

a herald of Christ's presence

THE DAWN

"THE LORD SHALL
BE KING OVER ALL
THE EARTH; IN THAT
DAY THERE SHALL
BE ONE LORD."

--Zechariah 14:9

December 1968

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1968 and Beyond

THE news magazine TIME observed recently, "1968 has been a confounding year for news. There has been more controversy, more surprise, more complexity than in any year within memory." On the very first day of the year President Johnson announced that the United States was in grave financial straits, and urged that the public curtail travel to Europe in order to help prevent the damaging drain on American dollars. The President indicated that special taxes might have to be imposed on foreign travel if voluntary compliance with his request was not forthcoming. Later there was an acute monetary crisis.

Since the close of the Second World War the American dollar has kept the world from a complete economic collapse, but it appears now that Uncle Sam's coffers cannot continue being drained; that even this, the richest of all nations, does not have resources which are inexhaustible. The dollar itself continues to lose its value in purchasing power; and while high government officials would like to think that world peace and security can be bought with dollars, we are getting ever nearer to the time foretold in Zephaniah 1:18: "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath."

The prophet describes this "day of wrath" as "a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick

darkness." (Zeph. 1:15) How well this description fits the general characteristics of the year 1968 with its wars, assassinations, riots, youth in protest, and the ruthless invasion of Czechoslovakia!

In January the little communist country of North Korea "hijacked" the **Pueblo**, an American intelligence-gathering ship, claiming that it was operating in Korean waters. This in itself was not a world-shaking event, but it did reveal how much the world has changed. The North Koreans are still holding the **Pueblo** and its crew of nearly one hundred, although there has been one diplomatic conference after another between American and North Korean officials in an effort to obtain the ship's release.

The United States is, militarily, the most powerful nation on earth, and North Korea is one of the weakest, and also one of the smallest nations. Militarily, the United States could force the release of the **Pueblo**, and in the past this would have been the normal procedure. But it is now doubtful if any such action will be taken lest it lead to conflict with more powerful communist nations such as Russia and China. The fear is that if and when the time comes for such a confrontation it will lead to the use of nuclear bombs with the destruction of countless millions of people of all nationalities. Such is the predicament to which worldly wisdom has led in these "last days."

Nation Divided

Ordinarily when the United States is at war a general spirit of patriotism prevails among the people, and any minority which may speak out against the war becomes very unpopular. But this is not the case with respect to the war in Viet Nam. Many in high government circles openly advocated that the bombing of North Viet Nam cease, and that as quickly as possible United States armed forces should be brought home from that troubled part of the world.

And it would seem that the "doves"—as the anti-war advocates are called—are on the increase. Arthur Goldberg, former Ambassador to the United Nations, declared himself on this side. Eugene McCarthy sought the democratic presidential nomination on the basis of this issue. In the heat of the controversy President Johnson declared that he would not run for President again. It is believed by many that it was the strong, nation-wide opposition to the Viet Nam war that largely influenced this withdrawal.

The Rev. Martin Luther King, a negro, and an outstanding advocate of civil rights, was also a "dove." His assassination shocked the nation and the world; as did also the assassination of Robert F. Kennedy during the heat of his campaign for the presidency. He also was a "dove." Then, of course, there were the almost numberless peace demonstrations, which often ended in riots and bloodshed.

So far as we know there are no specific prophecies which foretold the details of this situation. We mention it as one of the news highlights of 1968, and to show the great change which is taking place in the minds and the outlook of the people. It is a breaking down of what is today often referred to as "the establishment." The Bible, calls it "the world," "the earth," symbolic of the social order. In a general way the prophecies describe the removal of this social order. We read, for example, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. 46:1-3

Peace Overtures

When, in early April, President Johnson announced his retirement from the political scene, declaring his desire to

give his full attention to attaining peace in Viet Nam, he authorized a restriction of bombing of North Viet Nam, and pleaded with the rulers of that little nation to join in negotiations in a search for peace. A little later, overtures were received from North Viet Nam, and on May 10, the first "peace conference" was held in Paris. Those conferences continued with a fair degree of regularity, and on October 31 President Johnson announced that sufficient progress had been made to justify a halt in the bombing.

Because the war in Viet Nam gets "top billing" in the news of every day, and because the horrors of that war are brought right into the living rooms of millions by means of television, there seems to be a feeling with some that if it could be concluded, and the American fighting men brought home, the solving of the other major problems of the world would quickly follow. But of course we know that this is not so.

Food Distribution

The people often speak of the food shortages in the world when what is mainly involved is food distribution. However, it is a well-known fact that today seventy-five per cent of the world's population is underfed and under-clothed. One of the shocking news releases during 1968 was the one which revealed that in the United States of America, the richest country of the world, there are ten million people who go hungry every day—and that many of these are literally starving to death.

Much is said in government circles and elsewhere about "the poverty program" and "the Great Society," but when it comes to a choice between using money for the war in Viet Nam, or being the first to reach the moon, or feeding the hungry, the war and the moon are given the preference, while ten million people continue to go hungry in the land of plenty.

But the situation in the United States is good compared to many other countries of the world, such as India, for example. This year a shocking situation in Biafra came to light. Biafra is a small section of Nigeria, Africa, which declared its independence from Nigeria, and a cruel war ensued. The superior forces of Nigeria sealed off the border between the two parts of the once united country, and brought starvation to millions in Biafra. It was reported that five thousand were dying of starvation every day. This horrible situation was brought into the living rooms of the people through radio and television.

How much indeed the world needs the kingdom of Christ and its blessings! One of the prophecies of that kingdom assures us that under its rulership "they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." (Micah 4:1-4) This need not be understood literally. It is a beautiful and meaningful symbol of economic security which will be enjoyed by all when "the mountain of the house of the Lord shall be established in the top of the mountains," and when the nations beat their "swords into plowshares, and their spears into pruning-hooks"; and when "nation shall not lift up a sword against nation," and when they will not learn war any more.

Israel in the News

The little nation of Israel has been in the news considerably during 1968. Last year there was the Six-Day War in which the fighting forces of Israel defeated the Arabs and Egyptians, capturing much territory, including "old Jerusalem." But this did not settle the controversy. Almost immediately the Russians began to rearm the Arabs and Egypt, and there has been sporadic shooting back and forth across the borders ever since. Quite a number on both sides have been killed.

It seems clear that the focal point of the prophetic Armageddon of the Scriptures will be in the Land of Promise. So far as we know, the Scriptures do not give details of developments which will lead up to that final struggle referred to as "Jacob's trouble." (Jer. 30:3-7) The Prophet Ezekiel tells of a mighty horde from the "north," with allies to help, assaulting Israel in that final struggle, and that the Lord will fight against these and destroy them.—Ezek. 38:6, 18-23

The joyful part of this prophecy is that as a result of the Lord's demonstration of power on behalf of Israel he "will be known in the eyes of many nations," and they shall know that he is the Lord. By this same demonstration of divine power on their behalf the Lord will make his holy name known in the midst of his own people, Israel. (Ezek. 39:7) The final result of this is further described by the prophet:

"When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."—Ezek. 39:27-29

Much is involved in the fulfilment of this brief prophecy. The work of the Holy Spirit in the hearts of the people during the millennial reign of Christ will result in writing the law of God therein, or the taking out of their stony hearts, and giving them hearts of flesh, as promised in Jeremiah 31:31-34. And at that time the Lord will also pour out his Spirit upon "all flesh," with the same blessings resulting.—Joel 2:28

The knowledge of the Lord will then fill the earth as the waters cover the sea; and "nothing shall hurt nor destroy" in all that holy kingdom. (Isa. 11:9) Upon the basis of that knowledge the people will be judged. Jesus will be the great Judge of the people at that time, and associated with him will be his faithful followers of this present Gospel Age. Of Jesus, Isaiah wrote, "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the [wilfully] wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:2-5

Associate Judges

Jesus, the chief Judge of the thousand-year judgment day, will have associate judges working with him. Peter, speaking for the apostles, said to Jesus, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" To this Jesus replied, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:27, 28

That will be the judgment day for Israelites, and not Israelites only, but the people of all nations. In this promise to his apostles Jesus speaks of the time when he will sit on the throne of his glory. Additionally, in his judgment-day Parable of the Sheep and the Goats Jesus also speaks of the throne of his glory. He says, "When the Son of man shall come in his glory, and all the holy angels

[messengers; his faithful followers] with him, then shall he sit upon the throne of his glory: and before him shall be gathered ALL nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:31-34

Jesus explains the characteristics of those symbolized by sheep—"I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." (vss. 35, 36) The "sheep" of the parable apparently did not realize that they had ever done these things for the "King," and he explained to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—vs. 40

Interest in Others

Thus we see that in that thousand-year day of judgment those who qualify to receive the Lord's blessing will be those who possess, or acquire, the Lord's spirit of love and helpfulness which will prevail because the knowledge of the Lord will then fill the earth. The parable indicates that the "sheep" did not show a spirit of kindness and helpfulness to others in order to gain a reward. They practiced righteousness because they loved to do so and in the end, as the parable indicates, were somewhat surprised that they had done anything outstanding.

How unlike this prophetic description of the Millennium is the prevailing attitude in the world today! The opposite spirit is now prevailing—with, of course, noble exceptions here and there. It is because the Devil is still ruling the world through the spirit of selfishness, that 1968 has been

such a hectic year for so many of earth's millions. And we cannot expect that the world situation will improve until the time comes for Satan to be bound, and for the Lord to pour out his Spirit upon all flesh.

Just when that will be the prophecies of the Bible do not indicate—not, at least, so far as we are aware. Meanwhile, and while waiting for the time when the Lord shall sit upon the throne of his glory, let us strive with all our might to be found worthy to be among those who will share that throne with him, and to participate with him in judging the twelve tribes of Israel, and “all nations.”

What a joy it is to realize that the blessings of the world's coming judgment day, as well as the blessings of the kingdom, will not be limited to those who are alive when the dispensing of those blessings commences, for all who sleep in death will be awakened that they too may have an opportunity to “take the water of life freely.” (Rev. 22:17) True, it will be a time of discipline and trial, but these experiences will be permitted and directed by the great Judge and his associates in order that the people might be brought back to God. The Bible says that when the judgments of the Lord are abroad in the earth the inhabitants of the world will “learn righteousness.”—Isa. 26:9

The acceptance of Jesus as the Redeemer and Savior of mankind, and obedience to the laws of the kingdom, will be basic requirements for entering into life. But it will be those who meet these requirements, and who are purged from selfishness and filled with love for God and for their fellows, who will hear that gracious and meaningful invitation, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” (Matt. 25:34) This is just another way of describing what the Apostle Peter spoke of as “restitution,” the “restitution of all things,” spoken by the mouth of God's holy prophets since the world began.—Acts 3:19-21

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)
Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.

ALASKA

Anchorage KHAR-TV
Sundays, (Time to be announced.)

