

a herald of Christ's presence

THE DAWN

"SEEK YE FIRST
THE KINGDOM
OF GOD,
AND HIS
RIGHTEOUSNESS."

--Matthew 6:33

November 1968

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"All Things New"

"GOD is not dead! He just fell asleep in the middle of Document No. 329." This statement appeared on the bulletin board in the lobby of the auditorium in Uppsala, Sweden, during the Fourth General Assembly of the World Council of Churches which was held during July of this year. THE CHRISTIAN CENTURY observed: "As an ecclesiastical circus, studded with spectaculars and side-shows, the Fourth Assembly was a memorable occasion. But as an ecclesiastical congress, the supreme governing authority of the international conciliar movement, the Fourth Assembly was, at times, and to many, a massive disappointment."

THE CHRISTIAN CENTURY continued, "Boredom nearly killed the Assembly in its early and middle days; it made believers out of those who had heard Peter Berger's warning that the church will be dead by the year 2,000, out of sheer boredom." Secretary Eugene Carson Blake, acknowledging the disappointments and criticisms voiced by those taking part, reported to a press conference on the last day: "I am not disillusioned because I had no illusions."

At this Fourth Assembly of the W. C. C. there were more than 2,000 delegates, advisers, staff personnel, members of the press, youth participants, observers, and special guests. Two hundred Roman Catholics attended, not as members, but as platform speakers, observers, advisers, and representatives of the Catholic press.

The news magazine TIME had this to say: "The Third Assembly of the World Council of Churches took place in

1961; in mood and spirit, it might have been fifty years away from the Fourth Assembly. At New Delhi, World Council delegates were still primarily concerned with the ecclesiastical and theological problems of church union. The marching orders issued by the Fourth Assembly in Uppsala were primarily secular rather than sacred. In a series of concrete, specific resolutions, the 700 delegates from 235 Protestant, Anglican and Orthodox churches at the Uppsala meeting called upon their fellow Christians to redirect their attention to the social, political and economic problems facing mankind.

"To a large extent, the worldly orientation of the messages reflected the growing influence of churchmen from the 'third world' of Africa, Asia and Latin America, who are less concerned with theological niceties than with committing the church to support of the poor and the underprivileged. There were thirty-two delegates from developing nations, for example, on the 105-man committee that drafted the document on peace and international justice, which not only condemned the use of nuclear weapons in war but also gave support to the idea of selective pacifism."

That the Fourth Assembly of the World Council of Churches at Uppsala did reflect more concern for economic and political matters is borne out by Allen Geyer, who wrote, "Surely one of the silliest utterances in Firys Hall [the Assembly auditorium] came from one presiding officer in response to a moment of controversy on the floor. 'This is not a political meeting' he snapped, 'We are here, by the grace of God, to strengthen the unity and mission of the church.'"

"The Message"

Following is a message with resolutions passed by the World Council of Churches at Uppsala. We publish it complete as reported:

"The excitement of new scientific discoveries, the protest of student revolts, the shock of assassinations, the clash of wars—these mark the year 1968. In this climate the Uppsala Assembly met first of all to listen.

"We heard the cry of those who long for peace, of the hungry and exploited who demand bread and justice, of the victims of discrimination who claim human dignity, and of the increasing millions who seek for the meaning of life.

"God hears these cries and judges us. He also speaks the liberating Word. We hear him say—'I go before you.' Now that Christ carries away your sinful past, the Spirit frees you to live for others. Anticipate my kingdom in joyful worship and daring acts. The Lord says, 'I make all things new.'

"We ask you, trusting in God's renewing power, to join in these anticipations of God's kingdom, showing now something of the newness which Christ will complete:

"(1) All men have become neighbors to one another. Torn by our diversities and tensions, we do not yet know how to live together. But God makes new. Christ wants his church to foreshadow a renewed human community.

"Therefore, we Christians will manifest our unity in Christ by entering into full fellowship with those of other races, classes, age, religious and political convictions, in the place where we live. Especially we shall seek to overcome racism wherever it appears.

"(2) Scientific discoveries and the revolutionary movements of our time open new potentialities and perils for men. Man is lost because he does not know who he is. But God makes new. The Biblical message is that man is God's trustee for creation, that in Christ the 'new man' appears and demands decision.

"Therefore, with our fellow men we accept our trusteeship over creation, guarding, developing and

sharing its resources. As Christians we proclaim Jesus as Lord and Savior. God can transform us into Christ's new humanity.

"(3) The ever widening gap between the rich and the poor, fostered by armament expenditure, is the crucial point of decision today. But God makes new. He has made us see that Christians who in their acts deny dignity to their fellow men deny Jesus Christ, in spite of all that they profess to believe.

"Therefore, with people of all convictions, we Christians want to insure human rights in a just world community. We shall work for disarmament and for trade agreements fair to all. We are ready to tax ourselves in furtherance of a system of world taxation.

"(4) These commitments demand the worship, discipline and mutual correction of a worldwide community. In the World Council of Churches, and its regional, national and local counterparts, only the beginning of this community has been given to us. But God makes new. The ecumenical movement must become bolder, and more representative. Our churches must acknowledge that this movement binds us to renewal.

"Therefore, we reaffirm our covenant to support and correct one another. Present plans for church union call for decision, and we seek fuller communion with those churches which are not yet in full fellowship with us. We know that we never live the fullness of what we profess and we long for God to take over. Yet we rejoice that already we can anticipate in worship the time when God renews ourselves, all men, all things."

The Catholics Also

The Catholic Church is also beginning to take a more serious look at the political, economic, and racial needs of the world, especially of the Catholic world. There is a minority of Catholics in all countries—laymen, priests,

educators, and bishops—who are becoming more and more vocal along these lines. This is particularly true in South America, where from within the church come cries for revolution against the old ways of capitalism.

This is true all over South America. It is true in Columbia, where Pope Paul visited recently—the first visit of a pope to the South American Continent. While great crowds greeted the pope in Bogota, the capital of Columbia, a special gathering arranged for the peasants from the countryside surrounding Bogota was poorly attended. To those who did attend, the pope promised that the church would do something about their poverty.

Commenting on the reform movement within the church, TIME says, "Reformers within the Latin American Catholic Church, although growing in number, are still in the minority. They are nonetheless insistent in their conclusion that Catholicism can transform society—and save its own soul—only by a total commitment to revolution. And they argue that this approach is quite in accord with the teachings of the church."

The World's Needs

There can be no question about the world's need for help. We report from a speech by Jack N. Campbell, Governor of New Mexico, and published by the Indiana University:

"It might help us to see the place of the United States in relation to the other areas of the world if we imagine that all the world's population could be reduced proportionately into a small town of 1,000 people. Only 60 of the 1,000 residents would be Americans, but these 60 would have half the income of the entire town, with the 940 citizens dividing the other half of the total income. White people in this town would total 303, with 697 nonwhite. At least 80 townspeople would be practicing communists and 370 others would be under communist domination.

The 60 Americans would have an average life expectancy of 70 years; the other 940 people less than 40 years on the average. Since most of the 940 non-Americans would be hungry most of the time, there would be considerable resentment toward the 60 Americans who would appear to be enormously rich and fed to the point of sheer disbelief, compared to the majority of the townspeople. That is the picture that we face as a nation and as leaders of the educational institutions which could help relieve the ignorance, suffering, and frustrations of the people on the other side of the tracks."

God's Renewal Plan

It will have been noted that in our quotations concerning the World Council of Churches Fourth Assembly, held in Uppsala, Sweden, frequent mention is made to the effect that "God makes new." This is because the theme of the Assembly was "Renewal," and this theme was based upon Revelation 21:5, which reads, "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

When God promised that he would make all things new, did he mean it as the World Council of Churches interpreted it? Did he mean that this promise would be fulfilled nearly two thousand years later as a result of what TIME magazine called "the marching orders" of a world organization of his professed people who abandoned their divine commission to preach the Gospel of the kingdom and decided to embark on a program of political and social reform aimed at obliterating racism and poverty in a chaotic and suffering world? We think not! It is clear that to use this promise of God for such a purpose is to take it completely out of its context and to give it a meaning which the Lord never intended.

The two preceding verses read: "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with

men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And 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." And then, in the next verse, comes the statement by the Lord, "Behold, I make all things new."

Death Destroyed

Four thousand years prior to this, God had sentenced man to death because he had transgressed divine law. However, the Creator had provided escape from this penalty of death by giving his only begotten Son to take the sinner's place in death. Paul wrote, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) And again, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. 5:18

This "free gift" of life is available now upon the basis of a demonstrated faith. Those who now receive this "justification of life" have the opportunity of laying down their justified lives following in the footsteps of Jesus. By faithfulness in this they qualify to "live and reign with him [Christ] a thousand years." (Rev. 20:6) The purpose of this thousand-year reign of Christ is to give health and life to all the sin-sick and dying world; this gift of life being made available through the redemptive work of Christ.

The restoration of mankind to health and life is described by the Apostle Peter as "restitution." (Acts 3:19-21) This is what the Lord meant by making all things new. As the Apostle John describes it, there shall be no more pain, no more tears, and no more death.

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.
Hollywood KXLA-TV Channel 40
Sundays, 2:00 p.m.
Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.
Los Angeles KWHY-TV Channel 22
Saturdays, 6:00 p.m.
Modesto KLOC-TV
Sundays, (Time to be announced.)
Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.
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, (Time to be announced.)

