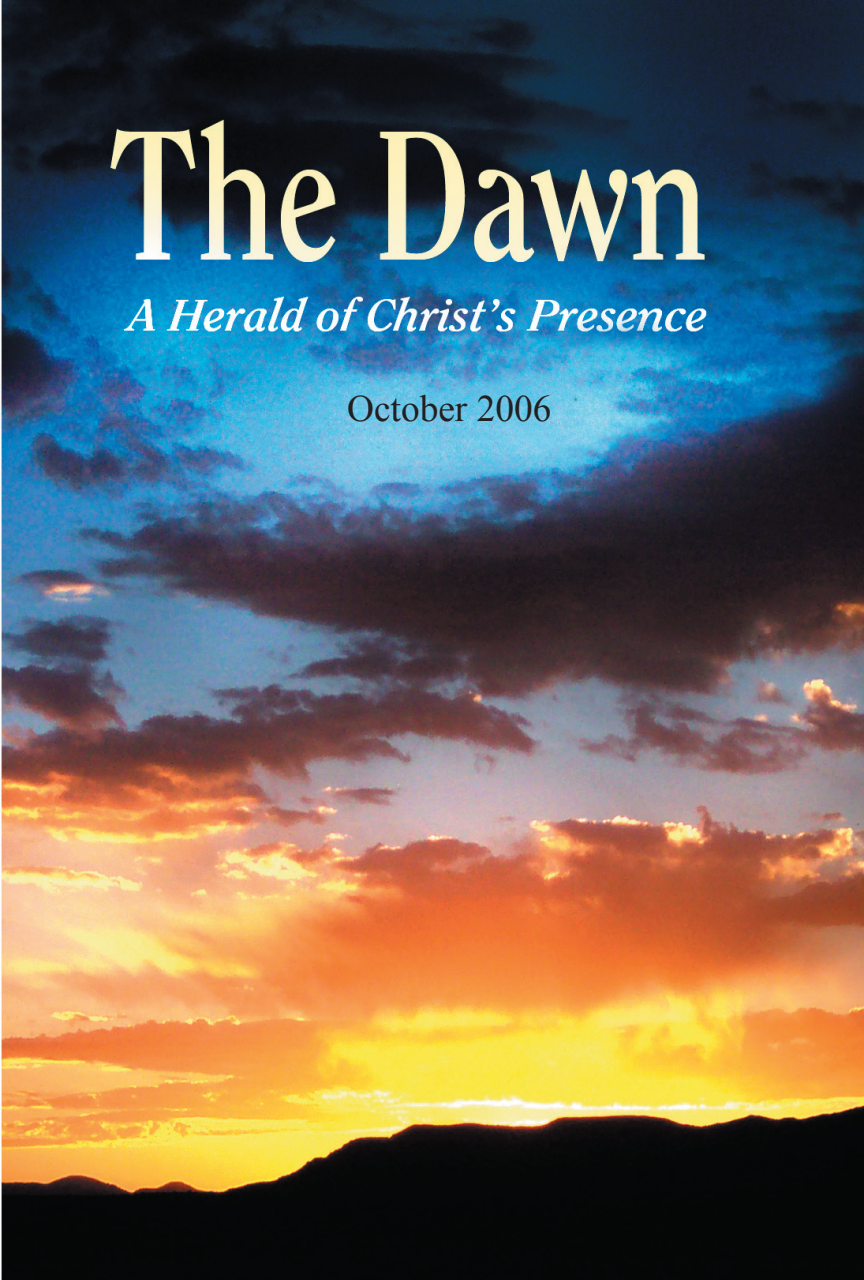


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Rosh Hashanah and the Civil New Year

“The LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.”
—Leviticus 23:23-25

AT THIS TIME OF YEAR, during the latter part of the month of September or the early part of October, which fluctuates each year according to the phases and positions of the moon, people of Jewish faith begin their preparation for celebrating one of their most important religious holidays, Rosh Hashanah. It is also called the Feast of Trumpets. In Biblical times, the blowing of a ram’s horn, a ‘shofar,’ proclaimed the approaching new moon and Rosh Hashanah. In some traditional Jewish communities, it was blown every morning for the entire previous month Elul. In

more recent times, a variety of horns are used to summon Jews to take part in their religious observances.

Rosh Hashanah, which means 'Head of the Year,' is the Jewish New Year, and occurs during the seventh month Tishri, according to the Hebrew calendar, which corresponds to our months September and October. The Jewish high holy days are observed during the ten-day period beginning with Rosh Hashanah, which falls on the first day of the Jewish month Tishri. Yom Kippur, which is also known as the Day of Atonement, occurs ten days later. This year's celebrations will begin after sundown on Friday, September 22nd, and end on Monday, October 2nd, marking the beginning of the New Year 5767 according to Hebrew reckoning.

JEWISH TRADITIONS

Rosh Hashanah is thus anticipated as a special time of year that is particularly associated with personal prayer and introspection. Some devout Jews may begin a self-examination and period of repentance during the preceding month Elul, a process that culminates in the ten days beginning with Rosh Hashanah and ending with Yom Kippur.

It is a joyous time of year with the sending of cards, wishing one another well, and happy gatherings among friends and family. In a Jewish home, traditional Jewish foods may be expected to accompany the festive occasion. Typically, a blessing will be said over two loaves of bread known as 'challah.' These loaves have been especially prepared into a round shape which symbolizes a crown. The crown, in turn, represents the

kingship of God. Challah also suggests the circle of life and the hope that our lives will long endure. Another Jewish tradition may include apples dipped in honey, which symbolizes the hope for a sweet year ahead. Honey may also be spread on the challah.

Various other foods with symbolic meaning may also be served, such as tongue which symbolizes the 'head' of the year. If there is a second day of observance, fruits may be served as a reminder of the season and the ingathering of fruits.

MANY VARIATIONS

Rosh Hashanah observances may vary from one Jewish community to another. For example, some Orthodox Jews may celebrate the occasion during the first two days of the month Tishri, whereas other Reform Jews may observe it for only the first day. During ancient times, the moon, instead of the calendar, determined the dates for all Jewish festivals. Special watchers were appointed to observe the sky that would indicate the approaching new moon. Rosh Hashanah began on the first day of the month; but the watchers may not have been able to inform in time some people who were living in distant locations of the exact date, and some would thus miss the festival. Therefore, in some communities, the religious leaders decided that two days should be set aside for the observances so that everyone would have ample time to participate in the event. It is acknowledged, however, that the addition of a second day of observance does not follow the original commandments as they are recorded in the Hebrew Scriptures.

RABBINIC THOUGHT

According to rabbinic tradition, the creation of the world was completed on Tishri 1st. In Jewish thought, Rosh Hashanah is the most important of all judgment days. It is the day on which all mankind must pass before their Creator for judgment, even as sheep pass before the shepherd for examination. It is written in the Talmud, in the tractate on Rosh Hashanah, that there are three books of account that are opened on Rosh Hashanah. At that time, the fate of the wicked, the righteous, and those of an intermediate class are recorded. The names of the righteous are immediately inscribed in the book of life and they are thus sealed to live. Those who are in the intermediate class are allowed a respite of ten days to repent and become righteous on Yom Kippur. The wicked are blotted out of the book of the living.

AN HISTORIAN'S PERSPECTIVE

A well-known and respected scholar and writer on Jewish history and culture, as well as a major work on the life of Christ, was Alfred Edersheim (1825-1889). He was born and raised in a Jewish family and later converted to Christianity, becoming a minister in the Presbyterian, and then the Episcopalian, Church. His writings thus provide an important and historical perspective in the study of Jewish traditions during the time of Jesus' earthly ministry.

In his book, *The Temple: Its Ministry and Services as They Were at the Time of Christ*, he pointed out, "Scarcely any other festive season could have left so continuous an impress on the religious life

of Israel as the 'New Moons.' Recurring at the beginning of every month, and marking it, the solemn proclamation of the day, by 'it is sanctified,' was intended to give a hallowed character to each month, while the blowing of the priests' trumpets and the special sacrifices brought, would summon, as it were, the LORD's host to offer their tribute unto their exalted King, and thus bring themselves into 'remembrance' before Him. . . . And so we trace its observance onwards through the history of Israel; marking in Scripture a special psalm for the New Moon Tishri (Ps. 81:3); noting how from month to month the day was kept as an outward ordinance, even in the decay of [Israel's] religious life. (Amos 8:5) . . . And in New Testament times we still find the 'New Moon' kept as an outward observance by Jews and Judaising Christians.

"Quite distinct from the other new moons, and more sacred than they, was that of the seventh month, or Tishri, partly on account of the symbolical meaning of the seventh or sabbatical month, in which the great feasts of the Day of Atonement and of the Tabernacles occurred, and partly, perhaps because it also marked the commencement of the civil year."

