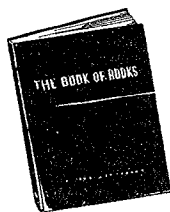


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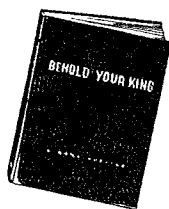
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Highlights of Dawn

World Conversion in This Century?

"I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation."—II Cor. 6:2

HARDLY a Sunday morning passes without one's hearing some earnest radio preacher warn his hearers of the tormenting agonies of hell-fire that await those who do not in this present life heed the call to repent, turn to Jesus, and be saved. And who has not often been stopped on the street, or had his doorbell rung, by some devout person with the same urgent message! Or had a tract, complete with fearsome illustrations picturing the agonies of hell thrust into his hand by a deeply concerned stranger or neighbor?

A recent issue of a serious and highly respected religious journal expresses much the same urgency, albeit in more tempered tones. In an article publicizing the forthcoming Congress on World Evangelization to be held in Lausanne, Switzerland, in July, 1974, the writer properly deplores the growing tendency of the churches to become increasingly involved in the economic, political, and social aspects of human existence, instead of devoting their energies wholly to the "God-given goal of world evangelization." (Christianity Today, March 15, 1974) He applauds the statement issued by a group of leaders of the World Council of Churches as to the purpose of that Council's evangelism and

mission commission. That purpose, said the World Council's leaders, is to assist "the Christian community in the proclamation of the Gospel of Jesus Christ, by word and deed, to the whole world to the end that all may believe in him and be saved." This task, the writer goes on to say, should be completed in the present century.

If we are correct in our understanding that the hope and aim of these good people is to present to as many as possible of the world of mankind during the course of their present lives this final opportunity of believing in and accepting Jesus Christ as their Savior so that they may be saved from the well-publicized horrors of hell, then the completion of that task by the year 2000 would not be one whit too soon. For every day more than one hundred and fifty thousand of earth's inhabitants go down into death, many without ever having heard the name of Jesus, and few with anything approaching a clear understanding of the object of Jesus' mission on earth.

This charitable but misplaced concern by churchianity on behalf of their fellow man is rooted in an erroneous understanding of the purpose of witnessing, which our good friends suppose requires the conversion to Christianity during this present age of the entire world by preaching the Gospel. But this is not what the Bible sets forth as the purpose of Christian preaching. Nor is it what Jesus or the apostles expected.

A World-Wide Witness

Jesus did indeed instruct his disciples that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matt. 24:14) Jesus himself during his entire ministry "went about all Galilee, . . . preaching the Gospel of the kingdom." (Matt. 4:23; Luke 3:18; 4:43; 8:1) Paul and the other apostles spent all their consecrated lives preaching the Gospel. "Daily in the temple, and in every house, they ceased not to teach and preach Jesus

Christ." (Acts 5:42) Timothy was instructed by Paul to "watch . . . in all things, endure afflictions, do the work of an evangelist." (II Tim. 4:5) And it is still the task of the church today to preach the glad tidings of salvation, and to do so with every ounce of energy, with every talent and every possession.

But what has been the result of all this preaching, from the time of Jesus and the apostles to the present? If its purpose was the conversion of the world to Christianity, and thus their being saved from eternities of suffering, then it must in all candor be conceded that the results are dismal, even horrifying, indeed. For by any criterion, only a fraction of all earth's millions have come into the fold of Christianity, the rest having gone into death either totally ignorant of the Gospel, or without having accepted Jesus as their Redeemer.

Announcing the Good News

The Greek word **euangelizo** is generally translated in the English by the phrase **to preach the Gospel**. This is a good translation, for the Greek word means, literally, **to announce good news**. But the purpose of announcing the good news to the world, or witnessing, has not been the conversion of the world during this present Gospel Age. The purpose has been **to call out of the world** during this age a little band of faithful, footstep followers of Jesus, to be associated with him in the grand, up-coming kingdom age for the blessing of the remainder of mankind.

This high privilege first went to the Jews of Jesus' day. In that wonderful sermon just after Pentecost, addressing the Jews, the Apostle Peter points this out, saying, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. **Unto you first** God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

(Acts 3:25, 26; Gen. 22:18) But although the message went first to the Jews, only a small number responded to the call, and the invitation was then extended to the Gentiles.

This caused some misunderstanding among the Jewish converts to Christianity, so James stood up and explained that this was precisely what Amos had prophesied. "Men and brethren," said James, "hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, **to take out of them a people for his name.** And to this agree the words of the prophets." And then James quotes a supporting passage from Amos.—Acts 15:13-17; Amos 9:11

The Seed of Blessing

In his letter to the Galatians the Apostle Paul makes this same point. He shows how God had long ago made a promise to Abraham that in his seed all the nations would be blessed. (Gen. 12:3; 22:18; Gal. 3:8) He identifies the seed of blessing as being Christ. (Gal. 3:16) He then concludes with the wonderful statement that all who have been baptized into Christ, both Jew and Gentile, are all one in Christ Jesus, and with him constitute the seed of Abraham which will bring the promised blessings to the whole world of mankind.—Gal. 3:27-29

It is these who have heard the Master's invitation to deny themselves, take up their crosses, and follow after him. Those who present themselves to the Lord in full consecration, trusting in the merit of Christ's sacrifice, are justified by their faith. They become members of his body, and of the Seed of blessing.—Matt. 16:24; Rom. 5:1; I Cor. 12:12; Gal. 3:29

But the appeal of the Gospel message during the present age is only to the few, for it is a call to sacrifice, and this Jesus himself made clear. "Strait [difficult] is the gate," he said, "which leadeth unto life [during this age], and few there be that find it." (Matt. 7:14) These are seeking after "glory and honor and immortality, eternal life." (Rom. 2:7)

It is to reach these with the invitation to lay down their lives in sacrifice during this life, in order that they may share with Jesus in blessing the world in the next age, that the Gospel is to be preached in all the world for a witness. For such as those who would aspire to this highly exalted privilege, this Gospel Age is the day of salvation.

A Second Day of Salvation

But the Bible tells us that God, in his boundless love, has so arranged it that there is to be yet another acceptable time, yet another day of salvation, this time for the whole resurrected world of mankind. Professor Benjamin Wilson in his *Emphatic Diaglott* renders our text passage as follows: "For he [God] says, 'In a season acceptable, I listened to thee, and in a Day of Salvation I assisted thee.' Behold! now is a well-accepted season; behold! now is a Day of Salvation." The Gospel Age is an acceptable time, a day of salvation, for the sacrificing followers of Jesus. The next age, the kingdom age, when Christ and the church are reigning, will be a day of salvation for the remainder of mankind.

That the unbelieving of the present time are not forever and irrevocably lost, let alone destined to endure eternal suffering, was made clear by Jesus himself. On one occasion he said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:46-48) The last day during which the unbelieving of the present age are to be judged is the coming thousand-year judgment day, when Christ and the church will be reigning over resurrected mankind—I Cor. 6:2; Luke 22:30; Rev. 3:21; 20:4, 6

On another occasion Jesus said that the time was coming

when all who were in their graves (in the death condition, not in a so-called fiery hell) would hear his voice, and come forth, "those who have done good [his faithful followers of this age], to the resurrection of life, and those who have done evil [the world of mankind], to the resurrection of judgment." (John 5:29 RSV) Here Jesus is clearly stating that those of the world who do not in this present life hear and accept him as their Redeemer will have a future opportunity to hear, and either to accept or to reject. In this present life it is only a small number who hear the message aright, and fewer still who accept it. But in that future day the matter and the choice will be made clear, "and they that hear shall live."—John 5:25

A Ransom for All

Jesus came to earth to redeem **all** men, not merely the few. God "will have **all** men to be saved, and to come unto the knowledge of the truth." In spite of centuries-long and ardent preaching, so very few have had a real knowledge and understanding of the truth! But in the kingdom the knowledge of the glory of the Lord will fill the earth, as the waters cover the sea. Paul confirms Jesus' statement that all men will be given an opportunity to gain life. In his letter to Timothy he writes, "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for **all**, to be testified in due time." (I Tim. 2:3-6) Jesus said that **all** in their graves would be brought forth, both the [relatively] good, and the [relatively] evil. And the Apostle John assures us that Jesus "is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—I John 2:2

Speaking to the men of Athens on Mars' hill, Paul said that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." This future day

of judgment for the world of mankind was made possible by the sacrifice of our Lord Jesus on behalf of the whole world. It will be a time of righteous judgment, for all will be brought to a knowledge of the truth.—Acts. 17:31; Isa. 28:17

This coming day of judgment is not a 24-hour day; it will be a thousand years long, so that all will have ample opportunity to hear and understand and obey the righteous laws of the kingdom. The rulers in that righteous kingdom, when judgment will be laid to the line, and righteousness to the plummet, will be the Lord Jesus and his faithful followers, the overcoming, called-out class, the little flock. These are those “that were beheaded for the witness of Jesus, and for the word of God.” They shall live and reign with Christ for a thousand years, for the purpose of blessing all the families of the earth.—Rev. 20:4

Times of Restitution

This thousand-year day of judgment, which will begin when the church is complete and Christ's kingdom established in power and glory, is referred to by the Apostle Peter by another, and peculiarly significant, name. He calls it “the times of restitution.” This designation is specially appropriate, for it will be during this reign of Christ and his church that the obedient of mankind will be restored to that image of their Maker which was enjoyed in Father Adam, but which was lost when the progenitor of the race transgressed, and was condemned to death, bringing a like penalty upon all his progeny.