ARIZONA

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

CALIFORNIA

Clovis KAIL-TV Channel 53
Sundays, 8:00 p.m.
Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Los Angeles KTTV Channel 11
Sundays, 6:30 a.m.
Los Angeles KWHY-TV Channel 22
Saturdays, 7:30 p.m.
Modesto KLOC-TV
Sundays, (Time to be announced.)
San Jose KNTV-TV Channel 11
Sundays, 11:30 a.m.
Visalia KICU-TV Channel 43
Sundays, 11:00 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, (Time to be announced.)
Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

FLORIDA

Fort Pierce WTVX-TV Channel 34
(Day and time to be announced.)

GEORGIA

West Point CATV-TV
Wednesdays, (Time to be announced.)
Smyrna CATV
Sundays, (Time to be announced.)

HAWAII

Hilo KHAW Sundays, 7:00 a.m.
Honolulu KHON Sundays, 7:00 a.m.
Wailuku KALL Sundays, 7:00 a.m.

INDIANA

South Bend WSJV-TV Channel 28
Sundays, 12 noon
Terre Haute WTHI-TV Channel 10
Alternate Sundays, 11:00 a.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 7:30 a.m.
Hackensack KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.
Walker KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.

MISSISSIPPI

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

MONTANA

Helena KBLL-TV Channel 12
Sundays, (Time to be announced.)

NEBRASKA

Omaha WOW-TV Channel 6
Sundays, 7:30 a.m.

NEVADA

Reno KTVN-TV Channel 2
Sundays, 12:30 p.m.

NEW MEXICO

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

NEW YORK

Binghamton WNBK-TV Channel 12
Sundays, 8:00 a.m.
Buffalo WKBW-TV Channel 7
Sundays, 8:00 a.m.

NORTH CAROLINA

Raleigh WRAL-TV Channel 5
Sundays, 8:30 a.m.

OHIO

Athens CATV Channel 34
Sundays, (Time to be announced.)

TV BROADCAST

Cambridge	WHIZ-TV Channel 80	Mc Allen	CATV
Sundays, 8:15 a.m.		Sundays, (Time to be announced.)	
Cincinnati	WCPO-TV Channel 9	San Antonio	KWEX-TV
Thursdays, 1:30 a.m.		Sundays, 3:15 p.m.	
Coshocton	WHIZ-TV Channel 71	UTAH	
Sundays, 8:15 a.m.		Salt Lake City	KUTV Channel 2
Kettering	WKTR-TV Channel 16	Sundays, 10:00 a.m.	
Sundays, 8:30 a.m.		VIRGINIA	
Zanesville	WHIZ-TV Channel 18	Roanoke	WRFT-TV
Sundays, 8:15 a.m.		Sundays, 12:00 p.m.	
PENNSYLVANIA		WASHINGTON	
Lebanon	WLYH-TV Channel 15	Bremerton	KBTW
Sundays, 10:30 a.m.		Sundays, 5:00 p.m.	
Wilkes Barre	WBRE-TV Channel 28	WEST VIRGINIA	
Sundays, (Time to be announced.)		Charleston	WCBS-TV Channel 8
RHODE ISLAND		Mon.-Fri., 6:30 a.m.	
Providence	WPRI-TV Channel 12	Fairmont	WDTV
Tuesdays, 6:30 a.m.		Sundays, 1:00 p.m.	
SOUTH CAROLINA		Huntington	WHTN-TV Channel 13
Anderson	WAIM-TV Channel 40	Mondays, 7:30 a.m.	
Mondays, (Time to be announced.)		Oak Hill	WOAY-TV Channel 4
SOUTH DAKOTA		Fridays, (Time to be announced.)	
Aberdeen	KXAB-TV Channel 9	Weston	WDTV-TV Channel 5
Sundays, 10:30 o.m.		Sundays, 12:30 p.m.	
TEXAS		WISCONSIN	
Dallas	KMEC-TV Channel 33	Eau Claire	WEAU-TV Channel 13
Sundays, (Time to be announced.)		Sundays, 7:30 a.m.	
Fort Worth	KFWT-TV	BERMUDA	
Sundays, 7:30 p.m.		Homilton	ZFB-TV
Lubbock	KKBC-TV	Sundays, 11:00 p.m.	
Sundays, (Time to be announced.)			

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC

Radio Quisqueya
9.505 mc, 6.090 mc, 3.215 mc.
Sundays, 6:15 p.m.

PANAMA

Colon HOL 1390 7:00 p.m.

PHILIPPINES

Cagayan de Oro DXCL 9:45 p.m.

TEXAS

San Antonio KUKA 1250 8:00 a.m.

URUGUAY

Montevideo Radio El Espectador
810 kc. Fridays, 2:15 p.m.

"Frank and Ernest" BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 11:15 a.m.
 Haleyville WJBB 1230 12:00 p.m.
 Mobile WGOK 900 10:45 a.m.

ARIZONA

Phoenix KMEO 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

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

COLORADO

Fort Collins KZIX 600 10:00 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WTLN 1520 9:45 a.m.
 Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.
 Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEAU 1330 10:00 a.m.
 WEAU(fm) 105 Mondays, 12:30 a.m.
 La Salle WLPO 1220 9:45 a.m.
 Rockford WRRR 1330 8:30 a.m.
 West Frankfort WFRX 1300 9:15 a.m.

INDIANA

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

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.
 Louisville WAVE 970 8:15 a.m.
 Newport WNOP 740 9:10 a.m.
 Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WJBK 1500 9:45 a.m.
 Detroit WLDM(fm) 95.5 9:00 a.m.
 Soginaw WSGW 790 10:30 a.m.

MINNESOTA

Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

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

MISSOURI

Farmington KREI 800 9:00 a.m.
 Kansas City KCMO 810 9:40 a.m.
 St. Louis KWK 1380 8:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
 Great Falls KFBB 1310 9:15 a.m.
 Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGH 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEH 1300 9:00 a.m.
 Buffalo-Niagara Falls
 WHLD 1270 12:00 noon
 Kingston WBAZ 1550 9:45 a.m.
 New York WJRZ 970 8:15 a.m.

BROADCAST SCHEDULE

NORTH CAROLINA

Elizabeth City
WGAI 560 12:05 p.m.
Leaksville WLOE 1490 12:05 p.m.

OHIO

Cincinnati WNOP 740 9:10 a.m.
Cleveland WHK 1420 9:45 a.m.
Columbus WBNS 1460 10:10 a.m.
Piqua WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City
WNAD 640 8:10 a.m.

OREGON

Eugene KORE 1050 10:30 a.m.
Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.
The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Cannellsville WCVI 1340 12:05 p.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton WNAX 570 10:45 a.m.

TENNESSEE

Clinton WYSH 1380 12:45 p.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
Pampa KPDN 1340 12:00 p.m.
Pleasanton KBOP 1380 7:15 a.m.
San Antonio KMAC 630 12:00 noon
Sherman-Dennison
KRRV 910 11:45 a.m.
Wichita Falls KWFT 620 7:15 a.m.

UTAH

Ogden KVOG 1490 10:35 a.m.
Salt Lake City
KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Centralia-Chehalis
KELA 1470 10:35 a.m.
Olympia KGY 1240 10:35 a.m.
Quincy KPOR 1370 10:35 a.m.
Seattle KAYO 1150 10:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
Milwaukee WEMP 1250 8:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVOO 1370 10:05 a.m.

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

Calgary, Alta.
CKXL 1140 11:00 a.m.
Corner Brook, Nfld.
CFCB 570 10:30 a.m.
Dauphin, Man.
CKDM 730 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Prince Albert, Sask.
CKBI 900 10:30 a.m.
St. Thomas, Ont.
CHLO 680 9:00 a.m.
Vancouver, B. C.
CJOR 600 7:15 p.m.

AUSTRALIA

Geelong 3GL, 222m. 10:00 a.m.

RADIO TOPICS FOR DECEMBER

1—"God's Only Begotten Son"
8—"Creator and Creation"
15—"The Savior of the World"

22—"Peace and Good Will"
29—"Blessings of Christ's
Coming Kingdom"

BIBLE STUDY

LESSON FOR DECEMBER 1

Jesus Made Flesh

MEMORY VERSE: "Hereby know we the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God."—1 John 4:2

I JOHN 4:1-6; II JOHN 7-9

THE caption chosen by the Sunday School Committee of the National Council of Churches in the U. S. A. was, "Truly God, and Truly Man." There is no such thought as this contained in the scriptures assigned for the lesson, nor, in fact, anywhere else in the Bible. Jesus is the Son of God, and not God himself. This is the teaching of the Bible, including the epistles of John from which the lesson is taken.

Even in the days of the Early Church false teachers were endeavoring to corrupt the beliefs of those who espoused the cause of Christ, and ever since that time Satan has had his emissaries at work spreading error among the children of light. The teachings of these false prophets are referred to by John as "spirits," or we could also say "doctrines."

John explains that every spirit, or teaching, which confesses that Jesus Christ is [Greek text, "has"] come in the flesh is of

God. This is a very simple confession of faith, yet it is far-reaching in its implications. John, referring to Jesus in his prehuman existence, calls him the Logos, or Word, and he tells us that "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:14

The emphasis here is on the fact that "the Word was made flesh." This is in sharp contrast to the popular notion that God became incarnate in flesh. Paul wrote that Jesus became flesh and blood, "that through death he might destroy him that had the power of death, that is, the Devil." (Heb. 2:14) Jesus was born of a woman, but he did not take on the imperfections of the fallen and condemned adamic race. He was "holy, harmless, undefiled, separate from sinners."—Heb. 7:26

Jesus explained that he would give his flesh; that is, his humanity, for the life of the

world. (John 6:51) This is why he was "made flesh." His Heavenly Father, in his love, sent his Son into the world to redeem the fallen race from death, and to accomplish this work of redemption he gave his life as a substitute for the forfeited life of Adam. It had to be a perfect human life, because Adam enjoyed perfect human life before he transgressed divine law.

This sacrifice of Jesus' perfect human life is described by the Apostle Paul as a "ransom," or, as it is in the Greek text, "a corresponding price." Paul wrote that Jesus gave himself a ransom for all, to be testified, or made known, to all, in God's due time. (I Tim. 2:3-6) John 3:16 informs us of God's love in sending Jesus into the world, and assures us that "whosoever believeth in him should not perish, but have everlasting life." Some have the opportunity of believing during the present age, but the vast majority will be given this opportunity when awakened from the sleep of death during the thousand years of Christ's kingdom.

In our lesson John assures us that greater is he [God] who is "in," or for us "than he that is in the world—that is, the world of darkness. From this we realize that no power of subtle deception is able to draw us away from the simple truth of

the Gospel—that good news that is centered in the fact that Jesus came in the flesh, and that he gave his flesh for the life of the entire adamic race.