HIS VIEW ON THE DAY OF ATONEMENT

The Day of Atonement, or Yom Kippur, took place on the tenth day of the seventh month Tishri. Concerning the significance of this feast Edersheim points out, "The Levitical arrangements for the removal of sin bear on their forefront, as it were, this inscription: 'The Law made nothing perfect'—having neither a perfect mediatorship in the

priesthood, nor yet a perfect 'atonement' in the sacrifices, nor yet a perfect forgiveness as the result of both. 'For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.' (Heb.10:1) And this appears, first, from the continual recurrence and the multiplicity of these sacrifices, which are intended the one to supplement the other, and yet always leave something to be still supplemented; and, secondly, from the broad fact that, in general, 'it is not possible that the blood of bulls and goats should take away sin.'"—vs. 4

The author further states that the Day of Atonement had symbolically completed the sacred or Sabbath of months, and that it also had a distinct position relative to all other Jewish festivals. We again quote, "The seventh or sabbatical month closed the festive cycle, the Feast of Tabernacles on the 15th of that month being the last in the year. But, as already stated, before that grand festival of harvesting and thanksgiving Israel must, as a nation, be reconciled unto God, for only a people at peace with God might rejoice before Him in the blessing with which He had crowned the year. The import of the Day of Atonement, as preceding the Feast of Tabernacles, becomes only more striking, when we remember how that feast of harvesting prefigured the final ingathering of all nations." This historic perspective relates to the solemnity and importance of the Tabernacle arrangements in connection with Israel's feast days.

HIS VIEW ON THE FEAST OF TABERNACLES

The Feast of Tabernacles, also known as the ‘Feast of Ingathering’ or ‘Booths,’ was the third and last of the special seventh-month Jewish festivals. It took place on the 15th day of the month Tishri, therefore immediately following the Day of Atonement, and lasted for seven days. Edersheim writes, “The most joyous of all festive seasons in Israel was that of the ‘Feast of Tabernacles.’ It fell on a time of year when the hearts of the people would naturally be full of thankfulness, gladness, and expectancy. All the crops had been long stored; and now all fruits were also gathered, the vintage past, and the land only awaited the softening and refreshment of the ‘later rain,’ to prepare it for a new crop. . . . The harvest-thanksgiving of the Feast of Tabernacles reminded Israel, on the one hand, of their dwelling in booths in the wilderness, while, on the other hand, it pointed to the final harvest when Israel’s mission should be completed, and all nations gathered unto the Lord.” (Isa. 25:6-8) These writings from a Jewish-born convert to Christianity provide an interesting insight into the traditions of the Israelite people.

LEVITICUS CHAPTER 23

In our featured text (Lev. 23:23-25), God is giving specific instructions to the Israelites concerning their seventh-month festivals. They were to sound their trumpets on the first day of the seventh month Tishri, a Sabbath Day, which served to announce the two feasts to follow—the Day of Atonement (vss. 27-32), and the Feast of Tabernacles. (vss. 34-44) In Leviticus chapter 23, however, we note that these

are merely the last three of the seven festivals that are therein recorded.

God's instructions concerning Israel's first four feasts, which were to be observed at the opposite time of year, provides a broader overall perspective of the importance and meaning of the festivals. Three of them were to be observed during the Jewish month Nisan (corresponding to our March/ April). These were the "LORD's passover," (vs. 5) the seven-day Feast of Passover which began the following day (vss. 6-8), and the Feast of Firstfruits. (vss. 10-14) The fourth feast was to be celebrated fifty days later during the Jewish month Iyyar, (vss. 15-21) and was called the Festival of Weeks, or Pentecost.

THE HEBREW CALENDAR

The Hebrew calendar was based on lunar calculations that divided the months of the year that ran from one new moon, to the next new moon. The Prophet Isaiah establishes the fact that the moon is the basis for this division of months. "It shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD."—Isa. 66:23

There are two principal Hebrew words that have been translated "month" in our English Bibles. One of these is *chodesh* [*Strong's Bible Concordance* # 2320, and comes from a root word meaning "new"], while the other word is *yareach* [#3394 which means "moon"]. In this scripture, Isaiah uses *chodesh* to emphasize the beginning of each new month which is based on lunar calculations.

For comparison, we note the prophet describing the glory of the future kingdom when the symbolic

and typical features, the sun and moon, are fulfilled. “The sun shall be no more thy light by day; neither for brightness shall the moon [*yareach*] give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon [*ya-reach*] withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.” (Isa. 60:19,20) The revelator also uses these same symbols to describe this beautiful scene. Speaking in vision he says, “I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”—Rev. 21:22,23

THE RELIGIOUS NEW YEAR

According to Israel’s ancient secular calendar, Ethanim was the first month and Abib was the seventh. The month Abib was the time of year that the Jewish nation was delivered from Egyptian bondage. (Exod. 23:15; Deut. 16:1) To celebrate this passing over and to emphasize its great importance and significance, Abib became the first month of Israel’s religious calendar. “This month shall be unto you the beginning of months: it shall be the first month of the year to you.” (Exod. 12:2) Abib was changed to Nisan (Esther 3:7), and remains the beginning of Israel’s religious celebrations. To include the observance of the Feast of Weeks in the new sacred arrangements, Israel’s month Zif—later Iyyar (corresponding to April/May)—became the second month of the Jewish religious calendar.—I Kings 6:1,37

THE CIVIL NEW YEAR

With new and greater emphasis being placed on the institution of Israel's religious new year, Nisan (changed from Abib) became the first, or the beginning, of months. Tishri, the seventh month, became the beginning of the secular new year. The month Ethanim (changed to Tishri) is indicated as the time of year when King Solomon gathered the elders and religious leaders of Israel to bring the ark of the covenant into the Temple which was its final resting place. It is recorded, "All the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month."—I Kings 8:2

A TYPICAL PEOPLE

God set aside the nation of Israel and their religious life to serve as a type, or illustration, of a far grander future work. The observance of the seventh-month feasts were divinely instituted and are a part of the overall plan of God for the eventual reconciliation and recovery of the whole human family from death. The trumpets were thus commanded to sound on the first day of Tishri to announce the coming of the Day of Atonement and the Feast of Tabernacles, or Ingathering. The sins of the people needed to be atoned for every year, and the killing of sacrificial animals was necessary in order to provide them a standing of righteousness before him.

THE GREATER ATONEMENT WORK

The Atonement Day celebration was the arrangement by which God brought the Israelite nation back to a standing before him on an annual basis. Under this arrangement, justice was satisfied with

the sacrifice of the bullock (Lev. 16:11-14), and the Lord's goat. (vs. 15) A ram was also offered as a burnt offering in the case of each of these animals (vss. 3,5), to indicate God's acceptance of the sacrifices.

Students of the Bible understand that the bullock represents the sacrificial life of our Lord Jesus, who left his heavenly home, became a perfect man, and gave his life as the ransom for the sins of the whole world. It is also understood that the goat represents those who, during this present Gospel Age, continue to present their lives as a "living sacrifice" that have been made acceptable during this age.—Rom.12:1

The work of calling out a people who would respond to the invitation to "walk in newness of life" (Rom. 6:4) and make an unreserved consecration to do the will of God, has been extended throughout this age. The age began nearly two thousand years ago with the earthly ministry of our Lord Jesus, and his total dedication to the great work of atonement for sin. During this long period of time since then, followers of our Lord Jesus have also consecrated their lives and have partaken of his "sufferings." (I Pet. 4:13) They willingly share in that great work of atonement by helping to fill up the measure of the sufferings of Christ which are left behind. (Col. 1:24) When this antitypical age of atonement is completed, the glory and blessings associated with Christ's kingdom will be ready to be administered on behalf of the whole groaning creation.

In the type, the festival of Israel's Day of Atonement was merely a twenty-four-hour day, whereas in the antitype it will require the entire Gospel Age to complete. In the grander scope, we realize too that

the whole world of mankind is also in need of having their sins atoned for. The special features of the Atonement Day celebration pointed forward in time to the ultimate reconciliation and recovery of all earth's inhabitants from the penalty of sin, sickness and death. This time of reconstruction will take place under the administration of our Lord's future kingdom of Truth and righteousness that will be established over all the earth.

THE WILDERNESS WANDERINGS

This last in the series of seven festivals was the Feast of Tabernacles. "Ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days." (Lev. 23:40) The record further states that this practice was to be done in memory of the temporary dwellings the Jews lived in when they were in the wilderness.—vss. 41-44

The children of Israel were thus reminded of God's providential care over them during the forty-year period of time during which they sojourned in the wilderness, and lived in temporary dwelling places. This, in turn, served to strengthen their faith and love for him. As a typical people, the nation of Israel also serve to illustrate the wilderness conditions during this present Gospel Age, and the experiences that the consecrated children of God have as they make their way to the promised land.