The Apostle Paul explains that thus it was that death has come upon all mankind from the very beginning. “By one man [Adam] sin entered into the world,” he says, “and death by sin; and so death passed upon all men, for that all have sinned.” (Rom. 5:12) Man has been dying because of inherited imperfection, for “there is none righteous, no not one.” “For all have sinned, and come short of the glory

of God.” (Rom. 3:10, 23) But this woeful state of affairs, he continues, is to be changed by the righteousness of another, the man Christ Jesus. “For as through the disobedience of one man, the many [all, vs. 12] were constituted sinners, so even through the obedience of the one, the many will be constituted righteous.”—Rom. 5:19, Diaglott

In that glad day “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” (Hab. 2:14) It will not be necessary for each to say to his neighbor, know the Lord, for they shall all know him, “from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”—Jer. 31:34

In that thousand-year day of restitution, righteousness will be reigning in the earth, and all will be required to meet the high standards of justice then in force. “Every soul, which will not hear that prophet, shall be destroyed from among the people.” (Acts 3:23) But no longer will man die for Father Adam’s disobedience. “In those days they shall say no more, the fathers have eaten a sour grape, and the children’s teeth are set on edge. But every one shall die for his own iniquity.”—Jer. 31:29, 30

Come, Ye Blessed of My Father

This is the same period of time described by our Lord in the Parable of the Sheep and the Goats. “When the Son of man shall come in his glory, and all the holy angels with him [the called-out class, the faithful overcomers of the Gospel Age], then shall he sit upon the throne of his glory: and before him shall be gathered all nations [resurrected mankind]: and [during the thousand-year kingdom reign] he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—Matt. 25:31-34

After having commissioned his followers to preach the Gospel of the kingdom in all the world for a witness unto all nations, Jesus added a significant statement. He said, "And then shall the end come." He was speaking, of course, of the end of the Gospel Age. We believe that this worldwide witness has been substantially completed. By word of mouth, by means of the printed page, by radio and television, and in many languages and dialects, the message has gone to the far corners of the earth.

True, it has not converted the world to Christianity. It was not intended so to do. But it has drawn dedicated disciples, one here, one there, to lay down their lives following in the steps of the Master. We believe that the full number to constitute the church in glory is approaching completion. We believe that the glorious kingdom age, the day of salvation for the world of mankind, is near.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:10, 11

Thus we are graciously granted a fleeting but revealing glimpse of the lengths and breadths and heights and depths of God's great love: that love that is so all-embracing that he sent his only begotten Son to die for all mankind "while we were yet sinners."—Rom. 5:8; I John 2:2

We see, too, that in God's great plan there is not just one day of salvation—and that for his faithful followers of this Gospel Age—but that there is to be yet another day of salvation, this time for all the remainder of mankind. "For

he is the propitiation for our sins; and not for ours only [the faithful of this age], but also for the sins of the whole world," to be manifested in the next, the kingdom age. (I John 2:2) The faithful overcomers of this present age will live and reign with Christ for a thousand years, for the blessing of all the families of the earth. What a magnificent, wise and loving plan the Heavenly Father has designed on behalf of all his human creation! "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rev. 20:4, 6; Rom. 11:33



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Bible Study

LESSON FOR JULY 7

God's Eternal Purpose

MEMORY VERSE: "Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

—Eph. 2:19

EPHESIANS 3:1-13

THE expression "for this cause" in our lesson passage suggests that the apostle is referring to a point made in the previous chapter. Starting with the 19th verse of the 2nd chapter, the memory selection reads, "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

It is for this cause that the apostle is a prisoner of Jesus Christ. He continues to explain that it is the purpose of God

to graft the Gentiles into the body of Christ, and this has been a mystery hidden from the world, but now is revealed to his holy apostles and prophets by the Spirit.

In verse 6 he elaborates on this purpose of God: "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel." The Diaglott translation reads, "and partakers of the promise in Christ Jesus, through the glad tidings (or the Gospel)."

It is the Gospel that expresses the eternal purpose of God, both for the church and the world. In Galatians 3:8 the apostle says, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham,

saying, In thee shall all nations be blessed." That is; the seed of Abraham would be the instrument that God would use to bless all the families of the earth. The apostle continues in verse 16 to identify the promised seed. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

Down through the Jewish Age the Jews were of the belief that they, as a nation, were the seed of promise, and that God in due time would send a deliverer—a mighty leader and ruler—who would deliver the nation from her oppressors and establish the kingdom by power.

The apostle is careful, therefore, to identify the seed as not seeds "as of many, but as of one," and that seed is Christ. Then in verses 28 and 29 he continues further to identify the seed: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

The promise of the Gospel began to have its fulfilment at the first advent of Christ, and after Pentecost down through the Gospel Age God has been taking out from both Jews and Gentiles a church class—a people for his name. (Acts 15:14) This church class, or seed of blessing,

is being developed through trials and suffering for a position of joint-heirship with Christ, and if faithful "will live and reign with Christ a thousand years." —II Tim. 2:12; Rom. 8:16, 17; Rev. 20:4 The church, head and body, will be the mediator of the New Covenant, and they will be as kings and priests to the world of mankind to nurture and bless and administer the righteous and just laws of the kingdom. —Cor. 6:2, 3; Rev. 3:21; Heb. 9:15

The Apostle Paul, after meditating about the wonderful prospect of being a joint-heir with Christ in the kingdom, says, "For the earnest expectation of the creation waiteth for the manifestation of the sons of God." (Rom. 8:19) In other words, the complete fulfilment of the eternal purpose of God must wait until the seed of blessing is complete. Then the apostle states in Hebrews 10:16, 17, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

It is during the thousand years of the operation of the New Covenant that the world of mankind will be returned to a condition of perfection. Then to all of creation will be made known "the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3:11

Christian Renewal

MEMORY VERSE: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God,"

—Rom. 12:2

EPHESIANS 4:17-32

THE Gentile converts to Christianity in Paul's day presented a real problem to the church because of the tendency to carry over habits and customs from their past that were not proper in the life of a consecrated Christian.

In the verses prior to our selected scripture the apostle is endeavoring to instil into the minds of the Gentile brethren that they should walk worthy of the calling wherewith they are called. The arrangement of the Heavenly Father is that each **one who has been called** is joined together into one body by the same spirit and their conduct toward one another is ruled by one principle, and that is love.

An important part of the

Heavenly Father's arrangement for the growth of the members of the body is the provision of teachers, apostles, pastors, and prophets "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—vs. 12

With all of these arrangements by the Heavenly Father for their growth spiritually, the Apostle Paul urges them "that ye henceforth walk not as other Gentiles walk, in the vanity of their mind," (vs. 17) "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts."—vs. 22

But in putting off the old man, or mind, it must be replaced with a new mind or pattern of behavior that models itself after Christ. "And be renewed in the spirit of your mind; and that ye

put on the new man, which after God is created in righteousness and true holiness.”—vss. 23, 24

The apostle then offers some practical suggestions that would aid those brethren, and us as well, in the process of renewing our minds.

We are to banish from our lives all manner of falsehood and deceitfulness. If we recognize the true relationship between body members—that we are begotten of the one Spirit; that we are sons of God—we understand that being deceitful with our brethren is tantamount to being deceitful with God, and is abhorrent to him.—vs. 25

We must as children of God begin to have rule over our passions, for it is during uncontrolled excesses that sins are committed. If we do lose control, do not let the sun go down before we bring about a reconciliation with those who have been injured.—vs. 26

Realizing that our struggle with Satan is a life or death battle, do not yield to his temptation, nor put yourself in a position where you can be exposed to temptation. Especially be on your guard not to be deceived by slanderous statements about your brethren.—vs. 27

There is no place for dishonesty in any form among the Lord's people. Rather, let us earn by industry and care enough sustenance for ourselves and families, and even on

occasion help to relieve the deprivation of the poor. This is in accordance with the will of God that we serve one another.—vs. 28

Our tongues are the hardest members of our bodies to control. The Apostle James says, “If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.” (James 3:2) Knowing, therefore, the importance and difficulty of control of the words we speak, let us resolve never to speak slanderous or opprobrious words, but rather speak of those things that edify the mind and glorify the Heavenly Father.—vs. 29

The Spirit that we have received from God is his Spirit, which is holy, and pure, and righteous. It is by this Spirit that God has sealed us or marked us in many ways that identify us as his sons. Our conduct, words, and thoughts should be holy and pure and righteous in order that we not offend the Holy Spirit and the gracious God that gave it.—vs. 30

Bitterness, wrath, anger, clamor, and evil-speaking all have their root in pride. We should rid ourselves of the root and branch of these evil things, for they stifle our growth in Christ.—vs. 31

And finally, “Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”—vs. 32

Partnership in the Gospel

MEMORY VERSE: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now."—Phil. 1:3-5

PHILIPPIANS 1:1-11

THE Gospel, as God preached it to Abraham, was a very simple and concise statement of the ultimate objective of the plan of God as it relates to man: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:8) It is in the attaining of this glorious objective that Christians find ground for a wonderful fellowship, or partnership.

