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TABLE OF CONTENTS

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HIGHLIGHTS OF DAWN

God Speaks to the Nations 2

INTERNATIONAL BIBLE STUDIES

Walk in Love 14

Submit to God 16

Rejoice in All Circumstances 18

Imitate Christ 20

CHRISTIAN LIFE AND DOCTRINE

The Bible Versus Tradition-Part 1

Man Created by God 22

“I Will Meet You in the Morning” 39

Weekly Prayer Meeting Texts 62

TALKING THINGS OVER

Statistical Report 53

General Convention Bulletin 59

OBITUARIES 63

SPEAKERS' APPOINTMENTS 62

CONVENTIONS 63

God Speaks to the Nations

*“Be still, and know
that I am God. I
will be exalted
among the nations,
I will be exalted
in the earth.”*
—*Psalm 46:10,*
English Standard
Version

THE BEGINNING OF 2019 finds the hearts of mankind filled with anxiety, confusion, uncertainty, and in many cases, anger and frustration. This is because another year has passed without any of the major problems of the world being solved. The “distress of nations, with perplexity, ... Men’s hearts failing them for fear,” prophesied by Jesus is just as troubling now, if not more so, than it was a year ago.—Luke 21:25,26

Although we need not look very far to identify the myriad problems rampant in today’s world, a recent Gallup poll, published in November 2018, is worthy of note. In this survey, which dealt with issues affecting the United States, the question was asked, “What do you think is the most important problem facing the country today?” The percentages of the top ten answers by respondents to this question were as follows:

Dissatisfaction with government/ Poor leadership	27%
Economic problems	13%
Immigration/Illegal aliens	13%
Unifying the country	6%
Race relations/Racism	6%
Healthcare	6%
Lack of respect for each other	5%
Ethics/moral/religious/family decline	3%
Environment/Pollution	3%
The media	3%

The remaining 15% of responses were scattered over more than 25 other categories not included above. What seems to stand out in the survey is that, far and away, people identified their dissatisfaction with government and their leaders as the country's largest problem more than any other issue. By contrast, a relatively small percentage of respondents, only 3%, identified the decline of ethics, morality, religion and family as of similarly high concern.

MAN'S EXTREMITY REACHED

Surveys such as the foregoing are interesting to review and analyze. However, little seems to change as to the resolution of mankind's many problems, whether in this country or in other parts of the world. It is sufficient if we realize that both from the standpoint of reality and the fulfillment of Bible prophecies, man is quickly reaching his extremity. Thankfully, however, this means also that the time has come in human experience when divine authority and power will soon manifest itself in the affairs of men. It is this that God,

through the psalmist, refers to in our text, saying, “Be still, and know that I am God.”

This is the hope of those who put their trust in God! As these look ahead into the year 2019, it is with confidence that nothing will happen to interfere with the ultimate and glorious outcome of the divine purpose. To know this, and to be assured of it, is a great source of encouragement and strength, and a safeguard against becoming entangled in the countless controversies which make up the confusion of this chaotic world.

To the sincere student of the Bible, there can be little doubt that the prophecies of the Bible are in process of fulfillment which describe the ending of Satan’s world and the time when the kingdom of Christ will be established for the blessing of the people. Happy are those who are able to discern the meaning of the many signs of this momentous era in which we are living. However, to enjoy this knowledge does not mean that we can look ahead into 2019 and foresee in detail just what will happen. We do not know what will happen in the economy, nor do we know what will take place with regard to the immigration issue, healthcare, race relations, or the myriad of other problems plaguing just this country alone. What we do know is, that regardless of what happens, God’s kingdom plans will neither be thwarted nor delayed.

In the opening verse of the psalm from which our text is taken David writes, “God is our refuge and strength, a very present help in trouble.” God has always helped his people in their every trouble, and this text has been a great comfort to all those who have put their trust in him. However, it comes

to us at the present time with even greater meaning, for the verses which follow indicate that the psalmist's use of the term "trouble" is an evident reference to what Daniel described as "a time of trouble, such as never was since there was a nation."—Dan. 12:1

Jesus quoted Daniel's prophecy, and indicated that its fulfillment would be at the end of the present Christian age, during the time of his return and second presence. (Matt. 24:3,21,22, *Wilson's Emphatic Diaglott*) It is descriptive of the very time in which we are living, when, as Jesus foretold, the hearts of the people would be filled with fear. (Luke 21:26) As the world enters the year 2019, there is nothing in sight to allay their fears, and nothing to give assurance that the problems which emanate from so many quarters will be resolved.

However, for those who put their trust in the Lord, it is different. These find shelter behind the fortress of God's promises and do not fear, "though the earth be removed, and though the mountains be carried into the midst of the sea." (Ps. 46:2) The "earth" as used here is a symbol of the present humanly constituted social order which the Apostle Paul describes as "this present evil world." (Gal. 1:4) It is the removal of this "earth," with all the calamitous events associated therewith, that is causing the hearts of the people to be filled with fear. However, we will not fear because, as David states, "God is our refuge and strength."

After speaking of the "mountains," symbolic of earthly kingdoms, being "carried into the midst of the sea," the psalmist then adds, "The waters thereof roar and be troubled, ... the mountains shake with the swelling thereof." (Ps. 46:3) Jesus

used the roaring of the sea and waves to illustrate the restless, discontented attitude of the people in this time of world-wide distress. (Luke 21:25) The prophet Isaiah also refers to it, saying, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."—Isa. 17:12,13

It would be difficult to imagine a more vivid picture than this of the chaotic state of the nations today. The nations, and mankind in general, are simmering with unrest and anger. Indeed, all the great "mountain" kingdoms, governments and institutions of society are being lashed by the raging seas of human passion. Some of them have already toppled over into the "sea," and the remaining ones are gradually weakening from the strain placed upon them by the demanding "waves" of the downtrodden masses.

Viewed from the standpoint of human wisdom, this chaotic world situation is a frightening one. We should not fear, however, because we know that in it a divine purpose is being worked out. It is that purpose which is described by the Prophet Haggai when he wrote that God would "shake all nations," and that then "the desire of all nations shall come."—Hag. 2:7

"THE EARTH MELTS"

Although close at hand, the time has not yet come for God to speak peace to the nations. Further

“shaking” is needed in order for the people to be convinced that they cannot, by their own wisdom and power, establish peace and security in the earth. For this reason, the Lord’s voice is now being heard in another way. “The nations rage, the kingdoms totter; he utters his voice, the earth melts.” (Ps. 46:6, *ESV*) The “voice” of the Lord is a symbol of his authority and power. Just as the Prophet Haggai indicates that it is the Lord who would “shake all nations,” so David is telling us the same thing. He describes the breaking down of the present social order as the melting of the earth. Thus, whether we think of it as being “removed,” or “shaken,” or as “melting,” the idea is that earth’s present tumultuous world order is coming to an end.

This should not alarm the people of God. Taking heed to the Master’s assertion that he had chosen his disciples “out of the world,” they endeavor to follow the instructions of the Apostle John not to love it. (John 15:19; I John 2:15) The systems of this “present evil world” are not worthy of a Christian’s love, for they are characterized by sin, selfishness, greed, oppression and war. Footstep followers of Christ rejoice in their knowledge that such a world is coming to an end, and that in its place will be established a new, righteous world, the kingdom of Christ.—Isa. 65:17; II Pet. 3:13; Rev. 21:1-3

It is true that the Lord’s people at the present time are living in the midst of the trouble which is causing the removal of the symbolic earth. They are subject to the difficulties confronting the people incidental to the shaking processes all around them. They do not fear, however, for as David declares, “The LORD of hosts is with us; the God of Jacob is

our refuge.” (Ps. 46:7) While God is abundantly able to give physical protection to his people when it is his will to do so, our greatest source of comfort and strength is in the understanding he gives us of the meaning of world distress—that it is working out for the people that great purpose of peace and blessing which he has promised throughout his Word.

To the people of God the invitation is extended, “Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.” (vss. 8,9) Great and widespread are the “desolations” which already have been “made in the earth.” David asserts that these are the works of the Lord. It would be difficult to harmonize this with the fact that God is merciful, kind and loving, were it not for the further explanation of the divine purpose in what is being done. It is by means of these “desolations,” the psalmist explains, that the Lord “maketh wars to cease unto the end of the earth.”

We should not have difficulty understanding this, since we know that one of the chief characteristics of this present world has been war. The final arbiter of most of its disputes has been war. It is clear, we believe, that the only way to make wars cease is to put an end to the system that has legalized and oftentimes glorified war. When those who are enlightened by the Word of God accept the invitation to “behold the works of the LORD,” and they see the “desolations” he has made in the earth, they also discern its necessity and the glorious outcome. Because of this, they do not fear. They know that

the infinite wisdom and almighty power which control the universe are working out a glorious purpose which, when fully consummated, will reveal God's mercy and love for all mankind.—Ps. 103:8-11; John 3:16,17; I John 4:9,10

WAIT UPON THE LORD

Throughout all the centuries those who have loved righteousness have often been perplexed as to why the Lord continued to permit injustice and wickedness to flourish in the earth. The proud, the arrogant, and the vile have often been the ones who have prospered, while the meek and the pure have suffered. (Ps. 94:1-7; Mal. 3:14,15) In every generation, man's inhumanity to man has made countless thousands mourn.

