

The DAWN

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Quietly Waiting on the Lord

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

—*Lamentations 3:26*
The statesmen, political and religious leaders, and financiers struggle to find solutions to the seemingly endless barrage of perplexing and distressing problems that confront all the nations as the drama of the closing scenes of this present Gospel Age unfolds.

Furthermore, the vast majority of earth’s people go about their daily lives paying little heed or attention to the true meaning celebrated during the recent holiday season of our Lord Jesus’ earthly ministry, or his sacrificial death on their behalf. Neither do they consider the wonderful promises of our loving Heavenly Father and the blessings that are being prepared for their ultimate reconciliation. We believe that Christ’s kingdom will soon

AS WE ENTER ANOTHER new year, our attention is once again drawn to the ever increasing level of anxiety, apprehension, and fear that is prevalent in nearly every segment of our present world.

be manifest to the sin-sick and groaning human creation. Thus does mankind continue to wait for the long-promised and future kingdom of “The Christ” as the only solution to the violence, corruption, and death that marks our day in prophecy.

THE PRESENT GOSPEL AGE

We are now living during the closing years of this present Gospel Age. Since the First Advent of our Lord Jesus two thousand years ago, the divine purpose and program has been to call and select from the fallen human creation a little flock of faithful followers of our Lord Jesus. These are invited to share with him in his heavenly glory. They will also share in bringing the blessings of life and truth to all mankind under the administration of Christ’s future kingdom. This is a very special class of Christian people as shown in the prophecy of Isaiah. “Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.”—Isa. 43:7

The Prophet Isaiah used the word “called” in this scripture to identify those Christians who have responded to this wonderful invitation from our loving Heavenly Father. If faithful to their High Calling in Christ Jesus, they will share with him as members of his bride. They will inherit the divine nature and will dwell in the spiritual home that Jesus has been preparing for his bride during this present Gospel Age. As recorded by John in his gospel, Jesus explained to his disciples, “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go

to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.”—John 14:1-4

THE DIVINE PROGRAM

The Apostle Paul proclaimed that those who are being called out of the world during this present Gospel Age are being called to share the same glorious nature and inheritance as was offered our Lord Jesus during the time of his earthly ministry. This is explained in his letter to the church at Rome. He wrote, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”—Rom. 6:3-5

When the divine program during this present Gospel Age has been accomplished, and the full number of the called ones is complete, the faithful followers of Jesus will all be brought together in the first resurrection. “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—Rev. 20:6

THE PROMISED SEED

At that future time, the faithful will share with our glorified Lord as members of “The Christ,” the

promised seed, that will bring blessings of life and peace to all the families of the earth. From the scriptural account, we read, “The angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”—Gen. 22:15-18

In his letter to the brethren at Galatia, the Apostle Paul explained the meaning of the promised seed of Abraham. He said, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” (Gal. 3:16) “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (vs. 29) “When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”—chap. 4:4-7

This blessed work will take place under the control of Christ’s kingdom and the terms of the New Covenant that will be established on the basis of truth and righteousness. The divine purpose is to

make reconciliation possible for the entire sin-sick human family. Everlasting life will be offered to all who are obedient to the divine law. The New Covenant will be established under the direction of “The Christ” and will introduce to the human family the necessary provisions whereby they may attain everlasting life on a perfected and glorified earth.

WAITING WITH HOPE

In our featured scripture, the Prophet Jeremiah brings to our attention the need to “hope and to quietly wait” for the salvation of the Lord. God’s plan of redemption and reconciliation will take many years to accomplish. This means that we must put our trust and confidence in our loving Heavenly Father, and meditate on the promises and precepts of his wonderful Word of Truth.

The prophet used the word “hope” in this scripture which suggests being in expectation of something. The word also carries the thought of having confidence and trust. We look forward with much anticipation and joy to the future kingdom of our Lord and Savior. We have complete confidence and trust in the promises of God that are near at hand.

Thus did the Psalmist David write, “Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.” (Ps. 31:24) The Prophet Jeremiah said, “Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.”—Jer. 17:7,8

QUIETLY WAITING

To wait “quietly” means to do so peaceably and with tranquility. The Lord’s consecrated people enjoy an inner peace that only comes from having faith in the saving blood of Christ, and confidence in the promises of God. The Apostle Peter describes one who has this Christian trait as possessing a meek and quiet spirit. He said, “Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”—I Pet. 3:4

To wait for something with much anticipation requires patience. In many circumstances, it includes the ability to bear our trials or difficulties calmly and without complaint. The Prophet Isaiah caught the true spirit of Christ Jesus when he addressed the attitude of patient endurance that we all need. He said, “Therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.” (Isa. 30:18) Isaiah again spoke of the wonderful spirit that marks the true disciple of Christ Jesus, when he wrote, “They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”—chap. 40:31

CONFIDENCE AND TRUST

From the Psalms, we also read, “Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.” (Ps. 25:5)

Again, it is written, “Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.” (Ps. 27:14) Thus does the Holy Spirit of God teach, “Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.” (chap. 37:7) “Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.”—vs. 34

A most outstanding example of putting our complete trust and confidence in our Heavenly Father’s unlimited power to lead us, is dramatically shown in the experiences of his typical people Israel. When Moses was instructed by God to lead his people into the waters of the Red Sea, he was preparing the way for them to cross safely to the other side. From the scriptural account, we read, “Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.”—Exod. 14:13,14

Concerning our need to be patient and to quietly wait on the Lord, the Apostle Paul reminds us, “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”—Rom. 15:4-6

PATIENT ENDURANCE

Thus does James admonish, “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”—James 5:7,8

As the Lord’s people are patiently waiting for Christ’s promised kingdom, they are cautioned to not be over anxious because of the passing of time, nor to question in any way the methods God chooses relative to the outworking of his ultimate plan and purpose. We know all things are in his hands, and we are to remain full of hope and trust that in his abundant mercy and wisdom, he will in due time bring righteousness and blessings to all the families of the earth.

THE MERCIES OF GOD

The words of our featured scripture were written many centuries ago by Jeremiah as he sat weeping and lamenting over the plight of his people Israel. They had been disobedient to God and his commandments, and were experiencing the rod of his wrath regarding their actions. The nation of Israel had been especially blessed by God, and yet they had not heeded his Word.

Their special status in God’s arrangements is confirmed by the Apostle Paul, who wrote, “Then what advantage has the Jew? Or what is the benefit of circumcision? Great in every respect. First of all, that they were entrusted with the oracles of God.” (Rom. 3:1,2, *New American Standard Bible*)

Paul also explained that the people of Israel served as a type to illustrate the ultimate plan and purpose of our loving Heavenly Father. “Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.”—I Cor. 10:11, *NASB*

MOVED BY GOD’S SPIRIT

In the context of our featured scripture (Lam. 3:26), we catch a glimpse of the Holy Spirit of God as it moved the Prophet Jeremiah to write and confess the innermost hope that filled his heart. Recalling the wonderful mercies of God of which he spoke, we, too, should never be consumed with doubt or fear. We must be filled with hope and the manifestation of true joy as we quietly wait upon the infinite wisdom of our loving and eternal Heavenly Father. God is an inexhaustible fountain of mercy, and the Father of mercies.

The Apostle Paul expressed this thought and wrote, “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.”—II Cor. 1:3-5

Thus did Jeremiah write, “This I recall to my mind [make to return to my heart, *Marginal Translation*], therefore have I hope. It is of the LORD’s mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The LORD is my portion,

saith my soul; therefore will I hope in him. The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope.”—Lam. 3:21-29

OUR DAY IN PROPHECY

Students of the Bible point out that the Scriptures indicate we are now living in the latter days of this Gospel Age. Therefore, prophecies that were written many centuries ago concerning the time in which we are now living are being fulfilled. One of God’s prophets of old was Joel, who was moved by the Holy Spirit of God to point forward from his time to the events of our day. These significant events would mark the closing features of the present Gospel Age.