If we turn back to the original promise of God to Abraham, we read: "That in blessing I will bless thee, and in multiplying I will multiply thy seed . . . and in thy seed shall all the nations of the earth be blessed. . ."—Gen. 22:17, 18

One of the bases for the Christian's partnership, or fellowship, in the Gospel lies in the identification of Abraham's seed. The Apostle Paul does this for us: "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy

seed which is Christ." (Gal. 3:16) He continues further to identify the seed thus: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . Ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:26-29

The apostle thus tells us that the true Christian, during the Gospel Age, becomes a part of the seed of Abraham, and thus the instrument that God will use to bless all the families of the earth. What a wonderful prospect! It is this vision of wiping away the tears from all faces, of giving life to a dead and dying race, that motivates the Christian in his walk, and gives a basis for a fellowship that is unique, and a partnership with all true believers in the Gospel.

Our fellowship or partnership in the Gospel extends to our Christian walk, for we find that the prospective heirs to the promise given to Abraham must conform their lives to the pattern set for us by our Lord. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."

—Rom. 8:28, 29

In verse 6 of Philippians, the first chapter, the apostle says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." This "good work" being accomplished by God in his people is their sanctification.

Sanctification, or purification, is accomplished by the Heavenly Father through the power of the Holy Spirit operating in the lives of his people. It leads them, through the Word of God, to follow in the footsteps of Jesus, even to the laying down of their lives in sacrifice. The Apostle Paul, in Romans 12:1, 2, expresses the thought, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind."

It is in our mutual endeavors to conform to the pattern of self-sacrifice and godliness set by our Lord Jesus that we have fellowship. The Heavenly Father, in completing the work started in us, permits us to have trials. He permits us to suffer for righteousness' sake. He disciplines us to correct our erroneous ways. In all of these things the world is unaware of the work being accomplished in the lives of true Christians.—II Cor. 6:9, 10

Pressing on Toward the Goal

MEMORY VERSE: "I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:14

PHILIPPIANS 3:4-16

MUCH of the difficulty in the Early Church resulted from the fact that there was a change of dispensation in the time features of the Lord's plan. The transition—from the Jewish Age and the Law Covenant to the Gospel Age and the covenant of grace—was very difficult for some of the Jewish brethren.

As a consequence there were Judaizers who went among the brethren teaching that it was necessary to conform to the Law Covenant as well as the covenant of grace. This was disrupting as well as divisive. And in our lesson today the apostle points out to the Philippian brethren, and to us, that salvation is not attained through the law or works of the flesh, but through the blood of Jesus

Christ.

The apostle expresses the thought, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3:8, 9

The apostle states that righteousness is the gift of God through faith in Jesus Christ. And as for Paul, the glorious objective that is made possible only in this way is, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being

made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—vss. 10, 11

This is the Christian's goal—to attain to the resurrection of the dead; that is, the first resurrection. The Revelator expresses this glorious goal thus: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6

But to attain to this goal, the apostle states that he must be made conformable to Christ's death. This does not mean that Paul, or we, must die on the cross as Jesus died, but rather that we must yield our lives in sacrifice as he did, surrendering our own wills and accepting only the will of the Heavenly Father, to serve him and his cause faithfully even unto death. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23) Paul said, "If we suffer, we shall also reign with him."—II Tim. 2:12

Of Jesus, the Apostle Paul said, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect [mature], he

became the author of eternal salvation unto all them that obey him."—Heb. 5:8, 9

And so with us. In the process of laying down our lives, of suffering, we learn to obey the will of God under difficult and trying circumstances. These experiences, in addition to teaching obedience, are the means by which we develop the fruits and graces of the spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.—Gal. 5:22, 23

And these things are the mark of maturity in Christ. This is the goal toward which we press, knowing that if successful in this, we shall have the glorious reward of sharing in "the prize of the high calling of God in Christ Jesus."—Phil. 3:14

"What shall we than say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:31-34



Christian Life and Doctrine

God Works Through His Word

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:8-11

IN PHILIPPIANS 2:12, 13 the followers of Jesus are admonished to work out their own salvation with fear and trembling, with the assuring explanation that "It is God which worketh in you both to will and to do of his good pleasure." God works in the hearts of his people largely through the power of his Word or, to put it in other words, through the power of his Holy Spirit, for God's Word has been made available to us through the Holy Spirit. Our part in this co-operative arrangement of working out our own salvation is a yielding to the influence of God's Word. If we resist the power of the Word, it will not accomplish the work of grace in our hearts which our Heavenly Father has designed.

And what a potent influence the Word of God really is in the hearts of his people! The Apostle Paul wrote, "For the word of God is quick, and powerful, and sharper than

any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”—Heb. 4:12, 13

While the Word of God is powerful, yet we can resist its influence in our own hearts by wilfully turning aside from its instructions and admonitions. The way of the cross as outlined in the Word of God is not an easy one. Indeed, it is a way of sacrifice and serving, a way of laying down and giving up. Our fallen flesh often rebels against the instructions of the Lord by which we are kept in this narrow way, and at times—and in almost imperceptible ways—we seek to justify our diviations from the narrow way of sacrifice by our fleshly influenced interpretation of the Scriptures. The way is made easy for this course by the many translations which have been provided of the Holy Scriptures. It is often possible to search through one translation after another until we find one that justifies our particular viewpoint.

The Best Translation?

All true Christians should insist on a “thus saith the Lord” for everything they believe. It is always well to realize that the original Word of God as given through the power of the Holy Spirit was not in the English language. Because of this, we depend to a great extent on the integrity of those who have translated the Scriptures for us from the original Hebrew and Greek languages. What this means is that the expression, “Thus saith the Lord,” is more or less relative for all who read the Scriptures in any other language except the original, and we have no actual originals of the Bible at all.

Among the many English translations of the Scriptures it would be difficult to determine which is the best. What is known as the King James Version, or Common Version, is

the most widely used. Probably the Revised Standard Version would come next in this category, for it also is quite generally used by many. The King James Version has advantages, in that the accuracy of its translations can be checked against Hebrew and Greek concordances in which the meaning of Greek or Hebrew words used in the Bible is given, without relationship to the context in which they appear.

This does not mean that the King James Version is the most accurate of translations, because it is not. However, for many centuries it was essentially the only English translation available to the people of God, and we have no doubt at all but what many of these dedicated followers of the Master were truly the Lord's people and followed diligently the instructions of his Word.

The Bible Only?

While the Bible should take first place in the minds and hearts of the Lord's people so far as revealing the mind of the Lord is concerned, it would be unscriptural to say that we need only the Bible in order to work out our own salvation. The Bible itself makes it clear that in addition to its inspired message the Lord has provided pastors, and teachers, and evangelists for the edifying of the body of Christ. (Eph. 4:11-15) Since God himself has provided these additional helps or helpers, it would be unbecoming to us to say that we do not need them—that we rely only on the Bible.

However, we should always recognize the difference between making proper use of the helps which the Lord has supplied in order to understand the Bible more clearly, and the Bible itself. These helps, or helpers, do not speak with the authority of the Bible. Their only authority is the authority of the Word of God. Recognizing this, we can be richly blessed in our study and not be in danger of being misled by the "opinions of men."

One of the expressions often heard today with respect to
An Open Mind

the Christian's proper attitude toward the Lord is, "An open mind." Contrasting with this is the thought of a closed mind. Should the Christian endeavor to maintain an open mind at all times, or should he endeavor to keep his mind closed to make sure that what he has learned will not be lost? Actually, neither of these ideas, if put into practice, will keep the followers of the Master in the straight and narrow way and rejoicing in the light of his Word.

The Apostle Peter, commenting on the writings of the Apostle Paul, observed, "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."—II Pet. 3:15-18

Here Peter admonishes us to stedfastness, lest we be led away by the error of the wicked and fall from our own stedfastness. This suggests firmness in the truth and a determination not to open our minds to all the things which come along, many of which are the errors of the wicked. At the same time Peter recognizes the need of growth in grace and in the knowledge of our Lord and Savior Jesus Christ. Thus we see, in the Christian's walk in the narrow way, the need for both stedfastness and the privilege of growth in grace and in knowledge. Neither a closed mind nor an open mind will keep one in the grace of the Lord. Only a pure heart condition, a full devotion to the Lord, will do this.

An illustration of being led away by the error of the wicked is brought to our attention in Proverbs. We quote:

"I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble."—Prov. 4:11-19

The path of the just during the present age in the divine plan is the narrow way, It is a difficult way—a way which, if we are faithful, leads to suffering. The Lord's providences toward those who walk in this narrow way are often difficult to understand; but if we resolutely, and with a closed mind, resist all suggestions to walk in any other way, which would be the ways of the wicked, we will have peace in our pathway. The meaning of the experiences in our pathway will be brighter and we will rejoice more and more in the Lord and in his love, because in the true sense of the word we are growing in grace and in the knowledge of the Lord.

More Earnest Heed

The Apostle Paul wrote, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. 2:1-3) Here we are admonished to hold fast the things which we have heard and learned—admonished not to let these things slip. Paul is not speaking of the opinions of men which we have heard,

but the truths which have come to us through our Lord Jesus, the apostles and prophets; in other words, through the sacred Scriptures.

How sacred, indeed, are the truths of God's Word! It is these truths which light up the narrow way—the path of the just. The Word of God is so extensive in its covering of every facet of the divine plan as it applies to us that a lifetime is not enough to become acquainted with all there is to learn from his precious Word. How true it is, as we study with a pure heart, that we see new beauties in the Word of God and are illuminated with increasing light. Every ray of light which really comes from the Word of God will enhance the beauty of what we have learned and will increase our appreciation of walking in the narrow way which leads to glory, honor, and immortality.