John wrote of his time that "many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh." This is still true today, and even more so. And it is important that, as John says, we look to ourselves, "that we lose not those things which we have wrought, but that we receive a full reward." We should make sure that our hearts are emptied of self and hate, and filled with love.

John explains that those who "abideth not in the doctrine of Christ"—that he has come in the flesh—"hath not God." He then adds, "He that abideth in the doctrine of Christ, he hath both the Father and the Son." John understood that Jesus was the Son of God, not God himself. May we hold fast to this same great fundamental truth.

QUESTIONS

What is the difference between Jesus' being made flesh and the popular theory that he was God incarnate in flesh?

Why was it necessary for Jesus to be made flesh?

When will the vast majority of mankind have their first real opportunity to believe on Christ?

Christ Speaks to Churches

MEMORY VERSE: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."—Revelation 3:20

REVELATION 1:9-11; 3:7-13

THE Book of Revelation gives its message through visions, signs, symbols, and dramatic accounts of the conflict between satanic forces and the people of God whom he has been preparing to participate in the messianic kingdom of promise. The book promises the ultimate establishment of "a new heaven and a new earth" (Rev. 21:1)—a new social order under Christ in which the literal earth will be filled with righteousness and peace.

The opening verse of the book reads, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it [presented in signs] by his angel unto his servant John." John explains in our lesson that he was on the Isle of Patmos when this symbolic message was given to him, and that it was on "the Lord's day."

This is thought by many to mean that, symbolically, John was standing at the beginning of the great messianic age, and that hearing a voice behind him simply means that from his vantage point of "the Lord's day" the vision pertained to events of the past as foretold by the Bible.

The expression in verse 11, "I am Alpha and Omega, the first and the last," is not found in the oldest Greek manuscript, and may be considered spurious. In the remainder of this verse John is instructed to write in a book what he sees in the vision which was just beginning. And this message was to be addressed to "the seven churches which are in Asia." Historically, all these churches existed, and Bible students believe that the Lord used them in this message to symbolize seven stages of development in the entire church of the Gospel Age.

However, it would be proper to think of the promises made

to each of these "churches" as applying to all the disciples of Christ in every part of the age. And these are indeed precious promises. And there are also reprimands and warnings to "the seven churches," indicating that in the groups addressed there have been faithful and unfaithful disciples—those who would be rewarded, and those who would be punished.

To "the church at Smyrna" the promise was given, "Be thou faithful unto death, and I will give thee a crown of life." (ch. 2:10) This was appropriate, because, as the message indicates, these were to be cast into prison, and otherwise persecuted, so the promise of future glory and a "crown of life" would be a great incentive to faithfulness.

To the last of "the seven churches" the promise is made by the resurrected and glorified Jesus, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (ch. 3:21) In chapter 20, verse 6, these are shown as coming forth from death in "the first resurrection" to live and reign with Christ a thousand years.

Our lesson cites the message to "the church in Philadelphia." There are a number of precious promises in this message, not

the least of which is that in due time the Lord would demonstrate his love for his people in a manner that even their enemies would become convinced of it.—ch. 3:9

The overcomers in this church are also promised that they will be made a pillar in God's temple. This refers, of course, to the future, when Jesus and his true church, exalted to glory, will become the meeting place between God and man.

Our memory verse is another precious promise. How wonderful it is to realize that Jesus stands at the door of our hearts, ready to enter the lives of all those who hear his voice and invite him in! How rich indeed is the "feast" his faithful people enjoy with him. It is the feast of truth; particularly, at this time, the truth concerning his second presence and the nearness of his kingdom.

QUESTIONS

How does the Book of Revelation present its message?

In what sense was John on the Isle of Patmos "on the Lord's day"?

What is represented by "the seven churches of Asia"?

What are some of the promises made to these churches?

In what way does Jesus' promise to sup with his people have special significance today?

Assurance to the Faithful

MEMORY VERSE: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."—Revelation 7:12

REVELATION 7:9-17

IN REVELATION 7:1-8 we have brought to our attention a group of the servants of God numbering 144,000. In today's lesson, which begins with verse 9, another group is mentioned which is described as "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." These stand "before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

Many students of the Bible seem unable to fit these two groups harmoniously into the plan of God. Perhaps one of the difficulties is in the fact that the 144,000 are said to be made up of the twelve tribes of Israel. Many take from this that all these must be natural Israelites. It is true that to begin with these followers of the Master—for such they are—were Israelites after the flesh. It was to natural Israel that Jesus confined his ministry,

and he instructed his disciples not to go to the Gentiles. Naturally, therefore, the first members of Jesus' true church would all be Israelites.

John said of Jesus, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become sons of God, even to them that believe on his name." (John 1:11,12) But not a sufficient number of Israelites believed on Jesus to make up the foreordained number of 144,000, so beginning shortly after Pentecost the Gospel began to go out to the Gentiles.—Acts 1:8

James later explained that the Lord's purpose in this was to take out from the Gentiles a people for his name; that is, his sons. In the 11th chapter of Romans the Apostle Paul uses the branches of an olive tree to illustrate the significance of the incoming of Gentile converts. The original or natural branches of this tree, he indi-

cates, would illustrate the natural Israelites. The unbelieving among these are broken off, in this illustration, and "wild" or Gentile branches are grafted in to take their places.

These partake "of the root and fatness of the olive tree"; that is, they take on the characteristics of the tree into which they are grafted. Paul speaks of this as being "contrary to nature," which indeed it is, for in ordinary grafting the ingrafted branch is in no way changed by "the root and fatness" of the tree onto which it is grafted. What this means, in the illustration, is that the Gentile followers of Jesus, in taking the places of unbelieving Israelites, are looked upon by the Lord as Israelites—in this case, of course, spiritual Israelites. So the true church of Christ is made up first of believing Israelites, and then it is completed by believing Gentiles, who in their belief and ingrafting are considered by God to be Israelites, the total number being 144,000.

The "great multitude" discussed in our lesson are different in many ways from the "little flock" of 144,000. They stand "before the throne" instead of being on the throne with Jesus. (Rev. 3:21) They "serve" God in his temple, instead of living and reigning

with Christ a thousand years, as do the 144,000.

Not a great deal is said in the Bible about this "great multitude." It would seem, however, that it will be made up of professed followers of the Master who prove to be something less than full overcomers, although they are shown as finally being victorious, as illustrated by the "palms in their hands."

They recognize the establishment of the messianic kingdom, and rejoice that through that kingdom salvation will come to all mankind. They also recognize the greatness of their God, and join with the angels and others in ascribing glory to him, as indicated in our memory verse.

The 144,000 are exalted to immortality with Jesus. They will have life within themselves which will not need to be sustained. But the "great multitude" will be fed by the Lamb, and by him be led "unto living fountains of water."

QUESTIONS

What group of God's servants is described in Revelation 7:1-8?

Why are these referred to as Israelites?

Note some of the differences indicated between this group and the "great multitude" of our lesson.

A Hallelujah Chorus

MEMORY VERSE: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:14

I JOHN 1:1-4; REVELATION 15:3b, 4; 11:15b

THE word "hallelujah" means praise to God, or "Praise ye the Lord!" When the Logos, or Word, was made flesh there was great cause for praising the Heavenly Father, for it meant that his foretold plan to send a Savior and a Messiah to redeem the world from death and ultimately to restore humanity to the perfection and life lost in Eden had taken a step forward—that promises had begun to be fulfilled.

How wonderful was the announcement of the angel to the shepherds that holy night nearly two thousand years ago: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." "And 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, good will toward men."—Luke 2:10, 11, 13, 14

The "multitude of the heavenly host" that praised God for the birth of Jesus saw in this miraculous event an expression of God's good will toward men. Perhaps the angels at that time did not comprehend the full implication of what was taking place, but they did know that the long-promised Savior and Messiah was now born; and they knew that this was an expression of the Creator's love toward his fallen human creatures, and that in due time all his promises would be fulfilled, resulting in the restoration of paradise world-wide.

"The Word was made flesh," our memory verse states. It was necessary that the Word be made flesh, else he could not have provided redemption through the sacrifice of his humanity. He gave his flesh for the life of the world—his perfect humanity, that is—and thereby became a substitute in death for the condemned Adam and the dying race which sprang from him. (John 6:51) In no other way could the fallen

race have been redeemed from death.

In John's first epistle (1:1-4) he affirms that the Word, or Logos, truly was made flesh. He and the other apostles had seen and heard Him. They had been in close touch with Him. He knew, especially since the coming of the Holy Spirit, that eternal life was being made available through Jesus on the basis of his sacrificial death on Calvary.

This, John explains, is the true basis of our fellowship as followers of the Master—our fellowship with the Father, with the Son, and with one another. The word "fellowship," in the Greek, denotes partnership, and one of the great truths brought to light by the coming of Jesus was that his faithful followers are invited to be co-workers in the divine plan of redemption and restoration. John added, "These things write we unto you, that your joy may be full."

In Revelation 15:3,4 John speaks of "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints [margin, 'nations, or ages'] Who shall not fear [reverence] thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come

and worship before thee; for thy judgments are made manifest."

Here is another hallelujah chorus, a song of praise and rejoicing to God, that eventually all nations will come and worship before him. That is when "the kingdoms of this world" come under the rulership of Christ and his glorified church. (Rev. 11:15) Verse 17 speaks of the time when the Lord takes unto himself his great power and reigns. Verse 18 explains that because of this the nations first of all become angry. We think this anger of the nations has been manifested since the outbreak of the First World War in 1914.

But following this time of distress of nations will come the blessings of the long-promised messianic kingdom. The dead will be raised and tried; reward will be given to the prophets and the saints; and the incorrigibly wicked will be destroyed. Praise God for the consummation of his plan!

QUESTIONS

What is the meaning of the word "hallelujah"?

Why was it necessary for Jesus to be made flesh?

What is the true basis of our fellowship?

When will all nations worship the Lord?

The Kingdom Shall Come

MEMORY VERSE: "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."
—Revelation 21:6

REVELATION 21:3-7, 22-27; 22:17

THE apostle wrote, "He [Christ] must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all."—I Cor. 15:25-28

Jesus taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Here the prayer is for the Creator to establish his rulership over the earth and in the hearts and lives of men, and the Scriptures reveal clearly that this will be accomplished through Christ. And when it is fully accomplished the Creator will be the recognized Lord of earth, even

his beloved Son being subject to him—which, of course, in reality he has always been.

Our Scripture lesson for today reminds us of God's position in connection with the re-establishment of divine control in human affairs, and also the relationship of Jesus and his church, who live and reign with him to bring about the accomplishment of the Creator's will. John sees "a new heaven and a new earth," and he sees "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—ch. 21:1, 2

The "new heaven" and "new earth" is the new social order to be established under Christ. The new Jerusalem is a symbol of the messianic kingdom in which Christ, the "Lamb," and his bride will reign. (Rev. 19:7; 21:9, 10) The establishment of this kingdom leads to the time when "the tabernacle of God is with men, and he will dwell

with them." "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

This glorious consummation will not be reached until the close of the thousand-year reign of Christ. It will be then, as it is said in our memory verse, "It is done." Truly, all things will be new—no more pain, no more death; nothing to mar the happiness of the restored race.