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	WCHS-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 a.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.		Hamilton	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

Bongor 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.
Saginaw 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 KRGI 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 WEEE 1300 9:00 a.m.
Buffalo-Niagara Falls
WHLD 1270 12:00 noon
Kingston WBAB 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.
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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.
Connellsville	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.
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SOUTH DAKOTA

Yankton	WNAX	570	10:45	a.m.
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TENNESSEE

Clinton	WYSH	1380	12:45	p.m.
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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.
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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	KVWO	1370	10:05	a.m.
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VIRGIN ISLANDS

Christiansted	WIVI	970	9:00	a.m.
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CANADA

Calgary, Alta.	CKXL	1140	11:30	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.
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RADIO TOPICS FOR NOVEMBER

3—"The Word of God"

17—"The World on Fire"

10—"The Seventh Creative Day"

24—"Times of Restitution"

BIBLE STUDY

LESSON FOR NOVEMBER 3

Witness in Suffering

MEMORY VERSE: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."
—1 Peter 4:16

1 PETER 3:13-17; 4:12-17

WHEN Jesus announced to his disciples that he was going to Jerusalem where he expected to be arrested and put to death, it was Peter who said, "Be it far from thee, Lord: this shall not be unto thee." (Matt. 16:22) At that time Peter could not understand why one like Jesus, who spent all his time doing good for others, should have to suffer and die.

Later, in the Upper Room, Jesus said to Peter, "Behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31, 32) When Jesus was leaving the Garden of Gethsemane, and the mob was about to arrest him, Peter drew his sword in an attempt to prevent this injustice.

So Peter needed to be converted, not from sin to righteousness, but to the viewpoint, as stated in our lesson, that it

is better to suffer for well-doing than for evil-doing. This "conversion" was fully accomplished at Pentecost with the giving of the Holy Spirit. Now, as Jesus said, he was to strengthen the brethren as to the place that Christian suffering occupies in the plan of redemption and salvation.

One instance in which Peter endeavors to fulfil this assignment is seen in his first epistle. He asks, "Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye." Peter now knew that true followers of Jesus would suffer, but he also knew that this suffering would not harm them as new creatures. It did not so harm Jesus. True, they spat upon him; they mocked him; they hung him on a cross until he died. But this merely tested his fidelity to his Heavenly Father, who on the third day raised him from the dead and exalted him to his own right hand in glory.

Now the converted Peter understood this, and he wrote, "It is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the Just for the unjust." (I Pet. 3:17, 18) Peter is here saying that our suffering, even as Jesus' suffering, is for sin. We do not share in the work of redeeming the world from death, but we do share in the sufferings of Christ that we may prove worthy of association with Jesus in the future blessing of the world.

Peter further wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." It doubtless seemed strange to Peter when he saw Jesus arrested and put to death. But now he understood the reason for it and, through the enlightenment of the Holy Spirit, realized that the followers of the Master have the privilege of sharing in his suffering.

In this message of encouragement to the brethren Peter points out that the prophets, speaking under the inspiration of the Holy Spirit, foretold the sufferings of Christ, and the

glory that should follow. (I Pet. 1:11) He emphasizes that followers of the Master share in this foretold suffering. This being true, there is no occasion for thinking it strange when we are permitted to suffer for righteousness' sake.

One purpose of Christian suffering is to test our fidelity to God. This is referred to by Peter as "judgment," and he says, "The time is come that judgment must begin at the house of God." (ch. 4:17) The entire Christian era has been the judgment day of the true church.

Peter asks an important question: "What shall the end be of them [the unbelieving world] that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Peter does not answer this question. However, according to the Scriptures, the unbelieving world will appear for judgment during the world's coming thousand-year judgment day.

QUESTIONS

Did Peter always understand the value of suffering for well-doing?

Did any lasting harm come to Jesus through his suffering?

Why should we not think it strange when we suffer as Christians?

When will the unbelieving world be judged?

Christians, Live Expectantly

MEMORY VERSE: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."—II Peter 3:13, 14

II PETER 1:3-11

THE goal of every faithful follower of the Master is to prove worthy in this life of being brought forth from death in the first resurrection, to live and reign with Christ a thousand years. (Rev. 20:6) For that reason they do not set their affections on earthly things, but, as Paul expresses it, on "things which are above, where Christ sitteth on the right hand of God." (Col. 3:1, 2) They truly live expectantly as indicated in the caption of our lesson.

We have been called "to glory and virtue," and God has made every necessary provision to enable us to attain that to which we are called. Among these provisions are the Lord's "exceeding great and precious promises." It is through the mighty workings of these promises that we are made "partakers of the divine nature."

This is really the working of the Holy Spirit in our lives, for the promises of God were recorded in his Word by the inspirational power of the Holy Spirit.

Our faith is based upon these promises, and we are to add to our faith virtue, knowledge, temperance (self-control), patience, godliness, brotherly-kindness, and love. Failing in this, we would be barren and unfruitful "in the knowledge of our Lord Jesus Christ." We would also be "blind"; that is, lacking in spiritual vision, and would not be able to discern clearly those important elements in the plan of God that are "afar off"; that is, the fully established kingdom of Christ, our own share in it, and the blessings it will bring to all the families of the earth.

But if we do add to our faith the necessary qualities of Chris-

tian character we "shall never fall," and this will mean that an "abundant entrance shall be ministered" unto us "into the everlasting kingdom of our Lord and Savior Jesus Christ." It is to rulership in this kingdom that we have been called, and if we "give diligence" we will make our "calling and election sure."

II PETER 3:9-11

"The Lord is not slack concerning his promise," Peter wrote. The underlying promise of all God's promises is the one he made to Abraham when he said to him that through his seed all the families of the earth will be blessed. (Gen. 12:3) Paul explains that Christ, and those baptized into him, constitute this seed of blessing. (Gal. 3:8, 16, 27-29) An entire age is set apart in God's plan for the preparation of this "Seed," and then comes the Millennial Age during which the "Seed" will dispense the promised blessings. So we see, God is not "slack" concerning his promise, although it may seem so to "some men."

Peter's reference to the passing away of the present "heavens" and "earth" is highly symbolic. It has no reference to the literal heavens and earth, for God has promised that "the earth abideth forever." (Eccl. 1:4) What will pass away is the present selfish social order. But

God has promised a new social order, even the kingdom of Christ. This is referred to by Peter in our memory verse as a "new heavens and a new earth wherein dwelleth righteousness.—Isa. 65:17; Rev. 21:1-4

Since the present "world" or social order is to pass away there is all the more reason for us to set our affections on things above. Peter wrote, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"—ch. 3:11

The Greek word here translated "conversation" really means one's total conduct, not merely his words. The manner of persons we should strive to be is one that adds virtue and kindness and patience and love to his faith, and strives with all his might to make his calling and election sure.

QUESTIONS

In what way is the Christian to live expectantly?

What should a Christian add to his faith?

What is one of the basic promises of God?

What is symbolized by the heavens and earth mentioned by Peter?

What is "the new heavens and new earth"?

Walking in the Light

MEMORY VERSE: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:7

I JOHN 1:5:2:6

"LIGHT" is a symbol of truth and of all that which is right, and good, and pure; whereas "darkness" in the Bible stands for error, evil, selfishness, and alienation from God. "God is light," John wrote, "and in him is no darkness at all." God is wholly unselfish in all that he does, therefore God is love as well as light.

John puts it very understandably when he writes, "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." On the other hand, as our memory verse states, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

It cannot be said of those who walk in Jesus' steps that there is no darkness in them. But God in his love has provided the blood of Jesus Christ to cleanse them from the darkness of sin so that they may have

fellowship with him and with his people. But we need a continuous application of this blood.

Seemingly there were some in the Early Church, even as now, who claimed that they could live without sin. But John explains that those who claim this deceive themselves, and that the truth is not in them. However, he continues, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We can depend upon God's faithfulness and justice.

The fact that we have our sins cleansed away through the blood of Christ does not give us liberty to presume upon the grace of God. John admonishes us not to sin; to strive against it with all our might. But when we do sin, John reminds us, "we have an advocate with the Father, Jesus Christ the righteous." Christ represents us at the throne of heavenly grace, and because of this we can approach that throne "boldly,"

or with assurance, knowing that we will obtain mercy and find grace to help in our every time of need.—Heb. 4:16

Jesus, in his death, was a “propitiation [satisfaction] for our sins; and not for ours only, but also for the sins of the whole world.” Essentially all Christians accept the fact that Jesus became a satisfaction for their sins; but many fail to realize that he also is a “propitiation . . . for the sins of the whole world.”

True, the world of unbelievers as yet knows little or nothing about the real purpose of Jesus’ sacrificial death. They do not yet understand that Jesus came to earth as a provision of the Creator’s love, and that those who accept him and obey the laws of the kingdom will receive everlasting life. Many who themselves believe in Jesus hold the erroneous idea that the opportunity to accept Jesus, and through him receive life, is limited to the present short span of life.

But this is making God’s love too narrow by restricted human philosophy. The Scriptures reveal that an entire thousand years has been set aside in the plan of God for the resurrection and enlightenment of all who have died in unbelief. Then they will all know that by his death Jesus provided propitia-

tion for their sins as well as for the believers of the present age.

John lays great stress upon the importance of keeping God’s commandments. We cannot truly know God, and know his beloved Son, unless we obey the precepts of the divine Word. Jesus said to his Heavenly Father, “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3) And, as John emphasizes, the only way we can truly know the Father is through obedience to his will.

John further wrote, “Whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked.” The precepts and admonitions of the Word of God are designed to develop godlike love within our hearts that we may be more and more like Him.

QUESTIONS

Of what are light and darkness symbols?

Can followers of Jesus live without sin?

How are we cleansed from sin?

Did Jesus die for the world as well as for his church?

Can we walk in the light apart from obedience to God’s Word?

Love One Another

MEMORY VERSE: "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."—I John 2:11

I JOHN 2:7-11; 3:11-18

IN LAST week's lesson we found the Apostle John using the two contrasting words, "light" and "darkness." In this lesson he dwells considerably on two other words which have opposite meanings; namely, "love" and "hate." But there is a relationship between these words. For example, in our memory verse we are told that one who hates "his brother is in darkness." And in verse 10 we read, "He that loveth his brother abideth in the light."

