

a herald of Christ's presence

**THE DAWN**

**"SANCTIFY THEM  
THROUGH THY TRUTH:  
THY WORD IS TRUTH."**

--John 17:17

October 1966

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## This Disintegrating World

**"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—II Peter 3:10**

FIFTY-TWO years ago came the first World War. So far as the masses of mankind were concerned, it came unexpectedly and was unwanted. To encourage the distraught people of the warring nations, the dreadful struggle was announced as "a war to end wars." And with the jubilation that spontaneously broke out throughout the nations on that memorable armistice day, November 11, 1918, one would be justified in thinking that the nations would never again want to go to war.

Many sincere efforts were made to keep the peace, but these failed, with the result that another global struggle got under way in 1939. This wore on for many weary years, and finally was blasted to an end in 1946 by the dropping of those first atomic bombs on two helpless Japanese cities. Since then there has been the Korean War, and while this was not a World War, it nevertheless cost billions of dollars and thousands of human lives.

Now a number of the nations are involved in a struggle in Viet Nam, which is ever increasing in intensity and volume; and no one knows when or how it will end. Billions of American dollars are being poured into this struggle, and hundreds of thousands of men. Now there is the constant threat that this struggle might well escalate into a third World War, with all its

horrors of hydrogen bombs and other modern death-dealing instruments of destruction.

While we are appalled at the tremendous loss of life involved in all the wars, large and small, which have plagued mankind beginning with 1914, it is what has been taking place in world society as a whole that particularly interests us at the moment. Guns and bombs have destroyed people and cities to an extent that would have been thought impossible a century ago, but the impact of this has meanwhile been destroying a social order to an extent which can be visualized only when we compare the world of today with the pre-1914 world.

The European world prior to 1914 was governed largely by hereditary ruling houses aligned with one or another state church. For the most part these have almost entirely disappeared. The United States was an isolationist country, persistently refraining so far as possible from involvement in the affairs of other nations, especially in military matters. How this has changed! The upsurge of communism in Russia and Asia has helped to alter this, so that today the United States maintains military forces in thirty-three countries. Ninety-five countries are receiving from the United States military or economic aid, or both, in the form of grants and loans.

We might say that to a degree the United States is supporting what is left of the world outside of the communist countries. This is an undertaking which most economists think cannot continue too much longer; but it is believed that without it the world would be left in complete chaos, an easy prey for the communists. However, with all the support that the United States can give to the weak and faltering nations of earth, it is still a very sick world, a world in which serious trouble can erupt almost any time or any place.

### **Now World-wide**

Prior to 1914 most people in the United States gave very little thought to the rest of the world. Europe was a place to be visited by a few of the rich. South America, generally speaking,

was seldom in the news, and this was also true of the Asian countries, and the countries of the Near and Middle East. In a vague sort of way some knew of the diamond mines of Africa, and that this was the country from which the original slaves of the South were imported. Seldom did any of these faraway countries make the front pages of the newspapers, and this was true also of Australia and New Zealand.

But how different it is now! Suddenly—that is, within less than a half-century—the whole world appears before us every day through the news. It is as though Japan, China, Viet Nam, South America, and the other farflung places of the earth had suddenly been moved to our very neighborhood! And there is serious trouble in every country. The prophetic “increase of knowledge” and running “to and fro” have contributed to this, as it has also to the general chaos that exists on every continent of earth, and even on the isles of the sea.—Dan. 12:4

### **Religion Also**

What a vast change there has been in the religious world since 1914! Prior to that time, religion was a vital part of government throughout most of Europe. And while we did not have a church-state government in this country, religion occupied a more important place in the lives of the people of the nation than it does today. Through the last half-century there has been a general breakdown of moral and religious standards in every nation of the earth—the heathen as well as the professed Christian.

On the other hand, in the professed Christian world steps are being taken by the churches to strengthen their weakening position. They are endeavoring to unite for mutual protection against the general enemies of communism, atheism, and a rising tide of religious doubt and disinterest. The ecumenical spirit is so prevalent that even Catholics and Protestants are beginning, in a limited way, to mingle in religious worship. To this end they must, of course, temporarily lay aside their prejudices and their peculiar traditions, but their mutual need for help impels them to do this.

An interesting fact not mentioned in the public press has been the utter failure of the Pope's visit to the United States and the United Nations. He came here to plead for peace. He celebrated mass before an audience of nearly a hundred thousand. He adjured the delegates at the United Nations to pray and work for peace. It was as though when he flew back to the Vatican we should expect to see the warring armies in Viet Nam almost at once lay down their arms. Or perhaps the hope was that the rulers of North Viet Nam would suddenly change their attitude and ask for a peace conference.

But nothing like this happened. Instead, the Viet Nam war has continued to escalate ever since the Pope made his unprecedented journey and plea for peace. As we have said, this has not been mentioned in the public press, but we cannot help wondering what thinking men and women must conclude as to the Pope's influence in the heavenly courts. To us it means that he has lost much of his influence over the rulers of the nations—for certainly the time was when the desire of the Pope for either peace or war was not denied.

### **Heavens and Earth**

In our text we have a prophecy which is closely related to the time in which we are living. In this text man's social order is symbolized as a "heavens" and an "earth." In verses 5 and 6 of this chapter the social order that existed prior to the Flood is also referred to as a "heavens" and "earth," and Peter refers to them together as a "world." Peter tells us that the "heavens" and "earth" of that time perished in the Flood. We know that the literal earth did not perish, but merely the social order that existed on the earth. With the perishing of that social order there was the destruction of many human lives, but the important consideration is that a social order was then destroyed.

It is important to keep this distinction in mind in our study of the prophecies.\* The prophetic end of the world is not the destruction of the earth; nor is it the literal heavens and earth

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\*Note. See the article in this issue, "Christ's Return and the End of the World."

that are referred to in our text. Life on this earth is very much subject to the influence of the higher powers of the sun, the moon, and the stars; so this relationship is employed by the Lord to illustrate the spiritual and the material aspects of man's social order.

The symbolic "heavens" in our social order is comprised of Satan, whom Paul refers to as "the god of this world" (II Cor.4:4), and associated with him, the fallen angels. These exert their influence through false religion and religious systems, which are also a part of these "heavens."

In our text the apostle tells us that in "the day of the Lord" these "heavens" would pass away with a great noise, and that the "elements" composing them would melt with fervent heat. In Luke 21:25, 26 we have a prophecy by Jesus in which he describes our day as one when men's hearts would fail them for fear, and he adds that "the powers of heaven shall be shaken." This is evidently the same "heaven" or "heavens" mentioned in Peter's prophecy.

### **The "Elements"**

What are the "elements" of these symbolic heavens? The word "elements" in this prophecy translates a Greek word which elsewhere in the New Testament is translated "rudiments" and "principles." It is translated "principles" in Hebrews 5:12, where Paul tells the Hebrew brethren to whom he is writing that they needed to be taught again "which be the first principles of the oracles of God."

In Colossians 2:8 this same word is translated "rudiments," and the margin suggests "elements." The text reads, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." The word appears again in the 20th verse and is again translated "rudiments." We quote, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?"

It is clear from these inspired uses of this Greek word that it does not describe the material elements which make up the sun

and moon and stars—the literal heavens—but rather the dogmas, teachings, traditions, and edicts by which, through the centuries, the great religious systems of earth have controlled the people. It has been a control exercised through their minds, based to a large extent upon fear.

Now this control is being shaken. The dogmas and “principles” of religion are slowly “melting.” They cannot remain firm in the face of the increasing knowledge and the fiery troubles of this “day of the Lord.” For the most part all the religions of earth have had generally good moral standards, but the people are rapidly breaking away from these. Less and less do the people fear the threats of future torment. Unbelief and semi-belief is on the increase everywhere. The ecumenical movement is an effort to regain power over the people by other means than through the outworn dogmas of the church, for these elements, it seems apparent, are melting and losing their effectiveness.

#### **“Works” of the “Earth”**

In our text Peter speaks of the “works” of the symbolic earth. He says, “The earth also, and the works that are therein shall be burned up.” The Greek word here translated “works” means labor, or toil. It is variously translated in the New Testament as “deed,” “doing,” “labor,” and “work.” It does not, apparently, refer to what we might call the “works” of man such as his great cities, and other material achievements.

The reference seems, rather, to selfish and sinful human pursuits, behavior, conduct, actions. Selfishness, or at least self-interest, is the motive which prompts most human pursuits, and under the kingdom laws, selfishness will be replaced by love. Thus the outlook of the people will be entirely different and they will be working for the happiness of others, rather than to exploit them, as is so often the case today.—Isa. 11:9

Today, with the powers of religious restraint weakening, selfishness controls to a greater extent than ever, and the “works” of the symbolic earth are becoming increasingly chaotic. Ultimately the symbolic fire of the great “time of

trouble" will completely destroy the "works" of man, and then, under the administration of Christ's kingdom, they will be put to work on kingdom projects.

### **New Heavens and New Earth**

The destruction of Satan's world is not the only thing accomplished as a result of Christ's return. After telling of this destruction, Peter adds, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (vs. 13) Peter knew that there would be a "new heavens and a new earth" because God had promised it. See Isaiah 65:17-22. In vision John saw this promised new heavens and new earth. (Rev. 21:1-4) It meant, as John saw it, that then God would be dwelling with the people, and there would be no more pain and death.

The glorified Jesus and his church, exalted to live and reign with him a thousand years, will constitute the new power of spiritual control over the people. There will also be a new "earth," that is, the visible phase of Christ's kingdom. In this arrangement also the people will be controlled through their minds. However, instead of being led by the "doctrines" of devils, they will be brought under the laws of God. Using "Zion" and "Jerusalem" to symbolize the spiritual aspects of the messianic kingdom, the prophet wrote, "The law shall go forth of Zion and the word of the Lord from Jerusalem."—Micah 4:1-4

To begin with, the new symbolic earth of promise will be composed of the Ancient Worthies raised from the dead. But as the people, beginning with natural Israel, conform to the laws of that new government, the new "earth" will expand until it embraces the entire restored world of mankind. What a glorious day that will be! When the messianic kingdom shall have fully accomplished its purpose, the Lord will reign supreme throughout the entire planet, and the Christian's prayer for God's kingdom will be fully answered.—Matt. 6:10; I Cor. 15:25-28

# THE BIBLE ANSWERS TV SCHEDULE

## ALABAMA

Florence WOWL-TV Channel 15  
Sundays, 11:00 a.m.

Montgomery WCOV-TV Channel 20  
Sundays, 12:00 noon

## ARIZONA

Phoenix KTVK-TV Channel 3  
Sundays, 11:00 a.m.

Phoenix KTAR-TV Channel 12  
Fridays, 6:00 a.m.

## ARKANSAS

Little Rock KTHV-TV Channel 11  
Sundays, 11:00 a.m.

## CALIFORNIA

Fresno KMJ-TV Channel 24  
Sundays, 10:00 a.m.

Mt. Wilson KMTW-TV Channel 52  
Sundays, 8:30 p.m.

Los Angeles KTTV Channel 11  
Sundays, 7:00 a.m.

San Diego KFMB-TV Channel 8  
Sundays, 7:00 a.m.

San Francisco KPIX-TV Channel 5  
Sundays, 6:30 a.m.

San Jose KNTV-TV Channel 11  
Tues, Thurs. Fri., 8:00 a.m.

## CONNECTICUT

Hartford WHCT-TV Channel 18  
Sundays, 4:30 p.m.

Waterbury WATR-TV Channel 20  
Sundays, 12:30 p.m.

## HAWAII

Honolulu KHON Sundays, 7:00 a.m.

Wailuku KAIL Sundays, 7:00 a.m.

Hilo KHAW Sundays, 7:00 a.m.

## IDAHO

Idaho Falls KIFI-TV Channel 8  
Sundays, 10:00 a.m.

## ILLINOIS

Moline WQAD-TV  
Sundays, (Time to be announced.)

## INDIANA

Terre Haute WTHI-TV Channel 10  
Alternate Sundays, 12:00 noon.

## LOUISIANA

Monroe KTVE-TV  
Sundays, 7:00 a.m.

## MAINE

Portland WCSH-TV Channel 6  
Sundays, 9:00 a.m.

## MASSACHUSETTS

Springfield WHYN-TV Channel 40  
Sundays, 8:30 a.m.

## MICHIGAN

Flint WJRT-TV Channel 12  
Saturdays, 8:00 a.m.

Bay City WNEM-TV Channel 5  
Wednesdays, 5:45 a.m.

## MINNESOTA

Alexandria KCMT-TV Channel 7  
Alternate Sundays, 7:00 a.m.

## MISSISSIPPI

Biloxi WLOX-TV  
Sundays, 1:00 p.m.

Columbus WCBI-TV Channel 4  
Sundays, 7:30 a.m.

Meridian WTOK-TV  
Sundays, 10:00 a.m.

## MISSOURI

Springfield KYTV Channel 3  
Sundays, 10:00 a.m.

## NEBRASKA

Omaha WOW-TV Channel 6  
Sundays, 11:00 a.m.

## NEW MEXICO

Farmington CATV-TV  
Sundays, 8:30 p.m.

## NEW YORK

Binghamton WBJA-TV Channel 34  
Sundays, 10:30 a.m.

Binghamton WNBK-TV Channel 12  
Sundays, 8:00 a.m.

