

The Dawn

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Highlights of Dawn

Life, Death, and the Hereafter

*"O that thou wouldest hide me in the grave,
that thou wouldest keep me secret, until thy wrath be
past, that thou wouldest appoint me a set time, and
remember me!"—Job 14:13*

THIS century has seen some of the worst atrocities ever committed by man, including two world wars and countless local ones. Millions have seen the premature death of their friends and loved ones. Consequently there is keen interest in the topic of life, death, and the hereafter.

The Prophet Job, after having lost nearly everything that was precious to him, uttered the prayer in the text quoted above. He also expressed a hope for a future life when he said: "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee."—vss. 14,15

Many are skeptical about a future life. Most of mankind's conclusions are based on theory, speculation, philosophy, and the precepts of men. Nearly all Christian denominations teach that when people die, those who believed upon Jesus go to heaven, while everyone else is eternally tormented in a place of burning fire.

The Bible teaches that during the first four thousand years of the existence of man on earth, neither heavenly life nor everlasting punishment was his fate when he died. Adam was not offered a home in heaven if he obeyed God, nor was he threatened with eternal punishment if he disobeyed. Cain, the first murderer, was not consigned to the flames. Instead, the LORD said to him, "Now art thou cursed from the earth. . . . When thou tillest

the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.” (Gen. 4:11,12) Cain heard this and said, “My punishment is greater than I can bear.”

From cover to cover, the Bible teaches that obedience to God’s law means life. Disobedience means death. People die not because of what they say or do—they die because of Adam’s disobedience.

Adam’s Sin and Punishment

Adam, the progenitor of the human family, was created perfect, and in the moral likeness of his Creator. He was given a perfect home in Eden and was endowed with perfect control over the animal creation. This heritage was his forever if he obeyed the divine law. However, he disobeyed and brought upon himself and his posterity the penalty of death. Hence we read, “In Adam all die.”—I Cor. 15:22

When Adam was created, we read that “the LORD God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.” (Gen. 2:7) The word soul comes from the Hebrew word *nepes*, and the Greek word *psyche*. Both mean ‘a sentient, breathing being’. It was the soul that was condemned to death: “The soul that sinneth, it shall die.”—Ezek. 18:4

Since the time of Adam, mankind has continued to die. All pass into the tomb or grave where there is no consciousness, no awareness of anything. Referring to death, the psalmist writes: “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” (Ps. 146:4) Solomon wrote, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”—Eccles. 9:10

Mankind’s Hope

With so many billions of mankind asleep in death, may we dare hope for a life beyond the grave? Indeed we can! One of the

most important doctrines in the Bible is the resurrection of the dead. This marvelous hope is made possible because Christ Jesus paid the debt for every man by giving his life as a ransom for all.

Paul wrote: "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) Jesus believed in a resurrection. He said, "The hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment."—John 5:28,29, **RSV**

In this passage, Jesus told us there are two different resurrections: one for those who have done good—the faithful followers of Christ during the past 2,000 years—and another for those who have done evil—everyone else.

Those Who Have Done Good

Since the time of Christ, God has been calling out from this world a people for his name—a group collectively called the 'church'. Jesus said that only those who were willing to take up his cross and follow him could be his disciples. (Matt. 16:24) Since he knew that only a few would meet such demanding conditions of discipleship, he also said: "Strait is the gate and narrow is the way which leadeth unto life, and *few* there be that find it." (Matt. 7:14) But those who do follow him faithfully have this reassurance: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

John had this to say about the reward that the faithful followers of the Master would receive: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6

Of course, these receive the rewards of the 'first resurrection' only after they die. Paul wrote, saying, "Flesh and blood cannot inherit the kingdom of God. For this corruptible must put on incorruption and this mortal must put on immortality."—I Cor. 15:50,53

This glorious reward held out to faithful Christians is far beyond description and comprehension! Paul quotes Isaiah's words and applies them to the saints: "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."—I Cor. 2:9,10

This inspiring prospect is held out to all who have made a covenant with the LORD to sacrifice their earthly hopes, aims, and ambitions, to follow in the Master's footsteps.

Those Who Have Done Evil

During the past 6,000 years, billions of people have died without any knowledge of the "only name under heaven whereby we can be saved." (Acts 4:12) Even today more than seventy-five percent of this earth's population consider themselves non-Christian! What is to happen to them?

Jesus told us that he came into this world that the people might have life, and that they might have it more abundantly. (John 10:10) But the delivery of this promise is for an appointed time still future—during the kingdom for which we all pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) When Christ's kingdom is established on earth it will bring peace, joy, and life to all the obedient of the world of mankind, those who are brought back to life in the 'second resurrection'. The psalmist wrote: "Weeping may endure for a night, but joy cometh in the morning," the great millennial morning of the kingdom.

During the Millennial Age there shall be a general awakening of the dead. This will fulfill the promise made by Jesus that all who are in their graves shall hear the voice of the Son of man and shall come forth. Jesus awakened several from death during his earthly ministry. Lazarus was one of these. Jesus loved Lazarus and his sisters, Mary and Martha, and, as their friend, had been a guest in their home many times. So when Lazarus became sick, the sisters sent for Jesus. As they walked to Be-

thany, Jesus told his disciples that Lazarus was asleep, and that he would awaken him. But when Jesus realized his disciples did not understand these words, he said plainly: "Lazarus is dead."—John 11:14

Martha met Jesus as he neared their home. She spoke to him, saying, "Lord, if thou hadst been here, my brother had not died." Jesus replied, "Thy brother shall rise again," to which Martha responded: "I know that he shall rise again in the resurrection at the last day." Then Jesus said "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live!"—John 11:21,23-25

As Jesus proceeded to the place of Lazarus's burial, he ordered that the stone sealing the tomb be removed. After a brief prayer, he cried with a loud voice, "Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."—John 11:43,44

Raising the dead, opening blind eyes, unstopping deaf ears, and healing the sick, were just limited samples of the great work that will occur on behalf of the entire world of mankind in the kingdom, when the reign of Christ begins. When that reign comes to a close, the scene described in Revelation will be a reality: "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."—Rev. 21:4

Restitution

We are now living in the days of the Son of man, at the time of his second advent, or second presence. It is the period described by Peter: "Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the LORD; and he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until *the times of restitution* of all things,

which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:19-21

The word restitution means ‘to restore’. Adam, through his disobedience, lost life for himself and all his children. Jesus assured us that he came to seek and to save that which was lost. This he accomplished by giving his life a ransom for all mankind. He, by the grace of God, tasted death for every man, and became man’s Redeemer and Savior.

Now, nearly two thousand years after his first presence, he has returned to establish his righteous kingdom on this earth. This will be the times of restitution spoken of by all the holy prophets since the world began. It will be the time when all the families of the earth will have the opportunity to regain life lost in Adam.

During the millennial kingdom, Satan will be bound so that he may deceive the people no more! Everything that can hurt or destroy will be removed! The way will be so plain that the unlearned shall not err therein! The knowledge of the LORD will cover the earth as the waters cover the deep!—Rev. 20:2; Isa. 35:8; Hab. 2:14

This is the period of time which is also called the world’s Judgment Day—a period when mankind will be on trial for life.

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Like Adam's trial period, they can successfully gain life only through obedience to the commands of their Heavenly Father. Paul said that God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead."—Acts 17:31

This Judgment Day is not twenty-four hours long. The Apostle Peter explained that 'a day with the LORD is as a thousand years'. (II Pet. 3:8) And the Prophet Isaiah said, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9

At the close of the thousand-year Judgment Day, Christ "shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:24-26) Then all mankind will be able to stand before divine justice in the beauty of human perfection without the special intercession of Christ.

Again, the final test of mankind will be obedience. Satan will be loosed from his restraints and will attempt to deceive any who will listen to him. Those who do follow the devil rather than God will be destroyed. (Rev. 20:9,10) This is called the "second death," from which there will be no resurrection. These will be few, for the Bible speaks of the kingdom as being a way back to life and favor with God which will be so plain that the wayfaring man, though a fool, shall not err therein.—Isa. 35:8

What a wonderful prospect! "Great and marvellous are thy deeds, O LORD God, sovereign over all; just and true are thy ways, thou king of the ages. Who shall not revere thee, LORD, and do homage to thy name? For thou alone art holy. All nations shall come and worship in thy presence, for thy just dealings stand revealed."—Rev. 15:3,4, **New English Version**

Treasures of the Snow

“Hast thou entered into the treasures of the snow?”

—Job 38:22

SNOW is often used in the Scriptures to represent purity. “Wash me, and I shall be whiter than snow.” (Ps. 51:7) “Though your sins be as scarlet, they shall be white as snow.” (Isa. 1:18) “I beheld . . . the Ancient of Days, . . . whose garment was white as snow, and the hair of his head like the pure wool.” (Dan. 7:9) John the Revelator also saw One, Jehovah, whose head and hair were pure white—“white as snow.”—Rev. 1:14

If we understand the treasures of the snow to represent the great spiritual truths which have come to the church with such dazzling brilliancy in the past century or more, then the entering into them would be to have their spirit, to be imbued with their power. We catch a glimpse of our Heavenly Father's viewpoint of the great truths of his Word, having that close communion and fellowship with him through the Lord Jesus Christ.

Revelation 3:20 reads: “Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” We recognize this as the intimate relationship which would come about by the exchange of confidence described here—between our Lord, and those who would open the door and eat with him.

But we find an even closer relationship than that of partaking of a meal shown in Jesus' words: “If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” How precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is even now bestirring the whole world. Here we find rest, peace, light, and joy, which the world can neither give nor take away! Wonderful “treasures of the snow!”

International Bible Study Lessons

LESSON FOR FEBRUARY 7

The Greatness of the Kingdom

KEY VERSE: "Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls, who when he hath found one pearl of great price, went and sold all that he had and bought it."—Matthew 13:45, 46

SELECTED SCRIPTURE: Matthew 13:24-30; 37-46

IN THE Scripture reading, we have the record of two important parables of the kingdom related by Jesus. The first pertains to a man who found treasure hidden in a field, and who sold all his possessions in order to raise funds to purchase the field, and thus obtain the treasure. The second tells of a merchant seeking goodly pearls, and upon finding one of great value, he sold all that he had and purchased the pearl.

