

The Dawn

Volume LIII, Number 12
(USPS 149-380), December 1985

Second-class postage paid at Rutherford, N.J. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175, Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: 26 Rands Meadow, Holwell-Hitchin, Herts. SG5 3SH

Australia: Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101

France: Association des Etudiants de la Bible-Publications Aurore, B. P. 3066, 68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, 7800 Freiburg i. Br., Sachsenstr. 12

Greece: He Haravgi (The Dawn), Odos K. Eslin 4, Ampelokipoi T. T. 602, Athens

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Highlights of Dawn

Goodwill Toward Men

*"Glory to God in the highest, and on earth peace,
goodwill toward men."* —Luke 2:14

These words spoken by an angel of God at the time of Jesus' birth, have proven to be an enigma during the centuries following. Through misunderstanding of what was really said, the Christian world has looked to their leaders and governments to achieve its fulfillment, alas, with great disappointment!

Has our situation improved today? Indeed not! If anything, it has worsened. In spite of the sure knowledge that now our very survival as a race depends on improving human relationships, ethnic, political, and religious hatred is still rife throughout the world. Riots in South Africa, Middle East terrorism, increasing crime worldwide, fear and distrust between major world powers, Central America's revolutionary hot-spot, Vatican dissatisfaction, Protestant Fundamentalist upheaval, are all current symptoms of a continuing and growing lack of goodwill between men.

Has God's announced purpose failed? We think not! Perhaps we have not looked to the right source for its fulfillment. Let us consider the words of the angel again in the context of this article, and find in their true meaning a logical and bright-shining hope for the future.

THE glory song the angels sang on the night Jesus was born more than nineteen centuries ago is by far the most universally known and best loved anthem ever to thrill the souls of men. No words of philosophers, poets, sages, or even Holy Writ, have been so widely and frequently quoted as those which comprise that wonderful chorus of praise following the

announcement that in **Bethlehem** that night the **Messiah**, the **Christ**, had been born, and that he would be the **Savior** of the world. This was indeed good tidings of great joy, which, as the angel declared, would ultimately be heard and appreciated by all people. How appropriate that a host of angels, in response to this proclamation, should sing, "Glory to God in the highest"!

How appropriate that God be glorified when it is recognized that because of his gift to men—even the gift of his beloved Son—there was to be peace on earth. How could the Creator more effectively demonstrate the fact of his goodwill toward men than through the gift of his beloved Son, who would die for the sins of the people, and later reign as king, and this in order to reestablish the divine will in the hearts and lives of a race that had transgressed the divine law and consequently was dying because of its sin.

Four thousand years prior to the birth of Jesus, divine justice had condemned sinful man to death, but now was providing a way of escape from that condemnation—a Savior was born, and for this gift of divine love men as well as angels will yet give glory to God, for who shall not reverence and glorify him when his righteous acts are made manifest!

But it has been a long while since Jesus was born, and there has been very little of the time since when the world has not been plagued by wars. This year the customary commemoration of the birth of The Prince of Peace will take place amidst ominous possibilities of deadlier war than humanity has ever before known. As though it were not enough that the nations should be dragged through two global wars and several other major wars in a generation, situations multiply almost daily for which the wisdom of this world is unable to find a peaceful solution. It is like a man walking in quicksand, whose every attempt to extricate himself leaves him more deeply and more hopelessly embedded.

And it is not merely a matter of worldly governments being at odds with one another. The great and powerfully organ-

ized churches of the world, the organizations which have professedly been carrying the banner of The Prince of Peace, are themselves under fire, being attacked by the equally well-organized forces of atheism operating in the name of communism and other forms of totalitarian dictatorship.

Within the ranks of the Protestant church strife is raging between the Fundamentalists and the Evangelicals. The credibility of the Catholic church is being greatly challenged by its own people.

No matter what segment of Christendom we look to, we find them impotent in their desires and efforts to establish peace among the nations, and there is grave concern in church circles generally as to whether or not organized Christianity will even continue to exist, especially should there be another global war.

But this does not mean Christ was born in vain! Nor does it imply that the glory song of the angels is but sounding brass and tinkling cymbals. True, millions have lost faith in the Christmas message of peace and goodwill. They still try to enjoy the spirit of Christmas, but inwardly feel that the birth of Jesus has long since ceased to have meaning for a world that is threatened with total destruction by nuclear weapons. They cannot be sure but what some Christmas Eve, when the church bells of the world are playing "Holy Night," atomic war may start, and within a few days all civilization be destroyed.

In view of these plaguing fears of what the future may hold for a world already terribly shaken by war, is it strange that millions are beginning to wonder what genuine meaning Christmas has for thinking people? And yet, to those who think along proper lines by basing their thoughts on the promises and prophecies of the Bible, there is no reason at all to doubt that peace will yet be established by The Prince of Peace, and that Jesus, the world's savior and rightful king, shall yet be revealed in the eyes of all the nations, and that



“all the ends of the earth shall see the salvation of our God.”
—Isaiah 52:10

One reason so many fail to see the full significance of the birth of Jesus is that they have thought that the divine plan which centered in him depended on the frail and imperfect efforts of man. They have imagined that the many promises of the Bible assuring us that Jesus is one day to be king over the whole earth can be fulfilled only as the followers of Christ are able to induce the world to become Christian and to conduct their affairs in keeping with the principles of Jesus' Sermon on the Mount. Since the churches in every part of the age have miserably failed to achieve this result, and since the entire human race is threatened with destruction because of this failure, those who have held to this wrong viewpoint of the divine plan must of necessity lose faith in the Christmas message of salvation and peace.

The Scriptures tell us that known unto God are all his works from the foundation of the world, and God knew that today; nearly two thousand years after the birth of Jesus, conditions among the nations would be just exactly as we now find them. (Acts 15:18) He knew, and through Jesus, foretold that at this time there would be very little faith in the earth. (Luke 18:8) He knew, and again through Jesus, foretold that this would be a time of fear and distress among nations—a time of trouble so distressing and destructive that unless “those days should be shortened, there should no flesh be saved.”—Matt. 24:22; Luke 21:25, 26

But some may ask why an all-powerful God has permitted this sort of thing to develop, why he has not shown the nations a better way, and caused them to walk in it. The answer to this question is that God's plan embraces the entire human race, the living and the dead. He created the earth, not in vain, but to be inhabited—fully inhabited—so the glorious consummation of his plan, that climax of everlasting peace and happiness and life, could not take place until the human race had become large enough to fill the earth; for he designed that all should have an experience with evil, and by that experience have an opportunity to learn the terrible results of disobedience to his law.—Isa. 45:18; Rom. 7:13

But why, then, was Jesus, The Prince of Peace, born far in advance of the time designed by God for him to rule over the nations? The Scriptures reveal that there was another feature of the divine plan to be carried out. It was God's plan that Jesus should have representatives of the human race share the glory of his kingdom, that these were to be selected upon the basis of their willingness to follow in his footsteps of sacrifice, thus suffering and dying with him. Jesus therefore came and died as man's redeemer sufficiently in advance of the time for him to reign, to make possible the preparation of this little flock to whom it is the Father's good pleasure to give the kingdom.—Luke 12:32

It is this class that the Bible refers to as the church. The word church is a translation of the Greek word **ecclesia**, which means 'a called out class'. So Jesus said to his disciples, "I have chosen you out of the world." (John 15:19) The Gospel has been preached throughout the world during these nineteen centuries for the purpose of calling others out of the world—as many as God desires shall be called. This, the divinely authorized work of the present age has gone grandly and successfully on, although unobserved by the world and, to a large extent, by worldly churches.

Meanwhile, the LORD has not interfered with the downward course of the world. He has allowed the selfishness of the human race to drag it down into ever lower depths of sin and degradation. Even when his professed people, misguided by their lack of understanding, and motivated by their unscriptural ambitions, have established church-state systems in his name, he has not interfered. And when these have fallen, and when all the misguided efforts of those who have tried to establish peace for The Prince of Peace have left the nations in an all-out armament race the end of which no human mind can conceive, God still has not intervened. His plans for peace have been separate from all human efforts, and he wants the whole world, including worldly churches, to learn that apart from him they can accomplish nothing permanently beneficial or completely satisfactory. He wants them to learn that in order to achieve success they must work with him, and in keeping with his plans, rather than expect him to bless their plans and efforts to establish his kingdom.

There are many prophetic evidences now that the divine plan for this age is about complete, that soon all the members of the true church of Christ shall have been gathered from the world and made ready—by proving faithful even unto death—to live and reign with Christ in his kingdom. This means that the glory song of the angels will soon take on a deeper, a more profound, a more far-reaching meaning.

“Glory to God in the highest”—how appropriate! Why did the professed followers of the Master ever imagine that peace could be established in a way that would bring glory to the great and the wise of this world? There has never been a great achievement in the world but what the glory has gone to man. We have our George Washingtons, our Lincolns, and in other parts of the world they have their great heroes. Had the angelic prophecy of peace been fulfilled through human channels, human leaders living at the time would have been given the glory. But it is not to be that way. The prophetic song of the angels ascribed glory to God because it will be through his provision and in keeping with his loving plan to bless the nations with happiness and life that peace will come to the world.

“The zeal of the LORD of hosts will perform this,” wrote the Prophet Isaiah. (Isa. 9:7) Man, in many instances, has been very zealous in trying to establish peace, but has failed. Only the zeal of the LORD of hosts, manifesting itself by means and through agencies of his choosing, will translate the glory song of the angels into reality. Thus will God demonstrate his goodwill toward men.

Human misunderstanding and failure is indicated by the modern way of translating this wonderful glory song of the angels. It has been wrested to read, “Peace on earth among men of goodwill.” But this is not the thought at all. This mistranslation again emphasizes the erroneous viewpoint that whatever of peace is brought to the nations will be done by human efforts, with God not doing much more about it than smiling his approval.

No, it is not, fundamentally, the goodwill of man toward man that will usher in the foretold everlasting peace, but the goodwill of God toward man. That goodwill was manifested in an outstanding manner on the night Jesus was born; for God had sent him to give his life to redeem the world, and thus to lay the foundation of peace, not only among men, but—and even more important—between God and men.

Every provision of God through Christ for the establishment of the divine kingdom is a further evidence of his goodwill. Part of the kingdom arrangements as outlined by the Prophet Micah is a program of education by which the nations will be instructed in the advantages of peace. (Mic. 4:1-4) This is a further divine arrangement manifesting God's goodwill toward the people.

Thus it will be through God's goodwill that peace will come to the world. First, and of greatest importance, through Christ the world will find peace with God. Then it will naturally follow that they will be at peace with one another. And when this divine purpose is accomplished—and accomplished it will be soon—all the glory will go to the LORD to whom it will be due, and the nations will praise him forever! □



IN THE BEGINNING was the Word, and the Word was with God, and the Word was (a) god (a mighty one). That was the true Light which lighteth every man that cometh into the world.

