

a herald of Christ's presence

THE DAWN

**"THE ENTRANCE
OF THY WORDS
GIVETH LIGHT."**

--Psalm 119:130

January 1959

<p>this month in</p>
<p>the DAWN</p>
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The "Frank and Ernest" topics are scheduled for the Mutual Network, and for individual stations in the United States and Canada. The Network stations in Saginaw, Michigan; Sacramento, California; and Portland, Oregon use the programs one week later than the above schedule.

Welcome, New Readers

EACH issue of The Dawn reaches many new readers, which is particularly true of this January number. Some of these are new subscribers; to others it is the first issue of a gift subscription; while many are receiving it because of a request sent to "Frank and Ernest" in response to an offer made on their international radio program. We welcome you all into our circle of readers, and trust that you will find much in the pages of The Dawn that you will enjoy, and which will increase your confidence in the Bible and your love for God. Here are some of the special features of this January issue which may be of interest to you:

"WORLD Problems Solved by Our Lord's Return"—a timely and revealing article on prophecy. It begins on page 3.

"MAN Created by God"—This article shows the unreasonableness of the theory of human evolution. It starts on page 18.

"YOUR Questions"—One of the questions answered this month is, "What did Paul mean by being 'baptized for the dead'?"

SUNDAY School Lessons—You will find a discussion of the International Sunday School Lesson for each week. We think you will enjoy this new approach. These lessons begin on page 10.

In the February Issue

The February "Highlights of Dawn" article will discuss the topic, "Israel in History and Prophecy." You will find this strengthening to your faith.

In the Bible Study department of the February Dawn there will be a revealing article on the topic, "Man's Eternal Home." You will be glad for the assurance of meeting your loved ones beyond the grave.

One of the questions answered in the department, "Your Questions," will be, "What Is the Origin of Lent?" Another has to do with why prayers are not answered.

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ITEMS OF INTEREST

CROSS & CROWN PINS

We have received a supply of small Cross & Crown pins from Germany. They are in two styles—broach and stickpin. Both styles are available in either silver or gold plating. The price is one dollar each.

WANT A CALENDAR?

We have prepared a small calendar for 1959 which lists the "Frank and Ernest" radio topics for the entire year. An appropriate Scripture text is displayed for each month. These are designed specially for radio listeners, but they are available also for The Dawn subscribers—as long as they last—and free.

THE MEMORIAL DATE

The date in 1959 for commemorating our Lord's death is Tuesday, April 21, after 6 P. M. An article on the significance of the Memorial Supper will be published in the April issue of The Dawn.

THE 1959 GENERAL CONVENTION

The date for the 1959 General Convention is August 8-14. It will be held at the Indiana State University, Bloomington, Indiana. We suggest that you plan your 1959 vacation so as to include this week of spiritual blessings at Bloomington.

World Problems Solved by Our Lord's Return

THE human race seems to go from the throes of one great world crisis into another. The cleverest brains of the powers have been unable to find a common ground for the solution of their mutual problems in international affairs. Each is vexed with the other. Each is expressing recriminations of the other's motives and sincerity.

When countries are as they exist today; when the plight of the world is beyond the ability of man to control; when the wisdom of the wise men has perished; when the knowledge of the prudent men of the earth is ineffective; when the diplomats and statesmen of earth do not know what to do; when, as today, men's hearts are failing them for fear of many things, some people instinctively turn to God to find the answer, to find the remedy for these conditions, to learn how to solve their problems.

We all agree that the world has many problems. The question in the minds of many is, will it be possible to solve these problems? There are

the problems of the atomic bomb, of international finance, of foreign policy. There are the social and religious problems. And these are not merely the problems of one country. They are the problems of the entire civilization.

Human selfishness has long stood in the way, barring the human race from solving apparently simple problems. In spite of the fact that there is an abundance of food in certain parts of the earth, famine and starvation are stalking abroad on a tremendous scale in other parts of the world. Food is wasted and destroyed for economic reasons, while others starve because they live in countries with a different economy.

The planet has given forth tons of gold and silver, but we do not know what to do with it in the stabilizing of international currency. So we in America pay our own debts with paper money, while we guarantee our foreign obligations with gold. While one country needs what another country has, and one country produces what yet another

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needs, we have been unable to organize a satisfactory and fair method of exchange. On the surface, this appears to be a simple problem. But when America wanted to give away some of its surplus food, other nations objected because that would spoil their markets; so it is not as simple as it at first appears.

And, also, while the majority of all peoples hate war and bloodshed, and desire to live in peace and security, we have never yet solved the problem of preventing increasingly destructive wars.

While history tells us of the rise and fall of nations, the Bible tells of the rise and the fall of worlds. It tells us of the "world that was," which came to an end at the time of the Flood. It tells us of the "present evil world," or age, which ends with a destructive fire, and it tells of the "world, or age to come" and what we may expect in this new world of prophecy. (Gal. 1:4; Luke 18:30) The Apostle Peter, in II Peter 3:6 declares, "The world that then was, being overflowed with water, perished." Everyone knows that it was not the earth which was destroyed by water, for all of us know that we are still living on the same earth that existed before the Flood.

Let us notice the words of John the Baptist as recorded in Luke 3: 16, 17: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he

shall baptize you with the Holy Spirit and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." Here is a prophecy that has been fulfilled. It is a prophecy concerning Israel, and as prophesied by John the Baptist, our Lord came, and he did baptize with the Holy Spirit at Pentecost. And he also baptized with fire.

Sometimes people pray for the baptism of fire. How little they know for what they pray! Those who were baptized by the Holy Spirit at Pentecost were few in number. They were Israelites indeed, who recognized in Jesus their Lord and Savior. "He came unto his own [people], and his own received him not. But as many as received him, to them gave he power to become the sons of God." (John 1:11, 12) The remainder of the Jewish nation knew not the day of their visitation.

The Master, just prior to his triumphal entry into the city of Jerusalem, speaking prophetically of the whole nation of Israel said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." (Luke 13: 34, 35) And so it was. They were

burned as chaff in the time of fiery trouble which marked the end of the Jewish age.

It was to that destruction that our Master referred when he spoke of their baptism of fire. It was a "fire" of destruction and of desolation. Various steps were taken to hinder the complete desolation of the nation of Israel, but all efforts failed. The prophecy had to be fulfilled. Truly their house had been left unto them desolate. The foretold baptism of fire that destroyed and desolated the nation of Israel is a prophecy which has already been fulfilled, and therefore easy to comprehend as the key to the fire of our day. It was not a literal fire then; it is not literal fire now.

The majority of Christian people have been taught to believe in the literal burning and destruction of the earth. This teaching is not in accord with the Word of God. In Ecclesiastes 1:4 we find the simple statement, "The earth abideth forever." This plain scriptural assurance is in harmony with the Word of God through the Prophet Isaiah (Isa. 45:18) that he created the earth not in vain, but he formed it "to be inhabited."

God promised Abraham, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:14, 15) He will not break his promise.

Some find it difficult to believe

that the earth itself is not to be destroyed, because of the statement of the apostle in II Peter 3:7, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Here is something to think about! While some believe that this earth will be destroyed by fire, do they believe that God's throne will be destroyed? Of course they do not, and yet the Bible says heaven is God's throne, and this text specifically declares that the heavens as well as the earth will be dissolved with fervent heat. What does it mean?

There must be a more logical explanation of this prophecy than that which has been given us by ecclesiasticism. We believe that this is an account of the current time of trouble through which this present evil world is passing. As the flood of water ended the old world; and as the "fire" of trouble ended Jewish national life when the Fortress Mesaba, on the Dead Sea, fell in A. D. 73, so since 1914 our civilization has been receiving its baptism of fire. The fire is symbolic of trouble and destruction.

The heavens represent the present religious world which is honeycombed with unbelief, and these powers of heaven are being shaken. The earth represents our social, political, and financial systems, and the "elements" referred to in this prophecy symbolize the various

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factors that constitute our world—the capital and labor element, the rich and the poor elements of our social order, the bureaucratic and industrial phases of our life.

The “works” that shall be burned up are the hate and war, the graft and greed, the selfishness, and the jealous ruthlessness which is manifest on every hand as the “works” of this world. That is the world which is being destroyed and every one of us will be glad to see this old selfish order go into oblivion.

The Prophet Zephaniah (1:14-18) declares, “The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.”

As we see the trouble of earth constantly gaining momentum, we

realize the possibilities which are confronting the world. But as students of God’s Word we see a silver lining to this dark cloud of trouble. The Apostle Peter after speaking of the destruction of those things which are out of harmony with God, gives us these words of encouragement: Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”—II Peter 3:13

Here we are directed by Peter to a promise of God which was given long years before, and recorded in Isaiah 65:17-25. Peter believed this promise, which reads, “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.”

Now notice what the nature of this new order will be. “And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble [it will not be war economy]; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the

bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Thus the prophet looked down the corridor of time and saw a new earth—even though it will be on this old planet—a new earth not based on war and selfishness. This is the promise to which Peter referred. This is the prophecy that had stirred his mind as to the blessings which would come to the earth in the establishment of the new order. This is what caused him to say, "Nevertheless we . . . look for new heavens and a new earth, wherein dwelleth righteousness." And we may also look forward in anticipation to the time when the human race will be able to enjoy the fruits of its labor in the midst of happy, edenic conditions, wherein righteousness will dwell.

There are many prophecies in God's Word which assure us that when this new order of righteousness is established in the earth, it will not be a temporary thing that will exist only for a few brief years until another flood or until another "baptism" of fiery trouble; but rather, as declared by the Prophet Micah: "We will walk in the name of the Lord our God forever and ever." (Micah 4:5) When this new order of society has been established, it shall abide forever.

Possibly one of the most easily understood prophecies concerning this present transition period, and

the assurance that after the trouble conditions of millennial peace will be established, is found in Zephaniah 3:8, 9. This prophecy reads: "Therefore 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 with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Notice, that this prophecy explains the fire which will destroy the old order. It is not literal fire—it is the fire of God's jealousy—the fire of trouble.

It is difficult to discern a "pure language," a pure Gospel message, in this old order, because of the different creeds and theories that men have created to their own confusion. Today there are many voices, many languages, all claiming to be the message of God. In this babble of conflicting philosophies it is difficult indeed to discern the voice of God.

But after the "fire" of trouble has done its work, after the present ecclesiastical heavens have lost their power, and after the present "earth" with its social, political, and financial elements has been brought to a condition of impotency, the mist and fog of prejudice and superstition will be lifted from the minds of men. Then the pure mes-

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sage of truth concerning the glories of the coming kingdom of our Lord and Savior Jesus Christ will shine forth as a pure language to tell of the lengths and breadths, and the heights and depths of the love of God. This will be the answer to our prayer that God's will may be done as fully in earth as it is in heaven. And according to this prophecy the result will be "that the people will all call upon the name of the Lord, to serve him with one consent."

