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Strength for Today and Bright Hope for Tomorrow

WE ARE LIVING at a time when long-established values, standards, and belief are being questioned and challenged by many people. As a result of the turmoil and unsettled conditions in the world today, some even question whether or not there is a God; "And if," they say, "there is, is he any longer willing, or able, to exercise his power on behalf of the human family?" They have lost sight of the fact that God is the eternal one; the one who revealed himself to Moses at the burning bush, when he instructed Moses to go to Pharaoh, "that thou mayest bring forth my people, the children of Israel, out of Egypt."—Exod. 3:10

Moses, at the time of this experience, was only a shepherd, for he kept the flock of his father-in-law, Jethro, at Mount Horeb. This assignment to deliver Israel prompted Moses to ask God a question. He inquired, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them? And God said to Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abram, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial [or the name by which I shall be recognized and remembered] unto all generations."—Exod. 3:13-15

It would appear that by this name God was conveying to Moses, and through Moses to all the children of Israel, a great truth—the truth that there is only one being in the entire universe who is entitled to be recognized and called by that name, and that he, God, was that particular, or specific I AM, the self-existing one. There is no other one that is entitled to be described in this manner. This was a comprehensive statement, for it included the thought of an eternal existence. It described the one being who had no beginning—the one whose life could never end!

From Everlasting

In the 90th Psalm, which is reputed to be a prayer of Moses, we find these words: “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” (Ps. 90:2) This is a thought that is difficult for the finite human mind to comprehend. Every material thing with which we are familiar, except perhaps time, has had a beginning; and the majority of things about us eventually come to an end of one sort or another. A blade of grass springs forth, it flourishes for a short while, and then it withers and passes away. A seed germinates in the ground; a small plant develops, perhaps it grows into a tree and matures through its cycles of life; then it dies, and it is no more.

The Apostle James, philosophizing on life as we know it, says, “For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.” (James 4:14) But not so with the eternal one! Not so with the great I AM! He had no beginning of life, and his life will never end. He will continue to exist forever and forever, throughout all the countless ages of eternity. Probably it is less difficult to accept the thought of a life, having once started, that will never end, than it is to grasp the statement that there is one being in the universe who possesses a life that never began! And yet we accept this as being true.

Our Minds Are Limited

There are many things which we cannot comprehend due to our limited capacities as humans, which nevertheless our reason tells us are facts. For instance, how does a seed that has lain dormant for many centuries, perhaps in the tomb of one of the ancient Pharaohs, burst forth in all the freshness and beauty of its original nature, when brought into the sunlight and planted under favorable conditions? Nor can we comprehend the mysteries of the universe as we look into the starry heavens, and in the vast expanse above us behold the multitudinous creations of God—the galaxies of stars, the planets, the billions upon billions of heavenly bodies, each held by an invisible but never-failing power in its own particular orbit in relationship with respect to each of the other heavenly bodies.

Our eyes reach out and behold these creations thousands upon thousands, and millions upon millions of light years distant. And then, when the limit of our physical vision has been reached, we are able, with the aid of large telescopes, to extend this vision of thousands, or perhaps millions, of light years beyond. With the use of electronic telescopes, man has been able to push back the frontiers of space unimaginably far, and can begin to realize in a small measure the vastness of God's great creation, and of his limitless power.

Where is the end of space? Does space have no end? Or is there, perhaps, a sort of celestial curtain out there which envelops the entire universe, and beyond which there is no space? And if there is no space beyond, then we would ask, what is there beyond the end of space?

Our scientists tell us that some of the galaxies or nebulae in the heavens are expanding at the astonishing rate of approximately eight thousand miles per second, during every second of every minute, for every minute of every hour, for every hour of every day, for every day of every week, and for every week of every year; and so on, ad infinitum. How marvelous are his works, and his ways past finding out!

The Prophet Isaiah poses a number of penetrating questions which manifest the greatness of the self-existing one, the great I AM. He asks, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the LORD, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. . . . All nations before him are as nothing; and they are counted to him as less than nothing and vanity. To whom then will ye liken God? Or what likeness will ye compare unto him? . . . Have ye not known, have ye not heard, hath it not been told you from the beginning? Have ye not understood from the foundation of the earth?"

The prophet then continues, "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. . . . To whom then will ye liken me, or to whom shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them [the celestial bodies] all by names by the greatness of his might. . . . Hast thou not known, hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength."—Isa. 40:12-31

The Heavens Declare God's Glory

Truly, only "the fool hath said in his heart, There is no God." (Ps. 14:1) For "the heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:1,2) The human mind is bewildered by such a vast display of wisdom and power. But God, the great I AM, is the ruler of his entire universe, and he is thoroughly capable of its management.

As someone has well said, "Think of the memory that never fails; of the judgment that never makes a mistake; of the wisdom that plans for eternity, without the possibility of a single failure, and that times the unerring planning, for the present as well as for the ages to come. Consider the power that has created not only the forces of nature, but has the ability to harness and direct every opposing element, and to make each of them work together for the accomplishment of his will. We never will be able to comprehend, try as best we can, the tireless vigilance that never ceases or seeks relief from the never-ending demands of his vast dominion; whose eye never sleeps; whose ear is always open—never closed to the many needs of all his creatures throughout the broad expanse of his vast universe."

It is small wonder that the psalmist, in considering the unfathomable greatness of our God, was moved to say, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Ps. 139:6

Through the Prophet Isaiah, Jehovah declares, "I am the LORD [or self-existing one, the great I AM]: that is my name: and my glory will I not give to another." (Isa. 42:8) No being can ever take the place of Jehovah: "Before me there was no god formed, neither shall there be after me." (Isa. 43:10) "I am the LORD and there is none else, there is no God beside me."—Isa. 45:5

On Mount Horeb

Moses had a very limited manifestation of God's glory at Mount Sinai, and again as he tended his flock on Mount Horeb at the burning bush. It was here that the angel of the LORD appeared unto him in a flame of fire: and he said to Moses, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." (Exod. 3:5,6) It was here at the burning bush that God proclaimed his everlasting name to Moses, "I AM THAT I AM!"—vs. 14

And yet, for all the glory, and all the greatness of God, he has not forsaken his human family. We read that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16) And the apostle informs us that "while we were yet sinners, Christ died for us." (Rom. 8:8) Thus we learn that God made provision for the redemption of his fallen human family. He made provision for the cancellation of Adamic condemnation, and for restoring them to that which was originally lost by the transgression of father Adam.

This is more than any of Adam's children could have demanded or expected, because "there is none righteous, no not one." (Rom. 3:10) And "all have sinned, and come short of the glory of God." (Rom. 3:23) As sinners, we have nothing which we could justly demand of God.

But what assurance have we, then, that Jehovah God, the great I AM, the self-existing one, with all of his varied interests and responsibilities, the one who counts the nations as but "the small dust of the balance, and as less than nothing"—what assurance have we that he will take notice of you and of me individually? Have we perchance aspired to something for which we have no right to hope? Certainly not! For Jesus himself instructs us to "seek . . . the kingdom of God . . . for

it is your Father's good pleasure to give you the kingdom."—
Luke 12:31,32

God in his great mercy has not only provided for man's redemption from sin and death, but he has done far more than this! He has extended an invitation to certain ones of the human family to share in his own divine nature, to receive immortality and the glory thereof, to live on the divine plane, and to be seated with his Son, our Lord Jesus, at the very right-hand of his glory!

Peter tells us that "the God of all grace . . . hath called us unto his eternal glory by Christ Jesus." (I Pet. 5:10) And Paul speaks of this invitation as being "called unto the fellowship of his Son Jesus Christ our Lord."—I Cor. 1:9

Paul knew something of what this fellowship meant. He knew it involved not only a participation with the Lord in his future glory, but that it meant also, before this, a participation or partnership in his sufferings as well—even to the loss of many of his earthly advantages. We recall his words to the Philippian brethren: "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 [any means at all] I might attain unto the resurrection of the dead."—Phil. 3:8-11

Jesus assures us in John 16:27, "The Father himself loveth you." In fact, the Father's love for those who endeavor to serve him is so great that he has appointed heavenly messengers to watch over them! "The angel of the LORD encampeth round about them that fear him, and delivereth them." (Ps. 34:7) "I say unto you . . . their angels do always behold the face of my Father which is in heaven." (Matt. 18:10) The Apostle Paul gives us the same assurance. He asks, "Are they

not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14) And the psalmist long before had written that "as the mountains are round about Jerusalem, the LORD is round about his people from henceforth even forever."—Ps. 125:2

When God gave his instructions to Moses regarding the deliverance of the Israelites from Egypt he said: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." (Exod. 23:20) We do not know just how many angels God has appointed to watch over each one of us individually—perhaps only one; perhaps more at times. Jesus said that more than twelve legions of angels were at his beck and call! (Matt. 23:53) But if we could be ever mindful of this, how cautious we would be in all our thoughts, in all our words, and in all our actions. We recall Paul's words to Timothy: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—I Tim. 4:12

Surely we recognize our own unworthiness! We are weak, we are so imperfect, and so unimportant—and sometimes we become discouraged. But we would do well to remember the words of Paul: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that [which] he hath not." (II Cor. 8:12) And we should remember also, that God "knoweth our frame, he remembereth that we are but dust." For "like as a father pitieth his children, so the LORD pitieth them that fear him."—Ps. 103:13:14

Keeping these thoughts in mind, we will then heed Paul's counsel to "cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God [after you have been tested and tried], ye might receive the promise."—Heb. 10:35,36

When God spoke to Jacob, as recorded by the Prophet Isaiah, he seems to have been speaking in a prophetic sense to *spiritual* Israel: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." (Isa.

41:8) This brings to mind that wonderful statement by Paul that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29) Continuing with the 9th verse of Isaiah, chapter 41: "Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the LORD God will hold thy right hand, saying unto thee, Fear not; I will help thee." (Isa. 41:9-13) These are the promises of God to his people!

All Nature Speaks

That there is a God, all nature speaks, for "the heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:1,2) Truly as the psalmist has said it is only the 'fool', or one who is void of understanding, that has said in his heart, "There is no God." (Ps. 14:1) The works of nature declare his wisdom and the greatness of his mighty power. But to know more fully of his character we must look beyond the forces of nature, to the revelation of nature's God as given to us in his Word, the Bible.

