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“HE MAKETH WARS TO CEASE”

*“He maketh wars to cease unto the end of
the earth; he breaketh the bow,
and cutteth the spear in sunder;
he burneth the chariot in the fire.”*
Psalm 46:9

IN RECENT TIME the news media has been occupied with reports of nuclear bomb tests conducted by India and later by Pakistan. The Western powers tried to stop these tests, and have threatened sanctions against both nations if tests were renewed. None of the media reports gave this news a religious bent as did an article in *The Staten Island Advance*, on its religious page. The article entitled, “*In the Name of God?*” said:

“As Indians and Pakistanis celebrate their capacity for destruction in the name of Hinduism and Islam, Western observers may find such sentiments odd if not blasphemous. But nuclear weapons have been equated with Divine justice since the first nuclear tests more than a half-century ago.

“Sometimes religious references are overt, such as the words ‘Islamic bomb’ printed on Pakistani missiles. Often religious beliefs are part of the subtext shaping nuclear policy, said historian Kai Bird, editor of ‘Hiroshima’s Shadow’.

“And no consensus exists in any tradition on how religious teachings translate into practice or policy. One Muslim’s holy war is another’s crime against God, for example. Moreover, believers often interpret religious texts to bolster their contrasting or contradictory political stands.”

GANDHI’S TESTIMONY

Not all Muslims talk of bombs to protect the Islamic world, even though their leaders encourage the development of these bombs to maintain its defenses as a deterrent to attack. Others emphasize that Islam is a religion of peace, and that it is a spiritual atrocity to consider massacring millions of people.

India also has spokesmen that use the same reasoning to justify testing as does Pakistan—namely, defense. One Hindu said, “As a representative of God you have a right to defend yourself.” Another Hindu said that according to a basic principle of Hinduism, “you cannot do violence to anybody.” We are reminded in this article, that the late Mahatma Gandhi, well-known Hindu leader, was among the most forceful opponents of nuclear weapons, saying, “The atom bomb has deadened the finest feelings which have sustained mankind for ages. There used to be so-called laws of war that made it tolerable. Now we understand the naked truth.”

THE U.S.A. AND MORALS

This is reminiscent of the morality struggle endured by the U.S.A. after being the first nation to use nuclear bombs in warfare. The 1940s saw strong religious opposition to the nuclear bomb.

Concerning these recent nuclear tests, the United States put into effect economic sanctions to punish India and Pakistan for testing nuclear devices, but limited their scope to minimizing hardships for the people of these countries, and to avoid cutting ties completely. The sanctions terminated economic aid loans and military sales to both governments, but did not ban trade bank loans to privately-owned firms or investment by U.S. companies. U.S. law requires the imposition of sanctions on any country that tests nuclear weapons other than those acknowledged as nuclear powers: France, China, Russia and Britain.

A month later, the *New York Times* reported, "American and Indian officials held talks today to ease the standoff that developed after India conducted underground nuclear tests in May. But officials on both sides said there were no breakthroughs that could lead to an early end of the remaining American economic sanctions. The most important ban, on Indian grain purchases, has already been waived.

"There was no tangible sign of compromise on what has been Washington's central demand, that India and Pakistan, which detonated its own underground nuclear blasts two weeks after India, abandon plans to deploy nuclear arsenals."

As the United States' officials sought further discussions with India and Pakistan, these two nations agreed to new talks of their own. Ten days

later the news media reported a collapse in these talks. Meanwhile, a shooting war—artillery and mortars' exchange—continued on Kashmir's border, killing many people. Both nations have fought three wars since achieving independence from Britain in 1947, two of them over Kashmir.

THE STOCKPILE

The struggle in the United States with morality about the use of such weapons did not prevent the stockpiling of nuclear arms. After World War II, there emerged two superpowers in the world—the United States and the Soviet Union. These became engaged in a cold war which led each to fear the other, and to secretly manufacture nuclear bombs and delivery systems. Several attempts were made to limit the development of nuclear weaponry through SALT I (Strategic Arms Limitation Treaty) and SALT II in 1979. At that time, both nations had stockpiled enough nuclear bombs to stagger the human mind in its effort to comprehend the potential destructive force involved. The firepower of these bombs is measured in megatons. One megaton is equal to one million tons of TNT. In World War II days, the blockbuster bomb had a striking force of one ton of TNT. How can we visualize a bomb that has the equivalency of millions of tons of TNT?

Although actual figures were never published and were kept secret by both nations, it was generally supposed that the United States had nuclear bombs equivalent to one hundred trillion tons of TNT, and the Soviet Union has the equivalent of sixty trillion tons.

land-based missile for every additional submarine missile.

The Soviet Union exercised this option; the United States did not. But since SALT I limited the number of missiles delivering a single nuclear warhead, both sides proceeded to develop a missile carrying multiple warheads, each warhead capable of going to a separate target; and this, of course, made the treaty meaningless. SALT II suffered a similar fate because of inability to make accurate verification of weapons stockpiled by each nation.

The dissolution of the Soviet Union brought a sigh of relief from the world concerning this problem, only to have other nations step in to develop their own nuclear weaponry.

THE TIME OF THE END

The world's present population has accepted war as inevitable, even though they hate it and long for real, lasting, secure peace. Christian nations are sometimes regarded as capable of leading the way toward peace. Unfortunately, these so-called Christian nations have waged as much war as the heathen nations, if not more. How can these truly say that they espouse the cause of the Prince of Peace?

What did the Prince of Peace, Jesus, say concerning our time and concerning war? In the 24th chapter of Matthew, Jesus tells about the signs dealing with the end of the present age. His disciples had asked him to tell them of his second presence and the nature of events at the end of the age. Jesus said, among other things: "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." (vs. 6) We note that Jesus used the

word 'must'—'these things *must* come to pass'. In other words, he was saying that wars must come to pass. Wars and threats of wars would be man's lot until brought to an end by the power of the Prince of Peace. And so it has been. Wars and the threat of wars have grown in intensity, leading us to the present troublous times. The prophet, Daniel, prophesied of this time. (Dan. 12:1) Jesus quoted him, saying: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved."—vss. 21,22

Jesus did not expect that peace would come in our day. Rather, he expected that the time spanning his first and second advents would be characterized by warfare of all types. His words recorded in Matthew 10:34-37 are: "Think not that I am come to send peace on earth: I came not to send peace, but a sword [to make war]. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

This prophecy implies that sin and selfishness would be prevalent in these last days, even affecting Jesus' followers.

GOD'S KINGDOM THE ANSWER

This frightening picture will not change until the Prince of Peace, Jesus, establishes his kingdom. Isaiah's wonderful prophecy of the birth of the

Messiah said: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6) A key point in this prophecy is the phrase, 'the government shall be upon his shoulder'. It is necessary, for the abolishing of war, that there be established a worldwide government which is not influenced or swayed by sin, but which will supervise, overrule, and control the affairs of all earth's inhabitants for their good. This can be accomplished only by the establishment of God's kingdom.

Another requirement for the prevention of war is the conversion of all nations from a condition of hardness of heart, selfishness, and sin to a condition of tenderness of heart, generosity, and righteousness. These will be the exact accomplishments of Christ's government. A prophecy by Jeremiah reads: "I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." (Jer. 31:33) Isaiah's prophecy continues: "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."—Isa. 9:7

TRUE DISARMAMENT COMES

When Jesus came to earth at his First Advent, he came as the Lamb of God, to be the ransom for father Adam. He fulfilled Isaiah's prophecy: "As a sheep before her shearers is dumb, so he openeth not his mouth." (Isa. 53:7) In the Book of Revela-

tion, Jesus is also identified as the Lamb of God, as a "Lamb as it had been slain." (Rev. 5:6) But here the picture changes: the Lamb does not behave like a lamb, but rather like a lion, or a bull. He displays such anger that all who oppose him are forced to try to hide, and are very fearful. They say to the mountains and rocks, "Fall on us, and hide us . . . from the wrath of the Lamb." (Rev. 6:15-17) A lamb is usually thought of as being meek and docile. In this picture we see a lamb full of wrath.

