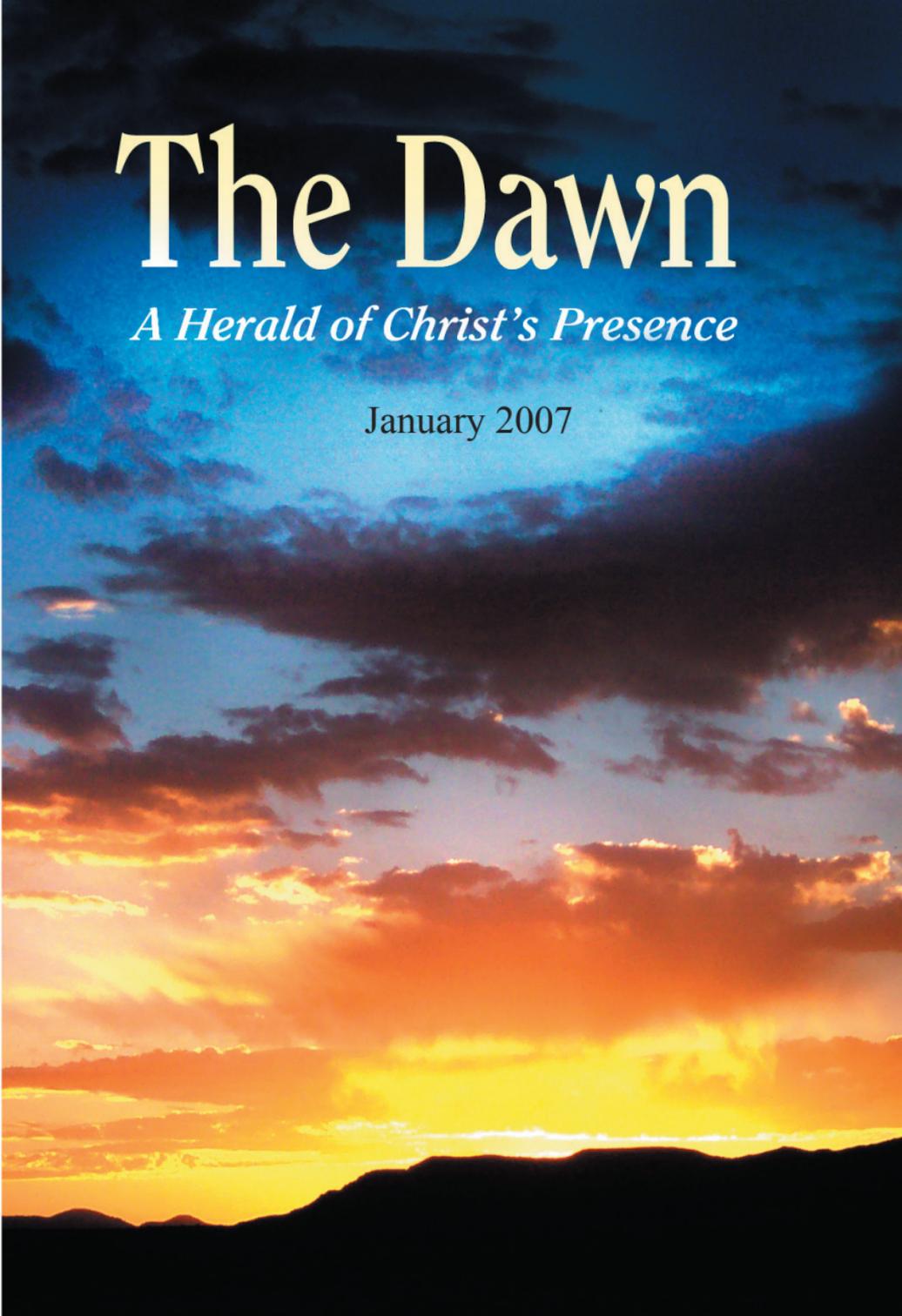


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TABLE OF CONTENTS

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HIGHLIGHTS OF DAWN

Quietly Waiting for Salvation 2

INTERNATIONAL BIBLE STUDIES

Be Free 14

Ultimate Fairness 16

Lasting Results 18

Overcoming Darkness 20

CHRISTIAN LIFE AND DOCTRINE

Treasures of the Truth—Part 1

Hidden Treasures: from the
Storehouse of God 22

Keeping Ourselves in the
Love of God 37

Weekly Prayer Meeting Texts 61

VINEYARD ECHOES

Trip to International Convention
and Romania 51

TALKING THINGS OVER

General Convention Bulletin 56

Statistical Report 59

OBITUARIES 62

SPEAKERS' APPOINTMENTS 62

CONVENTIONS 63

Quietly Waiting for Salvation

“It is good that a man should both hope and quietly wait for the salvation of the LORD.

—Lamentations 3:26

THIS SCRIPTURE IS TAKEN from the Lamentations of Jeremiah the Prophet. At the time he wrote these inspiring words, he was wailing in misery over the sorry state of Israel, and the experiences that his people had recently endured during the destruction of their city Jerusalem, and their having been taken captive to Babylon. He speaks as an eyewitness of that historical account.

An interesting preface to the first verse of his Lamentations may be found in the *Septuagint Bible*—an ancient Greek translation of the Hebrew Scriptures. It gives an indication of the tragic events that had taken place, and Jeremiah’s consequent sadness. The preface is not generally included in our English Bibles, but is referenced here to provide a historical perspective, and to establish the mood of the time. It reads, “[It came to pass after Israel was taken captive, and Jerusalem made desolate, that Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said. . . .]”—Lam. 1:1

JEREMIAH SUBMITS TO GOD

The context from which our featured text has been selected suggests Jeremiah's willing submission to the Divine will and his readiness to put all matters pertaining to his people in the hands of his loving Heavenly Father. The prophet reverently trusts God as revealed in his writings. "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The LORD is my portion, saith my soul; therefore will I hope in him. The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD."—Lam. 3:22-26

A LESSON IN WAITING

As we continue to wait for the salvation of the Lord, and the long-promised kingdom of truth and righteousness to be established over the earth, the world anxiously enters another new year. It looks forward to the ominous predictions concerning further threats to the peace and stability of nations, and it is impossible for anyone to accurately predict what the next twelve months will bring. Meanwhile, the poor sin-sick and dying world of mankind wait in ignorance for the kingdom of Christ to bring them truth and peace, which is the only answer to the world's present dilemma.

EARNEST EXPECTATION

Waiting for Christ's kingdom, however, proves to be a difficult lesson, not only for the human family, but also for the Lord's people who continue to pray for that time of blessing to come for the world. In

his epistle to the Romans, the Apostle Paul puts this time prophecy in perspective. He says, “Indeed, the earnest expectation of the creation longs for the revelation of the sons of God.”—Rom. 8:19, *Wilson’s Emphatic Diaglott*

The apostle is here pointing to the whole human creation who continue to wait, although yet unknowingly, for the completion of the body of Christ, ‘the revelation of the sons of God.’ When this faithful church class is complete, they will participate with our risen Lord as Mediator of the New Covenant, and will together share with him in blessing the world during his future kingdom.

Paul explains further, “We know that the whole creation groans together and travails in pain together till the present time. And not only it, but ourselves also, possessing the first-fruit of the spirit, even we ourselves groan within ourselves, waiting for sonship, the redemption of our body.” (vss. 22,23, *WED*) Paul thus confirms the level of patient anxiety that even the Lord’s people—those who have responded to the spiritual call during this Gospel Age—are experiencing as they, too, await the coming kingdom.

PERILOUS TIMES

While we ‘hope and quietly wait,’ as the words of the Prophet Jeremiah encourage us to do, we know also that the last members of the body of the church must faithfully finish their courses in death so that the blessings of Christ’s kingdom can be made available to the human family.

Bible prophecies that speak of our day foretell it as a time of increasing violence, evil, and corruption within all aspects of the present social order.

The Apostle Paul describes some of these conditions, which portray our day, and enumerates the signs in his letter to Timothy. “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God.”—II Tim. 3:1-4

World statesmen, political and religious leaders, as well as everyday citizens today will acknowledge that we are now living in a very dangerous world. Based on the prophetic writings of the Scriptures, we see the deterioration and instability in world affairs as inevitable signs of the end of this present age. We watch the acceleration of violence and turmoil that will ultimately remove this social order in preparation for the future kingdom of Christ that will bring blessings of life and happiness to mankind. The Lord’s people recognize the signs of the times, and know that the kingdom is drawing near. Nevertheless, we are often anxious for it’s arrival.

A YEAR OF TURMOIL

Looking back over the year that is just ending, we note that United States government policy has failed in many respects to deal satisfactorily with the rising tide of violence and chaos that now plagues the world. They are also facing overwhelming problems that confront their own nation. There have been many serious setbacks that the Bush administration has had to confront during the past year.

WAR IN IRAQ

The war in Iraq, now well into its fourth year, continues to plague the American government. It consumes huge amounts of money, raw materials and machinery, while the numbers of slain and maimed American servicemen and women steadily rise. Iraqi military and police personnel are also being killed nearly every day by suicide bombers and other methods of destruction on an increasing level. Meanwhile, its citizens are being murdered in violent and grotesque fashion in large numbers.