It is in answer to this quandary of his people that the prophet records these words: "Wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured by the fire of my jealousy." (Zeph. 3:8) This indicates that at no time has God been unmindful of conditions in the earth which have been so contrary to his will. In his own due time and way he has purposed to rid the earth of all the corrupt institutions of man which have been largely responsible for the world's problems, past and present.

In Isaiah 42:13, we are given a partial explanation of the manner in which the Lord would bring about the destruction of Satan's world. The prophet says, "The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry,

yea, roar; he shall prevail against his enemies.” The “cry” and “roar” here mentioned would seem to have the same significance as the “voice” of the Lord previously noted in Psalm 46:6, which the psalmist declares would cause earth’s institutions to “melt.” These words all denote the exercise of divine authority and power by whatever means God might use to accomplish his purposes.

GOD’S METHODS

One of the methods God is using to bring about an end to this present evil world is that of allowing man to wage warfare against his fellow man to such an extent that “except those days should be shortened, there should no flesh be saved.” (Matt. 24:22) In a description of the final phase of this great time of trouble, we read that the Lord will “call for a sword,” and that “every man’s sword shall be against his brother.” (Ezek. 38:21) The thought contained in these various expressions seems to be that God, in his own way, brings about the destruction of man’s world by causing its selfish factions, whether they be entire nations, societal groups, or merely individuals, to rise up with the intent of destroying one another.

What an effective method this will ultimately prove to be in making wars and killing to cease in all the earth. For this to be accomplished more is needed than simply the destruction of the weapons of war and killing. Implements of war have been destroyed many times, only to be rebuilt with more deadly and widespread capabilities. In reality, it is the whole concept of war and the taking of a fellow human being’s life which must be destroyed in the

minds of the people. The glory must be taken from it, and the people must come to loathe the very thought of it.

Moses, in his prayer recorded by the psalmist, spoke concerning God that “thou turnest man to destruction.” (Ps. 90:3) Through this, the people are learning a lesson which will lead to an eternity of joy through their wholehearted obedience to God and to his righteous laws. This lesson, summarized by Paul, is “that sin ... might become exceeding sinful.” (Rom. 7:13) The great “time of trouble” which God is now permitting in the earth is one of the final lessons man is having the opportunity to learn concerning the terrible effects of sin.

Only through a knowledge of God’s plan is it possible to reconcile the thought of God’s love with what is occurring in the earth today. In his prayer, after saying that God turns man to destruction, Moses added, “And [God] sayest, Return, ye children of men.” (Ps. 90:3) This returning will be in the resurrection, when all of the condemned race will be awakened from the sleep of death and given an opportunity to profit from their previous experience with sin and evil. “The dead shall hear the voice of the Son of God: ... all that are in the graves shall hear his voice, And shall come forth.” (John 5:25,28,29) Man will come forth, Jesus continues, to a “resurrection of judgment.” (vs. 29, *ESV*) Paul later speaks of this as a time during which God “will judge the world in righteousness.” (Acts 17:31) All of this will be for the purpose of fulfilling the words, “Return, ye children of men.”

SPEAKING PEACE TO THE NATIONS

At the present time the voice of the Lord speaks of turmoil and confusion among the nations. How different it will be, though, when he speaks to the raging waves of human passions, saying, as our text declares, "Be still, and know that I am God. I will be exalted among the nations, I will be exalted in the earth." Just as God has the necessary agencies through which his voice of authority will accomplish the destruction of Satan's world, so when he speaks peace to the nations it will be with an authority that they cannot ignore, nor will they desire to do so.

"I will be exalted in the earth," God declares. He has permitted his authority to be flouted by man, through the evil influences of Satan, from the time that Adam transgressed his law. Throughout all the centuries since that time the human race has been in more or less rebellion against God's principles of righteousness, but he does not intend this situation to continue forever. The words of our Lord's prayer, "Thy kingdom come. Thy will be done in earth," indicate that it is God's purpose to re-establish his will in the hearts and lives of men. (Matt. 6:10) Indeed, it is to make way for this kingdom of peace and righteousness that the present world is now being brought to an end.

It will require the entire thousand years of Christ's earthly kingdom to establish divine authority in every respect. (Rev. 20:6) Paul wrote that Christ "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:25,26) Among the first enemies to be destroyed are the selfish and unrighteous institutions of Satan's world. This is

the process that we presently see taking shape in the earth. The subduing and destruction of all unrighteousness will continue until death itself, man's greatest enemy, is destroyed.

It will be then that God's name will be fully exalted in the earth. Paul explains that the task of putting down insubordination to divine rule is to be accomplished by Christ, through his kingdom authority. He indicates that when this is fully accomplished Christ himself will become subject to his Father, "that God may be all in all." (vs. 28) Only then will the prayer, "Thy will be done in earth," be fully answered. His ultimate victory against sin and its awful results is assured by the promises of the Bible, and soon, through the Messianic kingdom, divine authority and power will be manifested in terms of life-giving blessings.

Returning to the words of God through the Prophet Zephaniah, after assuring us of his intention to "devour" the evil institutions in earth today, he adds, "Then I will give to the peoples purified lips, That all of them may call on the name of the LORD, To serve Him shoulder to shoulder." (Zeph. 3:9, *New American Standard Bible*) Thus again is indicated the full extent to which the Lord's name, authority and goodness will be exalted in the earth.

As we enter the New Year, it is with increasing evidence that the time when God will speak peace to the nations is near. May this assurance fill our hearts with comfort and keep out the fear which is everywhere so prevalent. Entering 2019, armed with the strength of this assurance, may it be with a greater determination than ever before to "seek ... first the kingdom of God."—Matt. 6:33 ■

Walk in Love

Key Verse: *“This is love, that we walk after his commandments.*

This is the commandment, That, as ye have heard from the beginning, ye should walk in it.”

—II John 1:6

Selected Scripture:
II John 1:4-11

I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.”—vss. 3-5

Our Key Verse emphasizes the fact that loving the brethren is a clear manifestation of our obedience to God. This commandment is a reiteration of a prominent theme cited in John’s first epistle. If we do not love and sympathize with our brethren whom we have seen, it would demonstrate a deficiency in our character and bring into question our sincere love for God, whom we have not seen except through the eye of faith.—I John 3:14-18; 4:20,21

THE APOSTLE JOHN

addressed this epistle possibly to an unnamed sister in Christ or to a local congregation which this aged servant of God especially loved. Hence, he desired to encourage and strengthen them through fatherly exhortation.—II John 1:1,2

The apostle continues: “Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Much of the remainder of John's second epistle contains warnings against false teachers. One specific error prevalent at the time when this letter was written was that Jesus was not really flesh and blood during his ministry, but a spirit being. (II John 1:7) Such a view negates the need for a ransom to offset Adam's sin by means of a corresponding price—a perfect human life given for the perfect life forfeited.—Heb. 2:9

Paul reminds us that the Berean Jews were nobler than those of Thessalonica, for they received his instruction with great eagerness and examined the Scriptures daily to see if what he taught was true. (Acts 17:11) If we are like these Bereans we will scrutinize what we accept as truth, especially when we hear new or different expressions which do not harmonize with the overall plan of God. This is one reason it is of great importance to meet with our brethren as often as we can to nurture, strengthen and water one another by proving our beliefs according to the testimony of the Bible.—Heb. 10:25; I Thess. 5:21

There is much written in the Bible to alert true Christians to the danger of being exposed to false teachers. The repetitive nature of such warnings makes it important to realize that we cannot maintain our standing with God without heeding scriptural counsel. The Apostle Paul says that we “wrestle not” against flesh and blood, but against spiritual powers of wickedness in high places. (Eph. 6:12) Thus, it is imperative that we follow the Lord's Word in all of these matters so as not to be led astray.

Whether it be the subject of love, or any other teaching critical to our faith structure, we should continually keep before our mind the value of the truths contained in God's Word. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”—II Tim. 3:16,17 ■

Submit to God

Key Verse: “*Submit yourselves therefore to God. Resist the devil, and he will flee from you.*”
—James 4:7

Selected Scripture:
James 4:1-10

things which they need in response to prayers that comport with his will, as opposed to petitions made to fulfill sinful desires. Instead of seeking earthly prosperity or luxuries, the Scriptures furnish guidelines as to prayers which are appropriate.—James 4:1-3; Matt. 6:5-13

Addressing the spirit of worldliness and pride, James continues: “Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.”—James 4:4-6

Our Key Verse underscores the necessity for submission to the will of God as a manifestation of our humility. By our obedience to him we will receive the necessary grace to resist the wiles of Satan, who is continually bent upon our destruction as New Creatures.