The LORD is conveying to our minds an important feature of his plan in this picture of a 'wrathful lamb'. First, he wants us to remember that Jesus died for us as the Lamb of God. Second, he wants us to know that Jesus will establish his kingdom and will make 'war' against all of the institutions of selfishness and unrighteousness. Later in Revelation we see Jesus riding at the head of his army, bringing about the complete destruction of this present evil world. At the conclusion of that chapter we read of the final victory gained by him who is rightfully "King of kings, and Lord of lords."—Rev. 19:11-21

There are remarkable prophecies telling us of the ways in which God will bring an end to war. One prophecy (Isa. 2:2-4) shows the voluntary action by those who want to be in God's kingdom. This prophecy foretells the establishment of God's kingdom, in the last days, over all kingdoms in this world. Those who observe the blessings given to the people already in the kingdom are glad to "go up to" the mountain of the LORD. They willingly convert all the resources for war into productive tools: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift

up sword against nation, neither shall they learn war any more." It is noteworthy that the key to making wars cease is '**not learning war anymore**'. The kingdom will foster this desire for peace that even now beats in the hearts of most men.

Those unwilling to give up war will be restrained. The psalmist says: "Come, behold the works of the LORD, what desolations he hath made in the earth; he maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."—Ps. 46:8,9

This is real disarmament. No treaty ever signed was willing to include the destruction of all war materials. But God will forcibly destroy all weapons as if they were playtoys crushed by his great power. And so it will be that 'he maketh wars to cease'. Blessed be our God and his Son, our Lord and Savior. ■

OBITUARIES

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

Brother Chester Wasilewski, Jersey City, NJ—August 2. Age, 80.

Sister Gladys White, Olympia, WA—August 19. Age, 82.

Brother John Brice, Aldershot, England—August 22. Age, 89.

Sister Stella Tivador, Detroit, MI—August 23. Age, 88.

Sister Marguerite Schoenberg, Mulhouse, France—August 24. Age, 91.

INTERNATIONAL BIBLE STUDY LESSONS
LESSON FOR OCTOBER 4

DISOBEDIENCE, DESPAIR, DELIVERANCE

KEY VERSE: *"The LORD raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods."*
—Judges 2:16,17

SELECTED SCRIPTURE: *Judges 2:11-20*

THE ANGEL OF the LORD came to Israel and said, "I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns

in your sides, and their gods shall be a snare unto you."—Judges 2:1-3

Joshua had been faithful to the LORD, and after he sent the Israelites to take the land they had been promised, they remained faithful to the LORD until Joshua died at the age of one hundred ten. Even though Joshua was no longer with them, the Israelites were faithful to the LORD during the lifetime of those men who had been leaders with Joshua, and seen the wonderful

things the LORD had done for Israel. When that generation died, the next generation did not know the LORD or any of the great works he had done for Israel.—Judges 2:10

“The children of Israel did evil in the sight of the LORD and served Baalim: and they forsook the LORD God of their fathers, . . . and followed other gods, . . . of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroth.”—vss. 11-13

Baal and Ashtaroth were respectively male and female Canaanite deities, and being the generic form of god and goddess in Syrian-Arabian, their names seem to include all the gods of the people around Israel.

As a result of Israel's disobedience, the LORD became so angry with them that he let their surrounding enemies attack and overpower them. Every time they went into battle, the LORD was against them. When they were in great distress, however, the LORD, as noted in the Key

Verse, exercised compassion and raised up judges to deliver them from their oppression.

A judge in those days was not one in the sense we recognize today, but was primarily a military leader, a counselor appointed by God to deliver his people from their enemy, and to guide them to worship Jehovah instead of idols. These leaders had no regular, unbroken succession as judges, and each kept Israel safe from their enemies only as long as he lived.

When the judge died the Israelites often turned back to their idolatrous ways, and became even more sinful than their forefathers, worshipping other gods and bowing down before them, once again leaving themselves open to oppression by the enemy. Like the Israelites before us, those in a covenant relationship with the LORD must exercise obedience to him if they are to receive a promised blessing.

As it is written: “As he who called you is holy, be holy in all your conduct.”—I Pet. 1:15 RSV ■

DEMANDING ONE'S OWN WAY

KEY VERSE: *"The LORD said to Samuel, Hearken unto their voice, and make them a king."—I Samuel 8:22*

SELECTED SCRIPTURE: *I Samuel 7:15 to 8:9, 19-22*

SAMUEL, THE LAST judge of Israel, was a deliverer and protector. As it is written, "The Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel." (I Sam. 7:13) When Samuel was old he appointed his seemingly capable sons judges over Israel.

His sons, however, were not like their father. Although they had conducted themselves well while under their parent's eyes, they were now accepting bribes to give unfair decisions and perverting justice. They loved

money, and as the Apostle Paul says, in I Timothy 6: 10, "The love of money is the root of all evil."

As a result of this improper behavior on the part of Samuel's sons, "all the elders of Israel gathered themselves together, . . . and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations."—I Sam. 8:4,5

But their request for a king cut Samuel to the heart, and being a man of prayer he sought counsel of the LORD. The LORD responded that "they have not rejected thee, but they have rejected me, that I should

not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.”—I Sam. 8:7,8

The LORD told Samuel to listen to the people and to give them a strict warning that if they would have a king to rule over them they would find the burden exceedingly heavy. The people were only looking at the magnificence of a king, thinking that he would make their nation great among their neighbors and strike terror into their foes.

Samuel told the words of the LORD to all the people who were asking for a king, listing many of the abuses a king would impose upon them. He warned the people that their king would exploit them and require their sons to build equipment for war, then send them into battle.

At other times, the king would take away the best of their lands. Some of this property he would take for himself; but other parcels would be given out to his

courtiers. In any case, the people's sons would be required to work in these fields. The king also would require their daughters to serve in his household; he would take away their slaves and the best livestock, and levy a tithe of what remained as a tribute.

Samuel said, ‘When that day comes, you will cry out for relief from the king you have chosen, and the LORD will not answer you in that day’. (I Sam. 8:18, *NIV*) But the people refused to listen to Samuel. “No!” they said, “We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.”—vss. 19, 20, *NIV*

When Samuel heard all that the people said, he repeated it before the LORD and the LORD yielding to their desire answered, “Listen to them and give them a king.” (I Sam. 8:18-22, *NIV*) In offering our prayers, we should not tell God our will, as the Israelites did, but should pray, “Thy will be done,” as our Lord Jesus taught us to do.—Matt. 6:10 ■

ANYTHING TO KEEP POWER

KEY VERSE: *"The king took counsel, and made two calves of gold, and said unto them [the people], It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."—I Kings 12:28*

SELECTED SCRIPTURE: *I Kings 12:20,25-33*

SOLOMON RULED IN Jerusalem for forty years, and when he died his son, Rehoboam, reigned in his place. Rehoboam's inauguration was at Shechem and all Israel came for the coronation ceremony. Jeroboam, who had opposed Solomon in his waning years of idolatry, was still in Egypt where he had fled for refuge when Solomon threatened to kill him. (I Kings 11:40) People from the northern ten tribes sent for him and together they went to Rehoboam and said, "Thy father made our yoke grievous: now therefore make

of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."—I Kings 12:4

Rehoboam first consulted former senior officials of his father, who advised him to lighten the people's workload, but he rejected their recommendation. He then went to the younger men, his contemporaries who were now his new officials, and who took an opposite view. They urged that he impose an even harsher rule than his father had done.

When the people realized that Rehoboam would not listen to them, those from the northern tribes of

Israel went home, leaving Rehoboam to rule over his own people of Judah who had remained loyal to him.

The king summoned his army of 180,000 to force the rest of Israel to acknowledge him as their king. God, however, sent a message by Shemaiah that they were not to fight against their brothers, but were to disband and go home.

Jeroboam thought to himself, "The kingdom will now likely revert to the house of David. If these people go up to offer sacrifices at the temple of the LORD in Jerusalem, they will again give their allegiance to their lord, Rehoboam king of Judah. They will kill me and return to King Rehoboam."—I Kings 12:26, 27, *New International Version*

Earlier, however, the Prophet Ahijah met Jeroboam leaving Jerusalem wearing a new garment. Separating the garment into twelve pieces, he foretold the dividing of Israel into two parts. Ahijah told Jeroboam, "Thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of

Solomon, and will give ten tribes to thee." (I Kings 11:29-32) On the advice of his counselors, King Jeroboam had two calves of gold made, and "he set the one in Bethel, and the other put he in Dan." He told the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."—I Kings 12:28,29

To keep control over the people, Jeroboam built shrines on high places and appointed priests that were not Levites. He instituted an imitation of the Feast of Tabernacles on the fifteenth day of the eighth month, instead of the seventh month. This he did in Bethel, sacrificing to the calves he had made.