Religious factions within the country are moving dangerously closer to all-out civil war and with no immediate strategy to curb it. The United States-backed Prime Minister Nouri al Maliki has been unable to make his country's security plans work, and the United States military have had to postpone its intended plans to begin a timed withdrawal of American troops from Iraq. This is all happening despite declining public support in the United States for the war, as well as the growing demands from Congress to plan for a phased withdrawal. At the time of this writing, it appears that United States military forces will need to remain in Iraq for an indefinite period of time.

WAR IN AFGHANISTAN

It is now over five years since the United States-led military invasion removed the Taliban from political power in Afghanistan. The militant Islamic group is now remobilizing, and is proving to be a highly resilient enemy force once again. Suicide attacks are on the rise and are spreading their death and destruction to the capital city Kabul.

President Hamid Karzai's credibility in his native land is being undermined by some of the bloodiest and deadliest fighting since the Taliban's fall. He has failed to control the illicit drug trade in his country, and there are wide disparities between his people, the rich and poor.

TURMOIL IN IRAN

Despite United Nations demands, the Iran government, under its recently elected President Mahmoud Ahmadinejad, has continued to accelerate its nuclear program. The United States, one of the main forces within the United Nations, has exercised its role as a world leader in proposing stiff penalties and sanctions against Iran for its defiance.

Tehran, on the other hand, has taken advantage of the situation and has sought to undermine the fragile, United States-built consensus that is underway to persuade other members of the Security Council to impose meaningful penalties on Iran for its lack of compliance. Ahmadinejad no doubt believes that President Bush and his government will not be successful in its attempts to persuade other member states on the Council to take action on the matter.

ISRAEL AND THE PALESTINIANS

It is increasingly doubtful whether any meaningful prospects for peace have taken place between Israel and its Palestinian neighbors during the past year. Former Israeli Prime Minister Ariel Sharon remains in serious condition from a stroke which he suffered at the beginning of the year. His successor, Ehud Olmert, has admitted that there are political problems following the inconclusive war that

Israel fought with Hezbollah militants in Lebanon during the summer.

Political crises followed the victory of Hamas militants during the Palestinian elections in which Palestinian President Mahmoud Abbas was greatly weakened. Hamas' victory was also a serious setback to the present American administration's goal to spread democracy in the region.

ISRAEL-HEZBOLLAH WAR

In July 2006, Israel's Prime Minister Ehud Olmert responded to the kidnapping of two of its military personnel by members of the Hezbollah militia, with immediate and overwhelming force which led to a month-long bloody and full scale war between the two factions. After bitter fighting, which included the use of rockets being fired daily into northern Israel, a truce was negotiated with the aid of the United Nations, but it has left a fragile situation until the next conflict begins.

It was generally believed within the Israeli Cabinet that the Hezbollah terrorists were strongly supported by both Iran and Syria who have demanded the ultimate destruction of the state of Israel. There continues to be growing contention toward the Jews from its neighbors and long-term enemies, which is a major concern and one of the main causes of dangerous and unstable conditions in the region.

NORTH KOREA

During the year now ending, the weapons agreement which had been announced in the previous year's United Nations opening session broke down, and this communist nation's government has since boycotted talks with the United States and other

nations as a result. During the summer of 2006, North Korea tested its missile systems, including their long-range missiles that theoretically are capable of reaching west coast targets in North America. Later in the year, North Korea tested its first nuclear bomb, and has indicated their intention of further tests. Their ultimate plans appear to include the development of missiles that are capable of carrying nuclear warheads.

THE MEXICAN BORDER

In October 2006, the United States President signed a controversial bill, “The Secure Fence Act 2006,” that would establish a 700-mile fence along its border with Mexico. This represents approximately two thirds of the two-thousand-mile border, which the United States Congress considers to be porous, and one that could be used by terrorists coming into the country undetected.

The bill allows for tighter controls against illegal immigration, including the use of troops, the hiring of more immigration officials, and border patrol agents. The government has allocated \$1.2 billion dollars for construction of the fence, and the building of access roads, vehicle barriers, and lighting. High-tech equipment such as infrared remote cameras, satellites, and unmanned aerial vehicles will also be used.

The new strategy has come about in the wake of increasing criticism over gaining operational control of the border and the great numbers of illegal aliens pouring into the United States each year. During the past year, it is estimated that border patrol agents have arrested over a million people attempting to

enter the country illegally. There is also concern to stop illegal commercial activities as well, including human trafficking and drug and weapons smuggling. There are 43 points of entry that are linked to the major United States highway system.

NATURAL DISASTERS

One year after the costliest and most devastating natural disaster in the history of the United States, which struck in August 2005, the wreckage inflicted by hurricane Katrina is still prevalent in some Gulf Coast areas, particularly in the city of New Orleans. At the time of the disaster, and shortly thereafter, there was talk about rebuilding, but many areas of the city that were totally destroyed remain abandoned.

The disaster has left lingering questions as to why the government of the United States, the most powerful nation in the world, was unable to cope with the damage which was inflicted on the citizens of one of America's major and most famous cities during their time of need. Many speculate as to whether or not it will ever fully recover. The funds allocated by the federal government to rebuild have been less successful than hoped for.

There is no doubt that hurricane Katrina has fundamentally changed the city of New Orleans and its displaced people, many of whom have permanently relocated elsewhere. Former residents have no intention of returning to their former neighborhoods, some of which remain in much the same condition as when they were forced to leave.

POPULATION EXPLOSION

Along with our review of some of the major news items that occurred during the past year, we also note

the Population Reference Bureau's estimate that in 2006 the world's population was 6.4 billion. This is a huge increase since 1900 when it was only 1.6 billion, and the Bureau further estimates it will reach 9 billion by the mid 21st century.

Another interesting statistic relates to the milestone that was reached by the United States in 2006. In October, the number of people living in the country reached 300 million, adding another 100 million to the population since the mid 1960's. This gives the United States the distinction of being the third fastest growing nation in the world, behind China and India. It is also estimated that the population of the United States will reach 400 million by the year 2040, and 500 million by 2065.

The question that is asked is what impact this population explosion will have on the human race globally in the next few decades. No one can doubt that it will have devastating effects on our already overcrowded cities, transportation, and school systems. It will also tax our energy supply, as well as food, water, and air resources. Efforts will no doubt be made by man to stabilize this tremendous growth, but few consider the powerful hand that our Heavenly Father will use to bring all things into harmony with his purposes and to make all things glorious.

THE KINGDOM NEAR

When Jeremiah wrote that it was good to hope and quietly wait for the salvation of the Lord, there is little doubt that he understood the magnitude of his words, and the wonderful kingdom for which the world now awaits many centuries later.

We note that the prophet used two different words which are translated “wait” in the context of our featured scripture under consideration. In the first instance he said, “The LORD is good unto them that wait for him.” (Lam. 3:25) Here the word ‘wait’ means to expect, or to wait, with the thought of endurance, or to remain with strength.

In the second instance, Jeremiah used two words, ‘quietly wait’ to emphasize his point. (vs. 26) He used the word quietly to suggest tranquillity, or to be safe and secure. The word wait as it is used in this verse means with stillness, or silence. Putting the prophet’s thoughts together we have the wonderful encouragement to put our complete hope and trust in the great God of our salvation. We must trust him to fulfill all of his promises in due time, and it is good that we continue to wait upon him.

GLORIOUS PROMISES

The household of faith has learned through trial and error to put their complete trust in the Heavenly Father’s will, not only in connection with their own experiences in life, but also concerning man’s ultimate recovery from sin and death, and the prospect of a restored earth and its people.

The time of trouble that the world is experiencing will bring an end to the present social order, and prepare mankind for the great events of the future under the administration of our Lord Jesus and his faithful followers, to bring truth and peace to the nations. As we enter into another new year, let us faithfully continue to both hope and quietly wait for the salvation of the LORD. ■

A Prayer for Faith

I would not ask Thee that my days
Should flow quite smoothly on and on;
Lest I should learn to love the world
Too well, ere all my time was done.

I would not ask Thee that my work
Should never bring me pain nor fear;
Lest I should learn to work alone,
And never wish Thy presence near.

I would not ask Thee that my friends
Should now and always constant be;
Lest I should learn to lay my faith
In them alone, and not in Thee.

But I would ask Thee still to give
By night my sleep, by day my bread,
And that the counsel of Thy Word
Should shine and show the path to tread.

And I would ask a humble heart,
A changeless will to work and wake,
A firm faith in Thy providence,
The rest—'tis Thine to give or take.

