

# The Dawn

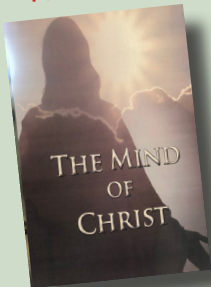


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*1932 - 2022*

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# The DAWN

VOLUME No. XC, Number 10  
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# The Dawn Magazine

90th Anniversary Edition  
1932–2022

*“O send out thy  
light and thy  
truth: let them lead  
me; let them bring  
me unto thy holy  
hill, and to thy  
tabernacles.”  
—Psalm 43:3*

**THIS ISSUE OF** *The Dawn* marks ninety years of continuous and uninterrupted publication as a monthly magazine. From its humble beginnings during the dark days of the great economic depression of the thirties and the war years which immediately followed, it has proclaimed the kingdom of righteousness and peace soon to be established over all the earth. The light of Truth has gone forth far and wide to reach a hearing ear under the wonderful banner of the psalmist’s words, “O send out thy light and thy truth.”

The message of the “Gospel of the kingdom” has been well received by many who hunger and thirst for Truth in these turbulent and troublesome times. (Matt. 24:14) Various messages are received on a

regular basis by the Dawn that testify to the deeper appreciation and understanding of God's Word that has been realized by many, and some have responded by giving their lives in full consecration to our loving Heavenly Father.

### **WITH TOLERANCE AND GOODWILL**

This printed message continues to be sent forth in the spirit of tolerance and goodwill toward all. It has never been *The Dawn* magazine's policy to force the views presented herein upon those who may differ in their religious beliefs. The messages of this publication are sent forth from the combined efforts of many who willingly share in the work of the Lord's vineyard. This work has been and continues to be carried out by those who have labored directly at the Dawn's physical facilities and by many others who also participate, electronically and otherwise, in many different locales. Taken together, the worldwide "Dawn family" of workers is grateful for this wonderful privilege, and we give thanks and praise to God.

### **A LABOR OF LOVE**

The first issue of *The Dawn* magazine in October 1932 was a labor of love from those who shared in its inauguration. It came as a result of a complex set of circumstances during a very difficult time in the experiences of the Lord's people. For sixteen years a leadership vacuum had existed due to the death of the Bible Students' founder, Brother Charles Russell. Brethren had scattered in many different directions, and efforts were being made to bring them back to the faith "once delivered unto the saints."—Jude 1:3

Since its inception, various Truth-related activities have been carried out by the Dawn as a witness to the Gospel message. These efforts have included, in addition to the monthly Dawn magazine, several reprintings of the six volumes of *Studies in the Scriptures* and *Tabernacle Shadows*. Over the years, the Dawn has expanded its publishing and printing operation, which today includes more than 75 literature offerings in many languages, consisting of books, booklets, and tracts, which cover a wide range of Bible topics.

Other endeavors have been extended to the use of radio, television, magazine and billboard advertising, the Internet, and other forms of electronic media, in the presentation of the Truth. Overseas activities have also been encouraged in numerous foreign countries, and many cooperative efforts continue in this regard. Although these and other activities have continued to be carried out throughout these many years, this special 90th anniversary article will focus mainly on what led to the Dawn's creation and its early development.

## **EARLY DAYS OF THE HARVEST**

Many years prior to the publication of the first *Dawn* magazine a series of events was taking place under the watchful care and everlasting providence of our loving Heavenly Father. On August 19, 1891, W. Norman Woodworth was born in Berwick, Nova Scotia, Canada, and at an early age he was drawn to the Truth. He gave his life to God in total consecration in 1907, and soon afterward began his ministry as a colporteur traveling by bicycle or walking over the back roads of eastern Canada and the United States.

Brother Woodworth was born into a Christian home, and was influenced by his father, who had been previously associated with the Advent Church. His father had received Volume Four of *Studies in the Scriptures*, which brought him into the Truth when young Norman was two years old. Other members of his family traveled to a nearby city in Nova Scotia to hear Brother Russell speak while he was serving in the area on a pilgrim trip. As a result of their interest in the true Gospel message, some gave their lives in consecration to the Lord and formed a small ecclesia. Thus, Brother Woodworth was exposed to the Truth very early in life and became a devout student of the Bible and a loyal servant of the Lord.

## **JOURNEY TO BETHEL**

After faithfully serving as a colporteur for several years, in 1910 Brother Woodworth left his home in Nova Scotia, Canada to make the voyage by boat with other brethren who were returning to Brooklyn, New York. This was where the International Bible Students Association (IBSA) was located, and affectionately known among the brethren at that time as “Bethel.” Bethel was the home where workers were housed and was appropriately given the name which means “The House of God.” The IBSA was the very center of the harvest work that was being conducted from there by Brother Russell. As a young man of deep conviction and love for God, it was Brother Woodworth’s utmost desire to serve full time in the harvest activities.

Once at Bethel, he had opportunity to meet many new brethren and to work with Brother Russell,

who was quickly impressed by his enthusiasm and love for the Truth. Brother Woodworth was soon invited to become directly involved in a new “high tech” project that was being planned, which approximately seventy-five other brethren were already participating in. He was advised to learn everything that he could about electrical circuits, running slide projectors, and other related equipment that was being developed at that time. Brother Russell also asked him to take jobs for short periods of time, and at various locations, to learn the ins and outs of running different types of projection equipment.

## **THE PHOTO DRAMA**

When all of the various plans and features from many sources had been completed, the Photo-Drama of Creation was unveiled by Brother Russell to the general public as a new and dramatic type of witness activity. This new high-tech project, state of the art at that time, had been mostly kept quiet because it required tremendous effort and planning. It involved the orderly arrangement of many colored slides along with a motion picture presentation that showed God’s plan of the ages and the wonderful message concerning his eternal purpose for mankind. These efforts resulted in one of the most dramatic and eye-catching presentations of the Truth message ever accomplished until that time, and it was greatly blessed by God.

Brother Woodworth was commissioned to travel extensively throughout the United States and Canada to show the Photo-Drama slides and motion picture presentation. Countless audiences of interested



people came to see and hear the Word of God and his plans for the human creation that were being promoted in this entirely new manner. The project was a great success and Brother Woodworth served faithfully in this work over the course of the next several years. During this time, he also gained valuable experience in lecturing, and had greatly improved his mechanical abilities. All of these experiences made him well prepared for the eventual and challenging tasks that lay ahead, including the establishment of the Dawn Bible Students Association, serving as its general manager and as editor of its forthcoming magazine, *The Dawn*.

### **BROTHER RUSSELL DIES**

When Brother Charles Russell died in October, 1916, many drastic changes began to take place at the IBSA. Shortly after his death, a 7th Volume was printed by the Society and was claimed to be the posthumous work of Brother Russell. This incident alone proved to be a severe test among many of the brethren at Bethel, and unfortunately this was only the beginning.

Other tests of fellowship and loyalty to the Truth soon followed that also began to divide the brethren who were serving there. Some who had worked at Bethel for many years began to realize that an adverse spirit was developing, and they began to leave. Brother Woodworth also left at that time to take employment elsewhere.

### **USING THE AIR WAVES**

During this turbulent time, radio was still in its infancy, but its potential was soon realized and greatly improved upon as a new method of mass

communication. The prospects seemed endless, and in the early 1920s the new management at IBSA requested Brother Woodworth's help in using the new media for their witness activity.

We are fortunate to learn about these important events firsthand from his memoirs which were written during the final years of his life. He recalls, "Soon after I arrived in Brooklyn, the Society [IBSA] became interested in this new method of communication and began construction of the necessary buildings, including a home from which to operate it. It was not long before the first program went on the air. Music became an important feature of programming, and the Society decided to form a small orchestra to participate in this."

At that time, an orchestra of eighteen members had been formed of which Brother Woodworth was one, having volunteered to take up the trombone for the occasion. These brethren provided music that was soon broadcast over the new medium of radio. Others were also called upon to give an occasional short lecture or to read news reports. The radio work was located on Staten Island, one of the five boroughs of New York City. An elaborate modern studio was constructed during the years 1922-24, and, in the course of time, a pipe organ was installed which eventually replaced the orchestra. The station used the call letters WORD, which appropriately identified the Society's intended purpose as a tool to witness to the Word of God.

During the late 1920's, Brother Woodworth began to develop a "question and answer" method to send out the message of God's Word over the air waves. The general format consisted of an "earnest" seeker

of Truth who would ask questions about Bible prophecy and other related subjects, while a well-versed student would provide a “frank” answer while quoting directly from the Bible. From this basic outline emerged the popular and well-known *Frank and Ernest* radio programs that were later broadcast over network radio stations in many locations in the United States as well as in other countries around the world.

## **DISMISSAL**

Due to the changes in management, and the general policies at the IBSA after 1916, Brother Woodworth’s services gradually became no longer appreciated. He was brought before the board of directors and was asked to either conform to the new policies or leave. He subsequently resigned and the *Frank and Ernest* programs were dropped by the IBSA. He provides an interesting account in his memoirs as to what happened at that time.

