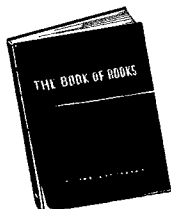




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Highlights of **Dawn**

The Knowledge of the Lord

"They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:9

NEVER before in the annals of history has man possessed so much knowledge as he does at the present time. This general diffusion of knowledge has occurred for the most part within the last hundred years, although some of the basic inventions were in use prior to this. But going back less than two hundred years the human race was getting along without railway trains, steamboats, telephones, the telegraph, all of which appeared on the scene during the nineteenth century.

Now these basic inventions have been expanded and perfected to almost unbelievable proportions. Today a person not more than fifty years old might find it difficult to imagine a world without radio and television, and without computers. Who would ever have thought that the reporting of daily occurrences in the news would include trips to the moon?

It is well to keep in mind, however, that only a very small percentage of the people possess a workable understanding of the many mechanical, electrical, and electronic

inventions of our day. Most people can drive an automobile, but very few indeed would know how to repair one, nor do they comprehend the principles of its operation.

Another fact we should remember is that these advantages of modern invention are not universally enjoyed throughout the earth. It is easy to appraise what is taking place in our own community without considering that it is not the same throughout the entire earth. For example, the high standard of living we enjoy is not the lot of even all the people in the United States, for there are ten million people even in this, the richest and most highly favored country of the world, who go to bed hungry every night.

And in the "backward" countries, which comprise such a large portion of the earth's land surface, the situation is even worse. Hunger and need along all lines is facing millions of the human race, and yearly the situation worsens. Economists are truly concerned for the future, for it would seem that knowledge has not solved any of the basic problems of the human race.

Strange, indeed, are the many paradoxes so common to the times in which we are living! While there has never been so much knowledge, it is a time of folly and madness. Evidences are multiplying all around us to substantiate faith in God, yet unbelief and godlessness are on the increase. With all the advantages of our day, horizons of opportunity leading to peace and happiness should be appearing on every hand; but instead it is a time of darkness and fear, for the wisdom of the wise has perished. It is a time when the hope which springs eternal in the human breast should be lifting the world up to new heights of joyful anticipation; but instead there is despondency and despair on every hand. Science has placed a land of milk and honey before the whole world, but nearly all the human race is in want, starvation, or misery.

Communication

Communication is the passing of information from one to another—either individuals, communities, or nations. Never before has it been possible to communicate with others the world over on such a rapid and vast scale. The coming into use of the art of printing was the introduction of better communication than that enjoyed by the ancients. This, in turn, triggered an increase of knowledge which led to the telephone, the telegraph, the radio, and television.

The mass communications of our day have, symbolically, reduced the size of the earth and brought its nations almost within one another's backyards. What is happening the world over is known by the rest of the world—in many instances while it is taking place, and certainly the same day. Through television, world events can be seen in our living rooms; and we can see the tragedy of a destructive fire in our own or a neighboring city as it occurs.

Besides, television is used to present travelogs depicting items of interest in various parts of the earth. Drama and a great variety of other presentations are brought into our homes. There are even special programs for young children by means of which their "book learning" is begun at a very early age, considerably before their parents would risk their traveling the streets to reach a schoolhouse.

We ponder all this, and we think, and properly so, what a wonderful age this is in which we are living! But when we ask if this mass communication has brought the world any nearer to God, or given the people as a whole a better understanding of him or of his grand design for the redemption and recovery of the human race from sin and death, the answer has to be a negative one. The truth is that there is less faith in God today than there was before the present era of rapid and mass communication dawned.

Higher Education

The majority of the people in large areas of the earth are still illiterate. A letter from southern Nigeria states, "About ninety percent of the older generation is illiterate and cannot search the Scriptures by themselves. Young men and women who are literate have become more materialistic and debauched." This is in a backward country, and the young men and women attending our institutions of learning here in America, on the whole, are not doing much—if any—better.

Much valuable information along scientific and social lines is being disseminated by our colleges and universities, but when it comes to the truths pertaining to God and his plan, these are being undermined and cast aside, and the unproved theory of human evolution substituted. So, again, we must say that the advances in knowledge as displayed in our institutions of higher learning are not bringing the pupils, as a whole, any nearer to God, neither has it given them a better understanding of his plan. For the most part our young people leave these institutions with less faith in God, and with lower moral standards than when they entered them.

Travel

Modes of travel are constantly improving as a result of the increasing knowledge of our day. For example, in the case of automobiles, the powerful V-8 engines will, in a matter of a very few years, be replaced by turbine engines. There are, even now, a limited number of cars, and many buses, in the United States and other places, being powered by this new and improved type of engine. It uses less fuel, and causes much less pollution of the atmosphere than the piston type of engine which up to now has been so generally used. But here again the rapidly increasing knowledge has not increased faith in God, and certainly

will not contribute to a knowledge of God as is promised in our text.

We could go on to other means of rapid travel, including the airplane, and note the fact that it is expected that in a remarkably few years improved jets will be hustling people hither and yon as fast as eight thousand miles an hour. But this will not increase the knowledge of God in the earth; just as is true of the much appreciated household appliances available to the people in certain parts of the world.

For War and Not for Peace

It is a well-known fact that the ever-increasing knowledge of our day is directed toward the manufacture of more deadly weapons of war, including hydrogen bombs, and the much dreaded napalm. Certainly this is not contributing to a knowledge of God; besides, the people seem not to have learned that the world's problems cannot be solved by war; although the rulers of the major powers of earth still insist that the only way to keep the peace is to be prepared for war, and to make war so horrible and destructive it will be avoided. How different this is from the ways of the Lord!

The time will come, however, when this will be changed. The Lord has given us a direct promise to this effect. We quote:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many

people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4:1-4

The Lord's Kingdom

"The mountain of the Lord" mentioned in this wonderful prophecy is in reality the kingdom of the Lord. A mountain is also used in Daniel 2:35, 44 to symbolize the Lord's kingdom; which is also the case in Isaiah 25:6-8. The prophecy speaks of this kingdom as being "the mountain of the house of the Lord—the Lord's "ruling house," that is. This language is based on the custom of nations being governed by a supposedly royal family. The "house" of the Lord is his ruling family, made up of his beloved Son, Christ Jesus, and those who faithfully followed in his footsteps, and in the resurrection are highly exalted to live and reign with him. These are also sons, or children of the Lord.

This ruling house of the Lord is to be established in "the top of the mountains, and . . . exalted above the hills." In other words, the Lord's kingdom will take control over all the earth, toppling all other kingdoms and governments, and the "people shall flow unto it." And the people and nations shall say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." This will be the first time in the experience of the human race that such a universal desire to become acquainted with God and his ways and to serve him, will be demonstrated.

With the establishment of his kingdom the Lord will have effective ways of creating within the hearts of the

masses this desire to be taught of him—to acquire a knowledge of him and of his ways. This will not be through the threat of hydrogen bombs, or any sort of man-made methods of frightening the people into submission. God's appeal to the people and nations of earth will be the appeal of love and sympathy. They will note the wonderful way in which his kingdom is operating, beginning probably in the Holy Land, and they will desire to come under its beneficent rule, so will say, "Let us go up to the mountain of the Lord."

The people then will also say, "He will teach us of his ways, and we will walk in his paths." It will be then that the people will begin to learn of the Lord, and to "walk in his ways." What a wonderful educational program will then be in operation! Knowledge of the Lord will then be increased. Doubtless the Lord will use some or all of the present methods of communication in the dispensing of this knowledge to the people. Other marvelous advantages of the present "day of his preparation" will doubtless also be used in the Lord's educational program—not to teach young men the art of war, but the advantages of peace. For then they shall beat their swords into plowshares, and their spears into pruninghooks, and they will learn war no more.

Then the people will learn that God's way to have peace is to get rid of their instruments of war. Nor will this result in one nation having an advantage over another, for all will participate in this kingdom program of education. War seldom settles anything worthwhile, but God's program of peace and good will is destined to assure happiness for the people of all nations. This is not a dream, but will become a reality, for the promises of God have given us assurance that this is what he has provided for the human race—all the families of the earth, which are to be blessed through the seed of Abraham.—Gen. 12:3

And there will be economic security for all, also. This thought is beautifully symbolized by the promise: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." (Micah 4:4) This is not a humanly conceived utopia, but a part of the plan of God for the sin-cursed and dying race.

Not only will there be peace, good will, and economic security when the knowledge of the Lord fills the earth, but there will be health and life also, for Jesus Christ, by the grace of God, gave his life as a ransom that all might have an opportunity to live forever. That is the reason that in the "mountain" of the Lord death will be swallowed up in victory, and tears will be wiped from all faces.—Isa. 25:6-9

"They shall not hurt nor destroy in all my holy mountain," our text declares. The reason given for this is that "the earth shall be full of the knowledge of the Lord." When the people have their hearts and minds filled with a knowledge of the Lord, they will seek ways of helping, instead of destroying one another. Thus wars will end—national and international wars, as well as community wars. And above all, the people will be brought into peace and harmony with the Lord; which condition is basic to all peace.

That will be the time when the Spirit of the Lord will be poured out "from on high, and the wilderness [will] be a fruitful field, and the fruitful field [shall] be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness shall remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—Isa. 32:15-17 □



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RADIO TOPICS FOR MAY

6—"The Hope of Immortality"

20—"Evolution vs. the Bible"

13—"The Last Days"

27—"The Keys of Heaven and Hell"

Bible Study

LESSON FOR MAY 6

Christ Makes Men New

MEMORY VERSE: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Corinthians 5:17

JOHN 1:9-13

THE title of our lesson could indicate that Christ's mission in the earth is to make all men new, but this is not what the Bible teaches. The only ones made new within the sense of the scriptures cited are those who come into Christ through a death baptism, and these become "new creatures," as our memory verse states. However, this high honor is not offered to all men, but only to those who respond to the Gospel message and yield themselves in obedience to it.