In I John 1:5 we are informed "that God is light, and in him is no darkness at all." And the Apostle John also tells us that "God is love." (I John 4:8) Thus as we rid our hearts of hate and fill them with love we are growing in godlikeness; and we will also be walking in the light.

What is love? It is the principle of unselfishness which causes a Christian to lay down his life for others, especially for

his brethren in Christ. Jesus admonished his disciples to love one another as he loved them, and we know that Jesus sacrificed his life for his disciples and, in fact, for the entire world of mankind.

This truth is contained in I John 3:16, but unfortunately the thought is blurred by a poor translation. The Common Version says that we perceive the love of "God" because he laid down his life for us. However, the word "God" is not in the Greek text at all. Most other translations use the word "Christ", the obvious reason being that it was Christ, not God, who laid down his life. The New English Bible reads, "It is by this that we know what love is: that Christ laid down his life for us. And we in our turn are bound to lay down our lives for our brothers."

If we were to limit our definition of love to one word, "unselfishness" would be close.

At the same time, there are various aspects of love which it is well to keep in mind. The Apostle Paul mentions a number of these in I Corinthians 13:4-8. We quote from the New English Bible:

"Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance. Love will never come to an end."

How obvious it is that love and hate cannot rule in the heart at the same time! John wrote, "This is the message that ye heard from the beginning [of Jesus' ministry], that we should love one another. Not as Cain, who was of that wicked one, and slew his brother." (ch. 3:11,12) God had accepted Abel's sacrifice, and had rejected Cain's. He had said that there would be enmity between the seed of the woman and the seed of the serpent, or Satan. And in the murder of Abel we see the first evidence of this enmity. Since Cain was of the "wicked one," or Satan, his act of violence evidently was prompted by Satan, seemingly in an effort to destroy the "Seed" of promise.—Gen. 3:14,15

And all upon whom God has manifested his favor since that time have been the targets of Satan. Jesus said that the Pharisees of his day were of their father the Devil, and they persecuted Jesus unto death. John wrote, "Marvel not, my brethren, if the world hate you." Satan still uses whatever means he can to vent his hate upon God's people. But eventually he will be "bruised" under the feet of the promised "Seed," and through the "Seed" selfishness and hate will be dispelled, and love will be made to fill the earth. This will be accomplished through the thousand-year reign of Christ.—Rom. 16:20

God wants our love to be more than words. He wants it to be genuine and wholehearted—a love that expresses itself in sacrifices on behalf of others, particularly our brethren. A love that also expresses itself in zealously making known the glad tidings of the kingdom. Only those who now love in deed and in truth may hope to live and reign with Christ.

QUESTIONS

What two words are used in contrast in this lesson?

Define true, godlike love.

How has Satan manifested his hatred toward God's people throughout the ages?

ARCHEOLOGY PROVES THE BIBLE

Chapter 3

The Witness of the Promised Land

WHILE dwelling in Mesopotamia the Lord said to Abram, whose name was later changed to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." (Gen. 12:1) This Promised Land was Canaan, which later became known as Palestine, and today is called Israel, although the Israel of today does not embrace all the Promised Land. While Abraham went to Canaan in obedience to the call of God, and dwelt there, he did not actually take possession of it.—Acts 7:1-5

However, the Lord foretold that the descendants of Abraham, after sojourning for generations in a strange land, where they would serve as slaves, would be delivered from their bondage and brought into the Promised Land. (Gen. 15:13, 14) The land in which the Hebrew people dwelt in fulfilment of this prophecy was Egypt. It was under the leadership of Moses that they were delivered from Egypt and, after forty years of wandering in the wilderness, entered the Promised Land under the leadership of Joshua.

Moses led the Hebrews during their forty years in the wilderness, but did not lead them over Jordan into the Promised Land. However, shortly before his death Moses reassured the Hebrews that the Lord would fulfil his promise to them. He said, "The Lord thy God bringeth thee into a good land, a land of brooks of water, of

fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, that shall not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.”—Deut. 8:7-9

Surely the Promised Land was a “good land.” And our point of chief interest at the moment is that among all the other good things the Hebrews would find in this land would be copper—mistranslated “brass” in the King James Version. “Out of whose hills thou mayest dig copper”—this statement continued to be a mystery to scientists and many students of the Bible. The general belief was that no copper existed anywhere in this land which God gave to the children of Israel.

Now, however, we know differently. In 1937, Nelson Glueck, a member of the American School of Oriental Research, headed a group of geologists, historians, architects, excavators, and a photographer, who traveled to the mound known as Tell el-Kheleifeh, which is located at the intersection of three countries—Africa, Arabia, and Palestine-Syria. The first stage of the excavation produced encouraging results. They found fishhooks made of copper. There were remnants of walls. Also found nearby was a green material which was indentified as copper slag.

This particular expedition did not have time to continue the excavation of Tell el-Kheleifeh. However, the work was resumed, and completed in three stages, which ended in 1940. The total discoveries proved that here, in the time of King Solomon of Israel, was a flourishing copper mine, and that King Solomon, in Glueck’s opinion, was probably among the greatest exporters of copper in ancient times.

It was discovered that Tell el-Kheleifeh was actually Ezion-geber, mentioned in I Kings 9:26, where we are

informed that "King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea." It was discovered that this ancient seaport town was highly industrialized and that the mining of copper was one of the chief industries. Here, they discovered, had been an up-to-date blast furnace which was built in accordance with a principle that was brought into modern industry about a century ago and was known as the Bessemer system.

It was from Ezion-geber that Solomon sent his ships to all parts of the then known world. It was a center of world trade, from which many of the exports of the Promised Land went out. Returning, Solomon's ships brought gold, ivory, and other imports. The Israelites were not a seafaring people. They knew nothing about shipbuilding. But Solomon, in his wisdom, imported the necessary skills from other countries. The services of Hiram, a Phoenician, were enlisted. The Bible says, "And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon."—I Kings 9:27, 28

A further statement concerning Solomon's riches and his accomplishments reads, "The king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. So King Solomon exceeded all the kings of the earth for riches and for wisdom." (I Kings 10:22, 23) It is now proven true by the archeologists that none of these accounts of the Old Testament concerning the riches and wisdom of Solomon are exaggerated. Copper did abound in the Land of Promise. So once again our feet are established on solid historical facts, and not on fairy tales, as the critics of the Bible have so insistently claimed.

The Testimony of Prof. Yadin

Prof. Yigael Yadin, Dean of Archeology in the University of Jerusalem, has more recently further confirmed the Bible's records in other areas of Solomon's accomplishments. In the spring of 1968 the producers of The Bible Answers television series interviewed Prof. Yadin on behalf of the Dawn Bible Students Association, and were given some very vital and interesting information. In I Kings 9:15 we read, "And this is the reason of the levy which King Solomon raised: for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer."

Prof. Yadin was asked if he personally believed that the findings of the archeologists in Palestine are confirming the historical records of the Bible. He affirmed that this was so, and gave as an example the reference in the Bible, quoted before, which tells us that Solomon rebuilt the three cities, **Hazor**, Gezer, and Megiddo. We quote:

"I would say, generally speaking, that this is very definitely so. I would say that the historical portions of the Bible are thus far being proved true by archeologists. I would go one step further, and say that a biblical diary has actually helped us archeologists find our way and understand the data. The Bible tells us, for example, that King Solomon built three strategic cities. One is Megiddo, and one is Gezer, near Jerusalem. When we excavated Hazor, the third one, and we came to city number ten from the top, we reckoned that this could be the Solomonic city if the Bible story is correct.

"We found here a very strange city gate with six chambers and a casement wall; that is to say, a double wall. And exactly the same type of gate was found in Megiddo by an American archeologist. And then I discovered the third city, Gezer, and there again was an identical gate. Were it not for the passage in the Bible which tells us that

Solomon built these three cities we would not have been able to identify them. The actual discovery of these gates proved that this example of a verse in the Bible was correct. Now this is only one example. Wherever we go in this land of the Bible we illuminate our finds with the Bible, and the finds, I would say, are illuminating the Bible."

Prof. Yadin was then asked to explain further concerning his findings in Hazor, Megiddo, and Gezer, the cities which the Bible says were built, or rebuilt by Solomon. We quote again:

"Hazor is a very interesting biblical site. This is a city which the Bible mentions several times. It is first mentioned in the 11th chapter of the Book of Joshua. The king of Hazor was the head of the Canaanite league which fought against Joshua. The Bible says that Joshua killed the king of Hazor, and burned the city with fire. Then we hear again about Hazor in the account which tells us that Solomon rebuilt the city, together with Megiddo and Gezer. So we have here a story. Joshua destroyed Hazor; Solomon rebuilt it.

"However, the history of the first city of Hazor goes much, much further back than Joshua. When we reached the virgin soil we found that we had dug through the ruins of twenty-two cities, one on top of the other. The first city was built about the 28th century B. C. And let's say that the city which Joshua destroyed was city number thirteen from the top; and the city which Solomon rebuilt was number ten from the top. Later Hazor was destroyed by Tegpalatzer, and this was the fifth from the top. It is a huge site, covering 170 acres. We worked there for four years, and managed as it were to merely scratch the surface, compared with what we would like to have accomplished.

"Now Megiddo, as we have found, was also rebuilt by Solomon. This site was excavated by the American

Archeologist Institute of Chicago. They found also about twenty-two cities one on top of another. But when we found the true city of Solomon at Hazor, and we knew what his cities were like, I had a suspicion that the city which was identified by the previous excavators as Solomon's was not the real one. They found beautiful and huge stables, which they called Solomon's Stables. I had a suspicion somehow or other that they were wrong. On the basis of the Bible's information that Solomon rebuilt Hazor as well as Megiddo, I considered that these two Solomonic cities would have to be the same, because they were built by the same architects.