We quote: “The day that Brother Dawson actually quit the service we talked matters over and decided to visit some brethren who had left the Society soon after Brother Russell’s death. I did this with the certain knowledge that it would lead to embarrassment and trouble when it became known in headquarters, and it did. One morning I found a note on my desk instructing me to appear in Brother Rutherford’s office at once. I did so. He asked me if it was true that I had made this certain visit, and I acknowledged the truth. He told me to be back at his office in an hour, and when I returned, I was confronted by the board of directors.

“When asked if I believed that the Lord had an organization, and that the IBSA was that organization, my reply was that I did not believe that any man or any group of men had a monopoly on God’s truth. That settled it. I was glad then that I had stayed on until this clear-cut opportunity of presenting the real reason for leaving came to me. There was no doubt then that to remain in the service with this group meant that one had to obey them rather than God.”

### **TIME OF CONFUSION**

During this period of time, the scattering and confusion among the Lord’s people was becoming more desperate. Some brethren preferred to remain loyal to the IBSA, believing that conditions there were only temporary and things would be made right by God in his own due time and manner. Others were summarily dismissed for opposing the new order of things, and many simply left of their own accord. A few brethren who possessed the proper spirit of the Truth and were loyal to its fundamental teachings, left the IBSA to form new groups of Bible students. This provided them with the liberty of thought and fellowship that they had enjoyed in previous years.

In the meantime, however, special efforts were being made to contact those brethren who had become scattered and isolated from the flock of the Lord’s people. This was done by way of personal contact whenever and wherever possible and by holding special meetings for that purpose. After 1916, and throughout most of the decade of the 1920s, was a time that is best described by the

Prophet Zechariah who wrote, “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.”—Zech. 13:7

## **REUNION IN PITTSBURGH**

In the fall of 1929, a group of brethren considered the possibility of holding a Reunion Convention in the Old Bible House Chapel in Pittsburgh, Pennsylvania. They believed that it would be the proper time and place to hold a special service in memory of Brother Russell, as it had now been thirteen years since his death. They also hoped that a convention would well serve the interests of the Lord’s people, help bring the scattered ones together again, and provide spiritual food for all. Arrangements were made, and The Reunion Convention of Christian Bible Students was held on November 1-3, 1929. The effort proved to be a very rich blessing for all, and it became the first of many annual Reunion Conventions to be held in Pittsburgh during the autumn season.

Following the convention a special Souvenir Report was made available for those who wished to cherish the memory of the special occasion. Pictures of the speakers and their discourses were included as well as other Truth-related information. One of the interesting features of the report was the reprinting of the Convention Committee’s letter that had been written prior to the convention. This correspondence clearly showed their keen interest and determination to hold such an event. This was especially true in light of the scattering and

confusion that had continued among the Lord's people since 1916. As part of the letter the committee officially approved that a Reunion Convention be held, that they recognized our Lord Jesus as their Head, and that they were not subject to any human organization. The letter was signed by the five brothers on the Convention Committee.

## **RADIO ECHOES**

In 1931, a concerted effort was made by the Bible Students ecclesia in Brooklyn, New York to reach more of the scattered brethren. They did this by reviving and sponsoring the former *Frank and Ernest* radio program that had been dropped by the IBSA. They believed that it would be an effective witness to send out the Truth over the air waves. Dialogues were prepared and a contract was made with radio station WOR, which was one of the most powerful in New York City, to run the program for a period of thirteen weeks. Brother Woodworth took the part of "Frank" and Brother John Dawson was "Ernest."

Program dialogues were printed commercially and interested listeners were offered a copy as a four-page Radio Echoes tract that was sent out twice each month. The response to the broadcast was encouraging, but when the contract expired the programs were discontinued due to a lack of available funds. Because the radio tract was being sent out to interested listeners it was decided that all funds should be concentrated on the printed message. The tract, therefore, continued to be sent out despite the fact that there were no more radio programs being broadcast. The Radio Echoes

pamphlet had been favorably received by many and the brethren decided that it should be expanded into a regular full-size Truth magazine.

## **THE DAWN MAGAZINE**

What had originally been the biweekly Radio Echoes tracts was now enlarged and renamed to become *The Dawn* magazine, which began to be published at the beginning of each month. The mid-monthly radio tract was also continued and sent out on the 15th of each month, essentially providing a biweekly magazine. This arrangement continued until the end of 1933 when the radio tract was discontinued.

The first issue of *The Dawn* appeared October 1, 1932, and was published in Brooklyn, New York. The early issues of the magazine were printed by the use of an old press that had been obtained and installed in the basement of an apartment building where one of the brothers from the Brooklyn ecclesia lived. It required human energy instead of electrical power and was operated by a foot-pedal mechanism. It was very difficult to produce quality printing with the antiquated machine. During cold weather it was necessary to wear warm clothing while attempting to get *The Dawn* printed, and the only heated place was in the office, to which the brethren frequently went to get warmed up.

Brother Woodworth became editor of the magazine, and prepared the articles for publication. He also volunteered to run the press. Other workers from nearby locations came in to help prepare the magazine for mailing and to perform other service-related duties.

## THE ENSUING NINETY YEARS

Space will not permit us to detail all the events and activities associated with the Dawn over the ensuing ninety years. We will merely highlight a few things. Starting in 1944, *The Dawn* magazine and other books, booklets, and tracts were printed and shipped at the Dawn Plant in East Rutherford, New Jersey. Beginning in the late spring of 2020, the printing and shipping operation moved to Longwood, Florida, a suburb of Orlando.

*The Dawn* magazine remains a monthly publication containing 64 pages. It has a beautiful multi-colored cover design that is changed from time to time on an ongoing basis. It continues to carry the subtitle “A Herald of Christ’s Presence,” as it has since 1933. The statement of beliefs, “To Us the Scriptures Clearly Teach,” has continued to adorn the back cover since 1936.

In addition to publication in English, *The Dawn* magazine is printed in a number of foreign languages. At the present time these include: French, German, Spanish, Italian, Greek, Portuguese and Croatian. Printing is done by the use of modern, clean, computerized equipment. Volunteer workers, both on-site and remote, work each month to prepare the magazine for publication and mailing to our readers. Similar processes are used for the reprinting of books, booklets and tracts, as well as for newly written literature.

In summary, *The Dawn* magazine’s main purpose and general format remains relatively unchanged since its inception ninety years ago. An editorial committee continues to function in preparing the articles and to send forth the message of the light



and Truth of God's Word to those who hunger and thirst for understanding.

It is by the Lord's grace and strength, in which we daily trust, that *The Dawn* magazine continues to serve the spiritual interests of the household of faith as it has done since October, 1932. The brethren who share in this work consider it a labor of love under the wonderful banner of the Apostle Paul's encouraging words which were written to the church at Corinth. "We are labourers together with God: ye are God's husbandry, ye are God's building."  
—I Cor. 3:9 ■

### ***To the Work!***

*To the work! to the work! O ye servants of God!  
Let us follow the path that our Master has trod;  
With the balm of his counsel our strength to renew,  
Let us do with our might what our hands find to do.*

*To the work! to the work! let the hungry be fed;  
To the fountain of life let the weary be led.  
In the cross and its banner our glory shall be  
While we herald the tidings, Salvation is free!*

*To the work! to the work! there is labor for all;  
Soon the kingdom of darkness and error shall fall,  
And the name of Jehovah exalted shall be  
In the loud-swelling chorus, Salvation is free!*

*To the work! to the work! in the strength of the Lord;  
And the smile of his face shall our labor reward  
When as kings and as priests over earth we shall be,  
Making known unto all that Salvation is free!*

*Toiling on, toiling on, toiling on, toiling on,  
Let us hope, Let us watch,  
And labor till the work is done.*

—Hymns of Dawn

# The Birth of Moses

**Key Verse:** *“The child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.”*  
—Exodus 2:10

**Selected Scripture:**  
*Exodus 2:1-15*

which knew not Joseph. The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father’s house three months: And when he was cast out, Pharaoh’s daughter took him up, and nourished him for her own son.”—Acts 7:18-21

The foregoing narrative evidences the Heavenly Father’s foreknowledge in the matter. It was God’s intention to deliver the Israelites from Egyptian bondage many years later, using Moses as the instrument for its accomplishment, according to divine wisdom and overruling.—Exod. 2:2-9

**PHARAOH, THE KING OF** Egypt, was concerned about the large population of Hebrews in his borders, and instructed the midwives to kill any male child they delivered. The midwives ignored his orders, however, claiming that Jewish women were vigorous and give birth before they arrived.—Exod. 1:15-19

Nevertheless, this did not deter the king from attempting to carry out his nefarious plan. We read: “Another king arose,

Our Key Verse reveals how the child, Moses, became a member of the royal household in Egypt. As such, he had all the advantages that would accrue to him in preparation for the plans God had in mind relative to his chosen people, Israel.