TODAY'S LESSON COMMENCES by describing the reasons strife exists among believers. James asserts that the spirit of carnality connected with a yearning for fleshly gratification does not bring satisfaction but inner turmoil. Additionally, it is important to realize that God grants his children the

The ultimate example of submission was manifested by our Lord, who was obedient to his Heavenly Father by humbling himself even to the point of dying on the cross. (Phil. 2:5-8, *Wilson's Emphatic Diaglott*) Christ's attitude was in stark contrast with that of Lucifer, who desired to be equal to Jehovah by establishing a rival dominion. As a result of this rebellion, he was cast out of the heavenly realm.—Isa. 14:12-15; Luke 10:18

The Scriptures contain many admonitions which reveal God's displeasure with the manifestation of pride in our hearts. Personal self-examination will assist us in determining whether we are afflicted with this tendency. None of us, however, is authorized to make judgments concerning the heart attitude of another. The acquisition of wealth, ambition to possess many talents, or a hypercritical attitude towards others may give evidence of pride if we are not careful. We can combat or prevent such a tendency by striving always to glorify God, recognizing our own relative insignificance. Whatever we possess, acknowledgment should be given to the Heavenly Father as the source of all our blessings. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"—I Cor.4:7

The desire to be recognized by others, to be well thought of, to have wealth, influence or to be held in esteem are characteristics that are part and parcel of our fallen nature and must be striven against if we are to be successful in submitting to God. May we ever keep in mind, and strive to emulate, the Master's example of humility and obedient submission to the Father's will. Thus, may we walk as he walked and at the end of our course receive the commendation of "well done, thou good and faithful servant: ... enter thou into the joy of thy Lord."—Matt. 25:21 ■

Rejoice in All Circumstances

Key Verse: *“I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel.”*
—*Philippians 1:12*

Selected Scripture:
Philippians 1:12-21

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy.”—Phil. 1:1-4

A deep bond of affection existed between the brethren at Philippi and Paul. He exhorted them to abound in love and sincerity, and to be filled with the fruits of righteousness as they continued to abide in Christ.—Phil. 1:7-11; John 15:4,5

In our Key Verse, Paul affirms that the Heavenly Father was blessing him abundantly despite his imprisonment, as the gospel continued to prosper. An important lesson to be appreciated and internalized by the people of God

WHILE AWAITING HIS appearance before Caesar, Paul spent two productive years under house arrest in Rome meeting with believers. He also used this time to write letters of loving encouragement to the brethren, including his epistle to the brethren at Philippi.—Acts 28:30,31

His letter begins: “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

is that receiving his favor does not exempt us from problems in this sinful world.

Sometimes, as we experience distress, it is difficult for our flesh to accept it as something overruled by the Lord for our highest spiritual welfare. (Rom. 8:28) In fact, the believer is promised adversity in the flesh, because being in the world, tribulations will come. Yet, in Christ we are promised inner peace in times of difficulty and trial. (John 16:33) Perhaps all too often we may equate peace with the absence of trouble and, therefore, deem difficulties as totally undesirable.

The whole tenor of Paul's message contained in our lesson can be harmonized with scriptural teaching. His life was totally consumed in serving Christ. Yet, if he were to die, it would have been a personal gain for him to have rested from all the rigors associated with being spent while carrying out his sacrificial course. However, having yielded himself to God's will, he had no personal preference as to what should be his portion. Instead, he rejoiced to continue to serve the brethren until such time as he would enter the sleep of death and await Christ's return, when he would be resurrected and rewarded.—Phil. 1:21-24; II Tim. 4:8

Our own sufferings should evoke a sense of gratitude in our hearts that we might be permitted to endure hardship for the cause of Christ. Our mind reflects upon the fact that Paul and Silas, having received a beating of many stripes and being put into stocks in a jail in Philippi, were able to sing praises unto God. (Acts 16:19-25) What an inspiring example this is for us, and a reminder that the desire to praise our Creator under all circumstances must certainly merit God's approval.

The Scriptures assert that experiencing the presence of God brings fullness of joy. (Ps. 16:11) This should be a present reality in our lives despite adverse conditions and trials which we encounter in striving to do the Heavenly Father's will. May we ever live the admonition to rejoice in the Lord always.—Phil. 3:1; 4:4 ■

Imitate Christ

Key Verse: “*Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*”
—*Philippians 2:3*

Selected Scripture:
Philippians 2:1-11

increased Christ-likeness. This, Paul says, would provide him great joy.—Phil. 2:1,2

Our Key Verse emphasizes the importance of humility as a critical element in being acceptable to God, and also necessary to promote unity of the spirit among the brethren. Such a proper spirit will greatly assist in keeping strife and vainglory from entering our fellowship.

“Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.”—vss. 5-8, *American Standard Version*

The foregoing passage depicts the Master’s humility which we should imitate. It further reminds us that Christ

THROUGH A SERIES OF rhetorical expressions Paul inquires of the brethren in the opening verses of our lesson whether they have experienced consolation in Christ, comfort of love, fellowship of the Spirit, affection and mercy. The apostle expresses confidence in the manifestation of these qualities in the lives of the Philippian brethren who would give evidence of

is subordinate to the Heavenly Father, and did not view himself as being co-equal with God as the doctrine of the trinity asserts. As Jesus said, “My Father is greater than I.”—John 14:28

As believers, we must let no element of pride prevent us from reaching out to all of our brethren in any way possible, that together we may be sanctified fully, and the church completed. During his last night on earth, Jesus prayed for the oneness that should exist among his followers. “Now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”—John 17:11

Here the Master’s petition fully acknowledges that his physical presence with his disciples is soon to end. He desires that God’s protection and providences should be upon them. Jesus prayed that they would be kept together in unity of heart, mind and spirit, and also in the unity of the faith. Thus, they can experience a sense of oneness such as existed between himself and his Father.

We should always be supportive of our brethren in their Christian endeavors, and regularly meet together so that we can encourage one another. If we can appreciate the fact that we have fellow body members who have the same goal as ourselves, we can be a blessing one to another during our earthly sojourn. If faithful in these present privileges, we will be associated with Christ in helping to restore all the willing of mankind to harmony with God in his coming kingdom.

At the start of this new calendar year, let us resolve to be more faithful in our endeavors to imitate the Master’s conduct while he was on earth by submitting to the will of his Heavenly Father. “He that saith he abideth in him ought himself also so to walk, even as he walked.”—I John 2:6 ■

Man Created by God

*“God created man
in his own image,
in the image of God
created he him;
male and female
created he them.”*

—Genesis 1:27

THE HARMONIOUS TESTI-mony of the Bible emphasizes that man is a direct creation of God, and not a creature of evolution. Moreover, as stated in our opening verse, man was created in the image of God. This means that he was perfect in all ways, and also capable of exercising those qualities of kindness, sympathy, and love which by right we attribute to God, and which the Scriptures assure us actually belong to him.

A tradition is a concept or idea which is passed down from generation to generation, but does not require substantiation as truth by any reliable authority. It is believed, simply because of its acceptance as a tradition, by significant numbers of people over a lengthy period of time. From the days of Charles Darwin has come the theory that man is not the direct creation of God, but that man has evolved through millions of years from some yet unknown source, through the lower forms of life, finally attaining his present state. Over the past 150 years, Darwin's evolution theory has gradually become one

of the modern traditions. It is claimed by many to be true, and is widely accepted and taught as fact, although all efforts to produce proof have failed.

As is often the case with the traditions of men, it is supposed by many that the theory of human evolution is quite in harmony with the Word of God, and that both can be believed without doing violence to the Bible. However, this is not so. If the theory of human evolution is true, then the Bible is false and its story of creation a colossal hoax. On the other hand, if the Bible's account of creation is true, then the teaching of evolution is merely a theory, a system of philosophy. The two beliefs cannot coexist without weakening our faith in the Bible as the revelation of God's purpose in the creation of man.

THE BIBLE'S TESTIMONY

As our text declares, God created man in his own image. Either by profession or by implication, much of the civilized world believes this. It is this great truth concerning man that buttresses the claims of the so-called "free world" that man should not be considered a mere robot in some sort of totalitarian system, but should have freedom of expression and opportunity to make a place for himself in a world society.

If man is a mere product of evolution, what basis is there for individual dignity and purpose in his life? If man exists by virtue of evolution, then there is no authoritative moral law he is actually obligated to obey. The Bible, which tells us that God created man, sets forth the code of ethics the Creator imposed upon his human creatures. If the God of the Bible is a myth, then the moral laws set forth in its pages are unsubstantiated by divine authority, and the

“evolved” man may flout them without disobeying any higher power.

We doubt if many of the most ardent proponents of the theory of evolution would like to carry it this far. Yet, to be consistent, if the authenticity of the Bible’s account of creation is thus discounted, the Word of God becomes robbed of any valid authority. Moses is credited with the authorship of the first five books of the Bible. (Exod. 17:14; Num. 33:2; Deut. 31:9; John 5:46,47) It is in these five books that we are informed concerning the divine creation of man, and the moral law of the Bible is set forth. If Moses wrote in ignorance concerning creation, there could be no basis for confidence that the Ten Commandments came from God, as Moses asserts.