## NORTH CAROLINA

Highpoint WGHP-TV  
Sundays, 7:00 a.m.

## TV BROADCAST

<b>OHIO</b>				Monahans	KVKM-TV	Channel	9
Cambridge	WHIZ-TV	Channel	80	Sundays,	11:00 a.m.		
Cincinnati	WCPO-TV	Channel	9	San Antonio	KWEX-TV		
Columbus	WBNS-TV	Channel	10	Sundays,	3:15 p.m.		
Coshocton	WHIZ-TV	Channel	71	Temple	KCEN-TV	Channel	6
Toledo	WSPD-TV			Sundays,	11:00 a.m.		
Zanesville	WHIZ-TV	Channel	18	<b>UTAH</b>			
<b>OREGON</b>				Salt Lake City	KUTV	Channel	2
Eugene	KEZI-TV			Sundays,	10:00 a.m.		
				(July	10-Aug. 14)		
<b>PENNSYLVANIA</b>				<b>VIRGINIA</b>			
Erie	WSEE	Channel	35	Norfolk	WHRO-TV	Channel	15
				Tuesdays,	8:30 p.m.		
				Roanoke	WRFT-TV		
<b>SOUTH CAROLINA</b>				Sundays,	12:00 p.m.		
Charleston	WCSC-TV	Channel	5	<b>WASHINGTON</b>			
Greenville	WFBC-TV	Channel	5	Yakima	KNDO-TV		
				Sundays,	11:30 a.m.		
<b>TEXAS</b>				Richland	KNDU-TV		
El Paso	KTSM-TV	Channel	9	Sundays,	11:30 a.m.		
				<b>WEST VIRGINIA</b>			
				Fairmont	WDTV		
				Sundays,	1:00 p.m.		
				Huntington	WHTN-TV	Channel	13
				Sundays,	8:00 a.m.		

## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

<b>CALIFORNIA</b>				<b>PARAGUAY</b>			
San Diego	XERB 1090	10:00 p.m.		Asuncion			
<b>FLORIDA</b>				Z. P. 9 Comuneros	970 kc.	10:15 a.m.	
Miami	WMIE			<b>PERU</b>			
Saturdays,	8:15 p.m.			Lima	Radio America	7:00 p.m.	
Tampa	WSOL 1300			<b>URUGUAY</b>			
	Saturdays,	10:30 a.m.		Montevideo	Radio Carve		
<b>TEXAS</b>				Saturdays,	4:30 p.m.		
Brownsville	XEO 970	4:15 p.m.		<b>PHILIPPINES</b>			
McAllen	XEOR 1390	5:00 p.m.		Davao City	DXAW	Saturdays,	9:45 p.m.
San Antonio	KUBO 1310	1:00 p.m.					

# "Frank and Ernest"

## BROADCAST SCHEDULE

### SUNDAYS UNLESS OTHERWISE NOTED

#### ALABAMA

Decatur WMSL 1400 10:05 a.m.  
Haleyville WJBB 1230 10:05 a.m.

#### ARIZONA

Phoenix KUEQ 740 8:30 a.m.

#### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

#### CALIFORNIA

Chico KPAY 1060 10:35 a.m.  
El Centro KICO 1490 10:30 a.m.  
Los Angeles KBIG 740 10:00 a.m.  
Needles KSFE 1340 8:00 a.m.  
Redding KVCV 600 7:45 a.m.  
Sacramento KGMS 1380 8:30 a.m.  
San Diego XERB 1090 9:45 a.m.  
San Francisco KSAY 1010 9:45 a.m.  
Tulare-Visalia KCOK 1270 10:35 a.m.

#### COLORADO

Fort Collins KZIX 600 1:00 p.m.  
Pueblo KDZA 1230 10:05 a.m.

#### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

#### FLORIDA

Tampa WFLA 970 9:30 a.m.

#### IDAHO

Lewiston KRLC 1350 9:35 a.m.

#### ILLINOIS

Chicago WEAW 1330 10:00 a.m.  
La Salle WLPO 1220 9:45 a.m.  
Rockford WRRR 1330 8:30 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

#### INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.  
Indianapolis WIBC 1070 10:30 a.m.  
Muncie WLBC 1340 8:45 a.m.

#### IOWA

Clinton KROS 1340 7:15 p.m.

#### KANSAS

Goodland KLOE 730 7:45 a.m.

#### KENTUCKY

Bowling Green WLBK 1410 12:05 p.m.  
Louisville WAVE 970 8:15 a.m.  
Newport WNOP 740 9:10 a.m.  
Winchester WWKY 1180 10:30 a.m.

#### MAINE

Bangor WABI 910 12:00 noon

#### MASSACHUSETTS

New Bedford WBSM 1420 1:45 p.m.  
Orange WCAT 1390 9:15 a.m.

#### MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.  
Saginaw WSGW 790 10:30 a.m.

#### MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.  
Minneapolis KQRS 1440 12:30 p.m.

#### MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.  
Waynesboro WABO 990 2:00 p.m.

#### MISSOURI

Joplin WMBH 1450 6:00 p.m.  
Farmington KREI 800 9:00 a.m.  
Kansas City KCMO 810 9:35 a.m.  
St. Louis KWK 1380 8:00 a.m.

#### MONTANA

Miles City KATL 1340 9:15 a.m.

#### NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

#### NEW JERSEY

Newark WJRZ 970 9:30 a.m.

#### NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

## BROADCAST SCHEDULE

<b>NEW YORK</b>				San Antonio	KBOP	1380	7:15 a.m.
Albany	WEEE	1300	9:00 a.m.	Sherman-Dennison	KRRV	910	11:45 a.m.
Kingston	WBAX	1550	9:45 a.m.	Wichita Falls	KWFT	620	10:15 a.m.
New York	WJRZ	970	9:30 a.m.	<b>UTAH</b>			
<b>NORTH CAROLINA</b>				Brigham City	KBUH		12:05 p.m.
Beaufort	WBMA	1400	9:00 a.m.	Salt Lake City	KSOP	1370	9:30 a.m.
Belmont-Charlotte	WCGC	1270	12:30 p.m.	<b>VIRGINIA</b>			
Elizabeth City	WGAI	560	11:05 a.m.	Richmond	WLEE	1480	10:10 a.m.
Leaksville	WLOE	1490	12:05 p.m.	<b>WASHINGTON</b>			
<b>OHIO</b>				Bellingham	KPUG	1170	9:30 a.m.
Akron-Canton	WHLO	640	7:45 a.m.	Centralia-Chehalis	KELA	1470	10:35 a.m.
Cincinnati	WNOP	740	9:10 a.m.	Olympia	KGY	1240	10:35 a.m.
Columbus	WBNS	1460	10:05 a.m.	Seattle	KAYO	1150	9:45 a.m.
Plqua	WPTW	1570	11:30 a.m.	Tacoma	KMO	1360	9:45 a.m.
Zanesville	WHIZ	1240	11:45 a.m.	<b>WEST VIRGINIA</b>			
<b>OKLAHOMA</b>				Wheeling	WWVA	1170	9:30 a.m.
Oklahoma City	WNAD	640	8:10 a.m.	<b>WISCONSIN</b>			
<b>OREGON</b>				Fond du Lac	KFIZ	1450	11:05 a.m.
Lebanon	KGAL	920	9:00 a.m.	Milwaukee	WEMP	1250	8:45 a.m.
Portland	KLIQ	1290	9:30 a.m.	Neillsville	WCCN	1370	9:15 a.m.
The Dalles	KODL	1440	9:15 a.m.	<b>WYOMING</b>			
<b>PENNSYLVANIA</b>				Cheyenne	KVVO	1370	10:05 a.m.
Allentown	WHOL	1600	10:45 a.m.	<b>VIRGIN ISLANDS</b>			
Connellsville	WCVI	1340	12:05 p.m.	Christiansted	WIVI	970	9:00 a.m.
Pittsburgh	WWVA	1170	9:30 a.m.	<b>CANADA</b>			
Pottstown	WPAZ	1370	8:30 a.m.	Calgary, Alta.	CKXL	1140	9:00 p.m.
Scranton	WSCR	1320	10:00 a.m.	Corner Brook, Nfld.	CFCB	570	10:30 a.m.
Wilkes-Barre	WBRE	1340	9:00 a.m.	Dauphin, Man.	CKDM	730	10:30 a.m.
<b>PUERTO RICO</b>				Oshawa	CKLB	1350	9:45 a.m.
Aguadilla (Fri.)	WGRF		8:00 p.m.	Prince Albert, Sask.	CKBI	900	10:30 a.m.
<b>SOUTH DAKOTA</b>				Vancouver	CJOR	600	7:15 a.m.
Yankton	KYNT	1450	10:05 a.m.	<b>AUSTRALIA</b>			
<b>TENNESSEE</b>				Geelong	3GL, 222m.		10:00 a.m.
Clinton	WYSH	1380	7:00 a.m.	<b>NIGERIA</b>			
<b>TEXAS</b>				Enugu	ENBC		10:15 a.m.
Lubbock	KDAV	580	9:45 a.m.				
Pampa	KPDN	1340	12:00 p.m.				

### RADIO TOPICS FOR OCTOBER

- |  |                               |
|--|-------------------------------|
| 2—"Evolution or Creation"              | of Men"                       |
| 9—"When God Answers Prayer"            | 23—"Joys of the Judgment Day" |
| 16—"Divine Intervention in the Affairs | 30—"Thy Will Be Done"         |

**LESSON FOR OCTOBER 2****Isaiah, the Willing Prophet**

**MEMORY VERSE:** "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isaiah 6:8

**ISAIAH 6:1-9, 11, 12**

IN ISAIAH'S vision he saw the Lord "high and lifted up." We may not understand the significance of all the details mentioned in connection with this vision, but through it Isaiah recognized that the Lord was calling him to a special service, and his ready response was, "Here am I; send me!"

The call to divine service is always associated with a "vision" in which the Lord is seen "high and lifted up." Not many throughout the ages have been favored with such a literal vision as that which was given to Isaiah, but some have. Jesus was so favored when the "heavens" were opened up to him, and his response was, "Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God."—Matt. 3:16; Ps. 40:7, 8; Heb. 10:7

Saul of Tarsus was called into divine service by a vision that was

given to him on the Damascus road. (Acts 9:3-6) His response was "Lord, what wilt thou have me to do?" Later, in a statement to King Agrippa, Paul said, "I was not disobedient unto the heavenly vision." (Acts 26:19) Paul's obedience to the vision cost him many years of laborious service, much hardship, and finally execution by the Roman government.

There are visions less spectacular than those given to Isaiah, Jesus, and Paul. There is the "vision" of truth. The truth of the divine plan reveals the great God and Creator of the universe as being "lifted up," or exalted, very high. The truth reveals the glory of God, that glory of character made up of his wisdom, justice, love, and power. Those who see this "vision" are enthralled by it, and they hear the Lord calling them into his service.

Briefly, the "vision" of truth reveals that God created man to live on, and to be king over the earth forever, but that man lost

this opportunity through disobedience to divine law. The truth further reveals that Jesus Christ tasted death for every man, and that because of this work of redemption the dead world of mankind will be awakened from the sleep of death and given an opportunity, on the basis of belief and obedience, to enter into the inheritance originally provided for them.

In the outworking of this arrangement, God has been calling out from the world a "little flock" to be associated with Christ in his kingdom. These will receive a heavenly reward, and will live and reign with Christ a thousand years, that thousand years during which the dead world of mankind is being restored to human perfection and life.—John 14:3; Rev. 20:4, 6

The invitation to those who are given the opportunity, through faithfulness, to reign with Christ is described as a "heavenly calling"; and in order to attain unto this heavenly calling they must walk in the footsteps of Jesus, suffering and dying with him.

This plan of God for the salvation of mankind is simple, but only a few in each generation have been able to "see" it. Only those to whom the Lord gives "ears to hear" and "eyes to see" are able to comprehend this vision and be inspired by it. And these the Lord calls into his service. Like Isaiah, however, they are keenly aware of their imperfections. In Isaiah's

vision his lips were cleansed by a coal from the altar. In our case, we are cleansed by the precious blood of Christ, and given the assurance that despite our imperfections our work of sacrifice will be acceptable to the Lord.—Rom. 12:1

All who walk in the footsteps of Jesus are called to be spokesmen for the Lord. Not all can serve publicly, as from a platform, but all have the opportunity of witnessing to the truth which has so greatly blessed them; if not publicly, then in various other ways, as they bear testimony to their neighbors and friends.

Today, spokesmen for the Lord can use the printed page to disseminate the message of truth and thus bear a wider testimony than would be possible otherwise. Tracts, booklets, and books bear an important part in the present-day ministry of the truth; and blessed are they who, when they hear the call, respond, "Here am I; send me!"

## QUESTIONS

What divine purpose was served by the vision given to Isaiah?

Mention two others to whom the Lord gave special visions, and comment.

By what sort of "vision" does the Lord call most of his people into service?

What is a very effective way of bearing witness to the truth in this modern age?

## Judgment on Ungodly Living

**MEMORY VERSE:** "The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness."—Isaiah 5:16

### ISAIAH 5:8, 11, 12, 18-23

THIS lesson consists largely of a denunciation of the sins of Israel, together with the assurance, as in our memory verse, that "the Lord of hosts shall be exalted in judgment" and "sanctified in righteousness. The reference here apparently is to the manner in which the Lord's righteous judgments against his sinful people will eventually rebound to his glory.