The pearl of great price, and the hidden treasure, are, according to the parables, of such great value that those finding them do not hesitate to sell everything they have in order to obtain them. The nature of the treasure is not mentioned, but its great value is stressed, and is one of the main points for consideration in both of these parables. No doubt they are intended to convey the thought that these do not relate to

earthly blessings, but to the priceless opportunity that is offered to some during the present Gospel Age, of securing a position with Jesus in the rulership of his kingdom. It is what Paul refers to as "the prize of the high calling of God in Christ Jesus."—Phil. 3:14

This is one of the Bible's descriptions of the precious kingdom treasure to be obtained by the faithful followers of Jesus, those who are willing that it shall cost them all they have and are. But it should be remembered that Jesus was the first and chief one to gain this treasure, and that it is his example of giving all that his dedicated followers must emulate if they are to share the treasure with him.

Jesus did indeed give all in order to obtain this treasure. He gave the glory which he had with the Heavenly Father before the world was;

and he gave his humanity, his flesh, for the life of the world. As a matter of fact, Jesus was the one who actually purchased the field, and obtained the right to the treasure which it contained. In addition to glory, honor, and immortality, and in addition to attaining the high office of "King of kings, and Lord of lords," Jesus will have as a treasure his joint-heirs, who will be his 'bride' in the kingdom.—Rom. 8:17

And the true followers of Jesus are to share his honor and glory with him on condition that they also give up all that they have. Paul wrote, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them 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."—Phil. 3:7-11

There is one important difference between these two parables: in

the first one the man seemingly finds the treasure in the field without specially searching for it; while in the second one, the pearl merchant was seeking goodly pearls. Both of these situations could well illustrate that which is true of those whom the LORD calls to joint-heirship with Jesus.

It is the testimony of many who receive a knowledge of the divine plan, and of the high calling of God in Christ Jesus, that they 'just happened' to come across it. They 'happened' to find a tract under their door, or on the sidewalk. They 'happened' to tune in their radio, or their television set, to a truth program. Actually, however, we know that it is by the LORD's overruling providence that anyone is drawn to the truth and to a knowledge of the heavenly treasures.

On the other hand, there must be an earnest longing to know the LORD and to know his plans and purposes. This could be illustrated by the merchant seeking goodly pearls. "Seek, and ye shall find," Jesus said. (Matt. 7:7) This is true if the seeking is in sincerity, and the LORD sees in the heart the true spirit of humility and dedication which leads to consecration. The LORD does not call the indifferent, but only the humble searchers after truth and righteousness. □

Self-seeking or Self-giving

KEY VERSE: *"Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me."*—Matthew 16:24

SELECTED SCRIPTURE: *Matthew 16:13-26*

JESUS, knowing that he was destined to die upon a cross, used the cross to symbolize the fact that his death would be a sin-offering for the world.

Jesus' work of sacrifice began at Jordan, where he offered himself to the Father in complete consecration. There he fully surrendered himself. For three and one-half years he continued this work of laying down his life, entailing a course of suffering, humiliation, and misunderstanding by the world. It was finally completed upon the cross of Calvary by his actual death.

We believe that the daily suffering, the sacrificing, and the final death are all included in the thought of the sin-offering. In Hebrews, chapter thirteen, verses eleven to thirteen, Paul specifically included

Jesus' suffering as part of the sin-offering picture. Whereas suffering could not atone for the sins of the world, it was an integral part of the picture from the moment the sacrifice began. Note Isaiah 53:10,12: "Thou shalt make his soul an offering for sin, . . . he hath poured out his soul unto death." Not only at the moment of expiration of life on the cross, but for three and one-half years Jesus poured out his soul unto death, unto the cross.

Concerning the purpose for Jesus' sufferings, the Scriptures provide the following reasons: "Though he were a Son, yet learned he obedience by the things which he suffered; and [thus] being made perfect." "We have not an high priest which cannot be touched with the feeling of our infirmities; but

was in all points tempted like as we are, yet without sin." "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 5:8,9; 4:15; 2:17,18

By the things which he endured and the experiences encountered, Jesus was being prepared to carry out his role as a kingly priest to bless all nations. The Bible speaks of a mystery which was "hid from ages and generations but [which] now is made manifest to his saints." What is this mystery? It is: "Christ in you, the hope of glory."—Col. 1:26,27

From this and related texts we understand that the Christ is not just one individual; rather, it is a class, consisting of the Head and body members. The entire Christ class, we find, is to be given a share in this stupendous role of sacrifice. All the members are to walk the same pathway as their Head and Master, and to lay down their lives in the service of God. Collectively, these "better sacrifices" are considered as the one grand offering for sin. Stated another way, the Heavenly Father has arranged for all the members of

Christ's body to share in the offering for sin by counting their sacrifices as part of Jesus' sacrifice. We see in this a wonderful privilege extended to all who would follow the Master, while recognizing at the same time that this is a matter of reckoning on the Father's part, since all the redeeming merit stems from Jesus alone.

From the human point of view, the trials and experiences which make up the church's sacrifice do not appear any different from those present in the world at large. Yet, under the direction and control of our LORD, these are accomplishing significant purposes. One is the molding and developing of the character of the LORD's people, which is so necessary for the proper functioning of the sympathetic priesthood class in the next age.

May we not soberly ask ourselves, What am I doing in the way of sacrifice, in promulgating the LORD's work? This may well be the most important consideration for us in life! God has made possible the church's share in the sin-offering, but are we making full use of this feature of grace? Let us remember our vow of consecration unto death, and endeavor to honor our commitment to him. If we carry our cross faithfully now, we shall rejoice throughout all eternity!

Life in the Christian Community

KEY VERSE: *"Where two or three are gathered together in my name, there am I in the midst of them."*—*Matthew 18:20*

SELECTED SCRIPTURE: *Matthew 18:10-22*

JESUS knew that his followers would be few in number, and scattered throughout the world. While there have been a few congregations in the early and latter ends of the age which have numbered into the hundreds, for the most part classes have been small, with many two's and three's. As the end of the Gospel Age draws nearer, concurrently the classes seem to be getting smaller, and this we should expect. But our LORD is no less interested in the two's and three's, and in many cases, only one, as he is with classes that number thirty, forty, or larger. Our text assures us of this fact.

The faculty of infinite presence is one which the Bible tells us is possessed by God as a divine being. The Prophet Zechariah speaks of the "eyes of the LORD which run to and fro through the whole earth." (Zech 4:10) There,

the work of this age, the gathering of his church, the two's and three's, is considered by the worldly observer as a "day of small things." (Zech. 4:10) But to God it is the work of his ultimate creation—his divine creation—which he personally is overseeing.

In the first chapter of Revelation, our resurrected Lord Jesus, through the Holy Spirit's power, is also shown as having the unique ability to be present with his disciples. The entire church throughout this age is pictured as seven candlesticks, and our Lord, depicted in a role of an all-powerful agent of Jehovah, accomplishing his work, is shown "in the midst of the candlesticks." (Rev. 1:12-16) One of the last things Jesus said to his disciples was, "Lo, I am with you alway, even unto the end of the world [age]." (Matt. 28:20) How comforting to know that such great personal care is taken for the

welfare of each of the LORD's little ones—that he whose eye is on the sparrow, also watches over us!

Much of the LORD's providence and care comes to us through our association with his people, as our text implies. And for that reason, even when there are only two, it is important to gather together.

One of the great joys—as well as needs—of the Christian is to assemble with others for mutual encouragement and study of the LORD's Word. The apostle urges that we do not neglect this privilege, “not forsaking the assembling of ourselves together.” (Heb. 10:25) Of particular concern to us in this end of the age is Paul's further admonition, “and so much the more, as ye see the day approaching.” He is referring to the day of Christ's kingdom, and there is every reason now to believe that that day is indeed drawing near.

As all about us the institutions of the world are breaking down, and men's efforts are failing on every hand, the only solution to all the complicated problems in the world today, is the establishment of Christ's kingdom. How important it is, then, that we learn all we can about that kingdom and our relationship to it! The hope of the true Christian is to live and reign with Christ in his kingdom. The

realization of that hope depends upon our loyalty to the LORD's will as it is outlined in the Scriptures. Should we not, then, as the apostle suggests, study to show ourselves approved unto God?—II Tim. 2:15

This is a wonderful time in which to be living, but it is also a very trying time. Men and women everywhere are losing their faith in God and in his Word. The reason for this is their lack of understanding concerning what the Bible teaches. Never before has the Christian needed more the protection for his faith which is afforded by the knowledge of the truth; hence the importance of meeting with others for the study of the Word, if that is at all possible. We need to study the Bible as individuals, and our blessings are increased when we can study together with others of “like precious faith.”—II Pet. 1:1

Our fellowship, therefore, consists of the mutual discussion of the glorious truths of the Bible, its reassuring promises to those who are walking in the narrow way, and our participation in the service of the LORD. Ours is truly a marvelous fellowship—a fellowship of kindred minds which is like to that above—because Jesus has promised to be there! □

The Way to Greatness

KEY VERSE: *“Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”—Matthew 20:27,28*

JESUS was great because of his humility, and kindness, and love. He did not need to be “built up” in the minds of the people by form and ceremony. He taught that true greatness is displayed, not in the exercise of power and authority, but in the service that can be rendered, no matter how trivial or menial that service may seem. At times, the physical strain of Jesus’ ministry was so great that he found it necessary to retire for rest, but he never held himself aloof from the people—not even little children when they besought him—in order to enhance an appearance of dignity and greatness.

The childlike qualities of humility, trustfulness and sincerity are absolutely essential if we are to be worthy of reigning with Christ. In these things we must become “as little children” if we are to enter into the glory of the kingdom. (Matt. 18:3) Of course, it is only the mature mind which can properly be a follower of the Master, but, over and

above this, such must be childlike in their faith. They must be humble and pure. They must be like Jesus if they are to be joint-heirs with him in his kingdom.

When the mother of James and John asked Jesus that her two sons be granted a place next to him in his kingdom, she was expecting him to organize his government in the immediate future. Of course it is only natural for a mother to want the best for her children. But her request shows how little Jesus’ own disciples understood his mission. Jesus had just explained to them that he was to be crucified, and yet when the rest of the disciples heard what had been requested, they became indignant and began disputing among themselves about their positions in the kingdom.

In this lesson we see how considerate the Master was in understanding and dealing with human frailty. He did not raise his voice or chide them, but simply explained to them a better way to greatness—that of

humility and service. We can all profit by the example of Jesus in dealing with the wrongs of others.

The flesh likes to expose the wrong, but often it is not really necessary to do so. If, in a Bible study meeting, for example, we hear a brother or sister make a comment we know to be wrong, it is seldom necessary to speak up and say, "You are wrong!" Even the chairman of the meeting should exercise care in correcting those having the incorrect viewpoint or understanding. It is better to kindly explain the point correctly, without unnecessarily emphasizing the mistaken idea.