However, as we speak of this new day and the blessings it shall contain, and as we are assured that the reign of Christ will solve the problems of the earth, the thought will present itself to many, "Why has this condition not been established long ago seeing that 1,900 years and more have passed into history since our Lord Jesus Christ finished his earthly ministry? Why have we had to wait so long in sickness and death? What has God been doing concerning this glorious kingdom from the time of Calvary until the present?"

There are many scriptures which assure us that God has not been inactive during this long interlude; but rather, beginning at Pentecost and continuing until the present time, the purpose of God has been to choose the "bride" of Christ. Altogether these will be but a "little flock" as compared to the billions of Adam's children, but they have been "the salt of the earth."—Luke 12:32; Matt. 5:13

These have been the ones who have heard the invitation of the Master, when he declared, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) And this group of loyal, faithful Christians has endeavored to follow in the footsteps of the Master with the assurance that, as children of the Lord, they will live and reign with Christ. The Apostle Paul speaks of them in Romans 8:17 saying, "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that suffer with him, that we may be also glorified together."

These are they who are spoken of as walking in the straight and narrow way which leadeth unto life. To these applies that promise which has encouraged saints throughout past centuries, when Christ, through John the Revelator, in chapter 2, verse 10, declares, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

And it is this "little flock" who will live and reign with Christ a thousand years, assisting in the establishment of the new world wherein righteousness will dwell. The world's problems will be solved through the application of the principles upon which Christ's kingdom will be built. Then there shall be none to hurt nor to offend in all that kingdom, for "of the increase of his government and peace there shall be no end; upon the throne of

David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." "For unto us a child is born, unto us a Son is given," and he becomes the "Prince of Peace," for he will establish peace.—Isa. 9:7, 6

A Righteous World

Thus righteousness will at last be man's heritage in a new world order under the rulership of Jesus Christ, "the Prince of Peace." It is to establish his rulership, his kingdom, that our Lord returns at his second advent. The first world ended with the destruction of all those who were out of harmony with God. But Noah and his house were protected and saved.

The second world is ending with the destruction of those elements of hate and greed and war which are so out of harmony with God and the principles of Jesus Christ. But his church, through divine providence, is also saved and, being exalted, will reign with him. The third world will see justice laid to the line and "righteousness to the plummet." It will see the power of truth "sweep away the refuge of lies," upon which the old order has been built.—Isa. 28:17

Those who are wilfully disobedient to righteousness under those favorable conditions will also be swept to destruction; but the human race, having learned well the exceeding sinfulness of sin through the experiences of six thousand

years of the history of sin, will rejoice in the opportunity willingly to obey the new rule of righteousness which will fulfil the prophecy of Revelation 21:1-5:

"And I saw a new heaven and a new earth: for the first [Diaglott, "former"] heaven and the first [Diaglott, "former"] earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Therefore our message to you is that world problems will be solved by our Lord's return, and, through the establishment of his kingdom, there will be a "new heavens and a new earth," a new social order wherein righteousness will dwell. That is what we pray for when we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." —Matt. 6:10

Jesus Calls Forth Faith

GOLDEN TEXT: "Jesus said unto him, If thou canst believe, all things are possible to him that believeth."
—Mark 9:23

MARK 9:14-29

THE Apostle Paul wrote, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) Jesus knew this, and in our Golden Text explained to the father who was seeking help for his boy that faith was a prerequisite to the blessing he sought.

Faith on the part of this father needed to be so strong that it would enable him to accept the Lord's will for his boy. The divine will for the boy was that he should be healed, and since the father exercised the necessary faith, the miracle was wrought.

Jesus had come to earth in fulfillment of the messianic promises of the Old Testament. One of the first of these promises was given to Abraham when God said to him that through him and his "seed" all the families of the earth would be blessed. (Gen. 12:3; 22:18; Gal. 3:8, 16) These blessings included

the healing of the sick and the raising of the dead.—Isa. 25:8; Ps. 90:3; 103:3

It was not the purpose of God that the complete fulfilment of these promises would take place during Christ's first visit to earth. Jesus' chief mission then was to lay down his life as the Redeemer of fallen man from sin and death. During the thousand years of his second visit is the time when all the sick will be healed, and all the dead awakened.

Nevertheless it was God's purpose that Jesus, in proclaiming the good news of his coming kingdom and its blessings, should demonstrate in a limited sphere something of what the complete fulfilment of the messianic promises would mean to the ailing and dying race. For this reason Jesus did heal some of the sick and raised some of the dead during the short period of his earthly ministry.

The affliction mentioned in our lesson was possession and control by an evil spirit. "Higher critics" or the Bible claim that this was

merely a case of mental unbalance, but this is not true. There are many references in the Bible to these "evil spirits," and their identity is revealed. Actually they are fallen angels, angels who disobeyed God prior to the Flood, and have since been restrained in what the Bible describes as "chains of darkness."—I Pet. 3:19, 20; II Pet. 2:4; Jude 6

Peter explained that these sinful angels were "cast down to hell." (II Pet. 2:4) The Greek word here translated hell is **tartaroo**, meaning to "incarcerate," or restrain. Their sphere of activity, seemingly, has been limited to the atmosphere of the earth, and even here they are denied the full liberty they enjoyed prior to their transgression of the divine law.

These fallen angels, being of the spirit nature, are invisible to the human eye, and capable of taking over the control of human minds which are surrendered to them. Their chief sphere of operation today is through spiritualism, and their main endeavor seems to be to prove that the dead are not really dead, that they are more alive than ever, and that the dead are able to communicate with their friends still living on the earth. Their deceptions along this line seem very plausible to those who do not have full faith in the Bible's testimony that "the wages of sin is death," and that the "dead know not anything."—Rom. 6:23; Eccles. 9:5

The activity of these evil spirit creatures in Jesus' day was in tak-

QUESTIONS

- Explain why it is impossible to please God without faith.
- What was the purpose of God in sending Jesus to earth?
- What purpose was served by the miracles performed by Jesus at his first advent?
- Who were the "spirits," or "demons," cast out by Jesus?
-

ing possession of human minds. A number of Jesus' miracles was the "casting out" of these spirits, and restoring to those thus possessed the normal control and function of their minds. These miracles illustrated the fact that through the kingdom of Christ, now near at hand, all evil agencies and influences will be restrained and eventually destroyed.

In the King James Version, Jesus is quoted as saying that the evil spirit which he had cast out of the boy, could be thus controlled only by prayer and fasting. However, the word "fasting" is not in the original manuscripts of the Bible, being one of the interpolations added by a copyist during the Dark Ages. There is nothing to indicate that Jesus fasted before casting out this demon. He had just come down from the Mount of Transfiguration, and otherwise had been busy in the ministry, but no mention is made of fasting. The earlier manuscripts of the Bible now available, have revealed a number of interpolations. To know of these helps a great deal in a proper understanding of the Word.

Jesus Demands Complete Commitment

GOLDEN TEXT: "The things which are impossible with men are possible with God."
—Luke 18:27

MARK 10:17-27

THE man who kneeled before Jesus and asked, "Good Master, what shall I do that I may inherit eternal life?" was like all normal humans—he wanted to live, not merely for a few years, but forever. He was not thinking of life in heaven, but as a human here on earth. The people of Israel had not been given heavenly hopes. Those who understood the promises of the Old Testament, and believed them, expected to be resurrected from the dead and have an opportunity to live forever on the earth.

This man may have had in mind the possibility of averting death and continuing to live. He probably knew of the miracles of healing which Jesus had performed, and would look upon them as evidence that it was possible to continue in good health, and not sicken and die at all. Jesus referred this man to the Law, as epitomized in the Ten Commandments. God had promised that anyone who would, or could,

keep this Law, would thereby continue to live.

This did not give the man much comfort, for he supposed that he had been keeping the Law faithfully, yet he evidently realized that, just like all mankind, he was losing the vigor of his youth; and if this continued he would eventually die, even as all around him were doing.

Then Jesus explained to him, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me." (vs. 21) The man "was sad at that saying, and went away grieved: for he had great possessions." (vs. 22) He had asked what he could do to live, and instead Jesus' reply explained the manner in which he could die; that he should take up his cross and follow him into sacrificial death. The compensation for this was the promise of "treasure in heaven."

Taking up the cross is a symbol of dying, being based on the custom

of that time which required that one condemned to die by crucifixion must carry his own cross to the place of crucifixion. Under these circumstances it was known by all who saw anyone carrying a cross, followed by guards and a curious crowd, that he was on his way to death.

Symbolically, Jesus was carrying his cross throughout the entire course of his ministry, from Jordan to Calvary. During this entire time he was laying down his life, and therefore was on his way to death. And he invited this rich man to take his cross and follow him, which meant to suffer and to die with him. This evidently seemed a high price to pay for an unknown "treasure in heaven."

The disciples had stood by and had listened to this conversation between Jesus and the man who wanted eternal life, and they saw him go away grieved and disappointed. Then Jesus said to them, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—vss. 23-25

We are warranted here in noting, especially, Jesus' references to those who "put their trust" in riches. In his Sermon on the Mount Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of

QUESTIONS

What sort of life did the man who kneeled before Jesus want?

What did Jesus mean by "treasure in heaven"?

What does it mean to take up the cross?

What is the "needle's eye"?

heaven." (Matt. 5:3) One might be rich according to the standards of the world, yet be "poor in spirit," for the reason that he does not put his trust in earthly riches, knowing that they are of little worth, and that the only source of true riches is God.

The "needle's eye" was a small gate in the main gate in the walls of ancient Jerusalem. A camel could go through this "needle's eye" by kneeling and having its load removed. So the rich can enter the kingdom of heaven by humbling themselves before God, and giving up all they possess to follow Jesus into death.

In view of what Jesus had said, the disciples wondered if many could be saved, but Jesus assured them that all things were possible with God. Actually, he was speaking merely of the way to immortal life in this age. In Matthew's account Jesus reminds the disciples of another way to life in the next age, the age of "regeneration" to perfect human life on the earth.—Matthew 19:28

Jesus Emphasizes the Cost of Greatness

GOLDEN TEXT: "But so shall it not be among you: but whosoever will be great among you, shall be your minister."
—Mark 10:43

MARK 10:35-45

THE entire ministry of Jesus pertained directly or indirectly to the messianic kingdom which had been promised by God through the Old Testament prophets. The disciples had come to understand by the teachings of Jesus that they would share the rulership of the kingdom with him. They believed that the kingdom would be established in their day, so were intensely concerned over the part they would have in it.

This is why James and John approached Jesus and asked if one might sit on his right hand and the other on his left hand in the glory of his kingdom. (vs. 37) Jesus replied, "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"—vs. 38

It is God's plan that the faithful followers of Jesus shall share in the glory of his kingdom. (II Tim. 2:11, 12) But at that time the disciples did not realize what would

be involved in proving worthy of reigning with him. Indeed, they did not then realize that it was necessary for Jesus to die as the world's Redeemer before the kingdom of blessing would be established. Not realizing the pathway of suffering and death that was ahead for Jesus, they could not know the necessity of their suffering and dying in order to reign with him.