In the lesson the word "woe" occurs six times. In verse 8 "woe" is pronounced upon those who display a selfish greed for land and houses, a greed that fails to take into consideration the rights of others. Selfishness seldom considers others except to exploit them.

In verse 11 woe is pronounced for the sins of drunkenness and dissipation. The verse reads, "Woe unto them that rise up early in the morning, that they may follow

strong drink; that continue until night, till wine inflame them!" Surely God is opposed to such conduct as this, as are all who love righteousness and truth.

Verse 18 seems to be descriptive of a determined attitude to work iniquity in defiance of God. There have always been those who have defied God, and this is especially reprehensible on the part of those who profess to be his people, as was the case with the Israelites.

In verse 20 woe is pronounced upon those that misrepresent evil as being good, and good as being evil; "that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Only a mind distorted by selfishness could derive any satisfaction from such a policy of misrepresentation, and God is opposed to it.

Verse 21 speaks of those who are blinded by self-conceit. Woe is pronounced upon these also. They

glory in their own supposed brilliance and superiority. This is a terrible condition of mind, one against which all who follow the Master should earnestly strive.

In verse 22 we read of those who are "mighty to drink wine," and "men of strength to mingle strong drink." The "mighty" and those of "strength" could be men of authority in a community. Attention is called to the evil consequences they can bring about through their debauchery. Woe is pronounced against these also.

There is a higher standard of conduct for those who follow in the footsteps of Jesus than for those who do not so profess. Jesus said to his disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34) Jesus' love for his disciples and for all mankind led him to lay down his life that they might live. If we have this same love for one another, it will lead us to seek ways and means to do them good.

If we love our neighbors and our brethren we will not wish to exploit them in any way. Those who are thus filled and controlled by unselfish love will desire to honor and obey the God of love. But only a small minority, even in professed Christian countries, have caught the spirit of true Christian love and fellowship. The vast majority are guided by the law of selfishness.

Many keep self-interest somewhat under control, and do not outwardly and wilfully injure their neighbors. Some, however, have little concern for their fellows, with the result that large police forces are needed to keep them in control. We rejoice in the assurances given us in the Scriptures that under the administration of Christ's kingdom the people will be instructed in the advantages of love over selfishness. In that kingdom no one will be permitted to injure another. The Prophet Isaiah wrote, "They shall not hurt nor destroy in all my holy mountain [kingdom]; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11: 9

Ancient Israel was subject to the Law given at Mount Sinai, but the Lord tells us that in the kingdom of Christ he will make a New Covenant with Israel and the world. In this covenant God's law will be written in the hearts of the people, and in their inward parts.—Jer. 31:31-34

## QUESTIONS

Explain the six "woes" mentioned in the lesson.

By what law are Christians governed?

What sort of covenant will be made with the people in the Millennial Age?

## In Whom Do We Trust?

**MEMORY VERSE:** "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."—Isaiah 40:31

**ISAIAH 7:3-7, 9-16; 31:1-3**

THE setting of this lesson is during the reign of Ahaz, king of Judah. It was also during the time when the nation of Israel was divided into the northern kingdom of Israel and the southern kingdom of Judah. The account indicates that Israel and Syria had agreed upon a joint attack on Judah, and the Lord sent Isaiah to encourage King Ahaz. He was admonished to "take heed, and be quiet," and to "fear not."

This proved to be a severe test upon Ahaz. Israel and Syria are referred to as "two tails" of smoking firebrands, and Ahaz, instead of trusting in the Lord to protect Jerusalem against the attack, appealed to Assyria for help. This resulted later in Judah's being dominated by the Assyrians. Genuine, "mountain-moving" faith in God is rare. Few of Judah's kings had this sort of faith. It was true then, even as now, that while lip service was paid to God, not many put genuine faith in him in

times of great need.

In Isaiah 31:1 we read that woe comes "to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but . . . look not unto the Holy One of Israel, neither seek the Lord." The 3rd verse reads, "Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together."

Since these admonitions were addressed to God's professed people, a similar application should be made today. Nations today that profess to be Christian should be guided by these admonitions and should put their trust in the Lord rather than in the strength of arms, but they do not. Through alliances of one sort or another they hold the social order together for a while, but in the long run those who presume to help, and

those who receive help, will fall together; for the only remedy for the world's ills is the kingdom of Christ.

But there are those here and there today who are putting their trust in the Lord. These, as our memory verse states, "wait upon the Lord," and as a result "renew their strength." These "mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." These have learned that "there is no king saved by the multitude of an host" and that "a mighty man is not delivered by much strength."—Ps. 33:16

In the midst of the crisis upon Judah caused by the threat of Israel and Syria, Ahaz was instructed by the Lord to ask for a sign. The king refused to do this, explaining that he did not wish to tempt the Lord. Isaiah rebuked the king for this refusal, and explained that the Lord would give him a sign anyway. And this is the sign: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This "Son," the Lord explained, would know how "to refuse the evil, and choose the good." Then the Lord explained that before this "Son" would reach this maturity, the land which the king was then abhorring would be forsaken by both her kings.

The reference here seems to be to the king of Israel and the king of Syria. In this prophecy we have a good illustration of how the Lord at times uses a local situation as

the background for one of his major promises or prophecies. Judah was at the time in great danger. Ahaz could not deliver them because he lacked the necessary faith in God.

So the Lord gave the king a sign, not of an immediate deliverance for Judah, but of a future deliverance of the world of mankind; that is, a deliverance from the reign of sin and death, for this sign was the promise of the birth of Jesus. In the days of Ahaz, Judah needed a Savior; and ever since sin entered into the world through the disobedience of Adam, all mankind has needed a Savior, and Jesus came into the world to be that Savior.

How wonderful is the announcement of the angel given when Jesus was born: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10, 11) It is appropriate, we think, that our attention should be called to the birth of Jesus at this time, for Jesus was born in October, not in December.

## QUESTIONS

Explain the background of this lesson.

Why did Ahaz not put his trust in the Lord?

What sign was given to Ahaz, and when did that sign appear?

## God, Our Security

**MEMORY VERSE:** "God is our refuge and strength, a very present help in trouble."—Psalm 46:1

### ISAIAH 37:14-21, 31-35

DURING the long reign of sin and death the Lord's people have continued to be a people of trouble. Satan and his forces are opposed to them; the selfish spirit of the world is contrary to their spirit; and the imperfections of their own flesh prove to be a trial to those who genuinely desire to do the Lord's will. But we are told that in the "mountain," or kingdom, of the Lord "the rebuke of his people shall he take away from off all the earth."—Isa. 25:6-9

However, the Lord's people have had a compensating blessing which has enabled them to endure their trials, and this compensation has been the presence, guidance, and help of the Lord. During the Jewish Age, God blessed his people along material lines. This was in keeping with his covenant with them at Mount Sinai. However, this was true only when they were obedient to the Lord.

King Hezekiah endeavored to do the Lord's will and to encourage the people to worship and served the true God of Israel; therefore he could depend upon divine protection against Israel's enemies. The account of the manner in which God did deliver his people from the clutches of Sennacherib and his huge army is a thrilling one.

Hezekiah prayed earnestly for the Lord's help, as it was proper for him to do, and he seemed confident that the Lord would exercise his power and bring deliverance. We find him assuring the people of this saying, "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him; with him is an arm of flesh; but with us is the Lord to fight our battles." (II Chron. 32: 7, 8) According to the marginal translation, the people of Israel

“leaned” upon these words of Hezekiah, that is, depended upon them.—vs. 8

And they were not disappointed. The Lord answered Hezekiah’s prayer. He sent an angel, who in one night destroyed the entire army of the Assyrians. Thus Jerusalem was saved, and the name of the Lord honored. (Isa. 37:36) This reminds us of a truth which is set forth clearly in the Bible; namely, that often the Lord uses his holy angels to accomplish his purposes for him. The Psalmist wrote, “The angel of the Lord encampeth round about them that fear him, and delivereth them.”—Ps. 34:7

The Lord’s people of the present age are also assured of divine care and protection; but this does not necessarily mean deliverance from trials, even from severe trials, for it is by these that our fidelity to the Lord as new creatures in Christ Jesus is being tested. God has promised not to allow us to be tested above that which we are able to bear; and, when the trials become too great, to provide a way of escape.—I Cor. 10:13

God, as “a very present help in trouble” at the present time, is manifested in his giving us strength and courage to bear our experiences, and in his helping us to learn the needed lessons. How grand it is to be assured that “all things work together for good to them that love God, to them who are the called according to his purpose.”—Rom. 8:28

Our memory verse has a very

special application to the time in which we are living. This is indicated by the following verses which symbolically describe the great “time of trouble” through which the world is now passing. (Dan. 12:1) The text reminds us that in the chaotic times in which we are living our hearts are not to be filled with fear as are the hearts of the worldly. According to the next verses, it is because God is our refuge that we will not “fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.”—vss. 2, 3

Jesus, in his prophecy of the end of the age and the time of his second presence, likened the great time of trouble, or tribulation, which would then come upon the earth to the roaring of the sea and waves. (Luke 21:25, 26) This is a grand time in which to be living, especially when we realize the closeness of the Lord in the care of his people, for he is indeed our security.

## QUESTIONS

Why have God’s people been a suffering people?

How did God bless his people under the Law Covenant?

Does God deliver us from trouble?

Why does our memory verse have a special application at the present time?

## Jeremiah, the Reluctant Prophet

**MEMORY VERSE:** "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."—Jeremiah 1:8

### JEREMIAH 1:1-10

JEREMIAH was of a priestly family, but he did not enter active service for God until he was called. That call is outlined in our lesson. Jeremiah was reluctant to accept the appointment, but, as our memory verse indicates, God assured the young man that he would be with him to deliver him, and therefore he was not to be afraid of the people's faces when he prophesied harsh things concerning them.

Jeremiah served Israel just before its government was overthrown and the people taken captive to Babylon. This calamity came upon the nation because of its sins. Jeremiah forecast this, and since the calamity came as a result of the nation's sins, there naturally was much in Jeremiah's message that the people did not like to hear. Because of the nature of much of his message Jeremiah is sometimes referred to as "the prophet of doom."

The Lord's commission to Jeremiah summarizes the substance of his message. It reads, "The Lord

put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."—vss. 9, 10

Actually, Jeremiah himself did not do any pulling down or destroying of nations. Neither did he "build" nor "plant." He was commissioned merely to proclaim the Word of the Lord concerning these events, and this he faithfully did. He forecast the pulling down of Israel as well as of the other nations of earth, and he also foretold restoration, both for Israel and for all mankind.

In chapter 31 Jeremiah presents a comprehensive prophecy of restoration—one which indicates a complete change in man's relationship to the laws of God. He declares that a time is coming when it shall no more be said, "The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the

sour grape, his teeth shall be set on edge."—vss. 29, 30

In the larger vista of human experience it was Adam who ate the "sour grape" of sin, and as a result the entire human race was plunged into death. But Jesus took the sinner's place, and as a result, as Jeremiah points out, a time is coming in the outworking of the divine plan for human recovery from sin and death when no one will die for another's sins. That will be during the thousand years of Christ's reign. Then, the only ones to die will be those who themselves wilfully transgress divine law.—Acts 3:23

Verses 31-34 of chapter 31 present another of Jeremiah's "building" or restoration prophecies. He tells of a New Covenant which the Lord will make with "the house of Israel and the house of Judah." Other prophecies reveal that Gentiles will also be brought into this covenant. Concerning this New Covenant the Lord, through Jeremiah, says, "I will put my law in their inward parts, and write it in their hearts. . . . And they shall teach no more every man his neighbor, . . . saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." This describes a time when the human race will be restored to its original perfection, and when the image of God will be reflected in the hearts and lives of all mankind, even as it was in Adam when he was first created, and before he fell into sin and was sentenced to

death. And at that time all shall "know the Lord."

Jeremiah encountered much bitter opposition to his messages, and at one point he decided that he would no longer continue to serve. He said, "I will not make mention of him [the Lord], nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. 20: 9

Many of the Lord's people have at times felt much as Jeremiah did, especially when they encounter opposition and indifference to the glorious message of truth which they are commissioned to proclaim far and wide. They feel that there is no use proclaiming a message that the people do not want to hear.

However, also like Jeremiah, those who have received the Lord's words into their hearts soon find that they cannot keep from proclaiming it. This is especially true concerning the glorious Gospel of the kingdom which it is our privilege to proclaim at the present time.

## QUESTIONS

Who was Jeremiah, and at what time in Israel's experience did he serve as prophet?

What great calamity upon Israel did Jeremiah forecast?

Mention some of Jeremiah's prophecies of future restoration.

## THE CREATOR'S GRAND DESIGN

### Article X

# Christ's Return and the End of the World

THE second coming of Christ and the end of the world are both taught in the Bible, but these teachings became greatly distorted during the Dark Ages. It is quite generally believed that Christ returns in the flesh, and that as he approaches the earth it will become enveloped in flames and be completely destroyed. This is presumed to occur within a period of twenty-four hours, and in this same short space of time the righteous will be caught up into heaven, while the wicked are consigned to a hell of torment. This crude conception of Christ's return and the end of the world has turned many away from the study of the Bible, and particularly from these doctrines.