Instead of telling the disciples that it was wrong for them to dispute as to which among them would be greatest in the kingdom, Jesus explained that the greatest would be he who would be humble enough to be a servant. This is a heart-searching lesson for all the LORD's people. To learn and practice it will help to keep us in our proper places before the LORD and in the church. Striving for power and honor has no place among the followers of Christ. How appropriate it is that we accept Jesus' invitation, "Learn of me, for I am meek and lowly of heart."

We should thus learn of Jesus with the view of being like him. Jesus freely acknowledged that of himself he could do nothing; that it

was only because the Father worked in and through him that he was able to do the works which he had been sent into the world to do. (John 5:19,30) Do we realize that the same thing is true of us? True, we do not have the same outstanding works to do, but do we realize that even the little things assigned to us would be impossible of accomplishment except as the Heavenly Father blesses us with his wisdom and strength?

The old proverb that "actions speak louder than words" is true. The brother who is humble does not need to make a display of humility. He will automatically conduct himself humbly in his associations with the brethren, and any directing of their activities which may be his duty will be done in such a manner that no desire to be greater will be apparent. "All ye are brethren," Jesus said. We have but the one Master, and how humbly he conducted himself when he was with his disciples, and with what patience, and lovingkindness! Just as Jesus was an example to the flock, so each of his followers should also endeavor to be.

In God's arrangements, humility is the way to greatness. For Jesus it meant humbly submitting to death on the cross. "Wherefore God also hath highly exalted him."—Phil. 2:9

Christian Life and Doctrine

The God of Hope Fill You

“Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.”

—Psalm 42:11

ONE of the most elementary distinctions which the Christian must keep constantly in mind—and certainly one of the most important—is in relation to his standing before God as compared with the standing of those whom our Lord describes as being of this world. This separateness is not a social, racial, or class distinction, but is a separateness of heart and mind, a spiritual relationship with God which the Scriptures describe as sanctification, or setting apart. Such a relationship is clearly reflected in the wonderful prayer of John 17: “They are not of the world, even as I am not of the world, . . . I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

It is to these separated ones that the precious promises of the Word are directed. Paul says, “The God of hope fill you with all joy and peace in believing.” (Rom. 15:13) His meaning is clear. Without belief in God there can be no true joy or hope. Nothing but full acceptance of God as the fountain and source of all life, and of our Lord Jesus Christ as the basis of hope for all mankind through his ransom sacrifice—nothing but this earnest belief, with all its implications, can bring us into that condition of sanctification or separation from the world which our Lord laid down as an essential part of our Christian experience when he prayed, “Sanctify them through thy truth: thy word is truth.”

(John 17:17) It is in believing that the Christian finds joy and hope, and in no other way, for there *is* no other path than that opened for us by him who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

David Makes the Point

As is so frequently the case, the psalmist, in prophetic phrase, presents this aspect of separateness and dedication to God with terms of his own varied experience. "Why art thou cast down, O my soul?" he exclaims. "Hope thou in God: for I shall yet praise him." (Ps. 42:11) No matter what distress might be upon him, no matter what dangers might assail him, his hope is unshaken. "I shall yet praise him." "In spite of all that may befall me," are his words of assurance, "my faith remains unshaken, my hope undimmed."

The man without faith seeks desperately and in vain for hope in this fear-ridden world. It is not to be denied that there are many fine people in the world who make no outward profession of a belief in God, who yet devote themselves to the service of their fellows in a most praiseworthy manner. Many of these people observe the highest degree of moral rectitude and maintain standards of conduct which are not always attained in the same measure even by professing Christians. It remains to be seen what place such noble men and women will have in the outworking of the divine purpose; but it is quite certain from Scriptural testimony that, whatever degree of human nobility is manifested by such people, they cannot by their works alone find acceptance with God as members of the body of Christ—"not by works of righteousness which we have done, but according to his mercy."—Titus 3:5

The Power of the Holy Spirit

So, then, to understand the true import of the Christian hope we must recognize and acknowledge the source from

whence it comes. The Apostle Paul sums up the matter when he says, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Spirit." (Rom. 15:13) Here is the secret, the focal point, of the Christian life: the power of the Holy Spirit, God's own mighty power working in us and transforming us by the renewing of our minds, into the image and likeness of our Lord and Master. This is a work subject only to our recognition and acceptance of the conditions of our covenant of sacrifice, "to be dead with him, that we might also live with him." (II Tim 2:11) This is the hope which the Apostle John says purifies us, even as our Lord himself is pure. Only through faith can this hope be enjoyed; only by faithfulness can it be consummated in our final acceptance into the divine family as heirs of God and joint-heirs with Christ.

To those who are in covenant relationship with God and are striving to serve and worship him in spirit and in truth, the Bible is full of hope—abounding in hope! To Paul, the hope of the resurrection meant literally everything. "If there be no resurrection of the dead," he said, "then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." In other words, if our hope for the future lies in a dead Christ, so far from being hopeful, we are of all men most miserable. But he sweeps the thought away with characteristic Pauline directness. Triumphantly he proclaims, "Now *is* Christ risen from the dead, and become the firstfruits of them that slept." (I Cor. 15:14-20) No half measures here; just a plain, straightforward, unqualified, and completely dogmatic statement of faith!

Here is hope personified in the risen Christ; hope not only for the Christian, but for all mankind; hope for the whole vast universe of God's creative work yet to be revealed in the ages to come. This surely was in the apostle's mind when he triumphantly exclaimed that "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . that in the ages to

come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2:4-7) This is hope not for a day, not for a year, not for a millennium, but hope for eternity in the immense resources of his grace toward us and, through us, eventually toward all his creatures wherever they may be.

This is not to deny the logic of Paul's statement that "hope that is seen is not hope" (Rom. 8:24), for here Paul is making specific reference to the hope of salvation for the church and the world. The hope of the ages to come will be to see and to understand the glorious unfoldings of divine wisdom and power as God's work of creative love reveals an ever-changing, but never-ceasing panorama of perfect life in the environs of a universe completely and joyfully subjected to the will and purpose of Him who must be All in all. It must surely have been a glimpse of this stupendous hope that touched the heart of the writer of this familiar hymn, when, in the shadow of the loss of a loved one, he penned these words:

"E'en sorrow, touched by heaven, grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We never saw by day."

When we compare the firm and glorious hope enjoyed by the child of God with the transitory hopes of the world, we see how vast is the chasm between them. All men have hope of some kind unless they lose their reason—hope of peace, prosperity, health, happiness, long life. But where are these hopes today? After 6,000 years of sin, suffering, sorrow, and misery, with death in ruthless control, where is the hope of the atheist, the agnostic, the materialist, or indeed of many professing but non-practicing Christians, in these days of turmoil and strife? What hope have they of ending racial enmity, greed, squalor, ignorant arrogance, and callous selfishness?

What hope is it that stems from wealth and material power, from medical science and human invention, from political juggling and bitter international rivalry? What crazy edifice of so-called peace can be reared upon the decrepit foundations of the United Nations in the face of nuclear weapons controlled by those who have no regard whatever for basic human rights and liberties? Such hopes have no anchorage; they drag in the shifting sands of human pride and self-assurance, in a quagmire of iniquity and unbridled selfishness. Well might the psalmist say, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock."—Ps.40:2

Joy and Hope Set before Us

Only when we recognize the true import of man's failure can we, by contrast, experience that fullness of hope which comes from a recognition of our Heavenly Father's supreme sovereignty. He is able to "make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (II Cor. 9:8) This leaves no margin for doubt in the mind of the consecrated child of God, whose faith is firmly grounded in the immutable promises, and whose hope is "as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." (Heb. 6:18,19) As with our dear Lord, the joy set before him was a supreme incentive to the absolute fulfillment of his Father's will, so the hope set before us purifies our hearts and intensifies our zeal as we seek to follow in his steps and thus prove ourselves worthy of the great vocation to which we are called.

How can we do otherwise than rejoice in such a hope, implanted deeply and immovably in our hearts through faith in him who was delivered up on account of our offenses, and raised for our justification! Secure in the knowledge that nothing can by any means hinder the full accomplishment of our Heavenly Father's purposes, this hope is, as Paul says, "rooted and

grounded in love," so that we are "able to comprehend with all saints what is the breadth, and length, and depth, and height" of that love which passes human knowledge and comprehension, and which fills our hearts with all the very fullness of God himself.—Eph. 3:17-19

Such a hope in such a setting should surely shine forth brilliantly in every Christian life. Yet all too often it becomes dim and flickering, fearful and faltering, obscured and beclouded. How we need constantly to renew our hope by studying God's Word, by prayer and communion, by our fellowship and mutual help to each other! "O may no earthborn cloud arise, to hide Thee from thy servant's eyes."

Yes, indeed, earthborn clouds of fear and doubt, envy and bitterness, strife and contention—how they can dim our hope and drag our anchor, subdue our rejoicing, and rob us of that joy unspeakable which fills the heart of each one who truly names the name of Christ. Let us resist, with all our might, these encroachments of the Adversary upon our spiritual life. With the psalmist we can say, "Let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them" (Ps. 5:11) Joy is founded in hope. Abandon hope, and joy must surely die. Enlarge our hope, and joy becomes increasingly real and evident. As our beloved Pastor Russell once said, "We cannot have too many rejoicing Christians."

"Bubbling Over" with Hope

Writing to the Romans, Paul says, "May the God of your hope so fill you with all joy and peace in believing through the experience of your faith that by the power of the Holy Spirit you may abound and be overflowing [bubbling over] with hope." (Rom.15:13, **Amplified New Testament**) Here is a hope in abundance, an overflowing, through the Spirit from the very throne of God. And that overflowing from God to us must result in an overflowing from our hearts to others.

We live in a world of fear and unbelief, and in such environment hope is manifestly of paramount importance. With faith and love it constitutes the abiding trio of Christian virtues that Paul enumerates in I Corinthians 13. Of itself, hope is impotent, but when united with faith, it radiates the glorious light and warmth of the Father's own love.

The very fundamental of our faith is laid in hope. From Abram in Ur of the Chaldees, to John on the Isle of Patmos, the clarion call of hope rings loud and clear to all those who see their calling and who hear the Master's words, "Come unto me." To those who humble themselves under the mighty hand of God are given the blessed assurance of final victory, when their hope, so long assailed by forces of evil, shall emerge triumphant into the very presence of him who is the God of hope, the fountain of life, the embodiment of hope for all his creatures in heaven and on earth. □

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Christian Life and Doctrine

Jesus' Life of Faithfulness

*"The high priest then asked Jesus
of his disciples, and of his doctrine."*

—John 18:19

Significant glimpses into Jesus' faithfulness during his brief earthly ministry are brought to our attention in connection with his trial—first before the religious leaders of his day, and then before the civil authorities. Following the Master's arrest in Gethsemane he was taken before the high priest. Jesus was asked by him to tell about his disciples, and of his doctrine. Doubtless the high priest thought that in complying with this request he would say something which could be construed as blasphemy.