How true, then, were Jesus' words, "Ye know not what ye ask." Were they willing to pay the high cost of suffering and death that they might share in the glory of Christ's kingdom? For Jesus' "cup" of which they were invited to drink was a cup of suffering, and his "baptism" was a "baptism" of death. Later Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"—Rom. 6:3

Probably without fully realizing what it would mean to drink of Jesus' "cup" and to be "baptized" into his death, James and John replied to him saying, "We can." Then Jesus explained that they

would be given this opportunity to prove their worthiness to share the glory of his kingdom, but that the assigning of the exact positions of each of his followers in his future glorious kingdom was not in his hands, but it was to be given to those for whom it was prepared.

The other ten apostles overheard this conversation, and they were displeased with James and John. This was not the only time that a degree of rivalry was displayed among the apostles. Seemingly all of them were too interested in high positions of honor in the new kingdom which they believed Jesus was about to establish.

As usual, Jesus took the opportunity to give his apostles a needed lesson in humility. This time he did it by reminding them of the viewpoint among Gentile rulers, that it was considered a position in which lordship should be exercised over others, meaning probably what today we call dictatorship. But such a position of authority was not to be the goal of those who were to be associated with him in his kingdom.

"So shall it not be among you": Jesus said to his disciples, "but whosoever shall be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all." (Mark 10:43, 44) A "minister" is a servant, and thus Jesus gives us the true measure or standard of greatness in

QUESTIONS

How much did Jesus' immediate disciples know about his kingdom?

How do we know that the true followers of Jesus will reign with him?

What are the conditions of joint-heirship with Christ?

What is the measure of true greatness in God's sight?

Explain how Jesus' sacrifice was a "ransom for many."

the sight of the Lord as it exists in the relationships of his people. The basic lesson here is that no one will be considered worthy to reign with Christ unless he has proved to be a faithful and humble servant of the Lord and of his people.

Then Jesus reminded the disciples of his own position in this respect, saying, "Even the Son of man came not to be ministered unto, but to minister." (vs. 4, 5) The most important aspect of Jesus' service was the giving of his life for the sins of the world, that the condemned and dying race might be given an opportunity to live. Jesus said that he had come to "minister, and to give his life a ransom for many." The Greek word translated "ransom" means "corresponding price." The thought is that Jesus gave his life as a substitute for the forfeited life of Adam and his race. In I Timothy 2:4-6 the Apostle Paul interprets the "many" of Jesus' statement as "all."

Jesus Reveals His Authority

GOLDEN TEXT: "For He taught them as one having authority, and not as the scribes."
—Matthew 7:29

MATTHEW 21:12, 13, 23-27

JESUS' cleansing the temple of the money changers, the record of which is a part of today's lesson, followed his triumphal entry into Jerusalem seated upon an ass. It was at this time that he was acclaimed king by many in the city, and this would seem to have a bearing on the authority which he later exercised by driving the commercialists out of the temple, and thereby, for the time, cleansing this typical place of worship.

Ordinarily Jesus did not concern himself with the wrong practices of the people of Israel, except to call attention to them when fitting opportunities were presented for so doing. Jesus was not a reformer in the sense that we think of that term today. He realized that Israel, under the influence of selfish and corrupt religious leaders, had drifted too far away from God to be turned back by anything short of his coming kingdom of authority and power.

Jesus, of course, loved his people according to the flesh. Even when saying to them that their house was left unto them desolate, he explained that he would have liked

to have gathered them together as a hen gathers her chickens under her wings, but that they "would not." Aside from cleansing the temple by driving out the money changers, Jesus had used no other method for gathering the Israelites back into the fold of God than to proclaim to them the Gospel of the kingdom, and to call upon them to repent. His was not a ministry of force or coercion, but of persuasion based upon love.

"The chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" (vs. 23) Jesus did not give a direct answer to this question, but instead asked those who were opposing him, about John's baptism, whether it was "from heaven, or of men." (vs. 25) These religious leaders of Israel disclaimed John the Baptist as a prophet, but many of the people believed that he was a prophet, so Jesus' question placed them in a difficult position, and they refused to answer. Therefore Jesus was under no obligation to answer them.

The question of authority, or of

ordination, as it would be called today, is an important one. Jesus could easily have explained to his opponents by what authority he taught and preached, but apparently he felt that their hearts were not in the right attitude to receive the truth on the subject. In a synagogue in Nazareth, soon after he began his ministry, Jesus called attention to his divine authorization by explaining that the prophecy of Isaiah 61:1, 2 was being fulfilled by him.

The opening statement in this prophecy reads, "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." This is a statement of the true ordination by God, the ordination or authority of the Holy Spirit. Jesus received this directly from his Heavenly Father, and without the benefit of a college degree. Nor did he need the approval of the religious leaders of his day. His ordination by God needed no confirmation from them.

The authority of God, through his Spirit, to preach the Gospel is described as an "anointing." The use of this word stems from divine regulation for installing the priests of Israel into office. A special oil was poured upon their heads, and this was described as an anointing. This anointing oil was symbolic of

QUESTIONS

- What important event in the life of Jesus preceded his cleansing the temple?
 Was Jesus a "reformer" in Israel?
 Why did Israel's religious leaders refuse to answer Jesus' questions concerning John the Baptist?
 By what authority did Jesus conduct his ministry?
 Is human ordination necessary in order for one to be a minister of the Gospel?
-

the Holy Spirit which was to come upon Jesus, designating him to be the great antitypical High Priest, the Anointed of God.

The Apostle Peter explained that all the true followers of Jesus constitute a "holy priesthood," and these likewise receive the anointing of the Holy Spirit, and are thereby authorized or ordained to preach the Gospel. (I Pet. 2:5, 9) The Apostle John wrote, "The anointing which ye have received of Him abideth in you." (I John 2:27) This "anointing," John further explains, "teacheth you of all things," meaning, of course, all things which a minister of Christ needs to know in order to preach the Gospel of Christ.

Thus, just as Jesus received his authority to preach directly from God, through the Holy Spirit, so do all his faithful followers. Theological schools and human ordination are not prerequisites for the ministry of the Gospel. All consecrated Christians are authorized to be ministers of the Gospel, according to their talents and opportunities.

THE BIBLE VERSUS TRADITIONS

Article I

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 testimony of the Bible emphasizes that man is a direct creation of God, and not a creature of evolution. Moreover, man was created in the image of God. This means that he was perfect in physique and 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 not substantiated as truth by any reliable authority, particularly written authority, but believed simply because it is supposed to be true. From the days of Darwin has come the theory that man is not the direct creation of God, but through millions of years has evolved from protoplasm through the lower forms of life, finally attaining his present state. This is one of the modern traditions, supposedly true, which today is widely accepted and taught, although it is without proof.

As is the case with many of 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. But this is not so. If the theory of human evolution is true, then the Bible is false and its story of creation a gigantic hoax. On the other hand, if the Bible's account of creation is true, then the teaching of evolution should be recognized merely as a theory, which should not destroy our faith in the Bible and its 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, practically the whole civilized world believes this. It is this great truth concerning man that buttresses the claims of the free world that man should not be considered a mere “cog” in a totalitarian state “wheel,” but should have freedom of expression and opportunity to make a place for himself in a world society.

If man is a mere creature of evo-

lution, what basis is there for the "dignity of man" doctrine? If man is what he is today 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 the Bible are unsubstantiated by divine authority, and the "evolution 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 they discount the authenticity of the Bible's account of creation, they actually rob the Word of God of any valid authority. Moses is credited with the authorship of the first five books of the Bible. It is in these five books that we are informed concerning the divine creation of man, and it is also in these books that 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 Bible's 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 be-

came a living soul." (Gen. 2:7) We know today that this is scientifically correct. Man's organism, or body, is composed of elements found in "Mother 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; that a dead body does eventually return to "dust," to the earth, and in a relatively short time unless it is embalmed.

We know also that the air we breathe is the "breath of life." Deprive the lungs of air and the body becomes lifeless—it dies. In Leviticus 17:11 we read that "the life of the flesh is in the blood." This also is scientifically correct. It is now 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 should have so stated this nearly four thousand years ago!

In the New Testament the Apostle Paul wrote, "The first man Adam was made a living soul." Paul also wrote, "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 un-

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der a delusion which blinded him to the real facts concerning the origin of man.

And if Paul was wrong with respect to the "first man Adam," then his whole philosophy of salvation from sin and death through Christ, whom he speaks of as the "second" or "last" Adam, is false. If Paul's reasoning on the subject of salvation through Christ was based upon a false premise, then the Christian religion has no foundation in fact, and the main theme of the Bible, and the text book 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, the 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 a "missing link," a creature slightly higher on the evolutionary theory ladder than an anthropoid ape.

But Luke had confidence in the Genesis account of creation, and in the Old Testament records as a whole. He knew that Adam, the 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 Savior, which is Christ the Lord."—Luke 2:10, 11

If the theory of evolution is true, then man needs no Savior, for he is not a fallen creature but an evolving one. This would mean that Jesus did not come to earth to save mankind from sin and death which again would imply that the Christian religion is false.

Most scholars of our day, even those who claim to believe the theory of evolution, seem to have a great deal of confidence in Jesus and his teachings. But if the views of the evolutionists are true, that man is not fallen, 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.

The Christian philosophy is that salvation from sin, and from the "wages of sin" which is death, is provided through the sacrificial death of Jesus. Paul wrote, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21, 22) The teaching of the Bible is that life by means of a resurrection from death is provided by Jesus through his sacrificial death. Paul writes of Christ as

having given himself in death as a "ransom for all."—I Tim. 2:3-6

Again Paul wrote, "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 this idea. It was the teaching of 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, so he explained, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) 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 fulfilment 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.

According to the theory of evolution, we have always been in the same way, the way of evolution, and we are climbing higher and 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; but if man is a creature of evolution, springing by chance from protoplasm, then there is no Creator whose Law he should obey, hence no sin as a violation of divine law.—I John 3:4

The Simple Bible Truth

The simple truth set forth in the Bible is that man is the direct creation of God; that he was created perfect and with the potentials of eternal life, provided he remained obedient to the laws of his Creator. But 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, and this guarantees that at a time designed by the Creator humanity will be awakened from death and given a second opportunity to obey God's Law and live forever.