We know that God is "a Spirit [being], and they that worship him must worship him in spirit and in truth." (John 4:24) We know that "God is light, and in him is no darkness at all." (I John 1:5) We know that "God is love." (I John 4:8) And we know that "God is true": "He that hath received his testimony hath set to his seal that God is true."—John 3:33

We know that he changes not: "I am the LORD. I change not." (Mal. 3:6) He is "the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17) We know that he shall accomplish his purposes, "for as the rain cometh down, and the snow from heaven, and returneth not

thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isa. 55:10,11

A God of Mercy

We know that our God is a God of mercy and of compassion, and that he is longsuffering. “The LORD God [is] merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” (Exod. 34:6,7) We know that he is unhurried, for compared with man’s time, we are told that “one day is with the LORD as a thousand years, and a thousand years as one day.” (II Pet. 3:8) We know that he is untiring. “Hast thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary, there is no searching of his understanding.”—Isa. 40:28

We know that he is a God of peace, for Paul so describes him in Hebrews 13:20,21: “Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.” He is a rewarder of them that seek him. “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Heb. 11:6) And we also know that he is a God of vengeance against all unrighteousness. “Vengeance is mine. I will repay, saith the LORD.”—Rom. 12:19

God’s Dwelling Place

In regard to his dwelling place, we read that “God . . . dwelleth not in temples made with hands: neither is worshiped with men’s hands, as though he needed anything, seeing he giveth to all life, and breath, and all things.” (Acts 17:24,25)

17:24,25) "Thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, . . . to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. 57:15

Only from the Word of God are we able to determine the character of God. Truly, to know God is to reverence and to worship him. And because we truly know and truly worship him, we are told that "this is life eternal." We have the promise of God: "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."—Isa. 33:17

"Now, unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."—I Tim. 1:17

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&
ERNEST"**

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On Sunday, January 21st, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars are available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to:

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The Year Before Us

Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear—
Spoken through the silence by our Father's voice,
Tender, strong, and faithful, making us rejoice.
Onward, then, and fear not, children of the day;
For His Word shall never, never pass away!

For the year before us, O! what rich supplies!
For the poor and needy, living streams shall rise;
For the sad and mournful, shall His grace abound,
For the faint and feeble, perfect strength be found.
Onward, then, and fear not, children of the day;
For His Word shall never, never pass away!

He will never fail us, He will not forsake;
His eternal covenant, He will never break;
Resting on His promise, what have we to fear?
God is all-sufficient for the coming year.
Onward, then, and fear not, children of the day;
For His Word shall never, never pass away!

1990 Memorial Supper Date

The proper time for the annual observance of the Memorial Supper will be after 6:00 p.m., on Sunday, April 8.

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassette. The audio cassette service can be purchased for \$3.00; or is available on loan from: *The Dawn*, 199 Railroad Avenue, East Rutherford, NJ 07073

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LESSON FOR JANUARY 7

Accepting the Evidence

KEY VERSE: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—John 5:39

SELECTED SCRIPTURE: John 5:30-47

JESUS WAS talking to a crowd of Jews incited to hostility and claiming he had no respect for the Law because he healed a man on the Sabbath Day. Added to this was their angry accusation that he had said God was his father, making himself equal with God. (Vs. 18) And for this they sought to kill him.

Our Lord in his reply told his accusers that they were unstudied in the Scriptures. While they claimed a great truth that in the Word of God they could have eternal life, they nevertheless were unable to comprehend from the Scriptures how that life would come to them. He contended that if correctly understood, the Law and the prophets testified of him as the means by which life could be obtained. But Jesus they rejected, as his words reveal; he received not honor from men.—Vs. 41

Before the time came for the providing of the ransom from sin and death, God showed by his dealings with the nation of Israel

the impossibility of any of the fallen race walking in the way of life by their own efforts. He showed this by giving Israel his Law. Not only did God give them his Law, but he made with Israel through Moses as the mediator what we speak of as the Law Covenant. God promised Israel certain earthly blessings if they would do as he instructed. These included the reward of life on the human plane for perfect obedience.

However, the completely honest Israelite would doubtless be forced to say in his heart, in the language of the Apostle Paul, "The commandment which was unto life, this I found to be unto death." (Rom. 7:10, R.V.) Human imperfections prevent members of the fallen race from measuring up to the perfect standard of obedience. Hence, as Paul said, "By the deeds of the Law there shall no flesh be justified in his sight." (Rom. 3:20) The Law Covenant, therefore, brought condemnation to death because Israel could not

live up to their covenant obligations into which, through Moses, they had entered.

With the coming of Jesus and the giving in sacrifice of his perfect human life, a new "way" to life had been opened. (Heb. 10:20) This is a way not wholly dependent upon works, but of a living, obedient faith. It is a way whereby those who believe that Jesus is God's anointed, who has ransomed man from the power of the grave, make a full consecration to him, and are by faith released from condemnation and receive the begetting of the Holy Spirit. Such are on the way, not to human perfection—"that which was lost"—but are traveling a new and living way.

This is not a way which leads to death, such as came upon Israel under the Law Covenant, but a new way which really leads to life, bringing it within the reach of all who are called with "the high calling of God in Christ Jesus." (Phil. 3:14) This is a life obtained through sacrificing the human, fleshly will, and as new creatures in Christ Jesus conforming one's self to the image of God's dear Son. In this connection the Apostle Paul gives a beautiful testimony. He writes: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free

from the law of sin and death." —Rom. 8:1,2

Those who now walk "the narrow way" will gain "glory and honor and immortality" for which with the LORD's help they sought so faithfully. And being thus clothed with the divine nature and power, they will be prepared for the great work of restoring and blessing the world in the Millennial Age.

Then a new way to actual human perfection is to "be made very plain"; so clearly understood that, according to **Leeser**, "the wayfaring man, and those unacquainted therewith, shall not go astray." This way will be so plain that none will need to teach his neighbor, saying "Know the LORD: for they shall all know me from the least of them unto the greatest of them." (Jer. 31:30) This particular "way of life" will be available during "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21

This is the united testimony of the Scriptures. If we accept the evidence they afford, we will see that indeed every prophet through the directing influence of God's Holy Spirit wrote of these days, foretelling of the complete and final victory over death that is accomplished by our Lord Jesus during his two advents to earth—first to die, and then to reign.

Satisfying Hunger

KEY VERSE: "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John 6:35

SELECTED SCRIPTURE: John 6:35-51

FOLLOWING THE miraculous feeding of the five thousand, many of those who had eaten followed the Master to Capernaum. When they found Jesus he accused them of being primarily interested in the material food which they were receiving from him—the loaves and fishes, and not because the miracle had convinced them that he was their Messiah.

In an effort to discount his accusation, they feigned interest in serving God, and asked what they might do. Jesus' reply was direct and well in keeping with the circumstances. "This is the work of God," he said, "that ye believe on him whom he hath sent." They had partaken of material food which Jesus had provided, but had given little or no consideration as to who he might be, or the import of his presence in Israel. The blessings they had received at his hands were of a temporary nature, and they could expect nothing better except upon the basis of genuine belief in him as the Messiah.

John explains that Jesus came to his own, but they re-

ceived him not—except the few. These few he gave the power or authority to become the sons of God. (John 1:11,12) Faith in God and those whom he uses to carry out his plan is always essential in order to be pleasing to him. This was especially true in the case of Jesus at the First Advent. The position of the entire nation of Israel depended upon their acceptance of the Messiah. The entire history of this people had been largely one of unbelief and disobedience, yet they were still God's chosen people to whom the Messiah first presented himself.

But this was to be the final test. No matter what claims they made of holiness, or how loyal to Moses and the prophets they pretended to be, nothing they could do now would merit God's favor except this one thing, which was to believe that Jesus was their Messiah and to obediently follow his leadership. Works acceptable to God ever since that time have been only those which were founded upon true belief in Jesus, but at that particular juncture in the divine

plan it was peculiarly fitting that Jesus state the matter just as he did.

As though they had not already seen sufficient of his miracles to convince any reasonable mind that Jesus was what he claimed to be, these seekers after loaves and fishes asked him what sign he could give that would warrant their believing on him. "What are you doing that we should think you are performing God's works?" they asked. In an attempt to make an odious comparison between Jesus and Moses, they explained that their fathers had been given manna to eat in the wilderness; and that this food, provided under Moses' leadership had been considered bread from heaven. By referring thus to the manna provided at the hands of Moses, these unbelieving Jews sought to minimize the miracle of feeding the five thousand, and thus excuse their unbelief.

Patiently, however, Jesus continued to explain the truth to them. They were reminded that those who ate manna in the wilderness were all dead, which proved that it was not the real bread from heaven which gives everlasting life. And then, although few of them were able to believe it, Jesus explained that he himself was that real bread from heaven, the one whom his Heavenly Father had provided to give life to all mankind. They

had asked for a sign, but believed not when it was pointed out to them.

"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," Jesus further explained. And again, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." Jesus' own chosen disciples found this hard to believe—"a hard saying." When he saw that they were in danger of being stumbled by it, he explained the manner in which anyone could eat his flesh and drink his blood.

"The flesh profiteth nothing," he said, "It is the Spirit that quickeneth," or gives life. And then, "The words that I speak unto you, they are Spirit, and they are life." (John 6:63) This simplifies the matter. As Jesus states, we are not to get the thought that the literal eating of his flesh would be of profit, for there were no magic powers in the tissues of his body. It is the Spirit that gives life, and as Jesus said, the Spirit of God is given to those who partake of and obey his words or teachings.

Jesus lived "by the Father" because he obeyed his will and was therefore at one with him; and likewise those who eat his flesh by believing and obeying the same divine will as expressed through the Word of truth will live together with Jesus.—John 6:57

Being Set Free

Key Verse: "Ye shall know the truth, and the truth shall make you free."—John 8:32

Selected Scripture: John 8:31-47

THE "FREEDOM" which the Scriptures speak of as desirable for the Christian is a release from enslaving cords of sin and death. The Jews had tried to conquer sin and be free by keeping the Law, but failed, with the result that it was proven the Law itself could not lift mankind out of their condemned condition in the great prison house of death.

The 'truth' Jesus spoke of was that through faith in Christ they had been made free from the condemnation of the Law, so Paul wrote, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1

By taking this text completely out of its setting, it can be used to substantiate the arguments of those who offer the brethren freedom, and encourage each one to go his own way, insisting that the ideal state of the Christian community is one in which all are free to think and to act as they please.

There is only one condition under which a Christian is warranted in doing just as he pleases, and that is when his heart is so in tune with the divine will, and so glad to give up all his own preferences and notions, that all he really desires to do, all that he pleases to do, is the will of God. Those who are fully devoted to God in this manner, can enjoy a glorious liberty. They can be free indeed.