—selected

Be Free

Key Verse: *“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.”*
—John 8:31,32

Selected Scripture:
John 8:31-59

that promised seed.—Gen. 22:18

Due to overconfidence, Israel rejected Christ’s offer of liberation from that which was the source of its pride; a pride which led those at the Temple to deny Israel’s entire history of enslavement in Egypt and seventy years of captivity in Babylon. “They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?” (John 8:33) Continuing their ridicule, they again said, “Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham.” (vs. 39) The ‘works of Abraham’ was his constant faith and belief in the words spoken of God. Israel’s lack of faith in the words spoken by the

TEACHING IN THE PORTION

of the Temple called the treasury, the Lord spoke to the Jews the profound words in the Key Verse of this lesson. Christ offered to set ‘free’ all in Israel who believed his words of ‘truth.’ That offer implied Israel existed in a state of bondage—a state the majority were not disposed to acknowledge. Its special relationship with God through the Law Covenant and with Abraham, through whose seed God promised to bless all the nations of the earth, convinced Israel that they were

Son, speaking for God, disproved the claim of the unbelieving Jews that they were the true seed of Abraham.

However, as a result of the Lord's declaration, some who gathered in the Temple believed on him. These, he said, would be his true disciples if they would believe all the words he would speak thereafter. Earlier, in the synagogue at Capernaum, he had said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6:63) To those who are in bondage to sin and death, mere knowledge of the Lord's words avail nothing. To those who know and believe them, the Lord's words are liberation from both sin and death. His works are life itself.

After the Lord's death, resurrection, and ascension, the Apostle Paul, himself a Jew and a Pharisee, said to his Jewish brethren in Galatia, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:24-29) The seed of Abraham—the antitypical Isaac—is to be a spiritual seed justified by faith like unto Abraham's; begotten, developed, and glorified during the present Gospel Age.

The true seed is to be composed of Christ Jesus and his faithful disciples, Jew and Gentile. Paul confirms this saying, "Now we, brethren, as Isaac was, are the children of promise." (chap. 4:28) In the next age, the antitypical Isaac—Christ Jesus and his church—will offer to set the nations free from all condemnation, ignorance, and death. Long-burdened by degrading vices, carnal propensities, slavery to passion and inordinate desires, mankind will not again reject Christ's offer to be free. ■

Ultimate Fairness

Key Verse: “*Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*”
—John 5:24

Selected Scripture:
John 5:19-29

(John 5:17, *New International Version*) The authorities became even more outraged. “The Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.” (vs. 18) In verses 19 through 23, the Lord explained that his statement was meant to emphasize he was at one with God. It was God, therefore, who healed the sick man. It was God who chose the Sabbath upon which to do it. Who among them would question God’s choice?

The Lord expanded the subject, from the power of God to heal the sick, to the power of God to translate the dead to life, “Verily, verily, I say unto you, He that heareth my

THE FIRST TEN VERSES OF the fifth chapter of John recount the occasion when the Lord healed a sick man on the Sabbath—a day in which no work was permitted under the Law. Seeking anything with which they could charge the Lord, the authorities seized upon this technical breach of the letter of the Law chastising him for performing his miracle on the wrong day of the week. The Lord responded, “My Father is always at his work to this very day, and I, too, am working.”

word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” (vs. 24) Those to whom he was speaking were believers of the Gospel Age who, upon his death and resurrection, have his precious blood applied on their behalf that they may be justified thereby, sanctified thereafter, and, upon proving faithful, glorified.

The Lord, speaking of himself as the Son of man, reveals that the fairness of God is not limited to the godly, “Do not marvel at this, for the hour is coming when all who are in the tombs will hear his voice.” (vs. 28, *Revised Standard Version*) The Lord makes clear that all will be brought forth from the grave. He also makes clear that there will be two resurrections, “Those who have done good, to the resurrection of life, and those who have done evil, to a resurrection of judgment.” (vs. 29, *RSV*) The first resurrection is for all those whom the Lord had previously spoken of in verse 24, viz., the believers of the Gospel Age. Of these it is said, “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” (Rev 20:6) Thus is the ultimate fairness of God revealed.

All mankind is to be brought forth from the grave, and given the opportunity of gaining everlasting life on earth. Christ and his disciples, whom during the Gospel Age the world has resisted, persecuted and killed, will, for the thousand years of the Millennial Age, help mankind to turn its heart from sin and iniquity to the spirit of righteousness. (Rev. 20:4) Having turned from sin and having been returned to perfection and at-one-ment with God, mankind will be offered everlasting life by Christ and his church characterized as the Spirit and the bride in the Book of Revelation. “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”—Rev. 22:17 ■

Lasting Results

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 6:25-59; 7:37-39

TO FEED A MULTITUDE OF five thousand people while teaching in the vicinity of the Sea of Galilee, the Lord miraculously multiplied five loaves and two fishes. The multitude associated that miracle with Moses having provided manna for the Israelites in the wilderness. They surmised that Jesus was therefore that prophet of whom Moses had long before prophesied. (Deut 18:15) Convinced, the multitude became intent upon forcibly installing the Lord as their king. The Lord withdrew to the other side of the sea when night fell. Perplexed by his departure, and hungry once again, the people sought out the Lord the next day.—John 6:1-25

Knowing they sought fleshly, not spiritual, sustenance, Jesus said, “The truth of the matter is that you want to be with me because I fed you, not because you believe in me.” (vs. 26, *The Living Bible*) He added, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.” (vs. 27) Missing the spiritual point, the multitude asked, “What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.” (vss. 28, 29) Proving they had misunderstood the Lord’s miraculous provision

of food the previous day, the multitude said, "What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." (vss. 30,31) The message of the multitude was clear: they would believe on Christ only if he would continue to supply them bread, as Moses had done.

Giving God the glory where the multitude had not, the Lord said, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives life to the world." (vss. 32,33, *Revised Standard Version*) Still seeking literal bread, the multitude said to him, "Lord, give us this bread always." (vs. 34, *RSV*) Speaking plainly, Jesus said, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. For this is the will of my Father, that every one who sees the Son and believes in him should have eternal life; and I will raise him up at the last day." (vss. 35,40, *RSV*) The Lord contrasted that which gave temporary relief from fleshly hunger to the Truth which, when believed, satisfies all spiritual yearning. "Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh."—vss. 49-51, *RSV*

The multitude took his words literally, "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?" (vs. 52) Jesus was speaking figuratively of the value of his sacrifice being imputed to all believers during the Gospel Age for their justification, being made acceptable, thereby, to follow him in the likeness of his death that they may be raised in the likeness of his resurrection. ■

Overcoming Darkness

Key Verse: “*Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*”
—John 8:12

Selected Scripture:
John 8:12-20;
12:44-46

IN THE KEY VERSE OF THIS lesson, Christ employs ‘light’ and ‘darkness’ as metaphors for life and death. Metaphorically speaking, the world lies in abject darkness. Into this darkness, Christ Jesus was sent to bear witness that there is a way that leads to the light. Unguided, the world would never find the way. The Lord declares that he is both the way and the guide, “I am the way, the truth, and the life: no man cometh unto the Father, but by me. He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness.” (John 14:6; 12:44-46) Having come from the light, only the Lord Jesus knows the way to it—“God is light, and in him is no darkness at all.” (I John 1:5) Speaking to the Pharisees who had proven themselves to be blind guides, the Lord said, “I know where I came from and where I am going; but you do not know where I come from or where I am going.”—John 8:14, *The Amplified Bible*

During the present Gospel Age, those who desire to tread the path that leads to the light must believe the words of God as Christ himself believed them. The Lord

will thereafter illuminate every footstep of those who follow him. Those who believe that Christ's words are the words of God, and commit to all that is implied by that belief, pass from death in Adam to life in Christ. "I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24

Though it seems paradoxical to the world, the members of this class obtain mercy in this age because they believe Jesus when he tells them he will lead them to life everlasting if they would follow him even unto death. The wisdom that supports that requirement is explained by the Apostle Paul, "He that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom 6:7-11) For the followers of Christ during the present Gospel Age, the darkness of death is overcome by dying in Christ, nothing doubting that the resurrection he promises he will fulfill.—I John 5:4,5; Rev. 3:21

In due time, Christ Jesus and his church will assist the remainder of mankind during the Millennial Age to overcome the darkness of death that they may also live on earth in the light of Almighty God. Ignorance, superstition, and deception will be ended, for Satan will be bound for a thousand years. (Rev. 20:1,2) Upon Satan's final destruction, the world will join the church in proclaiming a truth that will then be common to both, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—I John 5:20 ■

Hidden Treasures: from the Storehouse of God

*“I will give thee the
treasures of
darkness, and
hidden riches of
secret places.”
—Isaiah 45:3*

THIS ISSUE OF THE DAWN magazine begins another new year, and will introduce a new series of articles appearing under the caption “Treasures of the Truth.” The Prophet Isa-

iah, writing long ago, points to these hidden ‘treasures of darkness’ that were purposely kept secret by our Heavenly Father until the due time for their fulfillment. These riches were concealed from the worldly-wise for many centuries, but have now been unsealed and made known to God’s people during the time that marks our Lord Jesus’ return and the end of this present Gospel Age.

These articles will discuss some of the features of God’s marvelous plan of redemption and ultimate reconciliation for the poor groaning world of mankind. The world continues to wait for the completion

of the body of Christ, and the eventual accomplishment of God's design as encompassed in those long-hidden riches of Truth and hope.—Rom. 8:19,22,23

We praise our loving Heavenly Father that we are now living during the harvest period of this Gospel Age, and the time for these hidden riches of Truth to be revealed by our Lord Jesus during his Second Presence as foretold by the prophets of God.