It has been difficult for narrow human reasoning to grasp the fulness of divine love and mercy as it will operate toward the human race during Christ's reign. Verse 24 reads, "And the nations shall walk in the light of it"; that is, of the symbolic holy city, Christ's kingdom. But someone during the Dark Ages improperly added the restricting words, "of them which are saved." These words are not in the older Greek manuscripts, and whoever added them did not realize that the "holy city" arrangements would function for a thousand years for the very purpose of making the salvation purchased by the Lamb available for all mankind.

Entering into this "city" symbolizes the reformation of mind and heart required to bring them into harmony with the

divine will. Those who do not, during that favorable time of enlightenment and help, desire to submit themselves to God's will, and to accept the redemption provided through Christ will, of course, be destroyed.—Acts 3:23

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (ch. 22:17) Not until the marriage of the Lamb takes place will there be a "bride" to say, "Come." It has required the entire age since Jesus' first advent for the bride to make herself ready. This work is still going quietly on, unknown to the world. The marriage is still future.

But when the marriage does take place, then the invitation will go out to all the peoples of the earth to come and "take the water of life freely." All will be given a full opportunity to accept that glorious provision of divine love.

QUESTIONS

What will be the full accomplishment of the reign of Christ?

In what sense will "the tabernacle of God" be with men during the Millennium?

How do we know that "the Spirit and the bride" is not now saying, "Come"?

ARCHEOLOGY PROVES THE BIBLE

Chapter 4

The New Testament Bears Witness

PALESTINE, the land which God promised to Abraham and his posterity, is also the country in which Jesus, the world's Redeemer and Savior, was born. It was here that he conducted his world-changing ministry. It was here that he died to redeem the world of mankind from sin and death, and it was here that he rose from the dead. In Palestine today there are many legendary places which are shown to tourists, who are told that here Jesus did this, and here Jesus did that. On this hill he was crucified, they are told, and in this tomb he was buried.

It is natural that this should be true with respect to such an outstanding personage as Jesus. However, few of these legendary places have been authenticated as the actual sites of the occurrences associated with them. On the other hand, there is much in Palestine which does confirm the fact that this is the land in which Jesus was born, and where he served and died, and was raised from the dead; for there is much in this ancient Holy Land which has not changed since the Master walked in it in the pursuit of his ministry.

Jesus was a man of peace. He did not command a large and conquering army; he did not destroy and burn walled cities, leaving ruins to be discovered by archeologists later. But tracing the ministry of the Son of God, the New

Testament identifies many geographical facts which are true of Palestine today. There is the River Jordan. It is the same Jordan in which Jesus was baptized by John the Baptist. There is also the Sea of Galilee referred to so many times in connection with Jesus' ministry. This is the same body of water on which Jesus walked and sailed, and it was at the Sea of Galilee that his fishermen disciples were found, and invited to become fishers of men. It was on the shore of Galilee that Jesus fed the five thousand with a small amount of bread and fish.

Capernaum

Capernaum was one of the principal cities on the shore of Galilee in the days of Jesus. Much of his early ministry was conducted here, and here a number of his miracles were performed. He preached in the synagogue in Capernaum. On one of Jesus' visits to Capernaum he said to the people of the city, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." —Matt. 11:23

This was in reality a pronouncement of destruction that would come upon the city of Capernaum. "Hell" is the death condition, not a place of torment, and Capernaum was destroyed as a city, and remains in ruins to this day. A similar pronouncement was made upon Chorazin and Bethsaida. These cities, on or near the shore of Galilee, had been highly favored, even by nature, and principally because the Son of God bore witness to the truth in them, by word of mouth and by his mighty miracles. But where are these cities today? Two of them are marked by desolate heaps of ruins, while the exact location of the third is an uncertainty.

A synagogue has been constructed amidst the ruins of Capernaum, but it is not the ancient synagogue in which

Jesus preached. The old synagogue lies buried beneath the ruins of this ancient and honorable city upon which Jesus pronounced doom. The ruins of Capernaum are an attraction for tourists today, but probably few of these tourists, when viewing these ruins, realize that they stand out as incontrovertible testimony to the accuracy of history pertaining to Jesus and the infallible nature of his prophecy. By contrast Tiberius, which also existed in Jesus' day, still stands on the shore of Galilee because Jesus uttered no pronouncement of destruction against it.

The Pool of Siloam

The pool of Siloam is mentioned in connection with one of Jesus' miracles—the giving of sight to a man who had been born blind. We read concerning this that Jesus “spat on the ground, and made clay of the spittle, and he annointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.”—John 9:6, 7

Zev Vilnay, Ph.D., author of “Israel Guide,” informs us that at least a part of this pool can still be seen. King Hezekiah had a tunnel built from a spring outside the walls of Jerusalem to the pool of Siloam, which was within the walls. This was to supply water to the people of the city in case of siege. Dr. Vilnay writes, “The tunnel is still extant, its length being 553 m. (as the crow flies 335 m.) The waters of the Gihon flow through it from a height of 650 m. to the pool of Siloam, twenty m. lower down. From the Spring of Gihon the pool of Siloam can be reached through the dry bed of the Kidron.”

Here is another landmark of Jesus' day. It is not a legend, but the authentic pool of water where the blind man washed, and through this co-operation with the Master, received his sight.

Jesus' Last Days

The entire earthly life and ministry of Jesus is of vital concern to all Christians. While Jesus was for a time popular with the common people, largely because he was able to heal them of their diseases, and on some occasions restored their dead to life, the religious rulers were opposed to him, and his ministry was brought to what appeared to be an ignominious end. His appearance in Israel and his conflict with the religious leaders were not considered important to historians, so little attention is given to him in secular history, although he is not completely ignored. The Roman historians Tacitus and Suetonius both refer to Christ; also Josephus, as we shall see.

The closing days of Jesus' ministry are of special importance to us because through his death an opportunity of life was provided for all mankind. Concerning the Bible's record of these tragic closing days, Werner Keller, in his book, "The Bible as History," has this to say:

"The descriptions of the trial, sentence, and crucifixion in the four gospels have been checked with scientific thoroughness by many scholars and have been found to be historically reliable accounts even to the last detail. The chief witnesses for the prosecution against Jesus have been indirectly attested, and the place where sentence was pronounced has been accurately ascertained by excavations. The various incidents in the course of the trial can be verified from contemporary sources and modern research."
—p. 371

The Pavement

John 19:13 reads, "When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha." It was from this Pavement that

Pilate delivered Jesus to be crucified. (John 19:16) Father L. H. Vincent, an archeologist, through years of hard work, has found this Pavement. It escaped destruction when Jerusalem was devastated in A.D. 70.

We now have very revealing archeological data concerning Pontius Pilate, who questioned and condemned Jesus on the Pavement in his judgment hall. The Roman rulers of the time made their home in Caesarea. We quote an observation concerning Caesarea from "Israel Guide," by Zev Vilnay, Ph.D.:

"The Roman amphitheatre is on the seashore, south of the Crusader wall. It was built in the second century and its remains were unearthed in 1961. Various debris and a fragment of a Roman inscription were brought to light. It mentions Emperor Tiberius and Pontius Pilate. This is the first archeological evidence of the famed procurator of Judea under whose rule Jesus' crucifixion took place. He persecuted the Jews and specially kindled their hatred by desecrating the temple and looting its treasures."—p. 327

The Jewish historian Josephus speaks of Jesus and of the fact that it was Pilate who condemned him to death. We quote:

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him." —"Antiquities of the Jews," p. 535

Jerusalem Destroyed

Josephus not only thus historically verifies that Jesus lived and served, was crucified and raised from the dead at the time the Bible indicates, but he also records the terrible experiences which came upon the people of Jerusalem and, in fact, on the whole nation of Israel, as foretold by Jesus. Jesus said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:37-39

Jerusalem was the capital of ancient Israel, and her "children" referred to by Jesus would be all the Israelites in and out of the city itself. When Jesus said of Jerusalem, "Your house is left unto you desolate," his reference was to the entire Jewish polity which till then enjoyed the distinct position of being exclusively God's chosen people, the progeny of Abraham through whom all the families of the earth were to be blessed. However, the destruction of the literal city of Jerusalem is also implied in this statement.

Referring to the beautiful temple within the city of Jerusalem Jesus said, "There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 24:2) This prophecy had such a complete fulfilment that only a small section of one of the temple's walls escaped destruction. This small section of the temple wall is now known as the Wailing Wall.

The historian Josephus records in considerable detail the horrible experiences which came upon the Jewish people in connection with the siege and destruction of Jerusalem. He points out that the Roman army surrounded

Jerusalem at the time of the passover when thousands of Jews from all over Palestine, and from other countries, were in the city. Countless thousands lost their lives by starvation, by disease and plague. Mothers killed their own children to procure food.

Finally, however, the Jews were subdued and the Romans took charge. This was in A. D. 70. However, many of the Jews surrendered to the Romans, and secured a measure of amnesty, while others, still defiant, escaped. Many of these were known as the Sicarii. These banded together against those who had surrendered to the Romans, and inflicted much punishment upon them. Under the leadership of one Eleazar, 960 of the Sicarii took refuge in a strong Roman fort called Masada, and there they held out against the Roman army for a long time. But when it became apparent that they would either have to surrender or be killed, they chose, upon the advice of their leader, to commit suicide. Only two women and three children did not join in this suicide pact, and these lived to tell the story of what had occurred within the fort, which turned out to be the Tomb of Masada.

The historical account of Josephus concerning Masada has now been verified by Prof. Yigael Yadin, Dean of Archeology in the Hebrew University in Jerusalem. Prof. Yadin told his story of Masada to our representatives who interviewed him in his home near Jerusalem. He was asked, "Can you describe your work at Masada, and what you consider the most important aspect of your work there?" He replied:

"Well, Masada is an example of archeology which is different from excavating the tells or sites of the Old Testament. Here we had, archeologically speaking, a sitting duck, if I may use that expression. We had the writings of the famous Jewish historian, Flavius Josephus, in which he says that he was a commander in the first revolt of the

Jews against the Romans in A. D. 66. That was against Titus. He describes in his writings in great detail how in the end Jerusalem was captured and the temple was burned.

"Only in one spot, in Masada, were found Jews who were resisting. Here 960 men, women, and children were holding back the whole might of the Roman Empire. He tells us how in the end they were surrounded by the Romans and how a siege wall was built around the fort. When everything was hopeless the people decided to take their own lives by their own hands rather than to submit to the yoke of the Romans. Then he describes how every man embraced his wife and children and then killed them, and then killed himself—both dramatic and tragic at the same time.