The first section of our lesson informs us that Christ "was the true Light, which lighteth every man that cometh into the world." (vs. 9) This might seem to be in contradiction to the thought that the privilege of becoming new creatures in Christ Jesus is limited to comparatively few, "a little flock,"

as Jesus describes them, to whom it is the Father's good pleasure to make joint-heirs with Jesus in the promised messianic kingdom.

Jesus will eventually enlighten every man that cometh into the world. It is those who receive the light during the present Gospel era who become new creatures; but in the age to come, when all mankind is enlightened, those who believe and obey, instead of becoming new creatures, will be restored to the original perfection of the human nature, whereas the new creatures of the present age will be exalted to spirit nature in the resurrection, and will live and reign with Christ as divine beings.—I John 3:13

These are the "sons of God" referred to in John 1:11-13, which reads, "He came unto his own, and his own received him not. But as many as received

him, to them gave he power to become the sons of God, even to them that believe on his name: which were born [begotten] not of blood, nor of the will of the flesh, nor of the will of man, but of God."

This promise actually began to be fulfilled at Pentecost when the Holy Spirit came upon the waiting disciples, who had accepted Jesus. These were begotten to a new life through God's Spirit, and this became true of all consecrated believers from then on, both Jews and Gentiles. During his ministry not many of the Israelites—Jesus' own people—believed on him, but quite a few did at Pentecost, and what high honor came to these!

EPHESIANS 2:1-10

Verse 1 of this section of the lesson reads, "And you hath he quickened, who were dead in trespasses and sins." Instead of the word "quicken," the Revised Standard Version reads "made alive." As new creatures in Christ Jesus we are made alive on the basis of faith, and if faithful unto death in following in the footsteps of Jesus we will receive actual life—"glory, and honor, and immortality"—in the resurrection.

Upon the basis of faith we are also now raised up "together" "in heavenly places in Christ Jesus." If we are faithful in sacrifice this also will be

translated into reality in the resurrection. One of the purposes of this is "that in the ages to come he [God] might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—vss. 6, 7

To this Paul adds, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." We are saved through our faith in God's grace; that wondrous grace that was manifested in the gift of his dear Son to be our Redeemer and Savior.—vss. 8, 9

"Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works." (vss. 9, 10) Here we are reminded that the true followers of Jesus are a new creation. "created... unto good works." To these, all things have become new, and these "all things," Paul explains, are of God, "who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation."—II Cor. 5:18

The Lord wants us to be faithful to this "ministry of reconciliation." This is another way of bidding us to be faithful in the work of the Gospel.

QUESTIONS

Is it the plan of God to make new creatures of the whole world of mankind?

Christ Makes Men Brothers

MEMORY VERSE: "There is neither Jew nor Greek, there is neither . . . male nor female: for ye are all one in Christ Jesus."

—Galatians 3:28

GALATIANS 2:11-16

"GOD is no respecter of persons." (Acts 10:34) Nevertheless it is true that throughout the Jewish Age he recognized the Israelites as being exclusively his people, and through the Prophet Amos he said to them, "You only have I known of all the families of the earth." (Amos 3:2) This is why, when Jesus came, that he conducted his ministry exclusively among the people of Israel, and instructed his disciples not to go to the Gentiles.

But this arrangement was for a purpose, and was not to continue forever. Shortly after Pentecost this ban was lifted, and by means of two special visions—one to Peter and the other to Cornelius—God arranged that the Gospel should thenceforth be preached to the Gentiles. It was when Peter recognized the providences of the Lord in this respect that he made the statement above quoted that God is no respecter of persons.—Acts 10:9-33

It would seem that there were many in the Church at Ephesus who were Gentiles by birth, but they had accepted Jesus and had become his followers. Paul addresses these, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—Eph. 2:11, 12

Thus Paul informs us that the promises of God and the covenants of God which originally belonged only to the Israelites were now also the property of believing Gentiles: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—vss. 13, 14

Those who are filled by the Spirit of Christ will naturally feel at one with others who have been thus blessed, regardless of their social or racial background, for they truly have been made brethren in Christ Jesus. Indeed, the Spirit-filled Christian will be kindly disposed toward unbelievers regardless of race or religion, although it is only the dedicated believers in Christ who have been made truly brothers in the full sense of the word. It is these who have been reconciled to "God in one body by the cross."—vs. 16

In this body of Christ, as seen by the Heavenly Father, all are one, as stated by our memory verse. (Gal. 3:28) These, as the next verse states, are by faith "Abraham's seed, and heirs according to the promise," and the promise is that this "seed" shall, in God's due time, bless all the families of the earth.—Gen. 12:3

I JOHN 4:7-12

In a closely knit family a great deal of love is displayed, so also in God's family—the brethren in Christ—love should motivate and dominate. This is not necessarily emotional love, but the principle of unselfishness. Those who are truly begotten by God's Holy Spirit will manifest this love, and it will be the proof that they truly know God. But those who do

not love their brethren—even their enemies—do not truly know God, for "God is love."—vss. 7, 8

A professed Christian may be a brilliant student of the Scriptures, and know much about the plan of God, but if he finds it possible to love only certain ones among his brethren he has not made real progress in the graces which the doctrines of the Bible should have inculcated in him.

God manifested his love toward us while we were yet sinners by sending "his only begotten Son into the world, that we might live through him." (vs. 9) In our imperfect human bodies we cannot manifest fully the true principle of love. That true love, however, is shown by God's love for us when he "sent his Son to be the propitiation for our sins."—vs. 10

God's love should be an example for us, for "we ought also to love one another." We cannot see God, but we can see his people, and if we love them we are showing our love for God also.—vs. 12

QUESTIONS

Explain how God is not a spectator of persons in selecting those who will reign with Christ.

Can we be truly Christians without loving our brethren?

God's Grace Sustains Us

MEMORY VERSE: "My grace is sufficient for thee: for My strength is made perfect in weakness."—II Corinthians 12:9

ISAIAH 40:25-31

WHEN we contemplate the fact that God's grace sustains us, as set forth in the caption of our lesson, the emphasis should be placed on the pronoun "us"—meaning the Lord's dedicated people. Too often these days the precious assurances given in the Bible to the people of God are misapplied to merely nominal believers, and sometimes to those who do not consider themselves believers at all. God loves the whole world of mankind, and that love is manifested through the gift of his Son to be their Redeemer and Savior, but the special promises of help and protection in time of need belong only to those who are making every effort possible to please him.

The promise of strength from God as set forth in this first section of the lesson is prefaced by a reminder of the great strength and understanding of our Creator, upon whom we depend for guidance and strength. Verse 26 reads, "Lift up your

eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."

It is impossible for the human mind to grasp with any degree of clarity the infinite power represented in the orderly movement of the countless millions of heavenly bodies, each kept precisely in its own orbit. And to think that the Creator has given names to all these, and is able to recall those names at will! To think of this reminds us of the mighty power which is enlisted by divine love on behalf of those who are fully surrendered to the doing of the will of our God.

The Lord's people, in times of trial and discouragement, are sometimes prone to wonder what the Lord is doing to help them; or indeed, if he pays any attention to them. This is suggested in verse 27. Then the Lord answers: "Hast thou not

known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall."—vss. 28-30

"There is no searching of His understanding." We may think that God has passed us over, or forgotten us, but not so. All God's people are subject to tests, tests of faith in the Lord and in his care for them. This applies even to those whom we may consider to be strong, symbolized here by the "youths" and the "young men"; but regardless of their status in life, the Lord cares for his people—for those who wait on him.

Verse 31 reads, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." What a wonderfully reassuring promise! May we lay hold upon it, and continue to put our trust in the Lord.

PHILIPPIANS 4:10-13

We have no evidence in the Scriptures that Paul ever doubted that the Lord was caring for

him. He suffered much in the divine cause, but he knew that this was a part of the divine plan for him, and for all the faithful followers of the Master. He knew that only if he suffered with Jesus could he expect to live and reign with him.

Paul was now in prison, and he rejoiced that the brethren at Philippi had remembered him by sending him a gift. He accepted this as a message of comfort from the Lord. "Not," he said, "that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content."

Paul knew, as our memory verse states, that God's grace would always be sufficient for him; that when he was weak God's strength was all the more manifested. Perhaps the gift sent by the Philippian brethren was not in itself especially valuable; but the cost of delivering it to him was great, for the messenger almost lost his life in the effort. This Paul greatly appreciated. Truly the love of the brethren is a wonderful blessing in any Christian's life!

QUESTIONS

For whom does God manifest his special care?

Christ Is Our Hope

MEMORY VERSE: "It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him."—II Timothy 2:11, 12

ACTS 1:10, 11

HOPE is made up of desire and assurance. We do not hope for that which we do not desire, and we have no genuine basis for hope unless we have been given assurance from some reliable source. Certainly the brethren in the Early Church desired the return of Christ, and they had been given assurance both by him and through the representatives of God that he would return, so they had reason for expectancy, and rejoiced in this precious hope.

A little reflection will help us to appreciate more fully the position of these early believers—a position which differs little from that of all the Lord's fully consecrated people throughout the age. They had accepted Jesus as the promised Messiah, but he had been cruelly taken from them and put to death. On the third day thereafter God raised him from the dead. He visited with his apostles a few times after that, and then, on

one of these appearances he was taken up into a cloud and they saw him no more. Then "two men" stood by them and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—vss. 10, 11

So, even though they saw Jesus no more, this statement served to assure them that he would return. But these were believers who were convinced that Jesus was their Messiah. It must have appeared quite differently to those to whom the believers witnessed who had not accepted Jesus as the promised Messiah.

