveries have made the world seem a very small place indeed, and have made us realize how near, after all, we are to one another. But we are still nearer by bonds of fellowship and truth. And more so when we meet around the throne of grace, having communion with our Heavenly Father and loving Savior. We praise God for these privileges and blessings. We have much in common, and the Lord has enriched us beyond what we are worthy.

How valuable is the truth to us all! What joy and peace is ours in the midst of such trouble and distress, and how precious the opportunities of meeting one with another to talk of the only thing worth while, and to feel the company of those of like mind. My desire for you all is that your fellowship in the Lord may be very sweet indeed, a foretaste of the joys that are ahead for all. in our Father's due time. To these in the audience I am privileged to know, Cheerio, and God bless you!

Brother Pampling

THIS is Brother Pampling of England. Grace and peace be multiplied unto you! In sending this greeting to the 1950 Bowling Green Convention, I do so not only with much pleasure, but with happy memories of my personal fellowship with so many of you two years ago. One of the most important signs on the narrow way today is found in Hebrews 10:25, which in the Diaglott reads: "Not forsaking the assembling of ourselves together, as is a custom with some; but exhorting to it, and so much the more as you see the day drawing near."

As we gather in convention, we do that which is in accordance with the will of God as expressed for us in the Bible, Anything that is done in accordance with the will of God is hound to attract and receive his blessing. As we sometimes sing: "Knowing that our Father meets us as we meet."

Viewing world events today through the field glasses of our Heavenly Father's Word of truth, we cannot help but stand aside in praise and thanksgiving: we cannot help but continue to lift up our heads knowing that our deliverance draws nigh. It is thrilling to see prophecy being fulfilled and the divine purpose accomplished in spiritual Israel, in fleshly Israel, and in the world. Truly our King is marching on, and blessed are we when in step with him. Let it be true of us as it was of Caleb, one of the Bible heroes of faith, of whom it is written: "He wholly followed the Lord." Let us be of that class of whom it is written: "These are they which follow the Lamb whithersoever he goeth." - Revelation 14:4

Your brethren in Great Britain have appreciated very much the presence and ministry of Brother and Sister Pollock. We also continue to appreciate hearing "Frank and Ernest" over Radio Luxembourg. I am sure you will be glad to hear something about this. With me in the studio are two other members of the Dawn Committee -- Brother Murray of Grays and Brother Humphrey of

Dartford. Brother Murray will tell you something about advertising the "Frank and Ernest" programs, and Brother Humphrey something about the responses received. Here, then, is Brother Murray.

Brother Murray

It is with much joy, dear brethren, that I send you our warmest Christian love, and sincerest heartfelt thanks: for we do very gratefully keep in mind how you have spared some of your dear brethren from time to time to visit us, as pilgrims, and how their zealous, self-sacrificing ministrations have been richly blessed by the Lord, to our very best interests spiritually, and to his honor and glory.

Another avenue of service which you have used, and are using most generously to convey our Father's rich blessings to us is the printed page, and the many "Dawn" publications do very clearly and beautifully publish the "true Gospel."

Another medium also, which our Lord has seen good to place in your hands for proclaiming the glorious "good news" is the radio, and we very gratefully rejoice because your faith and love and zeal impelled you to seize this wonderful opportunity unhesitatingly.

The "Frank and Ernest" weekly broadcasts from Luxembourg are now for us, and indeed for Europe, a grand reality, for which we do not cease to thank our Heavenly Father.

We here in Britain are delighted to be giving publicity to these "Frank and Ernest" broadcasts from Luxembourg. Concerning "newspaper advertising," various doors have been closed against us, but the Lord has very graciously opened other doors for the advancement of his work.