It is true that the end of the world follows and is the result of Christ's second advent, but the foretold end of the world as described in the Bible does not mean the destruction of the earth. We are assured by the Bible that the earth will never come to an end; that it abides forever. (Eccl. 1:4) We are also informed that the earth was not created in vain, but formed to be inhabited. (Isa. 45:18) In Acts 3:19-21 we find the Apostle Peter declaring that following Christ's return there will be "times of restitution of all things," not the destruction of everything, and that this future time of restoration has been foretold by the mouth of all God's holy prophets since the world began. These promises of God concerning the restoration of the human

race to health and life could not be fulfilled if the earth is destroyed.

In the prophecies of the Bible the word "world" is often used to indicate a social order, and in the New Testament it is a translation of the Greek word **kosmos**. In other instances "world" means an age, or a period of time, and is a translation of the Greek word **eion**. There are three main periods of time, or worlds, in God's grand design for the redemption and recovery of the human race from death. One of these began with man's creation and came to an end at the time of the Flood. Peter speaks of this era as "the world that was." (II Pet. 3:6) We refer to it as "the world of yesterday."

Another "world" began with the Flood, and the Bible teaches that this world comes to an end with the return of Christ to establish his kingdom. We speak of this period as "the world of today." Paul, using the Greek word **kosmos** describes it as "this present evil world." It is appropriate that it should be called evil, for Satan is its god and prince. Its complete destruction will be a great blessing to mankind.

Then there is "the world of tomorrow." Paul speaks of this as "the world to come." (Heb. 2:5) It is not an "earth" to come, but a new social order on this earth which God created to be man's eternal home. The spiritual rulers in that new social order will be Christ and his faithful followers; and the Ancient Worthies, restored to human perfection, will be the human representatives of the highly exalted Jesus and his followers.

God's work in the earth during the first two "worlds" has been largely the selection and preparation of those who will manage the affairs of the messianic kingdom, which will rule throughout the earth during the first thousand years of the world of tomorrow. Throughout the time of the first two worlds the people of God have been a persecuted and suffering people. It will be in the third world that the rebuke of God's people will be taken away. Then the righteous will flourish, and all the wilfully wicked will be destroyed from among the people.—  
Acts 3:23

## The End of the World

The Bible's prophecies show clearly that the present evil world does come to an end as a result of Christ's second coming, but this is the ending of a social order, not of the earth. In the prophecies much symbolic language is used to portray the end of the world. Literally the world of today is destroyed by what the Prophet Daniel described as "a time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus referred to this same trouble as a great tribulation that would come upon the people of the earth. (Matt. 24:21, 22) He described this "tribulation" as "distress of nations, with perplexity," and said that men's hearts would fail them for fear.—Luke 21:26

This time of distress and trouble which destroys what men call civilization is symbolized in the prophecies by "fire," "earthquakes," "storms," etc. In the Dark Ages the symbol "fire" was seized upon by the creedmakers and used in an effort to prove that the earth would be burned up, thus giving an entirely wrong understanding of the Bible's prophecies pertaining to the end of the world.

The Apostle John saw the new heavens and new earth—that is, the coming new social order—in his vision on the Isle of Patmos; and among other things he tells us that, in this new social order under Christ, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:1-4) This will be the consummation of the Creator's grand design, when that which was lost through Adam will be restored through Christ.

## The Second Advent

But this glorious consummation of the divine plan had to wait for the return of Christ and the establishment of his kingdom. Not understanding this, leaders developed the erroneous theory that Christ's kingdom was established at Pentecost, and that it has been increasing with each new conversion to Christ. One of the texts used to establish this error is the one which, in the King James Version reads, "The kingdom of heaven is within

you." (Luke 17:21) A better translation would seem to be, "The kingdom of heaven is among you," and the passage is thus translated in many versions. The Emphatic Diaglott translation makes it even clearer. It reads, "God's royal majesty is among you." These words were addressed to the scribes and Pharisees of Jesus' day, and our Lord would hardly say that the kingdom of heaven was within them. But he was the prospective King of kings in his coming kingdom; and even though the time had not come for him to reign, he could say that "God's royal majesty" was among them, or in their midst.

John the Baptist preached that the kingdom of heaven was at hand, and so did Jesus. They simply meant that the preparatory work for the kingdom was beginning; that the King had come, not to begin his reign at once, but to lay down his life to redeem the world from death. Throughout the age since, further preparatory work for the kingdom has been in progress, in that those to be associate rulers with Jesus in his kingdom were being selected and proved worthy. However, the kingdom in "power and great glory" (Matt. 24:30; Luke 21:27) had to wait for the return of the King. To see this great truth is essential to our understanding of the plan of God as a whole.

### **No Longer a Man**

But many who believed that Jesus would return to set up his kingdom have had an erroneous understanding of the manner of his return. They have supposed that he would return as a human, with wounds in his hands and feet and in his side. The Scriptures teach that when Jesus was raised from the dead he was no longer a human, but a powerful divine being—"the image of the invisible God." (Col. 1:15; II Cor. 5:16; I Pet. 3:18) This means that by nature Jesus is now invisible. It is this divine Christ who returns to earth at the second advent, hence the fact of his return will have to be recognized otherwise than by seeing him with the natural eye. In Romans 1:20 we read concerning God, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are

made." Here is a key which will help us to understand the significance of the prophecies pertaining to the second coming of Christ. Christ is now invisible to human eyes, even as is the Heavenly Father; hence at his second advent he can be recognized only by the visible things which transpire, and which can be identified through the prophetic pages of the divine Word as the "signs" which were to mark his return.

We have another illustration of this in the works of Satan. The Bible teaches that there is a personal Devil, yet no human has ever seen him. But we have all seen the results of his nefarious influence. The Apostle Paul tells us that Satan is "the god of this world," (II Cor. 4:4) the one who "now worketh in the children of disobedience." And he also explains that Satan is a spirit who is "the prince of the power of the air." (Eph. 2:2) Jesus speaks of Satan as "the prince of this world." (John 12:31; 14:30; 16:11) If we believe the Bible we must believe that this powerful, invisible being has, throughout the centuries, been exercising control over the affairs of men.

It is the highly exalted, divine, and invisible Jesus who returns to set up his kingdom; and that kingdom will constitute a new world, a new social order. That Christ's second presence would be invisible to human eyes has long been concealed by a mistranslation. As we all know, the Bible was not written originally in the English language; hence we who use the English language must depend upon translations from the original Hebrew of the Old Testament, and from the Greek of the New Testament. While in most instances in our English Bibles very little of the exactness of meaning has been lost through mistranslation, there are exceptions in which faulty translations have helped to conceal true and important teachings. As an example of this, we call attention to a Greek word which appears a number of times in the New Testament prophecies pertaining to Christ's second visit to earth. It is the word **parousia**. In our Common English Version of the Bible this word is often mistranslated "coming," whereas it should always be translated "presence." Thus the prophetic signs of Christ's second presence outlined in the

prophecies were incorrectly interpreted as signs that his coming was near. This has led to a serious misunderstanding of the manner and purpose of our Lord's return.

When, for example, the disciples inquired of Jesus, "What shall be the sign of thy coming [**parousia**, presence]?" (Matt. 24:3) they were not asking how they might know in advance when he would come, but how they could know when he had come. In harmony with Romans 1:20 they wanted to know what visible things they were to look for as evidence that the invisible Christ had returned to establish his kingdom.

Archaeological discoveries reveal that the Greek word **parousia** was used in ancient times to describe the visits of kings and emperors to various cities and provinces of their realms. One discovery reveals that taxes to pay the expenses of such a visit were raised by issuing a special "parousia coin." How appropriate, then, that this word should be used in connection with the visit to earth of the King of kings and Lord of lords! But, as in the case of the earthly rulers whose visits were thus described, so with Jesus, **parousia** does not mean the moment of arrival, but covers the entire duration of the visit.

Jesus described the manner of his presence when he said to his disciples, "If they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning [Greek **astrape**, 'bright shining'] cometh out of the east, and shineth even unto the west; so shall also the coming [**parousia**, 'presence'] of the Son of man be." (Matt. 24:26, 27) When I return, Jesus is saying, you will not find me hidden away in some secret chamber, as you might find a man or a woman. Rather, you will discern my presence even as you discern the existence of God, and that is by the great things which you ascribe to him.

We behold the sunshine and the rain, warming and watering the earth that it might bring forth and provide for those upon it, and we say that this is evidence that God exists. So, Jesus explains, we will know of his second presence because it will be like a bright shining, similar to the sun which comes out of the

east and shines even unto the west.

This suggests the dawning of a new day, and this is what Christ's second presence will mean to the world of mankind. Jesus is prophetically referred to as "the Sun of Righteousness" which arises "with healing in his wings." (Mal. 4:2) Because of the shining of this "Sun," the knowledge of the Lord will fill the whole earth "as the waters cover the sea." (Isa. 11:9) From pole to pole that "Sun" will shine, and upon every continent and the isles of the sea. Its light-and life-giving powers will be felt for good everywhere.

### **Solving World Problems**

There will be no unsolved problems anywhere not taken care of by the bright shining of the Master's presence, for nothing short of an east-to-west dispensation of this glorious "Sun's" healing rays can fulfil Jesus' own promise concerning the manner and object of his coming. Consider the problem of war. When the kingdom first begins to function, it will find mankind devastated by the ravages of war, revolution, and anarchy. But in due time the Lord will say to the raging nations, "Be still, and know that I am God: I will be exalted among the heathen [Gentiles], I will be exalted in the earth." (Ps. 46:10) It will be then that the nations will "beat their swords into plowshares, and their spears into pruninghooks," and learn war no more.—Micah 4:1-4

We hear much these days about "war on poverty." Poverty is indeed one of the major problems of the world. But through the agencies of Christ's kingdom a "feast of fat things" will be made "unto all people," and every man will dwell under his vine and fig tree, and there will be none to molest nor make afraid. (Isa. 25:6; Micah 4:4) We read further concerning this problem that "he [Christ] shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . For he shall deliver the needy when he crieth; the poor also, and him that hath no helper [the forgotten man]."—Ps. 72:4, 12

The problems of religion will also then be solved. Today earth's millions worship a multiplicity of gods, and even those who attempt to worship the true God are hopelessly divided into factional groups from which there comes a jargon of conflicting claims, dogmas, and doctrines, some even claiming that "God is dead." But all this will be changed, for the promise is that the Lord "will . . . turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:9

Then there is the major problem of sickness and death. Unless this problem can be solved, mankind would still need to travel "through the valley of the shadow of death." In such an event there could be no lasting peace and happiness anywhere, for every peaceful and happy home would be intermittently blighted by that dread enemy which counts its victims by the millions. But this problem will also be solved through Christ's presence and kingdom.

In the solution of the problem of death none are to be overlooked, for even those who have fallen asleep in death are to be awakened from that "sleep." This means that no one will need to lament the fact that Christ's kingdom did not come sooner, before their father, mother, or other dear ones died, because these will all be restored to life. The power of that blessed One who broke up funerals in Judea more than nineteen centuries ago simply by raising the dead to life will again be exercised, not on behalf of a limited few, but for the restoration of all the families of the earth. Hallelujah, what a Savior!

Only those who render obedience to the laws of the new kingdom will be saved from death everlastingly. Full obedience will be required, for full enlightenment will be provided. There will be no misunderstanding of the Lord's requirements, all of which will be just and righteous. And those who wilfully disobey "shall be destroyed from among the people." (Acts 3:23) Nothing will be permitted to mar the perfection of God's new world.

The enlightening rays of Christ's presence will fill the earth with a knowledge of the glory of God. This means that all

“doctrines of devils,” all superstitions, all human creeds and dogmas, all human precepts by which men are taught to fear God rather than to love him, all political intrigues, as well as the thousand and one other evils which have plagued a dying world, are to be swept away, and all this replaced by a true knowledge of God and his righteous laws.

With the knowledge of the glory of God filling the earth, there will come also the destruction of all the myriad citadels of sin and vice and crime. As that glorious Sun of Righteousness forces its enlightening and healing rays into the various dens of iniquity, the satanic darkness of these rendezvous of evil will give place to the glorious enlightenment of the new day.

There will not be a nook or corner in the earth where the light from that glorious “Sun” will not penetrate. The warmth of its healing rays will pervade the slums of our great cities and radiate into the institutions of suffering which we call hospitals. How thankful we are for these hospitals today, but how wonderful it will be when the bright shining of the Master’s presence destroys the diseases which make them necessary! The beds of sickness in the cottages of the peasants and also in the palaces of the rich will all be reached. Indeed, the distinctions between the rich and the poor will be dissolved, because all will be made rich, for the promise is that there shall be a feast of fat things for all.—Isa. 25:6-8

The prospect for the suffering peoples of earth is truly a glorious one. It has been well said that the hopes of the world are as bright as the promises of God, and these are very bright indeed. And not only bright, but sure. How glad we are to know that Christ does not return to destroy the earth, but to bless the people with peace, health, and life, and that through the powerful agencies of his kingdom he will fulfill all the good promises of the Bible, that “all the families of the earth” will be truly blessed.