DANIEL'S PROPHECY

Another one of God's faithful prophets of old was directly informed that the visions and truths which he saw and wrote about were not to be understood by him during his lifetime, but were to be sealed up and kept secret until the end of the age at which time they would be made known. We read, "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12:4) The prophet then expresses his anxiety by acknowledging, "I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" (vs. 8) The Heavenly Father then made clear his will and instructions to his servant. "He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." (vs. 9) We believe that we are now living in this 'time of the end' which is evidence of the time when these prophecies would be fulfilled.

THE LAODICEAN CHURCH

Many centuries later, the revelator recorded God's final message to his people in the marvelous visions that were given to him, some of which related to the important events that would take place at the end of

the Gospel Age. In God's messages to the seven churches of Asia, we are particularly interested in the church at Laodicea because it is the last one of the seven, and provides a prophetic forecast that would be associated with the prophecies foretelling the time of the end of which Daniel wrote, with the announcement that they would be closed up and sealed until the fulfilling of that prophetic time.

The message to the Laodicean church points to the return of our Lord Jesus, and to the specific time that the promised treasures of Truth would be unlocked and made known to the Lord's people, who are elsewhere described as the 'watchers.' The unlocking and opening of God's sealed storehouse of Truth, would thus coincide with the promised return, and invisible Second Presence, of our Lord Jesus, which was also to occur during the same time period at the end of the age.

Students of the Bible note with particular interest God's message in connection with the seventh church at Laodicea that the revelator recorded. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20) Those who were on hand at that time, and alert to what God's Word said, and watching the events as foretold, quickly recognized and appreciated the deeper meaning of this promise. It was one in which they would now share the blessing to 'sup' and to be fed with the riches of hidden Truth being unlocked by our returned Lord. The fulfillment of this prophecy served as an important sign that the end of the age had indeed arrived as prophesied by Daniel many centuries earlier.

MEAT IN DUE SEASON

During Jesus' earthly ministry, nearly two thousand years earlier, he spoke of many prophecies that foretold the end of the age, and addressed this particular subject as recorded by Luke in his Gospel. The Master's teachings provide another important connection with the events that were prophesied to take place at the end of the age, and the time when he would return. He said, "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12: 37

Jesus' words thus confirm the revelator's message, that at the time of his return he would knock symbolically at the door of the watchers' hearts before gaining entry. Those who opened the door of their hearts and welcomed him in were promised to be richly blessed thereby with spiritual food, as represented by the Lord's sitting down to serve 'meat' to his people.

Our Lord's reference here is to those who would be on hand, alert and watching, at the time of his foretold return. Those who were so doing would be served the 'meat in due season' as promised. This meat is the spiritual food that has been such a vital and special blessing to the Lord's people—the watchers—during the closing years of this present Gospel Age. It identifies one of the purposes of the Master's return and his intention to sup with the true children of God as foretold by the revelator.

THE WATCHERS

There is special admonition for God's people to be alert and to watch the signs of the times, and the

prophetic events that are about to take place around them. Jesus also instructs us, “Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.” (Mark 13:32-37) The emphasis to the watchers, therefore, is to be alert.

On another occasion, Jesus cautioned, “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”— Luke 21:34-36

The importance of understanding and appreciating the pure doctrines of the hidden treasures is also addressed by our Lord Jesus, when he said, “Sanctify them through thy truth: thy word is truth.” (John 17:17) The truth of God’s Word has a powerful sanctifying influence, and these scripturally taught riches, that gladden our hearts, constitute the basis of our faith, and are of the utmost importance to us in our Christian walk during the present time.

GOD GIVETH WISDOM

There are many wonderful promises in God's Word that have been written for those who desire to know and serve him. The true child of God who possesses a pure heart, and is humble, teachable, and seeking for understanding of spiritual matters, is promised to be led by God's Spirit into all Truth.

In this connection, we note the following promise, "Thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God." (Prov. 2:2-5) These words of Solomon contain much wisdom and instruction for us to consider.

An interest in seeking knowledge concerning the purposes of God took on a deeper and more significant meaning as the end of the Gospel Age drew ever closer. Devoted Christian people searched the Scriptures more diligently to seek an understanding of prophecies that concerned the end of the age, and the invisible return of our Lord. There began to be watchers on hand who earnestly looked forward to this grand time.

HIDDEN TREASURES REVEALED

Among those of the 'watchers' who were on hand to receive the unlocked treasures of hidden Truth during the mid 1870's was Charles T. Russell. He became the central, most prominent, and influential figure in connection with the revealing of 'present truth.' He was totally dedicated to the work, and was instrumental in sending forth the harvest

message of Truth to the household of faith. Together with others of like precious faith who labored in the Lord's vineyard, the Truth was sent out to those who had an ear to receive and respond to it.

Some of the important doctrinal subjects and time prophecies that were under discussion among the brethren during those early years of the Truth movement, included the scriptural teachings concerning the Ransom, Restitution, and the Second Presence of our Lord. In 1878, Pastor Russell wrote and published a pamphlet concerning the Second Presence, "The Object and Manner of the Lord's Return." This firmly established his understanding on the subject, and it was widely accepted by many thoughtful Christian people at that time.

FOOD FOR THINKING CHRISTIANS

A few years later, in 1881, the pastor wrote "Food for Thinking Christians," and it is with particular interest that we note the title that he chose for this very important book. The title clearly related to the scriptural references that have been previously cited in connection with the fulfillment of these very important time prophecies. It pointed directly to the meat in due season which our returned and spiritually present Lord promised to serve his people at that time. The Master's desire was to sup with the watchers, and to share rich spiritual food with them. This timely book represented a very early study of these particular scriptures that ultimately served to unlock some of the hidden treasures of Truth, and make them available to others at the end of this age.

It is also of interest to note the special efforts that were put forward to present the Truth in the

best possible manner. As a suggestion to this, we refer to the “Author’s Foreword” to *Volume I, Studies in the Scriptures*. His contemplation provides us an important perspective in which he explains the gradual development in the unlocking of the Truth message contained in the present volume, and to make it as understandable and appealing as possible to others.

Quoting from page 1 of the Foreword, he explains, “Above five years preceding the first publication of this Volume, we had substantially the same matter in print under another name and differently presented. That book was entitled ‘Food for Thinking Christians.’ Its style was different in that it first of all attacked the error—demolished it—and then in its place, erected the fabric of Truth. We finally learned that this was not the best way—that some became alarmed as they saw their errors falling, and failed to read far enough to get a glimpse of the beautiful structure of the Truth in place of the demolished errors.”

In an effort to make still further improvements in presenting the message of Truth in “Food for Thinking Christians,” we again quote the following from page 3 of the Foreword to Volume I. Here the author says, “In the earliest editions of this Volume, the title, ‘Millennial Dawn,’ was used; but we found that some were deceived thereby into thinking it a novel. In order that none might be deceived, and that none might purchase under such deception, we later adopted the present serial title, ‘Studies in the Scriptures,’ which nobody can misunderstand.”

The Author’s Foreword, together with his Forewords to the other six Volumes of *Studies in the*

Scriptures, and his last articles which have been published in the Reprints, proved to be his final message to the household of faith. They provide an important record in the progression and final presentation of what eventually became “The Divine Plan of the Ages” or *Volume 1, Studies in the Scriptures*, which was first published under that title in 1886. Since that time, millions of copies of this book, in many languages, continue to be a source of blessing and encouragement concerning the understanding of the Divine plan and purposes of God.

THE EXPANDING TRUTH MOVEMENT

Later, in the same year 1881, Russell also published *Tabernacle Shadows of the Better Sacrifices* with the subheading “A Helping Hand for the Royal Priesthood.” This book served as an important examination of the Levitical types and shadows, and how they relate to our Lord Jesus and the household of faith.

Numerous books, pamphlets, and other Truth literature has appeared over time which was printed and distributed by volunteer brethren who willingly gave their time to serve the newly unsealed Truth to those who were yearning to receive the message. Also, many brethren were engaged in speaking appointments at conventions, and pilgrim activities.

In due course of time, five other volumes were written making a total of six. *Volume 2, The Time is at Hand* in 1889; *Volume 3, Thy Kingdom Come* in 1891; *Volume 4, The Day of Vengeance* in 1897; *Volume 5, The Atonement Between God and Man* in 1899; and *Volume 6, The New Creation* in 1904. We believe that these ‘helping hands’ for Bible students

have opened the Scriptures for the Lord's people throughout the world in many languages.

The momentum of the harvest message that was well received during the last quarter of the nineteenth century, and the beginning of the twentieth century, increased rapidly. The unsealed treasures of Truth found their way into the hearts of countless numbers of honest-hearted Christians for the very first time. A flurry of truth-related activity resulted far and wide that can hardly be compared with any other time period throughout the entire length of the Gospel Age except, perhaps, at the beginning of the age nearly two thousand years earlier, when our Lord Jesus together with his apostles and other disciples were engaged in spreading forth the Truth to those of the Early Church.