The people that walked in darkness have seen a great light.
—John 1:1, 9

Weekly Prayer Meeting Texts

December 5—Choose ye this day whom ye will serve; . . . as for me and my house, we will serve the LORD.—Joshua 24:15 (Z. '01-284 Hymn #164)

December 12—As a man thinketh in his heart, so is he.—Proverbs 23:7 (Z. '01-325 Hymn #48)

December 19—Let not him that girdeth on his harness boast himself as he that putteth it off.—I Kings 20:11 (Z. '94-155 Hymn #245)

December 26—Be thou strong and very courageous.—Joshua 1:7 (Z. '02-285 Hymn 330)

International Bible Study Lessons

LESSON FOR DECEMBER 1

The Birth of Jesus

KEY VERSE: "Thou shalt call his name Jesus: for he shall save his people from their sins."—Matthew 1:21

SELECTED SCRIPTURE: Matthew 1:18-25; Luke 2:1-7

"WHAT'S in a name?" is an expression often heard, harking back to a custom in past ages when names were given to people relating to some unique quality or characteristic of the individual or perhaps the occupation to which they or their family were connected. This was especially true in Bible times, with God himself at times changing the name of a person to impress upon them a peculiar relationship they had with him and his purposes. A classic example was Abram, whose name meant 'father', but was changed to Abraham, 'father of a multitude'.

No other name, however, has ever had as important a meaning to the world as that of "Jesus." Jesus means 'Jehovah-saved'. When the angel of the LORD spoke to Joseph in a dream saying the words of our text, he was announcing the birth of one who would be the agency of Jehovah in effecting the world's salvation, and so an appropriate name was given him.

None Other Name

"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." (Acts 4:12) To Jesus his name meant giving himself as a ransom for mankind, to "taste death for every man." (Heb. 2:9) In fulfilling the meaning of his name he said that "the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." (Matt. 20:28) When at the last on the cross he uttered the words, "It is finished," he knew he had not failed the name his Father had given him, "Savior."

Believe on His Name

"This is his commandment that we should believe in the name of his Son, Jesus Christ." (I John 3:23) Belief in the ransom sacrifice of Jesus forms the only foundation for our return to favor with God. Those who are called of God are first justified by having the merit of his ransom,

the benefit of perfect human life, imputed to them. The **belief** necessary to have this accomplished involves a willingness to fully lay down our life in sacrifice, as Jesus did. Belief on the name of Jesus means much more than a mere understanding of him and his life. While knowledge is first necessary, it must lead to an active participation in the same purpose for which Jesus died—that purpose being the salvation of the world from death, and the eventual elimination of sin.

Thou Art the Christ

Throughout the New Testament, the name of Jesus is almost always associated with the name 'Christ', our Lord being referred to as Jesus Christ. This is the Greek counterpart of the Hebrew word '**Messiah**', the one looked for who was to come and rule over Israel. Christ signifies 'anointed'.

David, prophesying of his coming, wrote, "The kings of the earth set themselves, and the rulers take council together against the LORD and against his anointed." (Ps. 2:2) Peter and the other apostles declared that Jesus was this anointed one of God and that these things prophesied did indeed happen. We read in Acts 4:25-27, "Who by the mouth of thy servant David has said, Why did the

heathen rage, and the people imagine vain things. The kings of the earth stood up, and the rulers were gathered together against the LORD and against his **Christ**, for of a truth against thy holy child Jesus, whom thou hast **anointed** both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together."

Naming the Name of Christ

The opposition of this world to the Christ beginning with Jesus has continued throughout the Gospel Age; for the Christ is not one but many. From the apostles on down, all who have received Jesus' anointing, and its authorization to jointly rule in his kingdom, have had this accomplished by the pouring out of the Holy Spirit upon them. Through the truth which it revealed they have caught a glimpse of a hope in Christ and the coming glory of his kingdom.

A Name Above Every Name

The Apostle Peter wrote, "That at the **name of Jesus** every knee [even all his opposers] should bow, of things in heaven and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:10, 11

"Thou shalt call his name Jesus." Hallelujah, what a Savior! □

The Announcement

KEY VERSE: "He shall be great, and shall be called the Son of the Highest."—*Luke 1:32*

SELECTED SCRIPTURE: *Luke 1:26-38*

THE remainder of our Key Verse reads: "And the LORD God shall give unto him the throne of his father David." Here within this single verse of Scripture is a seeming contradiction. How could Jesus be the Son of God and also be the son of David? Near the end of Jesus' life the rulers of Israel used this supposed discrepancy to build a case of blasphemy against Jesus leading to his death. How could he possibly claim to be the son of God, when his earthly parentage was identifiable, and his birth circumstantially a matter of their not having observed the Law? How dare he claim to be the son of the Highest, or even one who had a claim to the throne of David, seeing how Joseph, his parent, while a son of David, was of a line cut off from royalty?

But there were a few who did believe. When Jesus asked, "Whom say ye that I am," Peter, the spokesman for his disciples, hastily replied, "Thou art the Christ, the son of the living God." (Matt. 16:16) Jesus

said, "Flesh and blood hath not revealed it unto thee," human wisdom denies it, "but my Father which is in heaven" has made this great truth known unto you. Yes, they believed the messenger of God who spoke to Mary saying, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."—vs. 35

These same few were able to bring into proper focus the prophecies concerning the future return and exaltation of David's throne, and include that of Ezekiel who, when announcing the cutting off of the last profane and wicked prince of Solomon's line, indicated that another branch of David's family would at some future time be raised up in its place. "Thus saith the LORD God, remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. . . . It shall be no more until he comes whose right it is, and I will

give it him." (Ezek. 21:26,27) Mary, the mother of Jesus was a descendant of David, but unlike Joseph who was of the severed royal line of Solomon, she sprang from Nathan, an obscure branch of David's family. Thus the earthly lineage of Jesus and the claim to David's throne was through his mother, but his inheritance as a son came from God, his Father.

The unwillingness of the Jews to accept these facts left questions which they could not answer. Jesus on one occasion asked a group of Pharisees, "What think ye of Christ? Whose son is he?" To this they quickly answered, "The son of David." Jesus replied, "How then doth David in spirit call him Lord saying; The LORD said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool. If David then called him Lord, how is he his son?" We are told that no man was able to answer him.

After his resurrection, and having taken his glorified position at the right hand of God, Jesus elaborated on this matter, not to enlighten the Jews, but to strengthen the understanding of his disciples. His words, found in the Book of Revelation, read: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and

the offspring of David." (Rev. 22:16) As the **offspring** of David, his first advent lineage has been carefully documented in the Scriptures, and was without question affirmed even by his enemies, the Pharisees, but the use of the expression the **root** of David points to a truth much more sublime. A root is a source of life. Be it noticed the text says not that David was the root of Jesus, but rather that Jesus is the root of David.

If Jesus' life source had come from David, or any other descendant of Adam, it would have been imperfect, condemned, and he could not have supplied a ransom. Only God, the Creator of that forfeited perfect life of Adam could again provide a perfect human life in the bringing forth of a ransomer for Adam and all mankind.

The faithfulness of our Lord as the son of the Highest in laying down his perfect humanity in sacrifice, and his being raised with glory and power to bestow its benefits to David and with him all the rest of humanity including Adam, is what makes him a root, a source, or agency through which life can again flow out to the human family.

He whose right it is to sit upon the throne of David shall indeed be great. He shall be called "The everlasting Father."—Isa. 9:6 □

Good News of Great Joy

KEY VERSE: "I bring you good tidings of great joy which shall be to all people."—Luke 2:10

SELECTED SCRIPTURE: Luke 2:8-20

GOD brought forth his creation with rejoicing. His Word declares "For thou hast created all things and for thy pleasure they are and were created." (Rev. 4:11) His fellow-workers rejoiced with him when the foundations of the earth were laid. "The morning stars sang together, and all the sons of God shouted for joy."—Job 38:4-7

But there came a day when these joyful sounds fell silent in heaven. One of these trusted sons corrupted his wisdom by reason of his brightness (Ezek. 28:17), and plunged earth's perfect creation into the darkness and despair of sin. As time went on, "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth and it grieved him at his heart."—Gen. 6:5, 6

While God's sympathy went out to his human creation sub-

jected to this long experience of pain, sickness, suffering, evil, and death, he could still rejoice in its far-reaching, eternal purpose of making them a stronger and wiser people.

What joy it must have brought to the Heavenly Father's heart when yet another of his trusted sons was willing to set aside his great riches in the heavenly realm, to be brought into this darkened world to suffer its poverty and alienation, that we through his poverty might be rich.—II Cor. 8:9

This joy Jehovah wished to share with mankind on the night his beloved son made an entrance into this world. And he sent his angel out on the darkened plain of Israel where suddenly he appeared before shepherds, bathing them in the light of the glory of God, and they were "sore afraid. And the angel said unto them, **Fear not**, . . . for unto you is born this day . . . a savior which is Christ the Lord." And with this announcement the joy in heaven could not

be contained, "suddenly there was with the angel a multitude of the heavenly host, praising God and saying: Glory to God in the highest, and on earth peace, goodwill toward men."—Luke 2:9-11, 13, 14

The babe wrapped in swaddling clothes and lying in a manger was the token of God's goodwill toward men—a babe destined to be mankind's savior, and a great king restoring peace on earth, and bringing songs of rejoicing again to God's works of creation. Yes, a great step forward had been taken in God's program for man's recovery, and while the weary world still lay in ignorance, the angels knew and were glad.

During his earthly ministry, Jesus spoke parables designed to give us an idea of the great interest there is in heaven over the events which fulfill God's purposes on earth. One such was the parable of the lost sheep. When the sheep that had gone astray was found, the shepherd greatly rejoiced, and arriving home he gathered his friends and neighbors and, announcing his success, said, "Rejoice with me for I have found my sheep." Jesus said, "**Likewise** joy shall be in heaven over one sinner that repenteth."—Luke 15:10

He also told of a woman who, after a diligent search, found a

lost coin, and calling her friends and her neighbors, asked them to share her rejoicing. Jesus said: "Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10

While the heavenly hosts could appreciate the good tidings of that important night, the glory of God and the promise of peace were soon lost to a dark, deaf, and troubled world. Down through the centuries, those who have remembered could well have thought that God has forgotten about peace on earth; and so it seems today.

The Apostle Peter reminds us that "God is not slack concerning his promises." (II Pet. 3:9) The promise of a savior was fulfilled some four thousand years after God's first statement of the matter. Should we despair that his coming, nearly two thousand years ago, will eventually bring peace? No, we have God's Word: "Unto us a child is born, unto us a son is given and the government **shall** be upon his shoulders . . . and he shall be called **The Prince of Peace**. . . . Of the increase of his government and peace there shall be no end. . . . The zeal of the **LORD** of hosts will perform this."—Isa. 9:6, 7

Good tidings indeed! □

Star in the East

KEY VERSE: "When they saw the star, they rejoiced with exceeding great joy."—*Matthew 2:10*

SELECTED SCRIPTURE: *Matthew 2:1-12*

THE statement in verse one of our lesson, "When Jesus was born in Bethlehem of Judea in the days of Herod the king," has been misunderstood to refer to the very night of our Lord's birth. This misunderstanding has led to the erroneous conclusion that the wise men and the shepherds visited Jesus together on the night he was born in a stable. A closer examination of the account reveals that this was not the case.

When the wise men reached Jerusalem, they inquired, "Where is he that is born king of the Jews?" (vs. 2) Verse three reads, "When Herod the king had heard these things, he was troubled, and all Jerusalem with him." From these two verses it becomes clear that the wise men first of all inquired of the people in Jerusalem as to the whereabouts of Jesus. The information that the "king of the Jews" had been born had circulated among the people of the city, and finally reached the ears of Herod who, when hearing it, was troubled, and all Jerusalem with him.