"I went back to Megiddo in 1960, and twice again last year, and we found the true city of Solomon, which is identical with and looks exactly like the one at Hazor. So, while I do not like to destroy a beautiful tourist attraction at Megiddo, I am happy, with the aid of the Bible, to identify the true city of Solomon at Megiddo, which was under the so-called Solomon's Stables. The stable city, which is also important, was built by another famous—or infamous—biblical character, King Ahab, the terrorist husband of Jezebel."

The General Testimony

Prof. Yadin has assured us that the findings of the archeologists thus far confirm the historical aspects of the Bible, and most archeologists will agree with this. A large portion of the history set forth in the Old Testament pertains to the land of Canaan, the Promised Land of the Israelites. As we have seen, it was under the leadership of Joshua that the Israelites as a people first entered this land to possess it. Their point of entry was at Jericho.

The story of the fall of Jericho has long been considered a mere fairy tale. Joshua was instructed by the Lord to

have the Israelites, led by the priests, march around Jericho once a day for six days. On the seventh day they "compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city." "So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." "And they burnt the city with fire, and all that was therein."—Joshua 6:15, 16, 20, 24

Prof. John Garstang was leader of an expedition which discovered the ancient city of Jericho. From their discoveries they have concluded that Jericho is probably the oldest city in the world. They give its probable age as 7,000 years. The ancient walls of Jericho are of course of special interest to students of the Bible, and the question naturally arises as to whether or not it was a strongly walled city, and also whether the archeologists have found any evidence that these walls had suddenly and precipitately been destroyed to the extent that the Israelites could breach them and enter the city.

The answer to both these questions is yes. As for the walls of Jericho, there was an inner and an outer ring, with space between. From their investigations the archeologists discovered that the stones of the inner ring had fallen inward, and had buried the buildings which were nearby. They found also that the stones of the outer wall had fallen outward. Garstang reached the conclusion that this had been caused by an earthquake. There were also ashes apparent, indicating that the city had been burned, as the Bible states.

Many important cities mentioned in the Book of Joshua, which records Joshua's exploits in the conquest of Canaan, have been unearthed by the archeologists; among them, Debir: "And Joshua returned, and all Israel with him, to Debir, and fought against it."—Joshua 10:38

We read in Joshua: "The Lord delivered Lachish into the hand of Israel." (Joshua 10:32) Archeologists have found and definitely identified the ruins of Lachish. Joshua was buried "in Timnath-serah which is in mount Ephraim, on the north side of the hill of Gaash." (Joshua 24:30) This city has also been located and identified.

Then there was the period of the judges. Two of these judges were Deborah and Gideon. The battles fought by these have been confirmed. Also brought to light is the fact that the army of the Midianites used camels as their beasts of burden and for travel. Up to that time camels were considered wild animals, and it must have been frightening for the Israelites to see them being controlled by the Midianites. It is now claimed that the ten "camels" Abraham's servant used when he went into Mesopotamia to seek a bride for Isaac were in reality donkeys.

Following the period of the judges there came the period of the kings, Saul being the first of the kings. Saul's victories and defeats have been confirmed, and much in the life of King David has been brought to light by the archeologists. The fall of the ten-tribe kingdom of Israel and the two-tribe kingdom of Judah have been confirmed, as well as the exile of these people in Assyria and Babylon. And the end is not yet. Prof. Yadin was asked if he considered that the archeological findings in Israel are nearly exhausted. To this he replied:

"I would say far from it. Just to give you an example, in the site where I dug in southern Galilee, we dug for four years with 200 people each season. And when I finished

the excavation I reckoned that we have another 300 years to go on this one site only. Here we have an accumulation of culture of thousands of years with three dimensions. On each site we have from twenty to twenty-two cities one on top of another, so I would say that archeologists could go on working here for at least a few thousand years more."

Heathen Religions

There is much said in the Old Testament concerning the corrupt heathen religious worship and practices which prevailed in Canaan when the Israelites entered the land, and continued to prevail. Time and again the Israelites fell victim to these false gods. These false religions are described by God as "the abominations of the heathen." King Manasseh reigned fifty-five years, and during that time Israel was brought almost entirely under the influence of these heathen religions.—II Kings 21:1, 2

And it was not merely that these religions presented different views of deity. They were vile, sensual views, which were translated into "holy" harlotry. The debauchery of the people in their practice of the rites associated with these false religions is almost beyond description, and certainly hard to believe. While these false and sensual rites are mentioned in the Bible, the revolting details are not furnished so clearly as they are in discoveries made by archeologists. The fact that the record of false gods and the sensual rites which accompanied their worship is verified by the findings of archeologists gives further proofs of the authenticity of the Holy Scriptures.

"For they also built them high places, and pillars, and Asherim on every high hill and under every green tree." (I Kings 14:23, R. V.) Through the work of the archeologists we have learned much of what occurred in these "high places" of worship. These discoveries indicate that the rites of these gods and demigods were stupefying,

gross, and sensual. What a temptation this was for the Israelites, and we can now understand better why Baal and other gods gained such a firm foothold among them on so many occasions. Thus, even in this area, the Bible becomes more understandable and more revealing.

The Library at Nineveh

About the middle of the nineteenth century the ancient city of Nineveh was found by the British archeologist Henry Layard. Nineveh (the Calah of Genesis), was founded by Nimrod. Discovering the ruins of this ancient city was in itself significant, but more important was the fact that in the palace of Ashurbanipal which was discovered within the city was the famous library belonging to that monarch. This library was the most famous in the whole of the ancient Orient. From this library 22,000 cuneiform tablets were recovered, and later found their way into the British Museum.

It was about the same time that Sargon's castle was discovered, and in its ruins also were found many valuable records pertaining to Assyria's conquest of the ten-tribe kingdom of Israel. The tablets in the ancient library at Nineveh, together with those found in Sargon's castle, excavated by M. Botta, have greatly assisted archeologists, and indeed marked the birth of a new science—Assyriology. Nineveh was the ancient capital of Assyria.

These tablets have aided the archeologists to realize more fully than would otherwise have been possible that the narratives of the Bible, as they relate to Mesopotamia, and later to Canaan, the Land of Promise, are indeed true historical records. II Kings 17:24 reads, "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel, and they possessed Samaria, and dwelt in the

cities thereof." These became what are often referred to as "the new Samaritans."

The Bible's record of this uprooting of the ten tribes from Samaria, and the substitution of alien people in the land, is abundantly confirmed by tablets found in the ruins of Sargon's castle, and in the great library of Nineveh. The Israelites of the ten-tribe kingdom became the "lost tribes" of Israel, being assimilated through generations by the people in the land of their captivity.

So it is that when we read in the Bible of Nimrod's building a city, or of Jonah's going to Nineveh, or of Assyria's conquest of the ten-tribe kingdom of Israel, we are not reading fairy tales, but accurate historical records—records of which the chosen people of God themselves became a part. How this should strengthen our faith in the Bible, and make us more determined to serve faithfully the God of the Bible—the great Jehovah of Israel, our Heavenly Father!



WEEKLY PRAYER MEETING TEXTS

NOVEMBER 7—"And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God."—Revelation 20:4 (Z. '00-285 Hymn 322)

NOVEMBER 14—"Take heed unto yourselves, . . . for grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things,

to draw away disciples after them."—Acts 20:28-30 (Z. '04-74 Hymn 183)

NOVEMBER 21—"My brethren, count it all joy when ye fall into divers temptations."—James 1:2 (Z. '02-133 Hymn 197)

NOVEMBER 28—"When He giveth quietness, who then can make trouble?"—Job 34:29 (Z. '96-259 Hymn 233)

How Paul Fought

the Good Fight of Faith

WHEN the apostle was near the end of his earthly course he wrote to his beloved Timothy from his prison cell in Rome, saying, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:5-8

Years before this, Paul was on his way to Damascus, carrying papers of authorization to persecute the Christians of that city, when the resurrected Jesus appeared to him. The account reads, "As he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."—Acts 9:3-6

Saul, or Paul, as he was later called, was sufficiently acquainted with God's dealings with his servants of past

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ages to realize that an experience of this kind could mean only that he was being apprehended by the Lord for some special service. In relating this experience to King Agrippa later, Paul quotes Jesus as saying, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." —Acts 26:16-18

When the Lord appeared to Paul on the Damascus road his immediate response was, "Lord, what wilt thou have me to do?" He expressed this reaction in his witness before Agrippa, saying to the king, "I was not disobedient unto the heavenly vision." (Acts 26:19) This spirit of obedience continued to be manifested in all of Paul's experiences; and certainly obedience is one of the important characteristics of all soldiers, especially "good soldiers of Jesus Christ." And Paul was one of those "good soldiers."

Paul wrote to Timothy: "Thou therefore endure hardness, as a good soldier of Jesus Christ." (II Tim. 2:3) Paul knew from the beginning that fighting the good fight of faith steadfastly would result in suffering, and thus call for endurance. At the time of his conversion the Lord said to Ananias concerning Paul, "I will show him what great things he must suffer for my name's sake." (Acts 9:16) Nor was it long before these sufferings began.

He preached the Gospel in the synagogues in Damascus, where the religious leaders rose up against him and he was forced to flee from the city, the brethren letting him

down over the wall in a basket. In Jerusalem, also, he encountered persecution. Temporarily he returned to his home city of Tarsus. It was here that Barnabas sought him out and invited him to participate in the ministry at Antioch. Again Paul was quick to obey what he believed to be the leadings of the Lord, so he accompanied Barnabas to Antioch. From then on his life was one of continuous sacrifice.