Jesus' reply to this request is revealing. He said, "I spoke openly to the world; I ever taught in the synagogue, and in the Temple, whither the Jews always resort; and in secret have I said nothing. Why asketh thou me? Ask them which heard me, what I have said unto them: behold, they know what I said." (John 18:19-21) Jesus had not waited until the close of his life to bear witness to the truth. A faithful witness before the high priest would not in itself have proved the Master's faithfulness, although it was a fitting climax to his entire faithful ministry of the truth.

Jesus came to be "the light of the world." (John 8:12; 1:4,7-9) To fulfill this function it was essential that he let his light shine by teaching the people the great truths of his Father's plan, and he faithfully did this from the beginning of his ministry. While only a minority of those to whom Jesus witnessed ever accepted and acted upon his teachings, they had learned about them to such an extent that our Lord believed the high priest could have

his question answered simply by asking the Jewish public what he had taught.

This was undoubtedly true. The psalmist, in a prophecy concerning Jesus, puts these words in his mouth: "I have preached righteousness in the great congregation: lo, I have not refrained my lips, LORD, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation."—Ps. 40:9,10

The high priest was not satisfied with Jesus' answer, so he questioned him further. Matthew reports him as saying: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Jesus' reply to this was simply, "Thou hast said." (Matt.26:63,64) This is what the high priest wanted to hear from the Master, for in his view it made Jesus subject to death for blasphemy. Jesus knew this, yet he did not hesitate to bear witness to the truth under these trying circumstances, even as he had been faithful in declaring the kingdom message throughout his ministry.

Before Pilate

When Jesus was brought before Pilate he was asked to testify as to what his activities had been. "What hast thou done?" Pilate asked, although he was not concerned with the religious aspects of the issue. There was a considerable degree of religious liberty throughout the Roman Empire at that time. It was all right with Pilate even if Jesus did claim to be the Son of God. But the accusation brought to Pilate was that Jesus claimed to be a king. This was different. If Jesus were aspiring to be a king it would be treason against Caesar, and this Pilate could not ignore.

So when Pilate asked Jesus, "What hast thou done?" the question was designed to learn if Jesus had been seeking to establish himself as king of the Jews. Jesus sensed this and replied to Pilate, "My kingdom is not of this world: if my kingdom were of

this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36) This was clear reasoning. It was obvious to Pilate that Jesus was no threat to the solidarity of the Roman Empire.

But Pilate continued his questioning—"Art thou a king, then?" (vs. 37) While Jesus had explained that his kingdom was not of this world, he fearlessly affirmed his kingship. He replied to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Having so unhesitatingly committed himself to the fact that he was born to be a king, there was nothing Pilate could do to save Jesus, although he testified that he could find no real fault in this man.

And here again we find Jesus climaxing his life of faithfulness with this final testimony which he knew would lead to the cross. While Jesus had not raised an army or in other ways sought to establish himself as a king, he had done much in preparation for his kingdom, and to illustrate what the kingdom would mean to the people when it was established. Any other prisoner before the bar, if asked what he had done, would probably have said, "I have done nothing." Jesus did not thus reply to Pilate, but simply explained that his kingdom was not of this world. Actually Jesus had spent three and a half years doing kingdom work.

Jesus had committed no crimes that could be justly charged against him. On the contrary, he had been active in doing good. He had healed the sick, cleansed the lepers; cast out demons; opened blind eyes; raised the dead. Equally praiseworthy were the gracious messages of truth which he had uttered, messages which had helped to loose the shackles of superstition that had been fastened upon the Israelites by their hypocritical leaders. These works of grace and goodness were appreciated by many of the common people, who heard him gladly. Indeed, his popularity rose to the point where the Pharisees became fearful that if he were left alone the whole world would become his followers.—Matt. 4:23-25; John 11:47,48; 12:19

This is why Jesus was hated by those whose positions of power and authority in the nation were jeopardized by his teachings and his works of righteousness. As members of the fallen race, motivated by selfishness and unrighteous ambitions, they were utterly unable to understand and appreciate the Master's selfless viewpoint and his untiring zeal for the blessing of others. To them Jesus was a misfit, one whose precepts and example exposed their unrighteousness, and in time might prevent their grasping practices. They wanted to put a stop to his going about doing good because they selfishly desired to continue their own practice of doing evil, so they cried, "Crucify him, Crucify him."

Simplicity In Service

The spirit of selfishness which motivated Israel's leaders was further manifested in their planned effort to make sure that what little good they selfishly did should be seen and heard of men. But not so with Jesus. The Spirit of God which filled his life promoted a beautiful simplicity and straightforwardness in what he did which was calculated to divert attention from himself and to direct it toward his Heavenly Father, the Giver of every good and perfect gift.

When the centurion came to Jesus informing him that his servant was "at home sick of the palsy," Jesus' simple reply was, "I will come and heal him." (Matt. 8:6,7) There was no bargaining, no request that the miracle be publicized, no hint that the centurion, by accepting this favor, would be placed under obligation. Nor was there any attempt to wrest from him a pledge of future support. Jesus' promise to heal the centurion's servant was an expression of his loving desire to do good for the glory of God.

Matthew 8:14 reads, "When Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever." Again there was no show, no unnecessary ado. Here was a woman who needed help, and Jesus helped her. After all, the Master had come

into the world that eventually through him all might have health and life, and why should the healing of Peter's mother-in-law be anything extraordinary for him to do? He did not so consider it, so we read that "he touched her hand, and the fever left her: and she arose."

Did Not Seek Popularity

In Matthew 8:16,17 we read, "When the even was come they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bore our sicknesses." It seems that although Jesus made no effort to acquaint the people with his miracle-working power, his fame spread, and by the close of this day he found himself the center of attraction, and his popularity increasing. That the Master was not seeking this result from the good he was doing is apparent from the eighteenth verse, which reads, "Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side."

The plan of God reveals that in due time all men will be drawn to Jesus, that he is the true light which yet is to enlighten every man that cometh into the world. But Jesus was not desirous that the multitudes at that time be drawn to him, especially that they be attracted not merely because of the temporary blessings he was able to bestow upon them. The drawing of all men in due time is to be based upon the fact that Jesus would be lifted up as man's Redeemer. This supreme example of love, even the sacrificing of life that the world might have forgiveness of sin, will be the real drawing power for those who come unto God through Jesus. To have divine favor it is necessary not only to appreciate the unselfish sacrifice of the Master, but to partake of the spirit of unselfish love which prompted it.

Uniring Service

The good works of the Master were not occasional incidents, but his life's habit. He was never too occupied to give heed

to the needs of those who came to him for help. Not only did he use the miracle-working power of God which was at his command to heal the sick and raise the dead, but he gave of his own strength as well. So unselfishly and generously did he thus give, that his perfect human body was practically worn out at the close of his short ministry of three and one-half years.

In a general way Jesus' ministry was on behalf of all Israel. In this respect he considered it a privilege to do good unto all, as later suggested by the Apostle Paul. (Gal. 6:10) However, he was particularly interested in his immediate disciples. These were being prepared to carry forward the work of the Gospel Age after the Master returned to heaven, and a part of their training was in the observance of his life of unselfishness in giving his attention and energy so unstintingly on behalf of others.

In His Steps

Jesus said to his disciples, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (John 14:12) Those who are filled with the Master's Spirit of self-sacrifice and are faithful in following him into death by laying down their lives for others, will, in the kingdom, share with him in the work of healing all the sick and raising all the dead. The healing of the sick in that day will be permanent, and those who are awakened from the sleep of death shall have the opportunity of living forever if they will be obedient to God's laws. Thus all the true followers of Jesus will truly share with him in doing works far greater than those which he performed at his first advent.

But even now, and in order that we may demonstrate the spirit by which we are controlled, God gives us the opportunity, as ministers of the Word, to do all we can toward the opening of spiritually blind eyes and unstopping spiritually deaf ears. We also now have use of the Word of reconciliation to cleanse away the leprosy of sin. Those dead in trespasses and sins may even

now, by accepting the Gospel message as proclaimed by the feet members of the body of Christ, be awakened to righteousness, and have their mortal bodies quickened by the Spirit to serve the living God.

And now, even as in the days of Jesus, those who zealously lay down their lives in seeking to bless their fellow-man will not be held in high esteem by the religiously influential. But it is far better that the servant of God have the reproaches of the world heaped upon him because of doing good, than to have to confess that, although he had been called out of darkness into the glorious light of the Gospel of Christ, he had done nothing about proclaiming the message to others.

Jesus was hailed before Pilate because he had spent his life doing good in the Father's way. He had preached unpopular truth, and had exposed popular error. Now the pent-up animosity of Israel's religious leaders was being heaped upon him, and he was rushed to Calvary—not because he had done wrong, nor because he had done nothing, but because he had spent his life doing good.

For Righteousness' Sake

It would be a tragedy, indeed, for any follower of Christ to suffer on account of his own wrongdoing. Christian suffering is an evidence of God's favor, one of the witnesses of the Spirit. But we should not confuse Christian suffering with suffering for foolish things we might do. Christian suffering is the result of faithfulness in showing forth the praises of the LORD through the proclamation of the great truths of the divine plan.

It would also be tragic for a Christian, in order to avoid the ill will of the world, or to maintain a respectable standing in his community, to refrain from faithfulness in proclaiming the glad tidings of the kingdom. There is no other proper course for followers of the Master to take than to emulate his example of faithfulness. Jesus was consumed by the zeal of his Father's house, a

(Continued on Page 37)

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Beaufort-Fri. WVGB 1490 5:00 p.m.
Charleston WOKE 1340 7:06 p.m.

TEXAS
Pearsall KVWG 1280 9:15 a.m.

VIRGINIA
Richmond WGGM 1410 7:45 a.m.

WASHINGTON
Everett KWYZ 1230 8:15 a.m.
Spokane KUDY 1280 9:45 a.m.
Tacoma KAMT 1360 7:30 a.m.
Yakima KUTI 980 6:45 a.m.

WISCONSIN
Milwaukee WNOV 85.6 7:00 a.m.

PUERTO RICO
Aguadilla-Fri. WABA 8:00 p.m.

U.S. BROADCASTS—Spanish

ARIZONA		
Nogales	KFBR 1340	9:15 a.m.
FLORIDA		
Miami	WRHC	8:30 a.m.