THE INGATHERING OF ALL PEOPLE

The Feast of Tabernacles was also known as the Feast of Ingathering, and is an illustration of the ingathering of the world's people into Christ's

kingdom. It very significantly coincided with that special time of year when the crops were being gathered in from the fields. "The feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is the end of the year, when thou hast gathered in thy labours out of the field." (Exod. 23:16) It was a time of special reflection to thank God for the bounties of the recent harvest. In its grander sense, it reflects the ultimate purpose of God on behalf of the whole human family. ■

Sr. Margaret Helen Penrose
March 5, 1911—September 1, 2006

Sr. Margaret Penrose, whose parents were Harry and Helen Marshall, was born in Newark, Ohio, and had one brother, Ben. She was a registered nurse, working at Ohio State University Hospital for many years.

Her husband, Bro. Ernest K. Penrose, predeceased her in 1992. They were married in 1938, and had no children. Both were consecrated shortly afterward, and they attended the Newark, Ohio ecclesia. Later, they met with brethren in Columbus and Reynoldsburg, Ohio.

Sr. Margaret supported and encouraged her husband who served as a Trustee of the Dawn Bible Students, and traveled extensively as a Dawn pilgrim for many years. She will be greatly missed by all who knew her.

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Seeking Deliverance

Key Verse: *“The LORD raised up judges, which delivered them out of the hand of those that spoiled them.”*
—Judges 2:16

Selected Scripture:
Judges 2:16-23

mands.—Judg. 2:17

Israel followed God when a new judge reigned but, after the deaths of each judge, the people corrupted themselves to an even greater degree than did their forebears. (vss. 18,19) In studying the experiences and history of the Israelites, we are informed in the New Testament that these things were allegorical.—I Cor. 10:11

Thus, believers should eradicate their earthly hopes, passions, perversions, and weaknesses which correspond to the idolatrous people who resided in Canaan. Failure to do this with consistency results in Christians being overcome, and a need to call upon the Lord for deliverance from their enemies. As with the Israelites of old, God’s mercy in forgiving both the ancient people of Israel and their Christian counterparts today, is well expressed in the following sentiments. “I will heal their

IN THE KEY VERSE OF THIS lesson, God’s infinite mercy is manifested towards Israel, by raising up judges from among themselves, to reform the nation which had practiced idolatry, as well as to deliver them from enemies who oppressed them because of their waywardness. However, the nation repeatedly gave allegiance to false gods, contrary to God’s com-

backsliding, I will love them freely: for mine anger is turned away from him.”—Hos. 14:4

Since Israel continually practiced disobedience, God permitted the heathen nations to remain in their land to finally determine whether or not they would ultimately walk in the way of the LORD. (Judg. 2:20-23) A casual consideration of the foregoing narrative may cause the reader to be severely critical of Israel for its tendency to wander from God again and again, and engage in the practices of idolatry demonstrated by its heathen neighbors. Spiritual idolatry, however, is a matter that can afflict the followers of Christ today. Here is the final exhortation given by the Apostle John, “Little children, keep yourselves from idols. Amen.”—I John 5:21

The Apostle warns against accepting teachings which contradict the realities he expressed earlier. (vss. 18-20) An idol is a substitute that takes the place of the worship of the only true God. It is even possible that we might idolize our families. For example, the institution of marriage that God ordained speaks with regard to the great love which a husband and wife should have for each other and, by extension, for the members of their family unit. (Eph. 5:25-31) Nevertheless, the Master indicated the following requirement for Christian discipleship. “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”—Luke 14:26

We should love our families very much. Nevertheless, our service to God and to Christ demands that we must put them first in our lives. We are to heed scriptural principles which require us to seek first the kingdom of heaven and all its righteousness. (Luke 12:31) Let us always manifest reverence and obedience to the Heavenly Father, which the Israelites of old failed to do by their idolatrous practices. ■

God's Covenant with Judges and Kings

Key Verse: *“Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.”*
—Judges 4:8,9

Selected Scripture:
Judges 4:4-10,12-16

and of the children of Zebulun?”—vs. 6
It would not do to have a woman as the commander of the army, and thus Deborah nominated Barak for this

WHEN JABIN BROUGHT

the Israelites under his subjection, the individual who had the greatest degree of appreciation for the Divine laws, and an ability to stimulate the people back to the worship of the Heavenly Father, was a woman named Deborah. She also served as one of Israel's judges. (Judg. 4:4) She was employed by the Heavenly Father to speak to the people and communicate messages with regard to his plan and purposes in freeing them from servitude.—vs. 5

“She sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?”—vs. 6

purpose. God was involved in Deborah's pronouncements, as she indicated the order to raise an army to fight against Jabin's forces was not of her doing, but rather, 'Hath not the LORD God of Israel commanded,' and "I will deliver him into thine hand," rightfully ascribing this direction to the proper source.—vs. 7

Our Key Verse gives insight with regard to Barak in terms of his own feelings about the matter, as well as the esteem in which he held Deborah. He insisted that her presence with him in battle would be necessary. She had great faith and courage and indicated that she would indeed go with Barak, but he would be unable to get the credit for the victory which was sure to follow. Barak did not have the same degree of courage as Deborah manifested, although his faith is cited in the New Testament.—Heb. 11:32

The ultimate defeat of Israel's enemies is recorded in the details given in the balance of the chapter. (Judg. 4:10-24) Deborah's prediction that, because of Barak's reluctance to lead (vs. 9), credit for the victory over Sisera would be given to a woman, was fulfilled as Jael slew him while he was asleep in her tent.—vs. 21

An important principle for believers today is the realization that when it comes to the selection of the body of Christ, faithfulness has a higher priority than fleshly distinctions. "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. 3:27-29) "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—I Cor. 12:12,13 ■

Prayer Makes the Difference

Key Verse: “*Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.*”
—*I Samuel 7:9*

Selected Scripture:
I Samuel 7:3-13

blem of Divine presence was in their possession.

Samuel then spoke to the Israelites, urging them to return to the LORD. (chap. 7:3) The people responded favorably by putting away their false gods and also destroying the images and altars associated with such worship. (vs. 4) The nation gathered at Mizpeh where they fasted and repented before God, as symbolized by their drawing out and pouring water upon the ground. (vss. 5, 6) Upon learning of Israel's assembly at Mizpeh, the Philistines prepared to attack the nation once more. The Hebrews became fearful and pleaded with Samuel to intervene on their behalf.—vss. 7,8

In our Key Verse, Samuel prepared a sacrifice to the

IN TODAY'S LESSON, WE are introduced to Samuel—Israel's last judge, who also was one of God's greatest prophets. (I Sam. 3:20) The ark, which had fallen into the hands of the Philistines earlier, had now been returned and remained in the house of Abinadab after God's displeasure had been manifested against the heathen enemies of Israel. They were punished with plagues and other forms of destruction while this sacred em-

LORD—a lamb of the first year. Although the prophet did not realize it, this offering was a type of the “Lamb of God, which taketh away the sin of the world.” (John 1:29) Samuel’s petition on behalf of the nation was answered by God by means of a sudden violent storm which arose against their approaching enemy. The Philistines then turned their backs against this severe outburst of nature and the Israelites, seizing the opportunity, rushed forward and pursued their fleeing antagonists, gaining a great victory as a result. (I Sam. 7:10,11) Samuel then set up a stone as a pillar, or monument, to mark the success in defeating these enemies. He called it Ebenezer saying, “Hitherto hath the LORD helped us.” (vs. 12) Samuel proved to be highly effective in permanently delivering Israel from oppression during his tenure as a judge.—vs. 13

There are valuable lessons in this study for God’s people during this present Gospel Age. Repentance from sinful behavior, and reformation of conduct, must precede God’s mercy being extended when we have gone astray. Samuel offered a typical sacrifice on behalf of Israel, along with prayer, before the Philistines were routed. So, too, it is necessary for believers to acknowledge the great sacrifice made by the Master in giving his life for the sin of Adam as the basis of our relationship with the Heavenly Father because we have devoted our lives to follow Jesus Christ.—I John 3:2

Finally, as consecrated believers, we have been called to a special station requiring obedience to, and glorifying, our Heavenly Father in all that we do. If faithful to our calling, we will be allowed to assist Jesus Christ in the great work of judging and blessing all the families of the earth in the kingdom of God. (Acts 17:31) “Blessed and holy is he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with him a thousand years.”—Rev. 20:6 ■

A Promise You Can Trust

Key Verse: *“Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”*
—II Samuel 7:16

Selected Scripture:
II Samuel 7:8-17

DURING THE FOREPART

of David's reign, he gained many victories against Israel's enemies, and also enlarged its territorial borders. He consulted with the Prophet Nathan concerning his desire to erect a temple to replace the Tabernacle, but the Word of the Lord indicated that such was not God's will.