This sequence of events would undoubtedly require considerable time. When Herod heard the report brought to Jerusalem by the wise men, he sent for them and privately inquired "what time the star appeared," which meant to them that a king had been born to the Jews. The record does not furnish us directly with the wise men's answer to this question. Later, however, in Herod's attempt to destroy the newborn king, he ordered the slaying of all male children two years old and under. This would suggest that the wise men had seen the star, which to them denoted the birth of Jesus, as long as two years before.

This possibility is confirmed in the context, which states that the wise men found the young child in a house, not in a stable. The second chapter of Luke informs us that Jesus was taken from the stable in Bethlehem to the Temple in Jerusalem where he was presented to the LORD and a sacrifice offered. Then we read, "When they had performed all things according to the law of the

LORD, they returned unto Galilee, to their own city Nazareth."
—vs. 39

No mention is made by Luke about Jesus being taken into Egypt to escape the wrath of Herod. Surely he would not make the mistake of saying that Jesus' parents took the child directly back to Nazareth, if the episode recorded by Matthew concerning the wise men occurred at the very time of Jesus' birth. The harmony of the accounts is indicated in Luke 2:41, which reads, "Now his parents went to Jerusalem every year at the feast of the Passover." They did return directly to Nazareth after the presentation of the infant, Jesus, at the Temple. It was when they returned a year later, or possibly the second year, that he was visited by the wise men; and Joseph was warned by the LORD to flee with the child into Egypt.

God overruled in this, and warned the wise men by a dream that they were not to return to Herod, but to leave the city by another route. The wise men had no part in this plot to destroy Jesus, and of course, Herod did not realize that he was being used by "that old serpent, which is the Devil and Satan," in his oft-repeated attempt to destroy the seed, as foretold in the

Garden of Eden.—Rev. 20:2;
Gen. 3:15

The wise men, or Magi, as it is in the Greek, were the first Gentiles to adore the new king of earth. Their presentation of costly gifts to the young child has helped to establish the custom of giving gifts in commemoration of Jesus' birth. Many, however, even more appropriately, think of Jesus himself as God's great gift to man, and of the love which prompted that gift; for, as John wrote, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

The propensity of men to watch the stars as a portent of events is used symbolically in prophecy. It is recorded in the Book of Numbers, "There shall come a star out of Jacob and a sceptre shall rise out of Israel." (Num. 24:17) This is an obvious reference to our Lord's first advent. Jesus, using similar symbology, and referring to the same event, said, "I am . . . the bright and morning star." (Rev. 22:16) As a morning star is an indicator of the coming dawn, so Jesus' first advent and its message of hope gave assurance of the future time when he who came out of Jacob, "shall have dominion" in earth's new day.—Num. 24:19 □

Doing God's Will

KEY VERSE: *"The time is fulfilled and the kingdom of God is at hand: repent ye and believe the Gospel."*—Mark 1:15

SELECTED SCRIPTURE: Mark 4:26-29; Matthew 22:34-40

THIS was the beginning of Jesus' ministry. He knew it was time for its start because John the Baptist, who preceded him had been put into prison. John's service was over and now he whom John had said must increase as he decreased, knew it was God's due time.

Jesus' message was different than John's. While it was based on the need for repentance, it did not emphasize the Law, but rather the Gospel of the kingdom. In a sense this was a new Gospel. True, the Jews looked for Messiah to establish a kingdom, but their expectation was that it would involve Israel as it then existed.

Jesus, on the other hand, showed little interest for those in power; in fact, he tended to be critical of them and chose for his immediate associates men who, for the most part, had no close connections to the existing administration. Rather than courting the favor of the scribes and Pharisees and those of the

priestly class, he mixed with the common people, and those who were identified as publicans and sinners. Fishermen became his confidants.

We remember how Saul, a notable and adroit politician, was required, and did willingly give up his position as a Pharisee, his seat on the Sanhedrin, his political popularity, and, as he later wrote, counted them but dung for the excellency of winning Christ.—Phil. 3:8

The qualities Jesus was looking for in those who would fit into his kingdom arrangements were far different than those the world acclaims. He outlined them in his Sermon on the Mount: "Blessed are the poor in spirit [humble], for theirs is the kingdom of heaven." (Matt. 5:3) He named the sympathetic, the meek, those who hungered for righteousness, the merciful, pure in heart, the peacemakers, and those who were willing to be reviled and persecuted now for the cause of his kingdom. What a contrast with the characteristics

of those this world seeks for high positions.

The noble attributes sought in its rulers tell volumes about the purpose and objective of the kingdom for its subjects. Christ's kingdom, distinct from most former kingdoms, will not rule by force of arms to maintain the allegiance of its people. Swords will be beaten into plowshares, and spears into pruninghooks.

The Scriptures indicate its subjects will seek its laws and desire its authority—people shall flow into that kingdom; nations shall say, "Let us go up to the mountain of the LORD, . . . and he will teach us of his ways, and we will walk in his paths." (Isa. 2:3) What the people of earth will want in that day can best be administered by leaders who are known to be merciful, righteous, pure in heart, and strong on peace.

The strength of this kind of rulership is expressed in Isaiah's prophecy. "Behold the LORD God will come with strong hand, and his arm shall rule for him." (Isa. 40:10) These words are descriptive of a sovereign, powerful government; but the subsequent symbols used to describe its program, convey a tender and loving character. "He shall feed his flock like a shepherd, he shall gather the lambs with his arms and carry them in his bosom, and

shall gently lead those that are with young."—vs. 11

The compassionate spirit of those who would qualify for this great service was exemplified so well by our Master. On a certain occasion "there came a leper to him, and kneeling down to him, and saying unto him; If thou wilt, thou canst make me clean. And Jesus **moved with compassion** put forth his hand" and made him clean.

Again the disposition of kingdom rulership concerning the Law was displayed by Jesus at the time he entered a synagogue on the Sabbath and said to a man with a withered hand, "Stand forth." All eyes were critically upon him. Jesus sensing the crowd's disapproval, said, "Is it lawful to do good on the Sabbath?" No man spoke. And as Jesus "looked round about on them in anger, being grieved for the hardness of their hearts, saith unto the man, Stretch forth thine hand . . . and it was restored whole."—Mark 3:1-5

With tenderness and patience our Master spent his strength in helping those who could not help themselves. In the kingdom there will be billions who will cry out, "Lord help me!" It will be the compassionate, the merciful, and the sympathetic, who will be there with the Lord to respond. □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN—Part 11

Signs of His Presence

JESUS' disciples believed that he had come to be the great King and Messiah of the prophecies, and that he would establish a kingdom in Jerusalem which would extend its sphere of influence until it embraced the whole world. However, toward the close of Jesus' ministry he began to say things to them which indicated that first he would go away and would return later to set up his kingdom. That he would be put to death was not clear to them, for they were much surprised and discouraged when he was taken from them and crucified.

Having these thoughts in mind, they went to Jesus on the Mount of Olives and said, "Tell us, when these things will be, and what will be the sign of thy presence, and of the consummation of the age?" (Matt. 24:3) We have used the **Diaglott** translation of the disciples' questions because it properly uses the words presence and age, instead of coming and world. They were not asking for signs which would indicate that Jesus would soon return, but signs which would denote his actual presence. They also wanted to know about the end of the age, not the end of the world, or earth.

The age comes to an end as a result of the return of the Master; so the signs which would denote the ending of the age would at the same time be signs indicating his presence, and it is from this standpoint that we will examine a portion of Jesus' reply to his disciples' questions. These disciples had recognized Jesus as the promised Messiah, not by his appearance, but by certain signs which accompanied his ministry and presence. They properly expected that this would also be the case when he returned to set up his kingdom, hence their desire to know what the signs would

be. Naturally they desired again to be among the favored ones who would recognize his presence. They did not know that his return was to be nearly two thousand years in the future.

All Flesh Threatened

In reply to his disciples' request for signs which would indicate his second presence, Jesus preached one of his few sermons. It is recorded in the twenty-fourth and twenty-fifth chapters of Matthew. Verses twenty-one and twenty-two of chapter twenty-four present a very revealing sign for us who are living today. We quote: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved."

Today we are living in a time of great tribulation such as the human race has never experienced before. It is a tribulation which threatens to destroy all flesh, just as Jesus indicated in this prophetic sign of his presence and the end of the age. Never before in the experience of mankind has there been a situation like this. There was tremendous destruction of human life during the First and Second World Wars, but during those years of war the total population of the earth continued to increase.

Now the situation is different, for the great powers of earth have nuclear missiles in sufficient quantities to destroy the entire population of the earth several times over, so there is no mistaking the identity of this sign and what it means. **But** it should be noted that Jesus did not say that all flesh **would** be destroyed. He simply said that if this time of tribulation were allowed to continue, it would lead to the destruction of all flesh. For our encouragement he gave assurance that the tribulation would be shortened, which means that all flesh will not be destroyed.

But this does not nullify the significance of the threat of destruction which is hanging over the world today. In

outlining this sign of his presence, Jesus actually foretold, nearly two thousand years in advance, what the wise men of the world are now declaring to be a reality. Thus we not only have a sign of the time in which we are living, but we have an accurate prophecy in the Word of God which increases our confidence in its forecasts pertaining to events still future in the outworking of the Creator's grand design.

Israel No Longer Trodden Down

Another sign which Jesus gave to his disciples pertained to the natural descendants of Abraham, the Israelites. He said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) Here Jesus is using Jerusalem to signify the Jewish polity, or nation. At the time Jesus spoke, the Jewish people had already been trodden down by the Gentiles for more than six hundred years, or, specifically, since 606 B.C. It was then that Nebuchadnezzar, king of Babylon, destroyed Jerusalem and took the Jewish people captive to Babylon. Although seventy years later they were permitted to return to their land and to rebuild Jerusalem, they did not regain their national independence.

Babylon was overthrown by the Medo-Persian Empire, which later succumbed to Greece. Then Greece fell before the Roman armies, and Rome became the fourth in that series of Gentile world powers. The Israelites were subject to each of these in turn, and at the time of Jesus were being trodden down by the Roman Empire. And this lack of independence, he said, would continue until the times of the Gentiles be fulfilled.—Luke 21:24

This expression, times of the Gentiles, does not refer to the total number of years Gentile nations would exist in the earth, but to the period during which Jerusalem would be trodden down by Gentiles. In reality it is, or was, a period of punishment upon the Hebrew people described in the Bible as "seven times." This time measurement is given by Moses

in a warning to Israel of what the result of continued disobedience to God's law would be. Certain lesser punishments are mentioned, and then Moses adds: "And if ye will not yet for all this hearken unto me, then I [God] will punish you seven times more for your sins."—Lev. 26:18

This warning of seven times more of punishment is repeated four times. The scriptures indicate that a symbolic 'time' is a period of 360 years, and seven of these would total 2,520 years. The Biblical key to this method of reckoning is given in Ezekiel 4:4-6. We believe that it was this period of 2,520 years which began in 606 B.C., when Israel lost its national independence. If this is correct, then it would end in A.D. 1914. This was the year in which the First World War began. Out of that conflict came the ejection of the Turks from Jerusalem and Palestine by General Allenby, the famous Balfour Declaration, and the opening of the ancient homeland to Jewish refugees and prisoners from all lands.

The Jews were on their way to independence, and while there were temporary setbacks, the rehabilitation of Palestine by the Jews and their migration to their ancient homeland continued. Out of this came the birth of the new state of Israel in 1948. Thus seen, it was in 1914, after 2,520 years of subjugation, that the chain of events began to unfold which led to national independence for this Biblical and historic people, proving that the prophetic times of the Gentiles had been fulfilled.