Writing to the church at Corinth Paul lists some of the results of his faithfulness in terms of sufferings; and instead of complaining about them, he cites these experiences as evidence of God's blessing and of his apostleship: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils **in the sea, in perils among false brethren**; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."—II Cor. 11:23-28

In Pisidia

The church at Antioch sent Paul and Barnabas on a missionary journey, and Mark accompanied them. One of the first cities visited was Antioch of Pisidia. Here a good witness was given by Paul in the synagogue the first sabbath they were there. The people of the city learned about this, and the next sabbath day there "came almost the whole city together to hear the word of God."—Acts 13:44

"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." (vs. 45) Besides, "the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Spirit."—Acts 13:45, 50-52

Here again Paul realized what it would mean for him to continue being a "good soldier of Jesus Christ." Their next stop was Iconium, and here also they felt the cruel hand of persecution, and were forced to leave the city, although not until after they had given a good witness for the truth. And this reminds us of an important facet of the good fight of faith. Had Paul, when receiving that "vision" on the Damascus road, simply rejoiced in the fact that he now knew that Jesus was the Messiah, and done nothing about it, he could have escaped a life of persecution. This is indicated by his experience in Iconium, and most of the other places he visited. It was his bearing witness to the truth that brought the persecution.

Stoned at Lystra

From Iconium Paul and Barnabas went to Lystra, "and there they preached the Gospel." They found a man there who had never been able to walk, and through the power of the Lord Paul healed him. Naturally the people of the city were happy over this and had no inclination to persecute those who had performed such a wonderful miracle. In fact, they wanted to worship these two Christian soldiers, but Paul restrained them from so rash an action.

But then it developed that "certain Jews from Antioch and Iconium" appeared on the scene, and they persuaded

the people to stone Paul. Then they "drew him out of the city, supposing he had been dead." (Acts 14:19) But Paul was not dead. As the disciples stood around him he rose up, "and the next day he departed with Barnabas to Derbe."—vs. 20

Paul and Barnabas had not been intimidated by the persecutions which had come upon them in Lystra and Iconium and Antioch, for they returned to these cities and ministered to those who had become interested in the Gospel as a result of their first visit. Paul was an ardent evangelist who faithfully proclaimed the Gospel to the public upon every possible occasion; but he also was faithful in laying down his life for the brethren, building them up in the most holy faith.

The remaining visits made by Paul and Barnabas on this first missionary journey are mentioned, but no details given. They returned to Antioch and to the brethren who had sent them out, and reported. Not much information is given concerning this report. It simply states that "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." (Acts 14:27) We gather from this brief statement that their report dwelt more on the manner in which the Lord had blessed their ministry rather than on the persecution and other difficulties they had encountered. Already Paul realized that the way of the cross was one of weariness and suffering. He had learned by experience the truthfulness of Jesus' words, "In the world ye shall have tribulation," and he had learned also that he could maintain good cheer in his suffering, knowing that the Lord would help him in his every time of need.

The Macedonian Call

It was on Paul's second missionary tour that he received the call, "Come over into Macedonia, and help us." (Acts

16:9) Responding to this call, he was used by the Lord to establish the first congregation of Jesus' disciples in Europe. This was at Philippi. It was here that Lydia, the seller of purple, accepted the Gospel and was immersed. After that, it was in Lydia's home that Paul and his companions stayed while in Philippi.

But as in so many cases, the great joys experienced in the service in Philippi were accompanied by trouble. Paul and Silas who was now his traveling companion—were hailed before the rulers, and the charge was made, "These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans."—Acts 16:20, 21

The reaction to this charge was swift and cruel, both by the rulers and the people. We read that "the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."—Acts 16:22-24

But Paul and Silas were not discouraged. Locked in that "inner prison," with their feet made fast in stocks, at midnight they "prayed, and sang praises unto God: and the prisoners heard them." (Acts 16:26) Here were Paul and Silas fighting the good fight of faith under most difficult circumstances. Probably their backs were bleeding from the beatings they had received. They were in a dungeon, and their feet aching from the stocks. What did they do? Did they complain? Did they intimate that had they known that they would be subjected to treatment of this kind they would have stayed in Antioch? No, they held a prayer meeting!

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here." (Acts 16:26-28) The Lord had brought Paul and his companion through another trial, and they rejoiced. As a result of this experience the jailor accepted the Gospel, as well as his family.

Troubles Continued

Paul finished his third missionary tour at Jerusalem. Through all three of his journeys he experienced the fulfilment of the Lord's word to Ananias concerning the many things he would suffer for the name of Christ. On his way to Jerusalem on his last missionary tour it was made plain to him by the Holy Spirit, through a brother by the name of Agabus, that he would be bound at Jerusalem and would be delivered into the hands of the Gentiles. (Acts 21:11) One less devoted to the Lord and to his cause might well have understood this as an indication that the Lord did not want him to go to Jerusalem. But Paul was of the firm conviction that this was not so; rather, that it was the Lord's will for him to go to Jerusalem on this occasion, and that the testimony of the Holy Spirit through Agabus was designed to test his faith and courage and to show that he was willing to die at Jerusalem if this was what the Lord wanted.

He said this in so many words. "None of these things move me," Paul said, "neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify

the Gospel of the grace of God." And again, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 20:24; 21:13

Paul was not killed at Jerusalem, but he did experience some very severe trials. He was seized upon by his brethren according to the flesh, and would have been killed by them except that he was rescued from their hands by Roman soldiers. Thus, true to the prophecy of Agabus, he found himself in the custody of Gentiles, but even this he knew was by the Lord's design. Nor did the Lord withhold from Paul what his design was. We read, "The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."—Acts 23:11

This information served both as an encouragement and as a guide to Paul. As a prisoner of the Romans he was taken from governor to governor, and at the proper time, when they might have released him, he appealed his case to Rome. Under Roman law this made it mandatory that he be taken to Rome, at the expense of the Roman Empire and under the protection of Roman soldiers. And it was necessary that he have this protection for the Jews in essentially every area were opposed to Paul, and but for the fact that he had the protection of Roman soldiers it is doubtful that he would ever have reached Rome. It was the Lord's will that Paul go to Rome, and the Lord had his own way of making the journey possible.

But there were trials on the way, including a shipwreck. When it was apparent that the ship on which they were traveling would be wrecked, Paul said to the crew and passengers, "I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God,

whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.”—Acts 27:22-25

The ship was wrecked, and there was a long wait on the Island of Melita—until spring. Then the company embarked for Italy on another ship. Arriving in Italy, Paul and Silas continued their journey to Rome on the Appian Way. Some of the brethren, learning that Paul and his party were on their way to Rome, went out to meet them, “whom, when Paul saw, he thanked God, and took courage.” (Acts 28:15) It had been a long and wearisome journey, and nothing could have given Paul more comfort and encouragement at the time than to meet some of his brethren; brethren who had enough concern for him to travel a distance to meet him.

To Prison

For Paul to take courage under such circumstances was in itself no small accomplishment. He was not going to Rome to be honored by the Roman authorities. He was not going there to a Bible Students’ Convention. He was going there to be imprisoned until his turn for trial came up. He did not know what the result of his trial would be—whether he would be set free, or whether he would be convicted and executed. He took courage because he had the Lord’s Word confirmed that he wanted him to go to Rome and there to bear witness to the truth. Under most hazardous conditions the Lord had taken Paul to Rome, and now this illustrious apostle could take courage, and wait patiently as the further providences of the Lord unfolded.

As it turned out, Paul was treated a little better than some by the Roman authorities. He was held in custody, but he was not at the time cast into the dungeons, but was

allowed to live in his own hired house for two years. While his every move was doubtless supervised by Roman guards, he was given the privilege of receiving guests to whom he bore witness to the truth, and he used whatever opportunities came to him to witness also to those who were guarding him. Concerning this the New English Translation reads, "Friends, I want you to understand that the work of the Gospel has been helped on, rather than hindered, by this business of mine. My imprisonment in Christ's cause has become common knowledge to all at headquarters here, and indeed among the public at large; and it has given confidence to most of our fellow Christians to speak the word of God fearlessly and with extraordinary courage."—Phil. 1:12-14

Paul knew that fighting the good fight of faith involved more than simply suffering for righteousness' sake. He knew that it meant more also than preaching the Gospel to Jews and Gentiles; to Roman guards and fellow prisoners. He knew that to have the Lord's approval in this sacrificing and suffering in his name, one must also have his spirit. So from his prison home in Rome he wrote to the brethren at Philippi, saying, "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross."—Phil. 2:5-8 Revised Standard Version

Only if one carries on the good fight of faith in love and in humility before God, a humility that is manifested in obedience to all his righteous precepts, can there be hope of attaining victory at the end; and, with victory, that "crown of righteousness which fadeth not away," but which is reserved in heaven for all those who endure hardness

as good soldiers of Jesus Christ, and endure in the strength and spirit of the Lord.

This One Thing

In his own prison house in Rome, Paul wrote further to the brethren at Philippi. He admonishes them to "rejoice in the Lord," and adds, "to write the same things to you, to me indeed is not grievous." (Phil. 3:1) According to the flesh Paul, under the circumstances, had little in which he could rejoice. But his years of hazardous service and persecution had not dimmed his faith in the great messianic cause for which he was laying down his life. It was not a hardship, as he says, for him to write to the brethren to "rejoice in the Lord," for he himself was thus rejoicing.

Through his years of service, beginning with his conversion on the Damascus road, Paul had suffered and sacrificed much, especially his reputation and strength. But his appreciation of the heavenly vision had continued to increase, and he was now as determined as ever to be obedient to it. He wrote from prison, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing

I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”—Phil. 3:8-14

Here was a soldier of the cross almost literally under the shadow of the executioner's axe; and he was in this precarious situation because he had been obedient to “the heavenly vision” given to him by the Lord, a vision which called him into the service of the great messianic cause. His obedience had cost him the loss of all things, and untold sufferings. One with less faith and courage might well have decided that he would not continue in a way that offered, so far as the flesh was concerned, nothing but suffering.