Thus the Prophet Joel wrote, “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.”—Joel 2:1-3

In this scripture, Joel uses symbolic words and phrases to describe the divine judgments that our Heavenly Father would permit to remove the present world order. Although there have been noble attempts to provide for the people, in many instances these arrangements have been based largely on the pride and selfish principles of fallen men. Therefore, they must first be removed to make way for the future King of Righteousness. The “day of the LORD,” of which the prophet spoke, refers to God’s great day of vengeance upon the unrighteous institutions of men.

The Prophet Daniel also spoke of the closing events of this Gospel Age. He said, “At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” (Dan. 12:1) Jesus referred to Daniel’s prophecy and added a further and important dimension to it. He said, “Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.”—Matt. 24:21,22

CONFIDENCE AND TRUST

As students of the Bible, we are not alarmed by these prophetic events, but continue to hope and quietly wait on the Lord. We are students of prophecy and are watching for the fulfillment of these

foreshadows that were written by Joel, Daniel, and others of God’s prophets of old. These prophecies serve to identify the chaotic events of our time, and serve as evidences that our Lord is now present and that his kingdom will soon be established over all the earth. Thus do we see the present world order disintegrating to prepare for Christ’s glorious kingdom.

This kingdom will be administered under the authority, guidance, and command of “The Christ.” It will consist of our glorified Lord Jesus as the Head, and the 144,000 members of his faithful followers, as the typical body. Their commission is to establish the righteous kingdom that will ultimately bring blessing to the whole human creation.

CHRIST’S KINGDOM

Herein lies the thread of hope and promise that points down the stream of time, and to the long-promised salvation of the Lord. Christ’s promised kingdom will bring peace and blessing to all mankind during his kingdom of righteousness. We believe this will soon be made manifest when the present order of man’s rule is set aside, and our blessed Savior will exercise his great power over all the earth, its institutions, and its people. At that time, all men will be given ample opportunity to learn the ways of truth, and to obtain everlasting life on a perfected earth with its new divine arrangement. To obtain life, the people must put their trust in our loving Heavenly Father, and obey the laws of the kingdom.

THE GROANING CREATION

This is made clear by the words of the apostle who wrote, “The earnest expectation of the creature

waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.”—Rom. 8:19-25

THE NEW YEAR

As we prepare for the incoming new year, let us do so by abiding in the admonition of the Prophet Jeremiah, who wrote, “It is good that a man should both hope and quietly wait for the salvation of the LORD.”—Lam. 3:26 ■

“Sing praise to the LORD; tell the wonderful things he has done. Be glad that we belong to him; let all who worship him rejoice. . . . The LORD is our God; his commands are for all the world.

“He will keep his covenant forever, his promises for a thousand generations. He will keep the agreement he made with Abraham and his promise to Isaac. The LORD made a covenant with Jacob, one that will last forever.”

—Psalm 105:2,3,7-10, Good News Bible

WEEKLY PRAYER MEETING TEXTS

JANUARY 5—“The reproaches of them that reproached thee fell on me.”—Romans 15:3 (Z. ’96-83 Hymn 299)

JANUARY 12—“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”—Galatians 6:1 (Z. ’01-150 Hymn 267)

JANUARY 19—“O how love I thy law! It is my meditation all the day.”—Psalm 119:97 (Z. ’99-156 Hymn 238)

JANUARY 26—“When ye fast, be not, as the hypocrites, of a sad countenance.”—Matthew 6:16 (Z. ’98-45 Hymn 196)

God Bless Thee

*God grant you grace, this coming year,
For every time of need;
And strength to follow day by day,
Where'er your path may lead.*

*God give you peace and quietness,
Through storm or sunshine bright,
And clear your sky of every cloud,
And guide you with His light.*

*God send you blessings on your way,
And joy, and hope serene,
That you by faith may see His face,
And all that's now unseen.*

*God shower upon you blessings rich,
To cheer you hour by hour,
And fill your heart and keep you through
His Holy Spirit's power.*

—Poems of the Way

God Watches Over Joseph

Key Verse: *“There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?”*

—Genesis 39:9

Selected Scripture:
Genesis 39:1-23

As a result, Potiphar made him an overseer of his house and all that he had. Since God was with Joseph, this meant that everything that Joseph oversaw for Potiphar prospered. “The LORD blessed the Egyptian’s house for Joseph’s sake; and the blessing of the LORD was upon all that he had in the house, and in the field.” So great became Potiphar’s trust of Joseph that he “left all that he had in Joseph’s hand,” sight unseen.

What a tremendous example Joseph is to us in this regard. As Christians, we, too, should be the most reliable and trusted people in the world as far as our earthly

THE STORY OF JOSEPH’S

life includes many lessons and examples for the Christian today. Upon his being sold to the Ishmeelites, Joseph was brought to Egypt and sold to Potiphar, an officer of Pharaoh and a very wealthy man. The account says that “the LORD was with Joseph” (Gen. 39:2), so much so that Potiphar also recognized that everything that Joseph did prospered.—vs. 3

Verses 4-6 of our lesson state that Joseph “found grace,” or favor, in the eyes of Potiphar.

responsibilities are concerned. We should carry them out as unto the Lord, just as if we were serving him directly. If we so do, we, and those we serve, will receive a corresponding blessing, just as Potiphar did. The scriptural principle upon which God judges all our service, whether along spiritual or temporal lines, is shown in the words, “Thou hast been faithful over a few things, I will make thee ruler over many things.”—Matt. 25:21

Verses 7-18 of our lesson next describe the evil scheme of Potiphar’s wife. Summarizing, she attempted to seduce Joseph and repeated her advances on several occasions. Each time Joseph refused, citing two important reasons. First, yielding to her advances would be a violation of his position as overseer of the house and a sin against his master Potiphar. Second, as stated in the Key Verse, committing such an act would be a sin against God. It is important to notice here that sin would have been committed against both Joseph’s earthly master and heavenly master. For us also, we should take note that immorality, like the improper carrying out of responsibilities along earthly and temporal lines, also signifies a lack of faithfulness to God. These earthly things are part of our stewardship, for which ultimately we must give account to God.

After one such advance by Potiphar’s wife, she took hold of a piece of Joseph’s garment (vs. 12), after which he fled the house. She showed it to the men of the house, and then to Potiphar. She falsely claimed that it was Joseph who had made an advance to her, and that only by her cries had he fled, leaving behind a piece of his garment. Not knowing that his wife had lied, Potiphar was angered at Joseph and put him into prison. (vs. 20) For the Christian, we also may be falsely accused of many things. Jesus reminds us to consider these experiences as blessings from him. “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.”—Matt. 5:11 ■

Joseph Finds Favor

Key Verse:
*“Pharaoh said
unto his servants,
Can we find such a
one as this is, a
man in whom the
Spirit of God is?”
—Genesis 41:38*

Selected Scripture:
Genesis 41:1-52

dream was of seven well-favored and fat cattle, which were consumed by seven ill-favored and lean cattle, but after consuming the fat cattle, the lean cattle remained lean. The second dream was of seven ears of corn, well developed and fat, which were consumed by seven thin ears. Like the lean cattle, after consuming the fat ears of corn, the thin ears remained parched and withered.

It happened that Pharaoh’s chief butler heard of these two dreams. He was reminded of Joseph and told Pharaoh (verses 9-13) that Joseph had correctly interpreted his and the chief baker’s dreams while in prison. Pharaoh had Joseph brought forth from prison, and said to him, “I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.” (vs. 15) We now note an important lesson. Joseph said to Pharaoh that it was not his power that could reveal these dreams, but that of God only. (vs. 16) He gave God the glory and

JOSEPH HAD BEEN IN prison for two years, and seemingly had been forgotten by those associated with Pharaoh. The Lord, however, had not forsaken Joseph, and was about to use him in an amazing way.

Verses 1-10 and 17-24 of our lesson describe two dreams which Pharaoh had, neither of which his magicians nor wise men could interpret. His first

honor even before giving the interpretation, because he knew that God was the source of his ability. We, too, should give God the credit and thanks for any talents and abilities he providentially extends to us.