CANADIAN BROADCASTS

ALBERTA		
Banff	CFHC-1340	11:45 a.m.
Canmore	CFHC-1450	11:45 a.m.
Lethbridge	CJOC-1220	7:15 a.m.
Wetasquin	CJOI-1440	7:45 a.m.

BRITISH COLUMBIA		
Castlegar	CKQR-760	8:45 a.m.
Duncan	CKAY-1500	9:00 a.m.
Duncan	CKAY-1500	7:30 p.m.
Grand Forks	CKGF-1340	9:00 a.m.
Langley	CJUP-800 AM	9:30 a.m.

LABRADOR		
Churchill Falls	CFLC-FM 97.9	7:15 a.m.

MANITOBA		
Winnipeg	CKJS-810	9:00 a.m.

NEWFOUNDLAND		
Corner Brook	CFCB 570	7:15 a.m.
Deer Lake	CFDL-FM 97.9	7:15 a.m.
Goose Bay	CFLN 1230	7:15 a.m.
Port au Choix	CFNW 790	7:15 a.m.
Pt. aux Basques	CFGN 1230	7:15 a.m.
St. Andrews	CFCV-FM 97.7	7:15 a.m.
St. Anthony	CFNN-FM 97.9	7:15 a.m.
Stephenville	CFSX-910	7:15 a.m.
Wabush	CFLW-1340	7:15 a.m.

NORTHWEST TERRITORIES		
Yellowknife	CJCD-1240	9:00 a.m.

ONTARIO		
Hamilton	CKOC-1150	7:00 a.m.
Leamington	CHYR-710	5:00 p.m.
St. Thomas	CHLO-1570	10:45 a.m.

QUEBEC		
Montreal	CFMB-1410	5:15 p.m.

SASKATCHEWAN		
Prince Albert	CKBI-900	7:30 a.m.
Weyburn-Estevan	CFSL-1190	8:45 a.m.

YUKON		
Whitehorse	CKRW-810	9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES		
Radio Caroline-Tues.	KHZ 962	8:45 p.m.

BRITISH WEST INDIES		
Grand Cayman	Radio Cayman	9:30 a.m.

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

FRANCE (French)		
Lyon-Sat.	Radio Ciel	6:30 a.m.

HONG KONG		
Radio Villa Verde-Fri.		6:00 p.m.

ITALY (Italian)		
Europa Radio Milano	83.3-FM	11:30 a.m.
Euro Tele Radio Calabria-Fri.		
	MHZ 102	5:30 p.m.

Radio Corleone Centrale		
	FM-88-500 FM-92	11:00 a.m.

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

NEW ZEALAND		
Dunedin	4XD	11:15 a.m.
Whakatane	IXX	6:45 a.m.

NIGERIA		
Radio Africa-Wed.		8:00 p.m.

PANAMA		
Panama City	HOQ 1250	10:30 a.m.

PHILIPPINES		
Manila-Sat.	DZAM 1026 KHz	7:15 p.m.

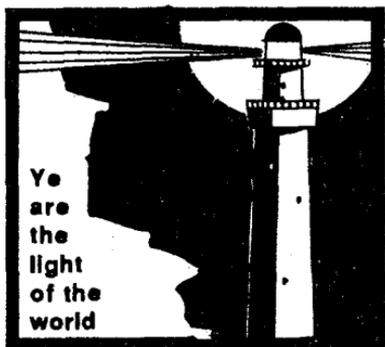
SOUTH AFRICA		
Joubert Park-Thurs.	SWAZI Music	
	Radio 1400 & shortwave 49 & 60	9:00 p.m.

SPAIN (Spanish)		
Radio Gerona-Mon.		9:45 p.m.

TONGA		
Nuku' Alofa-Mon.		10:15 a.m.

URUGUAY (Spanish)		
Montevideo	Radio El Espectador 810	9:15 a.m.

VIRGIN ISLANDS		
St. Croix	WSTX 970	9:00 a.m.



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GEORGIA Atlanta	WATL		
ILLINOIS Champaign- Springfield	WBHW		
IOWA Cedar Rapids Mt. Vernon- Lisbon (every weekday)	KTS-13 WMVL Cable	7:00 a.m.	
MICHIGAN Ann Arbor-Sun.	WIHT-31	12:00 noon	
			MISSISSIPPI Jackson WAPT
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			NEW MEXICO Roswell KSWs
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			TEXAS Lubbock KCBD
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zeal for doing good, for manifesting the same spirit of divine love which had prompted the Father to send him into the world, that the world through him might have life. For us not to be governed by this viewpoint would manifest a lack of the Holy Spirit—that divine energy by which the faithful followers of the Master are conformed more and more into his image.

The Apostle Peter, through his association with the Master; observing the unselfishness of his life of sacrifice and the wisdom of his methods, learned well the lesson of love which leads to the laying down of life for others. Peter expressed himself on the subject, saying, "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even thereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth."—I Pet. 2:20-22

Suffering with Him

We should note well the many scriptures which emphasize that we shall reign with Christ only if we suffer with him. But let us also remember that the only suffering which is acceptable is suffering for doing good, not for doing evil; neither for doing nothing. When we suffer for the LORD's cause, even unto death and take it patiently and rejoicingly, we are thereby demonstrating our wholehearted devotion to God and to the spirit of divine love which must rule supreme in all those who will be blessed with life everlasting.

It will be the church's privilege during the millennium to instruct the world in this way of life. Hence all its members must qualify in advance to share in such a glorious program of education, a program by which the knowledge of the glory of God will be caused to fill the earth as the waters cover the sea. Although the world of mankind, while being restored to perfection, will not be called upon to suffer for doing good, they will, of necessity,

need to learn and to practice the principle of love in their dealings with others.

This is revealed in the Master's explanation of the parable of the sheep and the goats. To those who qualify as 'sheep' in the parable, the statement is made, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 15:34) Jesus explains that the basis for the acceptableness of these 'sheep' is the fact that they had manifested an interest in others. They had not busied themselves in acts of kindness in the hope of receiving a reward, but had cooperated in the restitution work then in progress because they had imbibed the Spirit of God who had planned it.

These 'sheep' had been so wholehearted in the manifestation of the love which ruled in their hearts that they were surprised to learn that what they had been doing had earned God's approval, and the privilege of entering into everlasting life in the restored paradise. We say 'earned'—but actually, life was provided for them through the ransom. By their faithfulness in displaying the characteristics of divine love in their lives, they proved worthy to enter into the life which had been purchased for them by the blood of Christ.

Bringing the example of Jesus' faithfulness back to ourselves, may Pilate's question to the Master, "What hast thou done?" serve as a reminder that there is indeed something good for us to be doing, and that by doing it we may prove worthy to suffer with Christ now, and later to live and reign with him. □

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Christian Life and Doctrine

The Faithful Witness of the Apostle Paul, Part 2

Faithful to the Heavenly Vision

THE fact that Paul's great witness in Jerusalem grew into a noisy demonstration, confused the Roman commander, Claudius Lysias. Although the gathering had listened attentively to Paul's message for some time, they became boisterous when Paul mentioned his commission to preach to the Gentiles. He told them that, in vision, the Lord Jesus had spoken to him, saying, "I will send thee far hence unto the Gentiles." (Acts 22:21) This aroused the listeners and they cried out, "Away with such a fellow from the earth: for it is not fit that he should live!"—vs. 22

Claudius, not understanding the implications of Paul's words, continued to probe for explanations; why were so many people in Jerusalem whipped into a frenzy over this man? At last he realized that Paul was being charged with questions concerning the Jewish Law, but that he was not worthy of either death or imprisonment. Recognizing this, he arranged for Paul to be set free, and for an assembly of the chief priests and the Sanhedrin to convene, to give Paul an audience with them.

Thus was provided another opportunity for Paul to witness before the religious rulers of Israel. However it was clear from the onset that they were more intent on punishing him than in listening to what he had to say. With such unreceptive listeners, there was little that Paul could impart to them of the Gospel. He knew full well that not much of a witness could be given at this meeting because of the closed eyes and ears of his listeners. So, when he had discovered that the council was composed of both Pharisees and Sadducees, he took occasion to inform them that he was "a Pharisee, the son of a Pharisee."

Paul was aware that immediate dissension would ensue between these two sects when he announced this, and in an effort to emphasize their differences, he added these words: "Of the hope and resurrection of the dead I am called in question." At this point the scribes who were of the Pharisees took Paul's part, crying out, "We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God!" On the other hand, the Sadducees did not believe in a resurrection from the dead, nor did they believe in an angelic creation. The skirmish which resulted was so heated that Paul was in danger of his life. For a second time, Paul was rescued by the Roman soldiers when they forcibly took Paul from the clutching hands of the council members and brought him back inside the castle.

The night following this harrowing episode, Paul was strengthened by the Lord through a vision of comfort: "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) During his entire Christian experience, Paul required extraordinary strength to endure his peculiarly difficult ordeals, which could have been capable of breaking down his resistance to the temptation to seek an easier course. The LORD provided Paul with the necessary encouragement through many visions.

Of course, the first and most dramatic vision was the one which was given to him on the road to Damascus, when the glorified Jesus appeared to him, calling him to his vocation as an apostle. But he had much guidance given to him through vision all during his lifetime. He was warned to leave Jerusalem shortly after his conversion. He was directed to Macedonia in vision, where a missionary effort required his assistance. In Corinth he received assurance through a vision that he should remain, because the LORD had many Christian people in that city who needed his help. And now, again, strength was provided by means of the vision assuring him that his work was not yet ended—that he would bear witness to Jesus at Rome! Even the

voyage to Rome provided another opportunity for the LORD to encourage Paul by means of a vision. When the ship was nearly lost in a storm, Paul was assured that all would be safe.

These direct assurances were most important because, from the very beginning of Paul's ministry, the Adversary was intent on destroying him, and thwarting his work. This becomes evident when we think of the many plots that were formulated to kill Paul. In Damascus, shortly after his calling, an instance is recorded. (Acts 9:23,24) He miraculously escaped. Again in Jerusalem, another scheme to take his life was formulated, causing him to leave that city. (Acts 9:29) On his first missionary journey he escaped from two mobs, but was seized in Lystra, stoned, and left for dead. (Acts 14:19) In Philippi he was beaten and imprisoned.—Acts 16:23

Paul summarized many of these experiences, as recorded in II Corinthians. He told of the hard labors he endured for Christ in ministering to the brethren: "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."—II Cor. 11:21-27

But the Adversary was unceasingly persistent in his efforts to get rid of Paul, realizing his great influence in the lives, growth, and firm establishment of the Early Church. And so a band of forty Jews conspired together to make a vow that none of them would either eat or drink until Paul was dead. (Acts 23:12-14) They hoped to accomplish this by ambushing the soldiers who would deliver Paul to the council for interrogation. Through the LORD's intervention, this plot was foiled when Paul's nephew

overheard the plans being formulated, and reported them to the captain, Claudius Lysias. Immediate action was taken, and Paul was brought safely during the night to Damascus, guarded by 200 soldiers, 70 horsemen, and 200 spearmen!