## A Song of Redemption

A PSALM is a song, in particular, a song of praise to God. "Praise the Lord" is the most often repeated exhortation in the Bible, but not all psalms are psalms of praise, nor are they all psalms of David. As their writers vary, so do their purposes. They were written through a long period of Jewish history, certainly from the time of Moses to the return from captivity in Babylon. They serve many purposes—there are psalms of thanksgiving, prayers, instructive psalms, prophetic psalms, and many others, each filling a particular need. Examples from psalms which come under these headings can be given as follows:

**Thanksgiving:** "I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me."—Ps. 30:1

**Prayer:** "Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me."—Ps. 25:1, 2

**Instruction:** "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water."—Ps. 1:1-3

**Prophetic:** "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision."—Ps. 2:1-4

These are merely broad divisions. The Jews have their own particular divisions, as can be seen from the Margolis and the Leeser translations, which divide the psalms into five books, answering to the five books of Moses. Some of the psalms could well be called kingdom psalms and others messianic psalms, each conveying its own special message. It is true of this book

(Continued on page 34)

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(Continued from page 31)

as of the other books of the Bible that "men of God spake as they were moved by the Holy Spirit."—II Pet. 1:21

David often commenced a psalm by speaking of an experience in his own life, but then the Holy Spirit would cause him to tell of things completely outside his own experiences. Psalm 61: 5-7 reads: "For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name. Thou wilt prolong the king's life: and his years as many generations. He shall abide before God forever." We recognize that this promise belongs to the "greater than David."

The prophetic Psalm 22 begins, "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?" David may at some time have felt forsaken and cried to God in this manner; but verses 16-18 could never have been his experience. They read, "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture." This was true only of the One of whom David was a type—our Lord Jesus.

Psalm 24 is a very beautiful lyric, which was probably composed and sung when David brought up the ark with great pomp from the house of Obed-Edom to the tabernacle on Mount Zion, as recorded in II Samuel, 6th chapter. They sang with joy, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." The 7th verse is supposed to have been sung by part of the procession at the gates, demanding admission for the ark and the King of glory, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Then come other voices from within, which demand, "Who is this King of glory?" and the answer comes, "The Lord strong and mighty, the Lord mighty in battle." (vs. 8) The question is asked again in verse 10, "Who is this King of glory?" and the fitting answer again is given, "The Lord of hosts, he is the King of glory." This psalm surely has a wider application, and is an admonition to us that we should open the doors of our hearts and let the King of glory in.

It is said by some that the New Testament, not the Old Testament, contains the message for the Christian; but we find that the psalms are quoted extensively in the New Testament as a

means of praising our God, and their use is commended to the various churches in the letters of the various apostles. Paul wrote in Ephesians 5:18, 19, "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." And of himself he writes in I Corinthians 14:15, "I will sing with the spirit, and I will sing with the understanding also." He is apparently quoting from Psalm 47:7. In Romans 15:9 Paul quotes from Psalm 18:49 when he writes, "For this cause I will confess to thee among the Gentiles, and sing unto thy name."

In Colossians 3:16 Paul tells us to use the psalms to help and to admonish one another: "Let the word of Christ dwell in you richly in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." James gives similar advice when he says, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." (James 5:13) Our Lord himself said, as recorded in Luke 24:44, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me." So it is clear that there is much we can learn from

the Old Testament, including the Book of Psalms.

Psalm 19 conveys to our minds a true impression of the greatness and majesty of God. It begins, "The heavens declare the glory of God." When we look up into the starry heavens, we are impressed with the glory; but David beheld them with greater vividness, as their glory is even greater when beheld in the East. Rotherham translates the latter part of this verse, "And the work of his hands the expanse is declaring." To any thoughtful mind God's wisdom and skill are very evident, as David said in Psalm 8:3, 4, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?"

Psalm 19:2 continues, "Day unto day uttereth speech, and night unto night showeth knowledge." Each successive day proclaims the lessons which it has to teach. The Daily Manna comment for June 3 reads: "Let the noiseless activity, the perfect obedience to divine law, and the blessed shining of the heavenly host impress their wholesome lessons upon us." How impressive is this thought of the quiet dignity of our God! We all dislike that which is noisy and fussy.

Verse 3 reads, "There is no speech nor language, where their

voice is not heard." Rotherham translates this, "and there are no words, unheard is their voice." There is seeming contradiction here, for while this verse says the heavens have no voice to use words, the preceding and succeeding verses indicate that day by day they utter speech, and "their words [have gone] to the end of the world." The meaning is that there is no speech nor language; yet there is no nation, there are no men, to whom the heavens do not declare, or manifest, the greatness and glory of God. The language they speak is universal; like beauty and music, it knows no language barrier. In Romans 10:17, 18 Paul uses this language of David to make an affirmation about the Gospel message. He says, "Faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." And he said in Romans 2:1, "Therefore thou art inexcusable, O man"—there is no excuse for lack of faith in God.

Psalm 19:4-6 reads, "Their line is gone out through all the earth, and their words to the end of the world." "Line" and "words" stand related here, meaning sounds and truths. Their sweet-sounding truths have gone out unto the end of the world—all

told by the glory of the heavens, the work of God's hand. "In them [in the heavens] hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." The meaning of this is plain: it is as a bridegroom, young and vigorous putting his strength to the test, and starting off on his career. Our minds turn to another who speaks of himself as a bridegroom. (Luke 5:34) Where he, our beloved Bridegroom, is, there is healing, progress and growth. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."—Mal. 4:2

Rotherham translates the end of Psalm 19:6, "Nothing is hid from his glowing heat." Men in their ignorance often put obstacles in their own way, shutting out the "Sun"; but let us make sure that we allow no earthborn cloud to hide him from our eyes. John 1:4, 5, 9 speaks of our Lord as "the light of men" which all have not yet seen ("the light shineth in darkness; and the darkness comprehended it not"), but which is to be the "true

Light, which lighteth every man that cometh into the world." Nothing will be hid from the heat thereof; for all men shall be saved and come to know the truth.—I Tim. 2:3-5

Verses 1-6 of Psalm 19 show the glory of the works of God: the heavens, the firmament, the sun. These convey the knowledge of God around the world as the earth is filled with light and life under the genial warmth of the sun.

Verses 7-9 show the glory of the law, or the revealed truth of God, showing its bearing upon men, turning them from the error of their ways to live a life of holiness. The revealed truth of God is characterised by six expressions: law, testimony, statutes, commandment, fear, and judgments. First the revealed truth is stated; then a statement is made regarding the truth viewed in its special aspect; and thirdly, the effect of the revealed truth upon men is described corresponding with the truth as so viewed. Verse 7 gives (1) the truth—the law of the Lord; (2) the truth is perfect; (3) the effect—converting the soul. Verse 8, "The statutes of the Lord are right, rejoicing the heart." Verse 9, "The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether."

Then the psalmist adds, in verse 10, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."

Are not the revealed truths of God's plan of more value to us than gold, and sweeter to us than honey? Peter says in I Peter 1: 18, 19, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Here he sets side by side the "silver and gold" and the "precious blood of Christ."

The revealed truths of God's plan lead to redemption, and what are the world's glittering prizes in comparison? Paul gives us his estimate of the matter in Philippians 3:7, 8: "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them as dung, that I may win Christ." Weymouth puts this very beautifully in verse 8, "I even reckon all things as pure loss because of the priceless privilege of knowing Christ Jesus my Lord."

Psalm 19 continues (vs. 11),

"Moreover by them [the revealed truths of God's plan] is thy servant warned," guarded, that is, against errors. Surely the most effective way of guarding against errors is to keep close to the plan of God as revealed in his Word, for this will instruct, admonish, warn, and throw such light upon our path as to make a safe way for our feet to tread. "And in keeping of them there is great reward." What a great reward is promised us if we keep these testimonies of the Lord always in our hearts and minds and follow faithfully in the steps of our dear Master! "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) "If ye do these things, . . . an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:10, 11

In verses 12 and 13 of Psalm 19 we read, "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins." Other translations of this passage are, "Who can tell how oft he offendeth?" and "Mistakes, who perceiveth?" We know that there is need to pray to our Heavenly Father to forgive us even when our dull perception does not know that we have offended, for we often make mis-

takes unconsciously. But a more serious condition is suggested in verse 12. The psalmist prays, "Cleanse thou me from secret faults," and thus restrain or keep me back from "presumptuous sins." Often temptations begin with the presentation to the mind of suggestions that are impure, unkind, or unfruitful; and if we harbor them in our minds, turn them over, consider if we may entertain them, there is the beginning of the "secret fault," and we take hold of the evil thing instead of resisting it. The next step could be "presumptuous" sin; for if there is a secret indulgence in evil in any of its various forms—envy, malice, hatred, strife, pride, or other evil deeds—there is great danger that the entire course of life will ultimately be affected, leading the individual to the condition where he will be guilty of the "great transgression" of deliberate, wilful sin, the sin unto death. James expresses this: "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust [desire] hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James 1:14, 15

This very instructive psalm closes with a beautiful prayer: "let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord,

my strength and my Redeemer." If we make God's revealed truth, his law, his testimony, the constant theme of our meditation, then our lives will become more and more acceptable in his sight, and we shall be following the advice of the wise man: "Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23

This 19th Psalm, therefore, which begins with a contemplation of God through his works, appropriately closes with the contemplation of him in redemption. It brings before us the thought that it is not by the knowledge of God, as we gain it from his

works of creation, that we can be saved. We may begin our contemplation of God in this way, but it is to the end that we may think and dwell upon him in the capacity of our Redeemer, the Author of the great plan whereby we who were dead in trespasses and sin are redeemed and raised to newness of life.

When David prayed (Ps. 25:2), "O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me," he spoke prophetically for us. These words express our confidence in Him who alone can keep us safe from our enemies, within and without, that they do not triumph over us.

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## BRITISH SPEAKERS' APPOINTMENTS

A. BOYCE		E. T. NADAL	
Liverpool	Oct. 16	Latchford	Oct. 23
		Dewsbury	Nov. 6
C. A. CORNELL			
Latchford	Nov. 13	Welling	13
		Dublin	17, 18
J. H. MURRAY			
Liverpool	Nov. 13	Gorticar	19
		Londonderry	20

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## Report of the 1966 General Convention

THE 1966 General Convention of Bible Students is now history. It was held at the Indiana State University, in Bloomington, as it has been for fourteen previous years. It lasted for six days, and these were blessed days of feasting on the truth, of fellowship, and of heart-searching for all who attended. Many were able to be there only over the first week-end, but others came later, so that there was still a goodly number present even at the closing session.

The address of welcome was given by Brother Irving Foss, of Glendale, California, and the closing discourse by Brother D. J. Morehouse, of Chicago. The theme text for the convention was I Corinthians 4:1, 2—"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." The phrase, "It is required in stewards that a man be found faithful," was displayed on a banner over the speakers' platform.

From the beginning of the convention, and through its many sessions, frequent reference was made to the theme text. The brethren in attendance were determined to be faithful stewards of the "mysteries," or doctrines, of the divine plan by upholding them in their fellowship, and by proclaiming the Gospel of the kingdom far and wide as they had and could make opportunities.

Four sessions of the convention were arranged especially to bring a number of the fundamental truths of the divine plan to the attention of the brethren, that we might renew our appreciation of them. On Monday, August 1, Brothers O. D. Deifer,

Everett Murray, and Leonard Jezuit discussed "Creation and Fall," "Ransom," and "Restitution." In these three "mysteries," or doctrines, we have the very heart of the divine plan. As was brought out, each one of these teachings is well established in the Scriptures. They are not based on inference or philosophy, but on the plain statements of the Word of God.

On Tuesday, August 2, Brothers Stanley Koszka, Clarence Venzke, and Ian Cipperley presented the truths pertaining to "The Abrahamic Covenant," "The Law Covenant," and "The New Covenant." These covenants are important features of the plan of God. How wonderful, indeed, is God's covenant with Abraham that through his seed he would bless all the families of the earth. The Law Covenant "was added because of transgressions, till the seed should come to whom the promise was made."—Gal. 3:19, 8, 16, 27-29

As was brought out, the New Covenant, promised in Jeremiah 31:31-34, will be the medium during the Millennial Age through which the promised seed of Abraham will extend the promised blessings of life to all who approach God through its Mediator, Christ, and his body members, the spiritual seed of blessing. These vital truths of the divine plan, as represented in God's covenants, are likewise clearly established in the Bible, and we rejoiced as their beauty was again brought to our attention.

On Wednesday, August 3, Brothers I. N. Comparato, Alonzo Jarmon, and Lloyd Hagensick discussed the topics, "Christ's First Advent," "Christ Builds His Church," and "Christ's Second Advent." Here are three more important "mysteries," or doctrines of the divine plan. The principal feature of God's plan of redemption which was accomplished at Christ's first advent was the provision of the "ransom for all" by Jesus' death. Jesus also selected his apostles and gave them as much of the Word of truth as they could then receive.

With the outpouring of the Holy Spirit at Pentecost began the building of the church of Christ, composed of those willing to

follow in his steps by suffering and dying with him. The work of the entire Gospel Age has been the building of this church, which is not a building, but a group of people called out from the world and trained in the school of Christ, and thus made ready to live and reign with Christ in his long-promised kingdom. The work of building this true church of Christ is still going on, and will not be completed until the last member has proved faithful.

The second advent of Christ is directly related to the first advent. The ransom was provided at the first advent, and the restitution of all things will be accomplished during the second presence of Christ. In the beginning of Christ's second presence a work of harvest is accomplished, which is the gathering of the "wheat" through the proclamation of the Gospel of the kingdom.