In verses 25-32, Joseph interpreted Pharaoh’s two dreams, saying that both dreams had the same meaning. The seven fat cattle and the fat ears of corn represented seven years of plenty in the land. These would be “consumed” by seven years of famine and drought, shown by the seven lean cattle and the thin ears of corn. The seven years of famine would be so severe, Joseph said, that the previous years of plenty would be forgotten. The fact that Pharaoh had two dreams with the same interpretation was a surety that “this thing is established by God, and God will shortly bring it to pass.”—vs. 32

Immediately after interpreting the two dreams, Joseph further showed great wisdom. In verses 33-36, he suggested to Pharaoh that because of the impending famine seven years hence, someone be appointed to oversee the seven years of plenty. Their responsibility would be to see to it that in each of those years twenty percent of the land’s yield would be layed up in storage, to be used during the seven years of famine that would follow. Pharaoh quickly realized the wisdom of this course and appointed Joseph in this capacity. Not only this, but he made Joseph second in command over the entire kingdom, saying, “Only in the throne will I be greater than thou.”—vs. 40

We see that although Pharaoh put Joseph in this high position, it was really God who was overruling the entire matter for the eventual blessing of Joseph’s family and, ultimately, the formation of the nation of Israel. For us, we must remember that no matter how we may be used to bless others, temporally or spiritually, it is ultimately God who is guiding these experiences and to whom we should be submissive. “For it is God which worketh in you both to will and to do of his good pleasure.”—Phil. 2:13 ■

God Preserves a Remnant

Key Verse: “So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.”
—Genesis 45:8

Selected Scripture:
Genesis 42:1-38;
45:1-28

est, Benjamin, to the land of Egypt to buy corn. (Gen. 42:1-4) Jacob did not send Benjamin because he feared that evil would come to him just as he thought it had come years earlier to Joseph, whom he believed was dead.

In Genesis 42:7-25 is the account of Joseph’s initial encounter with his ten brethren. He knew who they were, but they did not know him. To test them, Joseph claimed that they were spies, which they fervently denied. As Joseph continued to accuse them of spying, he told them that he would only give them corn and let them go if they promised to bring back their youngest brother, for whom he would hold Simeon as ransom.

THE FAMINE FOLLOWING

the seven years of plenty was now upon the land, in accordance with Joseph’s interpretation of Pharaoh’s two dreams years earlier. It was not only upon Egypt, but it was also upon the land of Canaan, where Jacob and his eleven remaining sons lived. In the opening verses of our lesson, we are told that Jacob had heard that there was corn in the land of Egypt. He sent all of his sons, Joseph’s brothers, with the exception of the young-

Joseph filled their sacks with corn and, unknown to them, also put the money with which they had paid for the corn back into their sacks.

When Joseph’s nine brothers returned to Jacob they discovered that the money had been put back in their sacks, which made them deeply afraid. When they told this to their father Jacob, along with the request that Benjamin be taken to Egypt, and that Simeon was now being held there, he was distraught. Jacob said, “Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.” (vs. 36) After much protest, Jacob finally allowed Benjamin to go back to Egypt with his brothers.—chap. 43:11-15

Genesis, chapter 44, recounts additional severe tests Joseph placed upon his brethren. Finally, after seeing their truly repentant condition of heart, and the great love they had for their father Jacob and youngest brother Benjamin, Joseph could contain himself no longer. He sent everyone away except his brethren. Weeping as he spoke, Joseph said, “I am Joseph; . . . Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.” (chap. 45:3,4) He then told them how all these experiences had been ordained of God for their ultimate good. (vss. 5-8) In our Key Verse, Joseph went so far as to say that it was God, not them, who had sent him to Egypt. What a recognition this was of the providence of God!

We see how the many experiences of Joseph and his brethren picture the various lessons man is learning during the present nighttime of sin and difficulty. Just as Joseph’s brethren were severely tested and finally developed a truly repentant and loving heart, so mankind in Christ’s coming kingdom will finally have God’s law in their hearts. “I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”—Jer. 31:33 ■

Joseph Transmits Abraham's Promise

Key Verse: *“As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”*
—*Genesis 50:20*

Selected Scripture:
Genesis 50:1-26

“buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace.”—vs. 13

As news spread among Joseph's brethren who had stayed back in the land of Goshen, that Jacob had been buried and Joseph now was returning to Egypt, they became fearful. “They said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.” (vs. 15) They sent a messenger to meet Joseph and tell him that their father Jacob had commanded that they ask for forgiveness of all the evil they had done to Joseph many years before, when they sold him into slavery. After sending the messenger, Joseph's brethren “also went and fell down before his face; and they said, Behold, we be thy servants.”—vs. 18

UPON THE DEATH OF JACOB in the land of Egypt, Joseph told Pharaoh that his father had made him promise to bury him back in the land of Canaan. “Pharaoh said, Go up, and bury thy father, according as he made thee swear.” (Gen. 50:6) Accordingly, Joseph and a large group from his father's house, as well as many Egyptians, took Jacob's body to Canaan. They

buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace.”—vs. 13

“Joseph said unto them, Fear not: for am I in the place of God?” (vs. 19) We notice here that although Joseph had much power and authority in the land of Egypt, he recognized that only God could judge the actions and motives of his brethren. Many centuries later, Jesus taught the same principles that Joseph had followed. Jesus said, “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.”—Luke 6:37

The Key Verse of our lesson points out that Joseph recognized that all that had happened, and the evil his brethren had thought against him, had been overruled by God. He saw the outworking of God's arrangement for him and his brethren over a period of many years as a manifestation of his goodness. Joseph further saw that all that had happened resulted in actually saving the lives of his family and maintaining the promise given to his great-grandfather Abraham by God.

In this lesson, Joseph is a fitting picture of our Lord Jesus Christ and his bride, the church. It is they who, in Christ's coming kingdom, will bring about the restoration of all their “brethren”—the world of mankind. Mankind will be redeemed then from Adamic sin and its penalty, death. They will learn that all the evil and the difficulties of their former life have actually been permitted by God for their eternal welfare, that they might learn the exceeding sinfulness of sin. (Rom. 7:13) Man will learn that love and mercy is at the core of God's perfect character, not vengeance.

Joseph's final words to his brethren before he died were very fitting. He said, “God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob.” (Gen. 50:24) Thus the promise of a future seed, eventually to be Christ and his church who will bless all the families of the earth, was passed to the next generation of those who would put their faith and trust in the God of Abraham. ■

Out of Egypt

Key Verse: *“The horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.”*
—Exodus 15:19

Selected Scripture:
*Exodus 1:8-14;
15:1-27*

them. He “made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.” (vs. 14) Still the children of Israel multiplied, though their bondage became more severe.

“The children of Israel sighed by reason of the bondage, and they cried, and their cry came up to God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.” (chap.

MANY YEARS HAD PASSED

since the days of Joseph. He had developed a good relationship between the Pharaoh in power during his day and the children of Israel. However, “Now there arose up a new king over Egypt, which knew not Joseph.”—Exod. 1:8

This new Pharaoh was fearful that the Israelites had become so great a people that they would be mightier than the Egyptians. He commanded that taskmasters be set over them to afflict them with hard labor, but the Israelites continued to multiply. Pharaoh ordered that further burdens be put upon

2:23-25) The ten plagues which came upon Egypt, in particular the last one in which all the firstborn were killed, were the means by which God directed his power through Moses and Aaron to accomplish his promised deliverance.