He also installed priests at the high places he had set up. Sacrifices were offered on the altar he had built at Bethel, and there he instituted the new festival for the Israelites who went up to the altar to make offerings." (vss. 31-33) I John 5:21 teaches us also, to have but one God: "Little children, keep yourselves from idols." ■

HEALING IN UNEXPECTED WAYS

KEY VERSE: *“Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.”—II Kings 5:8*

SELECTED SCRIPTURE: *II Kings 5:2-6,9-14*

NAAMAN, COMMANDER OF the army of Syria, on the northern border of Israel, was a man of valor, but he had the incurable disease of leprosy. He was a great and honorable man with wealth, influence and honor, but these could not offset this terrible tragedy of leprosy.

In Naaman's household was a maid—a little Jewish girl who had been captured in a Syrian raid of Israel. The girl remembered how the Prophet Elisha, through Divine power, had healed diseases. With heartfelt sympathy she asked him why he did not go to the prophet, who she felt sure could heal him. Following her suggestion,

Naaman obtained a letter from his king to the king of Israel.

Taking with him gifts of gold, silver, and raiment for the Prophet Elisha, he first presented himself to Israel's king requesting to meet Israel's great prophet of whom he had heard. Knowing little about Elisha's healing powers, Israel's king misunderstood Naaman's motives, and thought the Syrian king was intent upon picking a quarrel with him, using this excuse for sending an invading army to pillage his kingdom.

Eventually, Naaman was directed to Elisha, but again there was difficulty. Naaman expected great

consideration for his rank—that the prophet would make gestures over him and pray. Perhaps he would offer sacrifices and incense, and finally he might be healed. But instead of this, Elisha, without going to see him at all, sent word by his servant that the commander should go to the Jordan River and there wash seven times.

Naaman was angry and stalked away! He said, “Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he went away in a rage.” (II Kings 5:12) His officers reasoned with him, however, and finally, “He went down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.”—vs. 14

Naaman and all his attendants then went back to the Prophet Elisha, the man of God. He stood before him and said, “Now I know that there is no God in all the world except in Israel. Please accept now a

gift from your servant.” The prophet answered, “As surely as the LORD lives, whom I serve, I will not accept a thing.”—vss. 15,16, *New International Version*

Even though Naaman urged him, he refused. “If you will not,” said Naaman, “please let me, your servant, be given as much earth as a pair of mules can carry, for your servant will never again make burnt offerings and sacrifices to any other god but the LORD.”—vs. 17, *NIV*

Leprosy is a picture of sin. Only Divine power could heal the leper, and only the same power can heal the sinner. As the servant girl could call attention to the prophet, and the prophet prescribe the remedy, so all those who know of a Divine power and arrangement for the healing of sinners may tell the good tidings, even to their enemies.

Ministers of God's Word may direct the way to Divine forgiveness and restoration, but the individual himself must follow the instructions with faith and obedience. ■

THE SWORD OF THE LORD

THE SWORD IS one of the most ancient weapons of war, and was the chief instrument used in warfare until the invention of gunpowder. So important was its place in the battles of ancient nations that the term 'sword' became practically synonymous with war. In the symbology of the Scriptures this fact is recognized, and it is in many instances employed in the prophecies of evils that were to come upon nations through wars to be waged against them. Thus, for example, in the expression, "by the sword, and by the famine, and by the pestilence," 'by the sword' refers to capture or destruction in war.—Jer. 14:12

The sword is primarily an instrument of destruction, and by analogy, in the hands of a nation's army it symbolizes the strength of the nation; that is, a nation with a large army, wielding many swords, was considered capable of subduing its enemies, thus maintaining its position of superiority and power. This, in a general way, is the background of thought associated with the Bible's symbolic use

of the term sword. Thus the “sword of the LORD” (Judg. 7:20) and the “sword of the Spirit” (Eph. 6:17) are not literal weapons of steel, but rather the power of Jehovah which he employs to destroy those things which are out of harmony with his will, the enemies of righteousness.

FIRST APPEARANCE OF SWORD

The first time the word sword appears in the Bible it is used to symbolize a provision made by the LORD to prevent fallen man from returning to the Garden of Eden. This was before man had invented the sword, and we might wonder why it was used thus as a symbol before its later meaning was attached to it. In this instance, it seems to represent a preventative measure, rather than destruction, as its later universal use denoted. It is translated from the Hebrew word *chereb*, which, according to *Strong's Concordance* means ‘drought’; also a ‘cutting instrument’ (from its destructive effect). Note that its first meaning is ‘drought’ although it is never so translated in the Old Testament, although *chareb* and *cherab* are so translated and are root words of *chereb*.

About the only time this Hebrew word *chereb* is used in the Old Testament when it could be translated ‘drought’ without doing violence to the context, is in Genesis 3:24, where it is first used, and translated ‘flaming sword’ to describe the LORD’s arrangement to keep man from returning to the garden. It could, in this one case, be given its original meaning; namely, ‘drought’. Perhaps the LORD prevented fallen man from receiving the benefits of the garden which he planted “eastward in Eden” (Gen. 2:8) simply by withholding moisture

from that section of the country—‘a flaming sword [or drought] which turned every way’. This explains the disappearance of the garden in so short a time.

LORD'S SWORD USED IN THE TIME OF TROUBLE

The original meaning of the word sword, *chereb* in the Hebrew, also gives significance to the picture of desolation and blight that is often presented in the Scriptures when reference is made to the effect of the sword. A land, or country, that suffers the ravages of the sword is often described as being utterly wasted. One example is found in I Chronicles 20:1: “At the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon.” Also, in the prophecy when Isaiah asked how long the blindness of Israel would last, he was told, “Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.”—Isa. 6:11

This is a reference to the wasting that occurs in the great time of trouble by the ‘sword of the LORD’. The same expression is used concerning the completion of the church and the reign of Christ: “The nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted.” (Isa. 60:12) Again the wasting is done by the sword of the LORD.

GIDEON AND HIS BAND

One of the early instances in the Scriptures where the LORD is associated with the symbolic use of the sword is in the account of Gideon and his little band of three hundred who defeated a vast army of Midianites. Here it is referred to as “The

sword of the LORD, and of Gideon.” (Judges 7:18,20) This is clearly a symbolic use of the term, for neither Gideon nor any of his little band of three hundred carried swords in their attack against the host of Midian.

In this remarkable story we are given an insight into some of the important ways in which the LORD’s ‘sword’ is used in the destruction of his enemies, and the fact that he makes it possible for his people to join in the battle with him. This latter thought is suggested by the Apostle Paul when he tells Timothy to “endure hardness” as a “good soldier of Jesus Christ,” and urges him to “war a good warfare.” (II Tim. 2:3; I Tim. 1:18) Paul knew, and every faithful follower of the Master has learned, that in order to be a ‘good soldier’ it is necessary to ‘endure hardness’, and not become encumbered with the affairs of the world.

In considering the experiences of Gideon in connection with the defeat of the Midianites, one of the first lessons we observe is that the LORD does not depend upon the power of numbers in order to accomplish his purposes. To impress this point upon Gideon, he caused him to reduce his army from thirty-two thousand to the insignificant number of three hundred. (Judges 7:3,6,7) Gideon sensed that the LORD was thereby letting him know that only by his wisdom and power would it be possible to defeat the mighty host of Midianites.

After that victory had been gained, and Israel was freed from the aggressors, the people wanted Gideon to rule over them, but he replied, “I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.” (Judges 8:23) Gideon realized that the people’s desire to have him as their

ruler was based on the false assumption that he had defeated the Midianites; so he wanted them to know that the real conqueror was Jehovah, and that Jehovah, therefore, should be their Ruler.

VICTORIES BY THE LORD'S STRENGTH

Gideon learned well the lesson that only by the strength of the LORD can victories be won by his people—victories over the enemies of the LORD and his people. Have we learned that lesson? The foes of spiritual Israel are not people, not literal armies equipped with weapons of carnal warfare; but they are, nevertheless, real and formidable. How important it is that no matter how strong we might feel to fight these enemies of the New Creature, we should look to the LORD for guidance in the struggle and lean upon his sustaining arm of strength to keep us from falling.