In many instances we can imagine that the first reaction of these would be to remind the disciples that their so-called Messiah had been put to death. They would counter this with the assertion that he had been raised from the dead. But when asked where Jesus now was, if

he was alive, their only answer would be that he had been taken up into heaven. Certainly this would not be very convincing to a nonbeliever, so the disciples found themselves in a skeptical world, with few paying much attention to their message, for their Master, their Redeemer, their Savior, their Messiah, could not be seen.

I PETER 1:3-9

The disciples themselves were disheartened when Jesus was crucified, but as Peter explains, through the abundant mercy of God they had been "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." Now they understood that their inheritance was to be a heavenly one, and until they received this inheritance they were being "kept by the power of God through faith unto salvation ready to be revealed in the last time."—vss. 3-5

Peter knew that their faith in God's plan would be tested—"tried by fire"—but that the keeping power of God would sustain his people. He mentions those who had never seen Jesus: "Whom, having not seen, ye love, though now ye see him not, yet believing, ye rejoice with joy unspeakable."—vss. 6-8

I JOHN 3:1-3

"Behold, what manner of love the Father hath bestowed upon

us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." (vs. 1) Many in the Jewish world knew Jesus, but not as the Son of God. Indeed, they considered it blasphemy that he should claim to be the Son of God. Nor does the world know us as the sons of God and joint-heirs with Jesus Christ—not only to a heavenly inheritance, but to rulership in his kingdom.

We cannot as yet comprehend all that is involved in this. All we know is that we will be like Jesus since his resurrection; and this constitutes a glorious hope: "And every man that hath this hope in him purifieth himself, even as He is pure." (vss. 2, 3) We should never overlook the fact that our glorious hope should have a transforming effect in our lives.

Our memory verse is also to the point as related to our hope. It reminds us that if we suffer and die with Christ, we will live and reign with him. And this is truly a blessed hope, which should encourage us to faithfulness in following in the footsteps of Jesus.

QUESTIONS

Explain why the hope of Christ's return meant so much to the brethren of the Early Church.

Christian Life and Doctrine

The Brightshining of His Presence

The use of the printing press signaled the beginning of a new day of progress, although it was years before the art of printing became general enough, and a sufficient volume of information was made available by this means, to change the course of the world. But finally the printed page began to make knowledge available to everyone, and the darkness of the past could no longer resist the increasing brilliance of the rays of knowledge which began more and more to flood the earth.

Very significantly, the first book to be produced by printing was the Bible. In the early part of the nineteenth century large Bible societies were formed, and the Bible, "the torch of civilization," was beginning to flood the world in ever-increasing volume. Public schools and compulsory education became the order of the day, largely made possible by the printed page. Newspapers, magazines, and public libraries became general. These various media for the dissemination of knowledge were soon augmented by the telegraph, telephone, radio, and now, television. Thus suddenly the world was ushered into an era in which the developments in one part of the earth were known and published internationally within a matter of hours, and in many instances within minutes.

With the increase of knowledge, rapid means of travel soon were developed, so that within less than a century (previous to which no progress had been made along this line for thousands of years) the people of all nations began to traverse the earth by steamboat, by railroad, by auto-

mobile, and now by airplane. While our forefathers up to a little more than a century ago traveled no faster on the average than ten to twelve miles an hour, it is now possible to cross continents and oceans at speeds of many hundreds of miles an hour.

That which is being accomplished in the viewpoints and the outlook of the people makes this prophetic increase of knowledge one of the marked fulfilments of the Master's prediction concerning the brightshining of his presence. The ability and opportunity to read; the airplane, the radio, television, and other scientific achievements of this marvelous day in which we are living would not necessarily, as such, be marked evidence of the Lord's presence—what is more significant is the impact of these on the minds of men. Through the increase of knowledge manifested in these many ways, the whole world has been changed. We can go even further and say that thereby the present world now is fast being destroyed, for the old concepts and traditions which held it together are rapidly being cast aside, and their power to hold mankind under control is waning. This is a necessary first step in preparation for the blessings of Christ's kingdom which are to follow the complete passing away of the present social order.

The western segment of the civilization which is now crumbling under the impact of increasing knowledge is called "Christian"—and indeed some of the moral standards and laws of the pre-1914 governments were based in part upon the ethical code of the Bible. But intermingled with these righteous laws were corrupting superstitions, so gross in their misrepresentation of real Christian principles that they blasphemed the true God of love. Take, for example, that God-dishonoring doctrine of eternal torture, and its slightly more merciful companion, purgatory. These were long held as whips over the backs of the people to make them obey "the powers that be." Through the use

of these fear-instilling superstitions, the people—particularly in Europe—were exploited and robbed, while kept in abject subjection to a corrupt ruling clergy class which used the arm of the state to enforce the unjust demands of an apostate church.

But with the increase of knowledge these shackles of fear and superstition are gradually being broken. Indeed, in most parts of Eurpoe, where the people suffered most because of them they have almost completely lost their hold upon the masses. True, in turning away from the evils of corrupt teachings and practices the good is discarded as well, and the world is fast becoming atheistic. Moral and religious restraints of all kinds are on the wane, and where the masses are not kept under rigid subjection by dictatorship, the world is fast reaching the point where every man is a law unto himself.

But this is merely the first, the immediate result of the increase of knowledge—the brightshining of the Master's presence. And it is an essential result; for in order that the minds of the people may be prepared to understand, worship, and serve the true God, they must first lose all confidence in and respect for the false gods which they have been worshiping. While it is true that some of the moral laws of professed Christianity have been in harmony with the Bible, the teachings of the nominal church as a whole have been so distorted and so corrupted by the traditions of men that they have not revealed to the masses the true God of the Scriptures.

Therefore, in turning away in unbelief from the gods of the creeds, the people are not rejecting the true God, for in reality they have never known him. It is the god of the creeds that has been declared dead, for those who propagated this pronouncement never knew the true God of the Bible, the God of wisdom, justice, love, and power. So it is that the prophetic increase of knowledge, by destroying men's faith in the superstitions of the past, is likewise

breaking down their confidence in the institutions and governments built upon those superstitions, even inciting the people, in many instances, to clamor for their overthrow. Thus in this very understandable manner the brightshining of the Master's presence is bringing about the collapse of the old world in preparation for the establishment of the new; that is, God's world of tomorrow. The rays of light from the Master's presence—the foretold increase of knowledge—are penetrating into the marshes of superstition and the quagmires of error, producing a "time of trouble, such as never was since there was a nation."

One of the prophecies which calls attention to the destroying power of knowledge when it exposes the superstitions of the past is that of II Thessalonians 2:8, in which Paul explains the manner in which the great antichrist is destroyed as a result of the second presence of Christ. He explains that before Christ would return there would come a great falling away from the true faith of the Gospel, that an apostasy would occur, making possible the development of a powerful antichrist system which he describes as the "man of sin."

Then Paul explains that when Christ's presence did become a reality at the end of the age, its manifestation would destroy the antichrist. We quote: "And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming [Greek, *parousia*, meaning presence]."—II Thess. 2:8

Notice that first Paul speaks of a consuming work which would be done by the "Spirit of his mouth." The "Spirit" of the Lord's mouth is the Word of God, and it was the printing press flooding the world with Bibles in preparation for the brightshining of the Master's presence that began to weaken the strangle hold this wicked church-state system of Europe—the counterfeit kingdom of Christ—had upon the nations of the world. But following this con-

suming, or undermining of prestige, was to come, as Paul explains, the destruction of this system by the "brightness of his presence."

The real antichrist system, whose destruction is thus foretold, is not merely a false church, but rather the union of a false church with civil governments. The claim was that this union constituted Christ's kingdom on earth. Fragments of this unholy alliance still exist, but the system made up of the union of the two is to all practical purposes already destroyed. The very idea of church-state union as a form of government to rule nations is today scorned by all the politicians and statesmen of the world who hope to be given a hearing by the enlightened public. True, a nominal church-state government still exists in Great Britain, but it is not the real ruler of the British people, and has not been for many years.

The destruction of the church-state ideology as a form of government was accomplished by the increase of knowledge. It could not stand up before the light of this day of preparation for the real kingdom of Christ. True the Roman Church still lives, and is making every possible effort to assert its influence in the political affairs of the nations, particularly in the United States, but any gains she may make are doomed to be but temporary, for a public enlightened by the increasing knowledge foretold in the prophecies will not long submit to threats of being re-enslaved by a system which ruined Europe, and from which the Founding Fathers of America fled in their search for liberty and peace.

We are not arguing that the motives which have induced the destroying attacks upon the civilization built upon the ideology of Rome have always been righteous. In most instances those who would replace this rulership with another have nothing to offer that is very much better. The point is that knowledge, or enlightenment, concerning the evils of Christendom has prepared the way for selfish men

to destroy the system. Human wisdom is quite unable to find a solution for the problems of the world which already have been precipitated by this uprising of the people against the evil exploitations of the past—only Christ's kingdom can do that. But meanwhile, the way is being prepared for that kingdom by the knowledge which has come to the world because Christ has returned.

The prophecies of the Bible, particularly those pertaining to the return of Christ to be the King of earth, are replete with meaningful symbols. A very revealing example of this is the Apostle Paul's prophecy of the second advent of Christ, in which he says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." (I Thess. 4:16) All three of the terms used in this prophecy—the "shout," the "voice," and the "trumpet"—are symbolic of that which is brought about in the earth as a result of the foretold "increase of knowledge," and are quite in keeping with the general teaching of the Scriptures that the Master actually returns and is present in the earth for a period of time as a "thief in the night."