God had done many things on David's behalf, including raising him from the lowly position of tending sheep to becoming Israel's ruler. (II Sam. 7:8) Additionally, God had protected him when he was pursued by his enemies, and rewarded him with power and authority over Israel, as well as honor and a great reputation among the surrounding nations. (vs. 9) A promise was then given to the effect that Israel should be established in its own land without the fear of ejection or molestation from the hand of enemies. (vs. 10) “Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.”—II Sam. 7:10

This was literally fulfilled during the reign of the

kings, in that for many years the Israelites remained in their own land. The future promise of being permanently established in their land will occur during the Messianic rule of God's kingdom.—Jer. 16:14,15

Although David had proposed to build a temple, it was God himself who declared his intention to build his own house. "As since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house."—II Sam. 7:11

The literal fulfillment of this promise was revealed to Nathan, in that God would establish an unconditional covenant with David. It promised that he would have a son—Solomon—who would be given the privilege of building the temple. God dealt with Solomon as a son, chastening his iniquity but continuing to extend mercy to him. God did not allow the kingly power to depart from David's natural seed. It continued through the time of Solomon down to Zedekiah.—vss. 12-15

Our Key Verse promises that David's house, kingdom, and throne would be established forever. There has been no king of Israel from Zedekiah's day down to the present. "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:27

A lesson to be gained from this study is that David represents Christ and his church who suffered during their earthly sojourn while they overcame the world, the flesh, and the Adversary. (Rev. 3:21) Solomon represents Christ and his church in glory.

May the prospect of being associated with Christ Jesus in being a part of the temple class, who will bless all the families of the earth in God's kingdom, encourage us to be faithful each day to our covenant of sacrifice. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—II Cor. 6:16 ■

God Answers Prayer

Key Verse: *“I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be.”*

—I Kings 3:12, New International Version

Selected Scripture:
I Kings 3:3-14

SOLOMON LOVED THE

LORD and kept God’s ordinances as did his father David. (I Kings 3:3) One of the earliest acts of his reign was to convene a religious convention at Gibeon. (vs. 4) God appeared to Solomon in a dream and inquired what he would like most of all. Solomon expressed appreciation for God’s mercy to his father David, and also for allowing him to become his successor on the throne.—vss. 5,6

Next, we note the humility manifested by the king. “Now, O LORD my God, you have made your servant king in place of my father David. But I am only a little child and do not know how to carry out my duties.” (vs. 7, *NIV*) Solomon also recognized the most needful thing for the welfare of the nation would be righteous judgment in dealing with matters of either individual or national importance. (vss. 8,9) The LORD was well pleased with Solomon’s request for wisdom, instead of asking for long life, wealth, or the defeat of his enemies.—vss. 10,11

Our Key Verse acknowledges that God granted Solomon wisdom and understanding unequalled either by those who preceded or would follow him. The immense wealth and honors which came to Solomon along with his

wisdom are world renowned. The period of Israel's greatest glory in the past was attained under his leadership.

God's final promise to Solomon, and his reaction to his dream, conclude this narrative. "If you walk in my ways and obey my statutes and commands as David your father did, I will give you a long life. Then Solomon awoke—and he realized it had been a dream. He returned to Jerusalem, stood before the ark of the Lord's covenant and sacrificed burnt offerings and fellowship offerings. Then he gave a feast for all his court."—I Kings 3:14,15, *NIV*

Believers today may profit greatly in our Christian walk by studying God's dealings and promises to Solomon. He sat on an earthly throne while ruling Israel. The Gospel Age followers of the Master have been given the hope of a spiritual reward.—Heb. 3:1; Rev. 3:21

God considers the choices believers make, to determine who will prove faithful to the heavenly calling, since the terms of Christian discipleship require sacrifice and self-denial. (Matt. 16:24) We should not be seeking a life of ease, self-preservation, or wealth as is common among those who place great value upon the acquisition of things related to human pleasure. (Matt. 6:31-33) Solomon desired wisdom, and was given many additional blessings because his choice was approved by God. Christians who have received the Holy Spirit will seek heavenly wisdom to guide them in all their affairs. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."—James 3:17,18

Like Solomon, let us recognize our personal insufficiency, trusting for Divine guidance regarding how we should speak and act in order to merit God's approval. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:6 ■

The Morning Cometh, and Also the Night

*“The burden of
Dumah. He calleth
to me out of Seir,
Watchman, what of
the night?
Watchman, what of
the night? The
watchman said,
The morning
cometh, and also
the night: if ye will
enquire, enquire
ye: return,
come.”
—Isaiah 21:11,12*

OUR TEXT IS TAKEN FROM a prophecy of Isaiah that speaks of the darkness of night and the dawning of a new day. The watchman proclaims that the dark night of sin and death over the earth would ultimately give way to the morning time of increasing light that is associated with the approaching kingdom of our Lord Jesus. Darkness conveys to our minds the chilling effects that sin and

death have had over mankind, while light indicates blessings of Truth and righteousness.

The history of the world has been a dark night indeed, with sin, suffering, and death as its chief

characteristics. To those who by faith have walked with God it has not been a nighttime without hope, for they continue to be sustained by the promise that “weeping may endure for a night, but joy cometh in the morning.” (Ps. 30:5) It is this ‘morning’ of ‘joy’ that is referred to in our text by the statement of the watchman that the morning indeed cometh. There is to be a glad new day when human experience will be changed from sorrow to joy; from war to peace; from sickness to health; from death to life; thus fulfilling the psalmist’s promise that ‘joy cometh in the morning.’

The Scriptures reveal the manner in which this nighttime that has been experienced by the human race will be changed into a morning of joy. They further show that it will be the result of the Second Advent of Christ, and the long-promised establishment of his kingdom. Another of the prophecies relating to this time likens Jesus to the light of the rising sun. “Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.” (Mal. 4:2) We note that this prophecy addresses those who ‘fear my name,’ those who throughout the age have exercised faith in the promises of God, in anticipation of their fulfillment, and have been faithfully watching for the ‘Sun of righteousness’ to arise.

THE WATCHERS

Those who have looked for the return of Christ and for the establishment of his long-awaited kingdom, are represented in Isaiah’s prophecy by the ‘watchman.’ Jesus also admonished his disciples to

watch. (Matt. 24:42) His disciples had asked concerning the time of his return, but he explained that only the Father knew, and that they all were to diligently watch. (Mark 13:31-33) The implication was that none of the watchmen would know in advance the time of Jesus' Second Coming but, if they watched faithfully, they would recognize the signs of his coming, while all others would for a time be unaware of the importance of what had occurred.

The Apostle Paul understood the meaning of Jesus' prophecy. In his letter to the church at Thessalonica, he wrote, "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." (I Thess. 5:1,2) Paul knew this 'perfectly' and he related it to the brethren at Thessalonica, because they were also acquainted with Jesus' prophecy. The apostle provides further detail for us in that he associates the thieflike return of Christ with the coming of the 'day of the Lord.' Paul knew that this special day would break upon the world as a result of the promised return of Christ.

Paul continues to unfold the fuller meaning of this prophecy by explaining some of the characteristics of the dawning of the Lord's Day and what Jesus meant by his prophecy that it would come upon the world 'as a thief in the night.' He said, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (vs. 3) We are thus reminded that the Day of the Lord will not at first be a peaceful and happy one, but rather, a time of 'sudden destruction' upon the

world and those who have not been faithfully watching.

The apostle further writes, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." (vss. 4,5) Paul is explaining that the Lord's own people, because they would be spiritually awake and watching the events of the day unfold, would understand the meaning of that which was to come upon the world as a 'thief in the night.' They would recognize that our Lord had returned and was carrying out the will of the Heavenly Father in connection with the great time of trouble that would come upon the world at the end of the present Gospel Age.

There is an important similarity between our featured text (Isa. 21:11,12), and the apostle's statement concerning the Day of the Lord. When asked about the 'night' the watchman replied, 'The morning cometh, and also the night.' This implies a dark night of trouble that would be associated with the Second Advent of our Lord Jesus during the closing years of this Gospel Age. In this connection, we note that Paul explains that with the dawning of the Day of the Lord there will also be sudden destruction which will come upon the world as 'travail upon a woman with child.'

In Isaiah's prophecy, he draws our attention to Mount Seir (Isa. 21:11), the geographical setting of his text, and it may be observed that when the sun begins to rise in this particular region, its intense heat often causes a rapid evaporation of the moisture that has settled in the valley during the night.

This dense mist thus blocks out the light of the rising sun, resulting in a short period of dense darkness even after the sun has started to rise. This characteristic adds an important dimension to the meaning of the prophecy.

It is evidently this which is referred to in the prophecy of our text as the 'night also' that is seen by the watchman after the morning has come. It is in keeping with this thought that Paul speaks of the coming of the Day of the Lord as resulting in destruction, a time of great trouble which in some respects would be even more distressing to the world than the darkness of the nighttime of sin and death that has occurred during the past 6,000 years of human history. This nighttime condition would become so dark, and its destruction so great, that Jesus said, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matt. 24:22

The Prophet Joel also identifies these same characteristics as belonging to the morning of the Day of the Lord. He wrote, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." (Joel 2:1,2) From these prophetic descriptions of the early morning hours of the Day of the Lord, it becomes increasingly apparent that the watchmen must identify the approaching dawn of

the new day largely by the signs and events which portend the destruction of this present evil world, or social order.