But such freedom is not wholly obtainable this side of the veil, for the mind of the flesh strives against the mind of the Spirit, causing the latter to be more or less hampered in carrying out the entire will of God. This restraint is referred to in the Bible as the "bondage of corruption" (Rom. 8:21), and from this bondage every true Christian longs to be delivered in order to be entirely free to serve the LORD in every detail of his holy will.

This is the "glorious liberty of the children of God," (Rom. 8:21) It will be enjoyed beyond the veil only by those who have humbled themselves under the

mighty hand of God, and who have learned to love the will of God so completely that even a thought that is contrary thereto would be painful to them. While these will, indeed, enjoy a liberty which to them will be "glorious," their rejoicing will not be on account of finally having the privilege of doing as they please, but because in their resurrection body they will have the ability to do God's will perfectly, with no cords of imperfection to restrain them from doing the will of God which they have learned to love.

Comprehensively speaking, the truth to Jesus was the will of his Heavenly Father. On behalf of his disciples he prayed, "Sanctify them through thy truth: thy Word is truth." (John 17:17) The Word of God to Jesus was the Old Testament Scriptures—the "volume of the Book"—which he agreed to obey at the time of his consecration at Jordan. Supplemental to the Old Testament, his followers have been blessed with the New Testament Scriptures. These enlarge upon and elucidate that which had previously been written, and in this way the will of God is made plain to those who are sanctified by it.

The 'truth', then, not only makes us free but it sanctifies us. But these two results of the Word of God in our lives are in reality merely parts of one accomplishment. First, the truth separates us from the binding in-

fluence of error, and then sets us apart to do the will of God. It liberates us from being slaves of sin, and makes us the bond servants of Jesus Christ.—Eph. 6:6; Phil. 1:1

In other words, the freedom which Jesus offered his followers through the truth was not personal liberty to chart their own course in life, because no one knew better than Jesus did that such liberty leads to death. He wanted them to be free from traditions of men, and from the burdens imposed upon them by the religious leaders of that day; and in the place of that bondage he invited them to take his "yoke" upon them. His yoke, he said, they would find easy, and his burden light. (Matt. 11:30) It would be easy and light because they would learn to love it.

This was true of Jesus. He did not exercise personal liberty in his service of God and of the truth. "I came . . . not to do mine own will, but the will of him that sent me," was the Master's testimony. (John 6:38) However, the will of God was not burdensome to the Master, but a delight—"I delight to do thy will, O my God: thy law is within my heart." (Ps. 40:8) God was his head, his governor, and the head of the church is Christ. (Eph. 1:22; 5:22) This means that as Christians we have freedom only within the circumscribed limits of the will of God and of Christ, our head.

Following the Light

KEY VERSE: "I am the light of the world."—John 9:5

SELECTED SCRIPTURE: John 9:1-11, 35-41

IT WAS a dark world into which Jesus came. Darkness still covers the earth, "and gross darkness the people." (Isa. 60:2) This symbolic darkness is in reality a condition of separateness from God through wicked works. Paul explains that when men wished to forget God he gave them over to their reprobate minds, "and their foolish heart was darkened." (Rom. 1:21) Nearly all of the human race are thus alienated from God, and the hearts of all being darkened by error and sin, the whole world is inevitably dark; the only light-bearers being those into whose hearts God has shined by the Gospel.

The human race has never been without some measure of "light," some representation from God. Until the present time, however, darkness has prevailed in every age, and will continue to prevail until the "sun of righteousness" dispels all the mists of superstition and unbelief, and the knowledge of the glory of God fills the earth as the waters cover the sea.

In the antediluvian world there were such representatives of God as Abel, Enoch, and

Noah. In the Patriarchal Age there were Melchizedek, Abraham, Isaac, and Jacob. At the death of Jacob his twelve sons, forming the nucleus of the Jewish nation, became God's representatives in the earth. Moses was an outstanding leader among the Hebrews, and God gave his Law to them through this faithful servant, and told them that if they obeyed it he would make of them a holy nation and a kingdom of priests.—Exod. 19:6

Israel as a nation reflected but little of the light of God in the earth because the people failed to obey his statutes. Throughout the Jewish Age the prophets God sent to the Israelites were his most brilliant light-bearers. True, at no time prior to the First Advent of Jesus did the light of truth shine out in the earth as distinctly and brightly as it has since; but all the truth which God's people needed at that time to guide them in the doing of his will was given to his faithful servants, and they thus constituted the light of the world, the only light the world had.

The First Advent of Jesus marked a distinct change in the

plan of God, a definite step forward from types and shadows and promises, to the substance which began to fulfill them. The dim light of the past suddenly increased, fulfilling the prophecy which stated that they which "sat in darkness saw a great light." (Isa. 9:23; Matt. 4:16) The true light of the world had come, the one foretold by the prophets and foreshadowed by the types. Yes, "In him was life; and the life was the light of men."—John 1:4

When man became alienated from God through sin, and darkness settled down upon the race, the death penalty ensued. But with the coming of Jesus, the "light of life," there also came a way of escape from death—by faith in this age, and actually, in the age to come. (John 8:12) Jesus "brought life and immortality to light through the Gospel," or by the light of the Gospel; and before his part in the divine plan of salvation is complete he will have enlightened every man that came into the world.—II Tim. 1:10

But it was not God's plan for Jesus to remain on the earth during the Gospel Age and continue personally to be the light of the world. Rather, the divine purpose was for the Master to be represented among men by those willing to espouse his cause even to the point of being "beheaded for the witness of Jesus, and for the Word of God." (Rev. 20:4) Paul speaks

of these as "ambassadors for Christ who serve as ministers of reconciliation.—II Cor. 5:18-20

And what is the purpose of this ministry? Paul explained, saying that "God was in Christ, reconciling the world unto himself." (II Cor. 5:19) The reconciliation of the world is the ultimate objective of the plan of God.

This work began with the First Advent of Jesus. Paul declared on Mars' Hill that "now God commandeth all men everywhere to repent." (Acts 17:31) God foreknew that during this Gospel Age only one here and there would heed the message of repentance, and to these has been extended the invitation to follow in the footsteps of Jesus, to die with him, inspired by the hope that if faithful unto death they will live and reign with him in the kingdom through which all mankind will be enlightened.

How high, indeed, is the standard God has set for those who qualify to serve as the light of the world! Let us endeavor to be faithful to all our privileges. Let us not hide the light under a bushel, but let us continue to hold high the beacon light of truth to guide those who may be seeking after the LORD. It is our privilege to be the light of the world—we are ambassadors of him who is that great light which eventually will lighten every man who has come into the world. □



God Who Made Us

THERE ARE SO many wonders we cannot explain! We look up into the sky each night and see thousands and millions of beautiful stars. They look like tiny sparks of fire, but we know that actually they are great heavenly bodies, many of them much larger than this Planet Earth on which we live.

Throughout the long centuries of the past, wise and learned men have tried to pry into the secrets of creation to discover how our great universe came into being. They have not been able to understand how, out of nothing, there came countless billions of suns, numberless forms of life—both plant and animal—and why law and order is displayed in all nature. No matter how hard man tries, human wisdom has not been able to offer an explanation so simple, yet so full of meaning, as that contained in the first verse of the Bible: “In the beginning, God created the heaven and the earth.”—Genesis 1:1

The Bible clearly states that the entire universe, including our home planet, is the work of an intelligent and mighty Being, even the LORD God himself. It is not surprising that great scientists of our day have recognized God as the Creator. They have come to see unmistakable proofs of a Supreme Intelligence in their scholarly scrutiny of scientific matters concerning what was once thought to be only the results of chance.

“In the beginning God created the heaven and the earth.” This is a simple statement of fact. The heavens and the earth did have a beginning, everyone will admit; and in these few words we are told that the Creator was responsible for this beginning. God does not try to tell us *how* he created the

universe for he knows that it would be quite beyond our ability to understand the methods and laws he brought into play to create the countless millions of suns, and to send them spinning out through space under his orderly control!

“Who is God, and what does he look like?” you may ask. The fact that God is the one who made the earth, the stars, the universe—and all they contain, including mankind—is plainly taught in the Bible. But it does not tell us what God looks like, and no one on this earth has ever seen him. However, through the Bible, which is his written Word, and in his promises contained in that Holy Book, we discover what God is like. And this is much more important for us to comprehend than to be able to explain his appearance.

We, who believe that the promises of God do come true, can see him everywhere in his mighty works, even though our eyes cannot literally behold him. All creation proves the glory and majesty and power of the Creator. We say, “O LORD, our LORD, how majestic is thy name in all the earth. When we look at the heavens,” the work of his fingers, the moon and the stars which he established, we realize that God is very powerful and very wise.—Psalm 8:1,3, **Revised Standard Version**

Even beyond the requirements needed to sustain life—such as food, shelter, and clothing, God has given us an overabundance of rich blessings! It was God who gave man the ability to compose and to enjoy the harmony and melody of lovely music; to appreciate the wonder of a star-studded, moonlight night; or the morning sun breaking over the far-away hills; or to marvel at the color and form of an ever-changing sunset! It was God who gave the ability of the heart to delight in the joy of hearing a child’s happy laughter, to feel the pleasure of watching a lovely cloud change form against a pale sky; of catching the pleasing smell of an outdoor fire; listening to the music of a rushing woodland brook, the sound of a wave breaking on a sandy beach, or a cooling breeze rustling and whispering through the trees.

God was also the Creator of those wonderful beings which the Bible calls angels—sometimes they are referred to as seraphim and cherubim. They are different than we are because they are heavenly creatures. Our eyes cannot see them, just as our eyes cannot see God. The first of these spirit beings made by God was called Michael, the archangel—the chief angel. There was only one archangel, and his name, Michael, means ‘one who represents God’. The Bible also calls him the “Son of God,” “the Beginning of the creation of God,” or the “**Logos**,” and tells us that it was through the Son that God made the entire universe. His Son is far greater than all the other angels of God!—Revelation 3:14; Hebrews 1:2-4; John 1:1, **Diaglott**

As the stories in this book unfold, many developments in God’s plan will revolve around this central figure, and we will discover how profoundly important Michael the archangel—the Logos—or, in other words, Jesus—is in making God’s promises come true, and his major part in weaving into God’s plan the Golden Thread of the Bible, which is salvation.