But Paul was not this sort of person. He knew on whom he had believed, and had recognized from the start that only by suffering and dying with Jesus could he hope to live and reign with him. So in this final, crucial time of his life of sacrifice “the prize of the high calling of God in Christ Jesus” was as a great joy set before him, for the attaining of which he was eager to press on and give up the last remaining impulses of his life. He was not weary in well-doing, but anxious to continue sacrificing in his great fight of faith.

When later Paul wrote to Timothy, evidently from a prison cell, he asked his beloved “son” to visit him, and to bring his cloak. At this point he seemed to know for a certainty that he would not be set free to continue his service of the truth and the brethren, but was to be executed. And now he could exult in the fact that he had continued to be faithful; that he had fought the good fight, and had finished his course. What a glorious and triumphant ending to the life of a good soldier of Jesus Christ. May his example encourage us to greater zeal in knowing and doing our Heavenly Father's will!

Special Grace for Special Need

"God is able to make all grace abound toward you," wrote Paul in II Corinthians 9:8; and in I Timothy 1:14, "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." At a time when he was petitioning the Lord to remove from him a great disability which he called a "thorn" in his flesh, God answered Paul with the assurance that "My grace is sufficient for thee." (II Cor. 12:9) And Hebrews 4:16 reads, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Grace sufficient for every need; special grace for special need.

The early disciples had "special need" after their Lord had been crucified, and God met that need by giving them infallible proofs that Jesus

had indeed been raised from the dead. They were still natural men and women; the Holy Spirit had not yet been given; many times it is recorded of them that they understood not. In Luke 18:31-34, where our Lord made what seems to us a very plain statement, we are told that "they understood none of these things."

The special grace of God provided for their special need is described in the last chapter of Luke's Gospel. Here we see how God gave them such overwhelming evidence that there was left no doubt in their minds that Jesus was risen, and that he was changed from the human to the spirit nature.

This chapter begins with the account of the women going very early in the morning to the sepulchre with spices to embalm the Lord's body, but verse 3 says that "they entered in, and found not the body of the Lord Jesus." They were much perplexed (verse 4) but God met their need by declar-

ing by the mouth of a special messenger the fact of his resurrection: "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee."—Luke 24:5, 6

"Remember"—this was what they failed to do. Jesus had told them when he was with them of his coming death and of his resurrection, but their hearts were sad at the thought that their beloved Master would die. This was so far from their conception of the Messiah that they put it from them and did not remember. Now, by God's special grace, the angel reminded them of what their Master had said, and verse 8 says that "they remembered his words."

The women hastened to tell the eleven apostles and the other disciples of the wonderful things they had seen and heard, but even the apostles had failed to remember and the words of the women seemed to them as idle tales, which they did not believe. (vs. 11) Peter went to the sepulchre and found only the linen clothes in which the Lord's body had been wrapped, and wondered "at that which

was come to pass." John's account of these events indicates that he too went to the sepulchre, "and he saw, and believed."—John 20:8

But verse 9 shows how necessary it was for God to give them special instruction at this time—"As yet they knew not the scripture, that he must rise again from the dead." This must mean that they understood not, and we wonder sometimes how they could have failed to remember and understand what their Lord had so plainly told them.

We think of the occasion recorded in Matthew 17, when Peter, James, and John had witnessed his transfiguration, after which he had said, "Tell the vision to no man, until the Son of man be risen again from the dead." Even this wonderful statement seems to have made no lasting impression, which proves to us how very necessary it was to them and to us that God should give them special proofs to convince them that Jesus was indeed raised and changed. Their doubts must be resolved once and for all so that there could be no question in their minds that these things might be "idle tales."

The Walk to Emmaus

The narrative in Luke 24 next tells of two disciples on the way to the village of Emmaus and how "Jesus himself drew near, and went with them. But their eyes were holden that they should not know him." (vss. 15, 16) How strange that they should not know him; so short a time had elapsed since he had walked and talked with them! Normally we quickly recognise a loved friend even after a much longer separation. He talked to them, yet they did not recognise his voice. Surely this was part of the lesson they were soon to learn—not only that he was raised, but that he was changed, and was no longer bound by human limitations.

He asked the reason for their urgent, sad conversation, and they expressed surprise that he did not know of the events that had so recently occurred. They then told him that Jesus of Nazareth, a mighty prophet of God, had been apprehended by the chief priests, condemned, and crucified. They were agitated in mind and in great perplexity, and explained that there was so much about him that was

wonderful, so many evidences that he was the promised Messiah, yet his death had dashed all their hopes to the ground.

The disciples said, "We trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done." (vs. 21) They then recounted the experience of the women at the sepulchre and told of the angels' saying he was alive, but added, "him they saw not." No one had yet seen him, and their minds were still in turmoil and perplexity.

Jesus Speaks

Jesus listened to all they had to say, then he spoke: "O foolish men, with hearts so slow to believe, after all the prophets have declared! Had not Christ to suffer thus and so enter his glory?" (vss. 25, 26 Moffatt) What a wonderful discourse he then gave to them! "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." We are not given details of which parts of the sacred Scriptures he explained to them to show

that, although the Messiah had suffered and died, nothing had gone wrong with the plan of God, for all these things had been foretold.

We may exercise our minds along these lines and think of the many references that were written aforetime concerning him. Jesus may have reminded them of how Isaac had been offered up by Abraham, explaining that this typified his death as a sacrifice and that the subsequent life of Isaac represented his resurrected life. He may also have told them about the smitten rock from which refreshing waters gushed out, and showed them that this rock represented the one smitten so that the water of life might flow to the dying world.—I Cor. 10:4

In John 3:14 we read, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Perhaps he explained to the two disciples that he was lifted up upon the cross to bear the sins of the people that those who look to him might ultimately be saved from death as a result of his sacrifice.

The bullock sacrificed on the day of atonement also foreshadowed the sacrificing

Messiah. And Jesus surely reminded them of the Passover Lamb; and perhaps they would remember that John the Baptist had said, "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29

There are indeed many messages in the Old Testament that relate to the sufferings of Christ and the glory that would follow. From Isaiah, Jesus could have shown that it was foretold that he would be "despised and rejected of men; a man of sorrows, and acquainted with grief," and "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isa. 53:3, 7) Would they here remember and understand why their Lord had put up no fight against his oppressors? Isaiah also said, "He hath poured out his soul unto death."—Luke 24:12

In telling of the prophecies concerning how Christ, after suffering, should enter into his glory, Jesus may have quoted Isaiah 9:6, 7: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of

his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

David, in Psalm 16:10, 11, prophesied, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." It seems probable that the disciples were reminded of this scripture, which proves that Christ was not to remain in the grave; that what the women had said was no "idle tale."

They Recognised Him

As they walked along, listening earnestly to all that this "stranger" was revealing to them, they drew near to Emmaus, and they asked him to abide with them. He was invited to partake of food, and to their astonishment he took his old familiar place as their leader and Head—the guest became their host. "He took bread, and blessed it, and brake, and gave to them."

Suddenly they recognised him as Jesus, and he vanished out of their sight. Jesus had revealed to them by his explanation of the Scriptures that his crucifixion was part of God's plan, and that his resurrection was also foretold. Now they recognised Jesus and knew that he was raised, and by vanishing as soon as they were aware of who he was, he also proved that he was changed—no longer the man Jesus, subject to human limitations, but able to come and go as the wind.

They exclaimed, "Did not our heart burn within us, while he talked with us by the way? (Luke 24:32) This was no doubt true. Such a wonderful conversation, such elucidation of the Scriptures would indeed warm their hearts. But they had not recognised him along the road. He was different—changed from the man in whose company they had so often walked the roads of Galilee. They had walked and talked with him and yet had not known who he was: surely the one whom they had so closely observed had not the scarred hands and feet they associated with the body that had hung on the cross.

No, but they knew their Lord was risen and they also knew that he was changed. So sure were they of this that they immediately returned to Jerusalem to tell the wonderful news to the apostles. The day was far spent, but this was no hindrance to them. No longer slow of heart but filled with zeal they retraced their way over the seven and one-half miles from Emmaus to share with the other disciples their conviction that Jesus was alive.

At the meeting in Jerusalem there was a general telling of experiences, and the exclamation was, "The Lord is risen indeed!" No longer were they disappointed and perplexed; no longer did they say "we had hoped" and "we had trusted." Their doubts had given place to conviction; they told how he was known unto them—the Lord is risen indeed!

Jesus Appeared

While they were excitedly discussing these things Jesus himself stood in the midst of them and said, "Peace be unto you." (Luke 24:36) This sudden appearance terrified them, and in order to reassure them Jesus showed them his hands

and feet. Twice only, between his resurrection and ascension, did Jesus appear in a form similar to his previous one and bearing the marks of crucifixion. To Mary he had appeared as a gardener; to the two on the way to Emmaus he seemed like an unknown traveller. Now he gave them a physical demonstration that he was indeed the One whom they had called Lord and Master, and had seen crucified and buried.

This was necessary in their present condition; they were still natural men, the Holy Spirit had not yet been given. Their faith that he was indeed the Christ was being re-established, but they were troubled and agitated and Jesus dealt very tenderly with them as with children to whom the truth must be clearly demonstrated, so "while they yet believed not for joy" (vs. 41), he asked them for food, and ate before them. These proofs of his actual presence with them were the means he used to calm and reassure them in order that they could understand what he had to say. Verse 45 says, "Then opened he their understanding, that they might understand the Scriptures."