“And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.” (Exod. 2:11) By this time, Moses had reached the age of maturity and observed the mistreatment of the Israelites. In faith, he deliberately decided to identify with his people rather than continue his prestige and opportunity associated with the royal court. Because of sympathy towards his brethren, he could not stand by while a fellow Israelite was being beaten, so he killed the Egyptian oppressor, burying his body in the sand.—vs. 12

The following day, Moses went out and tried to intercede between two Hebrews who were having a dispute. They rebuked him by inquiring what right he had to judge their actions and inquired whether it was his intention to kill them as he had done to the Egyptian. Realizing that this was now known, Moses became fearful and fled for his life to Midian, lest Pharaoh should have him slain.—vss. 13-15

Two lessons from the foregoing for consideration are that just as Moses was saved from the water, as consecrated believers, we were called out from the sinful world and adopted into the family of God. Additionally, as Moses renounced his favored standing while a member of Pharaoh’s household, we give up our worldly pursuits. If fully devoted to the end of our course, we will help extricate mankind from sin and death during God’s kingdom just as Moses helped deliver the Jews from Egyptian bondage. May we be faithful to our privilege of sharing in the work of the greater Deliverer in the next age! ■

# God Is Our Rock

**Key Verses:**  
*“Because I will  
publish the name  
of the LORD:  
ascribe ye  
greatness unto our  
God. He is the  
Rock, his work is  
perfect: for all his  
ways are judgment:  
a God of truth and  
without iniquity,  
just and right  
is he.”*  
—Deuteronomy  
32:3,4

**Selected Scripture:**  
*Deuteronomy 32:3-18*

their deliverance from bondage in Egypt.—Deut. 32:5,6

God’s watchful care over his people also was evidenced in their desert journey. “The Lord’s portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So, the Lord alone did lead him.”—vss. 9-12

**AS WE CONSIDER OUR** Key Verses, we are reminded that our God is the Rock or great foundation upon which our hopes are built. All his ways exhibit perfect judgment, and he is a God of truth and without iniquity. He is just and right, and, indeed, he is worthy to be praised.

Israel, Jehovah’s chosen people, on the other hand, proved to be “perverse and crooked,” especially since they repaid the Heavenly Father with ingratitude as well as acts of rebellion. This was in spite of the many blessings they had received, including but not limited to

The events described in our lesson occurred during the period when Moses had ascended Sinai and received the Law Covenant to guide the Israelites concerning God's requirements for them. At the close of forty days, however, as he descended he heard the shouts of the people but discerned that they did not indicate either victory or dispute in warfare. Rather, he heard voices of singing and revelry. As he came in sight of the golden calf and the people's idolatrous worship, he manifested great anger at what had occurred under his brother Aaron's leadership during his absence from the people. —Exod. 32:15-25

“Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. ... And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.”—vss. 26-28,30

Although this incident occurred many centuries ago, it has profound implications for the followers of Christ during this Gospel Age. There have been many admonitions given to natural Israel to render service to Jehovah alone instead of any other gods. Let us always reverence the Creator only, rather than any creature, earthly treasure or association, bearing in mind the following admonition: “Give unto the LORD, O ye mighty, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.”—Ps. 29:1,2 ■

# The Call of Gideon

**Key Verse:** *“The LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.”*  
—Judges 6:16

**Selected Scripture:**  
*Judges 6:1-24*

the people during the time of harvest to plunder the crops which they had grown. As desert dwellers, the Midianites were able to dominate Israel because they rode on camels which aroused terror in their hearts. Finally, after being humiliated in this manner for such a lengthy period, the inhabitants cried to Jehovah for relief.—Judg. 6:1-6

“And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the

**OUR NARRATIVE COMMENCES** with a declaration of Israel’s continued unfaithfulness to God and its captivity into the hands of the Midianites for seven years. As a result, the nation was oppressed during this interval as they hid themselves in dens and caves. The Midianites did not continuously occupy the land but came upon

hands of the Midianites.”—vss. 11-13

After Gideon expressed concern that he was too insignificant to deliver Israel from the Midianites, the words of our Key Verse provided him with assurance that Jehovah was with him, and he would be successful in accomplishing this assigned task.

Later that evening, Gideon carried out a daunting task with some of his servants. He pulled down the altar of Baal. The next day the people of the city made a determination that Gideon was the one who had cast down the altar, and in its place offered a bullock in sacrifice to Jehovah. Apparently, Gideon’s father Joash was a Baal worshipper at the time. The people went to Joash and demanded that Gideon, who by this time was in his home, be given to them to be put to death for what they considered to be an outrage against Baal. Joash, however, put their demand to rout by asserting that if Baal really was a true god, he should have been able to defend himself.—vss. 25-31

Ultimately, Israel, under the leadership of Gideon and three hundred of his men, were successful in defeating the Midianites. As with other Old Testament episodes concerning Israel, we may glean an application on a larger scale that is pertinent to our day. Perhaps the Midianites might represent the various foes and weaknesses of our flesh that we must overcome to qualify for membership as spiritual sons of God. “But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds.” (Col. 3:8,9) In such a scenario Gideon may well be a picture of Christ Jesus, whose followers, as his body members, persevere in ascertaining and doing God’s will. May it be so at the end of our course that we have proved to be more than conquerors, as symbolized by Gideon’s band of three hundred.—Judg. 7:16-25 ■

# Israel Demands a King

**Key Verse:** *“The LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.”*  
—*I Samuel 8:7*

**Selected Scriptures:**  
*I Samuel 8:4-7;*  
*10:17-26*

**SAMUEL JUDGED ISRAEL** faithfully and intended that his sons, Joel and Abijah, continue after him when he was old, but they manifested wickedness, took bribes, and perverted judgment. Accordingly, the elders of Israel came to Samuel declaring that his sons' conduct was unrighteous. Additionally, they demanded a king as their replacements so they could be like other nations. Samuel was greatly displeased with this request, interpreting it as a rejection of him and a failure to appreciate the sterling service

he had rendered to the nation.—*I Sam. 8:1-6*

In our Key Verse, the Lord counseled Samuel to accept the people's plea for a king, noting they were actually rejecting God who had reigned over them and provided for all their needs as his covenanted nation. Israel did not properly appreciate that divine intervention delivered them from Egyptian bondage nor the fact that their serving other gods was an abomination in God's sight. Nevertheless, Samuel forewarned the people of the harsh treatment they would experience from the kings who would reign over them. Despite all this, the people did not heed his warning and continued to ask for a king.—*vss. 10-20*



The Lord then directed Samuel to call the people together at Mizpeh and emphasize that in requesting a king, they were failing to take into consideration the marvelous manner in which he had cared for them as their ruler. This did not change their minds, so the Lord allowed Samuel to acquiesce.—I Sam. 10:17-19

Ultimately, Saul was selected by the Lord as Israel's first monarch. He was not seeking this position, because when the choice fell on him, he was hiding "among the stuff." Nevertheless, God knew his whereabouts and brought him forth to receive his anointing. Saul was taller than any of the people, and Samuel informed them that he was the one that God had chosen.—vss. 20-24

Although Saul initially served Israel well in his capacity as king, as events proceeded, he became disobedient to the Lord. Many years later, Samuel, again in conformity with God's instructions, anointed the boy David as Israel's second king. This was Samuel's last recorded official act in serving the nation. Paul in Hebrews 11:32-35 identifies him as one of the ancient Biblical heroes who endured much, by faith, to obtain a better resurrection.

It is important for Gospel Age saints to reflect upon the experiences of natural Israel for the purpose of avoiding some of the mistakes that they as a covenanted nation made, thereby causing them to lose out on the privilege of becoming priests and kings in God's kingdom. (Exod. 19:6) The duty of every Christian is to follow the course that is outlined in the Bible that merits our Heavenly Father's approval. The Lord will not coerce his people into doing good, but will allow us, if we so choose, to persist in an evil course and to suffer the fruits of unrighteousness.

May our attitude of obedience and reverence for the Creator always embody this spirit. "O worship the Lord in the beauty of holiness: fear before him, all the earth."—Ps. 96:10 ■

# David Anointed King

**Key Verse:** *“The LORD said unto Samuel, look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.”*  
—I Samuel 16:7

**Selected Scripture:**  
*I Samuel 16:1-13*

were known by the king, Saul would have him killed. Nevertheless, he hearkened to the instructions the Lord gave, explaining to Jesse that one of his sons would be selected as Israel’s next king. Samuel “looked on Eliab,” Jesse’s eldest son, and said, “surely the LORD’S anointed is before him.”—vss. 2-6

Our Key Verse indicates that after Eliab was brought before Samuel, the Lord revealed to him that outward appearance is not always a sure token of the attitude that would be pleasing to God. Inner qualities such as

**“AND THE LORD SAID** unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.”—I Sam. 16:1

Samuel knew instinctively that while Saul acknowledged he was Israel’s king, he would not willingly consent to have any outsider anointed as his successor to reign, but would desire to retain that authority for members of his own family. Furthermore, Samuel was concerned that if his mission

heart intentions and devotion are much more reliable indicators of acceptability to the Heavenly Father.