One of our principal enemies is our own fallen flesh. Allied with our flesh is the world, and the prince of this “present evil world” (Gal. 1:4), the Devil. It would be impossible for the strongest Christian to fight victoriously against these unrighteous allies without the wisdom and strength furnished by the LORD. No wonder we tremble when we think of self, but when we look away from self and to the LORD we are strong—“strong in the LORD, and in the power of his might.” (Eph. 6:10) How else could Gideon have defeated the Midianites except the LORD had helped him! And how can we hope to be conquerors, yea, more than conquerors, except it be through the help of the LORD!

Before the battle against the Midianites began, the LORD instructed Gideon to go down into their camp and listen to their conversation. He did this.

and heard one of them telling a dream. This dream was interpreted by the Midianites to mean that they would be defeated by Gideon—"This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host." This was enough to reassure Gideon. Returning to his own little company of soldiers he said, "Arise; for the LORD hath delivered into your hand the host of Midian."—Judges 7:9-15

How often in our experiences as New Creatures do the providences of the LORD enable us to arise with courage to press forward in the good fight of faith! This is not because we suddenly discover strength of our own. Rather, it is due to the fact that the LORD gives us an experience by which we are reminded anew that his grace is sufficient for us, that his strength is made perfect in our weakness, and that he will overcome our enemies for us if we keep close to him by obeying his instructions.

Often the LORD fights for his people in ways unknown to them, preparing victory in advance; while they, perhaps, by trying to cross those proverbial 'bridges' before they come to them, tremble with fear over the outcome of that which the LORD has already made a certain victory for them. God favored Gideon by letting him know that the enemy had been 'softened' by an advance attack and hence weakened by fear, and with their morale so low, they were in no fit shape to resist, even though the attacking army was small. Gideon was thus assured again that the battle was the LORD's and that victory was sure. The LORD does not always favor his people by letting them know the manner in which he is fighting for them; but we can be sure that he is, and faith can firmly trust him. come what may

THE SYMBOLIC SWORD

In the interpretation of the dream which Gideon heard related, reference was made to his sword—"the sword of Gideon". The Midianites were also made aware of the fact that they would be delivered into the hand of Gideon by the God of Israel. This gave a cue to Gideon as to the strategy he should use against the enemy, for he arranged that at a certain time, and upon a signal from him, his little army was to shout, 'The sword of the LORD and of Gideon'. This was in keeping with what the Midianites were expecting; and being convinced of defeat, they became panicky and began fighting one another.

Here we have an important lesson. Gideon and his little army did not use actual swords in this original attack, hence the term is used symbolically to describe the manner in which the wisdom and power of the LORD operated to defeat the enemies of God's people. The only 'weapons' they used in this particular strategy were trumpets, torches, and earthen pitchers. Through this strange combination of articles the power of the LORD—his 'sword'—operated to put the Midianites to rout.

THE TRUMPET AND TORCH

The great battle in which spiritual Israelites are engaged is one between darkness and light, error and truth. Jesus, the antitypical Gideon, was and is the "light of the world," and he commissioned his followers that, as his representatives they also were to be the "light of the world." (Matt. 5:14; John 8:12) But the darkness hates the light, and Satan, the prince of darkness, musters all the

hosts of sin in battle array against the LORD's "little flock."—Luke 12:32

In the story of Gideon, this 'sword of the LORD' is represented by the twofold illustration of the trumpet and the torch. And in the illustration we are reminded that it is only as the trumpet gives forth a certain sound, and the torch is displayed, that the forces of darkness and evil are defeated. This suggests that the truth only becomes powerful—the 'sword of the LORD'—as we trumpet it forth and let it shine. Truth shut up in our hearts will not overcome our enemies, nor make us conquerors in the good fight of faith.

BROKEN VESSELS

The third item of 'armor' Gideon provided for his little band of warriors was the earthen vessel, and this played its important role only by being broken. The vessel was used to conceal the light of the torch until Gideon gave the signal for the attack. The three hundred soldiers were divided into three groups of one hundred each, and deployed on different parts of the hills overlooking the valley where the Midianites were camped. Gideon took his place with one of the groups, and his instructions were that all the men were to do as he did, the plan being that he would blow his trumpet and at the same time break the earthen vessel that covered the torch. The men with him would do the same, and when the other two groups heard their trumpets and saw their lights, they also were to blow their trumpets and uncover their torches. In addition to this, they were all to shout, 'The sword of the LORD, and of Gideon'.—Judges 7:20

The strategy was most effective. Only captains in ancient armies, it is said, blew trumpets and carried torches. Thus it appeared to the Midianites that Gideon commanded a tremendous host, one large enough to require hundreds of captains. This, together with the information in the dream that Gideon and his God would defeat them, caused consternation in the ranks of the enemy, and they began fighting one another and thus fell an easy prey to the little company of attackers.

One never tires of recounting this intriguing narrative of how the LORD enabled so few to defeat so many; however, the important thing to us is not the story itself, but the spiritual lessons it conveys to us as spiritual Israelites, New Creatures in Christ Jesus. (II Cor. 5:17) Perhaps one of the most important of these is that of breaking the earthen vessels to permit the light of the torches to be seen by the enemy. This may well represent self-sacrifice to let the light shine out. The sword of the LORD and of the antitypical Gideon—Jesus—is effective against our enemies only in proportion to our self-sacrifice to let the light of truth shine forth in a dark world.

The trumpet of truth must also be sounded. The shout of Gideon and his three hundred, 'The sword of the LORD, and of Gideon', was merely an interpretation of the significance of the trumpets and the torches. In our case, it is the sword of truth, God's truth, and the truth of his Word, but made effective in our good fight of faith as we proclaim it and cause it to shine forth. In order to do this, our earthen vessels must be broken.

Jesus, the antitypical Gideon, and his 'little flock' of 'good soldiers', are prophetically represented as saving of the Heavenly Father. "He hath

made my mouth like a sharp sword; in the shadow of his hand hath he hid me." (Isa. 49:2) Here we have the assurance of protection while we wield the sharp sword of truth by speaking forth the message which our God has given to us and with which he expects us to overcome our enemies.

One of these enemies is self, which can be slain—as represented in the Gideon picture—through 'breaking our earthen vessels' to let the light shine out. And, as this is done, we will also be giving battle to our other enemies, which are—primarily—Satan and the world. Insofar as our individual struggle is concerned, our victory over these enemies will be in preventing them from destroying us, or beating down our courage to fight the good fight of faith. In the overall picture, however, every member of the Church, with the antitypical Gideon, its Head, will be victorious ultimately over these foes, and will preside over the destruction of the present evil world and Satan.

This is illustrated in Gideon's rout of the Midianites! Probably the trumpet blowing, and torch waving, would have been largely ineffective had it not been for what the LORD accomplished beforehand by other means; namely, through the dream given to one of the host of Midian. The shout, 'The sword of the LORD, and of Gideon', would not have meant much to the Midianites had they not already been convinced that they would be conquered by this 'sword'.

The LORD did not use extraneous force against the enemies of Israel. The influences he brought to bear upon them resulted in their turning upon one another. They destroyed themselves, but Gideon and his little army got the credit for the victory. It is

largely similar in the overthrow of the kingdoms of this world. Isaiah 42:13 depicts Jehovah as a "mighty man . . . of war" prevailing against his enemies—the kingdoms of this world—and explains that he does this by stirring up jealousy among them.

Another element which is now entering into the self-destruction of this 'present evil world' is fear, even as in the case of the Midianites. The nations are now preparing to destroy one another because they fear one another, and this fear has been engendered largely through inventions of weapons of destruction brought about during the increase of knowledge, the brightshining of the Lord's presence. As the people of God, our part in this final struggle of the ages is simply that of proclaiming the truth, the great plan of God for the emancipation of the world from the slavery of sin and death. By doing this faithfully, we are blowing the trumpet of truth, we are holding high the torchlight of the kingdom Gospel, and we are shouting, "The sword of the LORD, and of Gideon"! ■

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CHRISTIAN LIFE AND DOCTRINE

THE PLAN OF GOD IN THE BOOK OF GENESIS— PART 16

JACOB SERVES FOR RACHEL

CHAPTER TWENTY-NINE

VERSES 1-14 “Then Jacob went on his journey, and came into the land of the people of the east.