"Therefore Masada, even before our excavation, was a sort of symbol to the people of Israel and the world. It was a symbol of the way our people prefer death to servitude. It was also a challenge and a reminder to people of what can happen. So we went to the site. We knew from the writing what happened there. But we did not know what we would find.

"This excavation, which took place in 1966, we did with the help of thousands of volunteers from twenty-seven countries in the world. We did not want to go to this excavation with disinterested workers. We thought it would be sort of blasphemous. So we asked for volunteers. And, amazingly, thousands came, as I said, from all over the world, and they worked under very difficult conditions, and lived in tents. And we managed in eleven months of hard work to uncover the whole of the site, which normally would have taken about 26 years of excavation.

"The question was, Are the descriptions of Josephus correct, and what will we find? We knew, for example,

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that the first to fortify the site prior to this was Herod the Great; and when we found his palace, with beautiful mosaics and all, we were all very thrilled. But this was not the greatest moment of the excavation. Sometimes in archeology it is not the nice thing which has a story behind it. Sometimes a very small thing has a very great story. This was particularly true when we came to a floor covered with a thick layer of ashes, which was the evidence of the last tragic moments of A. D. 73, because Josephus said that before they killed themselves they burned the palace. These were exciting moments when we found the evidence of this.

“When we found the sandals of women and children, pieces of cloth and of cosmetic objects, and we knew that these belonged to the people in their last tragic moments, these were the greatest moments of the dig. The greatest of these alone was perhaps when we found on the floor scrolls of the Bible, and we could see the tragedy of these people before they committed suicide. They had the Holy Scriptures with them. They did not want to burn them—they could not burn the Bible—so they left them where they were.

“We found that the Romans did tear the scrolls to pieces. But even the pieces, we discovered, were important scientifically, because by these we could establish the date. We know that this tragedy took place in A. D. 73. So we knew that whatever we found there was prior to this date—sometimes fifty or a hundred years before. So this is an example of how a book written two thousand years ago [Josephus’ history] was a guide—room to room, more or less—and it proved to be very accurate.

“We found the remains of the Books of Genesis, Exodus, Leviticus, Deuteronomy, and Psalms. One of the very interesting discoveries was the synagogue of these zealots.

This, in fact, is the oldest synagogue known up to now, and it was under the floor of this synagogue that we found these scrolls. This was a Jewish custom. When a scroll went out of use, or was blemished, they used to bury it under the floor of the synagogue.

"Now these scrolls were under the earth, so we found them to be in very bad shape. One of them, for example, turned out to be the book of the Prophet Ezekiel. Essentially the entire scroll was decomposed. The only part which remained intact was the famous chapter of the resurrection of dry bones. We found remains of most of the books of the Old Testament that would obviously be there. These were pious Jews. They brought their books with them, and they left them there."

We surely thank Prof. Yadin for this revealing account of his findings at Masada. The story of Masada is, of course, not in the Bible, but it is closely related to the Bible in that it gives us a further insight into the experiences of the descendants of Abraham, who are the people of the Bible. Besides, it helps us to realize the accuracy of the prophecies of Jesus, as well as of the Old Testament, concerning the tragic experiences which would come upon this people, and of how they would be scattered throughout the world.

Restoration

Prof. Yadin mentioned finding a part of the prophecy of Ezekiel referring to the resurrection of dry bones. This is found in Ezekiel 37:1-14. A "valley of dry bones" is mentioned and said to represent the whole house of Israel. These bones are seen to come together; flesh appears on them, and finally they are given breath and they live. While the resurrection of both Jews and Gentiles from the dead is promised throughout the Bible, this prophecy pertains to the resurrection of the Israelites as a people from the various national graves in which, through the

centuries, they have been scattered. Many Old Testament prophecies assure us that at this end of the present age the Jews would be restored to their own land.

In the New Testament we find Jesus saying, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21:24) Here Jesus' reference to Jerusalem includes the entire Jewish polity. We will not discuss the point here, but actually "the times of the Gentiles" is a period in prophecy of 2,520 years beginning with 606 B. C., when Zedekiah, the last Jewish king, was overthrown, and ending in 1914. It was the World War that began then that led to the opportunity for the Jewish people to return to their Promised Land. How accurately, therefore, was Jesus' prophecy fulfilled!

The Prophet Joel wrote, "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations." (Joel 3:1, 2) We have been witnesses to the fact that while the Israelites have been gathering in their own land, all nations have been gathering, for war on the one hand, and in the hope of maintaining peace on the other. Daniel refers to these general events as "a time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus referred to this "time of trouble" as a time of "tribulation" upon the world, and said that if it were not shortened no flesh would be saved.—Matt. 24:21, 22

We all know that the trouble in the world today could erupt into a general conflagration which, by the misuse of hydrogen power, could destroy the entire human race. Thus Jesus' accuracy as a prophet is again attested. He assures us, however, that the destruction of "all flesh" will not be permitted. After all, we are at the threshold of the messianic kingdom promised from cover to cover in the Bible, and through this kingdom all mankind is to be given the opportunity of enjoying health and life forever.

The Triumph of Christ

IT WAS a custom with the Romans, when a general returned to the capital after a particularly successful campaign, that there was given what was called a "Triumph," in the form of a triumphal procession through the streets of the city. He would bring with him in the procession, samples of the spoils of victory, and as a special privilege and honour, some of the close relatives of the victorious general were allowed to be associated with him in the procession, the way being strewn with flowers; and there was much incense.

Everything surrounding the general's friends and associates, who, as a part of the Triumph shared in the honours of the victor, had an odour or fragrance of life. But the captives in chains, had, as a rule, nothing to look

forward to but execution at the termination of the journey, or a long term of imprisonment, which often in those days was little more than a living death. Hence in Paul's reference to the Roman Triumph in II Corinthians 2:14-16 he quite understandingly says that to some in such a procession it would be an inspiring, vitalising experience, but to others it would have about it an odour of death.

He says, "Thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour [or odour] of Christ unto God, in them that are being saved, and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life."—R. V.

The apostle here uses this ancient custom to illustrate a phase in the experiences of our Lord who, as "the Captain of our salvation," and "the

lion [the great conqueror] of the tribe of Judah," fought a good fight, and gained such a victory as to be accounted worthy to be the one to "take the book and unloose the seals"; that is, to have entrusted to him the carrying out of all the wonderful features of the divine plan for human salvation.—Rev. 5:5-7

Need of a Saviour

Mankind, through the fall into sin and the condemnation of death which passed upon all men, was in a hopeless condition. Jesus came to earth and gave an uncondemned life as a "ransom" for Adam and all condemned in him. And now, as a great conqueror, he leads "captivity captive," and gives "gifts unto men." (Eph. 4:8) The captives of sin and death are now his, by right of purchase, and from among this multitude a few are specially selected, and through a special endowment of the Holy Spirit, are to be a channel of blessing to their fellows, both now and during the time of Messiah's kingdom.

Jesus, therefore, before beginning the work of the kingdom by opening the prison doors and setting at liberty

the captives of sin and death (Isa. 61:1, 2), gathers out from the world this specially selected little company who, through faith, present their bodies a living sacrifice, and are baptised into Christ's death. They fight a good fight of faith as did their Master; and in referring to these Paul says, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:57) Just as the successful general in the Roman Triumph was privileged to associate some of his close friends or relations with himself to share the honours of the triumphal procession, so Paul says, "Thanks be to that God, who always leads us forth to triumph with the Anointed One."—II Cor. 2:14, Diaglott

A Saviour of Life

To the church (the Lord's faithful followers), all their experiences in association with the Lord Jesus are a savour of life unto life—encouraging and life-giving. The message we have received and have to spread abroad, telling of his great victory, and our victory in him, is also inspiring, energising, full of hope, especially to those whose hearts are in

sympathy with the divine plan and its outcome, and to whom therefore it becomes a sweet savour of Christ, a savour of love of God manifested in him. "Who always leads us forth to triumph with the Anointed One, and who diffuses by us the fragrance of the knowledge of him in every place."—II Cor. 2:14, Diaglott

Even the trials and difficulties and disappointments of the way, we recognize as a part of the "all things" working together for good to those called according to his purpose. The ordeals and tribulations of the narrow way have the same life-giving odour, for they remind us that only if we suffer with him, we shall reign with him.

A Savour of Death

But to the unwilling captives in the train of the great conqueror; to those whose end is uncertain; all these experiences have about them an odour of death. The expression, "from death unto death" (R. V.), reminds us how present truth when directed as a witness to Christendom's religious phase, and especially its representatives, means death and destruction to prac-

tically everything they value—creeds, beliefs, church organisation, religious and social standing, good works, present and future hopes which they have mistakenly entertained for themselves and others.

The Lord's message shows how these things are all soon to pass away. "The [ecclesiastical] heavens shall pass away with a great noise" (II Pet. 3:10), including angry clamour in opposition to the great light of truth which shines forth as a result of the inauguration of Messiah's kingdom. What a contrast there will be in the experiences of these from those who have suffered the loss of all things that they might win Christ—gain the victory with him, and who will be found in him, even with the Lamb on Mount Zion!—Rev. 14:1

From the context of the scripture under consideration (II Cor. 2:14-16) we see how Paul had made a long journey from Ephesus across Asia Minor to Troas where he hoped to rejoin Titus as well as to preach the Gospel in that vicinity. (Acts 20:1, 2) It was a great disappointment to him when he found that Titus whom he doubtless hoped

would assist him in the work he felt awaited him at Troas, had left the city (compare II Cor. 7:5, 6; see R. V., margin), specially as the task was probably of such a character that the presence of "two" brethren was thought to be needed to carry out the work.

It was in connection with this disappointing circumstance that Paul was prompted to express the words of our text: "But thanks be unto God who always leadeth us in triumph in Christ." The apostle was in the triumphant procession of the great victor over sin and death, Christ Jesus; and whether the Triumph halt for a time at Troas as Paul had earnestly hoped, or whether as a part of the procession he should go on into Macedonia, his faith enabled him to look beyond the disappointment of having to make a change in his plans. He would still follow wherever his Master leads his Triumph in Christ: and which manifests through his people the sweet savour or fragrance of his knowledge in every place.

It is clear that all the Lord's faithful servants and witnesses who have joined in this Tri-

umph are "a sweet savour of Christ unto God." Their faithful walk before him, humbly endeavouring to spread abroad the savour of the knowledge of him in every place, would surely ascend to the Father as sweet incense. And Paul would say to us that we also "are a sweet savour of Christ unto God, in them that are being saved"; those who are in preparation for the salvation to be brought unto us at the revelation of Jesus Christ. This is a fragrance that is encouraging, life-giving, and which enables the called ones to enter more and more into the new life of the Spirit.