In total, seven of Jesse's sons passed before Samuel, but all were rejected as manifesting some unfitness of heart which was not apparent to the outward observer, who might have concluded otherwise. Finally, Samuel inquired whether Jesse had any other sons. His youngest, David, while tending sheep, was brought forth and was anointed king as Jehovah's choice.—vss. 8-13

Although the foregoing lesson is taken from an Old Testament narrative, it contains principles that apply to the elect church of Christ during the present age. Those who will be chosen as joint heirs with our Master during God's soon to be established kingdom generally are not highly esteemed in the world. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." (I Cor. 1:26) As footstep followers of our Head and Advocate, we require discipline now to prepare us for the future work of restoring mankind to all that was lost in Adam as a result of original sin back in Eden. Additionally, like David in his relationship to Saul, we will not reign immediately, but must wait for the "due time."

Similarly, the anointing of David is a beautiful picture of the anointing of Jesus with the Holy Spirit at his baptism, and the Spirit which was poured upon the church at Pentecost. This seems to imply that we too must be filled with a knowledge of God's will and a desire to obey it in all aspects of our lives. As his Spirit, or holy influence, is received into good and honest hearts it becomes manifest in the thoughts, words, and actions of the children of God. It helps to fit and prepare them for a position in that wonderful kingdom that is so near at hand. What a glorious prospect! ■

# “One Is Your Master”

*In this special 90th anniversary edition, we are pleased to republish, with nearly complete exactness, the very first Christian Life & Doctrine article which appeared in the inaugural October 1932 issue of The Dawn magazine.*

*Its general subject of Christian unity is just as applicable now as it was when presented nearly a century ago. Given the fact that the saints on this side of the veil are gradually becoming smaller in number, and as we should expect according to the prophetic times and seasons, “unity of the Spirit in the bond of peace” among the Lord’s consecrated people is of greater importance today than ever before.*

*We pray that the words on the following pages may once again strike a chord in each of our hearts as, working together in loving fellowship and in the spirit of unity and cooperation, we each endeavor to make our calling and election sure.*

**“One is your Master, even Christ; and all ye are brethren.”**

**—Matthew 23:8**

**FOR YEARS THE WINDS OF** strife have been beating heavily upon the saints throughout the entire earth; and as a result, they have been scattered and

divided into many groups and divisions, contrary to the express command of the Master when he said,

“All ye are brethren.” We believe that the time has come for all Truth brethren to recognize that the spirit of division is the spirit of carnality.

The Apostle Paul censured the church at Corinth because it showed a tendency to become factional. So also now we should realize that there is no scriptural excuse for any who are fully consecrated to the Lord to be segregated into special groups or cliques and to insist upon special tests of faith and fellowship that are not authorized in the Bible.

We are convinced that the responsibility for the many separations and divisions among the saints should be placed upon the one to whom it belongs, which is Satan the Devil. Satan has always been the great enemy of the church, and doubtless he now believes that he has achieved a great victory over the Lord’s people in that he has been successful in forcing upon them the spirit of rivalry, doubt, envy and division.

## **SCRIPTURAL UNITY**

We shall herein set forth briefly, what we believe to be the broad scriptural basis for unity among the Lord’s people—and with which we feel confident that all true Christians agree. The policy of *The Dawn* magazine will be carried out in strict accord with this scriptural basis of unity as herein stated. Shortly before Jesus was glorified he offered up a sincere petition to his Heavenly Father, in which he requested the necessary divine grace to make possible a complete oneness of heart and purpose among his followers.—John 17:11-26

Looking over the history of the Gospel Age, it might at first appear that this inspired prayer has

gone unanswered; but such is not the case. God has always had individual representatives upon the earth who have been in full heart harmony and union with him and with his beloved Son, Christ Jesus, who is the Head of the church.

The hundreds of divisions represented in the many denominations that have long masqueraded under the name of Christ, and also the more modern appearance of factions among those who profess belief in “present truth,” do not necessarily represent divisions of spirit in the true church. (II Pet. 1:12) Rather, they are mainly divisions on carnal lines, generally caused by those who have selfishly sought to establish complex organizations and “channels,” apart from or beyond that simple arrangement for the church that is so clearly outlined in the Lord’s Word.

While it would be a foolish waste of time to try to amalgamate as such, the various factions, or organizations, now existing among the saints, yet this does not minimize the responsibility on the part of each of us to work for that true union of spirit and fellowship for which Christ so earnestly prayed.

### **UNITY, NOT CONFEDERACY**

A scriptural unity of spirit among the various groups of consecrated brethren should not be considered a “federation” as some have mistakenly suggested. The uniting of diverse groups and factions as such, doubtless would amount to an unscriptural confederacy, but to encourage individual Christians everywhere to recognize Christ only as their Head, and to meet together in accordance with the spirit of Christ’s prayer for spiritual

unity, most assuredly would meet with divine approval and blessing.

No true Christian should wish to insist upon the furtherance of the spirit of carnality by advocating that the various groups each hold themselves aloof and selfishly seek fellowship and service, entirely independent of all other consecrated brethren of our one true Head. True Christian unity can be possible only so long as Christ is recognized as the sole head over all his people and so long as the ransom sacrifice of Christ is regarded as the true basis of Christian faith and hope: “Other [scriptural] foundation can no man lay.”—I Cor. 3:11

It also must be recognized by all brethren in present Truth that in this end of the age the Lord has revealed to his people the beauties of his divine plan of redemption through Christ, whereby both the church and the world are to receive in God’s due time the blessings of life everlasting. We believe that the great but simple fundamental truths of the divine plan, which have been made known to us all, will be gladly recognized by all Bible Students, in addition to the ransom itself, as a necessary basis for true Christian fellowship and service at this time.

There may be details of interpretation concerning the fulfillment of prophecy, or other items of minor import, upon which some of us may have reached different conclusions; but there is no scriptural authority for making matters of this kind a test of Christian fellowship.

## **ORGANIZATION**

Looking back over the history of the Gospel Age, it becomes apparent that many divisions among the

saints have been brought about by the unscriptural endeavor of certain leaders to “force” upon the church some scheme of organization that God’s Word has not authorized. A careful reading of the New Testament history concerning the organization of the Early Church reveals this most important fact—that every congregation of the Lord’s disciples at that time was entirely independent of every other congregation; and that there was no central organization, group or committee which these independent congregations were supposed to look to as in any sense of the word their headquarters.

Even among the apostles themselves no central authority was recognized. The Apostle Paul, for example, after his conversion, went forth in the ministry without so much as communicating with the other apostles concerning his activities. He says, “I conferred not with flesh and blood; Neither went I up to Jerusalem to them which were apostles before me.” Later he talked with Peter, “But other of the apostles saw I none, save James.” (Gal. 1:16-19) As Paul went forth preaching, he was unknown by face to the churches of Judea which were in Christ, but they had “heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.”—vss. 22-24

Although the Early Church had no central organization, and no head except the invisible Christ, yet the organization of the various independent congregations of the saints back there was as efficient as it was simple—the various servants being elected according to the scriptural manner of voting by stretching forth the hand.—See Acts 14:23, *Young’s Literal Translation*



It is our conviction that true Christian unity can obtain only where this simple apostolic method prevails. In harmony with this conviction, we wish it known that the settled policy of this magazine rests upon this scriptural basis. Let us recognize only Christ as our Head, which means that no organization, group or committee, outside of your own congregation, should be recognized as having authority in, or being the “headquarters” of your congregation.

In seeking fellowship with others of “like precious faith” it is not our purpose to ascertain with whom they may be cooperating in the work of the ministry. Rather, we are happy to accept into our fellowship all believers in God’s great plan who are desirous of exalting the cross of Christ and are recognizing only Jesus as their Head.

It is our thought that when Jesus prayed for unity among his brethren, he prayed for that unity of spirit which should exist in each local congregation of the saints. He was not praying for a complex, visible, humanly devised organization that would centrally control all local ecclesias in matters of faith and works. There is no indication anywhere in the New Testament that God expects the various congregations of his people to be united in the exclusive support of some central committee or organization.

Contrariwise, the Scriptures make it clear that those who insist upon the recognition of outside influence in the ecclesia are guilty of engendering the spirit of “carnality.” If it was a carnal spirit that prompted some in the Early Church to say, “I am of Paul,” or “I am of Apollos,” surely then it

is still the spirit of carnality for any to say, either by word or by example, that they cannot fellowship with or recognize any consecrated Christians who are not affiliated with a particular group or organization, and who are not bound with them by a certain system of private interpretation which they unscripturally have set up as a test of fellowship.—I Cor. 3:1-6

### **COOPERATION, NOT BONDAGE**

In setting forth the foregoing outline of what we believe to be the true basis of Christian fellowship which is obtainable only by the full recognition of Christ, as Head, and by upholding at all times the sovereign rights of the local ecclesia, we do not wish to be understood as opposed in any degree to hearty cooperation with any of the various service organizations for spreading the Truth that are scripturally operating in the field.

Rather, we are seeking to emphasize the fact that, as a service organization, we believe it unscriptural and carnal to be so committed to a union with any single group or influence that anyone would be prevented from recognizing and aiding the good work that is being accomplished by other Truth brethren.