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

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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, the hanging gardens of Babylon, the marvelous paintings of the past, and the music of ancient 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 "natural" evolution, then why do we not see the process of evolution going on today? At the edges of the rivers and lakes, and the sea, why do we not see creatures that are half fish and half bird? Why do we not see the many "missing links" between all the various species of fish, birds, and animals, which evolutionists tell us once existed in the evolutionary climb? Why did the fish, the birds, and the animals suddenly decide to remain as they were and be contented with their lot? What happened to the "missing links" between all the present species? Evolutionists comb the earth to find evidence of even one of these, but they are not to be found. Apes have survived. A "missing link," supposedly more developed than the ape, should have done as well.

We know that certain species of animals which existed in prehistoric times have become extinct. There are 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 buffalo was threatened, it did not mean that the buffalo 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 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 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 saw that it was good."—Gen. 1:25, 21

The Apostle Paul agrees with this 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) All nature corroborates the foregoing biblical declarations. Scientific observation confirms that nature is unalterably opposed to the commingling of species, or to the formation of new species. Nature allows seemingly endless varieties

of each species, but has established limitations which prevent these variations from forming new species.

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." The late Prof. Vernon Kellog, of Leland Stanford University, added his testimony to that of a host of his former colleagues. In his **Darwinism of Today**, page 18, he says: "We only tell the general truth when we declare that no indubitable cases of species-forming or transforming, that is, of descent, have been observed."

It is truly remarkable that the Bible, written thousands of years ago, before the era of scientific research, should state so accurately and so 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.

Anthropologists have long known that the evidence points to Mesopotamia (now Iraq) as the very "cradle of civilization." And it is in this area that the Bible locates the Garden of Eden. It is here that authentic human history begins. And from that region the human race overflowed into Assyria and the Aral-Caspian basin, thence to Europe, India, China and elsewhere; while others crossed the Arabian desert into Palestine and Asia Minor, or else traveled around Arabia by water into Egypt.

The chronology of the Bible places the creation of Adam at a little over six thousand years ago. Beginning with one pair at that time, the increase of population throughout the less than sixty-one centuries since creation is easily reconciled with the present population of earth.

But it would be impossible, in view of the natural increase of population, to reconcile the relatively small population of the earth today with the claim that man has been on the earth for fifty thousand years; or as some have claimed, fifty million years. Besides this claim of the evolutionists we must also take into account the fact that according to their view, in all probability humans appeared on the scene in many parts of the earth, for they endeavor to discount the fact that the human race originated

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with only one pair, as taught in the Bible.

Evolutionists Do Not Know

The theory of evolution actually gives no satisfactory explanation of the origin of life, particularly of human life. Evolutionists say that the whole universe came into existence by mere chance; that even life itself just happened to be. O yes, they have an explanation. It is very simple. They say that in the eons of the dim past certain combinations of carbon, oxygen, nitrogen, and hydrogen gathered together and produced protoplasmic life.

While scientists theorize as to how this must have occurred, they admit that they are unable to reproduce it now, notwithstanding the boasted "twentieth century of progress." To us it seems unscientific to claim that such a thing could occur by chance millions of years ago, and yet at the same time confess that with all the available scientific knowledge of these modern times, it cannot now be duplicated. The scientists have tried to produce life, but have failed; nor have they discovered the origin of the necessary carbon, oxygen, nitrogen, and hydrogen which they claim accidentally came together to form the first living cell.

The entire theory of evolution rests on supposition alone. Certainly the evolutionists must admit that it is most unscientific to claim that life was spontaneously generated,

when they are utterly unable to prove it or to demonstrate how it was done. Evolutionists cannot explain how a plant germ evolved into an animal cell, nor can they prove that it has ever occurred. Some assert that the first animal cells were sexless, but they are unable to explain how some of these developed into males and others into females.

When it comes to true science there is nothing more unscientific than the theory of human evolution. It is no more than thousands of guesses strung together. It starts with nothing, explains nothing, and leads nowhere. It leaves man in the grave, and despite the fact that he has an intelligent longing for life and its perpetuation, the only hope evolutionists have for him is that his life chromosomes and genes will continue on representatively in his offspring.

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. But faith has a sure foundation when we accept the evidence of our reason that there must be an intelligent, powerful Creator. All nature tells us that this is so! However, we might as well try to explain higher mathematics to a mule as to try to understand where the Creator came from, or to grasp the fact that he has always existed.

Nevertheless, it would be very

unscientific to say that higher mathematics do not exist simply because a mule cannot understand them. It would be equally unscientific to say that the whole universe came into being by sheer chance simply because we cannot 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 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 upon his love and power.

While evolutionists hold out no hope of life beyond the grave, the Bible assures us that the great Creator, who gave us life in the first place, is to restore life. The Bible describes this as 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 countless millions, and in them reproduce every thought impulse and every trait of character possessed by those who have died. These "restorations" will be accurate reproductions of the personalities which will then be regenerated.

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 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

A NEW YEAR

A New Year dawns, to mark for us
The measured march of time,
An opportunity is thus
Extended thee and thine.

What will we do, what will we be
In the new year ahead?
What growth and progress shall we see,
As upward we do tread?

God grant that as the sands of time
Run low within our glass,
Our faith and hope and love sublime,
Shall bring his will to pass.

The Shepherd and the Sheep

"The Lord is my Shepherd; I shall not want."—Psalm 23:1

OUR Heavenly Father has, in his wisdom, in many instances in the Scriptures illustrated his thoughts with word pictures which are full of meaning in order that we, his children, might better understand his care and protection. For example, in Psalm 91:2 we read, "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." Actually these expressions "refuge" and "fortress" are not merely words. They are illustrations which carry a message of assurance.

A fortress is a place of protection, and immediately we realize that in our God we have a place of protection, a refuge into which none of our enemies can enter. It is an impregnable fortress, a veritable "Gibraltar," within which we are secure as long as we abide under the shadow of the Almighty. How wonderful are these word pictures of the Bible, and how they emphasize the power of our Heavenly Father which he uses for our protection!

In the twenty-third Psalm we

have another of these word pictures. Here the Lord is pictured as a Shepherd, and we as the sheep of his pasture. Immediately as we think of the Lord as our Shepherd, we see him walking beside us as we journey along in the "narrow way." We see him with a shepherd's crook in his hand, and we know that through his providences he is directing our paths lest we go astray.

When comparing himself to a Shepherd, the Lord gave us a very apt illustration, an illustration of the care that he gives to his people; a care which is solicitous of our welfare; a care that is concerned with our spiritual interests; a care that is patient toward us because of our faults and inexperience; and a care that is untiring in its love and in its sympathy and understanding of us. As we look back we know that we have needed the Shepherd's care. And as we enter into the new year and look forward to its experiences, we are cognizant of the fact that we also will need the Shepherd's care.

The Lord, in calling us his sheep, gave us another very appropriate word picture, an emblem of the characteristics that he would like to see manifested in us—meekness, docility, obedience to the Shepherd's voice, unfaltering loyalty. They are all Christlike qualities.

We are not able within the limits of our own strength as Christians to compete with the world and the things of the world. We are not qualified to compete with the wayward "goats," the roaring "lions," the vicious "bears," and the subtle "serpents," which we encounter in this world.

The Master said: "I send you forth as sheep in the midst of 'wolves.'" (Matt. 10:16) We know that we are not qualified to compete with the "wolves," yet we realize that we have no reason to be afraid. We know that we need not fear because, the Lord is our Shepherd, and that we are under the Shepherd's care.

All things are of the Father and by the Son; so Jesus is our "Good Shepherd." We know that our Lord Jesus loves us. We even know how much he loves us. The record is clear—he laid down his life for the sheep. He loves us enough to die for us.

And there is a phrase in The Parable of the Sheepfold which is significant. It is the one that says: "He calleth his own sheep by name." (John 10:3) This means, brethren, that he knows our names;

that he is interested in us not merely as a flock, but also as individual sheep.

There are flowers which bloom in the desert unseen by anyone that are just as beautiful and just as fragrant as those that grow with other flowers in a garden. So, also, whether you are in the wilderness apart from the other sheep, or not, you know that the Shepherd is there to care. The isolated sheep are tended with just as much care and just as much devotion as are the sheep that dwell in the green pastures of Christian fellowship.

He guides and protects and guards his flock. Another text declares: "He shall feed his flock like a shepherd." (Isa. 40:11) This is a promise which should remain with us constantly. As we drive around in our cars, or as we do our housework, we can still get strength from the realization that "He shall feed his flock like a shepherd." And we also know that "he ... neither slumbers nor sleeps."—Ps. 121:4

The Lord is our Shepherd,
Our Guardian, our guide,
Whatever we need,
He will kindly provide.

To the sheep of his pasture,
His mercies abound,
With care and protection
His flock he'll surround.

The story is told that the shepherds of the East, in Bible times and now, oftentimes at night during

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the colder part of the year will bring their flocks to a central park and put them in a sheepcote for the night. A sheepcote, or an enclosure, sometimes is made only of bramble bushes, and is designed to keep out the marauding or destructive animals.

Throughout the night there may be several flocks of sheep mingling together in this enclosure. In the morning the shepherds come. When the porter, or watchman, opens the gate, each of the shepherds waiting at the edge of the mingled flock, gives his own peculiar call, calling many of the sheep by their own names. Then each shepherd starts toward the pasture, knowing that his own sheep will follow him. And there they go, one here, one there, jumping over the others, each trying to get into his respective line. First there is a thin line, and then a larger group, as each follows his own shepherd in the direction he goes to the pasture he has chosen.

It is said that even now this scene is enacted by the shepherds as it was in the days of our Lord. Against this background, possibly we are able the better to understand the words of the Master when he said: "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."—John 10:4, 5

Brethren, the voice of the Lord is the voice of truth. The Lord said that false shepherds would come, and there is no doubt that false shepherds call to the sheep. Some of them call with a message that the majority of mankind are going to eternal torment, that they will suffer the pangs of eternal fire. That does not sound much like the Christian message. That doesn't sound much like "peace on earth, good will toward men." (Luke 2:14) That does not sound much like "good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11

Has it not often occurred to you that there is something wrong when people will preach glad tidings one Sunday a year, and the rest of the year preach a different Gospel? Oh that we could grasp the Christian message to the extent that we would realize it is the message of the kingdom, and that it is a message, not to preach one Sunday a year, but that it is the message of hope and cheer and comfort that we should give to the world every day of the year!

And another "stranger" calls, and he says the way of salvation is far removed from the idea of a child being born in a manger, or of a man being crucified on a cross. The message of salvation, says this "stranger," has nothing to do with one man being the Savior of the

world, that the atoning blood of one man has no efficacy. Salvation, he says, is through a process of evolution. It is the fittest who survive. Faith has nothing to do with it. There is no original sin. There never was a fall from adamic perfection. There was no need for a Christ to come as the Savior of the world.

And how unlike the false theory of evolution—which we now find entering into the theological seminaries, into the pulpit, and into the thoughts of millions of people in the world today—is the comforting message, “Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end.” (Isa. 9:6, 7) We hear the message of the kingdom in those words.