Certainly a thief does not literally shout as he enters a home, nor does he speak with a booming voice, nor blow a trumpet, as some have erroneously supposed Jesus would do when, allegedly he would come down out of the sky as a human in full view of all the people of the earth. But when we think of these statements from a symbolic standpoint, all is clear. The Greek word translated "shout" carries the thought of incitement or encouragement to action, a command. Undoubtedly the reference is to the incitement or encouragement of the people throughout the world to assert their rights as humans, to rise up in rebellion against the tyrannies of the past which held them as slaves to overlords, and robbed them of their just share of earth's bounties.

This has been one of the results of the prophetic in-

CHRISTIAN LIFE AND DOCTRINE 27

crease of knowledge, the brightshining of the Master's presence. The shout is today going up from millions of individuals within nations, as well as by downtrodden nations which in the past have been exploited by power. The concessions being obtained from earthly governments as a result of this shout will not satisfy the demands of the awakened masses of the earth, but in all that is happening along this line is to be seen the preparation for kingdom blessings.

Small nations, too, which formerly have been outwardly willing to contribute their resources to enrich an empire while they suffered poverty are demanding the privilege of a free existence in order that they might control their own resources, and in many instances have already obtained this concession. Already these are realizing that the obtaining of their liberty does not always result in the blessings they had hoped for; but the shout is being heard, and in due time Christ—together with his faithful followers reigning with him—will bless them with peace and security, for the promise is that “the desire of all nations shall come.”—Hag. 2:7

The “voice of the archangel” symbolizes from another standpoint what is being accomplished by the brightshining now coming out of the east and shining even unto the west. There is only one Archangel referred to in the Bible, and his name is Michael. (Jude 9) This is also the name given to Jesus in connection with the early phase of his second presence in the earth. Daniel's prophecy refers to this, declaring that “at that time” Michael would “stand up,” and that the result would be a “time of trouble, such as never was since there was a nation.”—Dan. 12:1

The title “Michael” means one who speaks for, or represents God. So his standing up would indicate the exercise of divine authority, and the fact that a “time of trouble” follows shows that this power is exercised for the overthrow of humanly constituted rulership in the earth.

Revelation 11:15 also tells of a time when the kingdom, or rulership of the earth, is transferred to "our Lord, and . . . [to] his Christ." Verse 18 of this chapter explains that as a result of this the nations become angry; also that it is the time of God's wrath upon them.

The prophecies further associate the term "voice" with this overthrow of the nations and kingdoms of the world. Concerning this, Psalm 46:6 reads, "The heathen [nations] raged, the kingdoms were moved: he uttered his voice, the earth melted." Following this declaration concerning the overthrow of earth's governments the prophet declares, "Come, behold the works of the Lord, what desolations he hath made in the earth." (Ps. 46:8) These desolations are designed to prepare the way for Christ's kingdom, for the next two verses read, "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

Terrible things, therefore—yet preparing the way for Christ's kingdom—result from the "voice of the Lord," the "voice of the Archangel." This of course is not a literal voice, nor are the forces which destroy the kingdoms of this world miraculous upheavals of nature. The prophecies generally indicate that this work will be done by the nations themselves in a great and final struggle to gain world supremacy. We are told that the Lord will turn every man's sword against his brother; that "nation shall rise against nation, and kingdom against kingdom."—Matt. 24:7

Another prophecy portrays the Lord coming with a great "army" before which the "earth shall quake," and the "heavens shall tremble." The Prophet Joel states that this occurs in the "day of the Lord," when he executeth his word; that is, when the words of the prophecies concerning the overthrow of the kingdoms of this world preparatory for the establishment of his kingdom are being fulfilled. "The Lord shall utter his voice before his army; for his camp is very great," declares the prophet.—Joel 2:1-11

Turning from symbolism to reality, it is not difficult to see the fulfilment of this prophecy in the wild clamor of the peoples and nations of earth, as they relentlessly press for their rights to the point that civilization itself is being destroyed. The great army of the Lord probably embraces all the discontented of the earth who have been stirred up by the increase of knowledge to start on the march for freedom. Both the "heavens" and the "earth" crumble before them; that is, both the religious and civil elements of the pre-1914 world are being destroyed, for such is the great power of "the voice of the Archangel."

Paul describes another manifestation of the Lord's return as "the trump of God." The trump, or trumpet, is used much in the prophecies to symbolize the proclamation of a message, the sounding forth of information concerning impending and developing events. How appropriate it is, therefore, that one of the symbols used by Paul to describe the effects of Christ's second presence should be "the trump of God."

Christ's first visit to earth was for the purpose of redeeming Adam and his race from death, and he returns as the great Emancipator, or Restorer, of mankind. It is appropriate, therefore, that one of the facets of the prophetic increase of knowledge in this time of the Lord's presence should pertain to God's plan for blessing the people, not only with peace and security, but also with health and everlasting life. It is this that is symbolized by "the trump of God."

For many years past a definite message of this nature has been proclaimed throughout the civilized world. By millions of books, pamphlets, sermons in thousands of newspapers, motion pictures, the radio and television, the people have been told that the messianic kingdom is at the door, and will result in the restoration of the human race to its lost dominion and to everlasting life on the earth. Churchianity has scorned this message, while continuing to

co-operate with the kingdoms of this world in an effort to establish an era of peace and righteousness through human efforts.

The turmoil of the people resulting from the prophetic increase of knowledge is a necessary prerequisite to the blessings of the messianic kingdom which are to follow. Christ, the new King of earth, and his glorified faithful followers associated with him, will not use present humanly constituted and imperfect governments and institutions as channels through which to dispense the blessings of life and happiness promised in the Word of God, hence these must be set aside to make way for the establishment of the Lord's kingdom, which will take their place.

The miracle of Jesus' resurrection from death is an assurance that divine power is capable of raising all the dead in order to bring the promises of God to realization. (Acts 17:31) The first to be awakened from the sleep of death are those who qualify, through faithfulness in following the Master's example of sacrifice in the service of God and on behalf of others, to live and reign with him in the spiritual, or invisible heavenly phase of the millennial kingdom. The awakening of these from death, and their exaltation to glory, honor, and immortality is described in the Scriptures as "the first resurrection." And of those who come forth from death in "the first resurrection," the Scriptures declare that they live and reign with Christ "a thousand years."—Rev. 2:4, 6

The resurrection of Christ's true followers in the "first resurrection" is but preliminary to the resurrection of all others who have died; for, as the Scriptures declare, there is to be a "resurrection of the dead, both of the just and the unjust." (Acts 24:15) The Apostle Paul declares that it is the will of God that all shall be saved (that is, from death) and given a knowledge of the truth concerning the loving provision made for them through the redemptive work of Christ.—I Tim. 2:4-6

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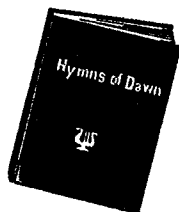
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This will be accomplished during the thousand-year reign of Christ and his church, which is near. It will be then that humanity will be enlightened concerning the true and loving God. Thus the brightshining of the Master's presence will continue and increase throughout the millennial age, dispelling every vestige of superstition concerning the false gods of the creeds and of the heathen, and enlightening all concerning the true God of the Bible. Then will be fulfilled the statement that Christ is that "true Light, which lighteth every man that cometh into the world." (John 1:9) The enlightenment itself will not guarantee everlasting life; for only those who accept the light, and order their lives in keeping therewith, will live forever: "Whosoever believeth in him should not perish, but have everlasting life."—John 3:16

That life, for all except those who participate in the spiritual phase of the kingdom, will be on the earth, for since it was a human life that Adam forfeited, it will be human life that will be restored to him and to his children. This is why the Apostle Peter so appropriately referred to the blessings which will be given to the people during the Millennium as "restitution."—Acts 3:19-21

But Peter emphasized that the blessings of restitution will be for those only who "hear" and obey. "It shall come to pass," he says, "that every soul, which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:23) But the encouraging thing to know is that all will be enlightened with the truth concerning God's plan of salvation during this ultimate aspect of the brightshining of the Master's presence, and thus given an opportunity intelligently to obey and through obedience to live forever. In speaking of that glorious time when divine favor will thus be manifested to mankind, the Apostle Paul declares, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—I Cor. 15:54, 55

Born of the Spirit

"Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3

THE words of our text were addressed by Jesus to Nicodemus, a Pharisee who came to the Master by night for the purpose of learning more about him and his teachings. The text calls our attention to another feature of the divine plan which is accomplished by the Holy Spirit or power of God; namely, that those who are to live and reign with Christ in the kingdom which is to bless all the families of the earth must first of all be "born" into a new life. Jesus used the invisible power of the wind as an illustration of one of the characteristics of that new life—"So is everyone that is born of the Spirit."—John 3:8

Nicodemus did not understand what Jesus meant by being "born of the Spirit." He asked, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (vs. 4) Jesus explained, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (vs. 6) It is doubtful if Nicodemus understood this explanation. It conveys to us the fact that the thought of birth in connection with the new life which Jesus is discussing is used in a symbolic sense. It is not, as Nicodemus suggested, a case of entering again into a mother's womb to be literally born the second time.

Here, as the case so frequently is in the Bible, a figure of speech is used to help us understand a great truth. The words born or birth instantly conjure up in our minds the idea of a new life. So Jesus is saying that through the power of the Holy Spirit some were to experience a new birth, meaning simply that they were to attain to a new life; a life so unlike the one that is "born of the flesh" that those who are born into it will be both invisible and powerful. Since these are born by the Holy Spirit or power of God, they become spiritual sons of God. But it is impossible for our finite minds to grasp all that this spiritual birth will mean. John wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that . . . we shall be like him; for we shall see him as he is."—I John 3:2

While the birth of the Spirit does not involve the necessity of entering literally into a mother's womb to be "born again," the metaphor is carried out with considerable detail by the various writers of the New Testament as they refer to this aspect of the Holy Spirit's work in the hearts and lives of the Lord's consecrated believers. Unfortunately our English translations of the Bible in most instances fail to present clearly what the writers had in mind. This has led to the erroneous view that one can be born of the Spirit while still in the flesh. Out of this error has come the expression "born-again Christians."