THE CREATION RECORD

The Bible’s account of the creation of man is straightforward and logical. We read that “the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Gen. 2:7) We know today that this is scientifically correct. Man’s organism, or physical body, is composed of elements found in the earth.

When man was sentenced to death for disobeying divine law he was told that he would return to the earth: “Dust thou art, and unto dust shalt thou return.” (Gen. 3:19) We know that this is also true. A dead body does return to “dust,” to the elements of the earth, in a relatively short time unless it is embalmed or preserved in some fashion.

We know also that the air we breathe is the “breath of life.” Deprive the lungs of air and in mere minutes the body becomes lifeless, and dies. In

Leviticus 17:11, we read that “the life of the flesh is in the blood.” This also is scientifically correct. It is common knowledge that from the lungs the life-giving oxygen of the air is carried by the blood to every part of the body. How wonderful that Moses so stated this thousands of years ago!

In the New Testament, the Apostle Paul wrote, “The first man Adam was made a living soul,” to which he added, “The first man is of the earth, earthy.” (I Cor. 15:45,47; Gen. 2:7) Here we find the Apostle Paul, one of the greatest logicians of all time, virtually quoting from the Genesis record of creation, and agreeing with it. If the theory of human evolution is true, then the “first man Adam” is a myth, and Paul was laboring under a delusion which blinded him to the real facts concerning the origin of man.

In addition, if Paul was wrong with respect to the “first man Adam,” then his entire analogy of salvation from sin and death through Christ, whom he speaks of as the “second” or “last” Adam, is false. If the apostle’s reasoning on the subject of salvation through Christ was based upon such a false premise, then the Christian religion has no foundation in fact, and the main theme of the Bible, the textbook of Christianity, is untrue.

Luke, a physician, and writer of the Gospel of Luke, traces the genealogy of Jesus all the way back through the Old Testament records to the first man, Adam, whom he affirms to be a “son of God”—in other words, a direct creation of God. (Luke 3:38) If the theory of human evolution is true, then Luke was wrong, for he should have said that Adam was the son of some sort of evolutionary link slightly lower than the “homo sapiens” species.

Luke had confidence, however, in the Genesis account of creation, and in the Old Testament records as a whole. He knew that Adam, a created earthly son of God, had been sentenced to death because of sin, and that if Adam and his race were ever to enjoy eternal life they would have to be saved from sin and from death. Believing this, Luke was glad to record the song of the angel on the night Jesus was born: “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”—Luke 2:10,11

NO SAVIOR NECESSARY?

If the theory of evolution is true, then man needs no Savior, for he is not a fallen creature, but one evolving upward. This would mean that Jesus did not come to earth to save mankind from sin and death, again implying that the Christian religion is false. Many scholars of our day, even those who claim to believe the theory of evolution, also espouse confidence in Jesus and his teachings. Yet, if human evolution is true, and man, rather than falling, is progressing upward, it would prove that even Jesus must be considered a very unreliable teacher, for he made it clear that he had come into the world to save fallen man from sin and death.—Matt. 1:21; John 1:29; 3:13,14; Mark 8:31; I Tim. 1:15

The Christian philosophy is that salvation from sin, and from its result, death, is provided through the redemptive work of Jesus. Paul wrote, “Since it was through a man that death resulted, it was also through a man that the resurrection of the dead resulted. For just as all men die by virtue of their

descent from Adam, so all such as are in union with Christ will be made to live again.” (I Cor. 15:21,22, *Williams New Testament*) This teaching of the Bible is that the opportunity for man’s resurrection and restoration to life is provided by Jesus through his sacrificial death. In corroboration of this, the apostle further wrote of Jesus as having given himself in death as a “ransom for all.”—I Tim. 2:3-6

In still another place, Paul stated, “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Rom. 6:23) Paul did not invent these concepts. Their source was Jesus, the greatest teacher of all time. Jesus believed the writings of Moses, and, using the great miracle of the manna falling from heaven as an illustration, he said, “My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.”—John 6:32,33

Jesus understood that he could be the “bread” of life for the fallen and dying race only if he gave his humanity in death. Hence, he explained, “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” (vs. 51) It was on Calvary’s cross that Jesus gave his flesh in death, thus providing redemption from death for Adam and his race.

This was in fulfillment of various Old Testament prophecies which foretold the coming of the Messiah and Redeemer. “All we like sheep have gone astray,” wrote the Prophet Isaiah. “We have turned every one to his own way; and the LORD hath laid on him [Jesus] the iniquity of us all.” (Isa. 53:6) If man is

a creature of evolution, then Isaiah was entirely wrong in saying that we have all turned to our own way, meaning that our ways are sinful and leading downward.

According to the theory of evolution, we have always been in the same way—the way of evolution—and we are climbing ever higher all the time. In this theory there is no need for a Redeemer from sin. “Sin is the transgression of the law,” wrote the Apostle John. However, if man is a creature of evolution, springing by chance from an unknown source, then there is no Creator whose laws he should obey, and hence no sin as a violation of such divine laws.—I John 3:4

The simple truth set forth in the Bible is that man is the direct creation of God. He was created perfect and with the potential of eternal life, provided he remained obedient to the laws of his Creator. Man disobeyed divine law, and now the penalty of death is resting upon God’s human creation. However, redemption from death has been provided through Jesus. This guarantees that at a time designed by the Creator humanity will be awakened from death and given an opportunity, under Christ’s righteous kingdom arrangement, to obey God’s laws and live forever.—Isa. 11:1-10; 26:9; Rev. 21:1-5

MAN NOT EVOLVING

All that we know of the experiences of the human race is in harmony with these simple truths set forth in the Bible. If the theory of human evolution were true, then we should expect that today man’s intelligence would be far superior to what it was at the dawn of history, but this is not so. The great

pyramid in Egypt, the ancient temples and edifices, the marvelous paintings and sculptures of the past, and the music masteries of former times, all substantiate the fact that the fundamental intelligence enjoyed by the ancients was equal to the most brilliant minds of the present.

If man is a creature of evolution, then why do we not see this process going on yet today? At the edges of rivers, lakes, and seas, why do we not see creatures that are half fish and half bird? Why do we not see the many links between all the various species of sea life, fowls of the air, and land animals, which we are told once existed in the evolutionary climb? Why did the fish, the birds, and the land animals suddenly decide to remain as they were and cease evolving? What happened to all the claimed links between the species that exist today? None of these supposed links have been found. Apes have survived as apes. If evolution be true, a link, supposedly more developed than the ape, but less developed than humans, should have survived as well.

We know that certain species of animals which existed in prehistoric times have become extinct. There are also certain birds and animals today whose continued existence as a species is threatened, but this does not prove the theory of evolution. It proves only that changing conditions and circumstances make it impossible for certain species to continue their existence. When, for example, the existence of the American bison was threatened during the nineteenth century, it did not mean that the bison was about to evolve into another species of animal.

SPECIES FIXED

One of the basic truths emphasized in the Genesis account of creation is the fixity of species. Concerning this we read: "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: ... And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good." (Gen. 1:21,25) In these verses, the Hebrew word translated "kind" means "species." Thus, the animals were created with the ability to bring forth generation after generation of offspring, but only within their own species. Attempts by man to mix species have merely produced hybrids which have no ability to reproduce.

The Apostle Paul agrees with the statement of Genesis. He wrote, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (I Cor. 15:39) Nature corroborates the foregoing Biblical declarations. Observation confirms that nature is unalterably opposed to the commingling of species, or to the formation of new species. Nature allows seemingly endless varieties within each species but has established fixed limitations which prevent these variations from forming new species with the ability to reproduce.

Darwin himself, in his *Origin of Species*, made this frank admission: "In spite of all the efforts of trained observers, not one change of species into another is on record." It is truly remarkable that the Bible, written thousands of years ago, before the

era of modern research, should state so accurately and definitely what now has been established as scientific truth. Species are fixed, and only by divine revelation could the writers of the Bible have known this fact, and been able to state it so plainly.

POPULATION AND ITS SPREAD

If man is a creature of haphazard evolution, then we should have evidence of the beginnings of human life in various parts of the earth. It seems incredible that out of all the myriads of the lower forms of animal life, only one pair of humans would be produced. Yet, the population spread from the dawn of history until now indicates clearly that the human race as we know it did originate with one pair, and in one place.

It is generally believed among scholars today that the evidence points to the region of Mesopotamia—present day Iraq—as the area of the earliest human civilization. It is here that the Bible locates the Garden of Eden, and where recorded human history begins. The chronology of the Bible places the creation of Adam at a little over six thousand years ago. Using the Scriptural account, beginning with one pair at that time, the increase of population throughout the approximately sixty-one centuries since creation is easily reconciled with the present estimated population of earth—7.7 billion people.

It would be markedly difficult, in view of the natural increase of population, to reconcile the population of the earth today with the belief that man in his current evolved state has been on the earth for about 200,000 years, as generally claimed by evolutionists. We must

(Continued on page 36)

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(Continued from page 31) also consider that, according to present views on evolution, in all probability humans would have appeared on the scene in many parts of the earth at about the same time. This belief would discount the thought that the human race originated with one pair in Mesopotamia, as taught in the Bible and hypothesized by the scientists.