Following the completion of the harvest will come the blessing of all the families of the earth right here on this planet. Christ will reign until all enemies of God and man are put under his feet, the last enemy to be destroyed being death. It will be then that the promise of no more sickness and death will be completely fulfilled. (Rev. 21:4) How clearly the doctrines of Christ's first and second advents are established in the Bible, and also the work of the Lord in the earth during the Gospel Age! Every point of these precious truths, including the fact of Christ's second presence now, can be clearly proven by a "thus saith the Lord."

On Thursday afternoon Brothers Weston L. Thornberg, Henry Tiemeyer, and Owen Kindig discussed the topics, "The First Resurrection," "The Better Resurrection," and "The General Resurrection." How important indeed are the teachings of the Bible pertaining to the resurrection of the dead! Paul wrote that if there is no resurrection of the dead, then even Christians who have fallen asleep in Christ have perished—I Cor. 15:12-18

In Revelation 20:4, 6 the Apostle John speaks of the faithful followers of the Master as coming forth from the dead in what he calls "the first resurrection." These, John assures us, will live and reign with Christ a thousand years. This is the glorious hope of all who suffer and die with Jesus. (II Tim. 2:11, 12) These are the ones who, in the resurrection, are exalted to "glory and honor and immortality."—Rom. 2:7; I Cor. 15:53

The Apostle Paul uses the expression, "better resurrection," with respect to the restoration of the Ancient Worthies to perfect human life. (Heb. 11:35, 40) These are the ones referred to in Psalm 45:16 as the "fathers" who will become the children of The Christ, and will be made princes in all the earth. They will be the human representatives of the divine Christ, and thus the earthly visible ruling phase of the messianic kingdom. These passed victoriously through the severe trials they encountered, and thus demonstrated their worthiness of this highly honored position in the kingdom. See Hebrews, chapter 11.

And then there is the general resurrection, in which mankind as a whole will participate. How definitely the Bible assures us that all will be brought forth! (John 5:29; Acts 24:15) How thrilling it is to realize that all the teeming millions who have died will be awakened from the sleep of death and have the opportunity of walking over the "highway" that leads to holiness and perfection of human life!

Truly these fundamental doctrines of the divine plan—all of them—are precious, and how we cherish them as the sanctifying power of God in our lives! It is these doctrines that constitute "our most holy faith," that "faith once delivered unto the saints" for which we are privileged to contend. May the Lord give us grace to hold fast to the fundamental doctrines of the divine plan, "lest at any time we should let them slip."—Heb. 2:1

### **Basic Truths**

How can we identify the basic truths of the divine plan, those "mysteries" over which the Lord has made us stewards? Various

answers were given to this question at the convention. One speaker suggested that these are the truths which can be well established by a "thus saith the Lord." Another expressed the thought that the truly important truths of the Bible are those which have a bearing on the manner in which we live our Christian lives. For example, a knowledge of the fact that we are by nature members of a sin-cursed and dying race should help to keep us humble, and appreciative of the glorious provision of atonement which has been made for us through the blood of Jesus Christ.

A knowledge of the second presence of Christ enables us to realize that this is a time of "harvest," in contrast with the work of sowing which was begun at Pentecost. To know this should fill us with zeal in laying down our lives in proclaiming the great harvest truths. It is important to know that we are being developed as new creatures under the Sarah feature of the Abrahamic Covenant—a covenant which calls for sacrifice—and that we have entered into a covenant with the Lord by sacrifice.

The devotional truths of the Bible are also important. We are admonished to add to our faith virtue and knowledge, and all the fruits and graces of the Spirit. We are admonished to continue "rejoicing in hope," and to be "patient in tribulation," and to continue "instant in prayer." (Rom. 12:12) We need to put on "the whole armor of God" in order to be able to stand in this evil day; and this "armor," of course, is the armor of truth.

## **Variety**

More than forty discourses were given in the six days of convention, and naturally a very wide variety of subjects were discussed. The Elias message; what is Truth?; demonstrations of faith; behind the veil; three discourses on prophecies relating to our time; tests of the time; co-operation with God; justification; the importance of knowledge; bowing down to idols; importance of meeting with the brethren; God's light and truth;

the mountains of Jerusalem; the divine family; and the way of the Christian, were some of the topics.

### **The Immersion Service**

The immersion service was held Wednesday evening. Brother Edward Fay, of San Francisco, opened the service with prayer; Brother George Ripper, of Los Angeles, gave the baptismal discourse, and Brother Irving Foss, also of Los Angeles, did the immersing. In a very forceful manner Brother Ripper pointed out that the way of consecration means suffering and dying with Christ, and that those who are faithfully laying down their lives are inspired with the hope of living and reigning with Christ.—II Tim. 2:11, 12; Rev. 20:4, 6

Following the discourse ten brethren—four sisters and six brothers—indicated their desire to symbolize their consecration to be dead with Christ. These were given the right hand of fellowship by Brother Ripper; and throughout the immersion service, as each candidate stepped into the water, the brethren of the convention sang appropriate hymns of consecration. It was a most impressive service.

### **The Testimony Meetings**

The testimony meetings were among the highlights of the convention. There were six of these, conducted by Brothers Theodore Trzeciak, John Bacher, Harry Grable, Charles Smith, William Molhoek, and Alvin Raffel. As explained by the chairmen, these testimony meetings were designed to give the brethren an opportunity to relate their experiences in connection with the truth and its service. It is encouraging to learn how the Lord is dealing with others of like precious faith. Some who testified were very new in the truth, and some had been in the narrow for more than half a century, and had been kept by the power of God. To listen to these testimonies is to be impressed with the fact that the Lord is abundantly able to care for his people, and to bless them beyond their capacity to receive.

## **The Public Meeting**

The public witness feature of the convention was held on Sunday evening. Through the newspaper, and by the distribution of circulars, the public was invited to view one of the new Bible Answers films entitled, "The Time of the End." A brief talk preceded the film in which Brother R. J. Krupa called attention to the chaotic conditions throughout the world, and the great need for the kingdom of Christ.

The film was a documented presentation of the fulfilment of the prophecy of Daniel 12:4 which declares that in "the time of the end" there would be a great increase of knowledge, and much and rapid travel, described as running to and fro in the earth. While the advertising of the meeting was not extensive, a goodly number of the public attended, and some left their names for literature. As always, the brethren enjoyed the presentation of the Gospel of the kingdom.

## **Convention Greetings**

A period was set aside on the program for the presentation of greetings and reports, particularly from our brethren in other lands. These were presented effectively by our Brother G. R. Pollock, of Los Angeles. Last year Brother Pollock visited the brethren in Great Britain, Denmark, Germany, France, India, Australia, and New Zealand, and because of his personal acquaintance with so many of these brethren was able to present their messages very effectively. He made us feel that we knew the brethren of whom he was speaking, and that they were truly present with us in spirit at the convention.

It is clear that Brother Pollock is still rejoicing in the wonderful manner in which the providences of the Lord overshadowed him and Sister Pollock on their pilgrimage last year, particularly with respect to their visit among the brethren in India. When the providences of the Lord give definite assurance of divine blessing and help, it is a great comfort. This is true of all the

Lord's people who are walking closely in the footsteps of the Master.

Brother Pollock visited Israel on his way from Germany to India. There he witnessed to his guide, who professed to be an atheist. After he conversed with this man as he could over a period of days, the man mellowed somewhat, and when they parted he asked Brother Pollock to send him a Bible, which he did, and also a number of Dawn publications which he thought would interest the man. Brother Pollock read a letter in which the man expressed appreciation for the Bible and the literature, and indicated that he is continuing to read with interest. It was nice to hear about this experience, and we were all encouraged by it.

Following are some of the messages of greeting which Brother Pollock read to the convention:

#### **From Germany**

"In these days of the General Convention at Bloomington we remember with much thankfulness to the Lord the great privilege which we had three years ago to be at the convention and see you face to face. In our minds and hearts we are with you and asking the Lord to shower rich blessings upon you all. Let us gird up our armor anew and be loyal, steadfast, and true, that eventually we may hear the sweet plaudit, 'Well done.' As we are approaching the end of our course, the great importance of our calling, its responsibilities and privileges should be impressed more and more upon our hearts and minds. We are living in a wonderful time, but we do not know what a day may bring forth. Then let us walk with great carefulness, and with great soberness and joy, knowing and rejoicing that our deliverance draweth nigh. With warmest Christian love and greetings, Yours in the blessed hope, Brother and Sister George Ulrich, and the brethren of the Lubeck Ecclesia."

#### **From Denmark**

"Dear Brethren: The peace of God to you all! (II Cor. 5:17)

Today it is more necessary than ever to remain patient, because we are living in a most evil world filled with ignorance and perplexity. But if we are following in the footsteps of the Lamb, we may expect experiences similar to his, but of a less serious nature. It would be helpful for us to consider Paul's patience, as recorded in II Corinthians 12:7-9. May the Lord and our Savior Jesus Christ strengthen us, and give us his peace and encouragement until we reach the goal of our faith. Yours in the same precious faith, T. H. Hasselguard, and the little group in Copenhagen."

### **From Greece**

"Dear Brethren: The Greek Ecclesias of Athens, Thessalonica, and Macedonia send you Christian love and greetings. 'The Lord give the word: great was the company of those that published it.' 'Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. . . . All thy works shall praise thee, O Lord; and thy saints shall bless thee.' (Ps. 68:11; 145:3-5, 10) All the friends here are united in spirit, and stand fast in the present truth of the harvest; and we pray that the Lord will bless you all in your holy convocation, that you may go forth proclaiming the good tidings of the coming kingdom for the blessing of all the families of the earth. Great are the privileges and the opportunities which we have as ambassadors of Christ. May the zeal of the Lord and of his truth enable us to stand firm in the harvest message heralding the present King and his wondrous kingdom. Sister Hatgis joins with me in this message to you all. Yours in the blessed hope, Brother Pantel Hatgis."

### **From Italy**

"Dear Brothers and Sisters: May grace and peace from our Heavenly Father, and from our Lord Jesus Christ and present King, be with you all! It was with joy that I read in The Dawn the theme text of your convention—"It is required of stewards

that a man be found faithful.' What a great responsibility it is to be stewards of the mysteries of God! The faithfulness required of these stewards of God's mysteries is a faithfulness unto death. Jesus said, 'Be thou faithful unto death, and I will give thee a crown of life.' (Rev. 2:10) My wife and family join me in Christian love and greetings to you all; and so do also the Italian brethren as a whole, with whom we fellowship in the service. We ask all of you to remember us in your prayers, and I assure you that we are remembering you at the throne of heavenly grace. Your brother by his grace, Giuseppe Tammuzzo." (Brother Tammuzzo is The Dawn representative in Italy.)

### **From India**

"Dear Brothers and Sisters: Greetings to you in the name of Almighty God and our Savior, Christ Jesus! Last September Brother and Sister Pollock came to India, and they were a great encouragement to all the brothers and sisters here. Through them we came to know of your kind attitude toward us here in India. By the help of God, and by the prayers of all the brothers and sisters abroad, the work in India is prospering very well. I am utilizing all The Dawn magazines I receive.

"Here we have to work among people who actually worship monkeys, cows, snakes, stones, etc.—thirty million gods and goddesses. God is so gracious to make us know him and his Son, Jesus Christ, and to use us in a peculiar way in spreading the kingdom message to the people in this land. We remember you all in our daily prayers. May God bless all of you who assemble in Bloomington for the General Convention. Your brother in Christ, Charles Jayappa."

### **A Report from Poland**

Brother Ray Krupa gave a report of his visit to Poland and the General Convention there. Having also served the brethren in other countries, he brought Christian love and greetings from the classes in Dublin and Londonderry, Ireland; Glasgow, Scotland;

and Liverpool, Aldersbrook, and Ipswich, England.

The brethren from Freiburg and Weinsburg Germany, also sent their greetings to the brethren, particularly Sister Christa Kreckler, Brother Willie Paul, and Brother and Sister Joseph Fischer, of the German Dawn office. Sister Margaret Schoenberg, of the French Dawn office, also wished to be especially remembered to all the brethren.

This year Poland is celebrating its millennium as an organized government. The Catholic Church has taken advantage of this event in history by claiming that it marks 1,000 years of Christianity in Poland under their leadership. It had hoped to celebrate this landmark by having Pope Paul visit Poland, but the Polish Government did not permit this. As a result, much unrest was created between the supporters of the church and those who are opposed to it.

The brethren in Poland suffered much during the two world wars. The country not only was a crossroads in Europe but lay between two enemies and, along with the Jews, was earmarked for destruction during World War II. The result was that a large part of the country was ruined, and about six million Polish people, including Jews, were killed. These conditions, naturally, had their effect on the brethren, for often fathers were taken as prisoners, younger boys were placed in work camps, and mothers were left behind with their little ones.

One of the most stirring events that took place after the war had finally ended was the first convention held by the brethren. More than two hundred gathered outside of Krakow, in the woods. Because housing the brethren was a problem, most of them slept in barns that were still standing—or else in the fields. It was at that convention that many families were reunited after years of separation.

After the war the brethren again suffered a great deal, because a period of religious terrorism set in. Roving bands

would often attack and break up meetings of the brethren. During one convention, as the brethren were getting ready for sleep in a barn, one of these bands made an attack. Using automatic pistols, they shot at the brethren, killing three and wounding several others.

Those conditions have now changed. While it is necessary for brethren to obtain a permit to meet or to hold a convention, once a permit is issued by the government, no interference is permitted. Violators are punished with up to five years in prison for harassing a meeting. This change in conditions has brought the brethren much joy.