Equipped for Good Work

The Apostle Paul wrote, "Every inspired scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind." (II Tim. 3:16, 17 NEB) Thus we are informed by Paul of the real purpose of the inspired Word of God. It is for teaching the truth and refuting error. It is for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind. Here we see the Holy Scriptures properly used in accomplishing God's intended purpose in the hearts and lives of his people.

The Scriptures are not given to us for the purpose of building a new system of theology, but for working in us to will and to do of God's good pleasure. The Holy Scriptures are as an armor of truth. As we put on and keep on the various parts of this armor, we will be able to stand against all the wiles of the Devil. He may go about as a roaring lion seeking whom he may devour, but his roars will not frighten the true people of God.

The Children of the Kingdom

THE title "children of the kingdom" was given by Jesus to his followers in the Parable of the Wheat and the Tares. This parable is recorded in Matthew 13:24-30, and Jesus' explanation of the parable is recorded in verses 36-43. In this parable, even as in the Parable of the Sower, there is a sowing of seed. However, in the Parable of the Sower the seed is explained to be "the word of the kingdom," whereas in the Parable of the Wheat and the Tares the seed is said to be "the children of the kingdom."—Matt. 13:19, 38

These children of the kingdom may, and do, come into being through the power of the Word of God sown in their hearts, but in this parable they are themselves the seed. This is an important distinction to keep in mind as we examine the various other details of the parable.

In the wheat and tares parable there are two sowings. The good seed is sown, and then, "while men slept," an enemy sows tares in the same field. The result of this is, as we would expect, that the tares threaten to choke out the wheat. The servants of the householder who sowed the good seed suggest that the tares be uprooted and destroyed, but the householder does not permit this, explaining that this might also destroy the wheat. He orders that both the wheat and the tares be permitted to grow together until the harvest, and that then the tares should be gathered into bundles and burned, and the wheat should be gathered into his barn.

Jesus' own explanation of this parable begins with verse

37, and in verse 38 he explains that the field is the world, and that the one who sows the good seed is "the Son of man." The application of the parable is world-wide. It does not represent the work of the Lord's people as sowers of seed in every part of the age, as does the Parable of the Sower, but embraces the entire age, with a sowing by Jesus at the beginning of the age and a harvest at the end of the age.

The sowing of the seed by the Son of man evidently depicts the work of Jesus in the selection of his apostles and other faithful disciples who constituted the nucleus of the Early Church. These were the original children of the kingdom, as Jesus describes them in verse 38. And how appropriate is this title! These were attracted to Jesus by the Gospel of the kingdom. It was by the Spirit of this kingdom Gospel that they were begotten, and devoted their lives to the service of their Master.

Their successors in each generation throughout the age were likewise those attracted by, and imbued with, the Gospel of the kingdom. They are more than merely morally righteous people; they are people who are dedicated to the promotion of the good news of the coming kingdom of the Messiah. This is why Jesus calls them the children of the kingdom.

The Enemy

Jesus explained that "the tares are the children of the wicked one," and that "the enemy that sowed them is the Devil." This is plain language, but a true prophecy of what has actually occurred. It is stated in the parable that it was while "the men slept" [Greek] that the enemy sowed tares. The men referred to here would seem to be the apostles, who watched over the interests of the Early Church so faithfully. Paul said to the elders at Ephesus, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29) Peter wrote, "There

shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—II Peter 2:1, 2

Not only did Jesus and the apostles warn the Early Church of the false teachers that would come among them, but history reveals that this is what actually occurred. Teachers of error are seldom limited to one falsehood, and this is true of those who swept down upon the church after the apostles fell asleep in death. Through the development of the doctrine of the trinity they "denied the Lord that bought them." And by their falsehoods the loving God of the Bible was transformed into a torture demon by their blasphemous hell-fire doctrine.

The Parable of the Wheat and the Tares highlights still another false doctrine set forth by the tares,—the children of the evil one,—which is the claim that Christ's kingdom was established by them through the uniting of church and state. At the beginning of Jesus' ministry the Devil offered to give him all the kingdoms of this world on the condition of being subservient to him. Jesus rejected this offer. But later those whom Satan sponsored, and who were begotten by all his various God-dishonoring doctrines, were quite willing to accept the proposition, and the result of this was the development of a counterfeit kingdom of Christ in the hands of the tares.

Historians reveal this gradual change of viewpoint. Beginning in the second century the hope of a coming kingdom on earth, to be established by the returned Christ, began gradually to be thrust into the background. Philosophical and theological speculation began to spread through the church, as well as "ethical reflection." As large numbers of the nominal church came under the influence of this type of thinking, the hope of a future messianic

kingdom on the earth lost its significance and appeal. Thus the way was prepared for the establishment of a counterfeited kingdom.

At that early period, before the division between the Greek and Roman churches, the hope of the coming kingdom of Christ was not completely set aside. However, as the Greek, or Eastern, Church took more definite shape, as separate from Rome, Dionysius, the Bishop of Alexandria, succeeded in having the Book of Revelation eliminated from the Greek Bible. The thought seems to be that this, at least, would do away with any scriptural support for the idea that Christ would return and reign over the earth for a thousand years. This biblical doctrine of Christ's thousand-year kingdom is referred to in Greek church circles as chiliasm, and to this day chiliasm is bitterly opposed by the Greek Orthodox clergy.

The Western Church, which gradually tightened its organizational bonds under the leadership of Rome, did not take such precipitous action against the messianic kingdom doctrine. The fact that Christ would return and reign for a thousand years was taught in one form or another by various individuals, seemingly without hindrance, until the 4th century. We quote from an article in the *Encyclopedia Britannica*:

"These facts show how vigorously the early hopes of the future maintained themselves in the West. In the hands of moralistic theologians, like Lactantius, they [the messianic kingdom hopes] certainly assume a somewhat grotesque form, but the fact that these men clung to them is the clearest evidence that in the West millennialism was still a point of 'orthodoxy' in the 4th century.

"This state of matters, however, gradually disappeared after the end of the 4th century. The change was brought about by two causes—first, Greek theology, which reached the West chiefly through Jerome, Rufinus, and Ambrose,

and, second, the new idea of the Church wrought by Augustine on the basis of the altered political situation of the Church. Augustine was the first who ventured to teach that the Catholic Church, in its empirical form, was the kingdom of Christ, and that the millennial kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact. By this doctrine of Augustine's, the old millennarianism, though not completely extirpated, was at least banished from the official theology."

How clearly the historian has outlined the developments foretold by Jesus in the Parable of the Wheat and the Tares! By the 4th century the tares, or imitation wheat, had just about completely taken over in the field. "The children of the kingdom" from that time forward held to their hopes, and proclaimed them with increasing difficulties. But as the parable foretold, the wheat was not to be completely uprooted and destroyed. Rather, it was to remain and "grow together" with the tares until the end of the age, when there would be a harvest. The historian reveals that this also was a true forecast. We quote from the same article:

"It [the messianic kingdom hope] still lived on, however, in the lower strata of Christian society; and in certain undercurrents of tradition it was transmitted from century to century. At various periods in the history of the middle ages we encounter sudden outbreaks of millennarianism, sometimes as the tenet of a small sect, sometimes as a far-reaching movement. And, since it had to be suppressed, not, as in the East, by mystical speculation, its mightiest antagonist, but by the political church of the hierarchy, we find that wherever chiliasm appears in the middle ages it makes common cause with all enemies of the secularized Church. . . . If the church and not the state, was regarded as Babylon, and the pope declared to be the Antichrist, these were legitimate inferences from the ancient traditions and the actual position of the Church."

The same historian explains that while the German and

Swiss reformers for a time gave some consideration to millennarianism, they soon "took up the same ground in this which the Roman Catholic Church had occupied since the time of Augustine." It is a well-known fact that essentially all the early reformers did join hand with civil governments, and applied to their organizations the misnomer of "Christendom."

They Grew Together

In the parable, the householder instructed his servants to let the wheat and the tares grow together until the harvest. The wheat did not live and mature while together with the tares because of any help received from the tares. They were nourished by God, quite independent of their surroundings, and what a true picture of this has been given to us by the historian! Those who held to the hope of Christ's return and the establishment of his thousand-year kingdom were not crowded out of the "field" entirely, even though the tares held the dominating position. Seemingly up to and somewhat into the 4th century millennial views were even considered orthodox—at least in some quarters of the church.

The children of the kingdom were given this name because they were begotten of the great messianic kingdom hope which is so prominent throughout the Bible. When Augustine pronounced that the Roman Church was Christ's kingdom on earth, and later when this apostate ecclesiastical system joined hands with the state, it was essential for the wheat—the children of the kingdom—to carry on their activities largely "underground." But they were there in the field, and kept the light of kingdom truth from becoming completely snuffed out. Thus the "together" situation continued until the end of the age, when it was time for the harvest to begin.

The tares as a group continued their disinterest in, and oftentimes opposition to, the hope of the coming messianic

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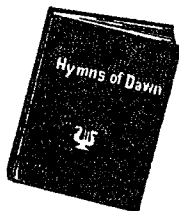
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(Continued from page 31)

kingdom on earth. There was a rebellion on the part of many against certain of the evils of the church-state system of government, but the idea of a man-made kingdom continued, and has been adopted even by present-day liberal theologians.