Mankind, too, has been in bondage since the fall of our first parents in the Garden of Eden. We have likewise suffered “with rigour” at the hands of the great taskmaster, Satan, and have been shut up in the prison-house of death. This condition of fallen man is well described by the prophet, “This is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.” (Isa. 42:22) The Apostle Paul described the matter in his day with these words, “We know that the whole creation groaneth and travaileth in pain together.”—Rom. 8:22

Just as with Israel, however, God’s plan is to release man from bondage, from prison, from his groaning under Satan and sin. This will be accomplished under the authority of Christ’s righteous thousand-year kingdom here upon the earth. We see even now the “plagues” of trouble coming upon this present evil world which signal the soon establishment of that kingdom and its resulting blessings to all the families of the earth. As our Key Verse points out, Pharaoh and his horsemen were destroyed in the sea as the children of Israel passed over on dry land. So also, in Christ’s coming kingdom, Satan and his angels will be rendered powerless, and ultimately be destroyed, no longer able to burden mankind.

Speaking prophetically of this future time, and of Christ as the kingdom ruler, Isaiah says, “The Spirit of the Lord GOD is upon me [Christ]; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”—Isa. 61:1 ■

The Church's Commission

“Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

—Galatians 6:9,10

WHEN THE RESURRECTED

Jesus appeared to his disciples the last time before his ascension, he outlined for them what their work as his disciples was to be. He said, “Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

(Acts 1:8) Years later, when

the Apostle John received that marvelous vision on the Isle of Patmos, he wrote, “I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years.”—Rev. 20:4

This work of bearing witness to the Truth was to be done under the power and through the authority of the Holy Spirit. Jesus himself received this power and authority at the time of his baptism

when the Holy Spirit came upon him. Later, in a synagogue in Nazareth, Jesus quoted from Isaiah 61:1-3 to show that his authority and work had been foreknown and foretold by his Heavenly Father. We quote verse one: “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”

Throughout the three and one-half years of his ministry, Jesus was faithful in carrying out this commission of the Holy Spirit. Luke 8:1 reads concerning Jesus, that “he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him.” Jesus not only preached the Gospel by word of mouth, but also illustrated the blessings which would reach the people through the agencies of his kingdom by the many miracles he performed.

Jesus sent his apostles out to do a work similar to his own. After that, he sent out seventy others. This made a total of eighty-two who, under the leadership of Jesus and following his example, went from place to place throughout Palestine to bear witness to the Gospel of the kingdom. (Matt. 10:5-8; Luke 10:1) The apostles and the other seventy were empowered to perform miracles in order to substantiate the message they proclaimed.

NOT SOCIAL WORKERS

While in the course of their ministry these first witnesses bestowed many temporal blessings of healing upon those to whom they proclaimed the

message of the kingdom. This was merely a by-product of their campaign. The miracles were designed simply to make more effective their witness to the fact that the kingdom of heaven was at hand.

We should appreciate and commend those who seek to do good to their fellowmen along material lines. Probably at no time has there been a greater recognized need for assistance throughout the world. However, as followers of the Master our obligations are set forth in his commands and in his example. Those who are acquainted with present Truth have the advantage of knowing that, in the Lord's due time, abundant provisions will be made for all the poor and needy of the world, as well as for the sick and dying, about which we can do very little now in any case.

Jesus said to those he called from their fishing business, "Follow me, and I will make you fishers of men." (Matt. 4:19) He did not say to them that in following him they would be social workers to feed and clothe the needy. When he sent them out into the ministry, he said, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."—Matt. 10:7-10

From these detailed instructions, it is clear that the apostles were sent out to preach, and in conjunction with their preaching, to heal the sick and perform other miracles. They were not provided with means to assist the poor. Indeed, they had to

depend upon the generosity of those whom they served for their own material needs.

Later, when opposition toward Jesus and his co-workers had grown to the point that the religious rulers were ready to crucify him, he instructed his apostles that they should now take whatever material means they had with them, because from then on they could not expect much help from their fellow Israelites. "He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough."—Luke 22:35-38

Jesus conducted his ministry along lines similar to the manner he outlined for his representatives, except that his miracles were more outstanding, for on several occasions he awakened the dead from the sleep of death. After Pentecost, Peter also did this. (Acts 9:36-42) Another of Jesus' outstanding miracles was the feeding of the multitude. (Mark 6:38-44) There is no evidence to show that these five thousand people were particularly poor. It was simply that they had been listening so long to Jesus' preaching in a "desert place," far removed from their homes, that he considered it an act of courtesy and hospitality to provide something for them to eat. His disciples advised that they be sent into the villages to buy their own food, indicating

that they had the necessary funds to do this had Jesus permitted it.

This miracle, even as all the others performed by Jesus and his representatives, was designed to impress the message of the kingdom they were preaching. Jesus later admonished his hearers, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.” (John 6:27) When the people asked Jesus for a sign, he referred them to the manna which God provided for the Israelites in the wilderness, and reminded them that all those Israelites died. Then he explained that he was the true bread which, when accepted through belief, would give everlasting life.—John 6:30-35

TO FEED THE POOR

A young man went to Jesus and asked him what he could do to acquire eternal life. This man was a Jew, and Jesus reminded him of the Law which promised life to anyone who could and would keep it. When the man told him that he had kept the commandments, Jesus said to him that he should sell all that he had and give the proceeds to the poor, then take up his cross and follow him. (Matt. 19:16-21; Mark 10:17-21) Jesus did not ask this young man to give his wealth to him so that he might feed the poor. What he did ask was that the man divest himself of his riches, dispensing them to the poor, and then become his follower. The simple act of giving his wealth to feed the poor would not have been following Christ, but a demonstration of his commitment in becoming a disciple. The point

is that Jesus’ ministry was not one of feeding the poor with material food.

We do not condemn the professed Christian world for devoting so much effort to social and uplift work among the poor and needy. We are merely emphasizing that this is not the sort of work Jesus conducted, nor are his followers commissioned to conduct such efforts. There is nothing in the life and instructions of Jesus to indicate that he concentrated his efforts along this line. He was commissioned by the Holy Spirit to proclaim the glad tidings. As his followers, our great commission also is to preach the Gospel of the kingdom. The apostles understood the matter in this way, and for this reason we find nothing in their writings and sermons to indicate otherwise.

AFTER PENTECOST

After Pentecost, by the authority of Jesus and through the enlightenment of the Holy Spirit, the apostles and other disciples continued the ministry of the Truth, the glorious Gospel message of the kingdom. The apostles were able to perform miracles, as Jesus did, although this aspect of their ministry does not seem to be as prominent as it was in the case of Jesus. When the apostles died, miracles ceased altogether. The simple proclamation of the Truth was then depended upon to give the witness.

In the beginning, this effort was limited almost entirely to what could be accomplished by individual oral presentations of the message to varying sizes of audiences. Copies of the Scriptures themselves were very scarce and expensive. Many centuries later, following the advent of printing, the Lord’s witnesses had this *(Continued on page 35)*

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(Continued from page 31) additional means of dispensing the message. Coming down to our day, we rejoice in the availability of radio, television, and many forms of electronic media as further means of transmitting the Gospel. There is no change, however, in the commission.

From time to time, there are those of the Lord's people who reach the conclusion that all the efforts to proclaim the Gospel of the kingdom are wasted because, they imagine, there are such meager results. Nowhere in the Bible are we instructed to give up proclaiming the Gospel on the ground that there are no results. The Lord's will in this matter is not determined by the results of the efforts. Quite to the contrary, we are instructed to continue laying down our lives in this service whether the people to whom we witness hear or whether they forbear to hear.

Solomon wrote, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccles. 11:4-6

SEED SOWING

In Jesus' parable of the sower, he taught us what to expect from our efforts to proclaim the Word of God to the people. (Matt. 13:18-23) According to this parable, as the seeds of truth are sown, some fall upon what is illustrated by the "wayside," some fall on "stony places," and still other grains of wheat fall

among “thorns.” Only a small portion, it seems, falls upon the “good ground” of sincere and honest hearts. It is this class, we believe, that eventually prove worthy of joint-heirship with Jesus in his kingdom.