NO SATISFACTORY EXPLANATION

Of all the weaknesses in the theory of evolution, however, its greatest inadequacy is that it provides no satisfactory explanation of the origin of life. With no intelligent first cause credited for life's origin, many have concluded that it could only have come into existence by mere chance. It is said that in the eons of the dim past certain combinations of elements and events came together and somehow produced protoplasmic life, which then began to evolve. We ask, though: What caused the elements to exist in the first place? How did their coming together produce life? What directed the evolution "process" to begin?

While scientists theorize as to how this may have occurred, they are unable to reproduce it now, notwithstanding all of the accumulated knowledge of the twenty-first century. Does it not seem unscientific to claim that such things could occur by chance millions of years ago, and yet at the same time confess that with all the available scientific knowledge of today, it cannot now be duplicated?

Without a satisfactory understanding and explanation of how it started, the theory of evolution rests on a very shaky foundation. It is certainly not scientific to claim that a complicated process of

evolution has taken place randomly over millions of years, and yet not have a reasonable basis or demonstrative evidence for its beginning. Perhaps most sadly, evolution provides little, if any, future hope for man. It leaves him in the grave, despite the longing desire in the human soul for life and its perpetuation.

LIMITATIONS OF KNOWLEDGE

As firm believers in the Genesis account of creation, we acknowledge that we have to accept by faith its explanation of the origin of life. However, faith has a sure foundation when we accept the evidence of reason that order and design found in all living things argues that there must be an intelligent, all-powerful Creator. We cannot fully grasp, with the limitations of the finite human mind, the eternal existence of the Creator, “from everlasting to everlasting.” (Ps. 90:2) Yet, with all the evidences in the universe and in the natural world around us, we gladly accept, by faith, his eternal existence and infinite power.

It would be very unscientific to say, for example, that higher mathematics does not exist simply because the vast majority of people cannot understand it. It would be equally unscientific to say that the whole universe came into being by sheer chance simply because we cannot adequately define the Creator. The Bible declares, indeed, that it is a fool who says in his heart, “There is no God.”—Ps. 14:1; 53:1

Accepting the fact that there is a Creator who brought the whole universe into existence and who is also the fountain or source of all life, it

should not be difficult for our faith to lay hold upon his promises pertaining to the future. We know that whatever the Creator has promised to do he is abundantly able to accomplish. The future of all of us depends, not upon man's limited abilities, but upon God's limitless wisdom, justice, love and power.

Viewing the Bible as God's Word, given to us to point out his character and plan, we are assured in its pages that the great Creator, who gave us life in the first place, is also able to restore it, and purposes to do so. The Bible describes this as being accomplished by the resurrection of the dead. From the "dust of the ground" God will again use his creative powers to produce, not just one human body, but billions, and in them reproduce every thought impulse and every trait of character possessed by those who have died.—I Cor. 15:21,22,35,38

This will mean that the memory will be restored, enabling each individual to recall the past and to benefit from the lessons learned. How many times we hear people say that if they had their lives to live over again, or could change decisions made, how differently they would do. This is precisely the opportunity the Creator has planned to give every descendant of Adam.

Then the experiences of this life will be of inestimable value to them. If they profit from the lessons learned, accept the provision of life through Christ, and obey the laws of the kingdom then in force, they will live forever. Thus the design of the Creator with respect to his human creation will have been accomplished, and there will be "no more death." —Rev. 21:4; Isa. 25:8; Hos. 13:14; I Cor. 15:26 ■

“I Will Meet You in the Morning”

“His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”
—*Matthew 25:21*

AS CHILDREN OF GOD, the true church is ever thankful to the Heavenly Father for his providential care and overruling in all aspects of their lives. Indeed, we rejoice that he has kept us from falling during the past year, and we begin the New Year with the assurance that he will continue to guide and

direct us. We likewise enter 2019 continuing to claim the promise of our Lord: “It is your Father’s good pleasure to give you the kingdom.”—Luke 12:32

Our title, “I Will Meet You in the Morning,” is taken from the opening words of a well-known hymn, “The Eastern Gate.” The writer and composer of this hymn was Isaiah Martin, who authored it in 1905. It is thought that he was deeply moved by the death of a close friend and fellow-member of his church, and by his desire to join him in heaven.

The sentiments expressed in the words of this hymn continue to deeply move the Christian today.

They read as in the form of a promise that comes from our head, Christ Jesus, and illustrate to us his great, loving desire that we faithfully complete our earthly sojourn. Ours is a walk which began with the invitation from the Heavenly Father to be part of his divine family, and which will culminate, if we are “faithful unto death,” in seeing our Lord face to face in the heavenly kingdom. (Rev. 2:10) As John wrote in his first epistle, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”—I John 3:2

Recalling again the hymn’s opening words, “I will meet you in the morning, Just inside the Eastern Gate,” they then stipulate our being a “faithful pilgrim.” As followers of the Master, we must be “strangers and pilgrims” in this present world of sin, selfishness and pride if we would win the prize. We journey through this land, having our sights and affections set upon things above. (I Pet.2:11,12; Col. 3:2) The Apostle Paul instructs us: “Put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts.” Rather, he further admonishes, “Be renewed in the spirit of your mind; and that you put on the new man which was created according to God, in true righteousness and holiness.”—Eph. 4:22-24, *New King James Bible*

THE JOYS OF THE LORD

“Oh, the joys of that glad meeting With the saints who for us wait!” These words from the hymn call to our minds the precious memories of our faithful brethren who have finished their earthly sojourn. Although we miss them, we have assurance in

knowing that their lives of trial and testing are over, and, if faithful, they have entered the heavenly joys of the Lord. We, too, have that blessed hope of being part of the “bride, the Lamb’s wife,” and of joining those who have already been “changed, In a moment, in the twinkling of an eye.” (Rev. 21:9; I Cor. 15:51,52) What a “glad meeting” is the prospect of seeing the “saints who for us wait!”

From Jesus’ parable of the talents where our opening text is found, we glean the lesson that the talents and abilities that we each possess as the Lord’s servants, may be many or few. (Matt. 25:14-23) However, irrespective of the number of talents we have, it is the daily effort we put forth in their use in the service of truth and righteousness which is the critical component of our faithfulness. Jesus teaches us by this parable that those who enter the “joy of thy lord” are faithful over, at most, just a “few things.” Yet, these few things require much perseverance and diligence in the way of self-denial and sacrifice. To hear that “well done,” we must strive to be the most earnest, the most zealous and the most devoted child of God we can be, and endeavor daily to carry out his will to the best of our ability.

One of the chief ways in which we carry out the responsibilities and privileges associated with the use of our talents is by serving our brethren. While on this side of the veil, it is our great joy to help, comfort and encourage one another to mutual faithfulness, that we might attain that “glad meeting” in the heavenly kingdom. Therefore, Paul says, “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”—Gal. 6:10

The apostle's words to the brethren at Ephesus should likewise ring true to us. He says, "I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."—Eph. 1:15-18

"THE EASTERN GATE"

The rising of the sun in the east is used in Scripture to symbolically denote the glorified Christ—Jesus the Head, and the church, his body members. (Eph. 5:23; Col. 1:18) Together, they will constitute the "Sun of righteousness," which will "arise with healing in his wings." This glorified, righteous class will "shine forth as the sun in the kingdom of their Father," as they then begin the work of restoring mankind back into harmony with God, making "all things new."—Mal. 4:2; Matt. 13:43; Rev. 21:5

At the present time, a further appreciation we have as Jesus' footstep followers is that the east is the earliest source of light each day, with the sun's rays visible even before it rises above the horizon. Hence, we are to look in that direction, symbolically speaking, for daily spiritual enlightenment through the power and influence of the Holy Spirit.—Eph. 1:17-19

Smith's Bible Dictionary provides this comment concerning the use of "east" in Bible times. "The Hebrew term, *kedem*, properly means that which is before or in front of a person, and was applied to

the east, from the custom of turning in that direction, when describing the points of the compass: before, behind, the right and the left representing respectively east, west, south and north. (see Job 23:8,9)” Combining the thoughts of Christ arising in the east, looking to him as the light of truth, and viewing the east as the forward direction, we are reminded of the scripture, “This one thing I do, forgetting those things which are behind [westward], and reaching forth unto those things which are before [toward the east], I press toward the mark for the prize of the high calling of God in Christ Jesus.” (Phil. 3:13,14) We travel eastward, spiritually speaking, toward our Lord, toward the light, and toward our goal.