And there is another individual who plays a most prominent part in these events. His name is Lucifer, and he, too, was created by God a beautiful heavenly being. But his character became blemished by pride, jealousy, and hatred, until gradually he changed from the grand angel God had made into a completely wicked angel—God’s archenemy, or chief enemy. After his fall we often find reference to him in the Bible by other names, such as Satan, or the Devil, the Adversary of God. We will see proof of his wicked principles at work in our next story in this series.—Isaiah 14:12-14; Luke 10:18; I Peter 5:8

When we read in the Bible, “In the beginning God created the heaven and the earth,” God is simply telling us it was by his power that the universe was brought into existence. Then there follows the remarkable story of the way in which God prepared the earth to be man’s home. The earth had already been created by God, but it had no shape, no mountains or valleys, no trees or shrubs or flowers, no rivers or oceans. The

earth was empty of all forms of life. The Bible tells of the orderly way God went about making the earth ready for man to live upon. Each division of time during which a certain work was completed is called a "day," and the world was adapted for man in "six days." These days are not like our days, which are twenty-four hours long, but instead they cover long periods of time called ages—thousands and thousands of years.

DAY ONE: God's power began to work upon the earth. During this day the ocean was created, spreading out upon the hot surface of the earth. A vast quantity of vapor rose from the hot sea, which resulted in darkness covering the whole earth as a deep mist. During this day the Creator said, "Let there be light." As the light of the sun began dimly to pass through the thick fog, the first day of God's work came to an end.—Genesis 1:1-5

DAY TWO: The earth's atmosphere was formed the second day. By separating the sea, which had been formed during the first day, from the tremendous volume of water which circled the globe with an atmosphere, or air, a huge step was taken in making the earth fit for us to live on. All living creatures, both men and animals, must have oxygen to exist. The creation of the atmosphere was like setting up a huge oxygen tent for all the living creatures God planned to fashion!

DAY THREE: The next step made important changes, and brought the earth into a condition that we would find more familiar to us. During the third day, the dry land of earth appeared. Until this point, water completely covered the earth. In fact, the entire land surface of the earth was approximately one or two miles under the ocean!—Genesis 1:9,10; Proverbs 8:29

When the land had been raised up out from the sea—probably by means of many forces such as volcanic eruptions causing earthquakes, and shifts in the earth's plates—God could begin the work of creating plants and trees to cover it. So, the LORD made huge forests, which later formed the coal deposits deep within the earth. The climate produced rapid growth, being very much like a greenhouse. Scientists believe that

during this period of time, eighteen layers of forest-like vegetation were deposited. With an amazing display of divine wisdom in bringing forth the early forms of plant life, this third day came to a close.—Genesis 1:11,13

DAY FOUR: The Creator's work during the fourth day concerned the sun and the moon. These heavenly lights had already been created, but at this time the haze from the vapors surrounding the earth was beginning to settle enough to allow the sun and moon to shine through more clearly. These heavenly bodies were designed not only to light and warm the earth, but also for counting "days and years."—Genesis 1:14

DAY FIVE: By this time the earth was well prepared for some kinds of animals to live upon it. The oceans had been given boundaries, the dry land had appeared, trees and plants were growing, the sun and the moon were able to shine through the mists. Now God created sea life to populate the oceans, and birds to live on the dry land and in the trees. There was a comfortable home, and abundance of food, for these first animals.

DAY SIX: During this sixth day, land animals were created. Near the close of the day, God created man, who was to be the king of the earth. The animals were part of man's dominion, for his comfort and for his pleasure.

By the end of the six days of creation, the earth had changed from an empty, shapeless lump of material, surrounded by gases and vapors, into a beautiful, fruitful home for living things—plants, animals, and mankind. "God saw everything that he had made, and behold it was very good!"—Genesis 1:31

This glimpse we have had of God's power and wisdom, shown in his thorough planning and mighty acts during the six days of creation, should cause us to worship the great God who made us!

Questions

1. Does the Bible explain how our universe came into existence? What is its explanation?
2. How can we learn what God is like?
3. Briefly, outline the key work of each of the creative days, and tell how long they were.

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JANUARY 4 —“Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.”—Psalm 27:14 (Z. '95-20 Hymn 313)

JANUARY 11 —“His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forebearing, and I could not stay.”—Jeremiah 20:9 (Z. '01-151 Hymn 151)

JANUARY 19 —“Not slothful in business; fervent in spirit; serving the LORD.”—Romans 12:11 (Z. '91-9 Hymn 210)

JANUARY 25 —“Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.”—Matthew 6:34 (Z. '98-44 Hymn 121)

Praises the LORD

Dawn Publications: Please send the monthly publication of The Dawn magazine to the name enclosed. Praise the LORD for allowing me to come in contact with your great work of publishing the truth. Thank you, in the LORD'S work. —OH

The "Full Meaning"

Enclosed is my check for subscriptions and audio tapes. As a Catholic I was encouraged to learn of Christian beliefs other than my own. The belief that Christ is not God, but a being between an angel and God is a very interesting one. That is why I want the September audio tape. I want to listen to it and read the article at the same time to really grasp the full meaning of it. If you could please send me an extra copy of the September issue it would be a great help, as I would like a friend of mine to also read it. I enjoy your magazine greatly.—SD

Bible Made So Plain

My Dear Students in the Truths of the Bible: As a man past eighty-three years old I have believed in God and our Lord and Savior Jesus Christ, although I have not always obeyed his commandments till the last few years. Never have I read or heard the Bible explained so plainly or truly as in the booklets I have been receiving from you. The November issue, especially the article, "A City from Heaven," was most interesting. Praise God for his wonderful work he planned from the beginning to the end. The article, "Welcome to the Mountain," was also most interesting. I had never heard it described so beautifully! I wish I could have been there at the convention. Thank you very much and God bless you, is my prayer. —WV

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Dear Sirs: Would you please send The Dawn magazine to a friend of mine. I have enjoyed The Dawn for two years now and I look forward to receiving it each month. I thank God for this book and for the ones who have anything to do with it. Where I work no one had ever heard of The Dawn, but now I have a few friends who receive it. I found you through an ad a couple years ago. I thank God for that.—NC

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Dear Frank and Ernest: I am receiving your booklets. I must say I have not had the

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NJ

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Dear Dawn Friends: Thank God, I was able to find that the Dawn publications were still in print. Since subscribing over a year ago I can hardly wait for the next one to arrive. Please send me a "Hymns of Dawn" song book. My grandmother used to sing some of the songs years ago, and I misplaced

the book. Also please send a subscription to the enclosed name. Enclosed is \$5.00 for the book and subscription. Please use the balance wherever it is most needed. Thank you, and God bless all of you.—*WV*

Delighted with Books

Dear Sirs: I have a number of your pamphlets and the children's book, "God's Promises Come True." I am delighted with all of them. I have learned so much and enjoyed all of them. Please send the following: "Creation," "Father, Son, and Holy Spirit," "When a Man Dies," "Life after Death," and "How God Answers Prayer." Use any money over for postage. Thank you.—*IL*

A Great Work

Dear Dawn Bible Students Association: I have been reading one of your booklets called "God and Reason," and I have enjoyed it very much. I am sending \$1.00 to have your magazine in my home for one year. You are doing some great work. Keep it up, and God bless you. Thank you.—*MI*

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 Palm Springs KPSL 1010 9:00 a.m.
 Sacramento KJAY 1430 10:00 a.m.
 San Francisco KEST 1450 3:30 p.m.
 Tehachapi KTPI-FM 103.1 10:15 a.m.

FLORIDA

Cypress Gdns. WGTO 540 7:30 a.m.
 Jacksonville WBIX 1010 1:15 p.m.
 Miami (Spanish) WRHC 8:30 a.m.

ILLINOIS

LaSalle WLPO 1220 9:45 a.m.
 Rockford WRRR 1330 6:15 a.m.
 West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Hammond WJOB 1230 8:30 a.m.
 LaPorte WCOE-FM 96.7 10:00 a.m.

KANSAS

Goodland KLOE 730 7:15 a.m.
 Coffeyville KGGF 690 9:05 p.m.

KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.
 Winchester WHRS 10:30 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.

MONTANA

Kaliispell KGEZ 600 9:45 p.m.

NEW JERSEY

Salem WNNN-FM 101.7 9:45 a.m.

NEW MEXICO

Los Alamos KRSH 1490 6:45 a.m.

NEW YORK

Buffalo WHLD 1270 12:00 noon

OHIO

Cincinnati WNOP 740 9:00 a.m.

PLEASE TAKE NOTE of the many adjustments which are being made in the "Frank and Ernest" schedule. Each month, for several months, new stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

OREGON

Portland KKEY 1150 7:00 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
 Jenkintown (Wed.) WIBF-FM 103.9 12:30 p.m.
 Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

TEXAS

Pearsall KVWG 1280 9:15 a.m.

VIRGINIA

Richmond WGGM 1410 7:45 a.m.

WASHINGTON

Spokane KUDY 1280 9:45 a.m.
 Tacoma KAMT 1360 7:30 a.m.

WISCONSIN

Milwaukee WNOV 85.6 7:00 a.m.
 Jackson WYLO 540 2:15 p.m.

WORLDWIDE RADIO BROADCASTS

Canadian Broadcasts

ALBERTA

Banff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	10:15 a.m.
Canmore	CFHC 1450	11:45 a.m.

BRITISH COLUMBIA

Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

QUEBEC

Montreal	CFMB 1410	5:15 p.m.
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SASKATCHEWAN

Rosetown	CJYM 1330	10:00 a.m.
Weyburn-Estevan	CFSL 1190	8:45 a.m.

MEXICO (Spanish)

Culiacán Ranchera	XECQ	8:30 a.m.
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NEW ZEALAND

Dunedin	4XD	11:15 a.m.
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NIGERIA

Radio Africa (Thurs.)		7:45 p.m.
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PANAMA

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

Manila (Sat.)	DZAM 1026 KHz	7:15 p.m.
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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.
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SRI LANKA

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

Nuku' Alofa (Mon.)		10:15 a.m.
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URUGUAY (Spanish)

Montevideo Radio El Espectador 810		9:15 a.m.
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VIRGIN ISLANDS

St. Croix	WSTX 970	9:00 a.m.
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Overseas Broadcasts

BRITISH ISLES

Dublin	Christian Brdg. 96.3-FM	9:00 p.m.
Radio Caroline (Tues.)	KHZ 819-AM	8:45 p.m.

BRITISH WEST INDIES

Grand Cayman	Radio Cayman	9:30 a.m.
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ECUADOR

Quito	Radio Anoranza 99.7-FM	8:45 a.m.
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HONG KONG

Radio Villa Verde (Fri.)		6:00 p.m.
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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.



THE BIBLE ANSWERS

Television Broadcasts

We are happy to announce that each Sunday afternoon "The Bible Answers" television programs will be aired on Channel America and affiliates from 12:00 to 12:30 p.m., Eastern Standard Time. The list below represents the current stations under contract. As additional stations are arranged we will update the list. *For airing times, days, and/or channels, see your newspaper.