This is our message to the world: it is the message of the kingdom. It is the message which, in its fulfillment, is to extend that kingdom from sea to sea and from the rivers even unto the ends of the earth. Yes! we hear his voice, and as we hear it, we realize that “Jesus has satisfied, Jesus is mine.”

But the sheep which he is now calling to pasture, caring for, calling by name—those of us who know his voice—are, after all, but a “little flock.” We are few, but this

“little flock” does not constitute the only sheep in the Lord’s great kingdom. No, the Master said, “Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”—John 10:16

This text of Scripture has puzzled many. Who are the “other sheep”? The Parable of the Sheep and the Goats identifies these other sheep. It tells us that in the millennial age there will be another flock of sheep separated from the goats. This will be a flock of sheep to whom the Lord will say: “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—Matt. 25:34

After the “little flock” is complete and gathered to the heavenly fold, then the “other sheep,” the willing and the obedient of the millennial age, yea “all the families of the earth,” will be delivered from the power of death into the kingdom of God. And they shall hear his voice, and “there shall be one fold, and one Shepherd.”

In Ephesians 3:15 Paul wrote, “Of whom the whole family in heaven and earth is named.” One family in heaven and in earth. One family, one fold, one Shepherd, and it is in this same vein that the same Apostle Paul said in Ephesians 1:10, “In the dispensation of the fulness of times he might gather together in one all things in Christ, both

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which are in heaven, and which are on earth; even in him." Hallelujah, what a Savior!

In Matthew the 18th chapter, and beginning with the 11th verse we read: "For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, . . . and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray."

The "ninety and nine" represent the various others of God's creation—the angels, the archangels, the cherubim, the seraphim, the heavenly hosts. The sheep that was lost, the sheep that left the fold, the sheep that went astray, represents the human race, which became estranged from God. The Shepherd is Jesus, who left the ninety and nine—the heavenly courts, the heavenly hosts—and came down to the earth as the babe in Bethlehem's manger.

And he says that he came to seek and to save that which was lost. At Calvary our Lord Jesus purchased the right to find that lost sheep, and to restore him again to the fold of God. And, at the end

of his thousand-year kingdom the human race, which was lost and estranged from God, again will have been brought into the sheep-fold. Those who now hear his voice become a part of the family of God in heaven, united with all the other heavenly hosts, while the world of humanity will be the earthly phase of the family. Certainly, when this has been accomplished, there will be rejoicing in heaven, for the Shepherd will have found the lost "sheep" and restored it to the fold.

Then will God's will be done in earth even as it is in heaven. Then will be fulfilled the promise of "glad tidings of great joy" to all people, because there was "born in the city of David a Savior, which is Christ the Lord."

At the time of Jesus' birth, the angels sang, but in the fulfilment of this kingdom story that runs from one end of the Scriptures to the other, not only the angels, but also men will sing. Yea, all of the created beings who have been found worthy of eternal life will sing: "Glory to God in the highest, and on earth peace, good will toward men," because "they shall call his name Emmanuel [meaning God with us]," "for he shall save his people from their sins."—Matt. 1: 23, 21

*A quiet, patient heart that meekly serves his Lord,
God's finger joys to touch: it is his harpsichord.*

Striving for Heart Perfection

THE number of Scripture texts exhorting followers of Jesus to "perfection" is impressive. Here are a few of these sacred admonitions:

"That we may present every man perfect in Christ Jesus."—Colossians 1:28

"That they may be made perfect in one."—John 17:23

"That the man of God may be perfect."—II Timothy 3:17

"Till we all come . . . unto a perfect man."—Ephesians 4:13

"If thou wilt be [made] perfect, go and sell that thou hast."—Matthew 19:21

"The Law made nothing perfect, but the bringing in of a better hope did."—Hebrews 7:19

"Finally, brethren, farewell. Be perfect."—II Corinthians 13:11

While these statements have slightly different connotations, their united testimony emphasizes the high standard of heart purity for which the true followers of Christ are admonished to strive. We know that in our flesh dwelleth no good

thing, but we can thank God that he is not looking at the outward appearance, but at the heart, and has made a gracious provision for covering our flesh with the robe of Christ's righteousness.

"Be ye holy; for I am holy," quoted Peter. (I Peter 1:16) What is holiness? Can we define such a word as this? It conveys to our minds some comprehension of the character of God, and of what he desires and requires of us. The Apostle John tells us that "God is love." (I John 4:8) We are to be like God, which must mean that we are to be all love, as our Father is love.

The word holiness conveys the thought of purity—heart purity, beauty of character in its most radiant form. It means the highest pinnacle of all loveliness. It is this loveliness, this holiness, which we see in God that inspires to devotion and to imitation.

Consider the love of God which gave his Son for the life of the world because he desired that man should turn from wickedness and live. Consider the mercy that for-

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gives; the compassion upon the weak; the infinite tenderness that heals the brokenhearted and assists the feeble in faith; that understands the crooked; that soothes and helps with the patient, forbearing, comforting love of a mother.—Isa. 66:13

Who of us has not known in our walk of faith the compassionate love of God! If we have known and proved the smallest measure of his love at any time, have we not touched and known the perfection, the holiness, of our Father in heaven?

It is this perfection that our Lord Jesus exhibited in his own life on earth. Jesus was the effulgence of his Father's glory, the express image of his person. (Heb. 1:3) As we consider him who is the Apostle and High Priest of our profession, we consider our Father. (Heb. 3:1) Paul exhorts, "Be ye therefore followers of God, as dear children."—Eph. 5:1

Now the desire burns within our hearts to achieve and to possess that which we have seen and looked upon with admiration and ardent longing. The cry arises from our innermost being, as an urging of the soul:

"O for a heart more like my God,
From imperfection free;
A heart conformed unto thy Word,
And pleasing, Lord, to thee."

How to Attain

The question arises, How can we attain? Lord show us the way; enlighten us and we will obey. When an artist aspires to greatness, he studies long and intently the work of the great masters, striving to create a like masterpiece. If we truly aspire to the perfection of heaven, then we also must study and consider our great Master, Jesus, the Apostle and High Priest of our profession.—Heb. 3:1

In Jesus we see the greatest exponent of perfection who ever lived. He is the great masterpiece of perfect love, the One we must take for our pattern and example, our teacher and our guide.—John 12:23, 24

Nor must we take just a few cursory glances, or take lessons only now and again. We must apply ourselves diligently to the task. Little worth while is ever achieved without a conviction of it being right, and a diligent enthusiasm for accomplishing it. The real secret is in submission and obedience to the will of our Lord and our Father: "For it is God that worketh in you both to will and to do of his good pleasure."—Phil. 2:13

No day should be allowed to pass without meditation upon the life of our Master. It involves careful consideration and earnest prayer for grace to copy and attain the perfect heart; to copy the likeness of God's dear Son. (Rom. 8:29) As the artist

seeks to know the secret of the genius of the old masters, so we should search after the secret of perfection.

Paul beautifully describes the means and way to see God, "For God, who commanded the light to shine out of darkness [at creation], hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor. 4:6) By means of the Holy Spirit at Pentecost this shining began, enabling the Spirit-begotten to "see Jesus." And Jesus said, "He that hath seen me hath seen the Father."—Heb. 2:9; John 14:9

What a consolation that we can look upon Jesus our beloved Redeemed through the records of his ministry and word, and hear him, our Master, before us, beside us, within us, and about us, giving us counsel, instruction, assistance and strength. Without him we surely fail. With him we cannot fail.

"Let my eyes see Jesus only;
Let my lips speak forth his
praise!"

Example of the Faithful

All the great saints since the days of the apostles who have devoted their lives to the cause of Christ and God's plan of human redemption are also a splendid source of help and inspiration to us. Think of Paul! Read the life of any of the faithful disciples of Christ. Learn of their struggles and con-

quests, their noble faith and lofty purpose, and one is inspired to follow them as they followed Christ, and to join them in their great quest for heart perfection, and like them, by grace, win the crown of life.

We can all help inspire and encourage each other. Our own faith and noble determination can assist others who might faint. The light of our own enthusiasm can light a lamp in another heart and fan into a flame the same sacred ambition. Jesus admonished, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:16

If we are seeking heart perfection with sincerity, if we have a deep-rooted ambition and apply ourselves to be like Christ and be found in him, then we shall, by grace and almighty power, receive the crown of life. As Paul remarked, "Not to me only, but unto all them also that love his appearing."—II Tim. 4:8

Difficulties of Attainment

We must not only long to possess the treasure of heart perfection, but seek to comply with the conditions to obtain it. Paul suggests in Philippians 2:12, "Work out your own salvation with fear and trembling." Indeed, we must suffer for it; we must sell all to buy it; to give all in this life in exchange for it, as our great Master did. "He humbled himself, and became obedient unto

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death, even the death of the cross." (Phil. 2:8) It requires the abandonment of self, and to make it the very first objective in life.

Do we know something of what Jesus meant when he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me"; and to the rich young ruler, "Go . . . sell whatsoever thou hast, . . . and thou shalt have treasure in heaven"?—Mark 10:21

Do we understand Paul's remarks and apply them to ourselves when he writes: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"?—Gal. 2:20

Do we "count all things loss for the excellency of the knowledge of Christ Jesus our Lord"? (Phil. 3:8) Do we rejoice with Jesus in selfless service and obedience? (Ps. 40:8) Then the crown is reserved in heaven for us. (I Peter 1:4) We are by faith claiming and possessing in our hearts the perfection of our Father in heaven.

On the other hand, IF we know or possess little of the pain of striving; IF we are not daily impoverished in self-esteem, then that crown of perfection is but a mirage, a phantom, a will-o'-the-wisp, a myth.

There is no royal road to heart perfection. It is a hard, rugged path. Jesus walked this way, thus show-

ing us the path to God and his glory of holiness. "Though he were a Son, yet learned he obedience by the things which he suffered."—Heb. 5:8; Heb. 2:10

When we first aim at heart perfection, we learn, as it were, our alphabet of grace. As little children we learn to articulate our first lesson in godliness. We seem to have been so pleased with our success when bad habits and moral slackness are overcome and put away. We measurably keep the commandments of Jesus.

We say our prayers. We do good as opportunity arises. We study our scriptural portions. We regularly attend our studies and gatherings. We feel ourselves as Christians well on the way, at least, to the perfection of heart which Christ set forth for us as our goal.—Matt. 5:48

Perhaps we wrap ourselves around with the cloak of complacency, thinking we are doing all that can be done by divine grace and providence. We are like the rich young ruler that came running eagerly to Christ, questioning, "Good Master, what good thing shall I do, that I may have eternal life?"—Matt. 19:16

The glance of the Master read through the heart of that young man as he reads through us. He sees the eagerness, the desires, and efforts, that have been put forth; the sureness of our own moral growth when we say, like the young ruler, "I have kept the com-

mandments." Jesus, looking upon him, loved him as he loves us, when we say, "Master, I have done this and that for thee." And Jesus looks into our hearts and says, perhaps, "Yet lackest thou one thing."—Luke 18:22

Perhaps, just as we think the will of God is sealed with us, a higher step blocks our vision, and we realize we have mounted only to the base of real ascent. As we come ever closer to him, through prayer, satisfaction with ourselves fades out and we become conscious of weakness and faults before unseen.