“And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well’s mouth.

“And thither were all the flocks gathered: and they rolled the stone from the well’s mouth, and watered the sheep, and put the stone again upon the well’s mouth in his place.

“And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

“And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

“And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

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(Continued from Page 31)

"And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

"And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

"And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

"And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

"And Jacob kissed Rachel, and lifted up his voice, and wept.

"And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

"And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

"And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month."

"Then Jacob went on his journey'. Thus in a few words is epitomized what was probably a very wearisome trek from Canaan to Padan-aram. But finally he arrived; and, like Eliezer when seeking a bride for Isaac, he first met his beloved at a well. Water evidently was not plentiful in the district, and several landowners and their shepherds were

compelled to depend upon the same source of supply, the same well.

Evidently there was a degree of order in connection with the use of the well, for those in charge of the three flocks already gathered were waiting for Rachel to appear before the well could be uncovered. Unlike the case of Eliezer when he met Rebekah at the well, Jacob was informed of the identity of Rachel and promptly made himself known to her, greeting her with the customary kiss. Her father was informed of Jacob's arrival, and he too was happy.

VERSES 15-20 "And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

"And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

"Leah was tender eyed; but Rachel was beautiful and well favoured.

"And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

"And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

"And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."

Jacob was taken into Laban's home and apparently made himself useful in doing whatever he could. Then Laban, satisfied that Jacob would be an asset on the place, suggested that they enter into

some sort of agreement as to the compensation for service rendered. This gave Jacob the opportunity to broach the matter which was on his heart, so he offered to serve seven years in return for Rachel, whom he wanted for his wife.

This seemed fair enough to Laban, and he agreed to the suggestion, saying that he preferred to give Rachel to Jacob rather than to another man. Because of Jacob's great love for Rachel, his seven years of service for her seemed but a few days. Apparently the hope of having her for his wife kept him encouraged and happy during those seven years, making the time pass quickly.

VERSES 21-30 "And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

"And Laban gathered together all the men of the place, and made a feast.

"And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

"And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

"And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

"And Laban said, It must not be so done in our country, to give the younger before the first-born.

"Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years

“And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

“And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

“And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.”

The custom of the time, or of the family, made it necessary that the elder daughter be married first. When Laban made the bargain with Jacob concerning Rachel, he probably thought Leah would be married to another before the seven years were up, but she was not, so it became necessary for Leah to be given first to Jacob as a wife.

Laban knew of Jacob's great love for Rachel so he did not attempt to reason the matter out with him, but instead practiced a deception by seeing to it that it was Leah that Jacob found in the bridal chamber instead of Rachel. When Jacob demanded to know the reason for this deception, Laban explained, and apparently Jacob bowed willingly to the inevitable and agreed to serve another seven years for Rachel.

A careful study of the account, however, seems to contradict the popular idea that Jacob served the second seven years before Rachel was given to him. Verses 26-30 seem to indicate that Jacob dwelt with Leah exclusively only for a period of seven days, and that then Rachel was given to him, and that he had Rachel as his wife during his second seven years of service.

VERSES 31-35 “And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

“And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

“And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.

“And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

“And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.”

The chief lesson for us in the narrative of these verses is the fact that the LORD overruled in connection with Jacob's children. It is to be remembered that the twelve sons of Jacob became the tribal heads of the nation of Israel, a nation of whom the LORD said, “You only have I known of all the families of the earth.” (Amos 3:2) It is reasonable to suppose that his overruling providence had much to do with the birth of these sons.

CHAPTER THIRTY

VERSES 1-13 “And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.”

“And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

“And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

“And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

“And Bilhah conceived, and bare Jacob a son.

“And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

“And Bilhah Rachel’s maid conceived again, and bare Jacob a second son.

“And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

“When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

“And Zilpah Leah’s maid bare Jacob a son.

“And Leah said, A troop cometh: and she called his name Gad.

“And Zilpah Leah’s maid bare Jacob a second son.

“And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.”

Both Rachel and Leah gave their maids to Jacob in order that children might be born to them which they could claim as their own. This is what Sarah did in the case of Hagar. This was in harmony with the custom of the times; and so far as the account indicates, the LORD did not especially condemn it. In any case, he accepted the sons born from these arranged unions as among the heads of

the nation. Apparently if the wife made the arrangement it was considered to be all right.

VERSES 14-21 “And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son’s mandrakes.

“And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son’s mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son’s mandrakes.

“And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son’s mandrakes. And he lay with her that night.

“And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

“And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

“And Leah conceived again, and bare Jacob the sixth son.

“And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

“And afterwards she bare a daughter, and called her name Dinah.”

In this narrative Leah charges Rachel with having taken away her husband. This may be related to the statement in the last verse of the preceding chapter where we are told that after Judah

was born she ceased to bear children. However, in the LORD's providence, other children were born to her later, in addition to the two sons which were born to her maid and which she counted as her own. She also gave birth to a daughter who was given the name Dinah.

VERSES 22-24 "And God remembered Rachel, and God hearkened to her, and opened her womb.

"And she conceived, and bare a son; and said, God hath taken away my reproach:

"And she called his name Joseph; and said, The LORD shall add to me another son."

It is proper to say that Rachel was Jacob's real wife. With this thought in mind, it is interesting to note the fact of her barrenness, for it was the same with Sarah, and also with Rebekah. In all three cases it required a miracle before they could give birth to children.

It was Joseph who was born to Rachel as a result of a miracle—the Joseph who later was to serve so prominently in the saving of his people from death by famine. While it was from the tribe of Judah that Jesus was born, yet the marvelous manner in which the LORD used Joseph clearly indicates that he prefigured Christ, the Savior of the world; and Jesus also was born into the world by a miracle.

VERSES 25-36 "And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

"Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

“And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake.

“And he said, Appoint me thy wages, and I will give it.

“And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

“For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

“And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock.

“I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

“So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

“And Laban said, Behold, I would it might be according to thy word.

“And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheen and gave them into the hand of his sons

“And he set three days’ journey betwixt himself and Jacob: and Jacob fed the rest of Laban’s flocks.”

God had blessed Jacob in the land of Padan-aram and on the property of his father-in-law, Laban. He had been taken into the family and now he had two of Laban’s daughters for wives. Under ordinary circumstances, one in that situation would have been content to remain with the thought of enjoying with the household whatever of security or wealth he was helping to create.

But Jacob did not go to Padan-aram with the idea of remaining. His heart was still in the land which God had promised to Abraham, and to Isaac and to him. The birth of Joseph may have had some bearing on Jacob’s decision that the time had come to begin making preparations for the return journey to Canaan. Jacob had no understanding with Laban except that which pertained to Leah and Rachel, and he knew that to return to Canaan with his wives and children it would be essential to have some way of providing for them.

With these thoughts going through his mind, he approached Laban and expressed his desire to be sent away that he might return to the land of his fathers. From this request Laban realized Jacob had no intention of considering himself a permanent member of the family, that despite all the years he had been with them he was still as a hired servant. This, naturally, raised the question of wages in Laban’s mind.

This was as Jacob wanted it to be. Laban admitted that he had prospered while Jacob had been in the family. He was even willing to ascribe this to the overruling providence of Jacob’s God. Jacob

was quick to follow through with this idea by emphasizing how much more Laban now possessed than before he arrived. Then came the proposition by Jacob as to a method of dividing the cattle, offering to take as his share the 'ringstraked, speckled, and spotted'.—vs. 39

VERSES 37-43 "And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods.

"And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

"And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

"And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

"And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

"But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

"And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses."

Jacob's method of increasing the number of spotted and speckled cattle in Laban's flocks in

order that he might have more to claim for himself, would probably not, genetically speaking, be considered scientific today. It was apparently the LORD's provision that Jacob acquire large holdings of cattle before he returned to Canaan, so we would be inclined to think that it was his overruling that increased the number of ringstraked and speckled, rather than the method which Jacob used to accomplish it.