CALIFORNIA

Arroyo Grande Channel 66

FLORIDA

Daytona Beach Channel 42

Fort Myers Channel 7

Ocala Channel 7

Orlando Channel 4

St. Petersburg Channel 35

Tampa Channel 57

GEORGIA

Atlanta Channel 4

Cordele Channel 55

Savannah Channel 55

IOWA

Cedar Rapids Channel 13

*Des Moines Channel 33

LOUISIANA

Jennings Channel 13

New Orleans Channel 61

MAINE

Portland Channel 57

MASSACHUSETTS

Hyannis Channel 41

MICHIGAN

Detroit Channel 26

MINNESOTA

Minneapolis Channel 13

MISSISSIPPI

Philadelphia Channel 20

MISSOURI

St. Louis Channel 7

NEBRASKA

Lincoln Channel 67

NEW YORK

Buffalo Channel 67

Glens Falls Channel 8

Oneonta Channel 15

Rochester Channel 40

Syracuse Channels 14, 18

NORTH CAROLINA

Raleigh Channel 68

Reidsville Channel 14

OHIO

Cleveland Channel 29

Columbus Channel 62

OKLAHOMA

Tulsa Channel 33

PENNSYLVANIA

Harrisburg Channel 40

TENNESSEE

Helkskell Channel 12

VIRGINIA

Norfolk Channel 68

WEST VIRGINIA

Huntington Channel 55

*Logan (Mon.) Channel 12

PUERTO RICO

Arecibo Channel 28

Report of a Pilgrim Trip, Spring 1989
Brother J. Herbert Snyder

Our European Brethren

DURING THIS DAWN PILGRIM TRIP, which included four countries in Europe, we received many rich blessings. As we got to know the dear brethren abroad, we found the same faith and love for the LORD in every place, and became more fully aware of the oneness of the body of Christ.

Our trip began in England. We were scheduled to attend the Storrington Fellowship, a small convention, which was held at The Cottage, Sullington Manor. We gathered there for five days of spiritual feasting. The setting was an Eleventh Century manor house in restful Sussex Downs. This peaceful environment set the tone for close, loving fellowship. A comfortable living room served as our meeting place for studies and discourses. Whether at mealtime, teatime, or during walks in the countryside, the focus was on the spiritual blessings provided by our Heavenly Father.

Typically, the day began with an half-hour discussion of the "Daily Heavenly Manna" text. Expanded study of this selection and related texts was a meditative base for the entire convention day. Every morning a discourse introduced the topic that later was enlarged upon during the day. It was discussed at the noon meal and served as a foundation for study during the afternoon meetings. The size of the convention—which was a maximum of 25—the setting, and the lively enthusiasm, encouraged full participation in dialogue, always in the spirit of brotherhood. Closing discussions of the "Songs in the Night" took each of us to our places of rest with a

greater appreciation of our Heavenly Father and of the beauties of his plan. All too soon it was necessary to leave Storrington to continue our journey, which took us next to southeast France.

At the Basil-Mulhouse airport, we were met by the dear lady who keeps herself very busy translating material from the English "Dawn" magazine, for "Aurore," the French-language "Dawn," as well as other services for witnessing purposes. Since there are several Bible Student classes in the Alsace region, a number of meetings were arranged. One half-day meeting was attended by about 75 members of the Bollwiller and Staffelfelden classes. It was held in a home especially built to provide a meeting place for these brethren. These two classes gather together when a visiting speaker serves, or for other special meetings, but ordinarily they have their Sunday and mid-week meetings in their own communities. Young people are integrated into their meetings, and special programs are conducted for them.

During our visit the first service was a discourse delivered in English and translated into both French and Polish. The second meeting was a question and answer session, concerning the discourse topic and other scriptural topics. The meetings of the Mulhouse Ecclesia are held in one of the sister's homes. These meetings are usually conducted in the French language, but because of the history of alternating governments—France and Germany—controlling the area, German is also used, and, additionally, a local dialect. When we visited this class, the discourse was read in German. Again an extensive question and answer session followed the talk. The enthusiasm for the truth and the love shown by the brethren was also a highlight of this visit.

After travelling by car from France to Freiburg, Germany, we took a train to Mannheim. Here again the meeting was held in a home. This small class meets weekly, as do several other little groups in the region. Every third Sunday the several classes meet together in Carlsberg. We are happy to

report that recently a new group has been organized in Karlsruhe, which is also served weekly by the Mannheim Class.

A train ride through the valley of the Neckar River took us from Mannheim through Heidelberg to Nurnberg, where we were met by brethren. A short car ride brought us to Neunkirchen am Sand, and to the home where several members of the family are kept very busy with their work relative to publication of **Tagesanbruch**, the German Dawn magazine, supervised by an active committee of German brethren.

The class in the Nurnberg area meets weekly in a town dating back to the Middle Ages. The meeting format followed those in France—with a reading of the discourse, followed by intensive discussion afterward on the subject matter, and other related topics. Our European brethren especially enjoy Bible discussions, participating fully and enthusiastically.

From Neunkirchen we took a major autobahn to Bad Hersfeld, to attend the annual Pentecost Convention in Germany. About 100 brethren gathered at this two-day convention, which has been at the same local hotel for many years. Sixteen were able to attend from East Germany, and others came from France, England, Denmark, Poland, and the United States. Since there are only a few small classes in Germany, this convention provides an opportunity for the brethren to participate in a larger group. A high point of the convention was the immersion of five brethren who were baptized in a bathtub with a small group of witnesses observing from the hallway. Later they were welcomed into the fellowship of Christ during the Love Feast which concluded the spiritual blessings.

Leaving Germany, we drove from Bad Hersfeld to Lens in the northern part of France. We had an itinerary prepared allowing us to meet with five classes, and attend a one-day convention. Another from the United States had a schedule which coincided with ours, so each class meeting had two discourses. As usual, a question and answer discussion followed the talks, which gave us insight into the meditations of these brethren while they shared their thoughts with us.

Another outstanding occasion was when we met a man who has come into the light of truth through the French "Frank and Ernest" radio programs called "Pierre and Thomas." When he wrote for the free booklet advertised, he specifically asked that it be brought in person, not sent by mail. Although somewhat unusual, the request was honored. When delivered, the man stated, "I asked that you *send* the booklet, *not* bring it in person!" Then the letter was displayed, showing just the opposite instruction! After rereading his letter, the gentleman invited the "messenger" into his house, and after a short visit he evidenced interest in attending meetings. Now he frequents several meetings each week, and is growing daily in appreciation of the truth.

The attendance averaged from a dozen to 35 brethren, with young people at every meeting. A one-day convention was held in a city hall and there were about 100 gathered. We also visited some elderly brethren at their homes, with the intention of comforting and uplifting them, but the rich blessings *received* were innumerable.

The French brethren are very active and provide a wide range of conventions held in different parts of France throughout the year, including a Youth Convention. A recently inaugurated French-German convention is held alternate years in the two countries and there is frequent exchange between Belgium and France, and Poland, France, and Germany.

Our time in France drew all too quickly to an end. Early in the morning we drove to the Brussels airport to board a plane for Poland. In Warsaw we were met by brethren who transported us to Czestochowa. After visiting with the family who were entertaining us, enjoying discussion on various aspects of God's plan, current events in Poland, and their interest in the brethren in the United States, we went to the meeting hall. About 45 brethren had come together, including a good number of young people. Despite the language barrier, discussion after the discourse was lively. After this, from a central location we took day trips to visit the classes in Chor-

zow, Miechow, and Krakow, as well as a one-day convention in Chrzanow.

As on previous occasions, and in other countries, we noted with joy that the needs of the young people are given excellent consideration. As a result, they feel very much at home among the older brethren. In this respect, one particular event made an unforgettable impression upon us. There was a young lad of perhaps twelve years of age who sat attentively in all the meetings. During the study this youngster raised his hand to answer questions and to ask questions. When the intermission came around, he approached us to greet us. Upon inquiry we were told that his grandparents had regularly brought him with them to the meetings, and even after their death he continued to attend. It is obvious that the LORD has touched the heart of that youngster and is leading him step by step toward a closer relationship.

Our last stop was in Warsaw. There we met at the building set aside for worship called the "House of Prayer." At the time we were there we saw an example of how our Polish brethren attend to the needs of their fellows. There was a refugee family traveling through Poland from Latvia to Austria. They had been given a one-way visa by the Russian authorities to leave the country. Having heard that some in Warsaw could provide help to speed them along their way, they took advantage of accommodations, food and love provided at the House of Prayer. These services made it possible for the sojourners to attempt the next stage of their journey.

The drizzle in Warsaw upon our departure helped to cover the drizzle in our eyes as we reflected upon the experiences we shared with the brethren in Poland. The witness of the Spirit, the manifestations of love for the LORD and the brethren, and for witnessing to the wonderful Gospel of salvation, was overwhelming! As we flew over the countries we had visited, we remembered the faces, the events, the blessings of the six weeks with our brethren in England, France, Germany, and Poland, and a new awareness of our brethren throughout the entire earth pervaded our hearts! □

The Great Physician

IN THE NINTH chapter of the Gospel of John, we find an account of a conversation between Jesus and his disciples, just after he escaped from the Pharisees who were planning to stone him to death. As he and his disciples walked along together, they saw a man begging, who was blind from birth. "His disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind?" Jesus replied, "Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him."—John 9:3

At that time the Holy Spirit had not yet enlightened the minds of the disciples to an understanding of why God permits men to suffer and to die. This discernment would not come until after Jesus' death and resurrection, and until Pentecost had come, bringing with it the baptism of the Holy Spirit of truth upon the apostles. It is even possible that some of the disciples thought that such a malady as this pitiful blindness must have been caused by great sin at some time. Among many peoples of that era, and even today, there is held the thought of individuals having lived previously, and, that their present condition depends upon their conduct of life at that prior time. However, Jesus dispelled those thoughts immediately with his answer, quoted above.

In the account of the death of Jesus' beloved friend, Lazarus, the Scriptures again inform us that the purpose of that experience, and the calling forth of Lazarus from the tomb, was that the glory of God might be manifested. It was that the disciples' faith in Jesus as the one sent of God to be their Redeemer might be strengthened.—John 11:4,14,15,25,40

An understanding of why God permits evil is a great blessing, and it is an important portion of the deep things which he permits some of his faithful to comprehend. In reality the calamities, the want and poverty, the sickness and disease, the crime and strife and war, all finally culminating in death, are for the education of mankind. This exposure will accrue to man's benefit ultimately, through the resurrection from the dead and through the blessings administered during the time when the kingdom of Christ is established upon earth. Then all mankind will be privileged to compare their present experience with the exceeding sinfulness of sin and contrast it with the obvious blessings and benefits of righteousness. Each man will then be able to answer wisely for himself the question, "Do I want to serve God, or do I want to serve the Adversary?"