Jesus said, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” (Luke 12:32) It is indeed a little flock—in all, we believe, a mere hundred and forty-four thousand. Essentially two thousand years have elapsed in reaching this small number, which is an average of less than seventy-five for each year, the world over. Of course, there is the great multitude class which is also reached through the witness of the Gospel message. Even so, it must have seemed many times to the Lord’s people that they were obtaining very small results from their self-sacrificing efforts.

The results, though, are not our responsibility. We are to sow the seeds of truth and water them, but it is the Lord who gives the increase. Indeed, the Lord does give an increase. Many times newly interested individuals are reached by the message. There is also a growth of grace in the hearts of those who continue faithfully to tell out the glad tidings of the kingdom.

SERVING THE CONSECRATED

Bearing witness to the Truth does not end with a public proclamation of the message, important though this is as the bulwark of consecrated efforts. Our love for the Lord should reach out especially to our brethren in Christ. Jesus commanded us that we should love one another as he loved us. (John 13:34) The Apostle John wrote that we should lay down our lives for the brethren. (I John 3:16) The

great need of all our brethren is spiritual help and encouragement. We should be on the alert at all times to render this needed assistance.

As a class, the Lord’s consecrated people are the prospective “bride” of Christ and should be energetic in making herself ready for union with her Lord. (Rev. 19:7; 21:2,9) First, the members of this class are reached through the witness work and the examples of the consecrated. Second, together they then assist one another in the development of Christian character, in putting on the fruits and graces of the Spirit, and in being built up more and more in our most holy faith. This all comes within our commission.

Nor can we turn our backs upon the material needs of our brethren in Christ. When there was a famine in the Jerusalem area and the brethren there were in desperate need, Paul raised funds from among the brethren of many ecclesias to help supply their needs. We believe that the Lord’s people in every part of the age have similarly been awake to their privileges along this line. Those in need may not be in some far off country. They might be right in our own ecclesia. It might be only a single individual of whose needs we are aware. What a privilege it is to render what assistance we can to all such. It is one of the Lord’s ways of giving us an opportunity of demonstrating our love for him.

In this connection, we think back several decades to the opportunities which presented themselves at the close of the second World War. Brethren in a number of European countries were in dire need of food and clothing, and it was a heart-cheering experience to observe the extent to which the

brethren in America and elsewhere came to their assistance. This is the privilege which, as the Lord's consecrated people, we all have of helping to take care of our own. If our love does not include this type of service for our brethren it is a shallow love indeed.

UNSELFISHNESS

The motive in all that we do as followers of the Master should be love. We should have no selfish desire to please self or to be honored of men in anything we do. The course of selfishness is described by the Apostle Paul as sowing to the flesh and the course of love as sowing to the Spirit. Our text is the climax to Paul's lesson on these points: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:7-10

God has called us and is preparing us to be members of "The Christ" and to bless all the families of the earth under Christ's future kingdom. He wants us to keep our hearts sympathetic toward these "families" and to rejoice in the prospect of soon having the privilege of assisting in their blessing. How great, indeed, are the needs of the poor groaning creation! They are sick and dying. Millions are crippled and filled with pain. Millions are without homes and hungry. Millions live in fear of terrorism

by neighboring nations and even nations that are afar off. Millions also live in constant fear of revolution and internal warfare within their own borders.

The Lord knows all about these conditions and could remedy them very quickly if it were his will to do so. However, he has a due time in his plan for this work. He is now preparing the personnel for this great project. He wants us who hope to be a part of that group in the heavenly phase of the kingdom, to love those whom we expect to bless, even as he loved the whole world in giving his Son to be the Redeemer and Savior.

One of the greatest blights upon the suffering world is ignorance of the true and loving God. Indeed, for the most part the people are without God, and therefore, have no hope. We know the plan of God and are in a position to speak a word of comfort to those we can reach. Thus, in a small way we can bind up the brokenhearted with the good tidings of the kingdom. What a privilege this is! How better could we do good than to do for as many as possible what only we can do, namely, impart to them the comforting message of God's plan.

This does not mean that if we are aware of specially needy cases along other lines among those with whom we come in contact, we should turn a deaf ear to them. We are to be helpful in all ways that we can, but our primary commission is to proclaim glad tidings to all who will hear. The Lord is still calling out a people for his name from the world and preparing them to live and reign with Christ. We do not now know when the Lord may give the increase to our feeble efforts.

However, as Paul declares, in our work of sowing to the Spirit, we are to do good especially to other members of the household of faith. This household are those who are already in the family of God, his children. These are to be our special care, both along spiritual, as well as material lines, when needed. Paul says that we should not be “weary in well doing.” There would not be much danger of becoming weary if we could see outstanding results from our efforts. It is because we frequently do not see results that we become weary. When we do, sometimes there is a tendency to question whether or not we are doing the proper thing.

Paul reminds us that we shall “reap, if we faint not.” Here he is not speaking of present visible results from our efforts, but to reaping life everlasting in the kingdom. The Lord does not want us to depend upon present results for courage and strength to continue in the narrow way of sacrifice and service, although we are all greatly encouraged when he permits us to see some small results from our labors. He wants us to walk by faith and to rejoice in the hope set before us of reaping “glory and honor and immortality” beyond the veil, and of sharing with Jesus in causing the knowledge of the Lord to fill the earth as the waters cover the sea.—Rom. 2:7; Isa. 11:9; Hab. 2:14

What a glorious prospect! May it give us strength to continue faithful to our commission to bear the glad tidings to all as we have, and can make, opportunities, remembering that those who will live and reign with Christ are those who are “beheaded for the witness of Jesus, and for the word of God.”—Rev. 20:4 ■

Sonship, Fellowship, Partnership

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.”

—I John 1:3

AS THE YEAR 2012 OPENS before us, it is appropriate that we review the important subject of Christian fellowship. From our theme text, we learn that this relationship is of a threefold nature. It is with our Heavenly Father, his Son Jesus Christ, and our brethren in Christ, each one of whom enjoys the same blessed fellowship with the Father and the Son. When we view the world around us—its cares, troubles, and seemingly endless distractions—it is more important now than ever before that the true Christian take full advantage of these blessed relationships.

The word “fellowship,” as ordinarily used, does not fully convey the depth of meaning which the

Apostle John would have us grasp as to what is comprehended in the blessed association that is ours in the divine family. The Greek word translated “fellowship” in this text literally means “partnership.” John is thus pointing to the fact that the dedicated followers of the Master have entered into a partnership with the Heavenly Father and with his Son, as well as with other members of the body of Christ.

We are accustomed to thinking of the Heavenly Father as a loving parent who supplies all our needs. We rejoice in the glorious assurance of his Word that while we were yet sinners he sent his beloved Son to die for us, and thus provided for our reconciliation with him. John, however, takes us beyond the point of our merely being recipients of divine favors and assures us that there is a possibility of our being partners with God. This is an important truth, and it is difficult to grasp the reality of what this really means.

In divine providence, it seems to have been the Apostle John’s mission to introduce the church to much of the depth of truth concerning this partnership with God, particularly as it relates to our being members of the divine family. In his first epistle, the Apostle Peter enlarges upon this from the standpoint of the church’s share in the sufferings of Christ and the consequent hope of participating in his glory. Peter said, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”—I Pet. 4:12,13

The Apostle Paul also speaks of this from the standpoint of our partnership in the sufferings of Christ, and of being co-workers with God. (II Cor. 6:1) It is the Apostle John, however, who approaches the subject more particularly from the standpoint of our being members of the family of God as his sons, who are partners in the outworking of his divine plan of salvation.

The hope of sonship was evidently a very blessed one to John. He wrote, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” (I John 3:1) This great truth is a demonstration of special favor from the Heavenly Father. John further saw that this favor makes possible the exaltation of those who formerly were sinners, condemned to death, to a position in the divine family as sons of God and his partners in the divine cause of restoring the condemned world of mankind to life.