DISTRESS OF NATIONS

We observe, in keeping with this, that when the disciples asked Jesus about the signs of his coming [presence, Greek *parousia*] he answered them by pointing to the trouble which would come upon the world at that time. He said, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21:25,26) These are the conditions which the watchmen were to look for as signs of the times that were to become increasingly evident as the time grew near.

There is now no question about this foretold distress of nations, and truly men's hearts are beginning to fail them for fear. In Joel's prophecy, he said, 'Let all the inhabitants of the land tremble,' and we begin to see evidence that this trembling is all about us today as never before. There never was a time when fear has seized the hearts of thinking people, and those in responsible positions, as it has today. This is all in fulfillment of the Master's prophecy concerning the time of his Second Presence. The Lord's people, as the watchmen, recognize this as one of the unmistakable signs that 'the morning cometh, and also the night.' They also know that the shortest and darkest period in mankind's history was prophesied to occur just before the full

blaze of the morning sun begins to warm and heal a distressed and dying world.—Mal. 4:2

The Apostle Peter indicates that the prophecies are to be our guide in watching for the day, saying, “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn.” (II Pet. 1:19) The ‘sure word of prophecy’ is more illuminating to the watchers now than ever before. The Prophet Isaiah also foretold the impending destruction of the present social order, and indicates that the nations would make an effort to prevent that destruction by banding themselves together. “Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought.”—Isa. 8:9,10

The watchmen are witnessing the fulfillment of this prophecy as the world’s statesmen, and the efforts of the United Nations, fail to bring peace to a world filled with violence and destruction, and to eliminate the increasing fear that is gripping the people, as they look forward to the things coming upon the earth. The Lord’s people, the watchmen, do not fear these things as the world fears them, for they know the greater meaning of what is occurring, and that this Day of the Lord is here, and that shortly it will emerge as one of glorious light, peace, and joy. As the prophet indicates, we do not fear as the world fears, and neither are we afraid. (Isa. 8:12,13) The psalmist wrote, “God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.”—Ps. 46:1,2

PEACE WHEN THERE IS NO PEACE

The watchmen, alert to notice the signs which portend the coming of day, note the prophetic statement which declares that even in the midst of the destruction of the great “time of trouble” men would be saying, “Peace, peace; when there is no peace.” (Dan. 12:1; Jer. 8:11; I Thess. 5:3) We see, too, that this is in process of fulfillment, and continues to be fulfilled by all the various efforts of the worldly wise who attempt to safeguard the peace.

The nations and terrorist organizations are now engaged in a new and dangerous armament race that includes nuclear, as well as bacteriological and chemical, weapons with which to wage war. Much of this is being done in the name of peace, the claim being that the only way to secure peace is to be prepared for war. In this again, the watchmen see the fulfillment of prophecy which traces further the pattern of events in this Day of the Lord. The prophet writes, “Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong.”—Joel 3:9,10

HEAVENS AND EARTH PASS AWAY

The present social order is symbolized in the prophecies as the present heavens and the present earth—the heavens being pictorial of the powers of spiritual control while the earth pictures the more

materialistic phases of the crumbling social structure. Both of these structures are to pass away in this time of destruction, for we are promised that there will be a “new heavens and a new earth, wherein dwelleth righteousness.”—II Pet. 3:10,13

In this connection, it is particularly significant to the watchmen that the religious controls over the people are losing their power. Jesus foretold this, saying, “The powers of the heavens shall be shaken.” (Matt. 24:29) The time was when these powers of the symbolic heavens crowned and uncrowned the kings of Europe, but this is no longer so.

Both the civil and ecclesiastical elements of the present social structure are ‘melting.’ Not only are they losing their cohesion to each other, but the increasing friction that is developing between them is causing their disintegration, as the people lose confidence in the former standards and arrangements by which this present evil world was governed. Not only are the elements melting, but they are also, as the apostle predicted, passing away with a “great noise.”—II Pet. 3:10

THE ROARING OF THE SEA AND THE WAVES

When Jesus said that there would be upon the earth “distress of nations, with perplexity,” he illustrated this condition by likening it to the roaring of “the sea and the waves.” (Luke 21:25) The Prophet Isaiah also spoke of this, saying, “Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall

flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.”—Isa. 17:12-14

It is clear from this prophetic explanation what it was that the Master meant by the roaring of ‘the sea and the waves.’ It is representative of the restless, discontented masses of the people clamoring for their real and fancied rights, and, as they lash against the bulwarks of the old social order, cause its governments or “mountains” to be toppled over and engulfed.—Ps. 46:2,3

These radical forces are now well organized and in place. The powers of destruction will ultimately disintegrate into total chaos and the final destruction as predicted. As the watchmen see these forces at work and overrunning the earth, as foretold by the Prophet Joel, they recognize it as another sign that the nighttime of the Lord’s new day is already upon them.—Joel 2:3-11

THE BUDDING FIG TREE

Not all the signs of the new day have to do with the destruction of the old order. The morning is fast approaching; and while the confusion of an awakening world is causing fear, chaos, and disintegration the world over, there are, nevertheless, evidences which have more directly to do with the new day at hand. One of these is the manner in which the Lord is dealing with his ancient people Israel. The Jewish nation was symbolized by a fig tree, and in Jesus’ great prophecy of the coming of

dawn that would break upon the world as a result of his return, he said that when his watchmen would see the fig tree giving evidence of life, then we would know the kingdom of God was near.— Luke 21:29-31

The watchmen are confident that the morning cometh. It is as yet ‘spread upon the mountains,’ obscured by clouds of terror, war, and the commotion of a crumbling world society. But, like the convulsions of nature which accompanied the giving of the Law to Israel, so the watchmen see in the present symbolic storm clouds, and the thunderings and lightnings and earthquakes now convulsing a dying world, evidence that the new Day of the Lord is drawing near, and that soon the storms will have been scattered and the warming and healing rays of the Sun of Righteousness will be giving health and life to all mankind. Thank God for the promise that ‘joy cometh in the morning.’

The joy of Christ’s kingdom will be so complete that it will result in the wiping away of tears from off all faces. The prophet writes, “In this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy [swallow up; *Marginal Translation*] in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save

us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.”—Isa. 25:6-9

The revelator joins in proclaiming the blessings that will accompany Christ’s kingdom. “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”—Rev. 21:4,5

All the causes of darkness will be removed, and the reign of sin and death will be over. Jesus died to pay the penalty of sin, and the human family will be restored to that which was lost; and paradise, with its teeming millions of ransomed and restored humans, will be worldwide. What if the clouds do for a moment hide the blue sky where morning appears? Soon the glad Sun of Righteousness will rise to shine over all the earth. ■

WEEKLY PRAYER MEETING TEXTS

OCTOBER 5—“Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.”—Hebrews 12:3 (Z. ’04-38 Hymn 266)

OCTOBER 12—“Consider the lilies of the field, how they grow.”—Matthew 6:28 (Z. ’04-37,38 Hymn 358)

OCTOBER 19—“Freely ye have received, freely give.”—Matthew 10:8 (Z. ’04-78 Hymn 338)

OCTOBER 26—“Casting all your care upon him; for he careth for you.”—I Peter 5:7 (Z. ’04-237 Hymn 205)

Things Worth Striving For

AS CHRISTIANS AND students of the Bible, our minds often turn to that sacrifice that our dear Lord and Savior made on our behalf. We think of the physical and mental suffering that he must have gone through, and we can only imagine the pain and the anguish that he endured as he voluntarily stayed the course.

Yet, through all of this suffering, our Lord persevered unwaveringly, setting an example for each and every one of his footstep followers to copy to the best of their ability. An example which shines so brightly that, in the eyes of those who truly love the Lord, there is nothing more worthwhile.

It is these examples that our Lord set that we feel are things worth striving for. We will consider them at this time, keeping in mind that they should be first and foremost in our lives.

CHEERFUL ENDURANCE

The first thing that we feel is worth striving for is cheerful endurance which will use stumbling stones as stepping stones. Let us consider two scripture

texts. The first is, “Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.” (Ps. 27:14) The Lord asks us to patiently watch and wait until we learn what he would have us do, rather than we minister to him, trying to determine our own course according to our personal understandings. All of this takes courage, fortitude, and persistency. It is never easy to wait patiently.

The second scripture we will consider on this point of cheerful endurance reads, “We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” (Rom. 8:28,29) God has promised that only those things happen to us that are for our highest good. In other words, we must realize that all of life’s experiences are under Divine supervision, which to every one of us should be a source of power and strength. So, no matter what the seeming delays, difficulties, troubles, persecutions, and so-called disasters that come upon us during the course of our life, always keep in mind that these things are shaping and fitting us for things to come that we can’t even begin to imagine. Therefore, we should rejoice at all times, under all circumstances, and give thanks to God for all things.

This then, in turn, leads to character building. The Lord’s people must each individually, in character, become copies of our Lord. In order to copy our Lord in character, we must give up our own wills, hopes, and ambitions as regards earthly interests. That takes

a lot of faith, but we must all remember that in I Corinthians 10:13 we are given the promise that the Lord will not permit us to be “tempted,” or tested, above what we are able to bear.