We recognize fully that to accomplish an effective general presentation of the Gospel message, which calls for cooperative service among all the brethren, none can be entirely isolated from their brethren in other parts of the field. For example, it would be very inefficient and expensive for each local ecclesia to publish its own literature for dissemination of the Truth. It is far cheaper to have it prepared and

shipped from some central point. But we also claim that it would be very unwise, as well as unscriptural, to insist that only one particular committee or organization be given the exclusive right of publication, thus becoming a “one and only” channel.

Our policy is to grant every individual in any ecclesia full liberty as to the Truth literature they may desire to use in their work of the ministry and to let them be free to cooperate with any of the various service organizations that may be doing a general publishing work for the spreading of the Truth. The interest and prayers of the publishers of *The Dawn* go out in behalf of all the saints everywhere who are in any way endeavoring to exalt the cross of Christ and to make known the glad tidings of the kingdom.

## **SERVICE ORGANIZATION**

As above stated, this magazine holds that the only church organization which God recognizes as having special right in its own territory is the local ecclesia. The New Testament reveals that such organizations alone were recognized in apostolic times, and they alone are honored in the Scriptures by being called the “church of God.” —I Cor. 1:2

Service organizations, therefore, must be recognized as, at the most, mere auxiliaries—business expedients, through which to make possible a more economical, effective and general dissemination of the Gospel. But there is no scriptural authority to sanction the thought that any such organization should be considered an exclusive channel of service for the church.

We believe that the Apostle Paul expressed the proper Christian principle concerning cooperative service when he said of a certain family in Corinth that had become active in their service of the brethren: "Let all your deeds be done in love. And I entreat you, brethren, as you know the family of Stephanas, that it is a firstfruit of Achaia, and that they devoted themselves to service for the saints, that you also be submissive to such, and to every one who cooperates and labors."—I Cor. 16:14-16, *The Emphatic Diaglott*

There is so much to be done in the way of serving the brethren and making known the glad tidings to others that there seems no need for rivalry among God's people, and so we desire to encourage and cooperate with all who, as the Apostle declares, "have devoted themselves to service for the saints."

## **ALL INVITED TO COOPERATE**

We have endeavored herein to set forth briefly that which we understand to be the scriptural basis of Christian unity; and we believe that it is upon this basis that many of the congregations of God's people are organized. It is upon this same basis that we extend to you the invitation to cooperate with and support this and all similar efforts to spread the glad tidings of the incoming kingdom "while it is day."—John 9:4

While it is true that individual Christians throughout the age have been united with Christ, and thus in spirit united with each other regardless of their denominational surroundings, yet may it be that in answer to the inspired prayer of Jesus, the Heavenly Father will now permit all his saints

as a church, before they are finally gathered home, to be victorious in the matter of unity as well as in every other respect. But irrespective of the extent to which this true basis of unity and fellowship may yet be recognized by the various local congregations of the saints, we feel certain that it is our duty to work toward the end of such an ideal, for which Christ prayed, and not to foster the carnal spirit of division.

During the time of the harvest thousands of the Lord's people have received a knowledge of the Truth and have come out of bondage. But in order that every individual saint in the closing days of the age might recognize fully the necessity of union with and dependence upon Christ as their sole Head, it has been necessary that the church be subjected to the fiery trials that have assailed it, especially during the last sixteen years [1916-1932].

Yet, if through these experiences we have learned nothing more than that Christ is our Head and that no human instrumentality, whether individual Christian or organization, should have been recognized in any way as having authority over the church, have not all our trials been well worthwhile?

We ask especially an interest in your prayers on behalf of the spiritual success of this publication, that its pages may ever be to his honor, that each succeeding issue may result in rich spiritual blessings for all who read it, and that its influence toward Christian unity, fellowship and service might extend out for the blessing of many more than those who actually become subscribers and material supporters in carrying this work forward. ■

# “I Shall Not Want”

*“The LORD is my  
shepherd; I shall  
not want.”  
—Psalm 23:1*

**THE APOSTLE PAUL WROTE:**

“My God shall supply all your need according to his riches in glory by Christ Jesus.”

(Phil. 4:19) These words of the New Testament verify David’s testimony, “I shall not want.” The word “want” as used in our opening text means to be lacking that which is needful. In David’s expression of confidence that he lacked nothing, he used the word Jehovah, translated LORD. Paul also asserts that it is God, our Heavenly Father, who supplies our needs, and that he does so “by Christ Jesus.” Thus we can appreciate that Jehovah is our Great Shepherd, and his Son is “the good shepherd.”—John 10:11

How great our Heavenly Father has been to give us so many assurances of his love and watch care over us. The many straightforward statements of this fact as we find them in the divine promises are comforting and satisfying. However, in order that we might understand his promises better and appreciate their significance more fully, he has

presented them upon various backgrounds of illustration. One of the most beautiful and meaningful of these is that of a shepherd caring for his sheep.

“The LORD is my shepherd.” How wonderfully this helps us to grasp the reality of the Heavenly Father’s love! David, a man after God’s own heart, drew from his own background and experience as a shepherd this wonderful lesson of divine interest and care. Jehovah, in his loving providence, permitted his beloved David to reflect on his own individual experiences in penning this comforting assurance of the Great Shepherd’s care over his people.

“I shall not want.” In the Jewish Age, God promised in certain cases to supply the material needs of his people, and to bless them. He provided such sustenance in proportion to their faithfulness. (Exod. 6:7; Deut. 28:1-6; Jer. 7:23) These, like many other promises of the Old Testament, were also written for the benefit of the Lord’s sheep of the present Gospel Age. Hence, their fulfillment is also to be looked for along spiritual lines. To us, his disciples, Jesus says, “Seek ye first the kingdom of God, and his righteousness,” and concerning our material necessities he adds that his Heavenly Father knows we have need of these. (Matt. 6:32,33) Jesus here places the material needs of the Christian in a position of secondary importance.

While God knows that his consecrated people of this age do, of course, need food and clothing, he has not promised to supply these in such abundance as we at times may desire or believe to be necessary. The Apostle Paul, with reference to material things, testified that he learned “both

to abound and to suffer need.” (Phil. 4:12) At times the Heavenly Father in his wisdom may discern that our greatest need as New Creatures is to experience a more meager, though adequate, supply of what may be considered necessary for our physical well-being, that the inner, spiritual man can better grow rich in grace and knowledge.

As consecrated followers of the Master we can rejoice in the assurance of the psalmist, and with him declare in our heart, “I shall not want,” for we know that “no good thing will he withhold from them that walk uprightly.” (Ps. 84:11) To have this assurance, however, it is essential to exercise full faith in the Lord’s wisdom as to just what is best for us as New Creatures. From this standpoint one of the “good things” which will not be withheld from us might be the realization that whatever our circumstances in life may be, if our faith is strong, we will be able to take comfort in the divine promise, “I will never leave thee, nor forsake thee.”—Deut. 31:6; Heb.13:5

### **“I SHALL NOT WANT”—REST**

“He maketh me to lie down in green pastures.” (Ps. 23:2) While we might properly think of the “green pastures” as suggesting an abundant supply of enriching spiritual food, the thought seems more particularly to be that of rest. The psalmist did not write that God made him to eat in the green pastures, but to “lie down,” to rest. Nevertheless, it is true that to lie down in green pastures also suggests the thought of being satisfied, and of not being hungry, especially spiritually.

Bringing this thought down to the present, how true it is that the satisfying portion of Truth



available today, based upon an understanding of God's plan, is enabling his people to especially enjoy that blessed rest of faith which belongs to those who are obediently following the voice and example of the Good Shepherd. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish."—John 10:27,28

To lie down or rest as New Creatures does not imply inactivity, but rather a blessed contentment based upon the assurance that in following the Good Shepherd we have nothing to fear. Let us remember that we are striving to develop perfect love, and "perfect love casteth out fear." (I John 4:18) Abiding in green pastures is a marvelous symbol of the rest of faith into which we have the privilege of entering and in which we may abide if we continue to put our trust in God and in his Son, Christ Jesus.

Now, perhaps more than ever, it is a wonderful manifestation of God's goodness to be blessed by a knowledge of his loving plan and its glorious outcome of blessing to all mankind in these dark days of world distress and chaos. One of the great blessings of Truth, especially in this time of trouble, is the confidence it gives us and the great peace of heart and mind that is ours if we keep it as our chief focus.

The Prophet Isaiah wrote, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever." (Isa. 26:3,4) If our mind is "stayed on" God, we can say with the psalmist that "God is our refuge and strength," and we will not "fear, though the earth be removed, and though the mountains be carried into the midst of the sea."—Ps. 46:1,2

## **“I SHALL NOT WANT”—REFRESHMENT**

“He leadeth me beside the still waters.” (Ps. 23:2) Here is clearly the thought of refreshment. For New Creatures in Christ Jesus, it refers to the refreshment of the pure waters of Truth. These refreshing waters are for those who “hunger and thirst after righteousness,” and concerning whom Jesus said, “they shall be filled.”—Matt. 5:6

In another psalm David wrote: “As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God.” (Ps. 42:1,2) David again writes, “O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.” (Ps. 63:1) In these two beautifully phrased longings of his heart, David testifies of his “thirst” for God, and in the 23rd Psalm he exults in the fact that the Great Shepherd leads him beside the “still waters” of Truth. Thus, David was refreshed by a knowledge of God. To us likewise, the glorious attributes of God’s character and plan have been revealed to us through an understanding of his Word of Truth. How satisfying are these still waters of refreshment!