Sometimes in discussions, when someone is at a loss to think of a word that expresses exactly what he wishes to say, the remark is made, "The Greeks have a word for it." But this is far from being true with respect to classical or New Testament Greek. A case in point is in connection with the matter of being "born again." In the English language we have two words which describe the coming into being of a new life—begetting and birth. But in the Greek language there is only one word to describe both

the begettal and the birth. That word is **gennao**. When used by Jesus and the apostles one has to determine by the context whether begettal or birth is referred to, or whether or not what is meant is the complete process of bringing into existence of a new life.

It is the Greek word **gennao** that is used in Matthew 1:1-16 where the genealogy of Jesus is given. "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren," the record states. The word "begat" is used in this account in all thirty-nine times, and in every instance it is properly translated by our English word begat. Obviously in this instance begat is the correct translation. How odd it would sound, and how untrue, to say that "Abraham born Isaac"!

In I John 5:18 the Greek word **gennao** is used twice, and is translated both born and begotten. The text reads, "We know that whosoever is born of God [that is, by his Holy Spirit] sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." To be consistent the translators should have used the word begotten in both these instances. The only apparent reason for not doing so seems to have been a desire to make the phraseology of the translation less repetitious.

Begotten Now—Born in the Resurrection

If we consider the full value of the birth metaphor we are bound to reach the conclusion that in order to be born one must first be begotten. In other words, when a new life is to be brought into existence there must first be the begettal, then a period of gestation during which the embryo is nourished and developed, and thus prepared for birth in the due time. So is the work of the Holy Spirit presented to us in the Scriptures. When Jesus said to Nicodemus, "Ye must be born again," he was speaking of the completed work of the Holy Spirit in giving a new and

higher life to those who would devote themselves wholly to the doing of God's will. In the brief lesson to Nicodemus Jesus did not go into detail to show that before one is born of the Spirit he must first be begotten of the Spirit. However, elsewhere in the New Testament these details are clearly set forth.

In James 1:18 we read, "Of his [the Heavenly Father's] own will begat he us with the Word of truth, that we should be a kind of firstfruits of his creatures." This is an important text, for not only does it show that a begetting takes place in the heart and mind of a Christian, but also that it is accomplished by God's will "with the Word of truth." In I Peter 1:23 we are given this same information. Here we read, "Being born [**gennao**, which should here be translated begotten] again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

How clearly this sets forth the thought of begetting, for reference is made to the "seed." In the natural process of procreation it is the begetting that is accomplished by the seed, not the birth; so Peter here refers to the beginning of the new life, not to its completion in birth. And the seed of begetting, he says, is "the Word of God." Here again we have a most revealing statement.

We have learned that every word of God in the Scriptures is Spirit-inspired. The Old Testament prophecies were written by holy men of old as they were "moved by the Holy Spirit." (II Pet. 1:21) All of Jesus' teachings are the direct result of the illumination of his mind and heart by the Holy Spirit. The same is true of the apostolic writings. When Jesus referred to the coming of the Holy Spirit he described it as "the Spirit of truth." (John 15:26; 16:13) It is clear, then, that to be begotten "by the Word of truth" means that one is begotten by the Holy Spirit.

This is an important fact, and to grasp it clearly will help to guard us against the notion that in some mysterious manner the Holy Spirit enters as a personality directly into the life of the believer, cleanses him from all sin, and makes it impossible that he should ever "fall from grace." It is this erroneous view that leads to the mistaken suggestion, "Once in grace, always in grace."

James and Peter give us the true thought. It is that through the Word of truth the beginning of a new life takes place in the mind and heart of a believer. But would not this mean that all who read the Word of God are begotten by the Holy Spirit? Not at all. Let us further consider the metaphor. All conditions must be right for the reception of the seed in order for begetting to take place. So it is in the case of Spirit begetting. Millions read the Word of God whose minds and hearts are not receptive to its life-giving truths; and while they may receive some comfort from its pages, and some instruction to help guide them in their daily tasks, they are not begotten to a new life.

Full Surrender

Full surrender to the divine will and to the holy impulses of God's Word is the condition necessary in order to be truly receptive to the begetting power of the Holy Spirit through the Word of truth. God's part in this wonderful arrangement whereby a few are to attain immortal life on the divine plane was the supplying of his Spirit-inspired Word, the seed. Unlike any previous exercise of his power, this aspect of his plan is accomplished by the power of his thoughts over the thoughts of the believer. And even with unlimited power at his command, the Creator will not invade the mind of another and begin the development of a new mind without the consent and invitation of the one involved.

Herein is reflected one of the most wonderful characteristics of our Heavenly Father. When the Spirit of God moved upon the face of the waters in connection with the original creation and preparation of the earth for human habitation, it was an arbitrary exercise of his power; but not so in the begetting of those who are to live and reign with Christ. He exercised his power to fill his Word with his thoughts which express his will concerning these, and assures them that all needed guidance and help will be given them to know and to do his will. And then he has waited—waited, that is, for the individuals whom his providences have brought into contact with his Word to voluntarily decide whether or not they will yield wholly and completely to his will as the Holy Spirit has expressed it through his Word.

In his precious Word God has caused his Spirit to record many, many wonderful promises of “glory and honor and immortality.” (Rom. 2:7) He has revealed that by these “exceeding great and precious promises” we can be made “partakers of the divine nature.” (II Pet. 1:4) The Holy Spirit inspired Jesus to say, “I go to prepare a place for you, and . . . I will come again, and receive you unto myself; that where I am, there ye may be also.”—John 14:2, 3

As we study the Word these promises come to our attention, and we think how wonderful they are. But at first we may rejoice even more in the glorious provision God has made for the world of mankind, which Peter describes as “restitution.” We are so happy for the realization that all God’s holy prophets since the world began foretold the “times of restitution of all things,” and at first perhaps we look forward to being a part of the “restitution class.”

We do not overlook the heavenly promises of the Bible, but we realize that to attain to the “high calling” requires surrender and sacrifice. We come to see through continued study of the Word that the way which leads to the heaven-

ly Canaan is a "narrow," difficult one. We hear Jesus say, "If any man will come after me [be my disciple], let him deny himself, and take up his cross, and follow me." (Matt. 16:24) We read Paul's exhortation to present our bodies "a living sacrifice." These conditions of the "high calling" probably seem difficult at first, so we may think it is better just to keep on enjoying the truth of the divine plan and wait for the kingdom age when the "highway" to holiness and life will be opened, and then walk in that way to perfect and endless human life.—Isa. 35:8

But can one be entirely content with this decision? The great plan of God as revealed in his Word continues to increase our appreciation of its divine Architect. His love in giving his Son to be our Redeemer, and the Redeemer and Savior of the whole world, calls forth from us an increasing love for him. The love of Christ in suffering and dying that we might live reaches deeper and deeper into our hearts. Like Paul, we begin to reason that since Christ died for all, then we are all dead; and now that we can have life through his great sacrifice we really belong to him. This being true, then we should "not henceforth live unto ourselves" but unto him, and unto the loving Heavenly Father who sent him to be the Savior of the world.—II Cor. 5:15

Jesus said that no one can come unto him unless drawn by his Heavenly Father. (John 6:44) It is largely through his Word that the Father draws us to Christ. His wonderful love revealed through his plan begins to tug at our hearts, but at first perhaps we say, "All of self, and none of thee." However, this attitude soon gives place to, "Some of self and some of thee." But this does not allow the begetting power of the Word of truth to give us a hope of a new life. Nor can we be begotten of the Spirit through the Word when we have reached the measure of surrender in which we say to the Lord, "Less of self, and more of thee." Final-

ly, by the power of the truth reflecting as it does the great love of God, we reach the point of full surrender and with the poet pour out our hearts to God, saying,

“Lord, thy love at last has conquered:
None of self, and all of thee.”

By now, of course, we have learned that as members of a sinful and dying race we are not acceptable to God in our own merit, but only through the merit of the atoning blood of Christ. But with faith in this wonderful provision of divine grace, we present ourselves to God in full and unreserved consecration. We say to him that no longer do we want to do our will, but his, that henceforth we will endeavor to be fully controlled by the Spirit-inspired directives of his precious Word. Now all resistance to the influence of his thoughts over our lives is gone. His will has become the supreme rule of all our thoughts, words, and deeds.

Then we awaken to a marvelous realization! Having accepted the invitation to take up our cross and follow the Master, we know that all “the exceeding great and precious promises” of God to those who thus become the disciples of his beloved Son now belong to us. Jesus said to the rich young ruler that if he would give up all and follow him he would have treasure in heaven. (Matt. 19:21) The Master attached no provision to this assurance. He did not say that his Father would take the matter under advisement and possibly decide that the young man should be given treasure in heaven. If you follow me, this will be your reward, is the promise Jesus made to this young man who went to him asking how he might inherit eternal life.

So now with us, having complied with the Lord’s invitation to surrender ourselves to him, to be directed by his Spirit-inspired Word, we know that the promises of his Word to those who meet this condition apply to us. Those

inspiring promises of a heavenly home and of the divine nature, instead of being as they were before, something apart from us, viewed merely as an interesting feature of the divine plan, now become a life-giving influence in our lives! Through surrender to God, the seed begins at once to generate the hope of a new life. We are "begotten of God by the Word of truth."