The gates of cities were regarded as areas of great importance in Bible times. They were set up for a wide variety of purposes. Most significantly, they provided defense to the city, being heavily guarded and closed at nightfall. Gates also served as marketplaces and as areas for public gatherings. So important were the gates that they often represented the cities themselves. The city of Jerusalem had many gates, and the one given the most special prominence was the Eastern Gate, also called the Golden Gate. It was this gate that provided access to the temple mount, and the entrance to the Temple faced toward the Eastern Gate. When the Israelites returned to Jerusalem following the Babylonian captivity and set to work to rebuild the walls of the city, we are told that Shemaiah was made “keeper of the east gate.”—Neh. 3:29

In New Testament times, the eastern gate of Jerusalem led to the Mount of Olives and the Garden of Gethsemane. It was here that Jesus prayed for

assurance that he had thus far fulfilled everything according to his Heavenly Father's will. (Matt. 26:36-44) It was here also that Jesus was then betrayed and arrested, though having committed no crime. (vss. 47-50) The next day he was crucified, also outside the gates of Jerusalem. Thus, he suffered and died as an outcast from the social and religious systems of his time. In corroboration of this, Paul later states, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Heb. 13:12

The apostle continues, saying, "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come." (vss. 13,14) This class of believers, who willingly follow in Jesus' footsteps and share in his sufferings, similarly bear reproach "without the camp" and "without the gate" of the world's approval. Though our sacrifice may be, as Jesus' was, an unpleasant odor to the world, "we are unto God a sweet savour of Christ," as we "fill up that which is behind of the afflictions of Christ."—II Cor. 2:15; Col. 1:24

The Eastern Gate toward which we are journeying is not that of literal Jerusalem, nor of any other earthly city. "We seek one to come," Paul says. We seek to enter the heavenly, new Jerusalem, which, when complete, will bring blessings to all mankind under the Messianic kingdom arrangement.—Rev. 21:1-4

JERUSALEM WHICH IS ABOVE

In Galatians 4:22-26, the Apostle Paul refers to those who strive to enter heavenly Jerusalem as being developed under a special covenant relationship with God. This covenant, Paul says, is represented by

Sarah, the wife of faithful Abraham, and is for the purpose of developing spiritual Israel. Each individual footstep follower of Christ is being developed as a “new creature” for the purpose of entering the gates of the New Jerusalem. Literal Jerusalem and its people, the nation of Israel, fell into bondage to the old Mosaic Law Covenant by not coming into Christ. By contrast, “Jerusalem which is above is free,” Paul says, and is the “mother,” or covenant, under which spiritual Israel is presently being developed.—Gal. 4:26

Sarah was the mother of Isaac, the natural seed promised to her and Abraham. Isaac, in turn, represents the greater seed of promise, Christ. (Gal. 3:16) God’s plan, however, calls for the spiritual seed to be made up of many members. (I Cor. 12:12) In harmony with this, Paul further states, “If ye be Christ’s,”—that is, if you fully belong to him and walk in his steps of sacrifice—“then ye are Abraham’s seed, and heirs according to the promise.” (Gal. 3:29) Thus, as the apostle concludes, “We, brethren, as Isaac was, are the children of promise.”—Gal. 4:28

The term “Zion” is also used in the Scriptures with reference to literal Jerusalem, as well as to the new, or heavenly, Jerusalem. Paul speaks of Christ as “the Deliverer,” who will come out of Zion to deliver Israel and mankind from their bondage to sin and death, and to “turn away ungodliness” from the people. (Rom. 11:26) In the Psalms we read, “The LORD loveth the gates of Zion more than all the dwellings of Jacob.” (Ps. 87:2) It is heavenly Zion, the New Jerusalem, that God loves more than the dwellings and cities of natural Israel, because it will be through this spiritual “city” that righteousness and blessings will flow to all mankind.

Therefore, as we contemplate the words, “I will meet you in the morning, Just inside the Eastern Gate,” we realize what a great privilege is ours of walking the pathway which leads to the heavenly Jerusalem. We realize, too, that the calling to enter into this special relationship with God is only for a limited time. It will cease when the entrance, or door, to this arrangement is closed. Jesus said, “Strive to enter in at the strait [narrow] gate: for many, I say unto you, will seek to enter in, and shall not be able.” Then, Jesus continues, the “master of the house” will shut the door to the privilege of this special calling, and it will not open again. (Luke 13:24,25) The time will have then come to bring the promised blessings of God to the world of mankind.

OUR PREPARATION

In his promise to Abraham, recorded in Genesis 12:3 and again in Genesis 22:18, God declared his purpose that through Abraham’s seed, blessings would eventually come to “all families of the earth.” As previously noted from Galatians 3:16,29, Christ and his faithful footstep followers of the present age are to constitute this seed. The development of this special class was planned and foreknown of God. “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.”—Eph. 1:4

These words of Paul point to the strict requirements which God pre-determined to be necessary for any who would be part of this class—to be “holy and without blame” in love. The next step in the divine arrangement after the sacrifice of Jesus as “a ransom for all” has been the calling out from

among mankind a class of faithful believers to be developed as members of this “seed.” The Scriptures give various names to this group. They are the “church of the firstborn, which are written in heaven.” They are the “body” of Christ, of which Jesus is the “head.” They are also called Jesus’ “brethren,” and are further identified as “a chosen generation, a royal priesthood, an holy nation, a peculiar people.” (Heb. 12:23; Eph. 1:22,23; Heb. 2:11; I Pet. 2:9) Finally, in conjunction with being part of a royal priesthood, they will reign with Christ over the earth as kings. “They shall be priests of God and of Christ, and shall reign with him a thousand years.”—Rev. 20:6

The present mission of this called out class is the development and preparation of their characters for their future work of service as priests and kings in God’s kingdom, for the blessing and teaching of mankind. It stands to reason that those who would be prepared to teach the world the virtues of meekness, patience, brotherly kindness, long-suffering, love, and other godlike qualities must first develop these principles of character in themselves. (Gal. 5:22,23; II Pet. 1:5-7) The development of these fruits of the spirit requires many varied experiences for the footstep followers of the Lord.

The “church of the firstborn,” when completed, will constitute only a “little flock,” as stated by Jesus. (Luke 12:32) The Apostle Paul also spoke of the uniqueness of this called out group: “Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things

which are mighty,” in order that “no flesh should glory in his presence,” but only “glory in the Lord.” (I Cor. 1:26-31) To this, James adds, “Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”—James 2:5

A YOKE

The Apostle Paul admonished some of the Jews of his day who believed in Jesus as the Messiah, but who erroneously felt that the many rules of the Mosaic Law still must be kept. “We have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” (Gal. 2:16) To those who would continue to insist that Christians stay in “bondage” to a law from which Jesus had set them free, Paul further instructed, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage,” else “Christ shall profit you nothing.”—Gal. 5:1,2

The yoke of bondage of which Paul spoke has a still larger meaning. All mankind, since the fall of our first parents in Eden, have been slaves of sin and death. “Jews and Gentiles, ... they are all under sin; As it is written, There is none righteous, no, not one.” (Rom. 3:9,10) Through God’s grace, however, and by faith in the blood of Jesus’ sacrifice, those who have accepted the invitation to be part of the “little flock” have been made “free from the law of sin and death.” (Rom. 8:2) These are also made free from the errors and traditions of the past, as they come to understand the truth of God’s Word,

that Jesus tasted death for every man. (Heb. 2:9) “Ye shall know the truth,” Jesus promised, “and the truth shall make you free.”—John 8:32

If we are of those who have been blessed by being freed from the bondage of error and are reckoned by God to have been set at liberty from the law of sin and death, we are then prepared to take on a different yoke. It is the yoke of being a co-laborer with the Lord in the Heavenly Father’s service. God has invited us to bind all our time, influence, means, and abilities for the purpose of being used in his service.

The invitation given to us is to make a full consecration of ourselves to God, and to his service. (Rom. 12:1) By our acceptance of God’s call, we then take on a new yoke, replacing the former ones to which we were bound, whether they be the yoke of the old Mosaic law, the yoke of the law of sin and death, or the yokes of error and superstition. We have been invited to be partners—yokefellows—with Jesus and with one another.—Phil. 4:3

Jesus personally provided this invitation to us in these words which he spoke to his disciples: “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) How important it is to note in these words that the yoke we share with Jesus is one which he has already borne alone. Thus, having previously been “touched with the feeling of our infirmities,” his yoke in which we share is made much easier and lighter.—Heb. 4:15

Although we are yoked together with Jesus, and we have the promise that because of this our yoke is made easy, we, nevertheless, must diligently work.