These do not, of course, advocate church-state government, but they do emphasize that in their opinion the only thing God will ever do for the human race will be accomplished, not by the establishment of a powerful government in the hands of Christ, but by the moralistic teachings of denominational churches, and by the extent that they can influence governments to enact and enforce righteous laws.

But amidst all the cross currents of confusion brought about by conflicting "reform" movements and by the infiltration of higher criticism, evolution, and liberal thinking, some wheat survived. In every generation there were some children of the kingdom.

Early in the 19th century a wider interest than usual was stimulated in the hope of Christ's return, through the leadership of William Miller. True, many of his teachings were erroneous, even as to the manner of our Lord's return, but it did stir up people's minds to realize that the Bible taught the second coming of Christ. But this all took place within the denominational churches. To whatever extent the wheat was involved in this movement, they were still together with the tares.

The "Angels" and the "Harvest"

In the parable the householder said, "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (vs. 30) Jesus' explanation of this is, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of

teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—vss. 41-43

The Greek word in this passage which is translated "angels" more literally means "messengers." The messengers of the Lord could be either animate or inanimate, or both. As devoted living servants of God, they could be the holy angels of heaven, or God's consecrated people here on earth, or both. When we note all the various things accomplished by these angels, or messengers, it would appear that a very wide variety of agencies must be used.

There was a harvest work at the end of the Jewish Age, and Jesus sent forth his disciples in that work. He also asked them to pray "the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9:37, 38) These devoted followers of Jesus were to do their part in that harvest by preaching the Gospel of the kingdom, even as it was preached by Jesus.

But in that harvest there was a burning of the "chaff." John the Baptist foretold this, saying "He [the Lord] will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3:11, 12; Luke 3:16, 17) We believe that this is a prophecy of the destruction which came upon the Jewish nation in A.D. 70-73. The messengers largely responsible for this "fire" were the soldiers of Titus' army.

This seems to be a revealing illustration of the two aspects of the harvest work at the close of the Gospel Age. Here, also, there is a harvesting of the wheat. In this latter harvest we have tares which are gathered and burned, instead of "chaff." The messengers used by the Lord for this purpose are evidently not his consecrated saints, but whatever agencies and influences he may choose to use to rid the field of "all things that offend, and them which do iniquity."

The wheat is gathered into the Lord's barn. Jesus' explanation of this is, "Then shall the righteous shine forth as the sun in the kingdom of their Father." This explanation involves the exaltation of "the children of the kingdom" in the first resurrection to live and reign with Christ. These shine now only as "candles." (Matt. 5:14-16) Even so, until the kingdom is established in "power and great glory," the children of the kingdom in the flesh constitute the only light of the world. (Matt. 24:30) But when they are brought forth in the first resurrection to reign with Christ, they will "shine forth as the sun." Indeed, they will be a part of that "Sun of Righteousness" foretold by Malachi.—Mal. 4:2

Manifestly, to bring forth the children of the kingdom to the divine nature in the first resurrection requires the exercise of power through agencies quite beyond our ability to comprehend, and this work is included in the total accomplishments of messengers sent forth in this Gospel-Age harvest. However, it is also true that an important part of this harvest work is accomplished by the children of the kingdom themselves through their proclamation of the Gospel of the kingdom, even as it was in the Jewish-Age harvest.

The Harvest Message

In his discourse relating to the time of his second presence and the end of the age Jesus said that he would "send his angels [messengers] with a great [sound of a] trumpet" and that they would "gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31) The words, "sound of a" are not in the Sinaitic Manuscript. Here the messengers are clearly the children of the kingdom, as also are the "elect" who are gathered. The gathering is accomplished by "a great trumpet," which is symbolic of the proclamation of a message.

This is the kingdom message of present truth, the harvest message. It is the "everlasting Gospel" which was due to be

proclaimed to those "that dwell on the earth, and to every nation, and kindred, and tongue, and people" at this end of the age. Some of the details of the message are outlined by the Revelator: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."—Rev. 14:6, 7

Another aspect of the message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." (vs. 8) Babylon is the apostate church, made up of the tares. Her "fornication" was her illicit union with civil governments. By the "wine," or doctrine, pertaining to this union as being the kingdom of Christ, she made all nations intoxicated with the erroneous notion that the rulers were governed by God's authority and direction. Justified by this monstrous teaching, they did not hesitate to wage so-called holy wars to fulfil their own selfish lusts for power and glory.

The Chief Reaper

Jesus said that he would send forth his messengers to gather his elect. This implies that he would then be present in the "field" to assume the role of Chief Reaper. This is further pointed out in Revelation 14:14, 15. We quote: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

Later in this chapter we are told of "another angel" or messenger, who had "power over fire." (vs. 18) This messenger is assigned the work of reaping the "vine of the earth" and of casting it into the "great winepress of the wrath of God." While the metaphor here changes from

fire to the winepress of God's wrath, the reference is undoubtedly to the gathering and destruction of the tares. Thus we have a confirmation of the harvest truths set forth in the Parable of the Wheat and the Tares.

In Revelation 18:1 we read, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." This seems clearly to be a reference to the return of our Lord, and the light of his glory will eventually fill the earth. Concerning one of the first features of his work, we read:

"He cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance [margin, power] of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:2-4

These scriptures indicate that the fall of Babylon coincides with the return of our Lord and the period of his presence, and that a part of the harvest message is the invitation to the wheat who were to grow together with the tares until the harvest, now to separate themselves—"Come out of her, my people." This also harmonizes with the testimony of Jesus in his parable, and in his great prophecy relative to the end of the age.

Now in the Harvest

Are there any evidences to indicate that these prophecies have been correctly understood? This is an important consideration, for if there is sound reason to believe that we are now in the harvest at the end of the age, it would be one of the outstanding proofs of the "parousia" of our

Lord Jesus as the Chief Reaper in this harvest. We believe that there is such evidence. Let us remember that the harvest has to do with both the wheat and the tares. And we think that the evidence is clear that there has been, and continues to be, a harvesting of the wheat, and a bundling of the tares, and a beginning, at least, of the burning of some of the tares.

Let us first consider the symbolic harvesting of the wheat—the children of the kingdom. There is evidence to show that about the year 1874 a little group of earnest students of the Bible began to understand clearly the glorious promises of the Bible pertaining to the time and manner of our Lord's return. They also came to understand the purpose of his return—that he was first of all to be Lord of the harvest, and then, through the full establishment of his kingdom, accomplish the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-23

One of that number, whom thousands of earnest Christians have come to think of as "that servant," was blessed by the Lord with the ability and the assets, and had the sacrificing zeal to publicize these truths far and wide. They were sent in printed form to ministers and Sunday School teachers throughout the entire country. The children of the kingdom were no longer restrained as in the past. God had given them the message, and a way to proclaim it, and the "trumpet" began to sound.

This was not a work that was done in a corner, for in a few short years "Millennial Dawnism," as it was called, became known throughout all Christendom. These Millennial Dawn people,—a people separated from nominal Christianity,—worked together to proclaim the Gospel of the kingdom with ever-increasing volume and clarity.

These were, indeed, and in truth, the children of the kingdom, for they not only believed in the promises of the

Bible relative to Christ's thousand-year kingdom, but the glorious prospect of the kingdom filled them with a self-sacrificing zeal that allowed nothing to prevent them from proclaiming, on every suitable occasion, this glorious harvest and kingdom message.

In ever-increasing numbers the children of the kingdom became associated to proclaim the good news pertaining to the thousand-year kingdom of Christ, and the blessings of peace, health, and everlasting life that would reach the people through the administration of its laws of righteousness. Nor has this witness to the kingdom Gospel ever ceased. Satan endeavors to discourage, separate, and disrupt the children of the kingdom: through deception and otherwise, but they have always been able to regroup and continue trumpeting forth the harvest and kingdom message.

So it was that while these children of the kingdom did exist throughout the age, growing together with the tares, when the time for the harvest arrived God in his providence saw to it that they began to be separated from the tares and to have a separate identity. And how richly were those blessed who recognized what was taking place, and who joined hands with the reapers who were sounding forth the harvest message of present truth!

The Tares

The tares of the parable, Jesus explained, are "the children of the wicked one." This does not mean that they are immoral people and professed servants of the Devil. It simply means that their viewpoints and lives are governed by the concept of Satan's counterfeit teachings pertaining to the kingdom of God. Morally they are among the world's finest, and hold sincerely to the false concepts of the kingdom which are so prominent in the "Christian" society of which they are a part.

The bundling and burning of the tares is explained by

Jesus to mean their removal from the kingdom of which they profess to be a part. The "field" in which the wheat was sown was designed to be a wheat field. The tares were sown by an enemy, and did not belong with the wheat, so they are removed—the parable says "cast into a furnace of fire" where "there shall be wailing and gnashing of teeth."

We understand that the tares are destroyed as tares, not as individuals. This is indicated by the statement that even when they are cast into the furnace of fire there is wailing and gnashing of teeth. This is an expression used by Jesus to denote great disappointment and chagrin. How disconcerting and disappointing it will be to the tare class to learn that their much vaunted conception of the kingdom of heaven is not acceptable to the Lord and, as a class, is therefore removed from the field.

The parable states, "Gather ye together first the tares, and bind them in bundles to burn them." It is not necessary to conclude from this that the bundling and burning of the tares is all completed before the harvesting of the wheat begins. The thought is, rather, that the completion of the bundling of the tares, and their being cast into the fire, is prior to the time when the wheat is all gathered into the "barn," which Jesus explains as the righteous shining "forth as the sun in the kingdom of their Father."