## **“I SHALL NOT WANT”—RESTORATION**

“He restoreth my soul.” (Ps. 23:3) He “returns back my life,” is the literal meaning of this expression. Each soul or person is a living being. In the case of the true Christian, however, it is the new, spiritual life, the “New Creature,” to which we are begotten by God. (II Cor. 5:17) Before we could have an opportunity to become a New Creature, a means had to be provided whereby we could come out from

under condemnation to death on account of Adamic sin. A provision was made for that condemnation to be lifted for those who would hear and accept the invitation to become followers of the Good Shepherd. This restoration of life is upon the basis of faith in the atoning blood of Christ. God has made these “accepted in the beloved [Jesus]. In whom we have redemption through his blood.”—Eph. 1:6,7

We may also properly think of the restoration which David mentions as applying to the blessings we enjoy of daily experiencing God’s “mercy” and his “grace to help in time of need.” (Heb. 4:16) This is especially important to realize at those times when we fall short of meeting the divine requirements of the narrow way in which we walk. (Matt. 7:14) Apart from the loving, daily provisions made for us through the Good Shepherd, these shortcomings would surely hinder us from being faithful to our vow of consecration.

Shepherds in ancient times were constantly on the alert so that they could rescue their sheep from prowling enemies and from other dangers with which they were surrounded. Chief among our enemies is the devil himself, who goes about “as a roaring lion, ... seeking whom he may devour.” He operates in conjunction with our fallen flesh, and with the spirit of the world. To the extent that we follow the leadings of the Good Shepherd, we will not be overcome by these dangers.—I Pet. 5:8-10

### **“I SHALL NOT WANT”—GUIDANCE**

“He leadeth me in the paths of righteousness for his name’s sake.” (Ps. 23:3) In that rugged country where the shepherd boy David tended his father’s

sheep, it was essential, in leading the flock from one feeding ground to another, to follow paths which had been previously used or determined upon. It was the shepherd's business to be acquainted with these paths, to know those which were safe, and those which might bring harm. It was also essential to the well-being of the sheep that they follow the leading of the shepherd, whether to new pastures or to a place of safety for the night.

There is a pathway of sure progress out of the wilderness of this present evil world, but we cannot walk in it except as we follow the leadership of our Good Shepherd. (Gal. 1:4) However, it is not an easy thing to follow him, for the "paths of righteousness" which he chooses for us are seldom wide and smooth. They are often narrow, rugged and uphill. It is possible to walk in these only if we keep our eyes fixed on our leader and depend upon him for guidance through the power and influence of "the Spirit of truth."—John 16:13

The psalmist's use of the term "paths" in the plural suggests divine leadings in all the individual aspects of our lives. The Lord leads his individual sheep through one experience after another, overruling each one for their eternal good. Each one of the Lord's sheep may have different experiences. However, whether the way is smooth or rough, depending upon our spiritual needs, it is always a path of righteousness, if we continue to follow the leadings of the Good Shepherd. David prayed: "Hold up my goings in thy paths, that my footsteps slip not." (Ps. 17:5) How wonderful it is to know that God will indeed lead us, if we listen to the voice of the Good Shepherd.—John 10:27-29

## **“I SHALL NOT WANT”—PEACE**

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me.” (Ps. 23:4) Peace as a quality of heart and mind is the opposite of fear. It is the Christian’s privilege to not only enjoy “peace with God” by means of our justified standing with him through Christ, but also to have the “peace of God, which passeth all understanding.” (Rom. 5:1; Phil. 4:7) The peace of God is not based on the incorrect assumption that we will see or know of no trouble or disturbing influence that might disrupt our serenity. Rather, the peace of God is based upon our consciousness that our Heavenly Father has the ability to meet every emergency in our life, and that no evil can extend beyond the limit which divine wisdom decrees. With God there is no doubt concerning the outcome of our experiences, no matter how threatening they may appear to be.

Thus it should be with us, and so it will be, in proportion to our faith in the promises of God. “I will fear no evil: for thou art with me,” wrote David. This does not mean that we will not be surrounded with evil at times. We “walk through the valley of the shadow of death,” which means that almost constantly we are threatened with harm, especially as it has to do with our flesh. The Lord, however, is more powerful than all our enemies; and if we keep close to him, we will enjoy peace of mind and heart, a peace which the world can neither give nor take away.—Ps. 119:165; John 14:27

## **“I SHALL NOT WANT”—COMFORT**

“Thy rod and thy staff they comfort me.” (Ps. 23:4) Here David expresses himself in a more intimate

way toward the heavenly Shepherd than is apparent in the opening verses of this beautiful song of praise. Instead of telling us merely about the goodness of the Lord, he speaks directly to Jehovah, and the psalm changes from a testimony to a prayer. It seems that as David thought of the Great Shepherd's loving care, there came a special sense of nearness to him which prompted a pouring out of his heart directly to God in prayer.

We should rejoice if we, like David, can see in our Lord's "rod" and "staff" the evidence of his special presence, a nearness which prompts us to go to him in prayer and thanksgiving for the wonderful manner in which he is supplying all our needs. The symbolism of the rod and staff seems to have reference particularly to the chastening of the Lord, which the apostle tells us is a special evidence of his love. (Heb. 12:6,7) The word "chastening" as used in these verses is derived from a Greek word meaning to train or educate. Thus we are not to think of them as punishments for wrongdoing, but rather as measures designed to train and direct us in the right paths. There is no greater evidence of God's love for us than this.

### **"I SHALL NOT WANT"—SPIRITUAL FOOD**

"Thou preparest a table before me in the presence of mine enemies." (Ps. 23:5) While the "green pastures" in which we can "lie down" imply an abundance of sustenance, the supply of our spiritual food seems particularly emphasized by the "table" which the Good Shepherd prepares for his sheep. By this promise we are assured that we shall not want for that "meat in due season," which the

Lord has specially provided for his people in this end of the age.—Ps. 145:15; Matt. 24:45

The table prepared for us consists of all the precious truths of God's Word: his promises, his instructions, and the opportunity afforded to us of understanding his plans and purposes. We live "by every word that proceedeth out of the mouth of God." (Matt. 4:4) In a very special way, and in fulfillment of his own promise, the Good Shepherd has prepared a table for his sheep, and they have been feasting at this table throughout the present harvest period.—Luke 12:37

### **"I SHALL NOT WANT"—JOY**

"Thou anointest my head with oil." (Ps. 23:5) Pouring oil on the head seems far removed from shepherding sheep, but this was the custom of some shepherds, particularly at the close of the day, or when the sheep were weary from travel. To the sheep it was a refreshing and welcome service. In this custom we find another beautiful illustration of our Good Shepherd's care and the blessings he bestows upon us. The Apostle Paul says of Jesus that he was anointed with "the oil of gladness" above his fellows. (Heb. 1:9) Oil is used in the Scriptures to symbolize the Holy Spirit. It came first upon our Head, Christ Jesus, and we receive it from him. It is one of the many blessings we receive from the Heavenly Father through our Good Shepherd.—Acts 2:32,33

The Holy Spirit is referred to as the "oil of gladness" because it is the medium of so much joy in our lives. Through the Word of God, we are enlightened by the Holy Spirit, and can then

participate in the joys of the Truth. By the Holy Spirit we are anointed to serve as “ambassadors for Christ.” (II Cor. 5:20) What joy there is in witnessing for Jesus and for the Word of God! We have been begotten by the Holy Spirit to a new hope of life, and how we should rejoice in that also. When we are weary, and perhaps a little discouraged, how refreshing it is to recall one or more of the joys which our enlightenment through the Holy Spirit has brought to us, and the unspeakable blessings which are ours as members of the body of Christ, because our Head has been anointed with the “oil of gladness.”

### **“I SHALL NOT WANT”—DIVINE GRACE**

“My cup runneth over.” (Ps. 23:5) While the Scriptures use the “cup” in various symbolic senses, the special thought here seems to be the provisions of divine grace in whatsoever ways the Good Shepherd may manifest his love and care. The provisions of the cup may vary according to individual needs. The shepherds of old used a cup at times in connection with their care of the sheep, often at the close of the day. When, as frequently was the case, the shepherd found a sheep that had become wearied and needed special attention, it would be given a refreshing drink from the shepherd’s cup.

In the cup symbolism, we see a provision which shows the special personal and individual care over the sheep by the shepherd, suggesting a tenderness and warmth of love which is almost beyond our ability to grasp. We have the assurance that “the LORD God is a sun and shield: ... no good thing will he withhold from them that walk uprightly.”—Ps. 84:11



## **“I SHALL NOT WANT”—CONSTANT LOVE AND CARE**

“Surely goodness and mercy shall follow me all the days of my life.” (Ps. 23:6) We do not need to fear that any of the loving and abundant provisions outlined by the psalmist are merely of a temporary nature, for we have been told that they will “follow us,” or as the Hebrew text indicates, they will “pursue” or “follow after” us.