There are probably 3,500 to 4,000 of our brethren in Poland, the greatest number being in the Krakow area, which is in the southern part of the country. Many local classes have a problem finding adequate meeting places because the homes of the brethren are too small for most of the groups.

In Warsaw the brethren own their own building, which is called Dom Modlitwy—The House of Prayer. The Polish brethren in America, with some assistance from the brethren in Poland, bought this good-sized building. One room can seat seventy-five, and on occasion a hundred can be squeezed in if some stand in little nooks and on stairways. However, this meeting place is now too small, and the brethren are hoping that the Lord will open a way for them to enlarge it.

When brethren come to Warsaw they go directly to the Dom Modlitwy, where they can usually be accommodated. It is here that the only full-time pilgrim and his family live.

It is interesting to note that in Czestochowa, the seat of Catholicism in Poland, there is a class of sixty-six brethren. Their biggest problem at the moment is that their meeting place seats only thirty-one!

The brethren in Poland hold many conventions throughout the year in various parts of the country. Some classes hold an all-day meeting—a one-day convention—once a month. The

brethren are not permitted to pass tracts or to advertise public meetings, even though they would like to do so. Therefore, most of their public work consists of personal witnessing. A number of Witnesses are leaving that group, and this is swelling the ranks of the brethren. During the last five years, forty have joined the Krakow class. In the city of Czersk, where there were only two consecrated brethren, fifteen former Witnesses have now joined them to study the Word of God.

Because there is only one full-time pilgrim, some classes have not received a pilgrim visit for two years. However, about twenty elders do week-end pilgrim service. But this, too, is limited to about one visit a month by each, because they take care of their own personal expenses, and public transportation is often too slow or inconvenient for them to make longer trips.

In addition to the one pilgrim, there is another brother who is in the full-time service of the Lord. He works in the general office of the association. The brethren throughout the country support these two full-time workers, who receive 1,500 zlotys a month, which amounts to about \$17.00.

A Polish General Convention is held every second year. The first day of the three-day gathering is usually spent in discussing the progress of the Lord's work and presenting various reports. This year approximately two hundred elders from various parts of Poland met on Friday, July 22, to discuss the work. They stated that their continued objectives are fourfold: (1) to put forth a greater effort to spread the glad tidings; (2) to give greater attention to true Christian living; (3) to endeavor to raise the spiritual level of the meetings; (4) to give special attention that the elders and pilgrims be examples in service and character, and capable of enlarging the sphere of service.

On Saturday the program began at 9:00 A.M., and the sessions were held in the Corona Arena, an indoor sports stadium. By noon there were 2,000 brethren in attendance, including some from France, Belgium, Czechoslovakia, and America. It was interesting to note that most of the sisters wore a babushka for a

head covering. Folding chairs were used, and the brethren who came late had to stand in the aisles and along the walls.

The chairman, Brother Gumiel, opened the convention by saying, "Peace be unto you." The assembled brethren replied in unison, "Peace." In the opening prayer Brother Szewczyk of Warsaw asked "not for silver or gold, but for a greater portion of the Holy Spirit and a better understanding of the truth."

Most of the brethren brought their own food for at least two days. Their meals consisted mainly of rye bread and, in some cases, some sausage. Housing the brethren was also a problem. At the end of Saturday's sessions, after all the available spaces were occupied, there were still two hundred brethren without overnight accommodations. Most of the brethren had been assigned to a large dormitory area under the meeting hall and were to sleep in single bunk beds. With so many still unaccommodated, these brethren were asked to double up in order to help the situation. Additionally, the local brethren were asked to entertain more brethren; so in one case a family had twenty-seven guests in their small home.

The 1966 Polish General Convention was a present truth convention. The subjects discussed were: "Oneness of the Divine Family," "Signs of the Times," "Wait on the Lord," "Living for Others," "The Master's Last Week," "Are Ye in the Faith?" "The Whole Counsel of God," and "Baptism" There were twenty-eight who symbolized their consecration to be dead with Christ.

A large number of young people attended the convention, and a group of them from Krakow sang two special selections. A double male quartet from Warsaw also sang several hymns, one of them being "How Great Thou Art."

The convention closed with the singing of "God Be with You," and then the entire convention offered the Lord's Prayer in unison. As the brethren bade each other farewell with a kiss on each cheek, they agreed it was "the best convention ever!"

## **The Business Meeting**

The business meeting of our General Convention is always one of the important sessions. At this meeting a brief report of the general work was given, with special reference to the radio and television witness of the kingdom Gospel. Mention was also made in this report of the progress of the construction work on the additional building being erected to afford enlarged working space for *The Dawn*. It was reported that this new building should be ready for occupancy before the end of the year. Costs of construction are being met through the sacrifices of the brethren, who continue to show zeal in their desire to assist in this aspect of our co-operative ministry of the truth.

It was reported that the Lord continues richly to bless the radio ministry. Through this ministry new interest in the truth has developed during the year. In fact, there were a number at the convention who were there because of hearing the message over the radio within the year. One group of eight from a nearby community expressed their joy in hearing the pure truth of the Gospel, and they indicated their desire to meet together regularly.

Brother Irving Foss gave an encouraging report concerning the television ministry. He said that there is an average of fifty to sixty television stations presenting our films each week, without charge. A total of nearly two hundred stations have used our films. Brother Foss explained that the commercial value of this time that is donated to us by the stations would be about one million dollars a year. This means, of course, that if we had to pay for time on television stations, an extensive witness in this field would not be possible. The producing of films is, of course, costly, but thus far is within the limits of the brethren's sacrifices. Films will continue to be made as the Lord provides the means, for the more films we have, the longer many stations will continue to use the series.

We now have between seventy and eighty half-hour films—about half of them in color. These are available to the brethren

for use at public meetings. Two of them are being distributed to churches and clubs through an agency, and these have now been viewed by more than five thousand audiences. This, Brother Foss pointed out, is a very important aspect of our witness work, an outgrowth of the television ministry. The friends will be encouraged to know that there are a number of consecrated brethren throughout the country today whose first contact with the truth was through The Bible Answers programs on television. Following this report a motion was passed expressing the desire to co-operate in the general ministry of The Dawn.

### Next Year

We received an invitation from the university to return to Bloomington for our General Convention next year. The convention voted to accept this invitation, and the date for next year's gathering will be August 12-17. Brothers E. K. Penrose, W. N. Poe, R. J. Krupa, Stephen Roskiewicz, and W. N. Woodworth were elected by the convention to serve as the committee to arrange the program for the 1967 gathering. Brother G. M. Wilson, who served on the convention committee for many years, withdrew his name from nomination. Later the convention gave him a unanimous vote of appreciation for his years of faithful service on the committee.



## WEEKLY PRAYER MEETING TEXTS

**OCTOBER 6**—"Ye know not what manner of spirit ye are of: the Son of Man came not to destroy men's lives but to save them."—Luke 9:55, 56 (Z. '04-43 Hymn 62)

**OCTOBER 13**—"I will show thee my faith by my works."—James 2:18 (Z. '04-45 Hymn 275)

**OCTOBER 20**—"Be ye wise as serpents, and harmless as doves."—Matthew 10:16 (Z. '04-91 Hymn 44)

**OCTOBER 27**—"My times are in Thy hand."—Psalm 31:15 (Z. '04-237 Hymn 186)

## LETTERS OF APPRECIATION

### TV Witness Blessed

"Dear Brethren: By the mercy of God, a little more than five years ago I was introduced to the Dawn Bible Students Association through television. Since that day a wonderful change has been wrought in my life. Because of the blessings received, I wish to have a small share in the support of the program in the hope that someone else, somewhere, may be blessed as I have been blessed."—Virginia

### Interest Aroused

"Dear 'Francisco y Ernesto': I have been hearing your expositions over the radio and my interest has been aroused to learn more of your teachings. I will enjoy receiving literature dealing with biblical matters, such as the kingdom of God, and the coming of Christ."—Argentina

### Brought Comfort

"Dear 'Frank and Ernest': Your radio program has brought so much comfort and happiness into my life, and to so many of my friends, that I am taking this opportunity to thank you for the joy you have brought to us. May God bless and prosper your wonderful work."—California

### Understands Divine Plan

"Dear Ones at the Dawn: I continue to rejoice in the Word of the Lord. I thank you for the many inspiring words I hear each week over the radio. I am thankful to

you and the Lord for the understanding of the divine plan as presented in the Bible. May the Lord bless each of you."—Texas

### Enlightened

"Dear Sirs: I hear your program on radio every Sunday and enjoy it very much. I have been reading The Dawn Magazine and a great many of the booklets, and have been much enlightened."—Canada

### Wants More

"Dear 'Frank and Ernest': I hear your broadcasts, and look forward to them. Your statements are not only clarifying, but they make sense. Let's have more."—Virgin Islands

### One for Church Library

"Dear Friends: Some time ago I ordered 'The Divine Plan of the Ages' from you. I have enjoyed it so much, and have received so much good from it that I am now ordering another copy to present to our church library, so others may read its wonderful message."—Nebraska

### Given Courage

"Dear Sirs: I just want you to know that I enjoy your TV program more than all others. It has given me the courage that I needed so badly the last year. I have read all your little books, and they have meant so much to me. There were so many things I did not understand, and nobody could explain them until I heard your program and read your books. I thank God for what you have meant to me."—West Virginia

### **Appreciates the Truth**

"Dear Brothers of The Dawn: Greetings in our dear Redeemer's name! It is a pleasure indeed to speak to you monthly in a few written lines, you whom the Lord has blessed and continues to bless by giving you understanding and wisdom to pass on the truth to those who have hearing ears, so that our rejoicing in the Lord may be renewed again and again. Not that we think of you and your faithfulness to the work in hand, and to the doctrines, only this once a month, for daily we ask that blessings and strength and wisdom be sent abundantly from above so that you, and we also, may be steadfast in the faith and in the doctrines, that nothing may separate us from the love of God. Satan, as we all well know, is not yet bound. Until he is bound we have to continue fighting the good fight of faith, relying on our Lord to keep us from the evil one. We ourselves are no match for him."—Illinois

### **Greatly Helped**

"Dear Sirs: I am a college student who has been faced with the crisis of deciding what to believe. Many questions, such as the truth about hell, why God permits evil, and evolution, have troubled me. However, your wonderful publications and your 'Frank and Ernest' radio programs have answered my questions. I have passed the crisis and now have a much more stable and sincere faith in God's plan. Thank you so much."—California

### **Comforted**

"Dear Sirs: Please send me the ten lessons as described on your television program. I stay up late

on Thursdays to watch your program. It comes on at about 1:30, and I enjoy seeing it in the quiet of the night. May God bless you and your work, that you may continue to bring comfort to those of us whom you reach via television."—Kentucky

### **From Far Away**

Dear Brethren in Christ; I would be pleased if you would send me some of your booklets. I am always very eager to listen to your discussions over Radio Nigeria every Sunday. I am a Protestant."—Nigeria

### **Desires to Help**

"Dear Brethren: Loving greetings to you in the precious name of Jesus! The news of the fire which destroyed the shipping department came as quite a shock to us, as we are sure it did to all the brethren. We know that the Lord surely permitted it for a wise purpose. It is the Lord's work that you dear brethren are doing there, and we know that his hand is guiding all of your activities, and surely his hand is in this also. We are praying for the brethren there, that your faith may remain strong and that the Lord will guide you through this time of trial and disappointment, that it may prove eventually to his glory. The Jackson Class would like to express our love and appreciation to you all for the loving service that you have given to the brethren, and we would like to help now, in your time of need, by this small donation toward your building expenses. With sincere Christian love, Jackson (Mich.) Bible Students Ecclesia."

## Jephthah's Burnt Offering

In Hebrews 11:32 Jephthah is mentioned as one of the ancient faithful servants of God, yet in Judges 11:30, 31, 34-40 we are told that he offered his own daughter as a burnt offering to the Lord. Did the Lord look upon this as a commendable thing for Jephthah to do?

We are not to suppose that it was any one act on the part of Jephthah that gained him honorable mention among the Ancient Worthies, but rather his attitude toward his people, and his faithfulness to the God of Israel. Jephthah lived during the Period of the Judges, and served as judge for six years. The various ones who served in this capacity were raised up in times of need when the Israelites were being oppressed by their enemies, and it was Jephthah's privilege to deliver his people from the oppressive hand of the Ammonites.—Judges 11:1-12:7

Jephthah was the son of Gilead, his mother being a concubine. When Gilead's children by his wife grew up they reproached Jephthah and cast him out of

their home. He is referred to as "a mighty man of valor," and apparently had the reputation of being a successful warrior, so when the great need arose for leadership against the Ammonites, the elders sent for Jephthah.

While Jephthah reminded them of their former attitude toward him, he did not refuse to serve. We think that in this he displayed a measure of humility, which is an essential quality on the part of any who would be pleasing to the Lord. True, before he agreed to serve, he demanded assurance that they would fulfil their promise to make him the head of his people, but this was necessary in order that he might have a free hand to organize a successful attack against the enemy.