It is reasonable to conclude that the furnace of fire in which the tares are burned is the great time of trouble in which the present evil world is destroyed. (Dan. 12:1; Gal. 1:4) In this time of great tribulation all the various elements of the present humanly constituted social order will disintegrate and vanish. (Matt. 24:21) This will include all the various tare organizations, or "bundles."

Following quickly, the real kingdom of Christ will begin to function for the blessing of the people. This will be the wheat class, the children of the kingdom, brought forth in

the first resurrection, and shining as the sun for the enlightenment and healing of all nations.

This thousand-year rulership of Christ's kingdom will destroy all the enemies of God and of righteousness, even death. Every knee will bow and every tongue confess that Jesus Christ is Lord, to the glory of God. This work accomplished, the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven," will be fully answered.—Isa. 45:23; Rom. 14:11; Rev. 5:13; Matt. 6:10

Weekly Prayer Meeting Texts

JULY 4—"Who hath believed our report? and to whom is the arm of the Lord revealed?"—Isaiah 53:1 (Z. '99-6 Hymn 255)

JULY 11—"Whosoever is begotten of God sinneth not, . . . but keepeth himself, and that wicked one toucheth him not."—I John 5:18 (Z. '99-58 Hymn 125)

JULY 18—"In the last days

perilous times shall come. Men shall be traitors, heady, . . . lovers of pleasures more than lovers of God."—II Timothy 3:1, 4 (Z. '99-102 Hymn 294)

JULY 25—"There is one Law-giver, who is able to save and to destroy: who art thou that judgest another?"—James 4:12 (Z. '99-139 Hymn ???)

Passed Over

ON MAY 10, 1974 Brother Martin C. Mitchell passed to his reward. Brother Mitchell was immersed in 1910 when he was 15 years old, and he faithfully served the Lord in many capacities during his consecrated life. He was a charter member of The Dawn and a trustee since its inception, and a member of the editorial committee for many years. For the past 18 years he has been a full time worker at The Dawn. In addition to Sister Irene Mitchell, his wife, he is survived by a brother, Harrison, and Sister Norma Mitchell, his sister in the flesh. Our sympathy goes out to Sister Irene, and to all of those bereaved, because of the void and loneliness, but we rejoice with Brother Mitchell that he has finished his earthly course.

The British Section

Oneness in Christ

The Scriptures give us the thought that when the great plan of salvation is fully worked out, a blessed oneness will pervade the whole universe. Lucifer (shining one), who became Satan (opponent of God), will have been destroyed (Rev. 20:10; Heb. 2:14), and any among the fallen angels misled by Satan, and who fail to be recovered as a result of their future judgment (Greek, krisis—trial or testing), will also have been destroyed. (1 Cor. 6:3) Also, in the testing period after the end of the thousand years of Messiah's kingdom, those of the human family who in any way come short will also have been cut off. (Rev. 20:9) From that time onward, "everything that hath breath shall praise

the Lord" (Ps. 150:6) and this ideal state and perfect oneness of heart, mind, word, and work, toward which the divine plan has been moving, will finally be reached. Paul expresses it as all things in heaven and in earth being gathered together in one in Christ.—Eph. 1:10

This gathering together of all things in heaven and earth into a perfect oneness with God and with one another being spoken of as a gathering together of all things in Christ is doubtless because it is only through the great ransom sacrifice that mankind could be redeemed from the condemnation which passed upon all in Adam, and who through Christ's millennial kingdom will have the gracious opportunity of being reunited with one another and with God.

Further, the Scriptures reveal that this work of reuniting all into one and under one Head, is divided into two parts: the church, a firstfruit unto God of his creatures, being dealt with during the Gospel Age (Jas. 1:18), followed by the

remainder of mankind during the thousand years of Messiah's kingdom.—Acts 15:14-17

Realising the supreme importance of this oneness, our dear Redeemer, before his disciples, specially prayed for them, as well as for all those who would believe on him through their word, that this blessed condition might be realised by those who were then about to be drawn by the Father and brought into relationship with him. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." —John 17:20-23

It is surely, then, of the utmost importance that all who have been given the opportunity of coming into oneness with the Father through justification and the begetting of the

Holy Spirit should realise that one of the Lord's principal requirements of this class is that they endeavor to keep "the unity of the Spirit in the bonds of peace," for there can be no perfect operation of the Spirit of God, or peace, without unity. Realising then, the importance of reaching and maintaining this condition of oneness with God in Christ, we would say with the psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the day of my life, to behold the beauty of the Lord, and to inquire in his temple."—Ps. 27:4

The blessedness here described by the psalmist can only be realised and enjoyed by attaining and maintaining a condition of oneness with God; a full submission to his will and all his gracious arrangements for his people. And so when Paul says, "One thing I do" (Phil. 3:13), we may think of him as including the thought of having the mind centered upon all the conditions necessary to the attainment of the wonderful calling wherewith we have been called. "Let us therefore, as many as [would] be perfect, be thus minded; and if in anything ye are other-

wise minded, even this shall God reveal unto you." (Phil. 3:15, R.V.) "Otherwise minded"—indicating a failure to keep in full accord with the mind of the Lord! But even in such a condition, whatever may be the cause of the weakness or difficulty, the apostle here states that our Heavenly Father stands ready to make plain to his loyal and faithful children the way back to the unity of the Spirit in the bonds of peace.

In view of the words of the psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple," it is not difficult to see that only the attainment of a continuous unity of purpose during our probation in the school of Christ can prepare us for that blessed and eternal union and oneness beyond the veil.

And to enjoy continued membership in the Lord's house this side the veil—"the house of God, which is the church of the living God"—we must also continue to abide in Christ, subject to all the rules and arrangements of this house. One who failed in this

respect is brought to our attention in Matthew 22:13, and of the "unprofitable servant" the Master had to say, "Cast him into outer darkness; there shall be weeping and gnashing of teeth." But to continue to have perfect heart desires for oneness with the Lord in the affairs of his church and a share in his service is surely one of the best ways of attaining this condition of perfect oneness with God and Christ and all the gracious arrangements of the heavenly inheritance, when we shall actually "behold the beauty of the Lord, and inquire in his temple."

Exercised Patience

The apostle's exhortation in Romans 15:5, 6 contains further valuable suggestions in order that we might be prepared for that blessed oneness with the Father and our Lord Jesus beyond the veil: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." By nature we are each of us of a more or less different mind from others of the called ones, having been brought out of different earthly environments, hav-

ing had different earthly interests, and each with his or her particular weaknesses and imperfections according to the flesh. Hence, always to be of the same mind as our brethren even when all are seeking to have the mind of Christ, is frequently difficult of attainment, specially at the beginning of our probation as members of the body of Christ.

So Paul says, "Now the God of patience" grant that this state of grace may be realised; giving us the thought that the exercise of patience on the part of our Heavenly Father is needed that he might patiently deal with us, and patiently help us to attain this condition of grace, and specially that we might proclaim the Lord's message in perfect unity with the fellow members of the body of Christ; that we might, as Paul says, "with one mouth glorify the God and Father of our Lord Jesus Christ." "Wherefore receive ye one another as Christ also received us to the glory of God."

It is also important to remember that "he that is joined to the Lord is one spirit." (I Cor. 6:17, R.V.) In the earthly marriage arrangement, the Scriptures say, "the twain

shall become one flesh." (Matt. 19:5, R.V.) So too, when united to the Lord through the begetting of his Spirit and adoption into his family, there must follow spiritual unity—a unity which by the Lord's grace becomes more and more real and strong in order that it may, by his grace, endure throughout the eternal years.

Unity in Heart As Well As in Head

In further exhortations to spiritual unity the apostle urges his Philippian brethren to "stand fast in one spirit, with one mind striving together for the faith of the Gospel." In the case of some who have been blessed with a knowledge of present truth, the message appeals to them as being so reasonable, logical, and scripturally harmonious, while the creeds of the church systems appear so unreasonable, illogical, and contradictory to what is written, that their natural love of logic and good sense will sometimes become the most prominent factor in their arguments in support of what God has revealed. Of course, to be "all head and no heart" would be a serious defect, so the apostle wisely suggests that we should endeavour to balance matters.

He says we should "stand fast in one spirit" in connection with our endeavours to help others to understand the faith of the Gospel, so that the one Spirit, the Spirit of the Master, the Spirit of love, may at all times prompt us, and be the motive at the back of all we do.

Thus, to serve the interests of the truth with heart as well as with head is again shown to be the Lord's wise method, being not only the most successful method for serving his cause, but also a sure preparation for that blessed and eternal unity beyond the veil. The apostle urges that this good work should continue to go forward, however many may be the adversaries of the truth, and however much they may seek to put sufficient fear into our hearts to paralyse our efforts to honour his name; for "if God be for us, who can be against us?"—Rom. 8:31

Note how the Master intimates that he well knew beforehand all that would be involved when sending forth his servants with the message of salvation; that they would be going as sheep into the midst of wolves, as well as into the midst of conditions where men would say all manner of evil

against them falsely for his sake. But the Master added: "When they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak." (Matt. 10:16-20) And John assures us, "Greater is he that is in you than he that is in the world." (I John 4:4) Hence we may fully rest on the Master's encouraging word, "Nothing shall by any means hurt you." There are indeed comforting and encouraging words of life to those he would send forth in his service, contending for the faith of the Gospel. Our life is hid in Christ by God, therefore however great the obstacles may be, let us not fear to go steadily forward in his name.