Both the goodness and mercy of the Lord are manifestations of his love for us. While these two principles are closely related, their operation is along different lines. In the use of the two expressions, David evidently had in mind the many ways in which the Great Shepherd was caring for him. God’s “goodness” was illustrated by the green pastures, still waters, the table prepared before him, his being led in the paths of righteousness and the anointing of his head. God’s “mercy” was present in the restoration of David’s soul, in the valley of the shadow of death, and in the use of the rod and staff of instruction. All of this spoke to David of God’s love and care over him; and he had confidence that all of this would be true “all the days” of his life. For our own comfort and joy, we need to remember that all these things happened “for ensamples: and they are written for our admonition.”—I Cor. 10:11

## **“I SHALL NOT WANT”—A FUTURE HOME**

“And I will dwell in the house of the LORD for ever.” (Ps. 23:6) When possible, shepherds would lead their flocks at the end of the day into a place where they could dwell in safety for the night. To us this lesson is that as we experience the various circumstances of life, the ups and downs of our

Christian experience, we look forward to the end of the way, encouraged by the hope of an abundant entrance “into the everlasting kingdom of our Lord and Saviour Jesus Christ.”—II Pet. 1:11

Jesus said to his disciples; “In my Father’s house are many mansions: ... I go to prepare a place for you.” (John 14:2) There is a special sweetness in this promise. It is as though Jesus was saying that while there were already many symbolic “mansions” in the vast expanse of his Father’s house, none of them was good enough for his sheep, so a special place was to be prepared for them. It is impossible for us to grasp what conditions will be like in that place which Jesus has prepared, but we know that it will be glorious. What a prospect—to be with Jesus, to dwell where he dwells, to share his home—to dwell in God’s house forever!

A glorious ending is promised to all the experiences of the narrow way if we are faithful. Divine goodness and mercy have pursued us all the way. The crowning manifestation of the Good Shepherd’s love will be when he exalts us to be with him and with the Father. (I John 3:2) All of our labors and trials will then be over. There will be no more sorrow, sighing or tears. However, there will be work to do—that glorious kingdom work of blessing all the families of the earth. (Gen. 12:3; 22:18) Together with him who is now our Good Shepherd, we will assist those “other sheep,” the world of mankind, who in the next age will be restored back into the fold of God’s favor, through the kingdom prepared for them “from the foundation of the world.”—John 10:16; Matt. 25:34

# Qualities Worth Striving For

*“Stand fast in one spirit, with one mind striving together for the faith of the gospel.”*

—*Philippians 1:27*

**AS CHRISTIANS AND STUDENTS** of the Bible, our minds often turn to the 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 anguish that he endured as he voluntarily stayed the course of his sacrificial walk, even unto death. Through all of his experiences, Jesus persevered unwaveringly, setting an example for all of his footstep followers to copy to the best of their ability. His was an example which shines so brightly that, in the eyes of those who truly love him, there is nothing more worthwhile to emulate.

The many examples that our Lord set are, we feel, qualities worth striving for in our Christian walk. We will consider ten of them in the ensuing pages, keeping in mind that they are of utmost importance in our lives. As our opening text states, with “one mind” let us be “striving together for the faith of

the gospel,” which our dear Master opened up for his footstep followers.

## **CHEERFUL ENDURANCE**

The first quality which we believe the Christian should strive for is cheerful endurance. The development of this character trait will assist us to turn what might at first seem to be stumbling stones into steppingstones of great value. Let us consider the Scripture, “Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.” (Ps. 27:14) Here God asks us to patiently watch and wait until we learn what he would have us do, rather than try to determine our own course according to our personal understandings or preferences. All of this takes courage, fortitude and persistency. It is never easy to wait patiently.

Another scripture passage to examine 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 experiences which are for our highest eternal good will come to us. We are to realize that all of our life’s affairs are under divine supervision, which to every one of us should be a source of spiritual strength. Thus, no matter what the seeming delays, difficulties, troubles, persecutions, and so-called disasters might be that come upon us during the course of our lives, always keep in mind that these things are shaping and fitting us for future use by our Heavenly Father

in the accomplishment of his plan to bless all mankind. Therefore, we should give thanks to God for all things and under all circumstances.

Jesus cheerfully endured all things during his lifetime even unto the end as he died on the cross. With us also, cheerful endurance will lead to faithfulness. We must each individually become character copies of our Lord to the greatest possible extent. In order to emulate Jesus in character, we must give up our own wills, hopes and ambitions as regards earthly interests. This takes much in the way of faith, but let us remember that in I Corinthians 10:13 we are given the promise that God will not permit us to be tempted, or tested, above what we are able to bear.

## **ZEAL**

A second quality worth striving for is zeal. True zeal can never do enough for others, or for the Lord, yet seeks no credit and encourages no compliments. This is quite aptly pointed out to us by the following verses: “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

Those who are earnest to serve the Lord are so willing and anxious for the opportunity that they will do all that their hands find to do eagerly and without hesitation. (Eccles. 9:10) They will do all things unto the Lord, seeking to please him rather than men. Only by such motivation can we gain the great “reward of the inheritance.” The smallest service done to the least of the Master’s brethren is accepted as done to himself.—Matt. 10:42; 25:40

Once again, we see the example of zeal in our Lord Jesus. That which he received from his Father, he has devotedly shared with us, that we too may call upon God as “our Father.” We can also call upon Jesus as our exemplar, helper, elder brother and friend. (John 13:15; 15:13-15; Luke 8:21) He set for us the example that if we would truly be followers of him, we will zealously serve him and his people, not merely in words, but in deed, in spirit, and in truth.—I John 3:18,19

## **GOODNESS**

The third character trait we should strive for is goodness. Goodness delights itself in the loving concern for all and especially the spiritual well-being of our brethren in Christ. This lesson is illustrated by the following scripture, which states, “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 verses 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 our 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 two of the greatest enemies to maintaining the Spirit of the Lord. Fourth, we should not be affected only with our own troubles, interests, welfare and talents. Rather, we should be just as concerned with the well-being and happiness of others.

We see the example of our Lord's goodness, as shown 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

Jesus has promised us a rest, or peace of mind, which can only come through a knowledge of the Father's plan and character. By his goodness, our Lord has invited us to take his yoke, and he will be our partner, sharing life's burdens with us. The secret of rest is in a quiet and meek spirit. (I Pet. 3:4) 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 characteristic worth striving for is hope. The Apostle Paul wrote: "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

The Heavenly Father is referred to as a “God of all comfort” because his divine purpose is working all things for the ultimate comfort and blessing of as many of his creatures as will accept his favors after being brought to a knowledge of the truth respecting them. We, as followers of Christ during the present age, have been comforted often in order to offset the adverse conditions incident to our current pilgrim journey. It is only after we ourselves have received solace that we are qualified to console 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.

Our lives in the Christian way include many trials, which we must endure for the crystallization of our character. We are able to bear these, even to the extent of rejoicing, because of the hope which we have “as an anchor of the soul, both sure and steadfast.” (Heb. 6:19) As our old nature dies in gradual increments, our new mind and character nature grow in small, daily steps of progress. They are renewed, strengthened, and built up in the image of God and of his Son, Christ Jesus.—II Cor. 3:18; 4:16

Jesus’ 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. Like Jesus, let us not look for things that are seen, such as popularity, worldly show, or earthly applause and glory. These are all temporary and will fade away. Rather, let us strive for the unseen things—spiritual things,



the glories to come, the blessings to be made available to all the families of the earth—because these things will last forever, and bring honor to our Heavenly Father. Certainly, such hope should more than make up for what we may suffer in this life.

## **WISDOM**

The fifth attribute that we should earnestly strive for is wisdom. The Apostle James wrote: “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 this is only so as it develops wisdom, sound judgment, and pure and honorable words and deeds. We will be judged by our conduct, not by our verbal profession. Thus, our wisdom must be that which “is from above,” fashioned after the example set for us by our Lord.—James 3:17

Quoting from the Apostle Paul, we read, “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 alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.”—Col. 4:3-6

As indicated in the foregoing text, we should pray for one another, not only that we make our calling and election sure, but also that we have an opportunity of service, and the wisdom in presenting the Gospel message to others in meekness, humility and gentleness. We also should secure out of this evil day as large a proportion of time as may be

possible for devotion to our own and others' spiritual welfare, keeping in mind that these opportunities, once gone, can never again be enjoyed.

Jesus, our supreme example, always spoke carefully, with meekness, humility, grace and gentleness. His words represented the Truth in its purest form. He spent his entire earthly ministry preaching the Gospel to all those who would hear, in a humble and sincere manner, and always praying to his Heavenly Father for guidance.

## **LOYALTY**

The sixth quality the Christian should strive for is loyalty. True loyalty to God will manifest itself and not be disheartened even when one's own weaknesses and failings may arise. "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 mischief," that is, he will not be morally evil. If the heart is right, the Lord will show him his mistake, as well as a way to recover from the error. We all have fleshly bodies, and along with them inherent weaknesses. Thus it is that most of the great battles in our Christian lives take place within ourselves.