Jephthah recognized that God's hand was in the affairs of Israel, and "the Spirit of the Lord came upon" him, and it was with the aid of this power that he gave battle to the Ammonites. Jephthah vowed to the Lord that if he was given the victory, "whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children

of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."—ch. 11:30, 31

Jephthah was victorious against the Ammonites, and as it eventuated, his own daughter, and only child, was the first to come through the doors of his house to meet him when he returned. Naturally Jephthah was greatly distressed. He explained the situation to his daughter, and said, "I have opened my mouth unto the Lord, and I cannot go back." This was according to the instructions of the Lord through Moses, who wrote, "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth."—Num. 30:2

David asked the question, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" In reply the Psalmist mentions a number of qualifications, one of them being, "He that sweareth to his own hurt, and changeth not." (Ps. 15:1,4) Jephthah had made a vow which turned out to be to his own "hurt," but he did not change, and he made this plain to his own beloved daughter who was so vitally concerned with it. We think this attitude on Jephthah's part must have been pleasing to

the Lord. Jephthah was not governed by his emotions, but by what the Lord had set forth to be an important principle of righteousness.

There has been a misunderstanding concerning the nature of Jephthah's vow. Examining it critically, we find that it was of two parts. First he promised to give to the Lord whatsoever first came out of the doors of his house to greet him when he returned from his victory over the Ammonites. Then he speaks of a burnt offering. Our Common Version rendering reads, "And I will offer it up for a burnt offering."—vs. 31

In an Alphabetical Appendix to the Emphatic Diaglott, Professor Wilson translates the entire vow to read, "And it shall be, that whosoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering." From this it is clear that Jephthah vowed simply to offer a burnt offering to the Lord. There is no suggestion that his daughter be this burnt offering.

This is in harmony with the remainder of the account, which indicates clearly that Jephthah's daughter was not slain for a burnt offering. The girl agreed

to abide by her father's vow pertaining to her, and asked for two months during which to bewail her virginity. We read that at the conclusion of the two months "it came to pass . . . that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man." (vs. 39) In other words, Jephthah consecrated his daughter to the Lord in a manner that required her not to marry. Even this depended upon the daughter's full and willing consent.

Then it became a custom, the record informs us, "that the daughters of Israel went yearly to talk with the daughter of Jephthah the Gileadite four days a year." (vs. 40, marginal translation) From this it is evident again that Jephthah's daughter was not slain as a burnt offering, but that she remained alive, and that four days of every year were set aside in which the daughters of Israel, as many as wished, could visit with her.

Furthermore, we know that Jephthah would not offer his daughter as a burnt offering, for the Lord had forbidden his people to offer human sacrifices. Cautioning the Israelites, in driving the Canaanites from the land, not to follow their forms of worship, Moses wrote, "Thou shalt

not do so unto the Lord thy God: for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods."—Deut. 12:31

## Melchizedek

### Who was Melchizedek?

Very little is recorded in the Bible concerning Melchizedek. The name means "king of righteousness." He was King of Salem, and a priest of the Most High God, but he was not a Jew. Abraham paid tithes to this great man. (Gen. 14:18) Of his nation, his parentage, or other identity, nothing is recorded in the Scriptures. For this reason he is said to be "without descent, [margin, without pedigree] having neither beginning of days, nor end of life." (Heb. 7:1-3) Being both a priest and a king, he was a type of these combined offices in Christ.

## Reincarnation

### Does the Bible teach reincarnation?

No, the Bible does not teach reincarnation. The theory of reincarnation holds that when a human dies, something called a "spirit" continues to live, and that this disembodied spirit in

due course enters the body of an infant and goes through another cycle of life. When death again occurs, according to this theory, the process is repeated, and continues to be repeated indefinitely throughout the ages.

The Bible, on the other hand, teaches that no part of a human remains alive after death. The Bible says, "The living know that they shall die; but the dead know not anything, neither have they any more reward [such as returning in another body]; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." —Eccles. 9:5, 6

This text describes the natural result of death. But God has promised to restore the dead to life in the resurrection. Because of this, the dead will live again; but apart from this hope of the resurrection, even Christians perish in death, as Paul states in I Corinthians 15:13-19.

The reincarnation theory is untenable from a factual standpoint. If when a baby is born it becomes the "home" for a disembodied spirit which previously inhabited another human body, how can we account for the constant increase of earth's population? Where are all the extra "spirits" coming from, especially in this time of "population explosion"?

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## THE NEW BUILDING—A PROGRESS REPORT

We are glad to report that satisfactory progress is being made on the Dawn's new building. The main construction work is about complete, and the heating, plumbing, and lighting is being installed. We think it quite possible, the Lord willing, that we will be occupying this new edition to the plant and office before the end of the year.

Due to the fire that destroyed our shipping department building, the additional new construction has increased the cost about \$20,000.00. This will raise the total cost to more than \$70,000. About half of this has been paid, and we are proceeding with the assurance, born of faith, that as needed the remainder of the cost will be provided. We appreciate the sacrifices of the brethren which are continuing to be made to this end.

## 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.

<b>SAM BAKER</b>	<b>G. M. JEUCK</b>	
Piqua, Ohio Sept. 30	Catawissa, Pa. Oct. 9	Antioch, Calif. 20
Cincinnati, Ohio Oct. 2		San Francisco, Calif. 23
Muncie, Ind. 3	<b>A. H. KRUMPOLT</b>	San Jose, Calif. 24
Indianapolis, Ind. 4	New Haven, Conn. Oct. 23	Fresno, Calif. 26
Columbus, Ind. 5	Waterbury, Conn. 23	Bakersfield, Calif. 27
New Albany, Ind. 6		Los Angeles, Calif. 30
St. Louis, Mo. 8, 9	<b>R. J. KRUPA</b>	<b>M. C. MITCHELL</b>
Clinton, Iowa 11	Baltimore, Md. Oct. 30	Sayville, N. Y. Oct. 2
Gary, Ind. 13	Philadelphia, Pa. 30	
Detroit, Mich. 16	<b>L. P. LOOMIS</b>	<b>R. E. MITCHELL</b>
	Hartford, Conn. Oct. 23	Allentown, Pa. Oct. 16
	Buffalo, N. Y. 30	
<b>DAVID A. BRUCE</b>	<b>J. Y. MAC AULAY</b>	<b>LEO POST</b>
Yuma, Ariz. Oct. 8	Bellingham, Wash. Sept. 30	St. Louis, Mo. Oct. 8, 9
Phoenix, Ariz. 9	Seattle, Wash. Oct. 1, 2	Phoenixville, Pa. 30
Tucson, Ariz. 9	Tacoma, Wash. 3	
Ft. Worth, Tex. 12	Bremerton, Wash. 4, 5	<b>C. A. SMITH</b>
Memphis, Tenn. 15	Onalaska, Wash. 6	Wallingford, Conn. Oct. 9
St. Louis, Mo. 16	Portland, Oreg. 9	
Kansas City, Mo. 18	The Dalles, Oreg. 11	<b>H. J. TIEMEYER</b>
Oklahoma City, Okla. 20	Salem, Oreg. 12, 13	Gettysburg, Pa. Oct. 16
	Chico, Calif. 16	York, Pa. 16
<b>O. D. DEIFER</b>	Sacramento, Calif. 17, 18	
Paterson, N. J. Oct. 16	Stockton, Calif. 19	<b>C. R. WEIDA</b>
		Boston, Mass. Oct. 23
		<b>W. N. WOODWORTH</b>
		Agawam, Mass. Oct. 2
		Catawissa, Pa. 9
		Cincinnati, Ohio 15, 16

**"With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Ephesians 4:2, 3**

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

<b>GEORGE BALKO</b> Duquesne, Pa. Oct. 23	<b>EDWARD G. LORENZ</b> Bakersfield, Calif. Oct. 9	<b>R. S. SEKLEMIAN</b> Chico, Calif. Oct. 16
<b>NICK BARACOS</b> Duquesne, Pa. Oct. 2	<b>ADAM MISKAWITZ</b> Saginaw, Mich. Oct. 16	<b>ALBERT SHEPPELBAUM</b> Beloit, Wis. Oct. 2
<b>WM. G. BLONG</b> Antioch, Calif. Oct. 16	<b>D. J. MOREHOUSE</b> Gary, Ind. Oct. 16	<b>GEORGE TABAC</b> St. Louis, Mo. Oct. 16
<b>EDWARD E. FAY</b> Sacramento, Calif. Oct. 2	<b>HARRY PASSIOS</b> Piqua, Ohio Oct. 2 Connellsville, Pa. 16	<b>J. I. VAN HORNE</b> Monessen, Pa. Oct. 23
<b>EARL L. FOWLER</b> Santa Ana, Calif. Oct. 9	<b>G. R. POLLOCK</b> San Diego, Calif. Oct. 9	<b>IRWIN WYSOCKI</b> Connellsville, Pa. Oct. 2 Duquesne, Pa. 16
<b>EDMUND JEZUIT</b> Covert, Mich. Oct. 16	<b>WM. W. RYBA</b> Riverside, Calif. Oct. 16 Ontario, Calif. 16	<b>HOWARD YOUNG</b> E. Liverpool, Ohio Oct. 9

## DIVINE INTERVENTION IN THE AFFAIRS OF MEN

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## For Your Newspaper

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**NOVEMBER TOPIC:** On Sunday, November 20, "Frank and Ernest" will discuss the topic, "Our Day in Prophecy." This will be a faith-strengthening discussion, and should be widely advertised. As customary for these special topics, attractive folders will be available for advertising this November 20 broadcast. These folders are supplied free in any quantity desired. Send your order to, The Dawn, East Rutherford, New Jersey, 07073.

## CONVENTIONS

An asterisk (\*) Indicates an immersion service is being planned.

**BUFFALO, N. Y., Oct. 1, 2**—Masonic Hall, Sweet Home Rd. and Sheridan Dr., Amherst, N. Y. Mr. Stanley Koszka, 670 Union Road.

**AGAWAM, MASS., Oct. 2**—Agawam Junior High School, 100 Main St. Mrs. L. Kwiat, 511 Shoemaker Lane.

**MINNEAPOLIS, MINN., Oct. 2**—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

**PIQUA, OHIO, Oct. 2**—YWCA, 418 N. Wayne St. Mrs. I. J. Peddemors, 222 Walker St.

**GRAND RAPIDS, MICH., Oct. 8, 9**—Pantlind Hotel, 187 Monroe, N. W. Mrs. B. Fuerst, 804 Conger St., N. E.

**\*ST. LOUIS, MO., Oct. 8, 9**—St. Louis Gateway Hotel, 9th and Washington Sts. Mr. Wm. A. Pardue, 6829 St. Charles Rock Rd.

**CATAWISSA, PA., Oct. 9**—Berwick Hotel, Third and Market Sts., Berwick, Pa. Mrs. Luther Letterman, 136 W. Main St.

**COLUMBUS, OHIO, Oct. 9**—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

**STATEN ISLAND, N. Y., Oct. 9**—Richmond Masonic Hall, 789 Post Ave., Port Richmond. Mrs. Frank Shallieu, 103 W. Erie St., Blaauvelt, N. Y.

**CINCINNATI, OHIO, Oct. 15, 16**—Masonic Temple (Social Room 3), 317 E. Fifth St. Mrs. W. N. Poe, One W. Ridge Place, Newport, Ky.

**WACO, TEX., Oct. 15, 16**—Sandman Motel, 3820 Franklin Ave. Mrs. J. B. Hillhouse, 3532 Frederick Ave.

**CLEVELAND, OHIO, Oct. 16**—YWCA, 1710 Prospect Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

**MINNEAPOLIS, MINN., Oct. 16**—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowicz, 224 S. Fifth St., Delano, Minn.

**NEW LONDON, CONN., Oct. 16**—Union Hall, Union St. Mrs. Joseph Panucci, 61 Ledyard Ave., Groton, Conn.

**CARLSBAD, N. MEX., Oct. 22 (Even.), 23**—Seventh Day Adventist Church, Pate at Blodgett St. Mr. L. C. Caffey, 310 N. Third St.

**SAN LUIS OBISPO, CALIF., Oct. 22, 23**—Odd Fellows Hall, 520 Dana St. Mrs. Elmer Nord, 2467 Parkland Terrace.

**CHICAGO, ILL., Oct. 23**—Central Masonic Temple, 912 N. La Salle St. Mr. Gene Jezuit, 4500 S. Kedvale Ave.

**TOLEDO, OHIO, Oct. 23**—Seventh-Day Adventist School, 540 Independence Rd. Mrs. Margaret Burke, 519 Independence Road.

**MILWAUKEE, WIS., Oct. 29, 30**—Aurora Lodge, 734 N. 26 St. Mrs. Violet Pazucha, 1955 N. 29 St.

**BUFFALO, N. Y., Oct. 30**—Kenmore YWCA, Kenmore & Delaware Ave. Mr. Stanley Koszka, 670 Union Road.

**DETROIT, MICH., Oct. 30**—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Frank Niemczak, 18937 Murray Hill.

**ORLANDO, FLA., Oct. 30**—Colonialtown Womans Club, 1204 N. Fern Creek Ave. Mrs. Stanley W. Jeuck, 1910 Hillcrest St.

**PHOENIXVILLE, PA., Oct. 30**—YMCA, 124 S. Main St. Mrs. Wm. S. Geisinger, 835 N. Hanover St., Pottstown, Pa.

**ANTIOCH, CALIF., Nov. 12, 13**

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to us the
<b>SCRIPTURES</b>
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. 3:15, 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 wilfully wicked will be destroyed.—Acts 3: 19-23; Isaiah 35