The nation of Israel today is a free nation. No longer are the Israelites without their own government. Israel is a nation among the nations of the world, no longer a vassal to Rome or to any other Gentile power. The new state of Israel is not without its difficulties, but these are the common problems of being free in a topsy-turvy world. Israel is not only free but is a full-fledged member of the United Nations. She is no longer trodden down by the Gentiles. Thus we have another outstanding sign of the Master's presence.

Nebuchadnezzar's Dream

In the second chapter of the prophecy of Daniel there is an account of some of the circumstances surrounding the beginning of the period of Gentile supremacy during which the Jewish people were to be trodden down. Nebuchadnezzar was king of Babylon at that time, and the LORD used a very dramatic way to indicate that with him began the period referred to by Jesus as the times of the Gentiles, which, as we have seen, terminated in A.D. 1914.

Nebuchadnezzar had a dream which, upon awakening, he could not remember. He was induced to send for Daniel, a Jewish captive, who was able not only to remind the king of his dream but to interpret it for him. Daniel explained that in his dream the king had seen a human-like image. This image had a head of gold, breast of silver, thighs of brass, legs of iron, and feet and toes of iron mixed with clay. As the dream progressed, the king saw a stone cut out of the mountain without hands; and this stone smote the image on its feet, causing it to fall. After the image fell, it was ground to powder, and the wind blew it away as the chaff from a summer threshing floor. Then the stone that smote the image grew until it became a great mountain which filled the earth.

Daniel's interpretation of this dream is remarkable, in that it gives an accurate preview of Gentile history beginning with the new Babylonian supremacy, and continuing on down through the centuries even to the present day. In this divine interpretation Daniel identifies the Babylonian Empire under Nebuchadnezzar as being represented by the head of gold. To the king Daniel said: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."—Dan. 2:37, 38

Prior to this, God had recognized and favored none but the Jewish nation. But now the Jews had been made subjects of

Babylon, and the king of Babylon was recognized by God as representing the first of that long line of Gentile powers who for 2,520 years were to hold the Jews under their control as a subject people. This was the beginning of the times of the Gentiles.

Other Kingdoms

But Daniel did not close his prophecy with his identification of Babylon as the head of gold. He explained further to Nebuchadnezzar that with the downfall of his kingdom there would arise another, an empire represented by the arms and breast of the image, which were of silver. This proved to be the Medo-Persian Empire, which conquered Babylon a few years later. Daniel also told of a third empire which would arise, conquering the Medes and Persians. This was the Grecian Empire and was represented in the image picture by the thighs of brass.

Nor did Daniel stop there. He went on, and foretold the rise of the great military power of Rome. This kingdom, or empire, was represented by the legs of iron, and truly Rome was an iron kingdom. But Daniel did not make the mistake of mentioning a fifth world empire to supplant Rome. Instead, he called attention to the deterioration and divisions of the old Roman Empire, this being represented by the feet and toes of the image, which were part of iron and part of clay. The last remnants of the Roman Empire, as represented in the various states of Europe, continued down to 1914, or to the end of the times of the Gentiles, as mentioned by Jesus in Luke 21:24

In the king's dream he saw a stone cut out of the mountain without hands, indicating a divine intervention in the affairs of these particular Gentile kingdoms, for this stone was seen to smite the feet of the image, causing it to fall. After it fell it was ground to powder, and the wind carried it away. Then the stone grew into a great mountain that filled the whole earth. Daniel explained this to mean that "in the days of these kings shall the God of heaven set up a kingdom"—that

is, in the days of the kings depicted by the toes of the image—the pre-1914 European monarchies.

Divine Right of Kings

Since the various divisions of the old Roman Empire continued until the First World War, it was natural that the ideology of divine right of kings which began with Nebuchadnezzar should remain alive. Prior to the end of the times of the Gentiles, the kings of Europe did claim to rule by divine right. But this viewpoint is no longer accepted. In place of the divine-right kings there are either godless dictators or rulers who are elected by the people. True, there are a few kings left, but they are powerless in the world today and are no longer flaunting the claim of divine right to rule.

Thus, not only did 1914, the end of the times of the Gentiles, see circumstances arise which led in a few short years to the liberation of the Israelites as a people, but it also witnessed the turn of events which led to the downfall of that system of rulership which had subjected the Jewish people throughout the centuries.

It is well to remember that the time prophecies of the Bible point out the dates for the beginning of the events which they forecast, not the completion of those events. This process of fulfillment is indicated in Daniel's description of what happened to the image which Nebuchadnezzar saw in his dream when it was smitten by a stone cut out of the mountain without hands. First it fell, but this was not the full end, for after that it was ground to powder, and subsequently the powdered bits were blown away like the chaff of the summer threshingfloors. We suggest that this is an apt illustration of the gradual disintegration of the pre-1914 social order. And the end is not yet.

Paul's Prophecy

The Apostle Paul gives us further valuable information concerning the development of world events in this, the end of the age. He agrees with Jesus with respect to the destruc-

tive trouble which would come upon the world, and explains that it would come as "travail upon a woman with child." Travail comes in spasms, with periods of easement between, and Paul explains that this intermittent trouble would be in conjunction with claims of "peace and safety."—I Thess. 5:1-3

We suggest that the first of these destructive spasms came upon the world in 1914 in that great military holocaust which toppled virtually all of the crowned heads of Europe from their thrones. It is interesting to note in this connection that 1913 was an international peace year. But before the cries of peace and safety had fully died, that great "war to end wars" broke out. In 1918 the war ended, and an armistice was signed; but while the nations paid lip service to the idea of peace and goodwill, even sinking a few outmoded battleships, preparations for the next war soon began, and it came upon the world in all its fury in 1939—another spasm of destruction.

There have, of course, been other spasms of trouble. One of these was the great, worldwide depression of the 1930's. As far as the United States alone is concerned, there was the Korean War, and the war in Vietnam. Meanwhile, and as a result of the spasms, the fabric of civilization is being gradually weakened. Creeping inflation is eating at the economic security of even the most powerful nations; and the weaker ones would have succumbed long ago but for American dollars.

Nations Gathered

Another aspect of the great tribulation mentioned by Jesus is foretold in Zephaniah 3:8. This text reads, "Wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy [Hebrew, 'zeal']." Note in this

forecast that the worldwide association of nations is described.

Here is something that is unique to the end of the age. The 1914 World War saw the first global gathering of nations for military purposes. This is what made it a "world" war. Following that war there came the League of Nations—another gathering, but for peaceful purposes. It was hoped that this association of nations could maintain lasting peace, but it failed.

Then came another gathering of nations for military purposes, and like the first one, it was worldwide. It was followed by the formation of the United Nations. And today there are little associations of nations, with interests criss-crossing each other. The LORD foretold that eventually this would lead to the devouring of the symbolic earth with the fire of his zeal. Following this, the LORD will turn to the people a "pure language," that they may all call upon him to serve him with one consent.—Zeph. 3:9

The fire of God's zeal is in reality the great time of trouble, or tribulation, with which the present social order is even now being destroyed. It does not indicate that God is vindictive, but it does mean that before the long-promised messianic kingdom can be set up in the earth, Satan's social order must be swept away; and this is accomplished by God's zeal, which will brook no interference, now that the due time in his grand design has arrived for the establishment of Christ's kingdom.

In a prophecy of the birth of Jesus and the purpose of his birth, recorded in Isaiah 9:6,7, Jesus is depicted in his role of The Prince of Peace. This prophecy declares that "of the increase of his government and peace there shall be no end," and then the prophecy concludes with these reassuring words, "The zeal of the LORD of hosts will perform this." It is the zeal of the LORD of hosts that is accomplishing every detail of his grand design, and we rejoice to know that there will be no miscarriage of his plans and purposes.

Increase of Knowledge

What Jesus spoke of as a great tribulation with which the age would end Daniel described as "a time of trouble, such as never was since there was a nation." (Dan. 12:1) In the fourth verse of this same chapter we are informed that in "the time of the end," that is, in the end of the age, many would run to and fro in the earth, and knowledge would be increased. It has been given to our generation also to witness the fulfillment of this prophecy. We have suddenly become a world of travelers, because there has come an unprecedented increase of knowledge, which has led to the invention of new modes of travel.

The younger members of the present generation are inclined to forget that all our wonderful blessings of invention and travel are peculiar to this generation. Our grandparents knew little or nothing about them. In the early days of railroads many otherwise intelligent people claimed that they were inventions of the Devil to carry immortal souls down to hell! But today the highest speeds of travel by railroad are slow as compared with the speed of travel by jet planes.

We mention only briefly the foretold increase of knowledge and rapid travel. The facts themselves as they unfold before us worldwide speak louder and more convincingly than words. It is another sign of our Lord's presence and the end of the age. How thankful we are that the end of the present age, or of Satan's world, signals the incoming of a new age of peace and blessing for the world. How glad we are that according to God's grand design Christ does not return to destroy the earth but to fill it with a knowledge of God's glory! So we hail his presence as the Day Star which has appeared to those who, through faith in God's promises and prophecies, are able to discern his presence and know that soon, as the glorious "Sun of Righteousness," he will rise with "healing in his wings."—II Pet. 1:19; Mal. 4:2 □



Encouraging Letters

GREAT RESPONSE

Dear Sirs: In February of this year I ordered 200 Hope booklets, and made them available to our families. The response to the booklets has been phenomenal. We originally placed several booklets in the lobby of our funeral home. People would pick up a copy and tell others about the informative and consoling readings. People were calling the office and stopping by during regular business hours just to get a "Hope" booklet. Our supply is depleting fast. I would like to order 1,000 more booklets and a sample of other literature that you publish. I urgently await your reply, and appreciate your cooperation. Respectfully.—MO

HOPE FOR BEREAVED

Gentlemen: I was given a copy of your booklet, "Hope." I would like to make this booklet available to the bereaved in my community through my monument company. I am

enclosing a check of fifty dollars to assist you in the publication of this good material. Please send me two hundred and fifty with the three names and addresses given below. I will be very glad to give this fine booklet to the bereaved in this community, and will also be glad to order more if you will send me a price list. Sincerely.—TN

COMFORT FROM DAWN

Dear Sirs: Please renew my subscription to the Dawn. I enjoy it so much. I read them over and over when I am depressed with the troubles of this world. I get comfort from your books. I have a little granddaughter who is severely retarded. She is sixteen years old. My daughter had to put her in a home for the retarded three years ago. We miss her so very much. It is so hard every time we visit her to have to leave her, yet we know it is best for her and the family. I thank God for a place where they can work

with her. She has never spoken a word, but she seems to be happy. Please remember us in your prayers. May God bless you in your good work. Sincerely.—AL

OPENS DOORS

To Some Wonderful People: This Letter is from our funeral home in reference to the little booklets you sent me several months ago—"Hope." Our clients really love them, and we give them to all the families and to all visitors who come to our funeral home. Thanks a million for opening many doors. Your cooperation in sending them to us was a blessing. In Christian love.—NC

"WONDERFUL WORK"

Dear Dawn Bible Students: I want to praise you for your wonderful work in the truth. We saw your television program this morning, and loved it. I just don't know how you do it and not ask for money. I think this proves to me that you are of God. Are you still offering plastic bags and booklets to throw from a

car? I have been going from door to door with the radio advertisements, but it will be bad weather soon, and my time is quite limited too. Also, would you please send about four extra Dawns for our little Bible study. Thank you again!—AR

A NEW SUBSCRIBER

Dear Sirs: Thank you for the sample of your magazine, The Dawn. I enjoyed it very much. I am now subscribing for one year. And please send me the first volume of Studies in the Scriptures, The Divine Plan of the Ages. I have enclosed payment for them. Thank you.—WV

"SO THOUGHTFUL"

Dear Sirs: During the period just after the death of my husband, I received your booklet, "Hope." It has meant a great deal to me. You also said that I might have a free copy of "God and Reason." I am sure it will help me to understand better the meaning of death. Thank you for being so thoughtful at a time like this. Sincerely.—FL □

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West Frankfort	WFRX 1300	9:15 a.m.	TEXAS		
INDIANA			Fort Worth	KFJZ 870	6:15 a.m.
Hammond	WJOB 1230	8:30 a.m.	Pearsall	KVWG 1280	9:15 a.m.
LaPorte	WCOE	10:00 a.m.	VIRGINIA		
KANSAS			Richmond	WGGM	7:45 a.m.
Goodland	KLOE	8:15 a.m.	WASHINGTON		
KENTUCKY			Clarkston	KCLK	10:00 a.m.
Bowling Green	WLBJ 1410	8:00 a.m.	Kirkland	KARR	8:15 a.m.
Winchester	WWKY 1380	10:30 a.m.	Spokane	KUDY 1280	9:45 a.m.
MAINE			Tacoma	KAMT 1360	7:30 a.m.
Portland	WDCS-FM	9:45 a.m.	Yakima	KUTI 980	6:45 a.m.
MARYLAND			WISCONSIN		
Baltimore	WCBM	6:45 a.m.	Milwaukee	WNOV	7:00 a.m.