Before publishing his own magazine, Russell worked as assistant editor together with N. H. Barbour of Rochester, N.Y., who edited a Truth magazine called *Herald of the Morning*. In 1877, he and Barbour also published a book entitled *The Three Worlds and Plan of Redemption*. This book brought together some of his beliefs in connection with the subjects of ransom and restitution, along with Barbour's thoughts on chronology and time prophecy.

They did not always come to the same conclusions, however, regarding the teaching on certain scriptures, and controversy inevitably arose between the two. This became more apparent when Barbour began inserting his 'corrections' on various issues of truth as editorial comments wherever he disagreed with Russell's articles. They thus ended their partnership in 1879, and Russell began preparation to publish his own Truth magazine. *(Continued on page 35)*

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UAN (URBAN AMERICA NETWORK)

(Continued from page 31) The first monthly edition of his own magazine was published in July 1879. It was printed in Pittsburgh, PA, and Russell as editor, together with five others, became its regular contributors. It was the first time that a Truth magazine had been devoted to announcing the return and Second Presence of our Lord Jesus, and it pointed to the subsequent unlocking of long hidden treasures of Truth to the watchers at the end of the Gospel Age.

In harmony with the fulfilling of time prophecies, the editor reasoned that the time had arrived to send forth the unlocked message of Truth. He pointed out that the last days of the Gospel Age were at hand, and that the dawning of a new age was drawing near. He made clear his intention to present the Truth as given in the Word of God to those who had an ear to hear what the spirit was revealing to the people of God. He also explained that the Truth message was in bondage to no man, no party, and to no creed but the Bible, and that the meat in due season was being proclaimed to the household of faith in the bonds of love and sympathy to all who love the Lord Jesus Christ in truth and sincerity.

THE FAITH ONCE DELIVERED TO THE SAINTS

The present day household of faith may be richly blessed in the knowledge that we are now living during the closing years of the harvest period, and the inevitable end of this present Gospel Age. This is with the assurance that our Lord Jesus has been spiritually present with his people since the foretold time for his return. He has been present to unlock the true meaning of the precious treasures that are contained in the Heavenly Father's storehouse of

Truth and that were kept hidden therein for many generations.

This spiritual food that has been made available to the household of faith, for now well over a century, is the promised “meat” in due season of which Jesus spoke (Luke 12:37; Rev. 3:20), and is now given freely to his people. This nourishment has provided the consecrated child of God with a deeper and fuller understanding concerning God’s message of Truth that was taught by our Lord Jesus and his apostles. Our attention has thus been directed to the admonition of Jude where we read, “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”—Jude 3

We have received a very rich legacy of truth from the watchers who preceded us and handed down to our generation those truths that were revealed to the household of faith. As a result of their labors of love, many have since consecrated their lives to God in sacrifice and devotion to him, marking the sign that our Lord is now spiritually present with his people and dispensing the hidden treasures of Truth from God’s storehouse. ■

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Keeping Ourselves in the Love of God

“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”
—*Jude 21*

IN THE FOURTH GOSPEL, the Apostle John wrote, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16) God’s love thus extends toward the whole world of mankind, but it is not forced upon his creatures. In order to maintain the full benefit of Divine love, we must believe and trust him.

To believe on Jesus does not mean merely to have a mental assent to the fact that he is the Son of God and that he died to redeem us from sin and death. True belief implies a full yielding of our wills in consecration to do God’s will, an acceptance of the terms of discipleship. “Faith, if it hath not works, is dead, being alone [by itself, *Marginal Translation*].”—James 2:17

God's love is all abounding, and if we are to continue enjoying its warmth as Jude writes, we must keep ourselves in that attitude of mind and heart. God will then be pleased to continue showering his blessings upon us. By surrendering ourselves to the doing of his will, it means that we are enjoying his favor in the light of his countenance that is shining upon us. To remain in this honored and blessed condition of Divine favor, we must faithfully carry out the terms of our consecration vows.

We know that we cannot measure up to the perfect standard that is held before us in the Scriptures, so we are thankful, as Jude reminds us, that through our Lord Jesus Christ mercy is shown toward us even in our imperfections. This loving provision of Divine mercy does not provide an excuse to relax in our efforts to know and to do God's will, but it does give us cause to rejoice in the realization that through Christ our imperfect works are acceptable. God will bless us, not according to how well we succeed, but in proportion to the sincere efforts we make in trying to do so.

THE MOST HOLY FAITH

Jude admonishes us, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (vs. 3) He also has established the necessary priorities of our faith, "You, beloved, building yourselves up on your most holy faith; praying in the Holy Spirit."—vs. 20, *New American Standard Bible*

Then, in our featured text, he has exhorted us to keep ourselves in the love of God. This emphasizes the close relationship between the ‘most holy faith’ and Divine love. It is through this faith—that which was once delivered to the saints—that God has revealed his love to us. By obedience to this glorious truth of the Divine plan, we may keep ourselves in the Divine favor. Many may speak in a general way of the love of God, but it is only through the truth of the Divine plan that we can ever appreciate the length, breadth, height, and depth of that love.

Only those who know the joyful sound of present Truth—this faith which was once delivered to the saints—really know to any degree the true love of God. It is through the Truth that they have glimpsed this blessed fact. Its fullness is quite beyond human understanding. If the faith which was once delivered to the saints has been revealed to us, and we have been given to know the mysteries of the kingdom of heaven, let us rejoice and be willing at all times to contend earnestly for this Divine revelation, and be diligent in building ourselves up in this most blessed Truth.

CONTENDING FOR THE FAITH

Contending for the faith is by no means limited to upholding it against the attacks of its enemies. This contending is in reality our good fight of faith—the Christian’s warfare. In this warfare, we have three principal enemies with which to contend. These are the world, the flesh, and the Devil. Each of these enemies is formidable in its attacks against our hearts and minds. When they work together, as they frequently do, we would be helpless

before them but for the marvelous provisions of Divine love and grace by which we are kept from falling.

One of these provisions is the Truth itself, which Paul likens to an ancient soldier's armor, with its helmet, shield, breastplate, girdle, sandals, and sword. Each of these, from one standpoint or another, is symbolic of the Truth which is our shield and buckler. If we keep this armor on, and girded closely to us, we will be able to withstand all the "fiery darts" of the Adversary.—Eph. 6:10-17

IMPORTANCE OF PRAYER

Prayer is also a bulwark of strength in the Christian's spiritual life. Jesus' teachings on the subject are recorded for us, "He spake a parable unto them to this end, that men ought always to pray, and not to faint." (Luke 18:1) Going to the throne of heavenly grace is the sure way of finding spiritual help. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16) When the way is difficult and we can scarcely see the next step before us, instead of fainting and giving up, let us pray.

If we hold the Truth both in our minds and in our hearts it will manifest itself in our lives. Since the Truth reveals the love of God, to be built up in this most holy faith implies a development into the character likeness of God, and being transformed into the image of his dear Son. Every influence exerted to prevent this growth of grace is something against which we should contend, whether it be from within our own flesh, or from without.

A WILY FOE

Satan is a wily foe, and is quick to take advantage of our every weakness of the flesh in his efforts to destroy us as New Creatures in Christ Jesus. Jude understood this, and in his epistle uses various illustrations and examples to help us to be on guard against the wiles of the Devil. He cautions, “Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.” (Jude 11) Perhaps most of us may feel that we are in no danger of committing such gross sins as Jude has suggested, but he has simply presented the ultimate to which various weaknesses of the flesh, with the help of Satan, might lead if their early beginnings are not detected and the proper measures taken to cleanse ourselves from them.

David prayed for help from the LORD to keep him from any small beginnings of sin which might lead to tragedy in the end. He said to the LORD, “Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.”—Ps. 19:12-14

THE WAY OF CAIN

Jude did not write his epistle to unbelievers and the worldly-wise, but “to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.” (Jude 1) So it must have been some of

these who had 'gone in the way of Cain.' This suggests the possibility of the Lord's people taking the same wrong course if they are not diligent in keeping themselves in the love of God.

The way of Cain was the sin of jealousy. In his case, it became so deep-rooted that he was led to commit murder, as jealousy is "cruel as the grave." (Song of Sol. 8:6) But jealousy, like every other sin, usually has a small, perhaps almost imperceptible, beginning. 'Who can understand his errors?' David asked, and then prayed to the LORD to cleanse him from 'secret faults.'

We also should pray to be cleansed from secret faults. In addition to praying, we should probe deeply into our own hearts in order to discover any possible small beginnings of jealousy that may be taking root. Do we truly rejoice when those with whom we are associated, in the church or in the home, appear to be receiving a larger measure of the Lord's favor than ourselves?

Satan is ever alert to sense our fleshly weaknesses and to take advantage of them. Before we know it, the passing thought may become a firm conviction that leads to envy and bitterness of heart. The evil roots of jealousy blind us to the real truth, making it impossible sometimes to reason correctly on any question coming before us in which the objects of our jealousy are involved.