And this consciousness of the vision of perfection brings to us the realization of John 15:5, "Without me ye can do nothing." It is here we are stripped more thoroughly of our own righteousness realizing our need to embrace the truth of things. "He who knew no sin" became [a] "sin [offering] for us, that we might be made the righteousness of God in him."—II Cor. 5:21

Then, like faithful Abraham, we realize the time has come for parting with righteous Lot, so that we might ascend higher into the hills of God's atmosphere and to realize something of the preciousness of II Corinthians 12:9, "My grace is sufficient for thee: for my strength is made perfect in weakness."

There is within our hearts a deeper longing after Christ and the fulness of the Holy Spirit's power. We are surely on the way toward that aspired goal of heart perfec-

tion. While our first steps, or early months of experience, may be feeble, uncertain and timid, as time goes on our faith becomes strong, our heart confident, and we find ourselves adding virtue to virtue to gain moral excellence of thought and heart. It is here, brethren, that our "gold" meets the acid test.

Perhaps we have discovered through meditation and study of the Lord's Word that much of what has been accomplished is the result of self-effort. Then perhaps it is here our Master seems to say, "It is not enough. You have only begun to attain perfection." "Yet lackest thou one thing." What thing? Something to make your moral excellence a warm living glow of light and life to others, and, in all humility for God's glory, with yourself out of sight and thought.

Sell all thou hast and thou shalt have treasure in heaven, and come and follow me, was the word to the young man. But we have been following all the while! Yes, but now he is calling us to a closer following, a deeper, richer, fuller fellowship and nearness to himself which is attainable only when, like him, we give our ALL in happy submission to our Father's will. Let us not refuse, as did the rich young ruler, that we might still direct and rule our own life.

It is the glad abandonment of our wills that our Heavenly Father is looking for. He wants us to put away the human treasures of life

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in order to attain the joy of the Holy Spirit and the closer walk with him. The apostle put everything away; all that he might have esteemed, and counted it only loss and dross that he might win Christ and be found in him, not in his own perfection, but in God's.—Phil. 3: 8-10

The worldly critic, looking on, has counted many such ardent souls fools. And they are gladly counted as fools for Christ's sake, in thus giving up ambition, friends, talents, treasures, that they might obtain this pearl of great price. It is a glorious "folly," and a splendid "unreasonableness" that urges a consecrated heart to lay all upon the altar of sacrifice; to suffer itself to be stripped of self-will and all precious things, that God may be glorified, and that the beauty of his spirit may shine forth from the heart and life dedicated to do his will.

It was the Holy Spirit of God abiding in Jesus that enabled him to manifest the perfection of God. For God gave not the Spirit by measure unto him. (John 3:34) He gives to us as we are able to receive, according to our measure of faith. (Rom. 12:3) According to the measure of our surrender to God will be the measure of our filling of the Spirit.

Our condition can be that of having Christ in full control filled with the fulness of God. It is here that the center and source of heart per-

fection can be attained. It is Christ within, God within, his Spirit dwelling in the temple of our hearts. But for this precious ennobling experience, God requires our all, as with Israel. He requires our entire self—"I am . . . a jealous God."—Deut. 5:9

And how much better it is to give him all at the beginning, with happy generosity, still counting it as nothing, than to have him take it from us by many painful separations, over many years of tardy, stunted, spiritual growth! Brethren, we all realize we cannot give to God with one hand and take it back with the other. We cannot have treasure on earth and in heaven.

Is it worth it, one may ask, to be nothing in this life for a few short years, that we might know this transcendent joy of being transformed by the power of God into radiant heart perfection, and fitted for eternal life and companionship with God and Christ? Is it worth it to gain a share in the stupendous, glorious privilege of lifting up the whole human family, Jew and Gentile, along the highway of holiness and love to human perfection, and subsequently through ages of ages to glorify God in revealing in our being the exceeding riches of God's grace in his kingdom to us?—Eph. 2:7

Surely it was this rapturous vision that Paul saw and whose worth he realized when he said, "I have suffered the loss of all things, and

count them as refuse, that I may win Christ, and be found in him." (Phil. 3:8) "For I consider the sufferings of the present time, as unworthy of comparison with the future glory to be revealed in us."—Rom. 8:18, **Emphatic Diaglott**

To be careful about many things often means to exclude our Master from sweet hours of transforming fellowship, and is he not our great assistant and paragon of perfection? To serve self with the bulk of time and thought and give to him the odds and ends of whatever we can spare is a niggardly sum with which to hope to obtain heart perfection.

There can be no heart perfection without renunciation. Whatever we lose for Christ's sake we gain in eternal values. The joy of the Lord, the power of Christ, the fellowship of God, are infinitely greater treasures than any of the earthly good things which we may pay out as the price of heart perfection.

In the Apostle Paul we have a

very great example of one, though imperfect, giving his all for the perfection of heaven. He sought to be poured out as an oblation for others. It brought him at last to a prisoner's lot—almost blind, and in chains. He faced a martyr's death.

But Paul could say with conviction and confidence, in all humility and in meekness, to the praise of God, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."—II Tim. 4:6-8

Ah! The crown! That was the thing for which he had paid his all, esteeming it only a light affliction. "If by any means." He had nothing, yet he had everything. He had the conviction that the crown was his. Do we really desire that same conviction, that heart set upon perfection, and are we following after this priceless experience and joy? Are we willing to have it cost us our all?

"WHATSOEVER THINGS ARE LOVELY"

Christians are exhorted to be meek and peace-makers, but in order to be thus they must have amiable thoughts. These in turn will gradually develop into graces of character. We are not to think upon subjects gendering anger, hatred, strife—vexatious thoughts, quarrelsome thoughts, vindictive and contentious thoughts. These are all to be shunned as enemies to the new creature, and instead we are to think of the beautiful things we may know respecting our neighbors and friends.

For the Dead

I Corinthians 15:29 reads, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Does this mean that a person can be baptized in water as proxy for an unbaptized person who has died?

NO, THAT is not what the Apostle Paul means! In Romans 6: 3, 4 Paul writes, "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." This is not water baptism, but a burial of the Christian's will into the will of God through Christ. Water immersion is merely the symbol of this.

Jesus said that those who wished to be his disciples would have to deny themselves, and take up their cross and follow him. (Matt. 16:24; Luke 9:23) This means to follow Jesus into sacrificial death. Paul speaks of it as being "planted together in the likeness of his death." He explains that those who do thus die sacrificially with Jesus will also be "in the likeness of his resurrection." (Rom. 6:5) In his second letter to Timothy Paul wrote, "It is a faithful saying: For if we be

dead with him, we shall also live with him: if we suffer, we shall also reign with him."—II Timothy 2:11, 12

The hope of every true Christian is to live and reign with Christ in his kingdom, and it is this kingdom and its work which Paul is discussing when he speaks of those who are "baptized for the dead." He explains that Christ must reign until all enemies are put under his feet, and that the last enemy to be destroyed is death. The successful work of that kingdom, Paul explains, calls for the resurrection of the dead—the whole dead world of mankind.

It is during the present age that the preparatory work for Christ's kingdom is being done. Chiefly that work is the testing and preparation of the footstep followers of Jesus to live and reign with him, and thus to share with him in the future kingdom work of extending blessings of enlightenment, health, and life to all who are now dead, but who will then be awakened from death.

Only by being baptized into Jesus' death will anyone have the privilege of reigning with him, and sharing in his future work of blessing all mankind, the "dead" of our text. So Paul's argument is that should there be no resurrection of the dead, then the sacrifice and suf-

fering of Jesus and his followers is pointless, that nothing would be accomplished. In which case, as he explains, "If the dead rise not, let us eat and drink; for tomorrow we die."—vs. 32

But the dead are to be raised, and those who are baptized into Christ's death will be brought forth in the "first resurrection to live and reign with him," and will share with him in blessing the awakened dead. (Rev. 20:4, 6) Since their death baptism will accrue to the benefit of all the dead world of mankind, Paul speaks of their being baptized for the dead.

Texts Harmonized

Romans 10:13, 14 reads, "Who-soever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" I Timothy 2:3, 4 reads, **"This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." Do not these two passages of Scripture contradict each other in that one teaches that knowledge precedes belief and salvation, while the other speaks of being saved and then receiving knowledge?**

NO, THERE is no contradiction between these two statements by

the Apostle Paul, for he is not discussing the same thing in both passages. In Romans 10:13, 14 the apostle's reference is to the salvation which is received during the present age upon the basis of faith. No one can exercise faith in that about which he knows nothing. So, in order to believe in Jesus, one must know about him, and know of the great redemptive work he accomplished by his death on Calvary's cross. And this knowledge, Paul explains, must be imparted by teachers.

To be "saved" upon the basis of faith in Christ during the present age means to partake of that "great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. 2:3) This "great salvation" is what Paul describes as the "prize of the high calling of God in Christ Jesus."—Phil. 3:14

The only way to attain this prize, which will be the privilege of living and reigning with Christ, is to suffer and die with him. We are invited to present our bodies a living sacrifice, assured that our offering will be acceptable to God. (Rom. 12:1, 2) It is made acceptable through the blood of Christ, which is vouchsafed to us upon the basis of faith.

But, in his letter to Timothy from which you quote, Paul is explaining how and when all mankind, not just a limited number during the present age, will be given an oppor-

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tunity to believe in Christ and receive life. It is God's will, he explains, that all these shall be "saved and come to a knowledge of the truth." Here the word "saved" refers to an awakening from the sleep of death.

"The dead know not any thing," the Bible tells us. (Eccles. 9:5) Since the vast majority of the world has died without any clear knowledge of the truth concerning Jesus and his atoning blood, and since it is God's will that they all receive this knowledge, they are to be "saved," or rescued from the sleep of death, in order to receive this knowledge.

Being saved, then, within the meaning of this text, is not eternal salvation, but an awakening from the sleep of death that they might be informed concerning Jesus and given an opportunity to accept the gift of eternal life through him. They are to "come to a knowledge of the truth," and Paul explains what the truth is, saying, "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified [or made known to all] in due time."—I Tim. 2:3-6

No one will be eternally saved in ignorance. The heathen, and all others who die without a knowledge of Christ, will be awakened from the sleep of death, and enlightened concerning Christ. Their receiving salvation then will depend upon their obedience and ac-

ceptance of God's grace through Christ. But the way will then be made plain, so plain that "the way-faring men though fools, shall not err therein."—Isa. 35:8

Paul's Earnest Desire

Philippians 1:21-23 reads, "**For me to live is Christ, and to die, gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.**" **If, when Christians die, they remain asleep in death until the resurrection, how do you explain Paul's statement that he desired to depart and to be with Christ?**

IN THIS passage Paul mentions three things, two of which were possibilities, but the third was not. The two possible things were (1) to live for a while longer and serve the brethren, or (2) to "die," which he realized would be a gain for him since he would no longer be called upon to suffer persecution and weariness. He explains that as far as these two possibilities were concerned he was unable to choose which he would prefer. There were advantages and disadvantages in both.