God graciously gave these special proofs that he had raised his beloved Son from the dead at a time when they were specially needed, for, as verse 48 says, they were to be "witnesses of these things," and their faithful testimony has been the basis for the faith of all those who later believed through their words.

Holy Spirit Promised

Jesus promised to send the Holy Spirit, and told them to wait in Jerusalem until they were endued with this power from on high, which would make a great difference. No longer would they be natural-minded men and women but, with the Spirit of God dwelling in them, they would be a mighty force, a powerful witness. The joyous and unshaken conviction that Christ had been raised by the Father to a position at his own right hand filled them with irresistible energy and inextinguishable vitality as they gave faithful witness to these things.

There was no doubt or uncertainty in the words Peter used on the day of Pentecost, after the promised Holy Spirit had come upon them. After telling how Jesus had walked

among them performing miracles, wonders, and signs, and had been taken by wicked hands and slain, he said, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts 2:24) Peter then quoted from a prophetic psalm (16:10, 11): "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance."

Acting in the capacity of a witness of these things Peter went on to explain the meaning of the psalmist's words: "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."—Acts 2:27, 28, 31, 32

Not only did the Spirit-begotten and illumined apostles tell the wonderful tidings by word of mouth, but by the power of the Holy Spirit they worked miracles in the name of the Lord. Acts 3 records one such mighty work, and

when the rulers arrested Peter and John and demanded by what authority they did this thing the fearless Peter, filled with the Spirit, said: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."—Acts 4:10

Many years later John, in his first epistle, wrote, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have . . . seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." —I John 1:1, 3

By the grace of God, John was convinced of the message he had to give, and he wrote not only that he himself had

fellowship with the Father and with Christ, but that we also may have this fellowship. May this be the continual prayer arising from our grateful hearts, that we may strive together to make our fellowship sweet and helpful, that truly our lives may be a blessing. This fellowship with our Heavenly Father, our dear Lord and the fellow members of his body, is possible only on the basis of Christ's resurrection; for Paul wrote, "If Christ be not risen, then is our preaching vain, and your faith is also vain, . . . ye are yet in your sins." (I Cor. 15:14, 17) How confident are the words of verse 20, "But now is Christ risen from the dead." To us also these things are a living reality, strengthening our faith and enabling us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:16

BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL
Welling Nov. 10
J. H. MURRAY
Dewsbury (Sat.) Nov. 2

E. T. NADAL
Dublin (Sat.) Nov. 9
Londonderry 30, Dec. 1
CEDRIC SMITH
Letchford Nov. 17

Let Us Give Thanks

THURSDAY, November 28, is a national Thanksgiving Day throughout the United States. By presidential decree the people of the nation are called upon to give thanks to God for the blessings of the year. This custom originated with the Pilgrim Fathers, who, having left the old world to make their home in the new world of America, were particularly thankful to God for having preserved them by the supplying of food and shelter, and protecting them from the understandably hostile hands of the American Indians.

It has been a long time since the first Thanksgiving Day, and many changes have taken place. The population of the land has increased to more than two hundred million. The revolutionary war won freedom from the mother country of England. There was the Civil War between the North and the South, one objective of the North being to free the negro slaves imported from Africa. In a sense this battle is still continuing in the civil rights movement of today.

Since the first Thanksgiving Day there has also been the Spanish War, and the first and second World Wars, the Korean War, and now the Vietnam War. Through all this welter of experiences millions of people in the United States—and throughout the world, for that matter—have lost faith in God; and some now claim that God is dead. In 1968 the percentage of those who have faith in the existence of a loving God whose providences overrule in their lives is probably smaller than ever before.

But still the custom of observing a national day of thanksgiving continues, and certainly those who rejoice in a knowledge of the true and loving God and his plans are happy to take advantage of this special occasion for giving thanks. We recognize, of course, that it is the Christian's privilege to give thanks to the Heavenly Father every day for his tender watch-care over all their affairs. They know that while he may permit them to pass through difficult experiences he is so overruling in their affairs that all things are working together for their good as new creatures in Christ Jesus.—Rom. 8:28

The Apostle Paul wrote, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." (I Thess. 5:18) To properly give thanks in everything means that every day will be one of thanksgiving. It means that we will not thank the Lord merely for those things which contribute to our immediate well-being and joy, but also for the trials which he permits to test and to develop us as Christians.

For His Son

There are certain abiding values in our lives as Christians for which we should daily give thanks. One is the fact that our Heavenly Father gave his beloved Son to be our Redeemer and Savior. (John 3:16) In II Corinthians 9:15 (TCNT) the Apostle Paul writes, "Thanks be unto God for his inestimable gift." This "inestimable gift" is Jesus, the One who is altogether lovely—"holy, harmless, undefiled, separate from sinners."

Jesus is not only our Redeemer and Savior, but also our Elder Brother, our Advocate with the Father; our great High Priest, our Good Shepherd who gave his life for his sheep; our Friend. Jesus is also the Captain of our salvation; and in due time will be our heavenly Bridegroom, when, together with him as his bride we will have the

privilege of saying to the suffering and dying world of mankind, "Come, . . . take the water of life freely."

—Rev. 22:17

And we should also be thankful for the assurance that we will be given the necessary strength and courage to continue on in the narrow way of sacrifice and service, and will attain victory and the crown of life at the end. Again Paul wrote, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." (II Cor. 2:14) If we are on God's side, humbly serving him, we cannot lose, but are sure to be victorious, so we can say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—I Cor. 15:57

Prayers of Thanksgiving

Giving thanks to God for his many blessings is an important aspect of prayer, and is properly a part of all our prayers. Paul had learned from a fellow worker, Epaphras, of the love and zeal of the brethren at Colosse, and he wrote to them, saying, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

—Col. 1:9-12

What a wonderful summary this is of God's blessings upon those whose one desire and purpose is to know and to do his will! These are the ones whom God "hath made . . . meet [or suitable] to be partakers of the inheritance of

the saints in light." Truly, this is a cause for thanksgiving to all who have heard the invitation to the high calling, and who have responded in terms of full devotion to God and to his will.

This, in reality, is simply being thankful for the truth concerning God—the truth of his great plan of the ages. It is through this truth and its power that we are invited to take up our cross and follow the Master; and it is through the truth that we are assured of victory, and of the future glorious privilege of living and reigning with Christ as priests and kings unto God.—Rev. 20:6

For the Brethren

As we have seen, one of Paul's outstanding reasons for thanksgiving was his brethren in Christ. He appreciated and loved his brethren, and not only did he pray for them, but daily gave thanks to God for what they meant to him. One of the outstanding examples of this is in his expression of love to the brethren at Philippi. He wrote: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. 1:3-6

There is an unusual tenderness of thought expressed in this message of greeting to the brethren at Philippi. "I thank my God," Paul said, "upon every remembrance of you." And he assures these brethren that he remembered them in his every prayer, and that he had been doing this "from the first day until now." Apparently Paul held very fond memories of that "first day." And well he might, for it was indeed a blessed day. Philippi was Paul's first stop in Europe when he responded to the call which had come to him in a vision, "Come over into Macedonia, and help us."—Acts 16:9

Paul and his companions, responding to this call, went to the city of Philippi, "the chief city of that part of Macedonia, and a colony." They remained there for a few days, then came the sabbath. And, as the account explains, "On the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." (Acts 16:12, 13) Among these women was Lydia, a seller of purple.

The record states that Lydia's heart was opened by the Lord, and that she attended unto things which were spoken by Paul. (vs. 14) This was genuine interest. She was baptized, together with her household, and then she said to Paul and his fellow workers, "If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."—vs. 15

This was that "first day" mentioned by Paul, when he began to give thanks to God for these brethren at Philippi. What a wonderful day it was! Imagine at the present time going into an area where, as a result of bearing witness to the truth, a group of brethren would become interested and furnish a meeting place for the start of an ecclesia! Surely Paul must have been assured that his affirmative response to the call, "Come over into Macedonia, and help us," had been blessed by the Lord. Yes, he had received this additional evidence that God was directing his steps.

In the Gospel

Paul thanked God for the fellowship in the Gospel which he had enjoyed with the Philippian brethren from that "first day." The Revised Standard Version properly uses the word "partnership" instead of fellowship. The brethren at Philippi had been faithful in working with Paul in the great cause of promoting the Gospel. Their mutual discussions of various aspects of the Gospel was part of their fellowship. But they did more than talk about the truth; they went out and proclaimed it to others so that those to

whom the Lord gave "hearing ears" could have an opportunity to rejoice together with them.

This was a wonderful partnership which Paul enjoyed with the brethren at Philippi. And it is this same partnership which brethren in Christ enjoy today, for the promotion of the Gospel continues, and will continue until the last members of the body of Christ have passed beyond the veil, and are living and reigning with Christ in his fully established kingdom.

And this should be one of our great causes for thanksgiving this Thanksgiving Day, and every day of every year as we continue to witness for Jesus and for the Word of God. And are we thankful for our brethren even as Paul was—thankful because they are our brethren, and thankful for their partnership in the promotion of the Gospel? Do we rejoice in our partnership with the brethren, or are we hesitant about becoming involved too deeply in their work of sacrifice in the promotion of the Gospel?

We at The Dawn are particularly thankful for our brethren throughout the world; and this is especially true when we consider the wonderful manner in which the lovers of present truth have labored together for the promotion of the truth. Like the Apostle Paul with respect to the brethren at Philippi, we thank our God upon every remembrance of the manner in which our brethren the world over are enthusiastically laying down their lives in the work of the harvest, making the truth available to potential grains of "wheat" in these closing days of the age. Our partnership in the Gospel with our brethren everywhere is indeed heartening, and we daily give thanks for the goodness of the Lord in permitting us to enjoy this blessed fellowship.