Paul states: “Working together also we call upon you that ye receive not in vain the grace of God—for He saith, In an acceptable time I did hear thee, and in a day of salvation I did help thee, lo, now is a well-accepted time; lo, now, a day of salvation.” (II Cor. 6:1,2, *Young’s Literal Translation*) We are invited to become co-workers with Jesus in carrying out God’s plan of salvation. Let us not in any way receive “in vain” the grace of God which has provided us this great privilege. Rather, let us have our work fulfill this admonition: “Be ye not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”—Rom. 12:2

JOINT-HEIRS

If yoked together with Christ, we are counted as being children, or “sons, of God.” “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” (I John 3:1,2; Rom. 8:17) Our relationship as children of God is not because we are like our Lord, who was “holy, harmless, undefiled, separate from sinners.” (Heb. 7:26) Rather it is only because of our union with him—our Redeemer—that we have a standing before the Father. As Paul states, “Ye are not your own. For ye are bought with a price.”—I Cor. 6:19,20

Being “joint-heirs” with Christ denotes becoming part of the spiritual seed of Abraham. Isaac was the promised fleshly seed of Abraham, but it was not through him that the promise was fulfilled to bless all the families of the earth. (Gen. 12:3) Instead, he pictured Christ, who Paul said was the seed who

would be the heir of that promise and who would carry it out for the blessing of mankind. (Gal. 3:16) In addition, Paul says that all those who are “one in Christ Jesus” have the opportunity, as joint-heirs, to be part of the “seed” class. “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—vss. 28,29

It was the faith and obedience of Abraham and his son Isaac to God’s direction in their lives which made them worthy to receive the promises given to them by God, though they did not see the fulfillment of them at that time. At the present time, another faith class, the church, is being called, developed, and completed. Once the church is glorified in kingdom power with Jesus their head, the faithful, ancient worthies will be rewarded with perfect life on the earthly plane, to serve in God’s kingdom as “princes in all the earth.” (Heb. 11:39,40; Ps. 45:16) Then the promise to bless all the families of the earth will begin its fulfillment among men, Jew and Gentile alike. All will be given the opportunity to learn the ways of God and come into harmony with him.

The two aspects of God’s kingdom of which we have spoken, the spiritual, heavenly phase, and the human, earthly phase, have been mostly hidden from man’s understanding. However, this too, was predicted in God’s Word. The psalmist said, “The secret of the LORD is with them that fear [reverence] him; and he will shew them his covenant.” To his disciples, Jesus stated, “It is given to you to know the mysteries of the kingdom of heaven, but to them it is not given.” The Master said he spoke oftentimes in parables because most “seeing see not; and hearing they hear not, neither do they understand.” (Ps. 25:14; Matt. 13:11-13) To his footstep followers,

however, Jesus spoke the words, “Blessed are your eyes, for they see: and your ears, for they hear.”—vs. 16

GEMS OF GOD

Those who by faithfulness, even unto death, make up the “church of the firstborn,” are spoken of as having great value in God’s sight. “They shall be mine, saith the LORD of hosts, in that day when I make up my jewels.” (Mal. 3:17) The first of these symbolic jewels was our Lord Jesus, a perfectly formed gem of the highest quality—in character, service and obedience to his Father’s will.

Other jewels of varying sizes, shapes and types are being cut and polished during the Gospel Age. These “gems,” as first selected by God, are roughly formed, and often still encased in the soil of sin. God, however, has appointed his son, a perfect gem himself, to be the master workman in their preparation. Being refined through the fiery trials and testings of the narrow way of sacrifice, those who properly reflect the Master’s gem-like qualities will be mounted as gems. Together with their head, Christ Jesus, they will “be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.”—Isa. 62:3

Quoting again from the words of the hymn: “Oh, the joys of that glad meeting With the saints who for us wait! What a blessed, happy meeting Just inside the Eastern Gate!” Let us be faithful, that we might meet our Lord, and meet one another, inside the eastern gate beyond the veil, and share in the glories of the New Jerusalem, which will bring blessings to all people. “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”—Rev. 3:21 ■

Statistical Report

For the year ended September 30, 2018

WE ARE PLEASED to provide this annual report to our readers. For 86 years, since 1932, the Dawn has been putting forth the “gospel of the kingdom,” and we continue to provide materials for Bible Students worldwide to use in their witness work. We greatly appreciate the cooperation of many brethren in these efforts. As you read this report, we believe you will rejoice, as we do, that the Lord has given evidence that it is his will for the Truth to still be spread during this present Harvest period by the many means available to us.

During 2018 the Dawn was able, by the Lord’s grace, to increase its witnessing expenditures in several categories compared to the previous year. These increases comprised both domestic and foreign activities, including the categories of internet advertising, domestic and foreign pilgrim service, and other foreign witness work.

In total, the Dawn’s witnessing expenses in 2018 were 5% below the previous year. We had a net operating deficit, excluding bequests and investment income, of (\$434,115), compared to a 2017 deficit of (\$461,147). The table following provides details of revenue and expenses for the 2018 fiscal year:

Income	Receipts	Expenditures
Revenue (excluding bequests and investment income)	<u>\$91,170</u>	
Expenses		
Radio (domestic)		\$ 68,830
TV (domestic)		20,500
Radio and TV (foreign)		27,766
Internet and Other Media		89,271
Pilgrim Service (domestic and foreign)		36,187
Other Foreign Support		24,551
Shipping/Mailing (domestic and foreign)		73,410
Outside Printing		254
Shop Operating Expense		27,005
Plant Operating Expense		115,772
House Operating Expense		<u>41,739</u>
Total Expenses		\$525,285
Less Income	<u>91,170</u>	
Net Operating Deficit	\$(434,115)	

The Dawn has budgeted to maintain witnessing expenditures in 2019 at similar levels to 2018, with the exception of Internet Advertising, which we are planning to increase by 20%. Our 2019 budget limits to no more than \$400,000 any reduction in total cash and reserves during the year. Further increases in witnessing expenditures, beyond the planned increase noted above, will be considered if additional opportunities arise, and for which necessary resources are available.

We rejoice that the Gospel message, first preached by our Lord and the apostles, is still being declared today, and that we continue to have the privilege of sharing in that work. Indeed, the “most holy faith ... once delivered unto the saints” is still proclaimed by faithful “workers in the vineyard” who are willing to sacrifice time and energy witnessing it far and wide.

The Dawn utilizes many types of media to proclaim the Gospel message—television, radio, commercial spots, audio and video recordings, the Internet, digital electronic media, YouTube, and a variety of magazine, almanac, and other media advertising, as well as our inventory of printed booklets, books and tracts. The Dawn web page is very active and brings in many appreciative replies from around the world. The importance of these cumulative efforts is attested by the fact that many responses continue to be received. The Dawn processed thousands of individual orders for literature during the past year from responses received by phone, email, the Internet, and regular mail. Individually, these ranged from orders of just one booklet in some cases, to orders for hundreds of pieces of literature in others. In addition, literature orders from various ecclesias around the country, as well as from overseas, were processed during the year.

The Dawn magazine is available in nine foreign languages, either printed or online. The English *Dawn* continues to be printed in India for our brethren there. Counting all languages, *The Dawn* magazine currently has over 6,300 subscribers worldwide. This does not include many who now read the magazine on their computers or personal electronic devices. The English *Dawn* magazine is also available in audio format on the Dawn website, and can be listened to via computer or on any mobile electronic device.

In total, our literature offerings—*Dawn* magazine, booklets, books and tracts—are available in twenty-three languages, either in printed form or on the Dawn's website. We would like to express our

heartfelt thanks to all those who provide assistance with the translation work into these various languages.

In 2018, *Hope and Life After Death* booklets continued to be reprinted and sent, often by repeat requests, to funeral homes throughout the United States, and to many classes as well. Through the year we also reprinted various booklets and tracts as needed using our “on demand” printing system and its supporting technology. With the help and cooperation of brethren in Italy, we have published two new booklets this past year in the Italian language for use in the witness work there.

In 2018 the Dawn continued its Internet keyword advertising on Google and Microsoft for 39 booklets in English, 12 booklets in Spanish, 8 booklets in French, and 3 booklets in German. During the past year, the number of “clicks” to these keywords, which brings the user to the Dawn’s ad page for viewing, was over 290,000 for all languages combined. The viewing of these ads generated nearly 3,700 mail responses for booklets. Booklets read online as a result of the same ads totaled over 14,800. In addition to mail responses and booklets read online, a person can also download the advertised booklets from the ads. Statistics for downloaded booklets are not currently available from our Internet Service Provider. With the increased budget for 2019, we plan to add new booklet offerings, possibly include an additional language, and implement other changes in order to further enhance responses in this highly effective area of the Dawn’s witness activities.

The Dawn’s YouTube channel, “The Dawn Magazine—Monthly Video,” is now in its fifth year of

operation, and continues to be a popular method of presenting the message of Truth. During the past year 15 videos were added, bringing the total number of videos posted on the channel to 74. During the year, the videos were viewed over 2,500 times, for a total of over 12,000 minutes.

In 2018 the activity of the Dawn Pilgrim service continued to provide opportunities to visit isolated brethren and small ecclesias throughout North America. In addition to domestic Pilgrim service, a trip was made to Germany to visit several classes and serve at the German General Convention. In early 2019, the Dawn plans to have four brethren from the United States take an extended trip to Australia. We are very thankful for their efforts, together with the assistance of our Dawn representatives in Australia, in organizing this forthcoming trip.

We continue to fine-tune the operation of our new printing and binding equipment which was put into operation in the spring of 2016. This has resulted in being able to print and make into booklet form *The Dawn* magazine and other printed material more quickly and efficiently, which has brought our postage and paper costs down. Because we now print “on-demand,” we have also reduced the costs of keeping large inventories of literature on hand.