WYOMING		
Cheyenne	KSHY 1370	10:15 a.m.
Sheridan	KWYO 1410	12:00 noon
PUERTO RICO		
Aguadilla	WABA (Fri.)	8:00 p.m.

FOREIGN RADIO BROADCASTS

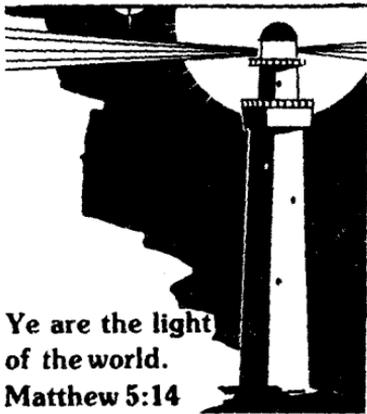
BRITISH ISLES		
Isle of Man	MANX Radio	7:00 p.m.
BRITISH WEST INDIES		
Grand Cayman	Radio Cayman	9:30 a.m.
CANADA		
Edmonton, Alta.	CJOI	3:00 p.m.
Lethbridge, Alta.	CJOC	7:15 a.m.
Castlegar, B.C.	CKQR	8:45 a.m.
Duncan, B.C.	CKAY	9:00 a.m.
Duncan, B.C.	CKAY	7:30 p.m.
Grand Forks, B.C.	CKGF	9:00 a.m.
Penticton, B.C.	CIGV	10:15 p.m.
Vancouver, B.C.	CJJC 800	9:45 a.m.
Churchill Falls, Lab.	CFLC	7:15 a.m.
Winnipeg, Man.	CKJS	9:00 a.m.
Corner Brook, Nfld.	CFCB 570	7:15 a.m.
Deer Lake, Nfld.	CFDL-FM	7:15 a.m.
Goose Bay, Nfld.	CFLN	7:15 a.m.
Pt. au Choix, Nfld.	CFNW	7:15 a.m.
Pt. aux Basques, Nfld.	CFGN 910	7:15 a.m.
St. Andrews, Nfld.	CFCV-FM	7:15 a.m.
St. Anthony, Nfld.	CFNN-FM	7:15 a.m.
Stephenville, Nfld.	CFSX	7:15 a.m.
Wabush, Nfld.	CFLW	7:15 a.m.
Yellowknife, N.W.T.	CJCD	9:00 a.m.
Hamilton, Ont.	CKOC	7:00 a.m.
Leamington, Ont.	CHYR	8:00 a.m.
St. Thomas, Ont.	CHLO	10:45 a.m.
Windsor, Ont.	CKLW	9:00 a.m.
Montreal, P.Q.	CFMB	5:15 p.m.
Prince Albert, Sask.	CKBI 900	7:30 a.m.
Whitehorse, Yukon	CKRW	9:30 a.m.

CEYLON		
Columbo	Radio Sri Lanka (Sat.)	7:15 p.m.

ITALY (Italian)		
Europa Radio Milano		
	FM-83.300	11:30 a.m.
Euro Tele Radio Calabria		
	102 MHz (Fri.)	5:30 p.m.
Radio Corleone Centrale		
	FM88-500 FM92	11:00 a.m.

MEXICO (Spanish)		
Mazatlan	XECQ	8:30 a.m.

NEW ZEALAND		
Dunedin	4XD	11:15 a.m.
Whakatane	IXX	6:45 a.m.
NIGERIA		
Radio Africa (Wed.)		8:00 p.m.
PANAMA		
Panama City	HOQ 1250	10:30 a.m.
PHILIPPINES		
Manila (Sat.)	DWXX 1026KH2	7:15 p.m.
SOUTH AFRICA		
Joubert Park (Thurs.)		
	SWAZI Music Radio	9:00 p.m.
SPAIN (Spanish)		
Radio Gerona (Mon.)		9:45 p.m.
TONGA		
Nuku' Alofa (Mon.)		10:00 a.m.
URUGUAY (Spanish)		
Montevideo (Sun.)		9:15 a.m.
	Radio El Espectador 810	
VIRGIN ISLANDS		
St. Croix	WSTX 970	9:00 a.m.



**Ye are the light
of the world.
Matthew 5:14**

U.S. RADIO BROADCASTS SPANISH LANGUAGE

ARIZONA		
Nogales	KFBR 1340	9:00 a.m.
Phoenix	KPHX 1480	7:00 a.m.
CALIFORNIA		
El Centro	KICO 1480	6:00 a.m.
Fresno	KGST 1600	12:15 p.m.
FLORIDA		
Miami	WRHC	8:30 a.m.

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below:

CALIFORNIA		IOWA		NORTH CAROLINA	
Chico	KMPN-10	Cedar Rapids	KTS, 13	Hickory	WHKY
	Sunday, 8:30 p.m.	Mt. Vernon/		OHIO	
Davis		Lisbon	WMVL Cable	Dayton	WHIO
	Community Cable TV		Every weekday 7:00 a.m.	TEXAS	
FLORIDA		MICHIGAN		Lubbock	KCBD
Miami	WKID	Ann Arbor	WIHT	WEST VIRGINIA	
Jacksonville	17		Sunday, 9:30 a.m.	Logan	12-Monday
GEORGIA		MISSISSIPPI		GUAM	
Albany	WTSG, 31	Jackson	WAPT	KUAM, 9:00 a.m., Sun.	
	Sunday, 9:30 a.m.	MISSOURI			
Atlanta	WATL	Springfield	KOLR		
ILLINOIS	Champaign-	NEW MEXICO			
Springfield	WBHW	Roswell	KSWS		

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
ALABAMA-8:00 a.m.		Englewood	35	GEORGIA-9:00 a.m.	
Dothan	3	Fort Collins	28	Atlanta	27
Montgomery	6, 22	Greeley	22	Augusta	C
ARIZONA-7:00 a.m.		Longmont	29	Decatur	27
Phoenix	17, 30, 31, 38, 42	Parker	28	IDAHO-7:00 a.m.	
Tucson	37	CONNECTICUT 9:00		Boise	18
ARKANSAS-8:00 a.m.		Bridgeport	35	Caldwell	18
Joplin-Pittsburg	10	Groton	G20	Idaho Falls	10
Little Rock	7, 23	Plainville	33	ILLINOIS-8:00 a.m.	
CALIFORNIA-8:00 a.m.		West Haven	32-S	Belleville	24
Alhambra	48	DELAWARE-9:00 a.m.		Elmhurst	19
Arroyo Grande	31	Dover	14A	Joliet	21
Bakersfield	29, 31	Wilmington	2	Mount Prospect	1
Beverly Hills	29	FLORIDA-9:00 a.m.		Sunnyside	36
Laytonville	61	Coral Gables	6	Waukegan	33
Lös Angeles	14, 23, 30, 44, 48, 50, 56	Florida City	18	INDIANA-9:00 a.m.	
Mountain View	34B	Fort Lauderdale	25	Hammond	22
Palm Desert	33	Fort Myers	9	Indianapolis	5
Sacramento	25	Kendall	33	Lafayette	5
San Francisco	21	Key West	5	Munster	31
Tulare	23	Madison	4	New Haven	10
Ukiah	47	North Miami Beach	12	IOWA-9:00 a.m.	
COLORADO-7:00 a.m.		Orlando	28	Dubuque	22
Cortez	2	Pompano Beach	32	Sioux City	23
Denver	20	Sarasota	4	Waterloo	R(31)

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
KANSAS-8:00 a.m.		NEW JERSEY-9:00 a.m.		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	5	Warwick	30
Wichita	13	Suffern (NY)	10	SOUTH CAROLINA-9:00	
KENTUCKY-9:00 a.m.		Newark	24	Charleston	P
Bowling Green	20	Trenton	34	Columbia	4, 19F
Covington	B-16	NEW MEXICO-7:00 a.m.		TENNESSEE-8:00 a.m.	
Dayton	B-16	Alamogordo	28	Bristol (VA)	18
Lexington	31	Albuquerque	12	Chattanooga	18
Louisville	25	Santa Fe	22	Knoxville	H, 15, 21
Westwood	21	NEVADA-6:00 a.m.		TEXAS-8:00 a.m.	
LOUISIANA-8:00 a.m.		Las Vegas	21	Arlington	41
Lafayette	7	NEW YORK-9:00 a.m.		Austin	16
St. Bernard Parish K(24)		Albany	29	Brownwood	17
MASSACHUSETTS-9:00		Brookhaven	6	Bryan	19
Arlington	32	Buffalo	11	Dallas	71
Beverly	43	Manhattan	10	El Paso	13
Boston	B5	Niagara Falls	3	Fort Worth	16
Lynn	27	Rochester	12, 32	Galveston	31
Quincy	43	Schenectady	8	Harris	25
MARYLAND-9:00 a.m.		Syracuse	17	Hitchcock	31
North Brentwood	A-22	NORTH CAROLINA-9:00		Houston	22, 31
MICHIGAN-9:00 a.m.		Apex	17	Irving	B30
Birmingham	51	Greenville	27	Odeesa	25
Clinton	10	Rocky Mount	26	San Antonio	34
Coldwater	27	OHIO-9:00 a.m.		Victoria	55
Dearborn	38	Blue Ash	38	Waco	17
Flint	23	Cincinnati	33	VIRGINIA-9:00 a.m.	
Lincoln Park	31	Cleveland	17	Alexandria	30
Plymouth	39	Columbus	1, 8, 19	Chesterfield	28
Southfield	43	Mentor-on-Lake	12	Danville	A
Warren	10	Poland Village	10	Newport News	13
MINNESOTA-8:00 a.m.		Youngstown	0	Richmond	11
Alexandria	UHF34	OKLAHOMA-8:00 a.m.		Staunton	8
Richfield	34	Tulsa	10	WASHINGTON-6:00	
N.W. Minneapolis	56	OREGON-6:00 a.m.		Tacoma	10
St. James	48	Portland	20, 44	Vancouver	28
MISSISSIPPI-8:00 a.m.		Salem	26	Yakima	16
Lafayette	12	PENNSYLVANIA-9:00		WISCONSIN-8:00 a.m.	
Meridian	7	Aston	3	Ashwaubenon	31
MISSOURI-8:00 a.m.		Erie	B29	Green Bay	12
Chesterfield	32	Lenexdale	18	Hustisford	28
Columbia	11	Norristown	29	Madison	29
Kansas City	8	Pittsburgh	57	Manitowoc	30
Overland	23	Stroudsburg	23	Milwaukee	31A/B
St. Louis 13A, A13, 28, 33		Uniontown	22	New Berlin	31
NEBRASKA-8:00 a.m.		RHODE ISLAND-9:00		Portage	33
Columbus	29	Lincoln	46	Sheboygan	18
Lincoln	26	WYOMING-8:00 a.m.		PUERTO RICO	
Omaha	29	Douglas	7	San Juan	24



*It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
"Peace on the earth, goodwill to men,
From heaven's all-gracious king:"
The world in solemn stillness lay
To hear the angels sing.*



FOR YOUR NEWSPAPER

To the right is a suggestion for a small advertisement in your local newspaper. This outline is designed for three-and-one-half inches in one column.