The council remained undaunted in their purpose to eliminate Paul's influence. Discovering that Paul had been rescued, the chief priests followed, five days later, to accuse Paul before the governor, Felix, in Caesarea. However, the governor refused to make a decision regarding Paul until he could consult with the captain in Jerusalem, Claudius Lysias. In the meanwhile, he kept the apostle in custody, but permitted him some liberty. He especially commanded his officers that Paul's friends should not be prevented from attending to his needs. It seems evident that Felix had an accurate knowledge of the Christian religion, and was not eager to convict Paul summarily.—Acts 24:22

We gain some knowledge of Felix from traditional writings, including Josephus, the historian. It is said that he was considered by the Jews to be a cruel and tyrannical ruler. While in Judea he married a Jewess named Drusilla, who was a sister of Agrippa. This couple inquired of Paul concerning the Christian faith. He told them about the future establishment of a righteous kingdom on earth by Christ. Felix became deeply upset, due to his life of indiscretion, and his knowledge that he was not living according to righteous principles. He dismissed Paul, saying he would hear more at a later time. (Acts 24:24,25) The fact that Felix was a politician who was not above receiving bribery is obvious from the fact that he sought such an illegal inducement from Paul to release him. (vs. 26) Of course, there was never any thought on Paul's part of yielding to this temptation.

For two years, from 58 A.D. until 60 A.D., Paul remained in custody in Jerusalem. Ten years later—in 70 A.D.—Jerusalem would be destroyed by Roman armies, and all Judea would be purged of Jews. Even before that time, immediately following the stoning of Stephen, many brethren had already left Jerusalem,

scattering to all parts of the land. But the apostles remained in spite of the persecutions.

There was much harvest work to be done in that city. More than three thousand Jews were brought into the body of Christ through the efforts of the apostles in Jerusalem to witness concerning the Gospel. But exclusive favor to the Jews for the great honor of becoming members of the church class ended in 36 A.D. And soon, national favor would also end.

The apostles and disciples had to be prepared to leave Jerusalem, and quite likely the Apostle Paul was of great assistance in readying them for this next step in God's plan to have

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the Gospel preached throughout the world. It was because he wanted them to understand clearly that the Gospel would go to the Gentiles that Paul had desired so strongly to go to Jerusalem. "When he had saluted them [James and other elders], he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the LORD!"—Acts 21:19,20

The Scriptures do not supply us much direct information about the scattering of the apostles in the period that followed the invasion of Jerusalem. Tradition has it that Thomas went to Iran, or India. Andrew journeyed into the Slavic country of Europe, although it is possible that he continued across Europe as far as Scotland. Jude settled in Syria. Peter went to Babylon, or what we call Iraq. Some insist that he traveled on to Rome, but this we cannot confirm. John located in Ephesus after Mary, Jesus' mother, had died. And nothing reliable has been written concerning the whereabouts of the remaining six apostles.

Getting back to Paul's situation in Jerusalem, when Felix's governorship came to an end, he was replaced by Festus. When Festus arrived he made a tour of Judea—showing a particular interest in the city of Jerusalem. There the high priest and the chief leaders of the Jews told Festus about Paul, and asked that he be brought back to Jerusalem to stand trial. This Festus declined, suggesting that the high priest, and other interested parties, come to Caesarea to make their accusations against Paul.

Accordingly, ten days later, Paul was brought before the judgment seat where the Jews from Jerusalem leveled various charges against him, to which Paul declared his innocence. But Festus, desiring to please the Jews, reacted favorably to their request to return Paul. To thwart this action, Paul, knowing it was the LORD's purpose that he go to Rome, asked for a hearing before Caesar himself, and under Roman law, Festus had no choice but to grant his appeal.

When Agrippa, king of the Jews, and his sister, Bernice, later called on the governor to pay their respects, Festus took occasion to get their opinion of Paul and the crimes with which he was charged. He arranged another hearing to which he called the military tribunal and all the prominent men of the city. As the meeting began, Festus explained to the king that the Jews in Caesarea as well as Jerusalem, had petitioned him to put Paul to death. But, up to that point in time, he could find no reason to do so. Since Paul had appealed to Caesar, he had decided to send him to Rome with a letter of explanation.

Paul, when he was permitted to speak, expressed his gratitude that Agrippa was present, since he was familiar with the customs and controversies of the Jews. Paul began his defense by recounting the type of life he had led from his youth up; that he was a member of the sect of the Pharisees; and how he was now on trial because of his hope of a resurrection—a hope shared by all Pharisees. It was at this juncture that Paul asked his well-known question, “Why should it be thought a thing incredible with you, that God should raise the dead?”—Acts 26:8

The faithful apostle related how formerly, as an intensely devoted Jew, he had injudiciously persecuted the Early Christians in Jerusalem, consenting to their imprisonment and death. Not being content to limit his activities to that city, he tenaciously pursued them to other areas where they had fled to escape persecution. Then he explained the remarkable change that had come about in his life! While he was engaged in ferreting out Christians who had escaped, our glorified Lord Jesus intercepted him on the road to Damascus. He described that meeting in detail, telling how he had been commissioned to be an emissary for Jesus. After that, he explained how he first witnessed to those at Damascus, then in Jerusalem, and all the coasts of Judea; and finally he spoke of his many years of service in Gentile lands.

At the conclusion of Paul’s statement, Festus and King Agrippa interviewed Paul at length. His words were so eloquent,

the king was moved to say, "Almost thou persuadest me to be a Christian!" However, Agrippa reminded Festus, "This man might have been set at liberty, if he had not appealed unto Caesar." (Acts, Chapter 26) Of course this was due to the overruling of Jehovah, since it was his design for Paul to go to Rome, and that his final witness would be given in that city.

Paul had said in his own defense, "O King Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." All the many glorious and faith-strengthening visions presented to Paul by the LORD had indeed served their intent in his life, and accomplished the purposes of God in the search for his people, most gloriously!

1988 Memorial Supper Date

THE proper time for the annual observance of the Memorial Supper will be after 6:00 p.m., on Thursday, March 31st.

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Voices from the Past

BROTHER JULIUS BEDNARZ, PATERSON, NJ

Atonement

ATONEMENT is one of the most significant and beautiful words in the Scriptures. Its first meaning is 'reconciliation', according to **Webster's New Collegiate Dictionary**, or 'at-one-ment, bringing about the reconciliation of man with God', **Webster's New World Dictionary**. According to **Strong's Concordance** the word means: 'to cover, to cancel, to make reconciliation'.

Two texts will be used as a basis for this lesson. The first is found in Hebrews 1:3, **Wilson's Diaglott**: "Who [Jesus], being an effulgence of his [Jehovah's] glory, and an exact impress of his substance, and making manifest all things by the Word of his power, having made a *purification* for sins, sat down at the right hand of the Majesty in high places." The second scripture we will consider is, "The husbandman that laboreth must be first partaker of the fruits."—II Tim. 2:6

When Jesus went to John at Jordan to be immersed, the prayer in his heart was, "Lo, I come to do thy will, O God." In Hebrews 10:5-9, Paul records this prayer. In verse nine, he indicates that Jesus said the words, "He taketh away the first, that he may establish the second." The Father's will for Jesus was for him to present himself in sacrifice as a sin-offering for the world. Thus he took away, or set aside, the typical sacrifices of the Jewish Tabernacle in order to establish the antitypical, or actual sacrifices, which really cleanse from sin.

Jesus also took away the Law Covenant in the sense that every Jew who accepted him as the Messiah was released from its binding obligations. All who consecrated themselves to be

dead as human beings to the Old Law and its provisions and requirements, were alive as new creatures in Christ. Christ did not put the New Covenant in operation on behalf of the church, but he established it for the future when the better sacrifices for sins will have been completed.

The Apostle Paul adds, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (vs. 10) This shows that God's will for us is that we also become part of the world's sin-offering. Only the members of the body of Christ, who are now being offered in sacrifice, are sanctified as they are accepted in the Beloved.

In the twelfth and fourteenth verses of this chapter, the apostle goes on to show us that God looks upon the sacrifice of Christ and his church as one sacrifice—one offering. The same thought is reiterated, giving an additional clue to the basis of his reasoning in Hebrews 7:27. He refers to the Tabernacle picture of Israel's typical Atonement Day, where the high priest offered up sacrifices first for his own sins and the sins of his house (the bullock), and then for the people's sins (the LORD's goat).—Lev. 16:6,15*

Although the sacrifice of the perfect man, Jesus, was a satisfaction for the sins of the whole world, the merit was not applied on their behalf at the time that he ascended to the Father, but was merely imputed "for us," the church.—I John 2:2; Heb. 9:24

Paul showed that since that time until now, the body members of Christ have received the atonement or reconciliation, whereby we are enabled to present ourselves as sacrifices acceptable to God. (Rom. 5:11; 12:1) Christ became our Advocate, our covering, in order that our justification might be maintained and continued throughout our lives.

It is not that we add anything to the ransom sacrifice of our Lord Jesus, for his sacrifice was all-sufficient. God could have inaugurated the times of restitution without any further sacrifices.

In his great love and mercy, however, he has invited us to lay down our lives together with Christ, suffering with him even unto death, in order that we might be part of the great sympathetic high priest for the world, who will help them up the highway of holiness to perfection—assisting them out of their sin-sick condition.

In II Corinthians 5:18-20, the apostle shows us how beautifully the principle taught in II Timothy 2:6 applies to the church in this Gospel Age. We, having partaken of the “fruits” of Christ’s atonement, are invited to labor as husbandmen in God’s vineyard. Truly, “as he is, so are we in this world.” (I John 4:17) The “service of reconciliation,” through the “Word of reconciliation,” has been committed unto us. Jesus reminds us of this great truth again in John 17:8,14.

If faithful in carrying out this commission, we will find our ‘flesh’ pictured in the burning of parts of the LORD’s goat, outside the camp. This represents our condition of being out of harmony with this world, though in it, bearing his reproach.—Heb. 13:11-13*

When the church’s part in the sin-offering or atonement is completed, she is raised with Jesus to the divine nature. Thus with him she becomes the world’s Mediator, or covering, and the restitution blessings can begin to reach the people. With justice completely satisfied, the latter part of the reconciling work will begin. All Adam’s children who obey will be brought into full harmony with God’s righteous laws.