Our Lord cheerfully endured all things during his lifetime, even unto the end as he died on the cross, that we all might have the opportunity of everlasting life.

ZEAL

The second thing worth striving for is zeal, which can never do enough, yet seeks no credit and encourages no compliments. This is quite aptly pointed out to us by the following scripture, “Whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.”—Col. 3:23,24

The persons who are earnest and zealous to serve the Lord, are so willing and so anxious for the opportunity that they will do what their hands find to do. They will also do things unto the Lord, trying to please him rather than men, because of the understanding that only the Lord can provide the great reward of the inheritance. The slightest service done to the least of his brethren is accepted as done to himself.

Once again we see that example of zeal in our Lord Jesus, by the fact that he received from his Father and our Father, his God and our God, all that he has given, or will give, to us. This also set the example that all who would be followers of him shall be servants, not merely in name, but in deed, truth and spirit.

GOODNESS

The third thing worth striving for is goodness, which delights itself in the spiritual welfare of one's brethren. This lesson is illustrated by the following scripture, where we read, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."—Phil. 2:1-4

These scriptures tell us several things. First, we should look for the good qualities in others. Second, we should be full of joy, just as Paul was, when we see the brethren truly loving, sympathizing with, and consoling one another. This would be an indication of unity of spirit, fellowship, and mind. Third, we should do everything to the glory of God. Trying to build oneself up, and striving for preeminence, are the greatest enemies to the Spirit of the LORD. Humility—God cannot exalt any who are not humble. Submission to the will of God indicates faith. We should always think soberly of ourselves. All of our powers come from God. The fact that God has given us a gift indicates that we lacked it. If we look at our own imperfections and the good qualities of others, we shall find ourselves more and more appreciative of others. On the other hand, if we look at the imperfections of others and the good qualities of ourselves, we shall find it more and more difficult to be appreciative of our brethren. Fourth, we shouldn't be overly concerning ourselves with

our own troubles and interests and welfare and talents. Rather we should be concerned with the welfare and happiness of others.

We see the example of our Lord, when he made this promise to his footstep followers. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11:28-30

Our Lord is promising us a rest, or peace of mind, which can only come through a knowledge of God's plan and character. It can never come from anything in this world. Our Lord invites us to take his yoke, and he will be our partner, taking the other side of the yoke. The secret of rest is in a quiet and meek spirit. Jesus was 'meek and lowly in heart,' and took upon him the yoke of the Father's will, thus setting an example for all of us to follow.

HOPE

The fourth thing worth striving for is hope, which accounts the sufferings of Christ as a temporary light affliction. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. . . . And our hope of you is stedfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation."—II Cor. 1:3-7

God is referred to as a 'God of all comfort' because he is working all things for the ultimate comfort of as many of his creatures as will accept his favors, after being brought to a knowledge of the truth respecting them. We have been comforted often, in order to offset the adverse conditions incident to the present pilgrim way. And brethren, it is only after we ourselves have been comforted, that we are qualified to comfort others in the scriptural sense. This might be while still in the flesh, or beyond the veil. All of our lessons and experiences make us capable of communicating comfort to others.

The word comfort does not necessarily contain the thought of relief, but rather that of 'strengthen together,' or added strength. The Lord's people need this comforting, as well as the apostles needed it, even though they were strong. Therefore, we should rejoice to be partakers of Christ's suffering, which we know will require all of the present Gospel Age to complete. We are reminded of this consolation as we read, "Your sorrow shall be turned into joy." (John 16:20) "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:16-18

Our lives are that of continual trials which we must endure but these are minimized by the spirit of a sound mind, which gives us that hope. Our old nature dies in gradual increments which corresponds

exactly to how our new nature grows in increments. This can be likened to the sand in an hourglass flowing from one compartment to the other. This new nature is renewed, strengthened, and built up in the image of God.

The trials that grind, and polish, and shape us come in many forms. They can be the battles with our own flesh, from the world, Satan, from our families, and from the brethren. This warfare is waged between the old nature and the new, whose interests are so antagonistic, that the development and victory of one means the overthrow and destruction of the other.

We are told through the Scriptures not to look for the things that are seen, such as popularity, worldly show, denominational greatness, earthly applause and glory, because they are temporal; but rather to look for the things that are not seen—the spiritual things, the glories to come, the crown, the throne, the church—because these things are forever, and can never be taken away. When the trials are all over, the Lord will make up for all his children have suffered.

Our Lord's life was a testimonial of hope. His hope in the promises of his Heavenly Father was so great, that he did everything asked of him by the Father without questioning or murmuring.

WISDOM

The fifth thing that we feel is worth striving for is wisdom, which knows how and when to speak and when to be silent. "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom."—James 3:13

Knowledge truly is important, but only as it develops wisdom, sound judgment, and pure and high-toned sentiment. We will be judged by our conduct, not by our profession. Our meekness and humility must be fashioned after the example set for us by our Lord.

“Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.”—Col. 4:3-6

We should pray for one another, not only that we make our calling and election sure, but more importantly that we have an opportunity of service, and the wisdom in presenting the message to others in meekness, humility and gentleness.

We also should secure out of this evil time as large a proportion of time as may be possible for devotion to our own, and others, spiritual welfare, always keeping in mind that this opportunity will never again be enjoyed.

We should pray that the spirit of the Truth fills our heart to the extent that what we say is a praise unto the Lord, and an enlightenment and profit to our opposers, as well as our brethren.

Our words should also be seasoned with salt or, in other words, we should speak the Truth, which like salt has the power of preserving from decay that which is good and pure.

Our Lord always spoke carefully, with meekness, humility, and gentleness. His words represented the

Truth in its purest form. He spent all of his consecrated life preaching that Truth to all those who would hear, in a humble and sincere manner, always praying to his Heavenly Father for guidance.

LOYALTY

The sixth thing worth striving for is loyalty, which even one's own weaknesses and failings cannot dishearten. "A just man falleth seven times, and riseth up again: but the wicked shall fall into mischief."—Prov. 24:16

'A just man' will stumble for various reasons, but he will not fall into sin. If the heart is right, the Lord will show him his mistake, and also a way to recover from that mistake. We all have fleshly bodies, and along with them the weaknesses of the flesh. So it is that sometimes the greatest battles in our Christian lives take place within ourselves.

"Faithful is he that calleth you, who also will do it." (I Thess. 5:24) What God has promised, he is able to perform. We needn't ever worry that we are being called to something we are not able to attain. If anyone breaks the contract, it will be ourselves. God will surely carry out his part. He will do for us exceedingly, abundantly, more than we could have thought, or asked, or expected. The Lord knows what is in our hearts, and is well pleased with our imperfect service, when done in a way that is according to his will. So therefore, brethren, our loyalty to the Lord should never be compromised because we have the assurance that God will surely do his part. Think of Jesus' faith and loyalty.

A FORGIVING SPIRIT

The seventh thing worth striving for is a forgiving spirit, which harbors no ill feelings toward anyone. "If ye forgive men their trespasses, your heavenly Father will also forgive you."—Matt. 6:14

What better example could we think of than that of the prodigal son. We should be like that father who, when he saw the repentant one coming in the attitude of humility, had his heart touched, and went out part way to meet him, to forgive him, to greet him kindly, and put on the robe of fullest fellowship and brotherhood.

Sometimes we are too inclined to look at the justice of God's character, copy it, and deal severely with our debtors. However, the Lord is quite clear that the grandest elements of his character are love, sympathy, kindness, and forbearance. God is ready to forgive the loving and generous who are seeking to copy his character. Only the merciful shall obtain mercy; and if we have not mercy at the hands of the Lord, all is lost. This is summed up very well by the scripture, "Blessed are the merciful: for they shall obtain mercy."—Matt. 5:7

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32) God delights in mercy, generosity, and sympathy. He forgives us 'for Christ's sake,' because Christ paid the penalty and satisfied justice.

"[Christ] became obedient unto death, even the death of the cross," that we might be forgiven. (Phil. 2:8) Jesus modeled this forgiving spirit to the end, when he hung on the cross, and said, "Father, forgive them; for they know not what they do."—Luke 23:34

FAITH

The eighth thing worth striving for is faith, which rests in the Lord's providential care, without murmuring or complaining. "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content."—Phil. 4:11

Apostle Paul was not in want, for he was satisfied that the Father would provide the things which he really needed. Beyond that, he did not want anything more. Paul and the other apostles set the example of contentment, in being in whatever condition in which duty required them to be. They also displayed joyful anticipation, and cheerful submission. So, if we use our talents and opportunities to the best of our ability, we should be content with the result of such efforts, even if they yield only the barest necessities of life. After all, did our Lord accumulate anything during his life here on earth? Of course not. All he had were the clothes on his back, and even those were bartered away as he hung on the cross.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (I Tim. 6:6-10) These verses don't need much commentary. However, we will point out that the Apostle Paul did not say that money was evil or was the root of

evil. He said the ‘love of money’ was the root of evil. Having money and other possessions is not necessarily wrong, but being greedy for money and other possessions is wrong; and will lead to all kinds of trouble.