But to those who are perishing—those still on the broad road to destruction; unjustified, still alienated from the life of God—the example and message of the Lord's followers has about it an odour of death. Truth condemns the darkness of the world and churchianity. It is true also that the children of darkness hate the light, because their deeds are evil, and because their course is shown to be out of harmony with God.

These not having come to Jesus as their Redeemer to make a full consecration to

God through him, "the savour" of the knowledge of God shows them to be still in a condition of alienation, in spite of their occupying, perhaps, prominent positions in the nominal Christian world. Hence the Lord's message has about it an odour of death, for it shows that only the class of fully consecrated ones have, during the Gospel Age, passed from death unto life. Only these have been received by him; and the more the children of darkness hear and know of the truth, the more it exposes their own position of alienation from God. God's message to such, therefore, has about it an odour of death, because it calls for the giving up of many things valuable to the natural man, which he often feels he cannot live without.

Our Responsible Position

"And who is sufficient for these things?" (II Cor. 2:16) Who is qualified for the great privilege of occupying such an important and responsible position of making manifest the fragrance of divine knowledge? The apostle goes on to indicate that the least we can do under such circumstances is to see to it that the message

we give forth is a pure one: that the truth is not corrupted with error in any shape or form, either in word or conduct; that it shines out clearly through the medium of a cleansed earthen vessel—a pure, transparent character.

Paul asserts in verse 17 that many who are claiming to be preaching from the Word of God are not truly following this course, but are corrupting its message with false doctrine; with grievous misrepresentations of the divine character and plan. "For we are not as the many, corrupting the Word of God [using it in such a way as will minister to one's own personal advantage]; but, as of sincerity, but, as of God, in the sight of God, speak we in Christ."—II Cor. 2:17, R. V.)

How many professed preachers of God's Word in our day, by holding back unpopular truths and preaching popular errors, do much to increase their own popularity and material advantages!

And it is sad to think that even in Paul's day many were in this category. But how much more this is true in this our day—the period of the fall of antitypical Babylon

from divine favour! It would seem that many indeed are willing to preach "smooth things" to enable them to appear "rich, and increased with goods, and have need of nothing"!—Isa.30:10; Rev.3:17

The Lord's true people are required to resist all such faithless tendencies. We are called to give a faithful witness to the true Gospel of the kingdom, and not shun to declare the whole counsel or will of God, whatever may be the cost. And may it be true of us that "really from sincerity, and as from God, in the presence of God, we speak concerning Christ." (II Cor. 2:17, Diaglott) Whether our message has an odour of life, bringing life and encouragement to God's people, or an odour of death, resulting in hatred and persecution, may

we continue on in the triumphal procession of our great Captain—that procession which started at Pentecost, and whose destination is the glorious position of the church triumphant beyond the veil.

The Roman Triumph led up to the Capital, and the Temple of Jupiter, built on one of the seven hills of Rome. We, however, are approaching Mount Zion, a mountain and city of the living God—not an imaginary deity as in the pagan triumph—but to the heavenly Jerusalem, and to a "congregation of firstborns, having been enrolled in the heavens; and to a Judge who is God of all." (Heb. 12:22, 23, Diaglott) May we, as exhorted in Hebrews 3:6, "hold fast the confidence and the rejoicing of the hope firm unto the end."



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Birth of the Promised One

ONCE again the professed Christian world pauses, to reflect on that great event of nearly two thousand years ago, the birth of Jesus. Actually, of course, Jesus was not born in December, but approximately the first of October. Scholars and writers of renown have repeatedly called attention to this, but the tradition that December 25 was the date of the Master's birth is still accepted by the masses of his followers in celebrating his birth. The important thing, of course, is the fact that Jesus was born, rather than the exact date of his birth.

Throughout the Old Testament we find many prophecies and promises concerning the coming of a great One whom the Creator would send to be the Redeemer, Savior, and King of all people. One of the prophecies concerning Jesus is that very familiar one, Isaiah 9:6, 7: "For 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." Here is the portrait of a Ruler such as the fallen human race has never seen, and whose rulership has never been experienced.

The end of another year since the birth of Jesus finds the world in a hopeless state of chaos and despair. The only thing which could now save the world from utter ruin, and the human race itself from destruction, is a superman, and unselfish one who would be wise enough to map out a new and better course for the people, order his plans

put into effect, and have power to enforce his edicts. Convince the world that a ruler like this is on hand to assume authority and he would probably be universally acclaimed.

But this is a great deal to expect, for such a king would, of necessity, have to break with tradition all along the line. He would have to be a king capable of establishing his authority without the necessity of leading millions of the world's youth into battle to be killed. He would be little different from all the imperfect rulers of the past and present, if he attempted to enforce his decrees under threat of destruction by hydrogen bombs. He would have to be a king who would take as much interest in the poor as in the rich, and who would respect the rights of the black man equally with those of the white man.

A king qualified to lead the world out of its present chaos could not be an advocate of super races. He would have to be a promoter of the interests of just one race—the human race. Because all people are members of this one race, he would need to be just as interested in the Hottentots of Africa as in the so-called elite of America.

Moreover, such a ruler would have to be very wise—a counsellor as well as a judge. He would have to possess the qualities which one of God's prophets ascribes to the foretold great Messiah of promise. Of this One we read, "The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and he shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall

be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:2-5

This is one of the prophetic descriptions of Jesus, whose birth is once more commemorated by millions. No king, no ruler, no government possessing less wisdom and justice and power could hope successfully to assume the rulership of the world today and bring peace and satisfaction to all the people.

Jesus is capable of fulfilling still another prophetic picture. It reads, "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . In his day shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Ps. 72:1-8

Not Appreciated

Jesus' disciples believed that he was the One foretold in this and many other prophecies of the Old Testament. But Jesus did not have an army. He never tried to exalt himself at the expense of others. He was noted for his kindness. He loved all, and was sympathetic even toward the erring. One of the most revealing observations concerning him states that he "went about doing good."

But the world was too evil to appreciate so noble a character. He was hated by the rulers of his day, and the charges brought against him aimed at his life. His own people said that he claimed to be a king, and they brought him before a Roman governor for trial. He was asked by Pilate, "Art thou a king then?" To this Jesus replied, "To

this end was I born, and for this cause came I into the world." (John 18:37) In stating this, Jesus knew that in effect he was sentencing himself to death, because such a claim would be considered treason against Caesar.

This kindly, sympathetic, understanding and self-sacrificing servant of the people whose birth the world again commemorates, was a Jew, and when Pilate realized he could do nothing more to save his life, he permitted his soldiers to place a crown of thorns upon his head. Showing Jesus to the people, Pilate exclaimed, "Behold your King!" But in reply the people shouted, "Away with him, crucify him."

The angel who announced the birth of Jesus declared that he would be a Savior, One who would save the people from their sin. To do this it was necessary that he give his life in sacrifice. Jesus knew this, so he did not resist, and he died the cruel death of the cross. His disciples were perplexed. They believed that Jesus was born to be a great King, a world-wide Ruler, but now he was dead. The angelic announcement of his birth, his many miracles, the gracious words which he had spoken, now seemed meaningless.

Later their hopes were revived. Jesus was raised from the dead and the resurrected One explained to two of his disciples on the road to Emmaus that it was necessary for the Messiah to suffer and die before entering into his glory. (Luke 24:25-27) Yes, Jesus' true disciples at that time soon learned that all the promises of kingdom glory and blessings which they believed Jesus had come to fulfil were not to be realized immediately.

Jesus appeared to his disciples a few times after his resurrection, and at his last appearance they made bold to ask him, "Wilt thou at this time restore again the kingdom to Israel?" To this Jesus replied, "It is not for you to know the times or the seasons, which the Father hath put in his

own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The account continues: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."
—Acts 1:6-11

Work to Be Done

Much truth is revealed in this incident. First the disciples learned that they were not at that time to be given a great deal of information concerning the time elements of God's great plan of salvation as centered in Christ. Instead of being concerned about time they were to go forth, after the Holy Spirit came upon them, to be witnesses for Jesus. This witness work was to be world-wide—"unto the uttermost part of the earth."

Then Jesus left them. They saw him taken up into heaven, but then two angels appeared and assured them that he would come again. Putting these thoughts together it would not be difficult for them to realize that the work of proclaiming the Gospel of the kingdom world-wide was to be their part in the divine plan during the time Jesus was away. Since it was to be a world-wide proclamation of the Gospel they would know that his coming was not to be soon.

When the Holy Spirit came upon the waiting disciples they embarked on the mission which Jesus had assigned to them. They learned through the enlightenment of the

Holy Spirit that just as it was necessary for Jesus to suffer and die in order that the world might be blessed through his kingdom, they and all dedicated believers of the present age had the privilege of suffering and dying with him. Indeed, they realized that unless they followed faithfully in his footsteps of suffering even unto death they could not hope to be associated with him as rulers in his future kingdom.

Impatience

But as time went on a spirit of impatience manifested itself among some of Jesus' followers. They wondered why his kingdom was so long delayed, and seemingly concluded that although he had not returned to them as promised, his kingdom must in some way already be functioning, and that they were sharing that kingdom with him. The Apostle Paul addresses some of these, saying: "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you."—I Cor. 4:8

If the time had come for the followers of Jesus to reign with him, Paul knew that he would be reigning—not continuing to suffer and die in the Master's service. But Paul knew the truth of the divine plan. He knew that the present age is a time of sacrifice and suffering on the part of Jesus' followers. He knew that the kingdom age of glory was still future. However, the spirit of impatience, and perhaps also of ambition, continued to creep in among the disciples. It resulted in a great falling away from the faith, and the development, ultimately, of that great church-state system of Antichrist, in which the church claimed to be reigning with Christ, using the power of civil governments to implement its claims.

By this time the real significance of the birth of Jesus had been lost to the vast majority of his professed fol-

lowers. While with their lips they continued to praise him as the promised Prince of Peace, they helped to plunge Europe into its bloodiest period of war in history. For centuries, so-called Christian armies were pitted against one another in deadly combat, with "Christian soldiers" mercilessly killing one another, all in the name of The Prince of Peace.

A Better Day Dawns

With the beginning of the Reformation there was a gradual revival of interest in Bible study, although the major Protestant groups aligned themselves with the civil powers, even as had the church at Rome, and called themselves the kingdom of Christ. But finally the time came in the outworking of the divine plan for a glorious unveiling of the truth. This was in the 1870's, the time when the prophecies indicated the second presence of Christ would be due. Before Jesus was crucified, when asked by his disciples concerning the time and signs of his return, he admonished them to watch. He said, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12:37

This blessedness of Jesus' followers who at the time of his return he would find watching is foretold in Daniel's prophecy. We quote, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." (Dan. 12:12) All of the Lord's truth-enlightened people throughout the now nearly one hundred years since the beginning of the fulfilment of this prophecy can testify to the blessedness which has been theirs.