To quote just one instance. I would briefly mention that the London office of a certain Dublin Irish newspaper was recently visited with a view to their publishing some "Frank and Ernest" advertisements headed, "Good News from the Bible." "O no" the official said. "We are Roman Catholics, and the greater part of Ireland is Roman Catholic." But later another Dublin newspaper office was discovered displaying this notice: "Plain Speaking. Without Fear or Favor." And here the advertisement was accepted. And in Roman Catholic Ireland today our newspaper advertisements are appearing with very gratifying results, as is the case also in various other parts of the British Isles.

Beloved brethren, in sincerest gratitude to our Father and to you, we earnestly pray that our dear Lord will continue to bless you very richly; also your every effort in his service. Here is Brother Humphrey.

Brother Humphrey

In the first instance, brethren, I would like to express to you my great pleasure in speaking to you. Sister Humphrey joins in sending greetings to you all with a hope that a blessing has been received by all who have fellowshipped at the Bowling Green Convention. We also find great pleasure in telling you how much we enjoy our labors in the radio work, for we have a grand opportunity to pass on words of comfort to many broken hearts. We long for the establishment of Christ's kingdom, when we can work for him in a far greater capacity than at present.

In the twelve weeks of broadcasting, we have received 591 enquiries of which about 8 have come from the continent of Europe. Those 8 enquiries have been passed over to our brethren in Switzerland and Sweden who are co-operating with us in spreading the message of comfort to a fear-filled Europe. So far 48 enquiries have made a second application whilst 5 have written in 3 times, and a further 4 have made 4 applications. Added to this, 18 requests for The Dawn have been made. These are only the figures we know about. However, we hear from time to time of many who listen, but make no application for literature. The friends in Dublin had the experience of receiving one who had never handled a Bible, but they provided one, and now the recipient is regularly attending the class with a hope that all the fog may be removed from his mind.

In northern Ireland we have received the co-operation of a brother who is well known among the Irish brethren for his labors, whilst a Welsh brother in England is attending to the needs of his countrymen, and on a recent holiday spent his time among several enquirers in his home town. Sister Humphrey and I do rejoice in this work, and praise our Father for his offer to us to engage in it. In closing, just a word to those young brethren affected by the latest crisis: Be strong in the Lord, for has he not said, "I will never leave thee nor forsake thee."

POLISH LANGUAGE REPORT

THE Polish Bible Students Association. with headquarters in Chicago, presented through Brother Wnorowski a very encouraging report to the convention concerning the efforts being made both in America and in Poland to serve one another and to make known the glorious Gospel of the kingdom. Some of the highlights of this report were:

In practically all the cities of the United States and Canada where there are a considerable number of Polish people, there are now ecclesias of Bible Students in which the Polish language is used. There are forty-six such ecclesias, and these are served regularly by Polish-speaking pilgrims.

The Polish brethren are broad-casting the pure Gospel of the kingdom in the Polish language over five radio stations in the United States.

Translations into the Polish language have been made of all the volumes of "Studies in the Scriptures"; also the "Daily Heavenly Manna": "Hymns of Dawn," and other literature published by Brother Russell.

The Polish brethren publish a monthly magazine of sixteen pages (original Tower size) entitled, "Tower of Christ's Presence." For this paper articles are translated from the old "Towers." They also publish a Polish Dawn consisting of thirty-two pages. This is published quarterly, and contains articles especially suitable for the public.

Within the last year new editions of "Daily Heavenly Manna." "The Divine Plan of the Ages," and "Behold Your King" were published. The Polish brethren also published and distributed 325,000 tracts for free distribution in this country and abroad.

The Polish work is well organized in Europe-mainly in Poland and in France. In these countries there are many ecclesias -- more than in this country -- and the Gospel of the kingdom is spreading among the Polish speaking people in a very encouraging manner overseas, despite the handicaps of opposition and persecution under which they labor.

REPORT FROM INDIA

BY THE grace of our Lord, the Indian brothers and sisters continue in their sacrificial life by Proclaiming the glad news of God's kingdom. In the midst of conflicting political parties with many religions of seducing spirits and black magic, the members of the little flock bear testimony regarding the new world order by Jesus Christ in which will dwell righteousness. - 2 Peter 3:13.