At the Dawn Home property, in the fall of 2018, the carriage house was emptied of excess storage and completely cleaned out. Any usable furnishings were previously brought into the Dawn Home, having been refurbished or restored to usable condition. In November, the exterior of the Dawn Home, including the front and back porches, were power-washed, giving the house a bright new look. We also had two

trees in the back portion of the property removed which were leaning over fences toward neighboring yards.

We could not carry on the work of spreading the Gospel message without the tireless help of many brethren, whether they be located onsite at the Dawn Plant, or work remotely. Currently there are more than 20 brethren in the United States and Canada involved in various aspects of the work, including print and electronic production, translation, clerical, media advertising and production, editorial, proof-reading, follow-up, maintenance, and other activities. There are also many brethren overseas who assist with the work abroad. Some of these are in Australia, Germany, France, Italy, Spain, Africa, the Philippines, Brazil and Colombia, to name a few.

In summary, we are thankful for the many willing hands and hearts of brethren throughout the world which have assisted directly and indirectly with the work of the Dawn during the past year. Without this help, the work could not continue. We are excited about the prospects for 2019, and rejoice in the continued privilege of bearing witness to the Truth given to us by our Heavenly Father. We ask for your prayers on behalf of the work of the Dawn, as daily we seek to proclaim the Gospel message throughout the earth, and strive to be good stewards over the opportunities which God's providence has made available to us. ■

2019 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after sunset on Thursday, April 18, 2019.

General Convention Bulletin

July 20-25, 2019—Moscow, Idaho

NOTE NEW LOCATION

THE 2019 GENERAL CONVENTION will be held at a new location, on the campus of the University of Idaho in Moscow, Idaho. Set amidst the natural beauty of the American West, we are excited to be going to this new venue.

Adjoining rooms with a bathroom in between are available in the Wallace Residence Center, which also houses the HUB, where all meals will be served. Rooms in Wallace can be reserved by singles, couples, or families. Apartment-style housing is also available in the Living-Learning Community, located a short walking distance from Wallace and the HUB meal facility. Each apartment contains multiple bedrooms, a single bathroom, and a small living and kitchen area.

All room and meal costs for children 12 years old or younger will be paid by the convention. In addition, 100% of the room and meal cost of those ages 13 through 17 will be refunded if the young person attends at least 75% of the studies for his or her age group. This subsidy does not cover meals paid at the door.

The convention theme text is taken from Proverbs 3:1, “My son, forget not my law; but let thine heart keep my commandments.” Our responsibilities, challenges, privileges and joys in the Lord’s service will be examined in the light of this scripture, and by

other specially planned program features.

Shuttle arrangements to and from the Spokane, WA and local Pullman-Moscow airports are currently being worked out. Details, including costs, will be made available once these arrangements are finalized.

A complete pricing table and registration form, including contact information for questions you may have, is provided for your convenience immediately following this announcement. We encourage you to register early, and make plans now to attend this year's General Convention. ■

	Ages	18 & up	**13-17
Breakfast		\$7.00	\$6.00
Lunch		8.00	7.00
Dinner		11.00	10.00
Total, three meals		\$26.00	\$23.00
Lodging (per night)			
single occ (Wallace or Apts)		\$44.00	\$39.00
dbl occ - bunk style (Wallace)		\$40.00	\$35.00
dbl occ - bunk style (Apts)		\$41.00	\$36.00
PKG: 7 nights, 18 meals			
single occ (Wallace or Apts)		\$372*	\$337*
dbl occ - bunk style (Wallace)		\$352*	\$317*
dbl occ - bunk style (Apts)		\$357*	\$322*

*If no breakfasts, deduct—\$35.

**100% of these costs will be refunded if the young person attends 75% of the studies for his/her age group.

NOTES: For adults, a charge of \$15 per person, regardless of length of stay will be added to your invoice if you are staying on campus, to cover charges from the university for linens. A Convention Fee of \$10 per person, regardless of age, length of stay, lodging or meal arrangements replaces the \$5 Facilities Charge from previous conventions, and will be added to your invoice to help offset convention expenses unrelated to lodging and meals.

General Convention Registration

330 Jasmine Road—Casselberry, FL 32707

E-mail: ekuenzli@cfl.rr.com (407) 670-4189

	Brkfst	Lunch	Dinner	Bed
Friday, July 19, 2019				
Saturday, 20th				
Sunday, 21st				
Monday, 22nd				
Tuesday, 23rd				
Wednesday, 24th				
Thursday, 25th				

Check for package: 7 nights, all 18 meals
or 7 nights, 12 meals (no breakfasts)

Check: private bath **or** shared bath
 double occupancy **or** single occupancy
 *Wallace **or** Apartments

*Wallace Residence Hall also includes the HUB-dining center on the first floor.

Names and ecclesia name (age if under 18)

Address:

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SPEAKERS' APPOINTMENTS

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

M. Balko and B. Keith

Australia:

New South Wales	January 8,9	Sydney	19,20
Gympie	10	Pakenham	24
Brisbane	11-13	Anglesea	25-28
Morrisett	18	Melbourne	February 1-4

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

R. Niemczyk

Phoenix, AZ January 19,20

J. Trzeciak

Phoenix, AZ January 19,20

J. Parkinson

Phoenix, AZ January 19,20

N. Zandler

Phoenix, AZ January 19,20

WEEKLY PRAYER MEETING TEXTS

JANUARY 3—"Pray without ceasing."—I Thessalonians 5:17 (Z. '96-162 Hymn 162)

JANUARY 10—"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."—James 5:10 (Z. '95-3 Hymn 322)

JANUARY 17—"Keep yourselves in the love of God."—Jude 21 (Z. '02-173 Hymn 166)

JANUARY 24—"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart."—Proverbs 3:3 (Z. '02-171 Hymn 143A)

JANUARY 31—"The meek will he guide in judgment; and the meek will he teach his way."—Psalm 25:9 (Z. '00-68 Hymn 71)

OBITUARIES

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

Sister Dawn Funfsinn, Yorkville, IL—November 14.
Age, 69

CONVENTIONS

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

PHOENIX CONVENTION, January 19,20—Drury Inn & Suites-Happy Valley, 2335 W Pinnacle Peak Road, Phoenix, AZ 85027. Phone: (800) 325-0720. Call hotel for reservations. Mention “Christian Group-Phoenix Associated Bible Students” and Confirmation #2336254 for special rate which expires December 15. Other information, contact A. Mengos. Phone: (480) 390-3767 or Email: samengos@yahoo.com

AUSTRALIA CONVENTION, January 25-28—Camp Wilkin, Anglesea, Victoria, Australia. Contact R. Charlton. Email: australianbiblestudents@gmail.com

SACRAMENTO CONVENTION, February 15-17—Holiday Inn Express, 2224 Auburn Boulevard, Sacramento, CA 95821. Contact hotel for room reservations. Phone: (916) 923-1100. Specify “Bible Students” to receive special rate of \$98.00. Rate good until January 20. For other information, contact K. Freer. Phone: (916) 879-4657 or Email: winnerwear@aol.com

NIGERIA CONVENTION, February 22-24—Uzi Obudi Agwa Owerri Imo State, Nigeria. Contact C. Egbu. Phone: 2348033339949 or Email: egbucaje@gmail.com

FLORIDA CONVENTION, March 2-4—Holiday Inn Orlando International, 5750 T. G. Lee Blvd., Orlando,

FL 32822. Contact hotel for room reservations. Phone: (407) 851-6400. Specify “Orlando Bible Students” to receive special rate of \$131.00. Online booking code: SBO. For other information, contact E. Kuenzli. Phone: (407) 670-4189 or Email: ekuenzli@cfl.rr.com

HIGHLAND PARK CONVENTION, April 6—Double Tree by Hilton, 789 Connecticut Avenue, Norwalk, CT 06854. Contact S. Koterba. Email: sandykoterba@gmail.com

DETROIT PRE-MEMORIAL CONVENTION, April 13,14—Quality Inn Troy, 2537 Rochester Court, Troy, MI 48083. Contact P. Nemesh. Phone: (248) 649-6588 or Email: nemeshfp@aol.com

ALBUQUERQUE CONVENTION, April 19-21—Sheraton Albuquerque Airport Hotel, 2910 Yale Boulevard SE, Albuquerque, NM 87106. Contact S. Thomassen. Phone (505) 268-8170 or Email: srbt@juno.com

*One more day's work for Jesus, one less of life for me!
But heav'n is nearer, and Christ is dearer
than yesterday to me;
His love and light fill all my soul tonight.
O blessed work for Jesus! O rest at Jesus' feet!
There toil seems pleasure, my wants are treasure,
and pain for him is sweet.
Lord, if I may, I'll serve another day!
One more day's work for Jesus! O yes a weary day;
But heav'n shines clearer and rest comes nearer,
at each step of the way;
And Christ in all, before his face I fall.
One more day's work for Jesus,
One more day's work for Jesus,
One more day's work for Jesus,
One less of toil for me.*

—Hymns of Dawn