“He said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.”—Luke 12:1

CHARACTER

The ninth thing worth striving for is character which shines as brightly in the home as in the congregation of the Lord’s people. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.”—I Cor. 10:31-33

Paul sums up his argument in favor of loving consideration for our brethren and liberty of conscience for ourselves. In his Word, the Lord sets the standard of a sound mind, not only in respect to revelry and the use of liquor, but also to food and drink, clothing, all manner of conduct; in fact to every interest and affair of life. Paul asks us to do things in moderation, to be willing to sacrifice self-gratification in the interest of others. He also carries this thought of our personal responsibility in seeking God’s glory to its legitimate conclusion. Anything that would be a hindrance to the spread of the Lord’s cause, a dishonor to the Truth in the sight of others, or a stumbling stone to other brethren, should be sacrificed.

This sacrifice would be considered as a service unto the Lord. The humblest kind of service is acceptable to the Lord if prompted by love. Jesus' life showed his perfect character at all times, regardless of the circumstances he was in. He set the standard to which we strive.

LOVE

The tenth thing worth striving for is love, which ever seeks to reciprocate God's love in heart obedience, praise, and thanksgiving. "She fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust."—Ruth 2:10-12.

The story of Naomi and her daughter-in-law Ruth is one of great dedication on the part of Ruth, and equally great compassion on the part of Boaz. Ruth, having lost her husband, dedicated herself to helping to provide for her mother-in-law. When Boaz came to know of her service to Naomi, he allowed her to glean wherever she wanted in his fields, even amongst the sheaves. He commanded his men to let some grain fall to the ground intentionally so that there would be more to glean. He also instructed that she was not to be shamed in any way. Boaz told her

that this privilege he was giving her was compensation and reward from God for her service, and for her trust in God in a strange land.

Our Lord Jesus also displayed his love for God by obeying his Father's will. He also gave credit and praise to his Heavenly Father, and thanks for all things in a very humble and sincere fashion. For this, God also gave Jesus compensation and reward for his faithfulness, trust, and love in him.

Finally, we would like to say that, if our Lord thought these were important enough things to strive for, that he modeled them through his life and actions, so must we also think these things are worth striving for, and make every effort to reflect and model them in our lives and actions as a praise unto the Lord, as we run for the prize of the High Calling. ■

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 Anatazja Matysek, Chicago, IL—July 26. Age, 80

Sister Helen Sawicki, Detroit, MI—August 2. Age, 86

Brother Clayton Langsev, Portland, OR—August 3. Age, 86

Sister Cathy Ferios, New Brunswick, NJ—August 10. Age, 87

Sister Frances Scholefield, Wilmington, OH—August 12. Age, 74

Brother Daniel Fenchak, West Newton, PA—August. Age, 51

Sister Margaret Penrose, Columbus, OH—September 1. Age, 95

Pilgrim Trip to South America

Bro. Fernando Duena

LAST JUNE, BY the grace of our Heavenly Father, the Lord granted me the privilege of visiting the brethren in South America. It also gave me an opportunity to contact people in that region who have heard the “Frank and Ernest” program that is broadcast every day by the Dawn radio station in Trujillo, Peru.

In South America, the majority of people are of the Catholic religion. We are thankful to the Lord that he has granted us the privilege to promulgate the Truth in that part of the world, through the efforts of the Dawn and the brethren who cooperate with them.—Matt. 24:14

My first destination was Bogata, Colombia. After a nine-hour bus ride, I arrived in Medellin, a city where two classes are located. The country of Colombia is a dangerous place as a result of drug trafficking.

In Medellin, I met brother Rafael Lopez—the elder of the two classes in the city. We were able to

have several meetings with the classes during which time I presented the film “For This Cause.” Brother Lopez also accompanied me on visits to some people in the region who receive *The Dawn*. We invited them to attend the classes in the city.

The class of Bible Students in Antioquia are very poor in the goods of this world, but are spiritually very rich, and very faithful Christians. I promised to send them DVD copies of “For This Cause” so they also can use them to promulgate the Truth in their city. Each individual expressed their appreciation to the Dawn brethren for their help in both literature and in their love.

My next destination was Argentina. This is the second largest country in South America. Unfortunately, the country has problems with the economy. My first visit was with the Lupsors—brethren whose father originally came from Europe and established his family here. They are all faithful Christians and have been in the Truth for many years. They love the Truth and the brethren.

In the city of Berazategui, I visited Brother Cascallare, his family, and the class. In addition to the regular meeting, I also showed “For This Cause.” With the class we had a spiritual feast and also had time to have a question and answer meeting.

In the past four years, four different Bible Students Conventions were held in Argentina, all sponsored by the Dawn brethren. We spent some time discussing better use of the internet in conjunction with the Dawn radio station in Peru.

From Argentina, I traveled by bus to Uruguay. This country is very small in size but, because of the tourist trade, is well off financially. For many

years in Uruguay the “Frank and Ernest” program was broadcast by the radio station El Espectador, and thousands of requests for literature were received by the Dawn office. Brother Pablo Valiente came in contact with the Truth from our “Frank and Ernest” program. Also, Sister Maria Elena Camejo requested that the program be transferred to cassettes.

We have wonderful memories of Brother Panucci in Montevideo. It was there, in 1994, that we presented the film “For This Cause.” It was a wonderful experience for both of us at that time to present the film in Peru, Chile, Argentina and Mexico.

In Montevideo we have a dear brother Jose Luis Castillo who is a faithful Christian. With him we discussed matters related to the promulgation of the Truth in his country. He suggested inserting newspaper advertisements, as we did in that country many years ago. He also suggested renting a post office box for any inquiries related to the Truth. I feel that the time is now appropriate as we approach the end of this evil world. He also suggested we take advantage of the internet system in the country, but will leave this in the Lord’s hands.

From Uruguay, I traveled to Santiago, Chile. The climate in this country has two extremes, hot in the north and very cold in the south. I was glad to hear from some people in Santiago, and also from the city of Serena, that they appreciate the message of the Truth that we broadcast from the Dawn radio station in Peru. In Santiago, I presented “For this Cause” to various families. In that country, we have a very dear sister who is willing to cooperate with us in taking care of the correspondence in Chile. I think it is wise to rent a post office box in

Chile. This would make it very easy for the people who request literature and it would be economical for them.

From Serena, I traveled 24 hours by bus to reach the city of Arica, Chile, and the border of south Peru. Unfortunately, a bus from the same company on which I was traveling was involved in a bad accident. Two people were killed and others injured. When the bus in which I was a passenger arrived at the location of the accident we had to assist some of the people. I am thankful to the Lord for his care of me.

In Tacna and Arequipa, Peru, I visited various families that I have met on my trips before. The people are very interesting and are familiar with the teachings of the Bible. It is my desire, if it is the Lord's will, that in the future to have Bible Student classes in that area.

From the Dawn office in Trujillo, Peru, we keep in contact with individuals and supply them with literature. I feel that my trip was blessed by the Lord, and am thankful to visit the various Bible Student brethren. We pray that the Lord will bless them and watch over them according to his will. ■

“Gospel of the Kingdom” Internet Radio Station

24 hours a day, 7 days a week, 365 days a year

—Web Address—

www.live365.com/stations/gospel_kingdom

Working in God's Vineyard

“We are labourers together with God: ye are God’s husbandry, ye are God’s building.”
—I Corinthians 3:9

SINCE ITS ESTABLISHMENT in the early 1930’s, brethren from all walks of life, and from many places throughout the world, have come to The Dawn to volunteer their services, and to share in the promulgation of the wonderful message of present-day Truth. Some have come to devote part-time service whenever possible, while others have come to stay on a longer term basis.

This cooperative effort has played a major role in shaping the general interests of the latter-day harvest work during the closing years of this Gospel Age. It has served as a source of enlightenment and hope to the countless numbers of those who have been touched by the message of Truth, and it has also been a great blessing for those who, in the words of our text, have shared in the giving of their little all, as ‘labourers together with God.’

THE DAWN’S POLICY

In the early years of The Dawn, the harvest work was centered in Brooklyn, New York, as a nonprofit

organization. Since the mid 1940's, it has continued uninterrupted from its present location in East Rutherford, New Jersey. Throughout this long period of time the fundamental policy of the Dawn Bible Students Association has been to welcome all brethren who desire to come to the Dawn and share in the harvest work. The qualifications are that they have put their trust in the precious cleansing blood of Christ, and have given evidence of full consecration to the Lord.

The Dawn has never claimed to be the exclusive channel of Divine Truth, and its cooperation with other ecclesias and individuals has always been a significant factor according to the extent of its ability whenever possible, or as requested. There has never been an attempt to seek control of a particular ecclesia's activities nor to demand a governing voice in any congregation of the Lord's consecrated people. The manner and extent of its cooperation with any group of brethren is determined by the wishes of the individual ecclesia itself. In the general interest of the harvest work, this policy remains unchanged.