The methods employed by the LORD's people often accomplish that which they think should be done although they may be, in themselves, futile. But if the LORD wants the thing done he overrules our lack of knowledge and accomplishes that which he designs. ■

Wait Upon the LORD

WHEN clouds hang heavy o'er thy way,
And darker grows the weary day,
And thou, oppressed by anxious care
Art almost tempted to despair,
Still wait upon the LORD.

WHEN 'friends' betray thy loving trust,
And thou art humbled in the dust,
When dearest joys from thee have fled,
And hope within thy heart lies dead,
Still wait upon the LORD.

WHATE'ER thy care, believe His Word;
In joy or grief, trust in the LORD.
Good courage he will give to thee,
And strong, indeed, thy heart shall be.
Still wait upon the LORD.

ZEALOUS OF GOOD WORKS

*“Who gave himself for us, that he might
redeem us from all iniquity, and purify
unto himself a peculiar people,
zealous of good works.”*

—Titus 2:14

THE FAITHFUL PEOPLE of God in every age have been zealous of good works—the good works, that is, which have been authorized by God and blessed by him. Those who have professed to be his people, yet have been lukewarm toward the things he has asked them to do, have not been pleasing to him and are represented as being spewed out of his mouth.—Rev. 3:16

In the Old Testament we find notable examples of zeal in the work of the LORD. One of these is the occasion when, directed by the LORD, Moses called upon the people of Israel to volunteer their services and to donate their valuables to be used in the building and furnishing of the typical Tabernacle. The response to this opportunity was so generous that finally Moses found it necessary to urge

the people to cease bringing their things, that more than sufficient had been furnished.

One not understanding how mightily the Spirit of God can work in the hearts and lives of his people might well have been skeptical of the possibility, in that barren wilderness, of erecting the Tabernacle and furnishing it with all its rich trimmings of gold and other rare material. But it was done, not because Moses was a brilliant leader, nor because he held a whip of fear over the heads of the people to make them comply with his request, but because they were stirred by the Spirit of God and rejoiced in the privilege of cooperating with him. Because God worked in and through the people, all the difficulties of the undertaking were overcome, and the Tabernacle was built.—Exod. 35:21-29

REBUILDING JERUSALEM

Another example of zeal for God and for his work is Nehemiah. The work in hand at that time was that of rebuilding the walls of Jerusalem after the Jews had returned from their seventy years of captivity in Babylon. There had been much delay in getting this work started, as the enemies of the Jews had thrown hindrances in the way. But finally, Nehemiah, secretary to King Artaxerxes, went to Jerusalem with written authority from the king to proceed with the work and this faithful servant of God did not permit further delay.

The Jews who were loyal to Nehemiah caught the spirit of the occasion and although they hazarded their lives to cooperate in the work, they zealously undertook the project, and the walls were built, "for the people had a mind to work." (Neh. 4:6) The LORD's work is never accomplished with-

out difficulty, and certainly Nehemiah and his faithful company of co-laborers had to work in the face of much hardship, and even danger to their lives. Material was not too plentiful, their supply of stones being limited to what they could find in the pile of rubble which was still there from the time the former walls of the city were destroyed.

In addition to this handicap, the enemies of the Jews threatened to attack them in an effort to stop the work. But despite these difficulties the people 'had a mind to work'. Encouraged by Nehemiah and having confidence in his ability to plan the work properly, they labored on until it was finished. However, confidence in Nehemiah was not their only source of strength and courage, but was, as Nehemiah said, that the real source of their inspiration was God: "We made our prayer unto our God, and set a watch against them [their enemies] day and night." (Neh. 4:9) The fact that they prayed indicates that the basis of their confidence, and the inspiration for their zeal, was Israel's God.

This is the secret of success in every work authorized by God and zealously undertaken by his people, and the assurance of victory in every battle for truth and righteousness. Nehemiah and his coworkers watched and prayed while they worked. As followers of the Master, we are bidden to do the same; for we, too, have a difficult task to perform—hard work to do and loads to lift—and are surrounded by enemies: the world, the flesh, and the Devil.

THE GOSPEL AGE WORK OF GOD

The work of God during the present Gospel Age has not been the building of literal city walls,

but rather the building up of his people in their most holy faith—that is, their spiritual development as New Creatures in Christ Jesus. The foundation upon which we build, Paul explains, is Christ, and we are encouraged to build an enduring structure by the use of “gold, silver, precious stones,” rather than to build a superstructure of character with perishable material such as “wood, hay” and “stubble.”—I Cor. 3:12,13

We are given many illustrations in order that we may comprehend all that is involved in the work we are Divinely commissioned to do. One of these is that of the bride making herself ready for the marriage. The church is the prospective bride, and is preparing herself to be united with the “Lamb,” which is Christ. (Rev. 19:7,8) In this illustration, a collective work is indicated. True, each individual member of the prospective bride class has a work to do, but it is the collective work of all the individuals that makes the bride ready for the marriage—she makes “herself” ready. And who could think of a prospective bride preparing for her wedding who does not have a ‘mind to work’! Her whole heart and soul is in the work, and joyfully so, for she not only wants to be pleasing to her prospective bridegroom, but looks forward with fond anticipation to being with him and sharing his fortunes and his love.

The work of God in this age is in preparation for what he has promised to do in the next age, that is, the blessing of all the families of the earth. So we are being trained for that future work. Through the application of the Divine principles of righteousness in our own lives, we are being prepared to administer God’s law to the poor groaning creation in the time of the world’s trial, or judgment day.

And how wonderfully Divine wisdom is displayed in the arrangements he has made for our training to be kings and priests unto God—the arrangements by which we are brought into actual contact with the people in our work of proclaiming the glad tidings of the kingdom!

As we have seen, our work of 'building' is an individual one as well as collective. Collectively we work, for example, in our local groups, or congregations. When we are faithful in evangelistic efforts, they usually result in attracting newly interested persons to our meetings. These mingle with us, and we seek to help them grow spiritually. Some make progress, and remain. Others do not, because they lose interest.

Thus it has been that throughout the Gospel Age every group of the LORD's people has been a mixed one, and it is still so. In Paul's day, for example, he indicated the varying degrees of spiritual development which existed in the various churches of that period. He did not, however, suggest that evangelistic efforts cease so that all in the congregations could ultimately become fully matured in Christ, and thus enjoy one another's fellowship the more. No. Instead, he wrote to the church at Rome, admonishing that those who were strong should bear the infirmities of the weak, and not to "please themselves."—Rom. 15:1

In what better way could the saints be trained to deal with all the various classes of society in the next age than by coming into actual contact with them now and endeavoring to help them understand something of the great principles of the Divine character! It is the experience of all Christians who are faithful in trying to help their fellows

understand the truth, that never is the message of God's love so precious to them and such a great power of regeneration in their own lives, as when they tell it to others. Never is a congregation of God's people more alive, more joyful in the Spirit, more enthusiastic for the truth and more spiritually healthy, than when there are 'beginners' to care for and to build up in the most holy faith!

THE BODY OF CHRIST

Admonishing the church as collective groups, Paul writes, "We, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness."—Rom. 12:5-8

After emphasizing that all these services should be rendered in love, Paul adds, "Not slothful in business; fervent in Spirit; serving the LORD." (Rom. 12:11) The 'business' here referred to is unquestionably the LORD's business, his work, the various phases of which the apostle had just outlined. And to this 'business' we are to be 'fervent in Spirit', which is Paul's way of describing that zeal for the work of God which Nehemiah referred to in his co-laborers as 'having a mind to work'.

The essential services in the church are today as they were when Paul wrote his epistle to the Romans. The use of printing and other advantages of these 'best days' (Dan. 12:4) facilitate the work a

great deal, but do not deprive any of the privilege of helping. All, for example, can be evangelists through the use of the printed page. Greater distances can be traveled to visit those who may need special encouragement. The point is that if we have 'a mind to work'—first of all in applying the principles of the truth in our lives, and then in helping to reach and serve others—we will find something to do, some part of the 'wall' on which we can work.

When Nehemiah and his coworkers had nearly completed the rebuilding of Jerusalem's walls—all except erecting the gates—their enemies subtly made overtures to Nehemiah asking to have a conference with him. But Nehemiah sent messengers to them saying, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:3) This is a good thought to apply in our own lives. While the Gospel Age work of preparing the church to live and reign with Christ a thousand years is nearly complete, we are highly honored with the privilege of still doing some 'building'. But more than ever before, the enemies of the LORD, the truth, and his people, are endeavoring to attract us away from the job—all sorts of temptation to ease, and myriads of misleading sophistries are being presented. But in response to all these, may we always have the courage to say, 'I am doing a great work, so that I cannot come down'.