Miracle of the New Life

Just as "only God can make a tree," so all life is a miracle, in that our finite minds cannot comprehend it. We witness the miracle of a newborn infant and we instinctively realize that actually the parents did not give life to that child. They simply complied with the conditions which God designed whereby the earth would eventually be filled with his human creatures. On a much higher level, this is true with respect to those who are "begotten of God by the Word of truth." It is among God's greatest miracles, in which it is our blessed privilege to co-operate.

Some miracles are accomplished almost instantaneously; others over a long period of time. When Jesus called to the dead brother of Martha and Mary, "Lazarus, come forth," and he who was dead "came forth," it was a miracle performed in a short time. But the miracle of the creation as displayed throughout the universe involved long epochs of time for accomplishment. The miracle of Spirit-begetting and birth is also spread out over a long period of time.

Think of the time consumed in preparing the seed of begettal; that is, the Word of God. God's Spirit miraculously guided the writing of the Bible. Thousands of years were involved in thus recording the thoughts of God in a manner in which they could enter the human mind and heart, be pondered over, and accepted or rejected at the option of the reader. God could directly fill the mind of anyone with his thoughts, but how would he know that they came

from God? Besides, how disconcerting it would be for one to discover that his mind was being filled with ideas in other than the normal manner! But how wise are God's ways! The miracle-working power of God is operative in shaping the circumstances of one's life in preparation for entrance into the mind of the seed of begettal. How many have testified of experiences in life by which they have been prostrated and caused to long for an answer to the many questions which have arisen from their difficult problems of life. No one who is thoroughly satisfied with his lot in life is likely to pay any serious attention to the Word of God, especially those portions of the Word which speak of sacrifice and suffering as the disciples of Christ.

It is only when one realizes his need of help from God that he is likely to give consideration to the Word of God. And God, in his infinite wisdom, and in the tenderness of his love, knows exactly the sort of experiences which will most effectively touch the heart of those whom he desires to call, that the called one might give heed to his Word. Yes, this work of preparing for Spirit begettal is miraculous, even as the preparation of the seed of begettal was by the Spirit of God. Every aspect of God's part in this feature of his plan was and is miraculous.

It remains only for us to yield our minds to the influence of the Spirit, and accept the will of God as revealed through his Word. There can be no Spirit-begetting when one does not yield to the will of God. And, on the other hand, in the case of those who have been made receptive by circumstances of life which have been overruled by God for this purpose and, having studied the Word and voluntarily surrendered to the will of God as expressed therein, Spirit begetting would follow. All who are thus dealt with by God may claim the promises of "glory and honor and immortality," in the certain knowledge that if

they continue faithful to the Lord they will receive "the crown of life."—Rev. 2:10

In keeping with the figure of begetting and birth, the Scriptures reveal that the embryo new life develops, and that this also is accomplished by the Spirit of God. The spiritual growth, if pleasing to God, must be in conformity to the divine image. Thus the Spirit of God promotes growth of the Christian fruitage of peace, joy, long-suffering, and love. (Gal. 5:22; II Pet. 1:5-7) Paul gives us a beautiful description of this work of the Holy Spirit, saying, "Be renewed in the spirit of your minds; . . . put on the new man, which after God is created in righteousness and true holiness."—Eph. 4:23, 24

When the new life is developed to the point where it is ready for birth, our corruptible bodies go into death, and the birth of the new life is accomplished by means of the resurrection. Here the Spirit or power of God is further exercised. Paul speaks of this mighty power which was used to raise Jesus from the dead, or, to use the symbol we are discussing, to bring about his birth of the Spirit. He speaks of "the exceeding greatness of his [God's] power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."—Eph. 1:19, 20

In speaking to Nicodemus, Jesus used the wind to help illustrate some of the characteristics of those who are born of the Spirit. The wind is both invisible and powerful. So will all those be who, having first of all been begotten by the Spirit through the Word of truth, and who, by feeding upon the Word, continue to develop until they are made "meet to be partakers of the inheritance of the saints in light." (Col. 1:12) Divine power will exalt these to heavenly life. They will be given "celestial" or heavenly bodies; and

if they have been overcomers they will "live and reign with Christ a thousand years."—Rev. 5:10; 20:4; 2:7, 11, 17, 26; 3:5, 12, 21

Not all of the adamic race who will be saved through the blood of Christ will thus be "born again." Jesus did not say to Nicodemus that it is necessary to be born again in order to be saved. What he said was that one had to be born again in order to see the kingdom of God. (John 3:3) The reference is, therefore, to those who will be associated with Jesus as rulers in the long-promised kingdom. In any kingdom or government there are the rulers and the subjects. Jesus and his true disciples of the present age will be the rulers in the kingdom of God. These will then have been "born again." Jesus was the first to experience this great change of life from human to spirit. His disciples, his true church, experience this new birth in "the first resurrection" at the end of the age. Then God's promises of restitution life, which is restored human life, will flow out to all the families of the earth.—John 3:14-16 □

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IN HEBREWS 6:20 Paul tells us that our forerunner, the one we are endeavouring to follow, even Jesus, has become "a high priest forever after the order of Melchisedec." The principal likeness here is in the fact that Melchisedec was a king as well as a priest. So, in harmony with the typical picture, during the Millennial Age, but not during the Gospel Age—the latter mentioned period for the gathering out of the church—Jesus will reign as a king as well as a priest, and will bless not only Abraham and his natural seed, but all the families of the earth.—Gen. 22:17, 18; 26:4; 28:14; Rev. 20:6

In Hebrews, chapter 7, Paul shows that our Lord's sacri-

ficial work as our High Priest was pictured in the Levitical priesthood, and particularly by Aaron and the high priests who succeeded him in office. In the earlier part of this chapter, Paul endeavours to show the greatness of Melchisedec as a typical figure. He refers us to Abraham, the father of the nation of Israel, to whom God made such wonderful promises, including the promise that Messiah would come of his seed, and how, through this seed of Abraham, God would bless all the families of the earth. Yet, as Paul points out, in spite of his greatness and favour with God, Abraham paid tithes to Melchisedec, and Melchisedec "blessed him that had the promise: and without all contradiction the less is blessed of the better."—Heb. 7:6, 7

A further argument showing the greatness and the superiority of Melchisedec as a high priest is seen in the fact that the sons of Abraham's great-grandson Levi, who were appointed to the

priest's office and were commanded to take tithes from the people, paid tithes to Melchisedec. Paul says, "Through Abraham even Levi who receiveth tithes, hath paid tithes: for he was yet in the loins of his father when Melchisedec met him."—Heb. 7:9, 10, R. V.

According to the same argument, the sons of Levi and the long line of typical high priests who received tithes of the children of Israel, paid tithes in Abraham to Melchisedec. Hence, Melchisedec must have been a greater high priest than any of the descendants of Aaron.

By the same reasoning, the Messiah, High Priest after the order or similitude of Melchisedec, would be a still greater High Priest than any of the priests of the line of Aaron who preceded him; and even a greater High Priest than Melchisedec, for the antitype is always far greater than the type. "Having [then] a [great] High Priest over the house of God, let us draw near" to God through him.—Heb. 10:21, 22

Scholars have pointed out that the Hebrew word for priest, KOHEN, comes from

an Arabic root meaning "to draw near." Mediation and greater nearness to God is the cardinal idea in a priest. He therefore was looked up to that he might draw near to God on behalf of others; at the same time opening the way for others to draw near. And so, Israel's priests, by presenting the atonement for the congregation and the gifts of a reconciled people, brought them near to their God, Jehovah. As the antitype of this Paul says, "Having a high priest over the house of God; let us draw near with a true heart in full assurance of faith."—Heb. 10:21, 22

Our Lord, through his perfect obedience to the Law, had the right to draw near to God with full acceptance, not as a priest but as a perfect man. His offering of a perfect sacrifice gave him a further right to draw near to God, this time as a priest, entering into the antitypical Holy, and then into the Most Holy, "heaven itself, now to appear in the presence of God for us."—Heb. 9:24; 9:11, 12

Jesus' perfect offering and his faithfulness even unto death not only enabled our Redeemer to draw near to

God, and in the resurrection come into his very presence, but his perfect offering enabled him to appear in the presence of God for us, that we, who were at one time sinners, might similarly offer ourselves to God, and through the merit of Christ be accepted. As Israel, in keeping with the divine arrangement, had a typical priesthood that received tithes from the people and drew near unto God, offering typical sacrifices, thus enabling the people to come before him with acceptance; even so, in God's purpose, a great Priest after the order of Melchisedec has been provided to whom we (the church)—and eventually all mankind—may draw near to God.

World's Salvation Future

However, instead of the Gospel Age being the time for the world to get the benefit of the great antitypical sacrifice for sins, God's purpose is that a "little flock" from the world should be brought in as a part of Christ's priesthood, underpriests, even as Aaron's sons in the type were priests under him. Hence the Gospel Age is not the time for the salvation of the world, but is

only the time for the salvation of the few, the church, the body of Christ.