To the young ruler who came to Jesus indicating his desire to serve God and do his will the Master replied, "One thing thou lackest." In coming to God the young man had taken certain steps in the right direction, so that, as the account tells us, Jesus "beholding him loved him." At the same time it was the Master's duty to point out wherein he came short.—Mark 10:17-21

The holding on by this young man to his riches was hindering a closer relationship and

still greater usefulness in the service of God and that of his fellows. May it not be possible to say this of some who have consecrated themselves to the Lord in response to the heavenly call? In some instances may it not be that in one's stewardship of material riches consecrated to the Lord but still under one's control, there has been a lack in one's faithfulness as a steward? Let us all examine ourselves in this direction, for "the Lord loveth a cheerful giver."—one who loves to assist in the Gospel work in whatever way may be open to him, with no need for urging or for appeals for funds. Having all sufficiency in all things, let us abound unto every good work.

Sectarianism vs. Scriptural Unity

In Galatians 3:28 the apostle again emphasises this oneness which should exist in the church as a preparation for the eternal oneness with the Father and with Jesus our Lord, and with one another beyond the veil; for in Christ Paul says, "There is neither Jew nor Greek, bond nor free, male nor female: for ye are all one in Christ Jesus." What a contrast is here shown between the divine order among

God's people and the state of things that exists in human society, religious or secular! A Jew, specially in earlier days, was very proud of his ancestry; but on coming into Christ such a one was no longer a Jew, but a new creature in Christ Jesus. Likewise, the Greek on coming into Christ, no longer thought of himself as a member of the nation, the most advanced of all nations in learning and culture, but was now exalted to a very much higher position as a child of God and an heir of his kingdom.

Similarly, if one had been a bondsman or a slave, this would be nothing of which to be ashamed, for old things pass away when we enter the family of God. Similarly among the Gentiles even down to our own day—people of honourable birth or possessors of wealth like to associate with their own class, and keep up social barriers against others. But the Lord's people seek to forget the things that are behind; and instead of dwelling, for instance, upon past earthly honours—if they possessed any—are surely humiliated as they think how, in spite of their natural unworthiness, they have been called to share in the honours

of the messianic kingdom.

Joy in Unity

Again, in Philippians 2:2 Paul tells us that his joy would be full and complete if he knew that those to whom he was writing were of "the same mind, having the same love" for God and for one another; "being of one accord" in their service for the Lord and the brethren. He further reminds us that in the true church there is only "one body"—not many bodies distinguished by various sectarian names; and "one spirit"—one life, the life of Christ animating the body, all the members also inspired by the one hope of ere long being with the Lord, made like him and seeing him as he is.

One Sacrificial Offering

Finally, as an additional help to our attaining that perfect oneness in Christ, Paul reminds us (Heb. 10:14) how the members of Christ are called to share in the sin-offering, being sanctified or set apart to share in the one offering; being privileged to participate in this as an additional means of assisting us to be "perfected forever." (permanently perfected, Diag.) Here the reference is evidently to the Day of Atonement sin-offering com-

posed of a bullock and a goat which provided an atonement or covering of Israel's sins for a twelve-month, when would follow another Day of Atonement sacrifice, and then another, "year by year continually."

This was appropriate until the great antitypical sin-offering participated in by Christ and the church would begin to be offered, the members of the body of Christ after being released from adamic condemnation through the ransom sacrifice, as well as the Head being called to "suffer for sin"; that is, suffer on account of the sins of others, or expressed from another angle, "suffer for righteousness' sake." Oneness of experience in carrying out this sacrifice thus becomes one more powerful factor in uniting all the Lord's consecrated followers.

By all these various means touched upon foregoing, God in his wisdom has been bringing his people together as one.

This full reconciliation of the church the scriptures show to be a most important step toward the great consummation of the divine plan when all things in heaven and in earth will be reunited in Christ.

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SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Mobile WMOO
Sheffield WSHF 1290 1:30 p.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 9:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Francisco KNEW 910 8:15 a.m.

COLORADO

Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Arlene KVNI 1240 9:15 a.m.
Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Granite City WGNU 920 9:45 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Indianapolis WIBC 1070 8:00 a.m.
Muncie WLBC 1340 7:00 a.m.
Gory-Hammond
WJOB 1230 8:30 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBj 1410 8:00 a.m.
Louisville WAVE 970 8:15 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:15 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 10:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Solem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLd 1270 12:00 noon
Kingston WKOT 1550 9:45 a.m.
New York WNCN 104.3 FM 7:45 a.m.
Patchogue WSUF 1580 9:45 a.m.
Rochester WBBF 950 9:00 a.m.
Mineola WTHE Sat.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:06 a.m.

Radio Broadcast Schedule

OREGON

Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

Aguadilla (Fri.) WABA 8:00 p.m.

TEXAS

Dallas KNUS 98.7 F.M. 6:15 a.m.
Hamilton KCLW
Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 8:45 a.m.

VIRGINIA

Richmond WRGM Wed. 9:30 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Seattle KAYO 1150 10:30 a.m.
Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alberta CFCW 10:45 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Prince Albert CKBI 900 10:30 a.m.
Regina, Sask. CKRM 7:45 a.m.
St. Thomas, Ont. CHLO 1570 10:45 a.m.
Vancouver, B.C. CJVB 1470 9:45 a.m.
Yorkton, Sask. CJGX 940 10:00 a.m.

VIRGIN ISLANDS

St. Croix (Sun.) WSTX 970 9:00 p.m.

MALDIVE ISLANDS

Radio Maldives (Tue.) 4740 9:00 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

MEXICO

Aguas XEAC
Taxco XEXC
Tepic XERK

NIGERIA

Imbadan WNBS Wed. 10:45 p.m.

CEYLON

Radio Srilanka Sat. 9:45 p.m.

RADIO TOPICS FOR JULY

7—"Freedom From Fear"
14—"The Three World's"

21—"Whosoever Believeth"
23—"What Is Death?"

Vineyard Echoes

The General Convention Program

Albion, Michigan, August 3-8

ALBION is readily accessible by airplane, and by bus. Doubtless, as in the past, the majority of the brethren who attend the General Convention will travel by automobile, and the Michigan highways are excellent. Albion College is located on Highway Number 94, and is within the city limits.

While many of the brethren are expected to arrive on Friday Aug. 2, the first meal to be served by the college will be Saturday morning, August 3.

THE CONVENTION PROGRAM

The convention committee has furnished us with an outline of the program, which we are glad to present, beginning on the next page. Come with a prayer for a rich blessing. A report of the convention will appear in the October issue of *The Dawn*.

Chairman: Brother Stanley Koszka

- | | | |
|-------|--------------------------|--|
| 9:30 | Opening Rally | |
| 9:45 | Welcome Address | Brother C. M. Chupa
Detroit, Mich. |
| 10:15 | Welcome by College | Mr. Morley Fraser
Director of
Continuing Education |
| 10:30 | Intermission | |
| 11:00 | Discourse | Brother John P. Richardson
Denver, Colo. |
| 11:30 | Discourse | Brother Roy Poland
Indianapolis, Ind. |
| 12:00 | Close of Morning Session | |

- | | | |
|------|----------------------------|---|
| 2:00 | Testimony Meeting | Brother Edmund Blicharz
Detroit, Mich. |
| 2:45 | Discourse | Brother Tunis Gery
Los Angeles, Calif. |
| 3:15 | Intermission | |
| 3:45 | Discourse | Brother H. W. Ostrander
Fresno, Calif. |
| 4:30 | Discourse | Brother William G. Blong
San Francisco, Calif. |
| 5:00 | Close of Afternoon Session | |

- | | | |
|------|--------------------|---|
| 7:00 | Praise Service | |
| 7:15 | Discourse | Brother John Baracos
Pittsburgh, Pa. |
| 7:45 | Discourse | Brother Edward Fay
San Francisco, Calif. |
| 8:30 | Vespers | Brother Stanley Borowiec
Buffalo, N.Y. |
| 9:00 | Songs in the Night | |

SUNDAY, August 4, 1974

Chairman: Brother Timothy Krupa

- 9:00 Morning Devotions
9:15 Discourse Brother George O. Jeuck
Winter Park, Fla.
9:45 Discourse Brother W. N. Woodworth
New York, N.Y.
10:30 Intermission
11:00 Praise Service
11:15 Convention Theme Discourse Brother John Hull
Los Angeles, Calif.
12:00 Close of Morning Session

-
- 2:00 Praise Service
2:15 Discourse Brother S. J. Sundarajan
India
3:00 Intermission
3:30 Testimony Meeting Brother Sidney Jones
Winnipeg, Man., Canada
4:15 Discourse Brother David Bruce
Los Angeles, Calif.
5:00 Close of Afternoon Session

-
- 7:00 Praise Service
7:30 Public Meeting Bible Answers Film
"Life After Death"
-

MONDAY, August 5, 1974

Chairman: Brother William Harp

- 9:00 Morning Devotions
9:15 Discourse Brother Mike Balko
West Newton, Pa.
10:00 Intermission
10:30 Testimony Meeting Brother John Bacher
Kansas City, Mo.
11:15 Discourse Brother Michael Nekora
Los Angeles, Calif.
12:00 Close of Morning Session