All the great fundamental doctrines of the divine plan have been revealed to them, together with their time placement in the great purpose of God. Among these

truths has been the real significance of the death of Jesus, and the privilege they have of filling up that which is behind of his suffering. (Col. 1:24) They have learned that the Gospel of Christ announced by the angel on the night Jesus was born is indeed good news, and they are happy to tell it out to the whole world as they have opportunity. They are happy not only for the "high calling" of the church but also for the restitution blessings which they know are now near for the suffering and dying world.

They know that the commission to proclaim the glad tidings is still operative, and that during this period of the Lord's presence it is accomplishing a work of "harvest"; that is, a separation of "wheat" from "tares." This aspect of the Lord's plan as it applies to us is brought to our attention in the Parable of the Wheat and the Tares. (Matt. 13:24-30; 36-43) The beginning of the Gospel-Age work is depicted in this parable—the Son of man sowing wheat in the field, which is the world. An enemy, which is the Devil, sows tares. These were to be permitted to grow together until the "harvest." Then the tares were to be gathered into bundles and burned. The reapers in the harvest were also to gather the wheat into the Lord's barn.

The good seed, Jesus said, are the children of the kingdom; that is, those imbued with the hope of living and reigning with Christ in his kingdom. Jesus explained that with the completion of the harvest the bundles of "tares" were to be destroyed in a great time of trouble, symbolized as a furnace of fire. When the good seed are gathered into the Lord's barn, "Then shall the righteous [the wheat] shine forth as the sun in the kingdom of their Father."

Not even the angels who announced the birth of Jesus knew all that would be involved before his kingdom of peace would become manifest throughout the world. Nearly two thousand years have passed since the Prince of

Peace was born, and still the angry factions of earth continue to war against one another, and each year indicate diminishing faith in the divine plan to establish a world-wide government through the One whose birth is commemorated by so many millions.

We Need Patience

Even the Lord's people, enlightened by present truth, find that they need patience in waiting for the fruition of the divine plan. Of the fact that we are in the "harvest" which is the end of the age, there is no doubt. This calls for faithfulness in continuing to make known the Gospel of the kingdom. This is the harvest message; the glorious message that the kingdom of Messiah is at hand. This glorious theme song of the Bible has now been proclaimed throughout the earth for nearly a century, and still the harvest work is not finished. This means that not yet are the righteous shining forth" as the sun in the kingdom of their Father."

We can appreciate more fully today than in the past the feelings of the disciples when they asked Jesus, "Wilt thou at this time restore the kingdom again to Israel?" (Acts 1:6) We, also, would like to know when our glorious hope will be consummated in kingdom glory, and when the long-promised blessing of all the families of the earth will commence. The question, "How long, O Lord, how long?" has no doubt been asked by the Lord's people throughout the age, and it is now close to our hearts, even though we know that the kingdom is at the door.

How timely is the admonition, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." (Heb. 10:35-37) Let us indeed maintain our confi-

dence. But to do so we need patience—patient continuance in well-doing—in order to receive the promise; that is, the fulfilment of all God's gracious promises of joint-heirship with The Prince of Peace in that kingdom which will bring peace, health, and life to all the families of the earth.

A "Little While"

Paul associates his admonition to patient endurance with the return of Christ, saying, "Yet a little while, and he that shall come will come, and will not tarry." (Heb. 10:37) This is interesting; the entire age from Paul's time to the return of the Lord is spoken of as "a little while." And now that he has come, and we are in the harvest with which the age ends, how much more evident it is that only "a little while" intervenes between our harvest labors of today and the kingdom glories of tomorrow!

No matter that many thought the kingdom would be fully set up in power and great glory more than a half century ago. No matter that the destruction of Satan's social order was not accomplished in a year or so, but is still continuing. And while we do not know how much longer the harvest work will continue, the Lord does, and if we are to be with Jesus in the kingdom it is essential that we be faithful to our commission now to proclaim the Gospel of the kingdom, for kingdom honors and kingdom authority are bestowed only upon those who are faithful unto death.

So what should the birth of The Prince of Peace mean to us today? Its commemoration should be a signal to redouble our efforts in doing the Father's will. It should mean an increased rejoicing in our hope; a rejoicing that will enable us to remain firm unto the end of the way of sacrifice and service. It should remind us afresh of how much mankind really needs the kingdom, and of the

blessed privilege that is ours, as we have opportunity, of telling the whole world the blessed tidings that the kingdom is at hand!

The coming of Jesus was God's great gift to man. Our appreciation of that gift can be manifested by the giving of our all in the great messianic cause which Jesus came to implement. The angels proclaimed the good tidings when Jesus was born; and now we, as messengers, or angels, have the privilege of continuing that proclamation. Let us be faithful in this while we patiently and actively wait for the glorious consummation of our hope!

—oOo—

Bible stories for children



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TALKING THINGS OVER

53

A Special Television Program

THE Dawn has produced a television program which is specially suitable for this season of the year. It is entitled, "Unto Us a Child Is Born." Television stations are being notified of this half-hour special, and already the response has been very encouraging. This program presents a fairly comprehensive outline of the divine plan as it is centered in Jesus, and will be a good witness to the truth to all who see it.

The following list of stations shows those that will televise this special program. Unfortunately, in sending their acceptances the station managers seldom indicate the exact day or hour when "Unto Us a Child Is Born" will be put on. We suggest therefore, that in looking over the list should you find a station in your area that will carry the program, telephone to the program manager and find out the day and the hour of the telecast. We are sure the station will be glad to co-operate.

We also suggest that after this special program has been televised that you write to the station and express your appreciation, and indicate that you would be happy if more programs of The Bible Answers series could be put on. Our hope is that at least some of the stations which use this special film will indeed decide to use additional presentations. We are now prepared to furnish a six months' supply of films in color.

STATIONS CARRYING THE SPECIAL BROADCAST

ALABAMA

Birmingham WBRC-TV Channel 6
 Florence WOWL-TV Channel 15
 Mobile WALA-TV Channel 10
 Montgomery WCOV-TV Channel 20

ARIZONA

Tucson KUAT-TV

CALIFORNIA

Hollywood KMEX-TV Channel 34
 Los Angeles KWHY-TV Channel 22
 San Bernardino KVCR-TV
 Santa Barbara KEYT-TV Channel 3

COLORADO

Denver KRMA-TV

FLORIDA

Orlando WDBO-TV Channel 6
 Palm Beach WPTV Channel 5
 Tallahassee WFSU-TV

GEORGIA

Albany WALB-TV Channel 10
 Atlanta WETV
 Atlanta WSB-TV Channel 2
 Columbus WRBL-TV Channel 3
 Macon WMAZ-TV Channel 13

IDAHO

Lewiston KLEW-TV Channel 3

INDIANA

Indianapolis WLWI Channel 13
 Morion WTAF-TV Channel 31

IOWA

Fort Dodge KVFD-TV Channel 21

LOUISIANA

Alexandria KALB-TV Channel 5
 Shreveport KTBS-TV Channel 3

MINNESOTA

Mankato KEYC-TV Channel 12

MISSOURI

Jefferson City KRCG-TV Channel 13
 Kansas City KMBC-TV Channel 9
 St. Louis KPLR-TV Channel 11

NEW HAMPSHIRE

Manchester WMUR-TV Channel 9

OHIO

Cincinnati WCET-TV
 Kettering WKTR-TV Channel 16
 Toledo WTOL-TV Channel 11
 Youngstown WFMJ-TV Channel 21

PENNSYLVANIA

Johnstown WARD-TV Channel 56

RHODE ISLAND

Providence WPRI-TV Channel 12

SOUTH CAROLINA

Spartanburg WSPA-TV Channel 7

SOUTH DAKOTA

Rapid City KRSD-TV Channel 7
 Sioux Falls KELO-TV Channel 11

TENNESSEE

Chattanooga WDEF-TV Channel 12
 Knoxville WBIR-TV Channel 10
 Nashville WLAC-TV Channel 5

TEXAS

Abilene KTXS-TV Channel 12
 Harlingen KGBT-TV Channel 4
 Weslaco KRGV-TV Channel 5

UTAH

Ogden KWCS-TV

VERMONT

Burlington WCAX-TV Channel 3

WASHINGTON

Spokane KREM-TV Channel 2
 Tacoma KTVW-TV Channel 13
 Yakima KNDO-TV Channel 23

WEST VIRGINIA

Bridgeport WDTV Channel 5
 Huntington WHTN-TV Channel 13

WISCONSIN

Eau Claire WEAU-TV Channel 13
 Madison WHA-TV
 Madison WKOW-TV Channel 27

A First in Spain

SO FAR as we are aware it has never been possible to make a general proclamation of the Gospel of the kingdom in Spain. The Roman Catholic Church has so dominated the civil authorities in that country that it has been very difficult for Protestant groups to function. The strong sentiment against Protestants was manifested in recent years by the refusal of the government to admit a shipment of Protestant Bibles into the country.

Whether it be the ecumenical spirit, or other influences causing the change, we do not know, but the Spanish government has granted certain powerful radio stations permission to broadcast Protestant programs—at least a limited number of them. Learning of this, we worked through our agency for foreign broadcasts and have been able to get a contract on three stations to broadcast our Spanish programs once a week for a year.

One of these radio stations is located in Madrid, and another in Barcelona; while the third is in nearby Porto Miramar, Portugal. Together these three stations will cover all of Spain, as well as the Spanish speaking people in North Africa, and other areas in the general territory. We rejoice in this opportunity of witnessing in Spain, and look upon it as one of the evidences of the Lord's blessing upon the co-operative efforts of the brethren to make known the glad tidings. Let us all pray that our Father's blessing may be upon his truth as it goes out over the air waves in Spain. The stations, wave lengths, and time of broadcasts, are listed below.

Madrid—Radio Espana de Madrid, 917 kc., Fridays, 10:30 p. m.

Barcelona—Radio Panades, 1.106 kc., Saturdays, 7:00 p. m.

Porto Miramar—Radio Miramar, 782 kc., Mondays, 10:00 p. m.