Just as Israel had under priests as well as a high priest to bring them to God, and who in a typical sense offered sacrifices as well as being the teachers and instructors of the people that they might know how to draw near to the Lord, so, to enable the world to draw near with acceptance, the divine plan has been to provide not only a priest, but "a royal priesthood," "a holy priesthood" to assist in this work of reconciliation. Thus we have pictured in type the future work of Christ's priesthood after being gathered out and perfected. So it was that Peter wrote, "Ye are . . . a chosen generation, a royal priesthood."—I Pet. 2:9

Not seeing this feature of the divine plan in type and antitype, numbers have believed the Gospel Age to be the only day of salvation; rather than the day for the salvation of the church, the royal priesthood, the divine agency for later enabling the world to draw near to God. The prophetic vision of the millennial kingdom shows a company of kings and priests

reigning over the nations for their blessing. (Rev. 20:6; 2:26, 27) When God's true priesthood begins this great work, many will say in the words of the prophet, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Isa. 2:3

Counterfeit Priests

Misunderstanding the time for the salvation of the world, the nominal church has sadly departed from the faith and work of the Early Church, and they have conceived that their present work is to convert or Christianize the world. In the furtherance of this work, many branches of the professing church have appointed some of their number to be "priests," members of a priesthood, presumably being specially qualified to draw near to God on behalf of those they represent. Particularly in the older churches, such as the Roman and Anglican communions, their ministers are called priests, who have been "ordained" or consecrated to this office by means of a quite elaborate consecration ceremony participated in by the

Levitical priesthood. Later reform movements rejected the title "priest" as applicable to one called to be a pastor or shepherd of the flock because of its unscripturalness if applied to any special class of God's professed people.

Will Reign with Christ

The members of the Royal Priesthood who will be privileged to reign with Christ during the Millennial Age will not be priests made by a formal ordination ceremony, or, to use Paul's expression, "made . . . after the law of a carnal commandment." Like their Lord and Head, the great High Priest, they become priests by "the power of an endless life"; "an indissoluble life" (R. V.); "an indestructible life" (Weymouth); "an imperishable life" (Conybeare and Howson).—Heb. 7:16

The Greek word *akatalutos* here rendered "endless," seems to be very close in meaning to our word "immortal." Young gives its literal meaning as "not loosed down," suggesting a kind of life that will at no time cease. In addition, Christ has proved worthy of a position or office

which he will never relinquish. And Young suggests that the Greek word **dunamis** here translated "power," is a word used to indicate something accomplished through the exercise of an exceptional measure of power—appropriately picturing the manner of the making perfect of a divine new creature through suffering.

The typical priests of the line of Aaron were made by means of a mere formal ceremony not likely to affect them in a moral sense. The same must surely be said of the members of the various priesthoods of the nominal church. Although some of their number have doubtless been servants of God, the majority, it is to be feared, come into the category of those referred to by the prophet who "eat their own bread [enjoy their own brand of spiritual food], and wear their own apparel: only [they say] let us be called by thy name." They want to bear the honourable title of "priest" in the Christian church.—Isa. 4:1

But Jesus was prepared for his office in a very different way from this. For him it meant three and a half years

of sacrificial ministry, laying down his human life in the service of his Heavenly Father, and at the same time suffering for so doing, suffering for righteousness' sake, passing through experiences which tested his faithfulness to such a degree that it prepared and perfected him as a new creature for the immortality of the divine nature. Surely all this and more is contained in Paul's words, "Made not after the law of a carnal commandment, but after the power of an endless life."—Heb. 2:17, 18; 4:15, 16; 7:16

Let us remember that if we would be of the number God is calling to be of his priesthood to assist the world to draw near to him, we must perform our share as sacrificing priests by presenting our bodies a living sacrifice, and then keeping the sacrifice on the altar until wholly consumed in the Master's service; refusing to draw back from the fiery trials sent to help us to become touched with a feeling of the world's infirmities to whom we seek to minister.

It is in this way that the priests who will reign with

Christ are made: "Not after the law [regulation] of a carnal commandment [going through a purely formal ordination ceremony], but according to the power of an endless life." The one thus consecrated possesses a title and position that will at no time pass away.

How many identified in this age with churchianity and who have prided themselves in the title of priest, will find that neither for this nor anything else wrongfully appropriated, will there be any place during the period of the kingdom! Neither will any in that enlightened time desire to hold on, either to this or any other humanly bestowed titles, civil or ecclesiastical. "It shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a hairy garment [a distinctive dress] to deceive."—Zech. 13:4

Just as many of the typical priests in Israel were unworthy of their office, so the Scriptures intimate that many who have mistakenly assumed the title of "priest" among God's professed people during

the Gospel Age have been equally unworthy.—Ezek. 22: 26; Micah 3:11; Zeph. 3:4

Thank God that the great High Priest of the Father's appointment will, ere long, use his great power and reign for the purpose of undoing the evil work of the great Adversary and the corrupt counterfeit priesthoods of the nominal church he has used to deceive and mislead the professed people of God.

With Jesus in that day will be a little company of those who have truly followed him, and who have been similarly despised and rejected of men, but who, as a reward, will come forth fully anointed royal priests to reign with Christ for a thousand years. "For he must reign, till he hath put all enemies under his feet. The last enemy [of mankind] that shall be destroyed is death."—I Cor. 15: 25, 26

Concerning the work of this great Priest after the order of Melchisedec, the prophet says, "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with

righteousness shall he judge the poor [world], and reprove with equity for [the benefit of] the meek of the earth:...

for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:3, 4, 9 □

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BOOKLETS

Armageddon, Then World Peace; Peace Through Christ's Kingdom; Jesus, the World's Saviour; Hope for a Fear-filled World; Born of the Spirit; The Light of the World; The Church; Re-incarnation versus Resurrection;

The Blood of Atonement; Spiritualism—Its Claims; Father, Son, and Holy Spirit; The Future of Israel and the World; How God Answers Prayer; Divine Healing; What Can a Man Believe?; Life After Death; The Day of Judgment; Your Adversary the Devil.

The Dawn, 70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

Your Questions

From East and West

Who are those who come "from the east and west, and sit down with Abraham, and Isaac, and Jacob" in the kingdom of heaven; and who are "the children of the kingdom" who "shall be cast out into outer darkness," with "weeping and gnashing of teeth"?

These statements of Jesus are recorded in Matthew 8:11, 12. In the context we read of a number of miracles performed by Jesus, and of a centurion who came to him asking that his servant be healed. This man was evidently not an Israelite but, as Jesus observed, manifested a great deal of faith in the Master's ability to heal his servant. Jesus said, "I have not found so great faith, no, not in Israel."

Then follows Jesus' statement that in the kingdom people would "come from the east, and from the west"—Luke 13:29 adds "from the north and from the south"—and would sit down with

Abraham, Isaac, and Jacob; Luke 13:28 adds, "and all the prophets." The Scriptures reveal that these ancient servants of God will be the human representatives of the kingdom of Christ, the "princes in all the earth."—Ps. 45:16

And here Jesus is saying that just as the people of his day came to him for help, including some Gentiles who learned of his healing powers, so in the kingdom there would be a world-wide recognition of these visible representatives of the kingdom, and that the people from every quarter of the earth would look to them for help.

In Luke 13:28, 29, where Jesus makes essentially the same statement, instead of saying that "the children of the kingdom" would be cast out, he said, "You yourselves" will be "thrust out." Evidently the reference is to the same class; that is, to those who rejected Jesus at his first advent. As members of the Jewish nation, these were "chil-

dren of the kingdom," because all the kingdom promises and opportunities were originally offered to this nation. But as Jesus said on another occasion, the kingdom was to be taken from them and "given to a nation bringing forth the fruits thereof." —Matt. 21:43

These original "children of the kingdom," particularly the scribes and Pharisees who in Jesus' day sat in Moses' seat will, in the resurrection, discover that the Ancient Worthies are the recognized and divinely blessed leaders and teachers of the people, and that they themselves have lost this honored position.

Their "weeping and gnashing of teeth" does not indicate that they will be in a place of torment. These expressions merely denote deep disappointment and chagrin. If they then accept Christ and obey the laws of the kingdom they will receive life, and will, when they prove worthy

of the honor, have the opportunity of co-operating with the Ancient Worthies in dispensing the blessings of the kingdom. So also will obedient Gentiles.

Trusting the Lord

In Philippians 4:6 we read, "Be careful for nothing." Please explain what this statement means.

This is a poor translation. The Revised Standard Version reads, "Have no anxiety about anything." Thus we see that Paul is encouraging Christians to put their full trust in the Lord. The entire text reads, "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God." The next verse reads, "And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus."

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Vineyard Echoes

Magazine and Newspaper Announcements

A WIDE witness for the truth continues to go forth by means of announcements in magazines and newspapers throughout the British Isles, Greece, and the United States, and at times in Germany and France. This is proving to be a very effective means of bearing witness to the Gospel of the kingdom. A number of national magazines have been used in the United States since the beginning of the year. The same is true in the British Isles. A recent communication from our brethren there is most encouraging in this connection.

The report from England states, "Our adverts are going with a swing." "Since Christmas we have arranged nine adverts, with another six to come. In addition to a Scottish weekly newspaper the brethren were able to arrange for an announcement in the monthly magazine of the Church of Scotland, which brought a good response. The booklet used for this was 'Why God Permits Evil.' "

On the third of March an announcement was run in a weekly magazine called "Weekend," which has a circulation of more than a million. The brethren write further: "We also plan to cover the whole of Britain by using weekly local papers, and local evening papers. Most provincial towns have their own evening papers, and we have had a good response from the use of local weekly papers."

The report observes, "We thought you would like this little insight into some of our activities in this corner of

the vineyard. It is a joy to be able to co-operate with you dear ones at The Dawn. We pray our Father's blessing upon our combined service for him and for his people."

In Greece

Our brethren in Greece continue to use the public press as a means of proclaiming the glad tidings of the kingdom. Their sacrifices in this aspect of service have been richly rewarding to our Greek brethren, and we rejoice with them. Not only do they get an encouraging response to their advertisements, but considerable sustained interest has resulted.

The booklet, "Archeology Proves the Bible," has now been published in the Greek language, and will be one of the booklets to be widely advertised in Greece. We rejoice in this further evidence of the Lord's blessing upon the promotion of his truth, the glorious Gospel of Christ.