THE MEASURE OF FAITH

Prayer and a proper application of the Word of God will cleanse us from the possible beginnings of jealousy. To be jealous means that we consider ourselves more worthy of, and better qualified for, certain

blessings than those to whom they may be given. The Apostle Paul gave us good advice in this connection, writing, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—Rom. 12:3

If we lack faith we will fail to have confidence in the fact that God has set every member in the body as it has pleased him. (I Cor. 12:18) King Saul was the LORD'S anointed, and David knew he had been anointed to take Saul's place. He patiently waited for the LORD to remove the disobedient Saul, and he did not lift up his hand against the LORD'S anointed.—I Sam. 26:11

This principle applies to all of our associations, and it means that we should be content with what the Lord, through his providence, sees best for us. If our lot does not seem as favorable as that of others, let us wait on the Lord to change things rather than be too hasty in taking matters into our own hands.

THE ERROR OF BALAAM

Jude also speaks of others in his day who, being once in the love of God, did not keep themselves in it. Instead, they ran greedily 'after the error of Balaam for reward.' Our first thought may be that this could not possibly be true of us or of anyone in the Truth. Let us remember that every sin has its small beginning in our minds and hearts. The example of Balaam is a very revealing one. He was asked by the heathen King Balak, of the Moabites, to curse the people of God. Balaam was not a worshipper of God, but having heard of the many miracles accredited to

God on behalf of the Israelites, he refused to curse them unless he could secure the permission of Israel's God. The account is recorded in chapters 22 to 24 in the Book of Numbers.

The point of the lesson for us is that Balaam really wanted to do the bidding of King Balak in order to get the reward that was offered, but refrained from doing so only because he feared what might happen to him. He greedily desired the reward, and cared little or nothing what the result of his curse might be upon the Israelites. Outwardly he conformed to the Lord's will, but at heart he still wanted the offered reward.

Various rewards could be suggested to us, either by the world, the flesh, or the Devil; or even by all three, which might lure us from the love of God. The example Jude has given of Balaam may serve as a warning to us along lines which may be much more subtle. In this connection, it should be helpful to consider what a priceless heritage we have in the church of God. Most people consider themselves fortunate if, in a lifetime, they can be assured of having made a few close friends. But the Lord's people have true friends that are loving, loyal, and understanding because they are in the love of God, and the love of God is in them. It is a genuine and glorious fraternity of love. If we appreciate this as we should, we will gladly lay down life itself in helping to safeguard the interests of those who are also the Lord's friends.

One of the allurements which Satan holds out to the Lord's people is the reward of being looked up to with a little flattery or praise. If we allow the spirit of ambition to develop to this point, we might easily

find ourselves using schemes and methods to accomplish what by now we have convinced ourselves to be God's will. We may be willing to circulate a half-truth about brethren, which apart from the whole truth is actually a slander, as one means of attaining the ends we seek. Some may thus be injured by our methods as we falsely reason that it is the Lord's will that we get our reward.

It is well to remember that the Lord consented to Balaam's starting out to curse the Israelites but hindering him later. We might conclude that because the Lord does not interfere with what we are doing it is his will that we continue. But in this the Lord may only be testing us. Those who keep themselves in the love of God are those who in their hearts are so loyal to the principles of righteousness that even the thought of saying or doing anything which might even remotely result to the disadvantage of one of the Lord's little ones would give them pain.

The greediness of Balaam in seeking a reward would, in principle, represent any selfish attitude we might have which, if permitted to grow, would lead to words and actions designed to promote our own selfish interests regardless of what the result might be to one or more of the brethren. Our protection against this sin, even though its beginning may be difficult to detect, is a true self-sacrificing love for the brethren. If deep down in our hearts we would rather die than say or do anything that would even in the smallest degree injure one of our brethren, then there is little likelihood that we will be snared by the sin of Balaam, and thus be taken out of the love of God.

THE GAINSAING OF CORE

Core [Greek form for Korah] was one of the sons of Aaron who led a rebellion against the leadership of Moses and Aaron. (Num. 16:1-3) The fact that Moses and Aaron had been appointed by the LORD for the service they rendered seemed to escape his reasoning. He concluded that he and his associates were just as qualified, and therefore should share the privileges and honors which, in their false reasoning, they concluded that these two servants of God were selfishly holding for themselves.

It is doubtful that, at the time Jude wrote his epistle and mentioned those who followed the 'gain-saying of Core,' there were any situations in the church which were exactly like the case of Core. There were false apostles in the Early Church, and these might have been questioning the authority of the Lord's true apostles, insisting that that they had as much authority to speak for the Lord as anyone else. But the Lord's supervision over his people at that time was not through any one or two of the apostles, as it was through Moses and Aaron. Jude's illustration, even in his day, could apply only in principle, and the same is true today. The principle is important now, even as then, that we recognize the Lord's supervision over his people and especially in our own individual affairs. It implies the humbling of ourselves under the mighty hand of God that he may exalt us in due time. It means the humble and thankful acceptance of the Lord's providence in every aspect of our lives.

If we are associated with a group of the Lord's people in an ecclesia, circumstances and situations may arise that we might like to change. Perhaps our

ways would be better than those being followed. There would be nothing wrong in suggesting what may seem to us a better way, but if the Lord, in his providence, does not permit the change to be made, we should accept the Divine will.

In this case the 'gainsaying of Core' principle could perhaps manifest itself in unjust and unloving charges against our brethren. We might become obsessed with the importance of what we would like to accomplish. Should we find ourselves tending toward such an attitude it would be well to remember the lesson of Core who forgot the Lord. He thought only of himself and of Moses and Aaron, whom he looked upon as thwarting the attainment of his wishes and the position among God's people he sought to occupy.

There are no doubt very few in the church today who find themselves in this type of situation. Perhaps there are none, but this principle applies in all our associations. In the factory or office, there may be those who are promoted ahead of us, when we feel that we are equally, or even better, qualified. Usually there is little or nothing that can be done about situations of this kind, but we do need to guard against any rebellious spirit that could easily develop in our own hearts. This could lead to bitterness of heart which, if allowed to develop, could eventually take us out of the love and favor of God.

It is possible to become rebellious against the Lord's providence in which others are not involved at all. The spirit of resentment against his providence could easily become stronger, leading to bitterness that would hide the smiling face of our Heavenly

Father from us, and therefore cause us the loss of his love and favor.

Sinful attitudes of this sort do not take possession of us suddenly. At first, as David said, they are 'secret faults.' It is only through prayer and a day by day diligent searching of our hearts in the light of the principles of righteousness and peace that are revealed through the most holy faith that we are able to detect these small beginnings of sin. But when we do detect them, we should diligently wield the sword of the Spirit to destroy the enemy.

COMPASSION

In his many illustrations, Jude presents the extremes of both sin and sinners. Of those who have drifted completely out of the love and favor of God he says, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."—Jude 12,13

But of those who have not kept themselves fully in the love and favor of God, he adds, "Of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Here Jude seems to be suggesting that not all to whom he referred earlier in his letter had gone the full length into sin. He continues, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—vss. 22-24

To keep ourselves in God's love means that the love of God fills and controls our lives—our every thought and every action. One aspect of God's love is his wonderful compassion, and how truly thankful we should be that he has so blessed us. He wants us to exercise a similar compassion toward others, particularly toward our brethren in the Truth who may have deviated temporarily from the right way, or have stumbled and fallen.

It has often been stated that while we are to hate the sin, we are to love the sinner. We should not cease in our endeavors to help those who may have erred until it becomes certain that it is no longer possible for them to be removed from their unrighteous condition. The disposition of mind and heart which will prompt us to do all we can to help an erring brother is a powerful influence in keeping ourselves in the love of God. Let us remain in the right path ourselves and call to those whom we would help. To do otherwise might lead to a falling into sin and error by all concerned.

Those who are striving to keep themselves in the love of God will, as Jude indicates, hate even the garments spotted by the flesh. Garments may sometimes symbolize that by which one is identified. Garments spotted by the flesh would be professions and customs arising out of selfish, fleshly reasoning in which the instructions of the Lord are ignored, and the principles of Divine righteousness and love are set aside or forgotten.

If we are keeping ourselves in the love of God we will hate garments of this sort by whomever they are worn, and we will be especially on guard lest we be found wearing such garments ourselves. Realizing

the imperfections of our fallen flesh, we will diligently endeavor to keep our bodies in subjection to the new mind, and rejoice to wear the robe of Christ's righteousness which to us becomes a garment of praise.

Let us continue to rejoice in the love and favor of God, and contend earnestly for the 'faith which was once delivered unto the saints' through which his love has been revealed to us. May we be emptied of self and filled with Divine love which will lead to faithfulness in serving one another, bearing the burdens of the weak and laying down our lives in helping to build one another up in the most holy faith. ■

By love serve one another."—Galatians 5:13

Let us judge of our love for others, for the Lord, for the brethren, for our families, for our neighbors, for our enemies even, by our willingness to sacrifice in their interest and for their highest welfare. If we find ourselves sacrificing nothing in the interest of the Lord's cause, let us not delude ourselves by saying that we love the Lord. If we find ourselves unwilling to endure, to sacrifice in the interests of the brethren and others dear to us, let us not mistake the matter and call it love. If we find ourselves unwilling to do kindness even to our enemies when they are in need, let us make no mistake; for the Lord hath declared that a course of goodness and mercy and self-denial is the only index of a loving heart."