Since wisdom is the proper application of knowledge, the intelligent comprehension of the reason for God's permission of evil can be a great blessing to those of faith and understanding at the present time. Eventually, however, God's goodness, his glorious attributes of wisdom, justice, love, and power are going to be made known to all, when his long-promised and much-needed kingdom blessings of enlightenment, and assistance are received by the human family. See Matthew 20:28; Romans 5:12-21; I Corinthians 15:22-28; Hebrews 2:9; and Revelation 21:1-5; 22:17.

On the occasion of Jesus' healing the blind man, recorded in John 9:4, we read Jesus' words, "I must work the works of him that sent me, while it is day. The night cometh, when no man can work." We believe that the 'day' spoken of in this text of Scripture refers to the short lifetime of Jesus upon this earth. Jesus worked thousands of miracles, **and** he preached the Gospel of the kingdom. (Matt. 4:23-25) In Luke 8:1 we read, "He went throughout every city and village, **preaching and showing** the glad tidings of the kingdom of God."

Jesus did not, during his earthly ministry, preach to *everyone* in the world, nor did he heal *everyone* afflicted with an infirmity. At his First Advent, Jesus understood that his

purpose was, in accordance with the will of God, to lay down his perfect human life in obedient sacrifice to provide the ransom for the sin-forfeited life of Adam and the whole human race as yet unborn in Adam's loins. (John 3:16,17; 4:34; Matt. 20:28) The miracles and healings that our Master performed during his First Advent were to manifest his authority as the one sent of God—the Son of God—and to show forth or 'foreshadow' the blessings of his future kingdom.—John 2:11; 5:36-39; 8:42; 18:36; Heb. 8:5; 10:1

When Jesus uttered these words, "I must work the works of him that sent me, while it is day," he knew that his earthly life and ministry were drawing to a close. He realized the truth of the scripture, "There is no . . . knowledge, nor wisdom, in the grave whither thou goest." (Eccles. 9:10) Therefore he realized he must be diligent and zealous in doing the work for which God had sent him, for so long a time as his earthly life lasted.

Sometimes this verse is translated, "**We** must work the works of him that sent me, while it is day." Of course this is true from the standpoint of those becoming disciples of Christ during this Gospel Age. Jesus, in his recorded prayer in John 17:18, said: "As thou hast sent me into the world, even so have I also sent them into the world." And again after his resurrection Jesus said to the disciples: "As my Father hath sent me, even so send I you."—John 20:21

While Jesus' disciples of the present time do not have the privilege of healing or performing miracles such as the apostles and disciples of Jesus' day did, nevertheless our commission is, like his, to preach the Gospel of the kingdom. It is our prerogative to tell the glad tidings of the greater blessings of his millennial kingdom when Satan will be bound, and the opportunity and help will be available to all people for attaining everlasting life, health, peace, and joy. All mankind will individually return to full favor with God as part of his perfect family of human sons.—Luke 3:38; 19:10

Let us consider the words of the Apostle Paul as recorded in II Corinthians 5:17-21, and continuing in chapter 6:1-4. "If

any man be in Christ, he is a New Creature: old things are passed away; behold, **all things** are become new." (vs. 17) All these 'new things' have been given to the New Creature by God, who has reconciled us to himself by Jesus Christ. He has given to us the ministry of reconciliation. He has committed to us the word of reconciliation!

"Now then," he says, "we are ambassadors for Christ." (vs. 20) Our citizenship is in heaven, and therefore we are representatives of heaven even now. Paul continues to say that God is beseeching the world of mankind through our ministry concerning the coming kingdom. We have a commission to preach the fact of reconciliation between God and man as having been accomplished in the death of Jesus Christ. So we pray "in Christ's stead, Be ye reconciled to God." Those who hear the call and respond affirmatively, become members of God's family and, in turn, receive the commission also. By reacting favorably to the message of reconciliation they are evidencing their acceptance of Jesus' death as a suitable offering for sin (Mark 1:11), and receive justification in the sight of God because of their faith.

Since we have heard this ministry of reconciliation and have accepted it, we become part of God's family—we are his sons, and can call him our Father. (John 20:17) And we must be diligent in the work that is set before us lest we receive the grace of God in vain. "I have heard thee in a time acceptable and in a day of salvation have I succored thee. Behold, now is the accepted time, behold, now is the day of salvation. Giving no offense in anything that the ministry be not blamed, but in all things approving [establishing] ourselves as the ministers of God in much patience."—II Cor. 6:2-4

In John 9:4 Jesus goes on to say, "As long as I am in the world, I am the light of the world." The disciples of Jesus are commissioned to be the light of the world also: "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house. Let your light so shine before men, that they may see

your good works, and glorify your Father which is in heaven." These were Jesus' own words given to us in Matthew 5:14-16. And the Apostle Paul also said, "Ye are all the children of light, and the children of the day. Therefore let us not sleep as do others, but let us watch and be sober."—I Thess. 5:5,6

The thought is again emphasized in these passages that we have a work to do which must not be neglected—a commission to preach the ministry of reconciliation far and wide to every kindred, nation and tribe, in order to find the ones who will, themselves, continue to carry on the message. The picture of a candlestick whose candle sheds light in every direction; the picture of a city whose existence is obvious because it is set high upon a hill; and the idea of setting a watch upon our lives that the "ministry be not blamed," all tell the same story concerning the work of the called-out ones, the church class, those who will eventually be part of the Messiah which will heal the world of all its ills—the Great Physician.

When Jesus healed the blind man, he did it in an unusual way. "He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the Pool of Siloam." Then the Scriptures say, "He [the blind man] went on his way, therefore, and washed, and came seeing." Isn't that wonderful!

But it was only one man! In the Millennial Age, this same miracle will happen to the entire world! They will not only receive fresh, new physical sight, but the blind eyes of their minds and hearts will be opened to see and appreciate their Heavenly Father and the Lord Jesus—their laws, their love, their principles of righteousness, justice, and truth.

The healing of the blind man occurred on the Sabbath Day, which is a picture of the Millennial Age. This suggests most strongly that the many wonderful miracles Jesus performed during his earthly ministry were to show forth the blessings which will be poured out without measure upon mankind during the kingdom age by the Great Physician.

And it was by a very strange means that this blind man received his sight. Jesus applied a mixture of the dust of the

ground—the same dust of the ground from which Adam had originally been formed—and the spittle of our Lord. In Adam's case, his body had been formed from clay, and his life came from the breath of life being breathed into his nostrils by the LORD.—Gen. 2:7

In this man's case, as in others we recall, Jesus required that for his healing to have effect, obedience must be manifested—the blind man must show faith by obediently bathing in the Pool of Siloam. This was also true in the case of the paralytic man, who, after he was healed was instructed to take up his bed and walk. (John 5:8) The man's obedience indicated a trust and belief in Jesus.

The name of the pool—Siloam—is very significant. The word means "sent." This pool was the means by which the man's eyes were literally opened. And Jesus is the means whereby our eyes are opened to the truths of the plan of God, and Jesus was indeed "sent of God."—John 3:17; 4:34; 5:24,30; 8:16; Acts 3:26

After the blind man had been healed, there were a number of people besides himself who were affected. We read about his neighbors and their reactions; we read about the Pharisees, and what they thought; we read about the man's parents; and, of course, about the man himself.

His neighbors could not really believe their senses. They asked each other, "Is not this he that sat and begged?" And some answered: "Well, he looks like him!" but they would not commit themselves to believing that a miracle had happened. But the man himself said, "I am he!" The Pharisees were only worried about the fact that this man had been healed on the Sabbath Day. "This man [Jesus] is not of God, because he keepeth not the Sabbath Day." And the Jews did not believe the man had ever been blind, so they summoned his parents to prove their theory. And the parents said, "This is our son, and he was born blind. But we do not know anything about how he was healed. He is of age, ask him!" Then the blind man said, "One thing I know, that whereas I was blind, now I see!"

At that point the Pharisees cast him out. Jesus, knowing this, searched for him and found him, and asked him, "Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him."—John 9:36-38

We read pertaining to another healing by the Great Physician in Matthew 12:10-13. "Behold, there was a man which had his hand withered. And they [the Pharisees] asked him [Jesus], saying, Is it lawful to heal on the Sabbath Day? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath Day, will he not lay hold on it and lift it out? How much then is a man better than a sheep. Wherefore it is lawful to do well on the Sabbath Day." How wise and kind was Jesus' reasoning, and how eloquent his words of reply.

How thankful we should be that we who are the followers of the Master at this time have felt the healing touch of our Great Physician. He has opened our eyes, and lifted us up, making us not only to walk, but to run and to leap with joy along the pathway he has marked out for us to follow in his footsteps. And, if we are faithful in this endeavor, we will enjoy the blessing of being part of the Great Physician during the Millennial Age, working with our Lord Jesus to open all the blind eyes. It will be our privilege to lift up mankind out of the mirey clay and set their feet upon the solid rock, assisting them to walk up the highway of holiness to perfect health and happiness, to enjoy everlasting life, as obedient, loving human sons of God. □

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. —

I Corinthians 2:9

Brother E.G. Wylam, Chicago, IL

Peace, Purity, and Principle

WHILE THE SUBJECTS of our discourse are peace, purity and principle, these subdivisions will be discussed in the reverse order: principle, purity, and peace.

Principle is a rule of action: a wrong rule of action leads to or results in wrong action. A right rule of action leads to or results in right action. God's Ten Commandments, as given to Israel through Moses, constituted the epitome of proper principles or rules of action, even though only two of them are positive, and the other eight are stated in a negative fashion. (Exod. 20:3-17) These rules for proper human behavior and conduct became the basis of God's Covenant with Israel, the purpose of which was to serve as a pedagogue or school teacher, to bring them to Christ. By reason of the Adamic fall, it was impossible for Israel to perfectly observe these commandments. And it is equally impossible for us to do so either.

Their apparent simplicity was delusive, for underneath the surface they held hidden meaning. Hatred of a fellow was equivalent to murder. An adulterous desire constituted a violation of the Seventh Commandment. Any division of heart, mind, soul, or strength from the LORD violated the Law. The Mosaic Law was not God's original law and pertained not to all mankind, but to Israel. God's original law was given to Adam in Eden. It was, with the course of time, to be written and engraved upon his heart. The divine image in which he was created made this possible. As long as Adam's actions were in conformity to the law of God, purity and peace prevailed.