Ours is not the boasted great and "wonderful works" of those to whom the Lord says, "I never knew you," but the work of keeping "these sayings" of the Master. (Matt. 7:22-24) By keeping 'these sayings' we will be preparing ourselves and one another for glory, honor, and immortality in the

kingdom with Jesus, whose image we are endeavoring to reflect as we lay down our lives as his ambassadors of light. ■

“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children.”—Deut. 29:29

WEEKLY PRAYER MEETING TEXTS

OCTOBER 1—“I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me.”—Psalm 39:1 (Z. '97-156 Hymn 65)

OCTOBER 8—“Be not deceived, . . . he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”—Galatians 6:7,8 (Z. '04-57 Hymn 4)

OCTOBER 15—“Have faith in God.”—Mark 11:22 (Z. '04-59 Hymn 174)

OCTOBER 22—“Are ye able to drink of the cup that I shall drink of?”—Matthew 20:22 (Z. '04-138,139 Hymn 106)

OCTOBER 29—“We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus.”—II Corinthians 4:8-10 (Z. '01-55 Hymn 348)

EXAMPLES OF FAITHFULNESS

SOME OLD TESTAMENT EXAMPLES

*“Lead me in Thy truth, and teach me:
for Thou art the God of my salvation;
on Thee do I wait all the day.”
Psalm 25:5*

ONE OF THE symbolismisms used in the Scriptures to illustrate the condition of the world of mankind in its alienation from God through sin is that of darkness. The whole period of the reign of sin and death is pictured as a nighttime, when “darkness shall cover the earth, and gross darkness the people.” (Isa. 60:2) The Scriptures also reveal that this nighttime of sorrow is to terminate in a morning of joy, as the psalmist declares: “Weeping may endure for a night,” “joy cometh in the morning.”—Ps. 30:5

The new day of righteousness and joy will come as a result of the rising of the “Sun of Righteousness” (Mal. 4:2), and in that daytime of peace and joy, all mankind will be enlightened concerning

God and his laws; for the knowledge of his glory will then fill the whole earth as the waters cover the sea. (Isa. 11:9) No one then will need to say to his neighbor, "Know the LORD" for all shall know him "from the least of them unto the greatest."—Jer. 31:31-34

NIGHTTIME OF SIN

But we have not yet reached that time of universal knowledge. For the world in general, the darkness of the long night of sin and alienation from God is more pronounced than ever before, causing countless millions to lose all faith in God and in his promises.

Throughout the nighttime experience of the human race, however, there have always been a few to whom the LORD has revealed the light of truth concerning his will for them and his plan for the blessing of all mankind. This has been a highly favored class. Of those who were thus blessed in Jesus' day he said, "Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16) Also, "It is given unto you to know the mysteries of the kingdom of heaven."—Matt. 13:11

While many important features of the Divine plan were not brought to light until the coming of Jesus at his First Advent, prior to that time, beginning with Abel, the LORD revealed the truth to his special servants to the extent that it was necessary in order that they might be able to intelligently cooperate with him in the outworking of his plans and purposes. To each in his turn God showed the light, and those who appreciated this great favor recognized the responsibility thus imposed, and met those responsibilities even at the cost of sacri-

fice. They all bound their sacrifices with cords “even unto the horns of the altar.”—Ps. 118:27

In our relationship with God it is fundamentally important to always remember that he has not favored us with the light of truth simply to satisfy our curiosity, or that we might have a feeling of well-being because of enjoying a better understanding of the Bible than some of our neighbors. Being in the truth must mean more to us—much more—than the fact that we have the best religion in the world, or that our doubts have all been cleared up and our fears set aside. If the eyes of our understanding have been enlightened with present truth, it is because God has called us into his service and has something important for us to do.

EXAMPLE OF ABEL

Abel was the first of God's servants to lose his life because of faithfulness to truth as it was revealed to him. Paul explains that it was Abel's faith that enabled him to offer a sacrifice that was more acceptable to God than was Cain's. (Heb. 11:4) Faith comes by hearing the Word of God, so it is evident that God made known to Abel the nature of the sacrifice which would be acceptable.

And the reason for this is apparent, for in the outworking of his plan, even at that early date, God was beginning to point forward by symbol to the fact that without the shedding of blood there can be no remission of sin. Abel might not have understood this point, but the important consideration was that the LORD had indicated what kind of sacrifice he wanted, and Abel was faithful to the truth as it was revealed to him.

EXAMPLE OF NOAH

It was important information to Noah that a flood was coming, and that there would be an opportunity for some to be saved from the destruction to be wrought by the Deluge. Truly he was honored! But there was a purpose in it. God gave Noah this light because there was something to be done. There was an ark to be built, and a witness that needed to be given to the people of that day, and Noah was the one selected by the LORD to be his coworker in doing these things. Neither of these tasks was an easy one. Together they imposed a load of responsibility upon Noah that could be carried out faithfully only by the LORD's daily help. But Noah accepted the responsibility. (Gen. 6:8) God showed him the light, and he bound his sacrifice even to the horns of the altar.

THE EXAMPLES OF MOSES AND ISAIAH

The LORD revealed the light to Moses at the burning bush, not merely to reassure him concerning his love for the Hebrew children, but because the time had come when they were to be delivered from Egyptian bondage. (Exod. 3:2-10) Moses was chosen by the LORD for the great task of leading them forth to liberty. After making sure of the LORD's will in the matter, and that Divine grace would supply all his needs, Moses accepted the responsibility and for forty long years carried its weight. It was a glorious vision of truth which the LORD gave to Moses at the burning bush, but a very costly one. The truth is costly to all who are faithful to it.

God's dealings with all his holy prophets were along the same general line as we have noted in

connection with Abel, Noah, and Moses. He took them into his confidence with respect to the special features of truth which were pertinent to their times, not merely as a favor, but because there was something he wanted them to do. Isaiah, for example, was given a vision of the LORD, "High and lifted up." (Isa. 6:1) The sight of such glory and perfection caused the prophet to exclaim, "I am a man of unclean lips" (vs. 5); that is, he was made to feel his own unworthiness, and his inability properly to speak for the LORD.

But in the vision, the prophet's lips were made clean by a coal from off the altar. Then he heard the LORD inquire, "Whom shall I send, and who will go for us?" (vs. 8) To Isaiah this was the real import of the vision. To him this was the means the LORD was employing to call him into service. He had been shown the light, not merely that he might rejoice in the LORD's glory, but because the LORD had a mission for him to perform. Isaiah was quick to catch the meaning of the vision, and responded, "Here am I; send me."—vs. 8

JEREMIAH CALLED

Of Jeremiah, the LORD asked, "What seest thou?" In response, the prophet described a vision which had to do with the destruction of Israel and the Babylonian captivity. (Jer. 1:11,13) This was a vision of present truth to Jeremiah, and the purpose of it was that he should bear testimony to Israel concerning it. "I have put my words in thy mouth," said the LORD to the prophet. (Jer. 1:9) What an honor was thus bestowed upon him, but how costly; for it imposed upon the prophet the responsibility of testifying to the people a message

that was unpopular and for which he was caused to suffer and eventually to die. But he was faithful. He bound his sacrifice to the altar.

EZEKIEL'S EXPERIENCE

In the experience of the Prophet Ezekiel we have a similar lesson emphasized. To him also the LORD gave a vision of his glory. Writing about it the prophet explained that "the heavens were opened, and I saw visions of God." (Ezek. 1:1) In the next chapter of his prophecy Ezekiel wrote, "He said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me."—Ezek. 2:1-3

Thus again we have the same sequence in God's dealings with his servants: first, the vision of his glory, and then the directive to go and tell the message. God uses various methods by which to reveal his glory to his servants, but the general results are always the same, for thereby he enlightens his coworkers with a knowledge of himself and of his plans and purposes as they relate to the time and people involved.