—*Songs in the Night, January 22*

Trip to International Convention and Romania

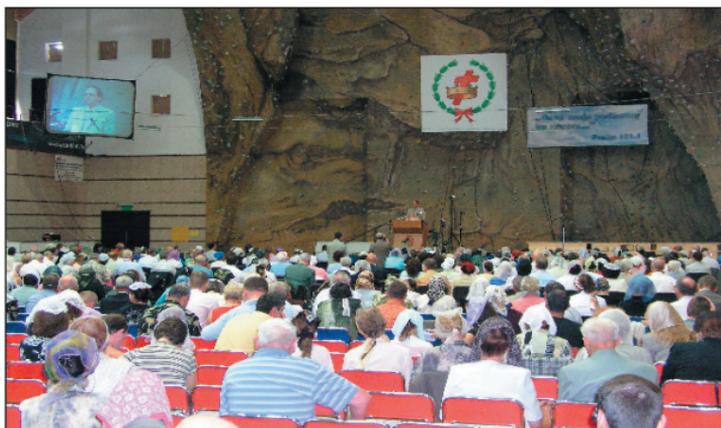
Bob and Deanna Gorecki

IN AUGUST 2006, the thirteenth International Convention of Bible Students was held in Nowy Sacz, Poland, a town located in southeast Poland not far from the Czech Republic border.

Prior to the start of the convention, Deanna and I along with several other brethren arrived in Krakow, Poland. It was a wonderful feeling to see and fellowship with other American brethren in a foreign city so far from home. Brethren had also arrived there from Australia and the Netherlands.

On Saturday morning, a chartered bus took us to Nowy Sacz and the convention site, which was in a sports hall located outside of the center of town. The Polish brethren, with the help of others, transformed the Sports Center into a very pleasant and comfortable meeting hall with rented audio and video equipment, and translation booths. These booths were used by brethren who read the discourses and translated announcements into several languages, which then were transmitted on FM radio bands to those

in the audience who, using FM radios with ear-phones, tuned in to the broadcast in their own language. Sleeping accommodations were in several different locations near the Sports Hall. Buses were provided to shuttle brethren to and from the Sports Hall, and meals were served family style in a large facility across the street.



Convention Hall with Rock Climbing Wall

As the hall began to fill with brethren on Saturday evening, one could feel the emotions of the start of a weeklong celebration of another International Convention. Greetings from friends, faces filled with smiles, voices with strange foreign greetings, hugs, handshakes, and excitement filled the hall. We were thankful that it was our Heavenly Father who graciously allowed us to attend another International Convention.

The next day the convention began, and for six days there were discourses, testimony meetings, evening vesper services, and opportunities for sweet fellowship. The program was enlightening, and encouraged those in attendance.

One of many highlights of the convention was the arrival of ten brethren from India who were sponsored by the American Friends of India Committee. They testified about the many roadblocks they had to overcome, and how it appeared that up to the last moment their hopes and prayers might not be answered. They had been seeking approval to leave India since January and time and again there were delays. Two days before their scheduled air flight, they received permission to leave. It was evident that their faith was strong and the Lord blessed their efforts. It was an encouragement to all of us there to hear of the faith, patience, and trust in the Heavenly Father's leadings.

At the convention, there were about 950 brethren from sixteen countries, including three isolated from Siberia who testified about their joy in attending the convention, even though the train ride took two and a half days.

The last day of the convention came too soon with the singing of "God Be with You till We Meet Again." As the verses were being sung, those from each country were asked to stand and wave goodbye to those from other countries. It was a tearful closing service.

The next day, Saturday, the bus taking us to visit the Romania brethren arrived at 6 A.M. with a handful of Americans who, interspersed with the Romanians, were already on the bus. Three buses started the fifteen-hour trip to Romania. The first stop was in Baia Mare where a seminar would be held for those younger brethren who could speak English. The American brethren who were conducting the seminar were met there by the Romanian

brethren who would be accommodating them for the five-day seminar. We and two other Americans, along with three buses of Romanian brethren, continued on for three hours to the city of Cluj where we would stay for five days.

The five days were filled with meetings, fellowship, visits to brethren's homes, to a convalescent home and to some small villages for meetings. We visited an elderly sister in the convalescent home who was paralyzed. She wanted to sing us a song which she had composed about growing old and leaning on the Lord for help. She asked if we would sing for her and we sang, "Blest Be the Tie that Binds"—a blessed experience. At the first village, where we were having a meeting, I thought we were the first car to arrive for the meeting only to find out that we, along with the other car, with the other two American brethren, would be the only cars as the sisters and a few brothers either walked or rode a bicycle. There were 30 in attendance. There are about 200 brethren in this valley but because of transportation limitations they remain in their villages for meetings and fellowship.

We asked the brethren to tell us about their experiences under Communism when they were not allowed to have Bibles or the Volumes or meetings. They said in those days they were afraid to say anything to their neighbors or fellow workers for fear they would be spies for the government, and the police would come and take them away and put them in prison. There was little money, and many would pay their rent in eggs, cucumbers, tomatoes, or with a chicken. They mentioned that they were afraid to fix up their homes because the Russians

would come through and say, “We want your house,” and would move them into the towns where they could better keep an eye on them. These were very hard times for them, but their faith was strong and they found ways to meet secretly in the forest or other areas where they could have fellowship and share pages of Truth material.



Sisters Leaving Meeting in Romanian Village

The next day we visited another village where thirty sisters and nine brothers were in attendance. A discourse was given, translated and followed by questions. The questions took over an hour and were not always on the discourse, but on the Bible Students in America. Then the brethren wanted us to sing for them and we sang, “Blest Be the Tie that Binds.” It was a very emotional experience.

These village experiences and the opportunity to observe the faithfulness and dedication of the Romanian brethren was a very moving experience. We thank our Heavenly Father for this wonderful privilege of attending the International Convention and visiting the brethren in Romania. ■

General Convention Bulletin

July 14-19, 2007—Johnstown, Pennsylvania

THE 2007 GENERAL CONVENTION returns to the lovely facilities of the University of Pittsburgh at Johnstown. Air-conditioned hotellike rooms with private bathrooms in the Living-Learning Center (LLC), family-style apartments (also air-conditioned) with private bathrooms (APTS), and housing with two rooms sharing one bathroom (not air-conditioned) in other facilities are available on campus. A child may sleep on a bedroom floor at no charge, in his own sleeping bag, if both beds are occupied. If a child is alone in a bedroom sharing the bathroom with other adults, the double occupancy rate will apply to all family members.

An added feature this year is that all room and meal costs for children 12 years old or younger will be paid by the convention. As in the past, 50% of the cost of those from 13 through 17 will be refunded if the young person attends at least 75% of the studies for his or her age group. This subsidy does not cover meals paid in cash at the door.

The convention will provide one shuttle bus leaving the Pittsburgh Airport in the early evening, for the college in Johnstown, on Friday, July 13. There will be one shuttle bus leaving the college in the early morning hours for the Pittsburgh Airport on Friday, July 20.

The convention theme text is taken from the words of I Timothy 2:4, *Emphatic Diaglott Translation*,

“Who desires all men to be saved, and to come to an accurate knowledge of the Truth.” In addition, a series of three minitalks will be presented, based on lessons from the lives of Saul, David, and Solomon; and a symposium of two brethren will consider from Hebrews 12:1 the topics “Every Weight” and “The Sin which doth so Easily Beset Us.” We encourage you to make your plans now to attend and participate in the blessings of this year’s General Convention.

	Ages	18 & up	**13-17
Breakfast		\$6.00	\$5.00
Lunch		7.00	6.00
Dinner		9.00	8.00
Total, three meals		\$22.00	\$19.00
Lodging (per night)			
*dbl occ (LLC or APTS)		\$25.00	\$20.00
dbl occ (non-LLC or APTS)		\$20.00	\$18.00
*single occ (LLC)		\$45.00	n/a
single occ (non-LLC)		\$25.00	n/a
PKG: 7 nights, 18 meals			
*dbl occ (LLC or APTS)		\$275†	\$240†
dbl occ (non-LLC or APTS)		\$195†	\$160†
*single occ (LLC)		\$395†	n/a
single occ (non-LLC)		\$235†	n/a
<p>If no breakfasts, deduct—†\$30 *Air conditioned **50% of these costs will be refunded if the young person attends 75% of the studies for his/her age group ***For the package of 7 nights, 18 meals, or 7 nights, 12 meals, a one-time \$20 per person discount from these prices is being offered in 2007</p>			

General Convention Registration

1425 Lachman Lane — Pacific Palisades, CA 90272

E-mail: Nekora@aol.com (310) 454-5248

	Brkfst	Lunch	Dinner	Bed
Friday, July 13, 2007				
Saturday, 14th				
Sunday, 15th				
Monday, 16th				
Tuesday, 17th				
Wednesday, 18th				
Thursday, 19th				
Check for package: 7 nights, all 18 meals <input type="checkbox"/>				
or 7 nights, 12 meals (no breakfasts) <input type="checkbox"/>				
Check: <input type="checkbox"/> private bath or <input type="checkbox"/> shared bath				
<input type="checkbox"/> double occupancy <input type="checkbox"/> single occupancy				
<input type="checkbox"/> interested in APTS				
Names and ecclesia name (age if under 18)				
Address:				

Statistical Report

For the year ended September 30, 2006

IN THE FISCAL year 2006, the Dawn was able to increase its witness work without using its reserves due to increased contributions and bequests. We had budgeted to reduce our reserves, if needed, to carry on our witness work, but increased contributions and bequests made that unnecessary. Revenues were 39% higher than budget, operating expenses were on budget, and witnessing expenses were 12% under budget. This resulted in a net gain of \$70,190 instead of the budgeted loss of \$110,000.