-
- 2:00 Praise Service
2:15 Discourse Brother J. B. Webster
Medford, Mass.
2:45 Discourse Brother Ken Fernets
New York, N.Y.
3:15 Intermission
3:45 Discourse Brother G. R. Pollock
Los Angeles, Calif.
4:30 Discourse Brother George M. Jeuck
New York, N.Y.
5:00 Close of Afternoon Session

-
- 7:00 Panel Discussion "Why Do Christians Die?"
Moderator: Brother Walter Blicharz
Panel: Brothers Edward Fay, John Hull,
Stanley Jeuck, Tunis Gery
8:30 Vespers Brother Emile Herrscher
Phoenix, Ariz.
9:00 Songs in the Night
-

TUESDAY, August 6, 1974

Chairman: Brother Carl Boughton

- 9:00 Morning Devotions
9:15 Discourse Brother Harry Passios
Pilgrim
10:00 Intermission
10:30 Discourse Brother Gilbert Rice
San Diego, Calif.
11:15 Discourse Brother R. J. Krupa
Los Angeles, Calif.
12:00 Close of Morning Session
-

- 2:00 Symposium
Faithful in:
1. Doctrine Brother Charles Zubowsky
2. Trials Brother Stephen Suraci
3. Service Brother George Passios
4. Prayer Brother Weston Thornberg
3:15 Intermission
3:45 Testimony Meeting Brother W. H. Vrooman
Orlando, Fla.
4:30 Discourse Brother Lloyd Hagensick
St. Petersburg, Fla.
5:00 Close of Afternoon Session
-

- 7:00 Vespers Brother Frank Niemczak
Detroit, Mich.
7:30 Songs in the Night
7:45 Elders' Meeting
-

WEDNESDAY, August 7, 1974

Chairman: Brother F. S. Wassmann

- 9:00 Morning Devotions
9:15 Discourse Brother K. M. Nail
New York, N.Y.
10:00 Intermission
10:30 Convention Business Meeting
11:45 Greetings
12:00 Close of Morning Session
-

- 2:00 Testimony Meeting Brother Robert Gorecki
Detroit, Mich.
2:45 Discourse Brother Burton Brown
Los Angeles, Calif.
3:15 Intermission
3:45 Question Meeting. Questions to be submitted at
Convention.
Moderator: Brother Emile Herrscher
Panel: Brothers G. R. Pollock, R. J. Krupa,
E. K. Penrose, W. N. Woodworth
5:00 Close of Afternoon Session
-

- 7:00 Baptismal Discourse Brother Stephen Roskiewicz
Grand Rapids, Mich.
7:45 Immersion Service
Immerser Brother Frank Nemesh
Detroit, Mich.
8:30 Vespers Brother Wade Austin
Los Angeles, Calif.
9:00 Songs in the Night
-

THURSDAY, August 8, 1974

Chairman: Brother Don Roark

9:00	Morning Devotions	
9:15	Testimony Meeting	Brother Ed Wachnicki Pontiac, Mich.
10:00	Discourse	Brother E. K. Penrose Pilgrim
10:45	Intermission	
11:15	Discourse	Brother Leo Post New York, N.Y.
12:00	Close of Morning Session	

2:00	Symposium	
	Faithful in:	
	1. Patient Endurance	Brother A. Jarmon
	2. Confidence	Brother Leidy Ruth
	3. Watchfulness	Brother T. Trzeciak
3:00	Intermission	
3:30	Discourse	Brother Alex Gonczewski Agawam, Mass.
4:00	Discourse	Brother Charles Newham Minneapolis, Minn.
4:30	Discourse	Brother Walter Rozmus Gerson, Man., Canada
5:00	Close of Afternoon Session	

7:00	Melodies of Praise	Brother Richard Ruth Sellersville, Pa.
7:30	Discourse	Brother L. W. Zbik Detroit, Mich
8:15	Love Feast	

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Albion College
Albion, Michigan
AUGUST 3-8, 1974

Put an X in each square
for which you will require accommodations:

AUG. 2	AUG. 3	AUG. 4	AUG. 5	AUG. 6	AUG. 7	AUG. 8
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No food will be served on August 2.
Breakfast will be served on August 8.

Name: _____

Address: _____

City, State, and Zip code: _____

Names of all of the other persons included in this reservation:
(Give age if 5 through 18 years of age.)

Total number of persons for which reservations are being
made _____.

SEE OTHER SIDE FOR RATES AND OTHER INFORMATION

This year it is important for better food service, to register and pay in full in advance. This will enable the University to more accurately estimate food requirements. Your co-operation in this matter will also greatly facilitate the check-in process. Please make payment before July 1.

Payment should be made to:

Bible Students General Convention
P. O. Box 96
Marne, Mich. 49435

The weekly rate for food and lodging is \$52.00 per person, two to a room.

The daily rate for room and meals is \$8.00 per person.

SPECIAL DISCOUNT FOR CHILDREN

The convention will pay half the above listed rate for children 5 through 18 years of age.

REGISTRATION

Registration will start Friday morning at 9:00 a.m. and will continue Saturday until midnight. Thereafter registration will be from 9:00 a.m. until 10:00 p.m. Registration will be in the upper lobby of Baldwin Hall.

TRANSPORTATION

Transportation will be available from airports, bus stations, and railroad stations to the college at a nominal charge. Indicate with your registration the time and place of arrival.

FIGURE YOUR ADVANCE PAYMENT HERE

Adults

Rate X no. of days ——— X no. of people (over 18 yrs.) \$————
Total for adults

Children

Rate X no. of days ———,
Times no. of children ———,
Less 50% discount ——— \$————
Total for children

Total Payment for Adults and Children \$————

Speakers' Appointments

Ministering the Glorious Gospel of Christ

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, N. J. A visit will be arranged when possible.

K. FERNETS		E. K. PENROSE	
Pottstown, PA	July 14	Winnipeg, Man.	July 1
G. JEUCK		Detroit, MI	6, 7
York, PA	July 21	West Newton, PA	22
A. KRUMPOLT		Allentown, PA	23
Baltimore, MD	July 21	Catawissa, PA	24
Philodelphia, PA	21	York, PA	25
K. NAIL		Columbus, OH	26
Allentown, PA	July 7	L. POST	
J. PANUCCI		Catowissa, PA	July 21
New Haven, CT	July 14	H. W. PRICE	
G. PASSIOS		San Diego, CA	July 1
Sayville, NY	July 14	Los Angeles area	2-19
H. PASSIOS		Phoenix, AZ	21, 22
Winnipeg, Man.	July 1	Lamesa, TX	24, 25
Elyria, OH	4	Oklahoma City, OK	26-28
Toledo, OH	5	Stigler, OK	29
Detroit, MI	6, 7	Goodman, Mo	31
Chatham, Ont.	8	R. SURACI	
London, Ont.	9	Hartford, CT	July 14
Jackson, MI	10	W. N. WOODWORTH	
Pontiac, MI	11	Los Angeles, CA	July 4-6
Grand Rapids, MI	12-14		

BRITISH SPEAKER'S APPOINTMENTS

E. T. NADAL		W. F. READER	
Dewsbury	July 6	Latchford	August 4
Hull	August 10		

LITERATURE AND SUBSCRIPTIONS—
70, Station Road, Gidea Park, Rom-
ford, Essex. RM2 6DA

RECORDED LECTURE SERVICE— Tapes
and cassettes on loan—15, Southwood
Gardens, Gants Hill, Ilford, Essex.
IG2 6YF

Conventions

WINNIPEG, MAN., June 30, July 1—Lithuanian Club Hall, 240 Manitoba Ave. Mr. Sidney E. Jones, Box 2, Grp 10, RR 1, Garson, Man. ROE ORO

LOS ANGELES, CA, July 4-7—Downey Community Theatre, 8441 E Firestone Blvd., Downey. A. W. Abrahamson, 710 S. Hobart Blvd. No. 207, Los Angeles 90005

DETROIT, MI, July 6, 7—Armenian Cultural Bldg., 22011 Northwestern Hwy. Southfield. Frank Nisenczak, 18937 Murray Hill, Detroit 48235

NEW BRUNSWICK, NJ, July 6, 7—Douglass College, Hickman Hall, George St. at Rte 18. Mrs. Kenneth

Rawson, 60 Jersey Ave., Edison, NJ 08817

MINNEAPOLIS, MN, July 7—2601 Fillmore St., N. E. Mrs. Mike Nekora, 2601 Fillmore St., N. E. 55418

PRINCE ALBERT, SASK., July 11-14—Coronet Motor Hotel, Hwy 2 South, Prince Albert. Mr. Fred Yasinchuk, Box 325, Prince Albert.

CINCINNATI, OH, July 21—2850 Dunaway. Mr. John Slavich, 126 S. 22 St. Richmond, IN 47374

CHICAGO, IL, July 28—Masonic Temple, 5352 W. Chicago Ave. Mr. Adam Miskawitz, 1905 Connie Ct., Aurora, IL 60505

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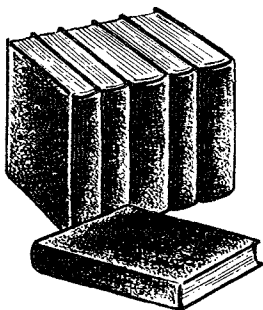
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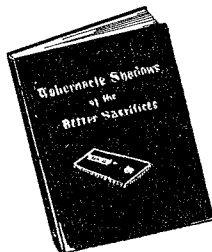
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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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