But there was a third thing which he desired above all else, there being no question in his mind about choosing it, were such a choice his to make. This was, "to depart and

to be with Christ." Paul knew that this was not then possible. In his letter to Timothy Paul wrote, "I am now ready to be offered, the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me **at that day**: and not to me only, but unto all them that love his appearing."—II Tim. 4:6-8

Paul knew that he could not "depart" in death and be at once with the Lord; that the glorious experience of meeting the Lord and of being associated with him in his kingdom would not be his until the end of the age and the return of Christ, when all the faithful would be brought forth from death in the "first resurrection." This thought is made even more apparent when we realize that the Greek word translated "depart" is more correctly translated "return." It is used only one other time in the Bible, which is in Luke 12:36, where it is translated "return," the reference being to the return of the Lord.

The **Emphatic Diaglott** translation of Paul's words, reads, "For me to live is for Christ, and to die, gain. But if to live in the flesh, this is to me a fruit of labor; and what I should choose I do not exactly know. I am indeed, hard pressed by the two things:—(I have an earnest desire for the returning, and being with Christ, since it is

very much to be preferred)—but to remain in the flesh is more requisite on your account."

A Vision

On the Mount of Transfiguration Moses and Elias (or Elijah), spoke with Jesus and his disciples. See Matthew 17:1-8. If Moses and Elijah were asleep in death, how was it possible for them to appear at that time? Were they temporarily resurrected from the dead?

No, Moses and Elijah had not been raised from the dead, and it is true that they were asleep in death. The explanation of this apparent contradiction is found in verse 9 of the chapter, which reads, "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead."

As Jesus said, Moses and Elijah had appeared only in vision, and a vision is not a reality. Peter saw a vision of a sheet let down from heaven filled with unclean animals; but actually there were no animals and no sheet. In the Book of Revelation we have accounts of many visions which were given to John while on the Isle of Patmos. There were horses, wild beasts, trumpets, etc., but none of them was real. So on the Mount of Transfiguration, Moses and Elijah were seen merely in vision; they were not actually there at all.

Discipleship Put to the Test

Luke 9:57-62

THE incidents recorded in these verses took place when our Lord was going in a southerly direction from Galilee to Judea, for the last time. Previously, Jesus had, after meeting with the woman of Samaria, been gladly received by the Samaritans when he visited the town of Sychar. (John 4:39-42) But on this later occasion, "because his face was as though he were going to Jerusalem," they did not receive him.—Luke 9:53, R. V.

They would doubtless argue: Why go up to Jerusalem, the religious center of Jewish worship? Has not Gerizim with its natural sanctuary and altar where Joshua uttered the blessings upon the tribes as much claim to be the center of religious worship as Jerusalem? (Deut. 27:1-12; Joshua 8:30-35) The Samaritans did not now receive Jesus, therefore he and his company "went to another village."

An Offer of Service

The account tells us that after they had resumed their journey toward Jerusalem, presumably the

following morning, one of the company said to Jesus, "I will follow thee whithersoever thou goest." From the Master's reply it seems that he saw that this would-be disciple was promising more than he would be able to perform. He therefore, in substance, said to the man:

"Do you realize that in becoming my disciple it will mean the denying of yourself of many earthly rights and privileges and comforts; many things that tend to make one feel 'at home in the body'; satisfied and contented with the present life and its arrangements? The foxes and the birds of the air have a settled dwelling place, a home they can call their own; but the Master has nowhere that he can call his home, to which at any time he could retire for rest and recuperation." None but the very sincere would likely be attracted to follow a leader under such circumstances. Among those who have recognized Jesus as the Redeemer, sent from God, and who have had the words of eternal life, how many **more** would have been willing to devote themselves to his service if the provision for their earthly comforts, including a very good income, and home, could be guaranteed, together with a goodly measure of honor and respect from their fellows!

But the course our Master trod

did not bring him these blessings—not even a very small increase of earthly wealth or earthly honor. His was indeed a path of suffering and sacrifice; of misunderstanding, and opposition; and Jesus would make this position quite clear to those who would consecrate their lives to God through him. “If any will come after me, let him deny himself, and take up his cross daily, and follow me.” (Luke 9:23) How important, therefore, before we decide to become disciples of the Lord Jesus, that we seek to take into consideration the trials and difficulties of the way—to sit down first and count the cost.

Invitation to Discipleship

Jesus said to another, who quite possibly had just heard the Master tell of some of the self-denials involved in walking the narrow way, “Follow me.” This one replied: “Sir, permit me first to go and bury my father.” (Verse 59, **Diaglott**) Of course, we could not think our Lord would, in an indiscriminate way, quickly extend, in a few words, such an invitation to one who had just drawn near and heard a little of our Lord’s preaching.

The worldly are not called to follow Jesus in the way of sacrifice, until a change of heart and mind has taken place. First they are called to repentance. (Acts 17:30) Those who repent of their past life of disharmony with God, and seek to know the will of the Lord more clearly, are, through the Word of

truth, being drawn to the Lord. They realize that in their own righteousness they cannot be acceptable to the Lord. But they know that the righteousness of Christ has been provided to cover their imperfection, so they present themselves to God in full consecration, in faith believing that through Christ their offering will be holy and acceptable to God.

Instead of this man being a casual hearer, we see from what is recorded that he understood much of what our Lord had been teaching, for he is invited: “Go thou and preach the kingdom of God.” And if we would preach the glad tidings to others, we surely need to have a good grasp of the message of salvation ourselves.

This one, it would appear, was more ready to be useful in the service of the Master than the man who had previously made an offer of discipleship. He had some understanding, and was a little nearer to a condition of full consecration. There was a willingness to devote himself to the Lord’s service, whatever the cost. However, something stood in his way, and he replied: “Suffer me first to go and bury my father.”—A. V.

Various commentators have concluded that the father in question was not yet dead, and that his son, the would-be disciple, desired to postpone casting in his lot with the Savior until after the father had died, and he had come into the

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property. We could not for a moment think that our Lord would be unwilling, or suggesting that his prospective follower should not stop for the funeral. Jesus was undoubtedly asking him to do something that would be to him a real act of self-denial; and we are here reminded of our Lord's words to Peter, "Lovest thou me more than these?"—these fishing boats, nets, and earthly interests.—John 21:15

In all probability our Lord knew something of this would-be disciple's earthly relations, and that there were other members of the family well able to look after the interests of the elderly father, who were not appreciative of the great truth that Messiah had come, and that he was inviting some to forsake all to follow him, and that as a reward they were to be with him in his heavenly kingdom. The reply Jesus gave to this one shows us the importance he attaches to every service we can render to God's great cause, for he said: "Leave the dead ones [unbelievers, who have no union with the Life-giver] to inter their own dead; but go thou and publish the kingdom of God."—Luke 9:60, **Diaglott**

Is It Not Time to Awake?

The whole world is already dead, from the divine standpoint. The sentence of death that was passed upon Adam involved all of his children. The only ones the Scriptures recognize as possessed of any life at the present time are those

who become related to Jesus the Life-giver. The Master intimates that all such should take a different view of life from others. There are plenty in the world who can attend to the earthly things; few who can attend to the greater and more important work of proclaiming the kingdom, and gathering the kingdom class.

This is the most important work, because it is God's work. And those who engage in it are colaborers with God. Be it noticed again that it was the kingdom of God that was worthy of this preaching and this sacrifice. Alas, how strange it is that so little of the preaching today is along this line! Is it not time for all earnest Christians to awaken to the great privilege of preaching the same message that the Master and the appointed apostles proclaimed?

There are many necessary things to be done for humanity's welfare and comfort whether it be for them personally, or for society in general. But these can very well be carried out by good, well-meaning people of the world who have not been privileged to see the truth and the heavenly calling. The lesson here is, let these perform the necessary and important duties in the way of social and political reforms, moral uplift and so forth, but, "Go thou and publish the kingdom of God." The Lord's followers have this more important work to do.

The Lord, at his first advent, was

energetic in proclaiming the good news of the kingdom. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom." (Matt. 9:35; Isa. 61:1) He had been anointed to do this very work, and he sets before his would-be followers the privilege of engaging in the same work he himself was carrying forward.

A Further Offer of Service

Another—who had been listening and evidently drinking in the wonderful words of life, and was prompted to throw in his lot with the Master—made one stipulation: "I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house."—R. V.

Again it should be noted that the Master surely would not be so unreasonable as to suggest that this man must not say good-bye and to tell the family what he intended to do. Jesus probably knew how they would emphasize the unpopularity of the message, and question whether it were true. They would doubtless also want to know by what means his expenses would be met, and stress the great pity of giving up his present calling in life, as well as the domestic happiness which was his.

The Master's warning to him, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God," seems to suggest that he apprehended the weight some of the family's argu-

ments would have upon the prospective disciple, and how he would be in danger of looking back to some of the pleasant things he would be leaving behind; and not only so, but perhaps turning back to them.

Similarly, in running a race, any looking back of necessity slackens the speed of the runner. This would be true, also, in the race set before us in the Gospel. If we sigh for some of the things left behind—fleshly hopes and ambitions, with the many comforts of the present life which often can only be secured at the sacrifice of heavenly privileges and blessings—it will certainly mean a slackening of our pace in running for the heavenly prize.

Ploughing requires that the eye be continually on the furrow and the energies bent to the work we have begun to do. Only in this way can the work of grace in ourselves continue to go forward, that in due time we may be fit for the kingdom, fitted "for the portion of the saints' inheritance in the light."—Colossians 1:12, **Diaglott**

We must be thoroughly imbued with a zeal for God and for righteousness; must gain some reasonable conceptions of the good things which God has in reservation for the faithful; must have some appreciation of the kingdom privileges, else we will not be persevering enough or zealous enough to "fight the good fight of faith" and over-

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come the spirit of the world, with the Lord's assisting grace. It will require these qualities of heart, in addition to the grace, mercy, and strength which the Lord has promised, to enable us to take up our cross daily, and follow the Lord in the narrow way of self-sacrifice.

It was not only a kindness on the Lord's part to make clear and definite the terms of the sacrifice, but

it was reasonable also that he should not entice any into taking such a course contrary to the true zeal of their hearts. It was eminently proper that he should put the matter just as he did; and that we, as his followers and mouthpieces, should present the matter to each other, and to all who purpose to become his disciples, in the same straightforward manner.