THE DAWN' S MISSION

From its very beginning in 1932, the basic mission and purpose of the Dawn Bible Students was directed toward gathering the scattered brethren together after the death of Bro. Charles Russell several years before. The main effort continues to be generated to the strengthening and building up of the household of faith, those whom the Lord is calling and preparing to be joint-heirs with Christ during his kingdom reign for the blessing of all

people. (Acts 20:32) This message has also been the means whereby many who may have had a budding interest as babes in the Truth were brought to full development as mature New Creatures in Christ.

The Dawn's ministry has also included a strenuous witness activity to preach the inspiring message concerning God's coming kingdom, which we believe will soon be administered by his Son, our present Lord and Savior, Christ Jesus. (Matt. 24:14) While sending out this message, it has been the general practice to do so in the spirit of tolerance and goodwill toward all. All teachings and doctrines of the Truth have been proclaimed as plainly and forcibly as possible. The Scriptures themselves have been allowed to point out untruths rather than to attack a particular error, long-held belief, or the wrong practices of others. This style of ministry is still adhered to.

The Truth message is the center of this work, and continues to inspire those who come to the Dawn to labor together as one family. Many hands, some young and some old, have shared in the sending forth of this glorious message. At the present time, there are nine full-time, and eight part-time workers at the Dawn plant. Other brethren contribute to the work from various parts of the country. This volunteer basis is still a major part of the Dawn's ongoing harvest activities.

THE DAWN MAGAZINE

The Dawn magazine has played an important role in sending out the message of Truth during these many years of its publication since 1932. At the

present time, approximately six thousand copies are printed in English each month, most of which are distributed to subscribers, while extra copies are used in witness activity wherever possible. Another five thousand copies are printed each month in foreign languages: French, German, Spanish, Italian, Polish, Russian, Ukrainian, Romanian and Greek.

THE DAWN'S MINISTRY

In accordance with this wonderful Truth, has been the republishing of the six volumes of Studies in the Scriptures, Tabernacle Shadows, Hymns of Dawn, and many other fundamental teachings of Bro. Charles T. Russell, as presented in his numerous writings, and as outlined in the inscription that continues to be found on the back cover of each issue of the Dawn magazine, "To us the Scriptures clearly teach."

Another important part of the witness activity includes the printing of more than forty different booklets on various Bible subjects, as well as many tracts and other Truth literature that is also published, some of which is available in other languages. Thousands of pieces of literature are currently being mailed through the Dawn's shipping department to numerous locations throughout the world. The request for literature remains firm.

The Dawn has sponsored the "Frank & Ernest" radio program since the 1930's, and many brethren have come to the Truth as a result of these broadcasts. At the present time, these programs are heard in North and South Africa, including Ghana and India, as well as throughout North and South America. The "Bible Answers" television programs,

and spot commercials, advertising Truth related information, are also used. Harvest activities also include the “Recorded Lecture” service and the Dawn magazine on audio.

In recent years, the Dawn’s website has brought the message of Truth into homes around the world. It is reported that there have been more than 700,000 hits in a single year to this website. Some of those who have seen the site have written interesting messages. A few encouraging excerpts from the Guestbook Entries are included below.

“Thank you for a wonderful site. I thank God for guiding me to you.” [England]

“Thank you brothers for a wonderful publication and website.” [South Africa]

“This is a very splendid page. I would like to express my thanks and wishes to the Dawn. Keep it up.” [India]

“Hi brothers, thanks for the website. Being in an isolated territory it gives me great encouragement reading the articles on your site.” [Australia]

“Thank you for your accurate interpretation of the Scriptures. With all the deception that Satan has laid on us, we need Dawn Bible Students to guide us to the Kingdom of God and Christ.” [Colorado]

“It is such a blessing to have found your site. I have so longed to find those who also knew what being no part of this world really means. Your teachings are so ‘right on’ its like finding that pearl of great price. How can I ever tell you how much joy that it brings to my heart to know that I’m not alone in my concepts as I believe God has taught me. May Jehovah God be magnified.” [Missouri]

“Thank you so much for your continued obedience in sending forth the word of God. I was introduced to the Dawn about 8 or 9 years ago, at the State Fair in Detroit, MI. Of course, at the time, I didn’t know how God would use this little powerful book to minister to me. I think I had been receiving it at least a year before I started to dissect it, piece by piece. I keep them all, and I continue to go back through them to get what I need when I need it. Ever since God showed me the gold, through my testimony, my tears, but most of all my prayers, God has guided me to share this golden nugget every chance I can. Continue to be the light for so many of us, God bless each of you as you do what God has called you to do.” [Michigan]

HARVEST LABORS

Those who are associated with the Dawn Bible Students consider it a blessed privilege to share with others of like precious faith in the sending forth of the only message that will give hope to the poor groaning creation who await the nearness of Christ’s kingdom. (Rom. 8:22) Let us all continue faithful in this work as laborers together with God. ■

MOVING?



If you are moving, please let us know six weeks before you move so that we can change the address on your Dawn subscription.

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.

K. Fernets

Moldova, Romania October 1-5
Pittsburgh, PA 14,15

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

M. J. Balko

Chicago, IL October 22

G. Black

San Luis Obispo, CA
October 21,22

C. Chandler

Orlando, FL October 28,29

L. Davis

San Luis Obispo, CA
October 21,22

O. B. Elbert

Vernon, CT October 13-15
Orlando, FL 28,29

R. Goodman

Vernon, CT October 13-15

R. Gorecki

San Luis Obispo, CA
October 21,22

E. Kalinski

Pittsburgh, PA October 14,15
Detroit, MI 22

B. Keith

Orlando, FL October 28,29

E. Kuenzli

Grand Rapids, MI
October 14,15

R. Luke

Vernon, CT October 13-15

P. Mali

San Luis Obispo, CA
October 21,22

J. Megacz

Vernon, CT October 13-15

M. Nemesh

Pittsburgh, PA October 14,15

J. Parkinson

San Luis Obispo, CA
October 21,22

D. Rawson

San Luis Obispo, CA
October 21,22

P. Robinson

Louisville, AL: October 15

G. Tabac

Detroit, MI October 22
Orlando, FL 28,29

T. Trzeciak

Pittsburgh, PA October 14,15

L. Wesol

St. Petersburg, FL October 8

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.

NEW ENGLAND CONVENTION, October 13,14,15—
(New Location) Quality Inn, 51 Hartford Turnpike
(Route 83/30),Vernon, CT. Contact A. M. Suraci, 171
Johnson Road, Hamden, CT 06518. Phone: (203) 248-
3793

GRAND RAPIDS CONVENTION, October 14,15—
Kenowa Hills Middle School, 3950 Hendershot Avenue,
Grand Rapids, MI 49544. Contact J. Houlmont. Phone:
(231) 972-4259

PITTSBURGH AREA CONVENTION, October
14,15—Sewickley Grange Hall, Route 136, West New-
ton, PA. Contact G. Balko, Jr., 1300 High Street, West
Newton, PA 15089. Phone: (724) 872-6418

SAN LUIS OBISPO CONVENTION, October 21,22—
Masonic Temple, 859 Marsh Street, San Luis Obispo,
CA. Contact E. Allard. Phone: (805) 773-2962

DETROIT/METRO DETROIT JOINT GATHERING,
October 22—Pleasant Ridge Community Center, 4
Ridge Road, Pleasant Ridge, MI. Contact F. Nemesh.
Phone: (248) 649-6588

ORLANDO CONVENTION, October 28,29—Garden
Club of Sanford, 200 Fairmont Drive (corner of Hwy. 17-
92), Sanford, FL. Contact H. Jeuck, 587 Queens Mirror
Circle, Casselberry FL 32707. Phone: (407) 699-8303

NEW HAVEN CONVENTION, November 5—Ital-
ian American Club, 85 Chase Lane, West Haven, CT.
Contact A. M. Suraci, 171 Johnson Road, Hamden, CT
06518. Phone: (203) 248-3793

SAN DIEGO CONVENTION, November 17-19—Aliant International University, 10455 Pomerado Road, San Diego, CA 92131. Phone: (866) 825-5426. Contact D. Rice. Phone: (619) 589-1534

JERSEY CITY PRE-THANKSGIVING CONVENTION, November 19—The Loyalty Lodge, 1912 Morris Avenue, Union, New Jersey. Phone: (908) 688-9842. Contact S. Koterba. Phone: (718) 961-4437 or (917) 554-2348

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

Christian Fellowship

*Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.*

*Blest are the sons of peace,
Whose hearts and hopes are one,
Whose kind designs to serve and please
Through all their actions run.*

*We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.*

*Our glorious hope revives
Our courage every day,
While each in expectation strives
To run the heavenly way.*

—*Hymns of Dawn*

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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