In India, a great subcontinent. with a population of 370 millions of people of various sects and religions speaking more than 200 different languages. the brethren try their best to teach the clear doctrines of the holy Scriptures. Of the total population, sixty-five per cent are Hindus and twenty-seven per cent are Mohammedans. Roman Catholics and Protestants together form one per cent of professed Christians. Among the total, only twelve per cent are literate. In a very small Christian field we try to reap the harvest. The wheat class are very few in number.

The South Indian brothers at Erode continue the work, and there our office is located. The general secretary is the editor of a monthly Tamil Magazine.

There are three pilgrims on tour and very soon the fourth will be out. They are Brothers Gilbert, Barnabas, Charles Javanpa, and J. Richards. Brother Gilbert is in Bangalore, the elder for about sixty members. Here regular church gatherings and special study classes are conducted. There are two other halls in which study classes are held on Thursdays and Saturdays. The average gatherings are from forty to fifty.

Brother Barnabas has toured the whole of South India: has spoken in many churches and at public gatherings where many hundreds have heard the words of life. Brother Charles Jayappa is touring the whole of Mysore State and other places. In a public exhibition he opened stalls at Bangalore, and gave a good testimony through the Dawn literature.

We have heard from Brother Richards that he is progressing very well in the city of Madras (India's third largest city), and with the help of many who came out of nominal churches, he pro-claims the message in English and Telugu. Pray for the workers in India, Your brother and co-worker in Christ. -- S. R. Gilbert

From Scandinavia

Dear friends: A greeting of peace in the name of Jesus Christ. About ninety Danish, Norwegian, and Swedish friends, gathered together in convention at Slusemollen in Denmark, send you this greeting as an expression of our love and fellowship together in Christ. We pray God to richly bless you in your fellowship at your convention. We are your brethren and companions in tribulation and in the kingdom and patience of Jesus Christ. We rejoice with you in the wonderful truths of the ransom and the union of the church with her Lord in the near future, and the hope of sharing with our Head in the blessing of all the families of the earth. We specially greet you with 2 Peter 1:10, 11. Brothers David Falck, for Norway; N. C. Larson, for Sweden; Herman Larsen, for Denmark.

From Greece

Dear Brethren: Rejoice in the Lord always! Please transmit to the dear brethren in the convention the Christian love and best wishes from above, of the Greek Branch, at Athens. We manifest to you our decision to continue the work with you until the end. The class of Athens send to you also in the convention. Christian love and wishes for many blessings and joy. Your Brother in one faith and hope, Dennis Cappatos

TESTIMONY MEETING LEADERS

*Brothers Stephen Roskiewicz; Alvin Raffel; Edmund Jezuit;
Horace K. Blinn; E. K. Penrose; and Fred Bright*

THE testimony meetings were among the most important sessions of the convention, and were very helpfully conducted by these brethren. Brother Roskiewicz is an elder in the Grand Rapids, Michigan, Ecclesia, and Brother Alvin Raffel serves as elder in his home class at Dayton, Ohio. Photographs of these two brethren were not on hand for the report.

Brother Jezuit serves as elder in the Chicago, Illinois, Ecclesia; Brother Blinn in Cincinnati; Brother Penrose in Columbus, and Brother Bright in the Brooklyn Ecclesia. Brother Bright is a member of The Dawn Staff.

The public address system was utilized to good advantage in the conduct of these meetings. What is known as the "roving microphone" method was used.



Brother Penrose



Brother Jezuit



Brother Blinn



Brother Bright

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It is a 68-page monthly which keeps abreast of prophetic times, defends "the faith once delivered to the saints," and exhorts to Christian steadfastness and zeal. One dollar a year -- free to those who can't afford it. Send subscription to The Dawn, East Rutherford, New Jersey.