In the gospels of Matthew, Mark, and Luke, Jesus is presented to us as the great King of promise, as the Messiah of the prophecies, and as the Son of man. Not until we come to the gospel of John do we learn much about his sonship. While we may often, and properly, think of John as the apostle of love, he was also a theologian, and a very exact one. When introducing Jesus to us as the Son of God, he exercises great care in explaining who Jesus was and how, as the Word of God [Greek, *Logos*], he was made flesh and dwelt among us. He explains also that the *Logos* was “the only begotten of the Father, full of grace and truth.”—John 1:1-14

A BASIC DOCTRINE

John was very staunch in stressing the importance of this doctrine. Not only did he purposely outline in detail just how Jesus, as the Son of God, was made flesh, but he emphatically stated that any doctrine which was not in harmony with this great truth was not of God. (I John 4:1-3) Thus we see that, while he recognized the fundamental importance of the operation of divine love among the people of God, he was not willing to gloss over the evil influences of false doctrines in the church. He was not willing, in the name of love, to advocate the faith-destroying policy of nominal churchianity which implies that it does not make much difference what we believe as long as we live uprightly.

The teaching that Jesus was the Son of God was strong meat for the Jews, and the majority of them were not able to accept it. This doctrine was one of the points of controversy during the days of Jesus' earthly ministry and doubtless continued to be for some time thereafter, especially where the Jewish influence was strong in the church. In John 10:33, the apostle quotes the Jews as saying to the Master, "For a good work we stone thee not; but for blasphemy; and because thou, being a man, makest thyself God." Jesus had not said he was God. Later, he stated clearly that "my Father is greater than I" (chap. 14:28), but even after this explanation many Jews condemned him for claiming to be God's son. (chap. 19:7) Here then, was one of the vital issues in Jesus' day which had such an important bearing on whether or not one became a true follower of the Master.

While John's insistence on the fact that Jesus was the Son of God constituted him in the eyes of the Jewish people generally a teacher of blasphemy, he did not stop with the identification of Jesus as the Son of God. He added that as many as received Jesus "to them gave he power [also] to become the sons of God." (John 1:11,12) If it was difficult for the Jewish mind to become reconciled to the thought that Jesus, the undefiled one, was a Son of God, how much more difficult it would be to accept the inspired statement of John that by divine grace even members of the fallen, sin-cursed race may become children of God.

NOT NOW UNDERSTOOD

Today all of Christendom applies the term "Son of God" to Jesus. Additionally, the thought of sonship as related to God is many times applied to all mankind in the expression, "universal fatherhood of God, and brotherhood of man." This is an erroneous thought. Such a viewpoint was not generally held among mankind in the days of the Early Church. It must have required great courage on the part of John to advocate the teaching that sonship with God was possible for man under certain conditions, because it was so opposed to the popular conception of religion in his day. So we wonder if today, among those who are rejoicing in the light of present Truth, all the blessed implications of this sonship doctrine are fully appreciated, including the privilege of our being partners with our Heavenly Father.

Being sons of God implies more than the thought of being redeemed from death by Jesus, and this is

brought to our attention by Jesus himself. The Master was replying to the Jewish charge that he was a blasphemer, and asks, “Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”—John 10:34-36

Jesus’ quotation, “Ye are gods,” is from Psalm 82:6, and he tells us that this prophecy applies to those to whom the Word of God was given. Identifying these, John quotes Jesus as saying in prayer concerning his disciples, “I have given them thy word.” (John 17:14) Not only was the Word of God given by Jesus to his immediate disciples, but also to all those who believed on him through their testimony. (vs. 20) What a powerful argument Jesus thus used to offset the charge of blasphemy leveled against him by the religious leaders of his day. If the Heavenly Father identified as gods those members of the sinful race who became disciples of Jesus, why should they think it strange that this one whom they despised should himself claim to be the Son of God? However, the Jewish leaders were not prepared for truth of this sort, either as it applied to Jesus or to his disciples.

After explaining that it was the Father’s purpose to induct into the divine family those who truly believed on him, Jesus added, “I and my Father are one.” (chap. 10:30) In John 17:20-24, where Jesus makes the interests of his disciples a matter of earnest prayer, he petitions the Father to continue the work of sanctification in their lives that they may

become one, even as he and the Father were one. It is thus clear from Jesus’ words that he spoke of this as a oneness, not of person, but of purpose and desire and work. It would be upon the basis of this oneness that his disciples ultimately might share his glory and be with him—“where I am.” All of this must have impressed itself deeply upon the Apostle John, for when he wrote his epistle, he said, “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

It is this same apostle who records the Master’s promise to prepare a place for his disciples, and after preparing this place, to come again and receive them unto himself, “that where I am, there ye may be also.” (John 14:2,3) The apostle continues to emphasize the fact that this glorious partnership with the Father and with the Son is dependent upon belief in, and obedience to, the Word of God which reaches us through Jesus.

OF GLORY AND WORKS

John not only points out to us our sonship privileges in the divine partnership and that the overcomers are to share in the divine glory, but he also gleaned from the teachings of Jesus the fact that there is a purpose behind this partnership, and a work to be accomplished. He quotes Jesus as saying, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.” (vs. 12) How glorious is the thought that we should be partners with God and with Jesus in doing these works.

Jesus said, “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.” (John 14:10) From this, we see that even the works which Jesus did were not his own works. He was merely performing the works of his Father as a partner with him. Then comes the astounding information in the text previously quoted, that those who truly believe on him shall likewise do these same works. They will do even greater works than had up to that time been performed by the Master. What a wonderful partnership is shown.

Jesus healed the sick and raised the dead. In God’s due time the church will share with him in restoring the whole dead world to life. Jesus was commissioned to proclaim the Word of life. God has likewise given to us “the word of reconciliation.” (II Cor. 5:17-21; 6:1) Jesus suffered and died. It is our privilege also to suffer and to die with him by living a life of sacrifice. It is this that Paul emphasized when he wrote of the “fellowship [partnership] of his sufferings.”—Phil. 3:10

When an earthly partnership is formed for the purpose of carrying out some business project, it is essential that those who are parties to the covenant are agreed as to its implications and are fully prepared to carry out its terms. How immeasurably this applies to our partnership with the Heavenly Father and with his Son. If we think of “fellowship” as involving merely the exchange of thoughts pertaining to the teachings of the Bible, then one’s outlook could be quite different as to what constitutes the basis of that fellowship. However, when

we realize that fellowship really means a partnership with one another based upon our partnership with God in the carrying out of the divine plan, it behooves us all to look well to the Word of God. We are to make sure that we are so conforming our lives to the terms of the partnership that we will continue to be worthy of the high favor of God which constitutes us his sons and co-workers.

THE MESSAGE

The apostle summarizes the significance of the truths which he had learned from the life and teachings of Jesus, and wrote, “This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.” (I John 1:5) From this, John concludes, “If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”—vss. 6,7

The word “light,” as used here, is synonymous with truth. Pilate asked Jesus the question, “What is truth?” (John 18:38) If we should ask the question today as to what is light, the answer would be the same as that which Jesus gives us in John 17:17, “Thy word is truth.” It is God’s Word that provides the revelation of truth, or light, pertaining to his plan for the salvation of the human race from sin and death. Many centuries earlier, David had confirmed the relationship between God’s word and light, when he wrote, “Thy word is a lamp unto my feet, and a light unto my path.”—Ps. 119:105

This Truth, or light of God, reaches us through two closely allied channels—the written Word and the living Word. The written Word we find in the record of the Bible. The living Word we have in the life and example of Jesus. Jesus’ perfect interpretation and application of the written Word, through his teachings and life, is one of the primary means by which we are now able to comprehend the will of God and endeavor to follow in his footsteps. John wrote, “In him was life; and the life was the light of men.”—John 1:4

Jesus had life because he was wholly at one with the Father. As the *Logos* he was an obedient Son of God, and after being made flesh, he continued to be obedient. Hence, Jesus possessed life by virtue of his obedience to the divine will, and he is the light of men; that is, his obedience reveals the manner in which others also may have life. The psalmist wrote, “In his [God’s] favour is life.” (Ps. 30:5) The fact that Jesus had life was evidence that he was in the favor of God. He was in God’s favor because he was obedient to him. This is the only basis upon which anyone can have God’s favor and live.