DECEMBER SPECIAL

On Sunday, December 15, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073.

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6:15 a.m. on Sundays

- Dec. 1-Freedom from Fear
- Dec. 8-Gospel of the kingdom
- Dec. 15-Peace on Earth
- Dec. 29-God So Loved



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Box 60, Dept. N
General Post Office
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Talking Things Over

Video Cassette Advertisement

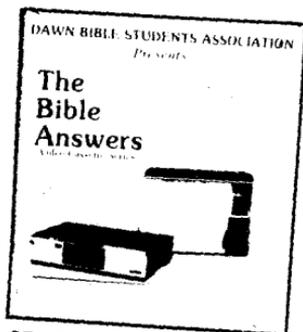
BELOW is a suggestion for an advertisement of the Video Cassette Service which we offer. You may wish to insert a similar ad in your local newspaper to make people in your town aware that they can buy or loan video cassettes on Bible subjects:

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He Must Increase

"He must increase, but I must decrease. . . . He that is of the earth is earthly. . . . He that cometh from heaven is above all."—John 3:30, 31

ONE of the remarkable aspects of the first advent is that, while it was so expected, it came in a way which took men by surprise. It thus achieved in the LORD'S own way his wondrous purpose, including the harvest testing of his nominal people, Israel. To recognize and accept that the Messiah had come required a complete readjustment of mind and of the whole concept of what that advent would entail. Only a few out of the whole nation of Israel were able to make that adjustment, the rest being blinded by prejudice and misconception based upon the orthodox views and expectancy of men. That was exactly what the LORD foreknew and intended, as a test upon the state of heart of those who claimed to be his people.

The LORD'S remarkable ability to surprise and thus to test the hearts of his people has been, and is being demonstrated yet again in these days of his second advent, and the LORD has not done yet! From prior to 1844 there has been the almost worldwide expectation of the return of Christ, based upon the time prophecies. All men were again in expectation (Luke 3:15), as in the days of John the Baptist. Yet what a wide gap has emerged between human expectation and the actual way that the advent has developed. For so long the church has expected a visible, triumphant descent of a glorious spirit being, with a rapturous claiming of his own. In more recent years, a two-fold coming was conceived—first for his saints, then with them—but no one appears to have left record of any understanding that when the LORD would

return his presence would not only be invisible, but would involve over a century of gathering to himself of his faithful people. Who could have conceived such a situation? Nor was such information needed by the church prior to our day.

The two advents of Christ overlap.* What do we mean by that statement? The first advent of the Christ is that of the Christ in the flesh, by which we refer to the whole Gospel Age from the time of Jesus at Jordan onwards, in which, after Jesus, the Head, the church, the body members of the Christ, complete their earthly course in the flesh. The second advent of the Christ is that of the Christ in glory, and consists of all those who take part in the first resurrection. For Jesus, this was long ago, but for the gathering of the body members in glory with him, this began as the dead saints were raised shortly after the Lord's return. (I Thess. 4:16,17) So it may be seen that the two advents of the Christ overlap, in the sense that the Christ beyond is increasing, while the Christ this side of the veil is decreasing.

The fact that by using these very expressions we are quoting the words of John the Baptist prompts us to look with fresh interest at the Scriptures to see whether we find any possible reference to this period of overlap. What do we find? At the first advent, looking back into the Old Testament it became possible to detect hints and references rather than prominently stated descriptions of some features of the advent. In a similar way we find no plainly stated explanation that such an overlapping period would be involved. Nevertheless, now that we are wiser by event, we can look back and detect hints and glimpses that now appear to relate to this present situation.

* The writer is **not** here suggesting that there is an **overlap** between the worlds or dispensations of God's great plan of the ages, for the Scriptures clearly show that "This present evil world" must completely pass away (II Pet. 3:7-12) **before** the establishment in the earth of the coming new world, or "new heavens, and a new earth [or social order], wherein dwelleth righteousness." (II Pet. 3:13) The Scriptures further show that the church must be complete **before** the establishment of the kingdom.—Rev. 19 and 20

The Baptist

John 3:30, in giving the words and conveying the attitude of John the Baptist to this chief character of the new age that was beginning, expresses so beautifully our own situation and our attitude toward events. "He must increase, but I must decrease."

This was not painful submission, but an acclamation of joy. The sound of the Bridegroom's voice, no sweeter sound could John wish to hear! Nor can we! It had been his mission to go before, to carry out a work of preparation, to speak of the coming king, and to herald forth his presence. "There standeth one among you, whom ye know not."—John 1:26

Now he had come. John had announced the fact with fervency and delight. This, his joy, was thus fulfilled, and is not ours? Is not our attitude like that of Simeon in the Temple, "LORD, now lettest thou thy servant depart in peace." (Luke 2:29) From the time John identified the presence of Messiah, one by one those disciples who had been with John made the crossing over the river Jordan where John preached, in order to join the Lord.

With what depth of feeling would he have watched them go, and so do we. John must now decrease. His work and day was almost past and accomplished. Here was the Christ for whom he had lived, and for whom he was now ready to die. He must increase; it is his day. Before John lay loneliness and the prison cell, until the moment of his final departure.

But before the ending of his course he was to receive news of the faith-confirming signs of Messiah's power, Messianic works indeed! Thus, in deeply touching manner, the Word portrays to our spirit-filled minds the feelings and attitudes of the last of the Christ on earth. For any who may now, with the passage of time, be asking the question, "Art thou he that should come, or look we for another?" that is, "Are we in fact correct in believing that this is the advent of the Christ in glory, or should we be still looking forward to this

event?"—to these the answer comes with overwhelming decisiveness. "What do you see taking place? Go tell John. He will understand."

What do we see, brethren? Israel still waiting to be restored to her land? No indeed! That sovereign state of Israel, which was to be "no more" until he comes whose right it is, now exists for all to see, a sovereign state once more. "Wilt thou at this time restore the kingdom to Israel?" (Acts 1:6) "It is not for you to know the times and seasons [just now] but ye shall receive power." "Whom the heaven must receive until the times of restitution [restoration] of all things spoken by the . . . prophets," all of them. (Acts 3:21) What restoration was this? Uppermost in the disciples' minds was the same matter so greatly filling the attention of the prophets—the restoration of Israel. Whatever further aspects of restoration may be embraced, that of Israel precedes them all, and cannot be excluded. Isaiah 49:6 plainly states that the whole process of restoration of the preserved people of Israel is the work of Messiah, just as will be the enlightenment of all mankind before the full programme of Messiah is completed.

There are Jews in Israel today who see what is taking place around them and are quite bemused by what they see. These are Jews familiar with their Scriptures who know that these are the works of Messiah, yet the Messiah they cannot see, so they are deeply puzzled. Hence the inevitable conclusion spreading through Israel today that the Messiah must be the nation itself! The John class read the signs, and understand.

Here then we have a parallel situation—history curiously overruled and recorded that in our present situation takes on new significance. None prior to our day would be prompted to compare the lingering days of John the Baptist, overlapping as they did the presence of the Christ, with the end of the present age. Such a matter would have had little meaning before our day, yet it was there recorded and waiting for this hour to encourage the saints. Other parallels, hints, and glimpses may also be listed, all of which gain fresh

meaning to us in these days of the overlapping advents of the Christ.

Harvest Parallels

There are Bible students to this day who still expect the harvest at the end of this age to be totally different from the harvest at the end of the Jewish Age. They believe that this harvest will be sudden and be completed within a matter of moments as the Lord descends and takes to himself his true wheat into his barn. We have lived to see that the harvest following the Lord's return, in fact, corresponds with the Jewish harvest in that it involves a period of harvest work, a period of separation and ultimately of gathering the harvest home.

As there was a sickle of truth then, so there is a sickle of truth today. Looking with care at the Master's words in Matthew 13:30 we note that the harvest work could not, in fact, have taken only an instant of time, any more than any natural harvest does. The harvest work was to consist of two parts. "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles for burning: but gather the wheat into my barn."

In the high days of the Jewish harvest, thousands were gathered out from the old system of Judaism. In later days the numbers dwindled. Much of the work was done. There was a period of separating, a period of gradual gathering to be with the Lord. At any point in this period some were already gathered to the Lord, some still to be gathered, before that harvest was complete. Thus we find a parallel between the two harvests for the encouragement of those of the wheat class today who are waiting still to be gathered home.

Two Gatherings

A further similarity is even now taking place between the two events, both at this end of the age. Matthew 24:31 speaks of a gathering together of a chosen class from all over

the earth. What is actually taking place is a gathering of two chosen classes from all over the earth, one a visible gathering, the other invisible. Israel's gathering has not taken place within a moment of time. Even now it continues on. It involves first a longing in the heart of each Jew to go home to their land. Then that longing must be deepened to the point of acceptance of whatever cost may be involved for this to be realized. No Jew is forced against his will, or without his endeavour to enter in.

There are parallels with that other gathering, that of the church to be with her Lord in glory. Again, a period is involved. Again a time of real testing. Where do we most want to be? In comfort in our old quarters in Babylon, or the world? Or with the Lord, at any cost? How deep, how genuine is that desire? Through what are we willing to go that it may be realized?

Thousands of Jews are leaving Israel each year. We can understand; the way for them is very hard. They often still cherish the hope of one day inheriting that land, when the cost is less demanding. Meanwhile, they prefer the comforts of living in the world. What lesson is here for us, brethren, who, having consecrated all may wish to draw back, even a little, in this world while still professing the hope. We cannot see the invisible gathering beyond the veil, but the visible gather, also an end-of-age gathering, that we can see. It is taking place before our eyes, a reminder of that other gathering in which we long to be included. Again, a period is involved, at any point in which some are already gathered, while others wait yet to be gathered to their respective home.

Days of Noah

Jesus himself drew attention to another parallel—that between the days of the Son of man, and the days of Noah before the Flood. Luke 17:26 says, "As it was in the days of Noah, so shall it be in the days of the Son of man." We get the lesson. It is the indifference of the world to what was taking place all the while Noah worked hard at the ark. He

knew that before the trouble came to engulf the earth he must be in that ark, ready and prepared.