How sudden, and marvelous, and terrible was the change which followed the fall! The devastating influence and aftermath of this departure from God's law is exemplified forty centuries afterward in the case of Paul, who though a spiritual giant as compared with most of us, testified that for this very reason, the things that he desired to do, he could not do, and the things that he would not wish to do, those things he did. The chaotic state of the minds and affairs of men today is further evidence of the disastrous effect of the non-observance of right, Godly principles.

Following the curse and expulsion from Eden, in rapid succession came bitterness, resentment, and anger expressed in sudden catastrophe—the murder of Abel at the hands of his brother, Cain. There was no peace there; and as we trace the 6,000 years of human history, we find, indeed, that the only hope for mankind is through Jesus Christ, who kept the Law perfectly.

As we approach the subject of purity, particularly as it pertains to the church, we find that it is not only required outwardly, but that purity within is even more essential. However, if we have purity in our hearts it will express itself outwardly in a life of righteousness, manifested in an observance of and compliance with the principles of God, or the right rules of action. In other words, to follow God's principles is an evidence, or an outward expression, of purity within. The two are inseparable.

Purity is spoken of in the Bible as a condition of heart, mind, and conscience. In support of this thought, the following texts are submitted: "Blessed are the pure in heart, for they shall see God." "Call on the LORD out of a pure heart." "Charity out of a pure heart." "I have made my heart clean, I am pure from my sin." (Prov. 20:9) A pure condition of heart is to be attained by the Christian, and then maintained.

Regarding peace as a condition of mind, we read in II Peter 3:1, "I stir up your pure minds by way of remembrance." And again, Paul says to Titus, "Unto the pure all things are pure." (Titus 1:15) As to conscience, Paul said, "Holding the mystery

of the faith in a pure conscience." This is mentioned as one of the requirements of eldership.—I Tim. 3:9

How can we acquire this sublime condition of purity of heart, mind, and conscience? The Bible gives us the answer: "Every man that hath this hope in him purifieth himself, even as he is pure." (I John 3:1-3) Thus hope is held up to us as a means of purification. Faith in the promises of God, as we read in II Corinthians 7:1, is also a means of purification: "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." In the illustrations of the priests and the sacrifices of the Tabernacle, we may consider that they were washed at the laver in the Court—the waters of which pictured scriptural truths. And of this cleanliness and purity achieved by the ones pictured by the priestly class of old, we are told that "the wisdom that is from above is first pure, then peaceable."—James 3:17

In the dispute which arose among the Early Church at Jerusalem pertaining to circumcision, "Peter rose up, and said unto them, . . . God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."—Acts 15:7-9

Therefore, obviously, faith is another means by which we can be made pure. But hope, knowledge, and faith, however valuable as purifying influences, are not sufficient by themselves. Obedience is essential. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—I Pet. 1:22

In addition to these helps and means of purification, God also actively assists through the purging process of his providences. Malachi 3:3 reads, "He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." This is brought about by

sprinkling of the blood upon the lintels and doorposts of the houses with a branch of bitter hyssop, and further emphasized in the eating of the lamb roasted with fire and accompanied by the bitter herbs. David, in the 51st Psalm, speaking prophetically for the church, cries out in the 7th verse, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

Having attained a state of purity, Timothy was admonished by Paul in I Timothy 5:22, "Keep thyself pure." And we are told by James, "If any man among you seemeth to be religious," he would, among other things, "keep himself unspotted from the world.—James 1:;26,27

As we look about us in the world today, either far or near, we find that peace is almost non-existent. Man thinks that peace comes from the conditions surrounding him—from without. He spends his life seeking to attain it, only to find as did Solomon in his declining years, that "all is vanity, and vexation of spirit." God's peace comes from within, not from without. It is dependent upon the proper balance of mind and a perfect condition of heart.

When, in meditation, we consider Jehovah, we can conceive of no lack of peace. Regardless of the turmoil and hubbub which exists upon this little dot in his universe called Earth, and the rebellion in his courts brought about by Lucifer, we realize that God is unperturbed. Jesus also enjoyed such peace during his earthly sojourn. Amidst the violence of the storm upon the Sea of Galilee, we find him asleep. And even after being so suddenly awakened, we find him at ease in heart and mind. When his enemies would have destroyed him, he quietly walked away. In the clamor of Gethsemane, we find him the most tranquil of them all.

He left this priceless legacy to us: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27) He left it with us—he gave it to us! Do we enjoy it? If not, why not? It is attained by faith—"Being justified by faith, we have peace with God through our Lord Jesus

faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) Like purity, it is attained from studying and applying the Word of God. It is also attained through prayer. "Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God. And then the peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus."—Phil. 4:6,7, *Weymouth*

Our enemies, the world, the flesh, and the Devil, would flood us with fretful cares and overwhelming anxieties which would rob us of this priceless heritage. But peace persists despite adversity for those of faith. "According to thy faith be it unto thee."

The crux of the whole proposition of peace, purity, and principle is the application of these things to self, among our brethren, in the church, in the home, in business, and in all life's contacts. Present conditions will oppose them, but it is possible to attain, maintain, and retain peace, purity and principle. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."—Isa. 26:3



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Thank you!

Things to Remember and Things to Forget

OUR HEAVENLY FATHER through his Word, addressing those called out from the world to be associated with Jesus in the heavenly phase of his kingdom, tells them that in walking this narrow way there are some things important to *remember*, while others are equally important to *forget*, and to put away from us.

One of the primary requirements of those called to be part of the glorified church to be associated with our Lord in his kingdom, is humility. Jesus said to some who had begun to follow him, "Learn of me; for I am meek and lowly in heart." (Matt. 11:29) And emphasizing in another way this same thought, Paul says, "Wherefore *remember*, that you being in time past Gentiles in the flesh, . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."—Eph. 2:11-13

It is always well to *remember* our lowly origin, that by nature we were part of the Gentile world which up to the First Advent of our Lord had never enjoyed divine favor. God had said to Israel, "You only have I known of all the families of the earth." (Amos 3:2) This indicates that those called out from among the Gentiles during the Gospel Age were not only previously separated from Christ, but were even alienated

from the commonwealth of Israel—not being part of the nation to which God showed favor for a time.

Our only door to acceptance by God is through the atoning work of our Redeemer and Lord: “Being justified by faith, we have peace with God through our Lord Jesus Christ.” It is also the single way which gives us access into “this grace” wherein we stand as children of God, and in the call which enables us to rejoice in the hope of sharing the glory of God.—Rom. 5:1,2

God Is Faithful

Another important feature to *remember* is the faithfulness of God toward all those whom he has “called according to his purpose.” (Rom. 8:28) Hence we do well to *remember* all the way the LORD our God hath led us. Further we should note, as even the great Apostle Paul observed for his own encouragement, the faithfulness of others of the called ones who are walking the same narrow way. For example, we see the inspiration which even this loyal and faithful servant received from the example of the brethren at Thessalonica: “We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, . . . how that our Gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; . . . so that ye became an ensample to all that believe in Macedonia and Achaia.”—I Thess. 1:2-7, *Revised*

Version

Our Manifold Favors

Addressing the church in Sardis, the LORD exhorted them to *remember* how much had been done for them: how many manifestations of his love they had received, that it might create in their hearts an earnest desire to be faithful. He said, “Remember therefore how thou hast received and didst hear,” understand. (Rev. 3:3, *R.V.*) In other words, they were exhorted that they “receive not the grace of God in vain.”—II Cor. 6:1

During our Lord's ministry, he saw it to be the Father's will for him to perform a typical cleansing of the Temple, overturning the tables of the money-changers and driving out those who were using the Temple as a place of merchandise by selling doves and other animals for sacrifice. We read that after Jesus had performed this most unpleasant duty, "his disciples *remembered* that it was written, The zeal of thine house hath eaten me up."—John 2:13-17

Indeed, our Lord's entire ministry was an example of his zeal and faithfulness, and this was especially evident in the work of finding, assisting, and encouraging those called to be part of God's true temple of living stones—whatever the sacrifice, whatever the misunderstanding of his motives. May his example be our inspiration along similar lines!

The Sufferings of Christ

In Luke 22:19 Jesus *reminds* us of his great sacrifice on our behalf, and of our covenant to suffer with him and to drink of his cup of experiences. In order to make this great truth more impressive and lasting, he arranged that his followers should keep an outward *memorial* of that occasion annually. In connection with this great truth of the divine plan which shows how the Lord's consecrated followers are privileged to share in the sufferings of Christ, Paul says, "I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he broke it, and said, This is my body which is broken for you: this do in remembrance of me. In like manner also the cup . . . saying, This cup is the New Covenant in my blood; this do, as oft as ye drink it, in remembrance of me."—I Cor. 11:24,25

Thank God that the deep significance of the great truths depicted in the Memorial ceremony are still preserved to us! Indeed, they are better understood today than at any period since apostolic times. This is a corroboration of our Master's assurance, "The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and

bring to your *remembrance* all that I said unto you.”—John 14:26, *R.V.*

Brings to Remembrance

In our day, too, we have the written Word in a far more convenient form than it was the privilege of God's people in earlier centuries to enjoy, particularly in the days before the invention of printing. Yet, with all our modern conveniences in this respect, we are such leaky vessels as to be quite unable to remember all we have so frequently read or studied with those of like precious faith. And so in our day too, we are dependent upon the Holy Spirit to bring to our *remembrance* the various portions of the Word of God. This is especially true concerning following the teachings of our Master and of taking each important step in our endeavors to follow him. By looking for the leadings of his Spirit, we may enjoy the fulfillment of the prophetic Word written long ago for our benefit: “Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.” (Isa. 30:20,21, *R.V.*) And it is comforting to have the assurance that this blessing of the Spirit's guidance is always given when most needed.

To Grow in Grace

After speaking about some of the important graces of the Spirit which must be added to our faith, the apostle wrote, “Wherefore I shall be ready always to put you in *remembrance* of these things, though ye know them, and are established in the present truth.” (II Pet. 1:12, *R.V.*) And in verse 15, Peter makes a very interesting and important statement, saying: “Moreover I will endeavor that you may be able after my decease to have these things always in *remembrance*.” It seems obvious that the only way for Peter to do this would be for him to make a written record of his message. And what could be more encouraging to Christians than to have an account of those all-important requirements, as well as the warnings such as Peter has given concerning the dangers and difficulties of the narrow way—a record which is readily available and always at hand for us to read and to study.