SANCTIFIED BY THE TRUTH

Jesus prayed on behalf of his disciples, saying, “Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.” (John 17:17-19) Here is revealed the manner by which Jesus’ oneness with the Father was established and maintained. It was through the sanctifying power of the Truth.

This Truth had been recorded by the writers of the Old Testament scriptures as they were inspired by God’s Holy Spirit. When Jesus entered into his covenant of sacrifice with his Father, he agreed to do all that was written of him in the “volume of the book.” (Heb. 10:7) By living up to this agreement, he became sanctified, or set apart, to perform his share in the glorious partnership he enjoyed with the Father. Thus was he not only faithful himself, but by his faithfulness he pointed out the way for us similarly to be wholly set apart to the carrying out of our partnership contract.

If we walk in the light which emanates from God through his written Word and which is exemplified by Jesus as the living Word, we have fellowship and partnership one with another. (I John 1:7) What a blessed partnership this is! Concerning one phase of it, Jesus said, “As thou hast sent me into the world, even so have I also sent them into the world.” (John 17:18) Can we grasp the reality of the partnership expressed by these words? Perhaps we cannot do so as fully as we ought, but certainly they imply the glorious privilege of being co-workers with the Father in the reconciliation and salvation of the world.

THROUGH THE BLOOD

The apostle seemed to anticipate the test that would be placed upon our faith to believe that we actually have a part in the great divine program that is being worked out through Christ. Hence, after assuring us that if we do walk in the light we enjoy this wondrous partnership in the divine family, he is quick to add that the “blood of Jesus Christ

his Son cleanseth us from all sin.” (I John 1:7) Thus we are placed in a position of holiness before the Lord wherein our labor and sacrifice are acceptable to him. In the next chapter of his epistle, John confirms this, saying of Jesus that “he is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world.” (I John 2:2) This means that, even though we are by nature sinners, we can actually become “gods, sons of the Highest,” and partners with him through the blood of Jesus.

To walk in the light and be sanctified by the Truth requires obedience. John wrote, “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” (I John 2:4) To this, John adds, “But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.” (vs. 5) Here John associates the thought of obeying the Word of God—the Truth—with the development of divine love in our lives and the manner in which that love should operate among those who claim to be in this glorious partnership with the Father. He sums up the thought by saying, “He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”—vss. 10,11

We read in John 3:16 that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” From this, we can see that love was the motivating principle in the partnership

existing between the Heavenly Father and his beloved Son. Jesus prayed, “As thou hast sent me into the world, even so have I also sent them into the world.” (chap. 17:18) Just as it was love which prompted the Heavenly Father to send Jesus into the world, it was love which prompted the sending of Jesus’ disciples into the world to be his ambassadors. Love is clearly seen to be the motivating power in this wonderful partnership of the Father, the Son, and his body members.

LIGHT REVEALS LOVE

The terms “light” and “love” are closely related. True light, the light in which God dwells, the light which constitutes his will for us, reveals the divine principle of love as being the motivating power of the entire plan of salvation. This being true, failure to imbibe the spirit of love from the knowledge of the Truth would imply a disobedience to the light, a contradiction of the great objective of the whole divine plan in which one is called to be a partner.

The applications and manifestations of divine love must be governed by the terms of our partnership if we are to be wholly faithful. John exercised love in his dealings with the brethren, but he did not hesitate to call attention to the fact that there were in the company of the believers of his day those who subverted the Truth. He also pointed out that there were false prophets and that it was necessary to “try the spirits,” or doctrines, that they might know whether or not they were of God. (I John 2:18,19; 4:1-3) True love for the brethren at times requires that an alarm be sounded when they are in danger because of doctrinal error.

Statistical Report

For the year ended September 30, 2011

THE DAWN IS pleased to provide this annual report to our readers. It is a pleasure to have continued with the work in which so many have cooperated during the past year. During the fiscal year 2011, the Dawn was able to increase its witness work as compared to the prior year. The Dawn made several purchases of new computer equipment in 2011, continuing to upgrade and increase the efficiency of day-to-day operations. Repairs were also made to the Dawn Home, including new insulation and siding, a new roof, and replacement of several windows. Total revenues, excluding bequests, were 16% below budget for the year, operating expenses were 10% below budget, and witnessing expenses were 11% below budget. In total, we had a net loss, excluding bequests, of \$391,805, compared to a budgeted loss, also excluding bequests, of \$425,000, a favorable variance of \$33,195. The table [next page] shows receipts and expenditures for the past year.

We have budgeted to increase witnessing work in 2012 by an aggregate of about 22%, but to limit to no more than \$350,000 any reduction in total cash and reserves during the year. Further increases in witnessing efforts will be considered if revenue or bequests exceed budgeted amounts.

The divine love that should permeate every phase of our fellowship with the Father, with the Son, and with one another, is a love that leads to sacrifice and to a laying down of our lives for the brethren. Indeed, this spirit of sacrificial love is the very essence of our partnership in the work of God. John wrote that Christ “laid down his life for us: and we ought to lay down our lives for the brethren.” (I John 3:16) He further stated, “We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.”—chap. 4:16

Let us be ever mindful as we begin another year in the school of Christ of the glorious privilege, and its accompanying responsibilities, of sonship, fellowship, and partnership with God, his son Jesus Christ, and the fellow body members of the church.

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.”—I John 1:3 ■

*My song shall be of Jesus,
His mercy crowns my days:
He fills my cup with blessings,
And tunes my heart to praise.
My song shall be of Jesus,
The precious Lamb of God.
Who gave himself, my ransom,
Who bought me with his blood.*

Income	Receipts	Expenditures
All revenue other than bequests	<u>\$225,388</u>	
Expenses		
Radio (domestic and foreign)		\$ 87,952
TV (includes spots and recordings)		18,696
Other Media and Internet		50,434
Pilgrim Service (domestic and foreign)		10,737
Other Foreign Support		12,137
Shipping/Mailing (domestic and foreign)		77,439
Outside Printing		107,435
Shop Operating Expense		60,179
Plant Operating Expense		122,505
House Operating Expense		<u>69,679</u>
Total Expenses		\$617,193
Less Income	<u>225,388</u>	
Net Operating Loss excluding bequests	<u>\$(391,805)</u>	

The Truth which was preached by the apostles and others in the Early Church is still being declared today, as the Harvest work continues to be done. The faith once delivered unto the saints is proclaimed by faithful children of God who are willing to sacrifice time and energy witnessing it far and wide. This message which Jesus described as the “gospel of the kingdom” is being given today in many countries around the world. Various media is used including television, radio, 30-second commercial spots, the Internet, and a variety of magazines, almanacs, and other printed media. This is attested to by the fact that many responses continue to be received. The Dawn processed over 4,300 literature orders during the past year from these responses.

The Frank and Ernest radio program still broadcasts in parts of Africa, India, Panama, Trinidad, Philippines, and the United Kingdom. The Dawn

recorded lecture service and Dawn video service continue their work, and the Dawn web page continues to bring in requests for literature from around the world. In the past 12 months, the web page had 1.7 million visits.

Hope booklets continue to be provided to funeral directors in the United States, as well as to individual ecclesias, bringing a message of comfort to those who have lost their loved ones in death.

During the past year, the Dawn completed a reprinting of *Studies in the Scriptures*, a six-volume set, including *Tabernacle Shadows*. This new library edition of Bible study helps are hard cover, have enlarged text, wide margins, sewn bindings, with over 3,300 pages of text. See the back cover of this issue for order information.

The Dawn Devotional Radio internet radio station at Live365 continues to provide witnessing and truth programs 24 hours per day, 7 days per week, around the world. Since its launch in November 2006, individuals have listened to the station for over 10,300 hours. The average listener tunes in over an hour per occasion.