The tasks assigned to Noah, Moses, Isaiah, Jeremiah, and Ezekiel differed only in detail, for they all were given a message to declare. Noah was to preach righteousness to "the world that then was" (II Pet. 3:6); Moses was to appear before Pharaoh and demand the release of the Israelites, and was also to acquaint the Hebrew children themselves with God's plan to deliver them from bondage; all the prophets were given a message to Israel—a message costly to deliver. Of all these it was true that God showed them the light, and in response they 'bound their sacrifice to the altar'

(Ps. 118:27) by faithfully performing the mission assigned to them.

The foregoing were only a few references to loyal men of old who were true examples of faithfulness to the truth, and to our God, Jehovah. May we who are living today emulate their patterns. ■

LETTER TO THE EDITOR

FAITH HEALING?

QUESTION: Dear Dawn: Have you a booklet on the subject of the manner of prayer most effectual in bringing about physical healing? I feel that James 4:3 applies to me: "Ye ask, and receive not, because ye ask amiss."—*PA*

ANSWER: Dear Friend: We have no such booklet. Although our Master healed all manner of disease, it is a mistake to believe that the healing of the sick constituted his main ministry to his people. The healing of the sick called attention to our Lord's message, but, above all, it illustrated the future great work of the reign of Christ upon the earth when, in kingdom power, he shall heal all disease and completely lift mankind out of the condition of sin and death wherein he now finds himself.

At the time of our Master's First Advent, leprosy was prevalent. It was thought incurable. Therefore, our Lord used it as a symbol to represent sin, and the cleansing of it to represent the purification of sin by the power of God through the Savior.

The special gifts, including healing, given to the Apostolic church served a purpose at that time. These were the credentials of the disciples. The New Testament had not yet been written; therefore it could not be quoted for proof of the truth of their utterances. But the Bible says that these gifts were a "sign" to the unbelievers.—I Cor. 14:22

The Savior chiefly performed miracles of healing upon those in urgent need—usually those who were not his immediate followers, but who had faith to believe in him as the Messiah. He did no works of healing in those cities where unbelief was rife. (Matt. 13:58) The reason for this should be an encouragement to afflicted Christians today. The call to discipleship is not an invitation to human perfection and perfect health. It is a call to self-denial, to self-sacrifice even unto death.

Our blessings are spiritual: our spiritually blind eyes have been opened and our deaf ears have been unstopped. Now we are able to see and hear things which appear foolish to the world, but which constitute the mystery hidden for ages and generations, and which now is made known to the saints: "Christ in you, the hope of glory."—Col. 1:26,27

If we ask for spiritual vision and the strength to continue in the way of sacrifice, we shall not ask amiss; but if we ask for physical healing we may be asking amiss, for it may be that in this affliction our faith is being tried. "Ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—I Pet. 1:6,7 ■

ENCOURAGING LETTERS

LEAVES DAWNS AT HOSPITALS

Dear Dawn: I have been reading and ordering Dawn literature for several years. It has helped me come to an understanding of God's plan for mankind. Words cannot express how much this literature has truly helped me. I leave some at hospitals where they can be read by others, praying they will help them as much as they have me. May God bless and keep us in his will and loving care.—OK

DAWN MAGAZINE A LIFELINE

Dear Brethren: *The Dawn* is our lifeline, and the articles are devoured by myself and enjoyed more leisurely by the rest. My love and prayers are always with all of you in the Dawn family. May the LORD bless you richly.—MT

FIELDS WHITE TO HARVEST

To Dawn Bible Students: Thank you for my books. I love them very much and I would like to have more of the five and ten-cent ones to put in the mail. When I send payment for electric, telephone, TV, and to a host of friends, I also put a booklet in the envelope. I am an old lady, 88 1/2 years old, and I don't get out much. So I thought at the price of your booklets I can serve the LORD at home. I was born January 13, 1910. So you see I can't go out too much. But our fields are white already to harvest, and I love serving our God. Oh! If I could have found your service earlier!—KY

FROM RUSSIA

Dear Publishers: I write from St. Petersburg, Russia. My name is Stanislav. In a library I

found your book in Russian language: "*Divine Plan of the Ages*." I am interested in this book. Could you send me information about its author and about your organization. I will appreciate it if you send this and other books in Russian. Sincerely.—*Russia*

PUBLICATIONS HAVE A "RING" OF TRUTH!

Dear Brethren: A number of years ago I had a copy of "*When Pastor Russell Died*." Are these booklets still available? I think all your publications are outstanding, especially *The Dawn* magazine. I have always felt that the truth has a certain "ring" to it, and

I sense it very strongly when I read *The Dawn*. May God bless you all, and the good work that you do.—*CT*

ENRICHED BY RADIO PROGRAMS

Dear "*Frank and Ernest*": I listen to your programs from Goodland, Kansas, on Sunday mornings. Your words of inspiration never cease to touch and enrich us! We thank you for the time you spend to reach out to so many people. Would you please send two copies of "*Three Keys to the Bible*" to me. I saw it advertised in *The Dawn* magazine. Much Christian love. Yours truly.—*KS* ■

It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night.—Psalm 92:1,2

SPEAKERS' APPOINTMENTS

These speakers 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:

M. Balko		San Luis Obispo, CA	17,18
Atlanta, GA	October 18	Upper Lake, CA	19
Louisville, AL	19		
Orlando, FL	24,25	S. Jones	
D. Bruce		Tillsonburg, Ont.	October 2
Portland, OR	October 11	Owen Sound-Blythe, Ont.	3
Sacramento, CA	13	London, Ont.	4
Fresno, CA	14		

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

E. Blicharz		R. Gorecki	
St. Petersburg, FL	October 11	Pittsburgh, PA	October 10,11
		Detroit, MI	25
W. Blicharz		W. Harp	
Pittsburgh, PA	October 10,11	Clay City, IN	October 3
		L. Young	
		Louisville, AL	October 18

CONVENTIONS

These conventions are listed by request of classes who sponsor them. So that 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

GRAND RAPIDS, MI,	PITTSBURGH, PA
October 10,11— Fairview	AREA, October 10,11
School, Alpine Ave. &	—Sewickley Grange Hall,
Hillside Dr. Contact: Mrs.	Route 136, West Newton,
Janice Fetrow, 3591 6	PA. Contact: C. Martig, 94
Mile Road, NW, Grand	South Harrison Ave.,
Rapids, MI 49544	Bellevue, PA 15202
Phone: (616) 784-4723	Phone: (412) 734-9269 or

George Balko, Jr.
Phone: (412) 872-6418

NEW ENGLAND CONVENTION, October 16,17,18—Howard Johnson's, Crooked Street, Plainville, CT. For information, contact: Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518

Phone: (203) 248-3793

SAN LUIS OBISPO, CA, CONVENTION, October 17,18—Masonic Temple, 859 Marsh St. For information, contact: Lynn Murray.

Phone: (805) 544-3037

ORLANDO, FL, CONVENTION, October 24,25—Garden Club of Sanford, 200 Fairmont Dr. (Corner 17-92) Sanford. Contact: Helen Jeuck, 587 Queens Mirror Circle, Casselberry, FL 32707

Phone: (407) 699-8303

DETROIT, MI, MONTH-END CONVENTION, October 25—Redford YWCA, 25940 Grand River, Redford Twp. Contact: Frank Nemesh, 2183 Babcock, Troy, MI 48084

Phone: (248) 649-6588

NEW HAVEN, CT, CONVENTION, November 1—Italian American Club, 85 Chase Lane, West Haven, CT. Contact: Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518

Phone: (203) 248-3793

JERSEY CITY, NJ, PRE-THANKSGIVING CONVENTION, November 21,22—Masonic Temple, 1912 Morris Avenue, Union, NJ. For information contact Mrs. Charlotte Teklinski, 84 Arthur St., Ridgefield Park, NJ 07660

Phone: (201) 440-0925

SAN DIEGO, CA, CONVENTION, November 26-29—Pt. Loma Nazarene College, 3900 Lomaland Drive. Contact: Sandra Bierman, 624 Altamira Ct., Vista, CA 92083

Phone: (760) 630-1717

PHOENIX BIBLE STUDENTS NEW YEAR'S CONVENTION, December 31, 1998-January 3, 1999—Embassy Hotel, 2577 Greenway Rd. & I-17. For information contact: Mrs. Esther Bachorski.

Phone: (602) 546-0430