"Faithful is he that calleth you, who also will do it," the apostle said. (I Thess. 5:24) What God has promised, he is able to perform. We need not worry that we have been called to something we are unable to attain with the Lord's help. If anyone breaks our covenant, it will be ourselves. God will surely carry out his part. He will do for us "exceeding abundantly above all that we ask or think." (Eph. 3:20,21) The

Heavenly Father knows what is in our hearts, and is well pleased with our imperfect service, when motivated by the desire to do all things according to his will. Therefore, devotion to the Lord should never be compromised because we have the assurance that he will always be faithful and loyal to his people.

## **A FORGIVING SPIRIT**

The seventh thing worth striving for, and one of utmost importance, is a forgiving spirit. Such a heart attitude harbors no ill feelings toward anyone. Jesus said, “If ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”—Matt. 6:14,15

What better example can we call to mind regarding forgiveness than Jesus’ parable of the prodigal son. We should be like that father who, when he saw his repentant son coming in the attitude of humility, had his heart touched, and gladly went out to meet him. He forgave him, treated him with kindness, and put on him the “best robe” of fullest family fellowship and brotherhood.—Luke 15:11-24

Sometimes we may be inclined to look at the exactness of God’s justice, and in attempting to copy it, deal too severely with our debtors. However, the Lord is quite clear that the grandest elements of his character are love, sympathy, kindness, and forbearance, and that these work in harmony with his attribute of justice. God is ready to forgive the loving and generous at heart who are seeking to copy his character. Only the merciful shall obtain mercy, Jesus said, and if we have not mercy at the hands of the Lord, all is lost.—Matt. 5:7; James 2:13

“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 sin’s penalty—death—and satisfied justice. “He humbled himself, and became obedient unto death, even the death of the cross,” that we might be forgiven.—Phil. 2:8

## **CONTENTMENT**

Another critical feature of Christian character to strive for is contentment, which, by faith, fully rests in God’s providential care, without murmuring or complaining. Paul testified concerning his own experiences, “Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.”—Phil. 4:11

The apostle was not in want, for he was confident that the Father would provide the things which he really needed. Beyond that, he did not desire anything more. Paul and the other apostles set a great example of contentment and were pleased to abide in whatever condition that duty required them to be. This was all possible because of their deep faith and trust in God, “come what may.” Like the apostles, if we use our talents and abilities to the best of our ability, we should be content with the results, whatever they may be at any given moment, even if our noblest efforts yield only the basic necessities of life. After all, Jesus did not accumulate anything during his life here on earth. All he had were the clothes on his back, and even those were bartered away as he hung on the cross.

Paul wrote to Timothy: “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

In the foregoing verses, we note that the apostle did not say that money was evil or was even the root of evil. He said the “love of money” is the root of evil. Having money and other possessions is not necessarily wrong, but being greedy or coveting money and other possessions is wrong and will lead to all kinds of trouble in our Christian walk of faith. The Master said to his followers: “Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.”—Luke 12:15

## **CHRISTLIKENESS**

The ninth thing worth striving for, and one which we must achieve to the greatest extent possible, is Christlikeness. Such a character will shine 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

In these words concerning a Christlike character, Paul stresses that we do nothing that might give offense to others. Whether it be in respect to food and drink, all manner of conduct, and every interest and affair of life, we should be willing to sacrifice self-gratification in the interest of others. Such a method of conduct, Paul says, will be “to the glory of God,” because it is in harmony with his word, and with the character of his Son, Christ Jesus.

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 our brethren, should be sacrificed. The humblest kind of service is acceptable to God if prompted by love. On the other hand, some great service we may engage in, if prompted with even just a small amount of pride or dishonor, will be much less pleasing in the sight of the Heavenly Father. As our great example, Jesus’ life showed his perfect character at all times, regardless of his circumstances. He set the standard to which we must strive.

## **LOVE**

The tenth and final quality we must strive for is selfless love, which ever seeks to reciprocate God’s love in heart obedience, praise and thanksgiving. The Apostle John wrote: “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.”—I John 4:10,11

The Old Testament account of Naomi and her daughter-in-law Ruth is one of great love and

dedication on the part of Ruth, and equally great compassion on the part of Boaz. Ruth, having lost her husband, dedicated herself to helping 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 for Ruth to glean. He also instructed that she was not to be shamed in any way. Boaz told Ruth 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.—Ruth, chapters 1 & 2

Our Lord Jesus displayed his great love for God by obeying his Father's will. He gave credit and praise to his Heavenly Father and thanked him 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. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."—Phil. 2:8,9

In conclusion, Jesus believed that all the qualities discussed in the foregoing pages were important things to strive for during his earthly sojourn. He daily demonstrated them through his life and actions. Thus, we also must realize these things as being necessary, and make every effort to reflect and model them in our conduct and deeds as a praise and honor unto God. ■

## SPEAKERS' APPOINTMENTS

*The speakers listed below are invited by individual classes, or their services have been arranged by their home classes:*

### **M. Costelli**

Orlando, FL      October 29,30

### **J. Dolan**

West Newton, PA      October 8,9

### **L. Griehs**

Bellevue, WA      October 1,2  
Orlando, FL      29,30

### **B. Keith**

Bellevue, WA      October 1,2

### **J. Mottie**

West Newton, PA      October 8,9

### **R. Shahan**

West Newton, PA      October 8,9

### **J. Wesol**

Agawam, MA      October 9

## 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.*

Brother William Roberts, St. Clairsville, OH—  
November 29, 2021. Age, 86

Brother Joseph Ajise, Ibadan, Nigeria—August 24.  
Age, 87

## WEEKLY PRAYER MEETING TEXTS

**OCTOBER 6**—"Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."—Luke 9:55,56 (Z. '04-43 Hymn 296)

**OCTOBER 13**—"I will show thee my faith by my works."—James 2:18 (Z. '04-45 Hymn 306A)

**OCTOBER 20**—"Be ye therefore wise as serpents, and harmless as doves."—Matthew 10:16 (Z. '04-91 Hymn 260)

**OCTOBER 27**—"My times are in thy hand."—Psalm 31:15 (Z. '04-237 Hymn 186)



## 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, PO Box 521167, Longwood, FL 32752-1167*

**AUSTRALIAN QUEENSLAND CONVENTION, September 30-October 2—WILL BE BROADCAST ONLINE ONLY**—Contact R. Charlton. Email: rand-scharlton@gmail.com

**LAGOS/IKORODU, NIGERIA CONVENTION, October 1**—Contact I. Ashiegbu. Email: ikechukwuashiegbu@yahoo.com

**BELLEVUE CONVENTION, October 1,2—WILL BE BROADCAST ONLINE ONLY**—Contact J. Jose. Phone: (425) 533-5062

**WEST NEWTON FALL CONVENTION, October 8,9—IN PERSON ONLY**—West Newton Lions Club, 507 Pittsburgh Street, West Newton, PA 15089. Contact L. Mlinek. Email: lisa.mlinek@aol.com

**AGAWAM CONVENTION, October 9—WILL BE BROADCAST ONLINE ONLY**—Contact F. Sansom. Phone: (860) 861-6881 or Email: elshaddai144k@sbcglobal.net

**ORLANDO CONVENTION, October 29,30—IN PERSON AND BROADCAST ONLINE**—South Seminole Lodge, 122 Triplet Lake Drive, Casselberry, FL 32707. Contact J. Kuenzli. Phone: (321) 442-1862 or Email: jkuenzli@cfl.rr.com

**MILWAUKEE CONVENTION, November 5,6—IN PERSON AND BROADCAST ONLINE**—Lake Lodge, 1235 E. Howard Avenue, Milwaukee, WI 53207. Contact D. Farchione. Email: debfarchione@aol.com

**NEW HAVEN CONVENTION, November 6—IN PERSON AND BROADCAST ONLINE**—Italian-American Club, 85 Chase Lane, West Haven, CT. Contact A. Suraci. Phone: (203) 248-3793/(203) 430-5770 or Email: annasuraci@comcast.net

**SAN DIEGO CONVENTION, November 19,20—WILL BE BROADCAST ONLINE ONLY**—Contact R. Brand. Email: blatbrand@aol.com

**IBADAN, NIGERIA END OF YEAR THANKSGIVING CONVENTION, December 3,4**—Contact C. Egbu. Email: egbucaje@gmail.com

**CHICAGO CONVENTION, December 31, January 1—IN PERSON AND BROADCAST ONLINE**—Location TBD. Contact C. Martire. Phone: (312) 925-5434 or Email: secretary@chicagobible.org

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*Our Burden Bearer*

*The little sharp vexations,  
And the briers that catch and fret,  
Why not take all to the Helper,  
Who hath never failed us yet?  
Tell Him about the heartache,  
And tell Him the longings, too;  
Tell Him the baffled purpose,  
When we scarce know what to do.  
Then, leaving all our weakness  
With the One divinely strong,  
Forget that we bore the burden,  
And carry away the song.*

—*Poems of Dawn*

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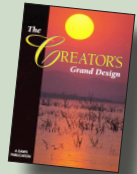
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## ***To us the Scriptures clearly teach . . .***

### **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 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. 55