The first to be blessed will be the Ancient Worthies, who will be the visible rulers, or agents of the invisible Christ. It will be through them that the invitation of Revelation 22:17 will go forth. They will have a great work to do among Israel, and all who will become Israelites will partake of the “fruits” of the resurrection. In turn, all who are blessed likewise join in the work of helping other members of the “redeemed of the LORD,” who are awakened from the sleep of death.—Isa. 2:3; 51:11

Eventually all Adam's children who so desire, will be completely reinstated in God's favor, completely reconciled, when the kingdom will be turned over to the Father that he may be all in all. The Christ, as Mediator, will then have stepped aside.

*If you are interested in learning more concerning the ancient Tabernacle sacrifices and their significance to the Christian today, mentioned in the above article, we recommend to you the book, "**Tabernacle Shadows.**" This book is available from Dawn Publications, 199 Railroad Avenue, East Rutherford, NJ, 07073. The price is \$2.00.

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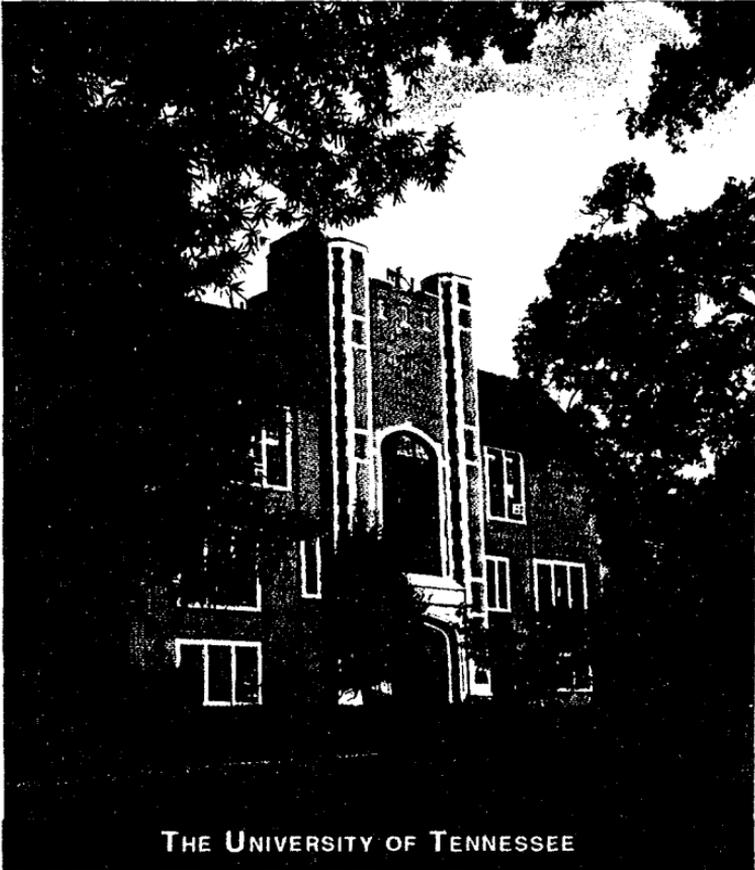
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Talking Things Over

General Convention Bulletin

THE University of Tennessee has extended a warm welcome as host for the 1988 Bible Students General Convention. The program will commence on Saturday morning, July 23rd, and continue for six days, ending on the evening of July 28th.

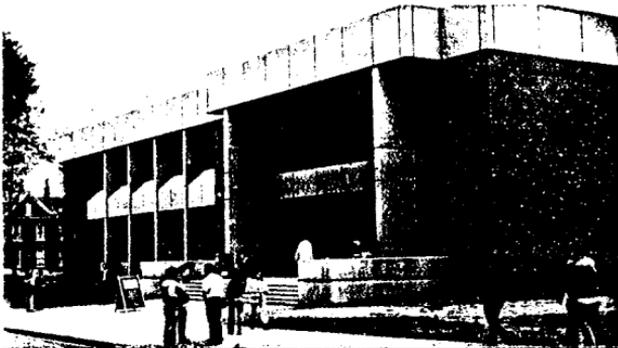


The facilities they offer, both in housing and meeting halls, seem very spacious and comfortable, and, of course, are totally air-conditioned for mid-summer weather. A very large dining room, located in the same building as the convention hall, is light and cheery with its many plantings and windowed wall, and the food service selections, along with a salad bar and beverage counter, should have something for everyone to enjoy.

For those traveling by car, Route I-81 from the east, and Route I-75 from the mid-west and south, provide easy access to the college. Route 24, a super-highway from the west, connecting with I-75 at Chattanooga has an exit very near the campus, which is located close to the heart of the city. The airport is just fifteen minutes away, and a van service is provided by the University. Several major airlines have service into Chattanooga at reasonable rates.

As usual, the up-coming March issue of The Dawn magazine will give you the details concerning prices and other necessary information for making your plans to attend. And the convention program will be printed in the June issue.

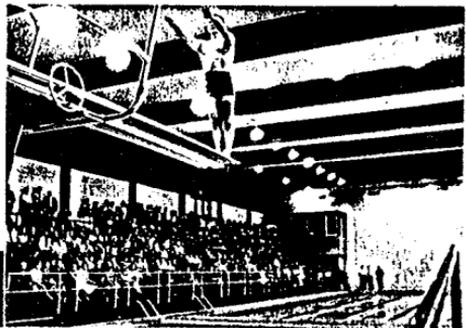




**Student Activity Center, includes
Main Auditoriums and Dining Room**



Gymnasium



Swimming Pool

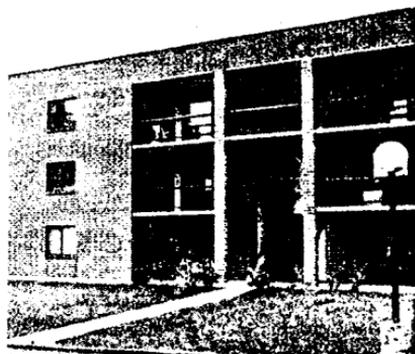


A walkway between university buildings.

Below: Inside view of the apartment-type dormitories we will use.



To right, above and below: Outside views of some of the dormitories available for our use.



These pictures will give you an idea of some of the buildings we will be using. □

The Increase of His Kingdom



***"HE SHALL reign over the house of Jacob forever;
and of his kingdom there shall be no end."***

—Luke 1:33

IN ANCIENT times, the Indian Ocean and the Mediterranean Sea were considered the ends of the world. The kingdoms of Israel and Judah were limited in territory, and some of the people were ignorant of the great empires of the world. Oriental kings were known by the size of their kingdoms—the larger the kingdom, the more famous the king. Kings and rulers always aspired for more territory. They were never satisfied with the size of their kingdoms. Their great ambition was to extend their borders.

The ancient kingdoms in Canaan embraced less than an hundred square miles. Before the occupation of the country by Israelites, each city had its own king and its own laws, and the limits of a city were its own walls. Even the Davidic kingdom was quite small when compared with the empires of Assyria, Babylon, Persia, and Greece. The boundries of these empires extended from the Mediterranean Sea to the Indian Ocean. They embraced the whole known world.

But the messianic kingdom will be unlimited! It will penetrate areas hitherto unknown, and include peoples of all races and all countries, covering a territory larger than any ancient emperor ever dreamed of ruling! Of the Prince of Peace the prophet declares, "Of the increase of his government and peace there shall be no end."—Isaiah 9:6,7

Obituaries

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

Sister Bertha Schnebbe, Staten Island, NY—September 4. Age, 92.

Brother Laurel Vernon Davis, Binghamton, NY—December. Age, 100.

Brother John Kuenzi, Milwaukee, WI—December 1. Age, 84.

Sister Ruth Gabriel, South Hingham, ME—December 4. Age, 61.

Brother Mat Czajkowski, Milwaukee, WI—December 11. Age, 77.

Sister Mary Kukowski, Milwaukee, WI—December 11. Age, 93.

Sister Stefania Gornicz, Detroit Polish Class—December 12. Age, 91.

Brother Stanley Ketko, Detroit Polish Class—December 16. Nearly 100.

“I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.” —I Thessalonians 4:13

Weekly Prayer Meeting Texts

February 4—“Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”—Revelation 18:4 (Z. '00-3 Hymn 72)

February 11—“Blessed are ye when men revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”—Matthew 5:11,12 (Z. '94-368 Hymn 67)

February 18—“The LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.”—Deuteronomy 13:3 (Z. '98-40 Hymn 113)

February 25—“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”—Matthew 4:4 (Z. '02-246, 248 Hymn 264)

Encouraging Letters

So Thankful for Dawn

Dear Brethren: Greetings in the name of our Lord and Savior, Jesus Christ! I do appreciate **The Dawn** magazine and the faithfulness of the brethren in their work and efforts to put out these wonderful truths of our Lord and Savior. I first heard these truths from my uncle, in about 1910. But it was not until about 1916 that he took me to see the **Photodrama of Creation** in Pittsburgh, Pennsylvania. After the showing, Brother Russell came out and spoke a few words. After I married in 1918, we lived in Duquesne and we started to go to the meetings there with Brother Williams, the elder of the class. Later my husband became one of the speakers in the class. Now I am living in Oklahoma with my son and family, but I have not been able to find anyone here with the understanding of these wonderful truths. So I am pleased and thankful to receive **The Dawn** magazine, for it

not only brings the truths of the Bible, but it also keeps me in touch with the brethren that are so faithful in putting out these wonderful truths. I will close with Christian love.—

OK

Finds Scriptural Proof

Fellow followers of Jesus, the Messiah: I received your **March Dawn** magazine recently, with the “**God and Reason**” pamphlet. As a Christian, I have finally found the scriptures needed to prove what, in my heart, I felt Jehovah would have logically done to insure salvation for a sin-filled world. *Never* could I love or obey a Supreme Being who could love enough to send his Son to suffer and die for a “select people” and send to a fiery place of eternal torment those unfortunate ones who would not, or could not, follow Jesus. Please send a complete list of pamphlets and books to me to further my study about Jehovah and his plan. May God bless, protect, and guide

your studies always.—AK

Learned Something

Dear "Frank and Ernest": Today was the first time I heard your program. I really loved it. God bless you forever. I would like to have the book you offered, "When a Man Dies." Thank you. I learned something today I did not know. Sincerely.—CA