Past Experiences

It is good from time to time to remember some of our past experiences, and especially those we had when we first turned to the LORD, when we were, perhaps, making special efforts to serve him and the interests of his truth in the fervor of our 'first love', and when we possibly even endured suffering for so doing. These experiences brought with them quite positive evidences of the LORD's presence and blessing in our lives. Hence we read: "Call to *remembrance* the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; and partly, whilst ye . . . became companions of them that were so used."—Heb. 10:32,33

These verses seem to imply that those addressed had a great deal of confidence in the LORD's goodness and love in their earlier days in the narrow way. In those days they felt they were being especially helped and encouraged to prove faithful through the LORD's leadings and the Holy Spirit. And so now, if special trials do come, let us not be discouraged by thinking the LORD is not favoring us as much as formerly, for "we walk by faith, not by sight." (II Cor. 5:7) "Ye did run well; who did hinder you" from running as in former days? (Gal. 5:7) "Cast not away therefore your confidence, which hath great recompense of reward."—Heb. 10:35

"Forgetting Thine Own People"

In speaking to the church—those called out from the family of Adam to be the bride of Christ, the Lamb's wife—the LORD says through the psalmist, "*Forget* also thine own people, and thy father's house." (Ps. 45:10; Rev. 21:9) Just as a proper bride is willing to leave her father's and mother's house and her family to go away to a new home and to be joined to another, so the Master said of those called to the high calling, "He that loveth father or mother more than me is not worthy of me."—Matt. 10:37

The Things Behind

Paul states that he *forgot* the things that were behind, and that we should do likewise; the things on the human plane

which one might be inclined to value—earthly interests, hopes, and ambitions. For to gain the pearl of great price, all the little pearls in our possession must be given up. We must go forward bending every effort to reach the things which are before us—the glory of the heavenly inheritance and the great privilege of being part of the seed of Abraham which will dispense blessings to all the families of the earth.—Phil. 3:13-17; Gal. 3:29

When speaking of the narrow way in which the LORD's followers are called to walk, Paul said that it is a path which can bring much tribulation, and which is a difficult one to traverse. "We must through much tribulation enter into the kingdom of God." (Acts 14:22) This is because our enemies, the world, the flesh, and the Devil, are continually assailing us. And because of their constant assaults there can be a danger of losing sight of our goal as we undergo some of the difficulties of this narrow way.

The Scriptures exhort us: "Consider him attentively who has endured such opposition from sinners, so that you may not be wearied, being discouraged in your souls. You did not yet resist to blood, contending against sin. And have you forgotten the exhortation which reasons with you as with sons? 'My son, slight not the discipline of the LORD, neither be discouraged when reprov'd by him; for whom the LORD loves he disciplines, and he scourges every son whom he receives.'"—Heb. 12:3-6, **Diaglott**

Rather than be discouraged by the LORD's disciplines, may our heart sentiments be, "I will *never* forget thy precepts: for with them thou hast quickened me."—Ps. 119:93

By the Word of the LORD were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap. . . . Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. For he spoke, and it was done; he commanded, and it stood fast.—Psalm 33:6-9

Income and Expense Report

for the year ending **September 30, 1989**

	<u>Receipts</u>	<u>Expenditures</u>
General Fund	\$200,149.94	
Advertising		\$128,008.56
Publications	40,161.51	420,474.29
Radio	19,637.01	129,994.87
Television	4,634.50	33,095.79
Traveling Speakers (USA and Overseas)	3,474.20	28,645.29
Audio-Film-VCR Services Overseas	3,396.13	49,930.98
		20,534.77
Investment and Interest Income	<u>223,046.11</u>	
Total before Bequests	494,499.40	810,684.55
Bequests Received	<u>117,297.47</u>	
	\$611,796.87	\$810,684.55

Annual Report

Statistics:

During the fiscal year reported above, the Dawn had a loss before bequest of \$316,185.15. Bequests received in the total amount of \$117,297.47 reduced this deficit to \$198,887.68. This loss was made up out of our reserve accounts. Since our reserves continue to be strong, we are looking forward to another year of continued vital participation in the witness work.

New Avenues Opening:

In addition to our domestic publications, various new avenues are opening up in the overseas' work. Recent developments in Finland have allowed for the translation and printing of two booklets in their language, as well as the reprinting of the Finnish Divine Plan of the Ages. This is currently in the process of being published, and will soon be available to responses from advertising in Helsinki.

New opportunities in Russia have also recently come about. The printing of two booklets in their language has now been accomplished and sent overseas to brethren living in Russia. Activity is also underway in the production of Volume One of Studies in the Scriptures in the Russian language.

The newly translated "Hope" booklet is about ready for the press, as well. And audio tapes in Russian made many years ago but never used are now being edited with the prospect of reproducing and sending to Russian classes. There are about twenty-two tapes in all, on various present-truth subjects. The written transcripts of these have also been preserved, and after editing can be printed for their benefit.

It is now known that there are some Roumanian Bible Students behind the rusting and crumbling Iron Curtain. They sent to us a very old and tattered Bible Students' Hymnbook, which we are trying to resurrect by way of computer typesetting. This is well on its way now. We recently found a good copy of a Roumanian First Volume, and are planning to print a small supply of these.

In the South American Field:

"The Creator's Grand Design," "Faith of Our Fathers," "Israel in History and Prophecy," and "Why God Permits Evil," are finding their way into the Spanish-speaking countries. More and more truth in Portuguese is forthcoming for witnessing in Brazil.

We know these prospects are exciting to all our brethren here at home, and we at the Dawn are happy for the privilege of sharing with others in doing what we can to help.

May the LORD continue to guide us all into his blessed kingdom. And in the meantime, let us do with our might what our hands find to do!

**Thou crownest the year with Thy goodness.
—Psalm 65:11**

Spiritually, we have feasted on the bounties of divine favor; while in things temporal, under whatsoever circumstances we have been placed, having the assurance that all things work together for good to them that love God, we have realized that godliness with contentment is great gain, having promise of the life that now is (so long as God wills to have us remain here), and also of that which is to come.

Wherefore we can and do most heartily "offer unto God thanksgiving." And shall we not render unto him, not only the praise of our lips, but also the incense of truly consecrated lives, throughout the year which we are just entering? Dearly beloved, consecrate yourselves anew to the LORD today! Tell the dear LORD that you still consider yourself entirely his, and that it is still your purpose to keep your all upon the altar of sacrifice during this new year, and until it is wholly consumed in his service.

Bound Volumes of "The Dawn" Magazine

To order your 1988 bound volumes of "The Dawn" magazine, send \$2.50 each to:

Dawn Publications,
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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.

Brother Marmaduke Parsons, Mt. Pearl, NFLD—October 3. Age, 66.

Brother John Balon, Mt. Clemens, MI—November 6. Age, 93.

Sister Maria Mallia, Orlando, FL—December 2. Age, 92.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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.

S. Allen

Middletown, NY January 21

M. Balko

St. Petersburg, FL January 14
Detroit, MI 28

J.B. Brown

Phoenix, AZ January 1

E.F. Lankford

Phoenix, AZ January 1

J. Panucci

Miami/Hialeah, FL January 21

T. Passios

Phoenix, AZ January 1

J. Tate

Allentown, PA January 14

Overseas' Appointments

D. Bruce

Hitchin, England January 3
West Wickham 4
Gidea Park 5
Coimbatore, India 12-14
Pilgrim trip 14-20
Bombay, India 21-23
Warsaw, Krakow, etc., Poland
January 26-February 5

God grant you grace, this coming year, for every time of need;
And strength to follow day by day, where'er your path may lead.
God shower upon you blessings rich, to cheer you hour by hour;
And fill your heart and keep you, through his Holy Spirit's power.

CONVENTIONS

These conventions are listed at the request of the classes who sponsor them. In order to ensure your convention being accurately placed in these columns, please make your request IN WRITING and mail it to this address at least two months before the date of the convention: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073

PHOENIX, AZ, December 30,31, January 1—Quality Inn, 2420 W. Thomas Road 85015. Contact: Mildred Enteman, 542 W. Southern 85041

Phone: (602) 276-3267/254-7766

ST. PETERSBURG, FL, January 14—Majestic Park Homes, Inc., 8300 Seminole Blvd. (Aljt. 19) Contact: Stella Slavich, 3401 Rochelle Ct., Clearwater 34621

Phone: (813) 786-3795

LOS ANGELES, CA, January 21—Burbank Masonic Auditorium, 248 E. Olive Ave., Burbank. Contact: J. Burton Brown, 12223 Addison St., No. Hollywood 91607

Phone: (818) 984-3221

PALO ALTO, CA, January 20,21—San Jose Masonic Lodge, 2500 Masonic Drive, San Jose. Contact: Mitchell Blicharz, 104 Vista Del Monte, Los Gatos 95032

Phone: (408) 356-7973

DETROIT, MI, January 28—Redford YWCA, 25940 Grand River, Redford. Contact: Robert Gorecki, 6731 Scotch Lake Road, Union Lake, 48085

Phone: (313) 363-6848

SACRAMENTO, CA, February 16-18—Sierra Inn, 2600 Auburn Blvd. Contact: Mrs. E.F. Lankford, 6000 19th Ave. 95820

Phone: (916) 457-0569

FLORIDA CONVENTION, March

3,4,5—Plaza Inn, 603 Lee Road, Orlando 32810 Contact: Leonard Wesol, 219 Paul McClure Ct., Casselberry 32707

Phone: (407) 695-3309

ROCKLAND BIBLE STUDENTS, March 4—Overlook Lodge, Bear Mountain, NY. Contact Dawn Shal-lieu, 1041 Johnston Dr., Watchung, NJ 07060

DETROIT PRE-MEMORIAL CONVENTION, March 30,31, April 1—Macomb Community College, 14500 12 Mile Road, Warren, MI. Contact: Mr. Robert Gorecki
Phone: (313) 363-6848

WILMINGTON PRE-MEMORIAL CONVENTION, March 31-April 1—The Pilot School, 100 Garden of Eden Road, Wilmington, DE. Contact: Mrs. Rod MacDonald, 135 W. Rutherford Dr., Newark 19713
Phone: (302) 731-1329

BIBLE STUDENTS GENERAL CONVENTION, July 22-27—Houghton, NY. Please note new location. Details will be given later.

INTERNATIONAL CONVENTION, August 11-17—Willigen, Germany. Write International Convention of Bible Students, 1425 Lachman Lane, Pac. Palisades, CA 90272

Phone: (213) 454-5248