The point of the parallel is the complete contrast between the happy-go-lucky indifference of the worldly spirit, with its indulgence in escapism and the pursuit of natural interests, and the attitude of the wise, those who know what is taking place, those who redeem the time, knowing that it is short. Building and entering the ark, the Christ, is a very personal work. No one can do it for us, though we each exhort and encourage each other to that end. Our life in Christ is personal, a matter of heart as well as head, and to the LORD'S people, a matter of complete absorption, to the exclusion of all beside. Before that Flood came, the LORD had shut Noah in. (Gen. 7:16) He was in a condition of total trust, total involvement, "one thing" only. (Phil. 3:13) Has the LORD yet shut us in? Again, a period is indicated after the days of the Son of man commence before the trouble marks the end.

Feast and Supper

In Luke 12:36, 37, the Master gives a parable about the attitude of his people throughout the age, and a glimpse of the blessing reserved for our day. In verses thirty-four to thirty-six, he says it should be manifest to all where our treasure is—"loins girded" in the state of continuous service, and "lights burning." Like good servants; his people have been waiting for their Lord to get back from the wedding. We must not get confused here. This is not our wedding, just an everyday illustration of a master of a household away at such an event that would make it quite impossible to guess when he will be home.

But they are ready for him whenever that is going to be; they will not be asleep. At the first sound of his approach, they open instantly. One wonders just how long, in the story, they were waiting there, right by the door. The unexpected bit comes at the point that they open to him. He is so pleased

with them he does something very unusual. "Sit down," he commands, and, as with wonder they obey, he, their Master, begins to bring out food and drink, such a feast, something they would never have anticipated!

Revelation 3:30 speaks of something similar. "If any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." Before the event, who could have known of what this love feast would consist? What blessings of truth and understanding of the Word have been reserved for us at this time of the overlapping advents of the Christ. This was to be something experienced this side of the veil from the time of the Lord's return. Yet, as in the parable, it was something unexpected.

David and Solomon

We conclude our considerations of this remarkable overlapping period with one further glimpse of this wonderful time in which we live today. For this we go back to the last days of David. (I Chron. 29:18-28) In case you are not instantly familiar with this chapter, let us say it speaks of the overlapping period of the last days of David, and the beginning of Solomon's power. David knew that the hour of his departure was not far away, but he did not know precisely when this would be. He had his special reasons for anticipating the event that would usually follow the king's death, the enthroning of the new king.

There was a usurper about, and already Adonijah had exalted himself, saying, "I will be king." (I Kings 1:5) So David anointed Solomon his son, and in the process he made a beautiful speech. (I Chronicles 29:1-19) How beautifully, indeed, does this reflect the attitude of the Christ on earth at this hour, the time in which two advents overlap—that of David, representing the Christ in the flesh pursuing its earthly course; and that of Solomon, the Christ in glory.

"David was old and full of days" when "he made Solomon king." (I Chron. 23:1) Here is a picture of the Christ on earth

nearing the end of its days. But what David now speaks forth reveals the preciousness of the vision he holds, the depth of his longing toward what must shortly come to pass, the blessings and glory of the reign of Christ beyond, and the bringing together of all those precious materials which will become the lasting house and home of the LORD God.

"Solomon my son, whom alone God hath chosen," says David. (I Chron. 29:1) Not all are chosen. Those that constitute the Christ come under that special anointing. What is it that makes these so choice to the LORD God? We find a clue in Acts 13:22, where God was quoted as saying, David was "a man after mine own heart." And so are each of the David class of this age; these he beautifies with his Spirit. —I Sam. 16:7, 12, 13

"Solomon my son, . . . is yet young and tender." (I Chron. 29:1) Here the reference is to the fact that the Christ in glory is about to begin its glorious work. They rise and shine in youth eternal, with ageless vigour and fullness of life, ready for the work before them. But, oh, how great is that work! Indeed, as David continues to say, "The work is great." We have not time to dwell on the mind-staggering immensity of the task that lies before this wonderful composite Christ. Even the technicalities are quite beyond us, by which we mean the sorting out of all earth's physical problems—providing shelter, food, comforts of life, to all earth's returning hosts. Beyond all that lies the even greater work of writing the law of God in every human heart. The work, indeed, is great, but so is that treasure-house of unsearchable wisdom now embodied in the Christ in glory. Thus God's wondrous gift of wisdom to Solomon prefigured the wisdom of the greater than Solomon.

"The palace is not for man, but for the LORD God." (I Chron. 29:1) This is God's dwelling place, the earth to become his glorious footstool (Isa. 60:13), a place where he can, as it were, put his feet up and be at rest and at home. The standards of the kingdom are not human, not even the

best of human standards. This palace is for the LORD God, a place for him to dwell, a place in every heart, human, angelic, and divine hearts, a place in each fit for the King of Glory, on earth as in heaven.

“I have prepared with all my might for the house of my God.” (I Chron. 29:2) Can we think of a more full or beautiful expression of the attitude of both Jesus and his followers throughout the age, our attitude today? The zeal of his house has consumed us. We look at his saints and we see his tabernacles, and to our eyes as to his eyes they are lovely. What would we not do to serve them and cherish them? Inwardly, too, we search our own heart, desiring that it be “thoroughly furnished,” furnished right through, in the way fitting his home. How can this be a matter of anything other than the uttermost importance in our lives? It is life’s very centre, around which all else revolves. David mentions the gold, silver, and precious stones that Paul later refers to as our working materials, those things that are divine, of God, not of human origin. This is the glory of God, the divine likeness, acquired by complete absorption in the things of God, high up on that mount of God these many days. Yes, indeed! “I have set my affection to the house of my God.” (vs. 3) No offering that we can add is too great. He has taught us how to give, with measure full, pressed down, and flowing over. That is how he gives, abundantly, above all that we might ask or think.—Eph. 3:20

What can we more say, for the time will not permit the fullness of expression of the heart of every saint still on earth towards the scenes of glory taking place above, and that blessed future work that will accomplish righteousness and peace, quietness and assurance forever throughout the whole creation. (Isa. 25:6-9; 26:9; 32:1, 15-18) The people will be “willing” (willing offerings) in the “day of his power” (Ps. 110:3), just as now the last of the saints on earth epitomize in their fellowship the wonderful spirit that will yet fill the hearts of all mankind, until that whole family, both in heaven

and in earth, will be gathered in love around that one God and Father of all, above all, and in all.—Eph. 3:15

I Chronicles 29:11 continues, "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all." With what fullness of heart do we echo the words of verse twelve onwards, "Both riches and honour come of thee, and in thine hand is power and might: and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is this thy people, that we should be enabled [even now] to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee." "O LORD God of Abraham, Isaac, and Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare [establish, direct] their heart unto thee."—vs. 18

We have briefly considered glimpses from Scripture of this present period of overlap between the advent of the Christ in the flesh, and the advent of the Christ in glory. How long will this period of overlap to continue? If it was helpful for us to know, then the LORD would tell us. That final day and hour we still know not. But the present King of Glory, him we know. □

1985 CONVENTION TAPES

The General Convention cassettes for 1985 are now available, and will be supplied in the order requests are received. Write to the Dawn Recorded Lecture Service, 199 Railroad Avenue, East Rutherford, NJ 07073. Cassettes on loan will be sent to you **two** at a time. Upon return of these to us, we will send you **two** more, etc. **This is a free service of The Dawn.** The talks are furnished on cassettes only.

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90-minute cassette	\$ 3.00 each
60-minute cassette	\$ 2.00 each
Complete Convention	\$49.00

Voices from the Past

Brother George S. Kendall, General Convention 1941

Prayer

BROTHER George S. Kendall, of the Pittsburgh, Pennsylvania Ecclesia, in his opening remarks said he believed it would be appropriate for him to speak on the subject of prayer.

Today, we have radios by which we are able to send messages to foreign lands. Every consecrated Christian has, as it were, an individual set of radio waves by which he is able to reach to the very throne of God. Think of it! If we were connected with the court of a great king by a line of communication, would we not consider it a wonderful privilege and blessing? But, as God's people, we have a vital connection with the very throne of God.

Any worldly court would have regulations as to time, and perhaps five minutes out of every day would be our portion. But often how long are our conversations at the throne of grace? Think of it, twenty-four hours out of every day, three hundred and sixty-five days in every year, we are privileged at any and all times to come to God in prayer! His glorious person and office demand respect, so when we come before God, let us come with awe and a singleness of purpose, recognizing him with whom we have to do.

Furthermore, anyone who comes to God, must come in a spirit of humility. Naturally we are proud; many people are filled with pride who do not know it. Someone once said, "Never try to swallow your pride. If you do, it will choke you!" We are sometimes proud because we think we are humble! Let us be truly humble, for God "resisteth the proud and giveth his grace [only] to those who are humble."

Another requirement for successful prayer is faith. The Apostle James says of those who lack faith in prayer, "Let

not that man think that he shall receive anything of the LORD." It is only by faith that we can please God.

The fourth prerequisite is given us in John 14:13, where Jesus says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

The fifth requirement is that we have on a proper robe. Do you think that anyone could come to God and be presented in his divine court without wearing a proper robe? The robe that he has provided is that of Christ's righteousness. Our own righteousness, the Bible tells us, is as filthy rags. Yes, we must be clothed in Christ's robe of imputed righteousness.

When we have complied with all the conditions of the wonderful court of heaven, then we are eligible to be presented right into the presence of Almighty God, our Heavenly Father. When all the conditions have been met, we do not need to hesitate in coming to the throne of grace, but, rather, as the apostle admonishes, "Let us therefore come boldly unto the throne of grace, that ye may obtain mercy, and find grace to help in time of need."

We do not need to travel to a temple nor to a certain mountain in order to commune with God. We may lift up our hearts to him in prayer while in the workshop, or at home, or wherever we happen to be, or whatever the circumstances with which we are surrounded. We may be so busy and so weary with the cares of life that we hardly know what to do, yet we have the privilege of coming to the throne of grace. All we need to do is to lift up our hearts and minds to him, the Giver of every good and perfect gift, and he, through Christ, will hear and bless us.

What are we doing, friends, with the throne of grace? Did we receive all the blessings last year, for example, that we should have received? Do we realize how important it is for us to bring down the divine blessings from above through prayer? If our hearts are lean and poor spiritually, and if we lack the blessings and favors of God that should be ours, it

may be because we have been negligent of our privileges of prayer. God has placed us in a position that if, after all the glorious provisions that have been made for us, we do not appreciate our privileges and responsibilities, he will allow us to go along as lean and poor spiritually as a beggar, if we fail to exercise the privilege of prayer.

Jesus said, "Ask, and it shall be given you; seek, and you will find; knock, and it shall be opened unto you; for everyone that asketh, receiveth: and he that seeketh findeth; and to him that knocketh, it shall be opened."—Matt. 7:7

The most faithful, the strongest child of God in the world, in times of trial is just as dependent upon prayer as the weakest saint. Now let us go back to Jesus to prove this wonderful truth—back to the Garden of Gethsemane. Why did Jesus pray? He prayed because there was an issue in his life that must be decided. God brings us to these decisive points in which the issues of our lives are decided. If they are to be decided the right way, it is necessary for us to be faithful in prayer, even as Jesus was. Jesus himself said he offered up strong crying and tears unto him who was able to save him from death, and was heard in that he feared. Do we ever shed any tears before the throne of grace? If you have never been down long enough and earnest enough in prayer to shed tears, you have never been down into the inner depths of prayer.

We must learn the secret of praying. We must learn how to prevail in our prayers before God, in order to obtain the answer. Jesus had to have the answer, and he received it. So, too, we must prevail in order to obtain the real blessing of prayer.