Praises God

Dear Sir: I have really enjoyed **The Dawn** magazine. I want to renew my subscription—I don't want to miss an issue. I am a Bible student, and it really has been a help to me. Also, it has our Sunday School Lessons, and I enjoy the testimonies from other readers. I am so encouraged, because I want eternal life. It is a blessing knowing Jesus loved me enough to suffer and die. I am so grateful that I saw your ad in the doctor's office one day, and I praise God for reaching out and letting people know someone cares and that Jesus cares for us. Praise God! Yours sincerely.—TX

Explanation So Beautiful

Gentlemen: Last Sunday I was

listening to your program on the radio, and your explanation of what God is like was so beautiful that I just had to let you know that there is one person that feels the same as you do. You mentioned a little book which was free for the asking. I would appreciate very much having this book. Your program is very much enjoyed each Sunday morning. Sorry I don't remember the station I listened to. Sincerely.—TX

The Truth In Africa

Dear Brethren: I just wanted to thank you for the Studies in the Scriptures, Volume Five, that I will be taking for the Young People's program in Africa. Although we will be studying Volume One this year and will not be studying Volume Five until next year, because I send assignments over to the young people in the Spring, I need to take these books over ahead of time when we go to Nigeria soon. Each year I perceive greater growth of the children in the knowledge of the Scriptures and marvel at the experiences

they have had witnessing to their friends. Again, thank you for your service to the LORD and his people. May the LORD continue to bless the efforts of the Dawn. In his most glorious service.—CA

A Comforting Book

Dear Christian Friends: Please send me \$6.00 worth of "Hope" booklets. It is a beautiful, nicely written, and comforting book to send out in time of need. An extra dollar is added to cover postage. Thank you kindly.—GA

A Blessing in Africa

Dear Radio Evangelist: During a recent trip to Nigeria I had the opportunity to often listen to my shortwave radio. Nigeria is a land very much in need of the Gospel! I heard your broadcast on Radio Africa, coming from Bata. I saw firsthand that your radio ministry is a blessing to many West Africans. Unfortunately, because of a poor postal service, it is not easy for Gospel literature to be sent to Nigeria. Most people rely just on radio for their spiritual nourishment. I wanted to write and let you know what a

blessing Radio Africa and your programme is to that country. If you could send me some cassettes or Gospel literature, I will take them to Africa on my next trip. May the LORD continue to bless you and your radio work among the West African people. In Christ.—England

A Wonderful Work

Dear Friends: Enclosed please find my small offering which rightfully belongs to our LORD, and is being sent to you because of the wonderful work you are doing on behalf of God's kingdom, and all Christians everywhere. I sincerely pray to be able to offer more in the future. Also, thank you so much for your lovely magazine and various booklets. With love, in Jesus' name.—NY

Finds Explanations

Gentlemen: Please send me a copy of the booklet, "Christ's Thousand-year Kingdom." I am a steady listener to your weekly programs broadcast from Sri Lanka. I find them extremely interesting and meaningful. I am familiar with the Bible and recently completed a

correspondence course, but need interpretation and explanation of Christ's teachings, which I only find in your broadcasts. Sincerely.—*Iran*

A Strong Incentive

Dear Friends: It is with great appreciation that I send you greetings in the LORD, . . . with thankfulness that you are in a position to send out the truth to as much of the world as is practical, and glad that you tend the house of the LORD as well. The message of encouragement that comes through **The Dawn** each month seems to perform a strong incentive to exert my faith, even though we have been Bible Students for over thirty years. It would be easy to fall into the trap of putting aside thoughts of the glorious plan of our Heavenly Father, however, the appearance of **The Dawn** each month gently guides us into remembering the source of all our hopes. We have no illusion that the message of Bible truth will gain great numbers of believers, but I am impressed with the considerable number of ministers on radio and tele-

vision who are promoting the idea of a worldwide, earthly kingdom about to come after an Armageddon experience. Of course it is diluted with a considerable measure of error, but the kingdom principle is getting worldwide attention. The past century since Brother Russell started his work may well have contributed to the underlying recognition of an impending world kingdom. It is likely that those ministers have been exposed to the vast outpouring of printed material generated by the Dawn. May the LORD add his blessings to your work another year! With love to all.—*IN*

Hungers Deeply

Dear Brothers and Sisters in Christ: Greetings in the name of our Lord and Savior, Jesus Christ. I am an inmate here in jail, and I am awaiting trial in eight months. I have been fortunate enough to have been able to share in the reading of your uplifting publications from my neighbor in the adjoining cell. I have just read two of your publications entitled, "**Why God Permits**

Evil," and the December issue of **The Dawn** magazine. I thank our LORD that he has made these booklets accessible to me for through them my life has gone through a change—one of rededication and truth in our Lord. I thank Jesus for this first, and I now thank all of you. Praise the LORD! My friends, at this time I am in need of a subscription to your magazine. I cannot give you anything in the way of money for these wonderful treasures, but what I can give is my deepest prayers for all the staff and those responsible for **The Dawn**. I hunger deeply for more of your uplifting and spiritual readings, and would truly enjoy a copy of "**The Divine Plan of the Ages**," along with a question book. May God continue in the pouring of his many blessings upon each and every one of you as you continue in his work. Peace to you all. In the service of him who is resurrected.—*CA*

Dawn Inspirational

Dear Dawn: Your magazine is received with much reading

enjoyment and I can hardly lay it down when I start reading it. Not only is it inspirational, but very beautifully composed. I am sending a check for one year's renewal subscription to **The Dawn**, and a gift subscription for a year to a friend. I have been taking **The Dawn** magazine now for fifteen or more years. Sincerely.—*MS*

Inspired by Program

To Whom It May Concern: Watched your program the other night for the first time. I was so moved and inspired by every word. Kindly send me a free copy of the book pertaining to death, and man's foretold eternal life in paradise. Thanking you in advance, I am sincerely yours.—*MA*

Plain and Understandable

Dear Frank and Ernest: I listen to your talk show all the time. I enjoy it very much. Your talk is so plain and understandable. I wish others would listen and I encourage all my friends to listen. I am writing now for the booklet, "**The Truth about Hell**." Please send it to me. Sincerely yours.—*WI*

Speakers' Appointments

These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

G.M. Jeuck

Allentown, PA
Middletown, NY

February 7
28

RECORDED LECTURE LISTS

A u d i o tapes are available which can be purchased for \$2.00 each, on a great variety of subjects of interest to the earnest Christian. A *lending library* of tapes is also in operation. You may order two titles, free of charge; and when you have returned these, two other tapes will be lent to you. This is a very nice service for shut-ins, or those who live in isolated areas where there are no Bible Classes, or where groups are very small. Music tapes for classes with no musicians are very popular. The number of the hymn is given from the Dawn hymnal, so that you can sing along with the music. Write today for your free list of titles and numbers from which to order these tapes:

**Dawn Recorded Lecture Service
199 Railroad Avenue
East Rutherford, NJ 07073**

Conventions

These conventions are listed at the request of the individual classes who are sponsoring the gatherings.

SACRAMENTO, CA, February 12-14—Sierra Inn, 2600 Auburn Blvd. Contact: Mrs. E.F. Lankford, 6000 19th Avenue 95820
Phone: (916) 457-0569

DETROIT, MI, February 28—Redford YWCA, 25940 Grand River, Detroit. Walter Blicharz, 19146 Bedford Rd., Birmingham 48009
Phone: (313) 642-1553

FLORIDA CONVENTION, March 5,6,7—Howard Johnson's Plaza Inn, 603 Lee Road, Orlando, FL 32810 Contact: Stephen Jeuck, 471 Kentia Rd., Casselberry, FL 32707 for information. Phone: (305) 834-7592 **Room reservations must be turned in by February 15 in order to guarantee special group rates.** Address all requests for reservations to Howard Johnson's Plaza Inn.

NEW ORLEANS/PASS CHRISTIAN BIBLE STUDENTS CONVENTION, March 14,15—Holiday Inn, 1600 E. Beach Blvd., Gulfport, MS. For more information, contact Mrs. W.C. Buel, 214 Magnolia, Pass Christian, MS 39571
Phone: (601) 452-4351

ALBUQUERQUE, NM Pre-Memorial Convention, March 18-20—For information, contact: Roberta H. Buss, P.O. Box 9172, Albuquerque 87119

DETROIT, MI, Pre-Memorial

Convention, March 25-27—Macomb Community College, 14500 12 Mile Road, Warren. Contact: Walter Blicharz, Secy., 19146 Bedford Rd., Birmingham, MI 48009
Phone: (313) 642-1553

GARY AREA CONVENTION, April 3—Hobart YMCA, 601 West 40th Place, Hobart, IN. Contact: John Ulicni, 6703 Tyler Street, Merrillville, IN 46410

Phone: (219) 769-5647

LOS ANGELES, CA, April 17—Burbank Masonic Auditorium, 248 E. Olive, Ave., Burbank. Contact: Michael Nekora, Secy., 1425 Lachman Lane, Pacific Palisades 90272
Phone: (213) 454-5248

NEW YORK, NY, April 10—Woman's Club of Rutherford, Montross and Fairview Avenues, Rutherford, NJ. For information, contact Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605

INTERNATIONAL CONVENTION, Dalfsen, Holland, July 9-15—DeBron Conference Center. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272
Phone: (213) 454-5248

BIBLE STUDENTS GENERAL CONVENTION, Chattanooga, Tennessee, July 23-28. Please note new location and new dates. Details in Convention Bulletin, page 51 of this issue of The Dawn.

Price Change Notice

BEGINNING with January 1988, due to increased production costs it was necessary to raise the price by \$1.00 on all vinyl, soft-covered books. Therefore all books which are presently listed at:

\$1.00 are now \$2.00

\$2.00 books are now \$3.00

The sets of "**Studies in the Scriptures**" will become \$12.00; and each individual book will cost \$2.00.

These new prices *will not* be reflected on the front or back inside covers of this magazine until a new printing of Dawn covers next June. Until then, this notice is intended to supersede the prices shown.

• NEW OFFERINGS •

A new edition of the children's book, "**God's Promises Come True**" will soon be available. It will be published with a hard cover, sewn spine, and will be somewhat larger than the previous edition. An announcement will be made in The Dawn when this is actually ready for ordering, and what the new price will be.

The "**Daily Heavenly Manna**" is now available in a hard cover edition, with a sewn spine. Price—\$3.00 each.

"**Hymns of Dawn**" are now available in both vinyl, soft cover, with a sewn spine. Price—\$3.00 per book; and hard cover, sewn spine. Price—\$4.00 each.

"**Bread from Heaven**," a children's Manna, is obtainable for \$4.00, hardbound, sewn spine. Makes a lovely gift.