LETTERS OF APPRECIATION

From a Minister

To Whom It May Concern:

I have just received copies of The Dawn, also the free copy of your book, "Three Keys to the Bible." Regarding lesson 8, under the caption "God Hears and Cares," we find it to be in precise harmony with the doctrines of the Bible. We have read it diligently and prayerfully and cannot find an error in it which would be contrary to scriptural conditions necessary for prayers to be answered. The one dollar we sent you for the Dawn cannot possibly compensate for the encouragement derived from the pages of the soul-searching book, "Three Keys to the Bible." Hence, we do not hesitate to recommend your publications to those who want to be enlightened by sound biblical knowledge. May we have the privilege of joining with other subscribers of The Dawn who have honestly testified: "Thanks for the wonderful way you present the truth." Yours in God's bountiful love.
—Florida

Needed Uplift

Dear Sirs: Thanks for your booklets which were sent to me. I lost my husband after one year of hospitalization—the

strain was terrific. I felt terrible, and was greatly discouraged. I received your literature, which I read and appreciated. It gave me an uplift when I needed it the most. Thanks again.—Ohio

Impressed

Gentlemen: Your television program this morning was most enjoyable. The sincerity of the men who took part impressed me so much that I am writing to ask you for your booklet. When you get to be my age you need such reassurance as is offered in your booklet. Sincerely yours.—New York

Wants to Bear Witness

Dear Friends: May God bless all of you at The Dawn. I work at a hotel, and the man who owns the one where I work also owns another one here in the city. I am so thrilled and happy that I have found the truth, so I would like to share it with all I can. The owner of the hotel gave me permission to put Gospel tracts in the rooms. Could you send me something that is small but gives a witness to God's plan? I would like to have at least a hundred and fifty. I must tell you what a difference the truth

has made in my life. I used to be so confused about the different religious groups which taught various doctrines. When I studied the Bible I found that it did not teach what they taught. But praise God I saw that you know the truth, and I love you people. To me the truth is just like Jeremiah 20:9, which speaks of a fire in one's bones. I must just talk about how wonderful it will be in the new world. Thank God for his Word. I just can't praise him enough. Jesus certainly puts a song in one's heart. Sincerely.—California

Needs Reminding

Gentlemen: Please send me your free booklet, "The Truth About Hell." Also may I take the time to thank you for the many inspiring moments you have given me through your radio programs. At times we need to be reminded what is "right" in this world that at times so distorts the truth. Sincerely.—New York

Bereavement Made Easier

Dear Bible Students: I have enjoyed my books from Dawn Publications. They have been a blessing to me and to my family. Through your books and God's great love and tender mercies my bereavement was much easier to bear. Thank you.—Florida

Bible Explained

Dear Brethren: Many thanks for The Dawn Magazine. It has explained to me many things in the Bible which I could not previously understand; and it has brought me very close to my Heavenly Father. May God continue to bless the wonderful work you are doing. Christian greetings to all!—England

A Long-time Listener

Gentlemen: I have followed your Sunday programs for years, and I get so much good out of them—especially yesterday. Will you please send me "God and Reason," as per your program yesterday.—Missouri

Received Courage

Dear Sirs: The "Hope" booklet really gives you courage to go on a while longer when a loved one passes into the sleep of death. May I say that he was my five-year old baby boy. Please send me the book, "God and Reason."—Kentucky

Meaningful

Gentlemen: Your booklet, "Hope," was gratefully received and read. Its message was both meaningful and comforting. Several of our friends and relatives will be reading it also. I would certainly like to read, "God and Reason." Would you please send me a copy?—New York

No Way Out

Dear Friends: Kindest regards! Many thanks for your wonderful book just received, also for those you sent me previously. I am most grateful for your very helpful literature. I am a true believer in Christ. My dear mother cradled me in the Scriptures from birth, and I am here today, a living witness of what I learned from the Bible in early life. Today, mankind, world-wide, will destroy themselves if evil is not checked soon. Many of our churches are nearly empty. Crime with violence is on the increase. Evil has a tight hold of the human race. All of this is a very big problem, and compared with conditions prevailing a generation ago, I am old enough (now in my 87th year) to appreciate what "distress of nations" today really means. And there is no way out, except God's way. It is a grand work that you are doing. May God continue to bless you very richly. Please send me your booklet, "Hope for a Fear-filled World." Yours sincerely.—England

First Time

Gentlemen: I have just witnessed your television program for the first time. It was indeed a blessing. Would you please send me the booklet, "God and Reason." I will continually hold your efforts to further the

Word of God in my every prayer. May he bless you richly.—Ohio

Enthusiastic

Gentlemen: When my wife died you sent me a card and I sent for your booklet, "Hope." After reading it I am enthusiastic about it. I gained so much faith in God and in Jesus Christ that I am asking that you now send me a copy of "God and Reason." I will be anxiously waiting for this book.—Florida

From Italy

"I inform you that during the last month I have done all I possibly could to distribute the tracts and booklets which I have received from Rome. I have a firm hope that the good Lord will answer my prayers and permit me to spread even more of the material published by Aurora (Italian Dawn). At present I am waiting to receive additional literature for this purpose. I am grateful to you for sending me the English Dawn, that I may learn the truth better. I am convinced that I will find what I have been looking for for a long time, and I pray to the Eternal God that he may enlighten my mind that I may be able to walk the way of the truth, as it is taught by Jesus, and the inspired prophets and apostles."

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

SAM BAKER

London, Ont.	Dec. 12
Chatham, Ont.	13
Indianapolis, Ind.	15
New Albany, Ind.	16
St. Louis, Mo.	17
Kansas City, Mo.	18
Fayetteville, Ark.	20
Oklahoma City, Okla.	22
Houston, Tex.	23
San Antonio, Tex.	24
Phoenix, Ariz.	27-29
Yuma, Ariz.	30
San Diego, Calif.	31

E. K. PENROSE

Columbus, Ohio	Dec. 1
Cincinnati, Ohio	8
Nashville, Tenn.	10
Memphis, Tenn.	11
Brinkley, Ark.	12
Shreveport, La.	13
Oklahoma City, Okla.	15
Stigler, Okla.	16
Fayetteville, Ark.	17
Farmington, Mo.	18
St. Louis, Mo.	19
Zeigler, Ill.	20
Indianapolis, Ind.	22

O. D. DEIFER

Baltimore, Md.	Dec. 8
Philadelphia, Pa.	8

LEO POST

New London, Conn.	Dec. 15
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A. H. KRUMPOLT

York, Pa.	Dec. 22
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H. W. PRICE

Victoria, B. C.	Dec. 1
Duncan, B. C.	2, 3

R. J. KRUPA

Allentown, Pa.	Dec. 15
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H. J. TIEMEYER

Paterson, N. J.	Dec. 29
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J. Y. MAC AULAY

Sayville, N. Y.	Dec. 1
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F. S. WASSMANN

New Haven, Conn.	Dec. 22
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The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

MIKE BALKO		EDWARD G. LORENZ	
Duquesne, Pa.	Dec. 29	Santa Ana, Calif.	Dec. 8
JOHN BARACOS		D. J. MOREHOUSE	
Duquesne, Pa.	Dec. 1	Beloit, Wis.	Dec. 1
WALTER Blicharz		KENNETH M. NAIL	
Adrian, Mich.	Dec. 15	San Luis Obispo, Calif.	Dec. 1
DAVID A. BRUCE		MICHAEL R. NEKORA	
Fresno, Calif.	Dec. 15	Hawthorne, Calif.	Dec. 1
C. M. CHUPA		ARTHUR NEWELL	
Saginaw, Mich.	Dec. 1	Saginaw, Mich.	Dec. 15
L. P. DAVIS, JR.		H. W. OSTRANDER	
Hawthorne, Calif.	Dec. 15	Pala Alto, Calif.	Dec. 1
L. PAUL DAVIS		G. R. POLLOCK	
Riverside, Calif.	Dec. 15	Tehachapi, Calif.	Dec. 8
Ontario, Calif.	15	RAY RAWSON	
EDWARD E. FAY		London, Ont.	Dec. 8
Sacramento, Calif.	Dec. 1	NORMAN F. RICE	
JOSEPH FENCHAK, JR.		Covina, Calif.	Dec. 22
Duquesne, Pa.	Dec. 15	THOS. T. RYDE	
CARL HAGENSICK		San Diego, Calif.	Dec. 8
St. Louis, Mo.	Dec. 15	J. I. VAN HORNE	
JOHN G. HULL, JR.		E. Liverpool, Ohio	Dec. 8
Fullerton, Calif.	Dec. 22	Connellsville, Pa.	15
G. O. JEUCK		IRWIN WY SOCKI	
Miami, Fla.	Dec. 8	Pittsburgh, Pa.	Dec. 15
EDMUND JEZUIT		HOWARD YOUNG	
La Salle, Ill.	Dec. 15	Monessen, Pa.	Dec. 22
DANIEL KAZIAK		L. W. ZBIK	
Chatham, Ont.	Dec. 15	Western Michigan	Dec. 8
LUDLOW LOOMIS			
Gary, Ind.	Dec. 15		

WEEKLY PRAYER MEETING TEXTS

DECEMBER 5—"Choose ye this day whom ye shall serve; . . . as for me and my house, we will serve the Lord."—Joshua 24:15 (Z. '01-284 Hymn 299)

DECEMBER 12—"As a man thinketh in his heart, so is he."—Proverbs 23:7 (Z. '01-325 Hymn 198)

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 183)

DECEMBER 26—"Be thou strong and very courageous."—Joshua 1:7 (Z. '02-285 Hymn 266)

CONVENTIONS

MINNEAPOLIS, MINN., Dec. 1—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

CINCINNATI, OHIO, Dec. 8—YWCA, Ninth & Walnut Sts. Mrs. W. N. Poe, One W. Ridge Place, Newport, Ky.

MINNEAPOLIS, MINN., Dec. 15—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle, S.

PHOENIX, ARIZ., Dec. 27-29—IBEW

Hall, 5818 N. Seventh St. Mr. Lloyd Gaddy, 415 E. Euclid.

CHICAGO, ILL., Dec. 28, 29—Central Masonic Temple, 912 N. La Salle St. Mr. Edmund Jezuit, 4327 S. Christiana Ave.

DETROIT, MICH., Dec. 29—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Henry F. Kwolek, 38231 Richland, Livonia, Mich.

ST. PETERSBURG, FLA., Jan. 26

—oOo—

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

THE SAVIOR OF THE WORLD

To be discussed by

"FRANK AND ERNEST"

KCMO—810 kc.—9:40 A. M.

Sunday, December 15

Tune in this timely discussion and send for the free booklet, "Jesus, the World's Savior." Address:

"FRANK AND ERNEST"
Box 60, Dept. N, General Post Office
New York, N. Y. 10001

For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

JANUARY TOPIC: On Sunday, January 19, the topic to be discussed will be, "Why God Permits Evil." The discussion will be by guests of "Frank and Ernest." We believe that this program will be of unusual interest to many, and that it should be well advertised. As always, special circulars will be available for this purpose. Send for as many as you can use. They are free. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

"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.

DAWN BIBLE STUDENTS ASSOCIATION

East Rutherford, New Jersey 07073

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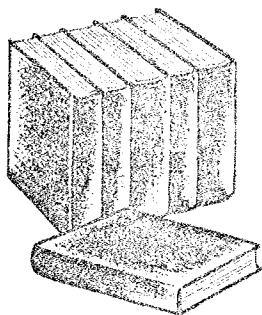
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This is a book of Bible stories for children—forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. This Gospel-Pure book is appropriate for every gift occasion.



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to us the

SCRIPTURES

clearly teach

That the church is "the temple of the living God"--peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.--1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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

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