The Lord Has Blessed

We are thankful also for the many evidences that our

labor together in the Lord has not been in vain, for there are those here and there who within the year have been brought into contact with the truth through the co-operative efforts of the truth people, and are themselves now rejoicing in their knowledge of the wisdom, justice, love, and power of our great Creator, our loving Heavenly Father. What a joy it is to note the love and zeal of those whose "first love" enthusiasm is still aglow with self-sacrificing zeal for the Lord and for his people!

And that "first love" spirit of sacrifice and devotion to the Lord and to his cause should remain with us. It is a pity if we permit it to cool off to any degree. Nor is there any valid reason why it should. Indeed, as we become better acquainted with the Lord, and note daily his overruling providences in our lives, both our love and faith should increase, and our joy in the Lord should abound yet more and more.

The Lord has blessed every aspect of the work of proclaiming the simple and glorious Gospel of the kingdom, and for this we are thankful. It is great cause for thankfulness to realize that so many of our partners in the Gospel are distributing literature which contains the kingdom message. It is a joy to realize that every week, through the co-operation of our partners in the Gospel, the truth of the divine plan continues to go out over the radio and television on such a wide scale.

We are also thankful that in the Lord's providence the message still continues to be heard in churches and clubs—in thousands of them, as a matter of fact. This is a method of witnessing we could not well have anticipated a few years ago; yet today it is being accomplished, quietly and progressively, through the use of The Bible Answers television films. Here also is represented the value of partnership in the ministry, for without this co-operation the making of these films would not have been possible.

We are thankful also that in many places the brethren are using The Bible Answers films for public meetings. We now have a number of one-hour film presentations. The latest of these deals with the restoration of Israel, and is entitled "Return of the Exiles." This film features Levi Eshkol, Prime Minister of Israel, and Teddy Kolleck, the Mayor of Jerusalem. This color film is available to any ecclesia that wishes to use it to give a public witness.

We also will have a half-hour color film on the topic, "Archeology Proves the Bible." This film features Prof. Yigael Yadin, dean of archeology in the Hebrew University in Jerusalem. We feel that this film will be particularly effective for public meeting use; and, as is true with respect to all our films, it will be available without charge to any group wishing to witness publicly to the truth.

God's Keeping Power

To note the keeping power of God in the lives of his people is always great cause for thanksgiving. How we rejoice to realize that our faith in the precious doctrines of present truth remains firm, and that those doctrines have lost none of their luster. This is a special cause for thanksgiving in these days when there is so much chaos and uncertainty in the world and among professing Christians.

It is true that we are still waiting for the fulfilment of God's promises respecting the full establishment of the messianic kingdom. And that waiting period has been much, much longer than many of us expected. "Hope deferred maketh the heart sick," wrote Solomon. (Prov. 13:12) But this is true only if we lose sight of the vitality and validity of the precious doctrines of the truth. We should remember that it is not God who is deferring our hopes, but our own misconceptions of the time elements of his plan.

The great fundamentals of the truth are just the same, and therefore just as precious today as they have ever been, and there is nothing we can do to speed up God's timetable of events in the outworking of the details of his great plan of the ages. Let us be thankful that he has not revealed these details to us, for as it is, our faith and patience are being tested, and these are important elements of Christian character. How appropriate are the words of Jeremiah: "It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lam. 3:26

The "salvation" in which we are now particularly interested is that "great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. 2:3) This "great salvation," as we know, includes the future opportunity of living and reigning with Christ for the blessing of all the families of the earth. That "blessing" will be the "salvation" of mankind and the restoration of "whosoever will" to human perfection, and to life on the earth forever. How thankful we are for the blessed prospect of sharing in the great project of offering this salvation to mankind, awakening all the dead from the sleep of death and helping them over the road to holiness and perfection.—Isa. 35:8

How thankful we are, also, that in this time when the hearts of the people are filled with fear because of the chaotic conditions throughout the world, the Lord, through his Word, has revealed to us the meaning of present world events; that meaning being that the Messianic kingdom is indeed near at hand. The details of time we do not know, but today we are seeing the things foretold by Jesus as marking the signs of his second presence and the end of the age. And, as Jesus admonished, because we see these things, we lift up our heads with confidence knowing that our deliverance into the kingdom is drawing near—a whole year nearer than on Thanksgiving Day a year ago!

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.

O. D. DEIFER		Somersworth, N. H.	18
Catawissa, Pa.	Nov. 10	Baltimore, Md.	20
G. HOMER HAMLIN		Wilmington, Del.	21
Pottstown, Pa.	Nov. 17	Washington, D. C.	24
		Richmond, Va.	25
LEVI JACOBS		LEO POST	
Hartford, Conn.	Nov. 3	Paterson, N. J.	Nov. 3
G. M. JEUCK		H. W. PRICE	
New London, Conn.	Nov. 17	Star City, Sask.	Nov. 3
A. H. KRUMPOLT		Melfort, Sask.	4
Baltimore, Md.	Nov. 17	St. Brieux, Sask.	5, 6
Philadelphia, Pa.	17	Middle Lake, Sask.	7
		Tarnopol, Sask.	8-10
R. J. KRUPA		Prince Albert, Sask.	11
Sayville, N. Y.	Nov. 3	Steep Creek, Sask.	12
New Haven, Conn.	10	Saskatoon, Sask.	13
E. K. PENROSE		Luseland, Sask.	14, 15
Connellsville, Pa.	Nov. 1	Edmonton, Alta.	17
Pittsburgh, Pa.	3	Kelowna, B. C. Area	19, 20
York, Pa.	4	Penticton, B. C.	21
Allentown, Pa.	5	Victoria, B. C.	29
Pottstown, Pa.	6	STEPHEN ROSKIEWICZ	
Catawissa, Pa.	7	New Haven, Conn.	Nov. 10
New Haven, Conn.	10	H. J. TIEMEYER	
Waterbury, Conn.	11	Allentown, Pa.	Nov. 17
Hartford, Conn.	12	C. R. WEIDA	
Agawam, Mass.	13	York, Pa.	Nov. 24
New London, Conn.	14	W. N. WOODWORTH	
New Bedford, Mass.	15	New Haven, Conn.	Nov. 10
Boston, Mass.	17		

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

JOHN BARACOS		KENNETH M. NAIL	
Monessen, Pa.	Nov. 24	Jamestown, Calif.	Nov. 17
J. BURTON BROWN		FRANK NIEMCZAK	
Bakersfield, Calif.	Nov. 10	London, Ont.	Nov. 10
C. M. CHUPA		HARRY PASSIOS	
Chatham, Ont.	Nov. 17	E. Liverpool, Ohio	Nov. 10
CARL HAGENSICK		Connellsville, Pa.	17
Beloit, Wis.	Nov. 3	G. R. POLLOCK	
STANLEY W. JEUCK		Fullerton, Calif.	Nov. 24
St. Petersburg, Fla.	Nov. 10	GILBERT L. RICE	
ARTHUR JEZUIT		Santa Ana, Calif.	Nov. 10
Grand Rapids, Mich.	Nov. 17	THOS. T. RYDE	
(Lafayette St.)		Riverside, Calif.	Nov. 17
EDMUND JEZUIT		Ontario, Calif.	17
St. Louis, Mo.	Nov. 17	ALBERT SHEPPELBAUM	
RUSSELL L. JURD		Milwaukee, Wis.	Nov. 3
San Diego, Calif.	Nov. 10	GEORGE TABAC	
Covina, Calif.	24	Aurora, Ill.	Nov. 17
DANIEL KAZIAK		JOHN TRZYNA	
Saginaw, Mich.	Nov. 3	Saginaw, Mich.	Nov. 17
Pontiac, Mich.	10	J. I. VAN HORNE	
LUDLOW LOOMIS		Duquesne, Pa.	Nov. 3
Covert, Mich.	Nov. 17	L. W. ZBIK	
		Adrian, Mich.	Nov. 17



TWO DISC RECORDINGS

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CONVENTIONS

MINNEAPOLIS, MINN., Nov. 3—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.
 PORTLAND, OREG., Nov. 9, 10—Mrs. Carlton P. Chandler, 10708 S. E. Cherry St., Milwaukie, Oreg.
 NEW HAVEN, CONN., Nov. 10—Quinnipiac College, Mt. Carmel Ave., Hamden Conn. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, Conn.
 CINCINNATI, OHIO, Nov. 17—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Margaret Ellis, R. 1, Box 71, Melbourne, Ky.
 MINNEAPOLIS, MINN., Nov. 17—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle South.
 ONTARIO, CALIF., Nov. 17—Ontario Women's Club, 738 N. Euclid Ave.

Mrs. A. B. Dickey, 1228 N. Third Ave., Upland, Calif.

PONTIAC, MICH., Nov. 17—YWCA, 269 W. Huron St. Mrs. Alice Mondo, 1948 Oakside Court, Union Lake, Mich.

WACO, TEX., Nov. 23, 24—Sandman Motel, 3820 Franklin Ave. Mrs. J. B. Hillhouse, 3532 Frederick Ave.

CHICAGO, ILL., Nov. 24—Central Masonic Temple, 912 N. LaSalle St. Mrs. Edmund Jezuit, 4327 S. Christina Ave.

DETROIT, MICH., Nov. 24—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Henry F. Kwolek, 38231 Richland, Livonia, Mich.

PHOENIX, ARIZ., Dec. 27-29

CHICAGO, ILL., Dec. 28, 29

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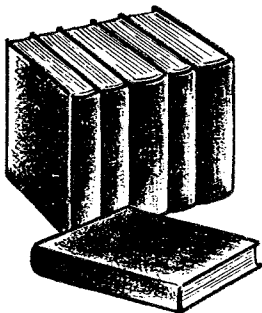
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That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ become the world's Redeemer and the chief corner stone of this temple, through which, 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