In 2011, the Dawn continued its keyword advertising on Google and Yahoo for 35 booklets in English and 11 booklets in Spanish. The number of individuals responding by either reading a booklet online, downloading a PDF version of a booklet, or requesting a copy of a booklet be mailed to them, was 27,305 for English and 26,669 for Spanish. In total, this represents an increase in responses of 12% from the previous year.

A number of new books and booklets were produced in 2011, including: *Treasures of the Truth*,

The Heavenly Call, Food for Thinking Christians, To Us the Scriptures Clearly Teach, The Faith Once Delivered unto the Saints, and a revised edition of the children's book, *God's Promises Come True*. For 2012, the Dawn plans to produce several more new items of literature, highlighted by a reprinting of the *Daily Heavenly Manna* and *Songs in the Night* as one combined hard-cover book.

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. Let us rejoice in whatever privilege of service the Lord may entrust to us as individuals and collectively, and let us continue to look to him for his guidance and blessing as daily we seek to know and to do his will. ■

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 Silverline Onuegbule, Agwa, Nigeria—October 29. Age, 36

Sister Louise Scott, Chicago, IL—November 2. Age, 94

Sister Angela Snyder, Grand Rapids, MI—November 10. Age, 91

Sister Esther Hull, Los Angeles, CA—November 14. Age, 93

Sister Mary Yanuta Tucker, Boise, ID—November 16. Age, 88

TALKING THINGS OVER

General Convention Bulletin

July 21-26, 2012

THE 2012 GENERAL CONVENTION returns once again to the facilities of the University of Pittsburgh at Johnstown. Air conditioned hotel-like rooms with private bathrooms in the Living-Learning Center (LLC), family-style apartments (also air conditioned) with private bathrooms (APTS), and housing with two rooms sharing one bathroom (not air conditioned) in other facilities will be available on campus. A child may sleep on a bedroom floor at no charge in his own sleeping bag if both beds are occupied. If a child is alone in a bedroom sharing the bathroom with other adults, the double occupancy rate will apply to all family members.

All room and meal costs for children 12 years old or younger will be paid by the convention. In addition, 100% of the cost of those from 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 in cash at the door.

A complete pricing table and registration form is provided for your convenience immediately following this announcement. We are pleased to announce that package prices for 2012 will not increase from 2009-2011 levels. We encourage you to register early.

The convention theme text is taken from the words of Ephesians 5:16, “Redeeming the time, because the days are evil.” Additionally, a panel will consider “The Armor of God;” dialogues will be held on “The Sin Offering” and “Current Events of 2012;” three short talks will be presented on “The Three Fires of the Tabernacle;” and a discussion will examine whether, and to what extent, God deals with the unconsecrated. We encourage you to make your plans now to attend this year’s General Convention. ■

Ages	18 & up	***13-17
Breakfast	\$7.00	\$6.00
Lunch	9.00	8.00
Dinner	12.00	11.00
Total, three meals	\$28.00	\$25.00
Lodging (per night)		
**dbl occ (LLC or APTS)	\$35.00	\$30.00
dbl occ (non-LLC or APTS)	\$28.00	\$26.00
**single occ (LLC)	\$60.00	n/a
single occ (non-LLC)	\$33.00	n/a
PKG: 7 nights, 18 meals		
**dbl occ (LLC or APTS)	\$325*	\$290*
dbl occ (non-LLC or APTS)	\$195*	\$160*
**single occ (LLC)	\$460*	n/a
single occ (non-LLC)	\$235*	n/a
If no breakfasts, deduct—*\$35 **Air conditioned ***100% of these costs will be refunded if the young person attends 75% of the studies for his/her age group		

General Convention Registration				
330 Jasmine Road—Casselberry, FL 32707 E-mail: ekuenzli@cfl.rr.com (407) 670-4189				
	Brkfst	Lunch	Dinner	Bed
Friday, July 20, 2012				
Saturday, 21st				
Sunday, 22nd				
Monday, 23rd				
Tuesday, 24th				
Wednesday, 25th				
Thursday, 26th				
Check for package: 7 nights, all 18 meals <input type="checkbox"/> or 7 nights, 12 meals (no breakfasts) <input type="checkbox"/>				
Check: <input type="checkbox"/> private bath or <input type="checkbox"/> shared bath <input type="checkbox"/> double occupancy <input type="checkbox"/> single occupancy <input type="checkbox"/> interested in APTS				
Names and ecclesia name (age if under 18)				
Address:				

SPEAKERS' APPOINTMENTS

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

K. Fernets

Alberta, Canada January
Saskatchewan, Canada

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

O. B. Elbert

Bangalore, India January 27
Chennai, India 28-30

R. Goodman

Chicago, IL
December 31-January 2

L. Griehs

Phoenix, AZ January 14-16

T. Krupa

Chicago, IL
December 31-January 2

E. Kuenzli

Bangalore, India January 27
Chennai, India 28-30

H. Montague

Phoenix, AZ January 14-16

MOVING?



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

“Dawn Devotional Radio” Internet Radio Station

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

—Web Address—

www.live365.com/stations/dawn_radio

CONVENTIONS

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

CHICAGO CONVENTION, December 31-January 2—Addison Park District, 120 East Oak Street, Addison, IL 60101. Contact S. Morgenstern. Phone: (630) 561-4671

PHOENIX CONVENTION, January 14-16—La Quinta Inn Phoenix North, 2510 West Greenway Road, Phoenix, AZ 85023. Hotel reservations, phone (866) 527-1498. Specify “Phoenix Bible Students,” and Reservation Block Confirmation No. 0908GRXMZN for special convention rate. Deadline for special rate is December 22, 2011. Other information, contact J. Zardja. Phone: (602) 363-2612

AUSTRALIA CONVENTION, January 26-29—Wilkin Baptist Camp, 57 Noble Street, Angelsea, VIC 3230, Australia. Contact R. Charlton, randcharlton@bigpond.com

LOS ANGELES CONVENTION, January 29—Burbank Auditorium, 406 Irving Drive, Burbank, CA 91504. Contact J. Wojcik, 12807 Elkwood Street, North Hollywood, CA 91605. Phone: (818) 872-6253

SACRAMENTO CONVENTION, February 17-19—Holiday Inn Express, 2224 Auburn Boulevard, Sacramento, CA 95821. Contact J. Freer, 8012 Vintage Way, Fair Oaks, CA 95628. Phone: (916) 879-4655

SOUTHWEST WINTER CONVENTION, February 25,26—Boys & Girls Club of Scottsdale, 8250 East Rose Lane, Scottsdale, AZ. Room reservations, contact S. Humphreys. Phone: (623) 322-9082. Other information, contact C. Humphreys. Phone: (480) 226-9076

FLORIDA CONVENTION, March 3-5—Howard Johnson Hotel, 230 West State Road 436, Altamonte Springs, FL 32714. Hotel reservations, call (407) 862-4455. Specify “Florida Bible Students” to receive special convention rate. Deadline for special rate is February 20, 2012. Other information, contact R. Goodman. Phone: (407) 695-6815

GREATER NEW LONDON PRE-MEMORIAL CONVENTION, March 25—Bayview Lodge, East Lyme, CT. Contact V. Grillo. Phone: (860) 823-7099

DETROIT PRE-MEMORIAL CONVENTION, March 31-April 1—Quality Inn-Troy, 2537 Rochester Court, Troy, MI 48083. Hotel reservations, phone (248) 689-7500. Specify “Detroit Bible Students” for special rate. Other information, contact P. Nemesh. Phone: (248) 649-6588

In Thy Name

*Where two or three, with sweet accord,
Meet in thy name, O blessed Lord!
Meet to recount thine acts of grace,
O, how thy presence fills the place!*

*There thou hast promised, Lord, to be,
To bless the little company;
And while we offer prayer and praise,
O! may we learn more of thy ways!*

*O! fill our hearts with heavenly love,
And may we at its impulse move,
That all around may clearly see
That we have been, dear Lord, with thee.*