In the United States

The brethren at The Dawn find that advertising truth literature in magazines is a very effective method of proclaiming the truth. Through the first four months of 1973 a total of twelve publications were used for this purpose. These were: Mc Call's; National Geographic; Good Housekeeping; Parade; Family Weekly; Farm Journal; New York Post; Prevention; Retirement Living; Ladies' Home Journal; American Home, and TV Guide.

Several of these were used more than once. McCall's was used twice; Good Housekeeping twice; Parade six times; Family Weekly five times, and Farm Journal twice. The TV Guide covers the nation by sections, and one or more of these sections can be used as desired. The Dawn used the sections published in Philadelphia; Pittsburgh; Detroit; Southern Ohio; Central Florida; Carolina; Tennessee, and Georgia.

The booklets used in this work are mostly "Life After Death"; "Archeology Proves the Bible"; and "Why God Permits Evil." Generally speaking, these titles seem to appeal to the public especially well, and of course, through these publications the reader is put into contact with our other literature through the mail follow-up work.

Incidentally we might mention that our TV films continue to be widely used in churches and clubs. It is a great encouragement to realize that the Lord uses and blesses these various means of disseminating his truth. These are methods which were not available to the Lord's people throughout most of the Gospel Age, although the printed page was used by the brethren from the beginning of the harvest; and all the consecrated were urged to faithfulness in making known the glad tidings by every means possible. In this connection we think it is appropriate to present a short article which appeared in the "Tower" in 1892, which was more than eighty years ago. The article was entitled, "Faith and Works."

Faith and Works

WHILE some go to the extreme of saying and hoping that their good works will commend them to God's favor, regardless of what faith they hold, others make the serious mistake of supposing that if they hold a correct faith there can be no necessity for works. But though faith in the redemptive work of Christ is indispensable—so that no works of ours would be acceptable to God without it—and though clear knowledge and faith respecting the divine plan are to be desired and sought, yet the objective value of all faith and knowledge is to lead the believer into works of service for the Lord.

Nor should we esteem works essential to the success of God's plan for the blessing and instruction of others; for, if we are unwilling, our God is able to use many other agencies. Rather, we should esteem it a privilege to be co-workers with our God, to honor his name and to serve his people; and indeed it is thus that the worker in the Master's service is blessed—every effort to serve his Master adds to his strength and joy. The Lord is seeking for membership in his bride such believers as feel so full of sacred joy for their own redemption and are so anxious to serve and honor their Redeemer that they esteem it a privilege to work in his service—a privilege to suffer as well as to labor for him and in co-operating with his plan.

This being the case, beloved, none of us can afford to exercise or cultivate a spirit of idleness. Those who idle away their time, and those who absorb it all in the service of business, or pleasure, or family, or self, are laying up no treasure in heaven, however much or little they may be laying by on earth. Present opportunities for sacrificing service are therefore to be esteemed, not only as the greatest privileges of the present life, but also as the greatest privileges ever offered or to be offered.

Let each one, then, ask himself—What am I doing for God, his plan and his people? If you are doing all you can do, be glad and rejoice, even though that all be miserably small, even in your own estimation. It is the will and effort to do and to be that our Redeemer regards with loving favor. But if you are not doing all that you could do, be dissatisfied with yourself; and uneasy lest your listlessness and carelessness for his service settle it with the Master that you are unworthy to share in the great work of glory as a member of his church glorified.

Let each one resolve to do something each day to serve our gracious King—not to merit salvation, but as the ex-

pression of our love for him through whom we have redemption, even the forgiveness of sins.

Our Lord does not despise our feeblest efforts when prompted by warm, overflowing hearts. The servant who has but one talent and uses it faithfully will be welcomed as a good and faithful servant, as surely as the one who uses faithfully two, five, or more talents. He that is faithful with a little can be trusted with more, and he that is unfaithful in the use of one talent would be unfaithful with more. And every one who uses his talents faithfully finds them increasing daily. He who cannot deliver an oration can speak a quiet, pointed word, or write a letter or hand a tract, or loan or sell a Dawn. When so many privileges abound on every hand, surely all have several talents for service.

Be assured, dearly beloved, that neglect to use your privilege of serving the truth will react to your spiritual degeneracy. As a sound faith is for the purpose of leading to good works, so the activity of service is necessary to continued purity of faith. □

Weekly Prayer Meeting Texts

MAY 3—"Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Hebrews 5:14 (Z. '03-167 Hymn 93)

MAY 10—"Thou anointest my head with oil, my cup runneth over."—Psalm 23:5 (Z. '03-413 Hymn 288)

MAY 17—"They shall put you out of the synagogues: yea the

time cometh that whosoever killeth you will think that he doeth God service."—John 16:2 (Z. '97-57 Hymn 200)

MAY 24—"Love . . . is not easily provoked."—I Corinthians 13:5 (Z. '97-247 Hymn Apen. G)

MAY 31—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Romans 14:21 (Z. '03-43 Hymn 312 A)

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.

C. M. CHUPA		Phoenix, Ariz.	9
Rochester, N. Y.	May 30	San Diego, Calif.	10
K. FERNETS		Los Angeles, Calif.	13
Pottstown, Pa.	May 13	San Luis Obispo, Calif.	14
G. M. JEUCK		GEORGE PASSIOS	
Philadelphia, Pa.	May 6	Baltimore, Md.	May 6
A. H. KRUMPOLT		West Newton, Pa.	20
Asilomar, Calif.	May 24-28	Allentown, Pa.	27
Portland, Ore.	30	HARRY PASSIOS	
Tacoma, Wash.	31	Elyria, Ohio	May 1
K. M. NAIL		Toledo, Ohio	2
Shreveport, La.	May 1	Chatham, Ontario	3
Lake Charles, La.	2	London, Ontario	4
Port Arthur, Tex.	3	Detroit, Mich.	6
Houston, Tex.	4	Pontiac, Mich.	7
Weatherford, Tex.	6	Jackson, Mich.	8
Lamesa, Tex.	7	Bay City, Mich.	9
Albuquerque, N. M.	8	Grand Rapids, Mich.	10

Grand Rapids, Mich.	11	Fayetteville, Ark.	25
Chicago, Ill. (Greek class)	13	Indianapolis, Ind.	27
Gary, Ind.	14	Columbus, Ohio	28
Rockford, Ill.	15		
		LEO POST	
Beloit, Wisc.	16	Allentown, Pa.	May 27
La Salle, Ill.	17		
		H. W. PRICE	
Clinton, Iowa	18	Victoria, B. C.	May 6, 7
Kansas City, Mo.	20		
		F. S. WASSMANN	
Wichita, Kan.	21	Catawissa, Pa.	May 6
Oklahoma City, OKkla.	22		
		W. N. WOODWORTH	
Muskogee, Okla.	23		
Muldrow, Okla.	24	Sayville, N. Y.	May 28



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Conventions

MINNEAPOLIS, MINN., May 6—2601 Fillmore St., N. E. Mrs. Mike Nekora, 2601 Fillmore St., N. E. 55418

NEW ALBANY, IND., May 12, 13—Seelbach Hotel, 4th & Walnut Sts., Louisville, Ky. Miss Mary Bu ler Longest, 202 Alcott Road, Louisville, Ky. 40207

HARTFORD, CONN., May 13—Center School Auditorium, 50 Chapman St., East Hartford, Conn. Mrs. John Coccia, 10 Light St., Enfield, Conn. 06082

VANCOUVER, B. C., May 19-21—Mrs. W. A. McNee, 6569 Argyle St., Vancouver, B. C., Canada

CINCINNATI, OHIO, May 20—2850 Dunaway, Cincinnati. Mr. John Slavich, 126 S. 22nd St., Richmond, Ind. 47374

DETROIT, MICH., May 20—Northwest Branch YWCA, 25940 Grand River, Detroit. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham, Mich. 48009

ROCHESTER, N. Y., May 20—Mrs. Mary Harold, 39 Bleile Terrace, Rochester 14621

WEST NEWTON, PA., May 20—Sewickley Grange Hall, Route 136

East. Mr. Mike Balko, 501 Pittsburgh St. 15089

SAN FRANCISCO, CALIF. (Asilomar), May 24-28—Asilomar Convention Grounds, Pacific Grove, Calif. Mrs. E. E. Fay, 4732 Stacy St., Oakland, Calif. 94605

CHICAGO, ILL., May 26-28—Forest View High School, 2121 S. Goebbert Rd., Arlington Heights. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave., 60638

ALLENTOWN, PA., May 27—Mrs. Esther Getz, 131 S. Jefferson, 18102

LANACONING, MD., May 27—12 Jackson St. on Route 36. Isabel McDonough, 12 Jackson St., 21539

JACKSON, MICH., June 2, 3—IOOF Hall, 789 Woodworth Road. Mrs. Ray Lumley, 2531 Ashton Rd., 49203

WATERBURY, CONN., June 10—Waterbury Girls' Club, 35 Park Place. Miss Anna Tsimonis, 227 Willow St., 06710

GARY, IND., June 17

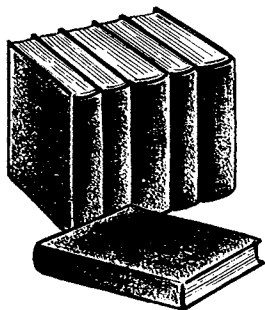
LOS ANGELES, CALIF., June 29-July 1

DETROIT, MICH., June 30, July 1

WINNIPEG, MAN., July 11-15—Canadian Midwest Convention

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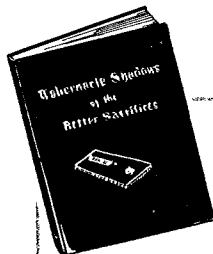
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To us the SCRIPTURES CLEARLY TEACH...

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; I Tim. 2:5, 6

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

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

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