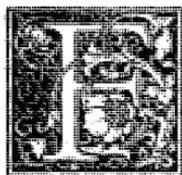
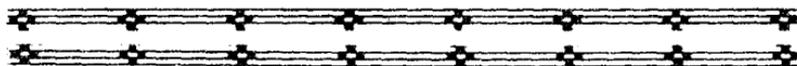
The LORD brings us tests, sorrows, and various experiences, but he does it for our good, in order to test and prove us. He does this in order that we might be partakers of his holiness. (Heb. 12:10) We need them—we must have these experiences—we must be chastened. The LORD loves us very much, but he may permit times when we are

seemingly far away from him. He wants to see how much we love him, and how determined we are to be close to him. When he sees that we are in earnest, and are endeavoring to prevail in prayer, he looks down in great mercy and draws closer to us, and then we feel the warmth of his love.

The sweetest thing in the world we can have is communion with God. It is the greatest blessing that God can bestow upon us while this side the veil.

Walking with God is living with him. We must learn to live with him here. Our heaven must begin here, or it will not begin at all. We must come into full union with God through Christ, as members of his body. We must reach that position where the LORD and his will are supreme in our lives, and life should not mean anything to us except that.

A story is told of a minister who visited a dear saint of God who was very sick. In leaving he said to this dear one, "Well brother, I hope the LORD visits you often." The old brother could not hear very well, so the minister repeated it. Then the brother said to him, "You are entirely mistaken on that, my friend; the LORD does not visit me at all, he lives here!" □



LOR UNTO US a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.

— Isaiah 9:6, 7

Talking Things Over

Report of the 1985 Nigerian Convention

THE third annual Nigerian Bible Students Convention was held on August 18-22, 1985. In order to make it more accessible to those living in the southeastern part of Nigeria, the convention location was changed to Warri, Bendel State. The first two conventions had been held in Ibadan, Oyo State. This move enhanced the convention attendance significantly, with over one hundred adults and children attending part or all of the five convention days. On Sunday, the peak day, there were about fifty adults and thirty children. We emphasize the attendance of the young people. At the first convention the attendees were almost all men. At the second there were a few wives and a small number of children. This convention, the third, was a family affair. It was a great blessing to see such family involvement.

Actually, there were two conventions this year. There was a full and complete program for the young people going on at the same time as the adult program. Several brothers and sisters were kept busy leading studies on Death, Immortality, Soul, Grave, Hell, and particularly, training in the use of **Strong's Concordance**. In addition to the formal classes during the day, informal studies usually evolved in the evenings, and often went to 11:00 or 12:00 p.m. These young people evidenced not only a broad, general knowledge of the Bible, but a good understanding of the Divine plan.

It was apparent they are included in their parents' studies at home. Previous trips to Nigeria had revealed that in their homes, family study and worship is not neglected. The development of these young people reflects the benefits derived from this Nigerian custom. It was learned at the convention

that the Warri Ecclesia has taken it a step further. They have a weekly study designed for the young people, and attended by the whole family. "**God's Promises Come True**" is used as a textbook. This is in addition to a weekly adult study, and a Sunday meeting. The Ibadan Ecclesia also has two weekly studies as well as the Sunday meeting. Though both studies are adult in their content, the whole family attends. The rapid Christian growth of these young people presented an exciting challenge to their teachers.

A young man of fifteen, who had recently been contacted by the witness efforts of the Warri brethren, provided an opportunity to observe these young people in action. He was well indoctrinated in the teachings of Christendom, and offered many objections to our beliefs. Yet, as the week progressed, they presented the truth scripture by scripture, and by the last day he was fully won over. This was done under the observation of the leaders, but without their help. It was a thrill to see how these young people are making the truth their own.

Concerning the adult program, it, too, had many blessings, which began even before the convention started. The warm welcome the American brethren received quickly dissipated all traces of the weariness that resulted from the long journey. Two pre-convention evening round-table discussions brought forth a great number of challenging questions, many of which the Nigerian brethren answered for one another. In fact, in one session, the visiting brethren just sat back and enjoyed the give-and-take of the Nigerians! Several displayed a broad and deep grasp of the truth.

As with the previous conventions, the program included studies, discourses, testimony meetings, question and answer meeting, as well as a business meeting. A two-hour study on "The Passover of the New Creation" was held using Study XI of Volume VI, **Studies in the Scriptures** as a source. A second study, "The Organization of the New Creation," was taken from Study V of the same book. And a third lesson,

“How to Study the Bible,” used the booklet, “**How to Study the Bible and Have It Make Sense**” as its basis. In addition, each of these three brethren gave two discourses on various subject, and in addition the brother in charge of the Young People’s Classes also spoke. Four Nigerian brethren gave discourses as well. There were three testimony meetings, one led by an American brother, and the other two by a Nigerian brother.

Three brothers from the United States held a question and answer panel. The Nigerian brethren, however, were not content with some of the answers given by the panel. So, considerable comment was made from the floor. It was a lively and interesting two hours with many participating. Films were shown in the evenings of the first four days from “**The Bible Answers**” series. There was one new film and three that had been used in previous conventions, and left in Nigeria.

Something new this year was a special presentation by the young people. A highlight of the program, it was presented on the last day. Two choral groups sang some beautiful, meaningful songs. And, there was a short play entitled, “Daniel and the Lions.” All was enjoyed very much by the adults.

Another of the many blessings was the attendance of some from Cross River State. This is the area where the early work of the Bible Student’s Committee for Africa was done. Communication with most of those early contacts has just about ceased. As a result, it was a joy to have Brother Akpakpan at the convention, who had been contacted during the first trip in 1972. The brethren in the Warri and Ibadan classes indicate they are making a special effort to reestablish communication with these early contacts.

Though there were some difficulties for the flesh, the warmth and hospitality of the Nigerian brethren more than offset them. All six of the American brethren left Nigeria

with a glowing depletion—a glow because they had just spent a week with some of God's chosen people; depletion because of the unsatiated desire of the Nigerians to understand the Word of God. The growth in knowledge and character exhibited by them was marvelous to behold, and is a magnificent testimony to the power of the Holy Spirit.

The LORD permitted the American brethren to depart Nigeria just two days before the coup, so their travel plans proceeded without interruption. As we think back on the events and lessons of the convention, the theme text comes to mind. It beautifully depicts our brethren in Nigeria: "They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts 17:11

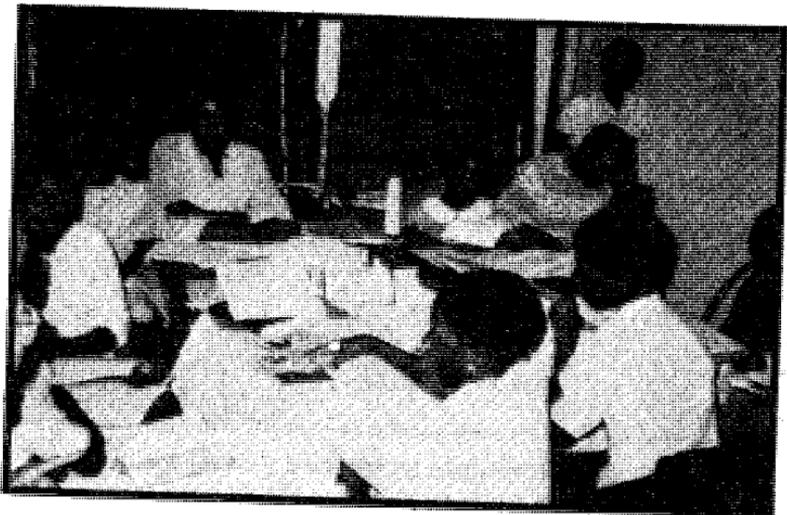
PICTURES FROM 1985
NIGERIAN CONVENTION



THE CONVENTION HALL



YOUNG BIBLE STUDENTS



TALKING THINGS OVER



BRETHREN OF NIGERIA



Report submitted by Richard Evans, for
Bible Students Committee for Africa



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. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

G. JEUCK

Berwick, PA December 8

L. POST

Allentown, PA December 8

N. KASPEROWICZ

New Haven, CT December 29

J. TATE

Middletown, NY December 8

Obituaries

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in their loss of these dear ones.

Sister Kay Willard, Bremerton, WA—September 26. Age, 76.

Sister Dorothy Lancaster, Orlando, FL—October 24. Age, 70.

Brother Joseph Urban, Detroit Polish Ecclesia—October 31. Age, 88.

We appreciate information concerning any brethren to be included in this list.

Conventions

These Conventions are listed at the request of the individual Classes who are sponsoring the gatherings.

MINNEAPOLIS, MN, December 1—
Eastside Neighborhood Service,
1929 N.E. 2nd Street

CHICAGO, IL, December 28, 29—
Elk Grove H.S., 500 W. Elk Grove
Blvd., Elk Grove Village. B.J. Hack,
3820 W. 116th Place, Garden Homes
60655

PHOENIX, AZ, December 29-31—

Quality Inn, 2420 West Thomas Rd.
Contact Mildred Enteman, 542 W.
Southern Ave. 85041

ST. PETERSBURG, FL, January 12
—Majestic Park Homes (formerly
Heilman's), 8300 Seminole Blvd.,
Alt. 19, Seminole 33542. Contact
Mrs. Lloyd Hagensick, 8003 Semi-
nole Blvd., Lot 8, Seminole 33542
Phone: (813) 391-1772

PALO ALTO, CA, January 25, 26—
San Jose Masonic Temple, 2500
Masonic Drive, San Jose. Write Mrs.
Irene Altuvilla, 1201 Sycamore Ter.,
Sp. 67, Sunnyvale, CA 94086
Phone: (408) 296-1913

**SACRAMENTO, CA, February 14-
16—Sierra Inn Travelodge, 2600
Auburn Blvd. Mrs. E.F. Lankford,
6000 19th Ave., 95820
Phone: (916) 457-0589**

Jesus, Our Savior

**“Thou shalt call his name Jesus: for he shall save his people
from their sins.”—Matthew 1:21**

OUR text sums up the entire work of our Lord Jesus and indicates that it is all implied in the meaning of the name Jesus, Savior. We sometimes refer to our Lord as the Savior of sinners, and properly so, because we are all sinners through our share in the Adamic fall. We sometimes speak of him as the Savior of the world, and properly so, because the whole world was lost through Adam's disobedience, and the whole world was redeemed and is to have the glorious opportunity of reconciliation to the Father through their Redeemer. But it is also appropriate that we note the statement of this text, “He shall save his people from their sins.” This statement that only the Lord's people are to be saved from their sins is in full agreement with the other statements that he is the Savior of the world, because, although his salvation must extend to and embrace every member of Adam's race, yet only those who, when they know of the great salvation and of the opportunities accorded them, accept the same and become his people—only they shall get the full salvation and be delivered completely from death and attain to the life everlasting, which is the gift of God to all those who obey him, and to no others. □



“I Wish I Knew What To Do”

HOW often we hear this statement made by those who are zealous for making known the glad tidings of the kingdom. May we suggest that one thing practically all can do is send one or more Dawn gift subscriptions to their friends. Just think, one gift subscription means that The Dawn enters the home twelve times during the year as your messenger of truth. Isn't this something worthwhile doing? Each subscription is only one dollar, and you can have six entered for five dollars. And it is simple to do when you use the coupon.

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East Rutherford, New Jersey 07073

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