Income	Receipts	Expenditures
All revenue other than bequests	\$346,478	
Expenses		
Radio (domestic and foreign)		\$65,436
TV (includes spots and recordings)		27,691
Other Media and Editorial		13,385
Pilgrim Service (domestic and foreign)		13,194
Other Foreign Support		9,636
Plant Operating Expense		105,747
Shop Operating Expense		53,704
House Operating Expense		50,528
Shipping/Mailing		90,703
Outside Printing		11,271
Total Expenses		441,295
Less Income	346,478	
Loss	(94,817)	
Bequests	165,007	
Gain after Bequests	70,190	

Due to the net gain, the Dawn plans to increase radio and TV spending by \$45,000 for October 2006 through February 2007. A Dawn Internet radio station was launched in October 2006. We have budgeted to continue current radio, TV, and other witnessing work for 2007, but will limit the use of reserves to no more than \$110,000. Further increases in witnessing efforts will be considered, if revenue or bequests surpass budgeted amounts.

The Dawn has continued to operate on a full-time basis during the past year, providing printed materials to various individuals and classes worldwide. *Hope* booklets continue to be supplied to various funeral homes throughout the United States. On the subject of Armageddon, the Dawn has sent out large numbers of the booklets *Armageddon Then World Peace* and *Hope for a Fear-Filled World*. These booklets have been well-received.

Usage of the Dawn Website has continued to grow with approximately 700,000 visits in the past year. Individuals express their appreciation for the message of hope and a better world to come for them and their children.

The Dawn currently runs an ad in Grier's Farmer's Almanac advertising the booklet *Armageddon Then World Peace*. We have received many responses from this ad. Television and radio commercials also yield a number requests for literature.

Many friends host state and county fair booths presenting books and booklets on Scriptural subjects. The Dawn booklets most requested at these fair booths were: *God's Remedy for a World Gone Mad*, *Life After Death*, *Armageddon Then World Peace* and *Hope for a Fear-Filled World*.

In the past year, the Dawn has created the following new booklets: *Creation, Evolution vs. the Bible*, *Archeology Proves the Bible*, *The Golden Thread*, *The Scriptures Clearly Teach*, *Job's Adversity and Restoration*, *Our Lord's Memorial*, *Spurious Passages*, *The Christian's Sabbath*, *The Doctrines of Baptism* and *God's Plan in the Book of Genesis*. New covers for existing booklets and new tracts are being developed. Volume 4 (*The Battle of Armageddon*) of *Studies in the Scriptures* has also been reprinted.

The work of the Dawn is possible only through your interest and prayers. Your help gives us the ability to continue to spread the message of coming peace and joy to this old, groaning creation. May the Lord's prayer recorded in Matthew 6:10 be fulfilled: "Thy kingdom come, Thy will be done in earth as it is in heaven." ■

WEEKLY PRAYER MEETING TEXTS

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 forbearing, and I could not stay."—Jeremiah 20:9 (Z. '01-151 Hymn 280)

JANUARY 18—"Not slothful in business; fervent in spirit; serving the LORD"—Romans 12:11 (Z. '91-9 Hymn 309)

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 110)

SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

C. Chandler

Marysville, Australia

January 24-28

Melbourne, Australia 29-31

The speakers listed below, in cooperation with the Dawn, are invited by individual classes, or their services have been arranged by their home classes:

E. Blicharz

St. Petersburg, FL January 14

L. Young

St. Petersburg, FL January 14

E. Kuenzli

Chicago, IL January 1



OBITUARIES

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

Sister Josephine Ryba, Detroit, MI—October 25. Age, 89

Sister Helen Rubisch, Ebensburg, PA—November 7. Age, 89

Sister L. Smyth, Bentley, England—November 8. Age, 98

Sister Mary Krasonic, West Newton, PA—November 12.

CONVENTIONS

These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073.

CHICAGO NEW YEAR'S CONVENTION, December 30-January 1—Elk Grove High School, 500 W. Elk Grove Blvd., Elk Grove Village, IL 60007. Contact J. Vasilevich. Phone: (773) 774-2542

PHOENIX NEW YEAR'S CONVENTION, December 30-January 1—La Quinta Inn, 2510 W. Greenway Road, Phoenix, AZ 85203. For reservations, contact Alexis, (602) 993-0800, ext. 5582. Other information, contact J. Porcolab. Phone: (602) 363-2612

AUSTRALIA CONVENTION, January 24-28—Marysville, Australia

LOS ANGELES CONVENTION, January 28—Auditorium, 406 Irving Drive, Burbank, CA 91504. Contact R. Bieniak. Phone: (949) 457-0894

DETROIT/METRO DETROIT JOINT GATHERING, February 11—Pleasant Ridge Community Center, 4 Ridge Road, Pleasant Ridge, MI. Contact F. Nemesh. Phone: (248) 649-6588

SACRAMENTO CONVENTION, February 16-18—Contact K. Ajise, Registrar, 6925 Gallery Way, Sacramento, CA 95831. Phone: (916) 421-0755

SOUTHWEST PHOENIX CONVENTION, February 17,18—Sunnyslope High School, 35 West Dunlap Avenue, Phoenix, AZ 85021. For accomodations, contact T. Iloca. Phone: (602) 768-8064. Other information, contact A. Mengos. Phone: (480) 390-3767

ROCKLAND CONVENTION, February 25—Comfort Inn & Suites, 425 East Route 59, Nanuet, NY. Contact

D. Shallieu, 1041 Johnston Drive, Watchung, NJ 07069.
Phone: (908) 756-4954

FLORIDA CONVENTION, March 3-5—(New Location) Hilton Orlando Altamonte Springs, 350 S. North Lake Blvd., Altamonte Springs, FL 32701. Phone: (407) 830-1985. Specify “Florida Bible Students” to guarantee special rates. Contact E. Kuenzli, phone: (407) 831-2098, or R. Sconyers, phone: (407) 339-0970

FRESNO PRE-MEMORIAL CONVENTION, March 16-18—Best Western Garden Court Inn, 2141 N. Parkway Drive, Fresno, CA 93705. Contact B. Wilson, 2103 N. Price Avenue, #112, Fresno, CA 93703. Phone: (559) 255-2241

DETROIT PRE-MEMORIAL CONVENTION, March 23-25—Macomb Community College, 14500 Twelve Mile Road, Warren, MI 48088. Contact F. Nemesh. Phone: (248) 649-6588

BOISE CONVENTION, April 27-29—Owyhee Plaza Hotel, 1109 Main Street, Boise, ID. Contact D. Allers, 2438 Bruins Circle, Boise, ID 83704. Phone: (208) 375-6873

DELAWARE VALLEY CONVENTION, April 29—Sheraton-Bucks County Hotel, 400 Oxford Valley Road, Langhorne, PA. Phone: (215) 547-4100. Contact R. Eldridge, 37 Falcon Road, Levittown, PA 19056. Phone: (215) 949-0652

LOS ANGELES CONVENTION, May 26-28—Location TBD. Contact M. Nekora. Phone: (310) 454-5248

BIBLE STUDENTS GENERAL CONVENTION, July 14-20—(See Registration Information on pages 56-58 of this issue.) University of Pittsburgh, Johnstown, PA. Contact M. Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

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To us the Scriptures clearly teach:

THAT THE CHURCH IS “THE TEMPLE” OF THE LIVING GOD—peculiarly “his workmanship;” that its construction has been in progress throughout the Gospel Age—ever since Christ became the world’s Redeemer and the chief “corner stone” of this temple, through which, when finished, God’s blessings shall come “to all people,” and they find access to him.—I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

THAT MEANTIME THE CHISELING, SHAPING, AND POLISHING of the consecrated believers in Christ’s atonement for sin progresses, and when the last of these “living stones,” “elect and precious,” shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

THAT THE BASIS OF HOPE FOR THE CHURCH AND THE WORLD lies in the fact that Jesus Christ, by the grace of God “tasted death for every man,” “a ransom for all,” and will be “the true Light, which lighteth every man that cometh into the world,” “in due time.”—Heb. 2:9; John 1:9; I Tim. 2:5,6

THAT THE HOPE OF THE CHURCH is that she may be like her Lord, “see him as he is,” be a “partaker of the divine nature,” and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

THAT THE PRESENT MISSION OF THE CHURCH is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God’s witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6, 20:6

THAT THE HOPE FOR THE WORLD lies in the blessings of knowledge and opportunity to be brought to all by Christ’s millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isa. 35