Encouraging Letters

From South Ireland

Dear "Frank and Ernest": I do enjoy your broadcasts very much, and have been blessed by them. I trust that they will long continue on the air. I know of many who ordinarily did not listen to Radio Luxembourg at the late hour you are on, but the good news of your broadcasts spread around, and now many more are listening. You do make the Bible so plain that anyone can understand. Will you please send me your booklet, "Israel in History and Prophecy." May God grant you his richest blessing.—Eire

Listening Then Searching

Dear "Frank and Ernest": I thank the Almighty for you both, and I thank him for the radio over which we can hear the truth. My prayer

every night and morning is that he will watch over you and bless you in continuing to explain the Bible. You would be surprised if you knew the number who listen to you every Monday night, and then search the Bible to see for themselves. Yours sincerely.—South Wales

Found the Truth

Dear "Frank and Ernest": I turned on my radio last night and heard you for the first time. It seems from what I heard that you have been blessed by our Lord with a knowledge of the truth concerning the "times of restitution" when Abraham's seed will bless all the families of the earth. Also that the earth will not be burned up; and that it is not a case of everyone going either to heaven or hell torment, as most people seem to think. I am delighted to have found the truth being broadcast in this very wonderful way. Will you please send me your booklet, "God's Plan."—England

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SPEAKERS' APPOINTMENTS

C. A. CORNELL
Guildford February 15

J. LESLIE MC KEOWN
Belfast January 18

J. H. MURRAY
Southend January 25
Letchford February 8

E. TERRY NADAL
Liverpool January 25

W. F. READER
Southend February 22

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The "Acts" of the Brethren A "Good Hopes" Report

WE NEVER tire of reading the Book of Acts or the "Acts of the Apostles," because in this important section of the New Testament we learn of the experiences, not only of the apostles, but of many and various zealous servants in the Early Church, and of the manner in which the Lord blessed their ministry as they went forth as ambassadors for Christ in an unfriendly world. At that time there were two chief sources of opposition to the Gospel of Christ. One was the ardent, but prejudiced, Jewish religionists; and the other, the various cults of superstitious devotees to pagan and other heathen gods. Because of these two groups of "enemies," those who witnessed to the truth in those days seldom were free from more or less opposition and it was not unusual for them to be persecuted even unto death.

At that time the brethren were very much limited in what they could accomplish. The message in printed form was unknown. The only "reading matter" available were the handwritten parchment scrolls of the various books of the Old Testament, supplemented, over a period of many years, by the various books of the New Testament, which also had to be handwritten. Scrolls were scarce. Not every believer possessed one. In most cases only one copy was available for each congregation, and many times a congregation had to share its copy with other congregations.

When the apostles and others went on missionary journeys they did not have all the various methods of rapid travel which we enjoy today. Indeed, they did not have any of them. They were limited to foot travel, riding on the back of a donkey, or the uncertainties of the sail boat. It required weeks and months to make comparatively short trips from one segment of the "vineyard" to

another. But despite the handicaps and the hardships involved they continued to serve faithfully, even unto death.

Those ardent servants of the truth in the Early Church did not have the benefit of radio and television stations to assist them in broadcasting the message. They were limited to their personal contact with those to whom they witnessed. Even now, of course, this is the most effective method of bearing witness to the truth, but with the tremendous increase of the world's population, and the very limited number of those who are able to serve in the "vineyard," the Lord, in his providence, has provided the means of reaching a much larger audience with the witness, but without restricting the personal work of all who can participate in it.

As we study the activities of the Early Church, as revealed in the Book of Acts and in the various letters written by one or another of the apostles, some interesting facts come to light. For example, we do not find a single instance in which any of those early servants of the truth threatened their hearers with eternal torture if they did not accept Christ before they died. The Apostle Paul declared that he had not shunned to declare the whole counsel of God, yet he had nothing whatever to say concerning the torture tradition, nor did any of the other apostles.

Nor do we find that the ambassadors of Christ in those early days of the Christian church offered health and prosperity to those who accepted Christ. They adhered strictly to Jesus' teachings, which made it clear that those who became his disciples would need to deny themselves and take up their cross and follow him. And this meant following him into sacrificial death. Christianity was not urged upon communities as a means of improving social relationships, and to promote success in the business world. It was made plain that those who accepted Christ and followed in his steps would suffer the ill will and scorn of the world, and could expect to be persecuted.

The message proclaimed by those early witnesses for Jesus and for the Word of God foretold the return of Christ and the establishment of his kingdom. They taught that it would be through the agencies of that kingdom that peace would be brought to the nations and enlightenment to the world. To the followers of Jesus, they held out the hope that if they continued faithfully walking

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in his steps, even unto death, they would be brought forth in the resurrection to live and reign with Christ for the conversion and salvation of the world.

These truths which were proclaimed so vigorously by the apostles and others in the Early Church are still being declared today. The "faith once delivered unto the saints" is still believed by faithful children of God who are willing to spend and be spent in witnessing it far and wide as they have the opportunity and ability. This message which Jesus described as the "Gospel of the kingdom," is being proclaimed today in America and Canada, in the British Isles and Continental Europe, in Africa, South America, and Australia. And there are faithful ambassadors for Christ in all these various countries.

The Personal Work

For as many as can be reached, the personal witness work is without doubt the most effective, and there are very few of the Lord's people who cannot at least occasionally find an opportunity to speak to a friend, a neighbor, a relative, or a stranger, about the Gospel of the kingdom. Many feel that they have no talent for explaining the truth, and, of course, abilities along this line do vary. However, personal witness work does not imply that one must explain every detail of the truth when discussing it with others. The tracts, booklets, and books can be used for this purpose.

The personal witness work need not be considered as something separate and apart from the more general proclamation of the truth. In witnessing to a neighbor, for example, an appropriate tract or booklet could be offered. Or the neighbor might be invited to tune in to a Sunday radio or television program presenting the truth. The local ecclesia, perhaps, expects to have a public meeting, or a series of special meetings, and a neighbor could be invited to attend these. If, when a local group holds a special meeting, each of the regular attendants encouraged at least one other person to attend, what a rich blessing would be enjoyed by all!

Free Literature

During the past year the brethren have manifested much zeal in the distribution of free literature such as kingdom cards, tracts, radio and television circulars, and public meeting announcements.

This is a service in which nearly all the brethren can participate, at least to some extent. Some are able to spend a certain amount of time distributing free literature from house to house. Others are limited to what they can hand to those with whom they come in contact in their daily routine of life. But regardless of the amount of time one can devote to this service, it results in rich blessings to the worker, and many who receive the tract, card, or circular write for additional literature. We trust that more and more of the brethren will find it possible to participate in this aspect of the service. During the year 7,474,950 tract pages of free literature were provided.

Many thousands of booklets are also given away free each year, not from door to door, but chiefly in response to mail requests. Many thousands of these requests are the result of the distribution of tracts, cards, and circulars. A much greater number of the requests for booklets are from those who hear the message over the radio.

Booklets sent out in response to requests from listeners to the "Frank and Ernest" broadcasts totaled 48,975. In response to the distribution of radio circulars, public meeting cards, tracts, and kingdom cards, a total of 8,663 booklets were mailed out free. In addition to the free literature, we received 1,570 requests for "The Divine Plan of the Ages" as a result of announcements sent to radio listeners.

Comforting the Mourners

More and more of the brethren are making use of the consolation folders sending them to the relatives of the deceased, the names and addresses of which they find in the obituary columns of the daily newspapers. If this is not being done in your area, we suggest that you investigate the possibility of doing it. We furnish the folders free, and also the envelopes in which they can be mailed. The folders offer the "Hope" booklet, and, when the requests come in, we send out the booklet free. The only expense you have is the mailing of the folders.

This service has proved to be a rich blessing to many in giving comfort at a time when it is greatly needed. A number have embraced the truth and dedicated themselves fully to the Lord as a

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result of the consolation folder service. This attests to the fact that the Lord is blessing this work and those who are participating in it. In response to the requests received from the mailing of consolation folders we mailed 4,018 "Hope" booklets.

Visiting the Interested

Many are receiving rich blessings by visiting those who have shown interest in the message by sending for one or another of the free booklets. This is usually referred to as "follow-up" work. A certain number, of course, request booklets simply out of curiosity and because they are free. Many are away from home when the call is made. This work has its difficulties, but this is true with respect to every aspect of the Lord's service. If we were rewarded with visible results from all our efforts to serve the Lord, our faith and patient endurance would not be tried.

Many ask what is the best literature to use in the follow-up work. This depends largely on what literature the person already has, and what questions may arise in the course of conversation. Basically, we think it is important to get "The Divine Plan of the Ages" into the hands of those who are becoming interested in the truth, but the person may already have this book. We think that The Dawn Magazine is also good, but here again, the person may already be a subscriber to The Dawn.

One of the valuable features of The Dawn Magazine is that it goes into the home twelve times in the year, with each issue presenting a wide variety of truth subjects, one or more of which is quite sure to interest the subscriber. Besides, each issue of The Dawn announces all the other literature, including the six volumes of "Studies in the Scriptures." Thus The Dawn itself is a good "follow-up" worker.

There are many of the brethren who are unable, for one reason or another, to do personal follow-up work. The next best method is by mail. We supply a special circular for this purpose which announces "The Divine Plan of the Ages." With this circular is a return coupon which the interested person can use for ordering the book. These have been used for a considerable period of time, and have proved to be very effective. We will be glad to furnish additional information concerning this mail follow-up to anyone requesting it.

The Pilgrim Service

Again the Lord's rich blessing has been upon those serving in the pilgrim work. This is a service which is also free to the brethren who wish the pilgrim brethren to visit them. You do not need to be associated with a large group in order to enjoy the visits of these traveling brethren. Even if you are the only one interested in your community, and can provide a place for a visiting brother to spend the night, we will be glad to receive your request for the service.

As in the previous year, Brothers J. Y. MacAulay, Samuel Baker, and Christian W. Zahnow have spent virtually full time in this branch of the work, while Brothers Gustin P. Ostrander, King Barrett, and William E. Pampling of England, have served several months in this field. The services of all these brethren have been richly blessed by the Lord, to his own glory, and to the upbuilding of his people in the "most holy faith."

A number of other brethren have served a lesser amount of time, and a still larger group have used many of their week-ends in this service. The number of meetings addressed by the full time and part time pilgrims, and the total attendance at these meetings, were: class meetings, 2,147, attendance, 84,208; public meetings, 106, attendance, 9,235.

But statistics come far short of revealing what is involved in the pilgrim service. They do not indicate the rejoicing of the brethren in the large and small ecclesias, as they fellowship with the brother and are encouraged by his discourses, in which he reminds them afresh of the glorious divine plan, and of the "exceeding great and precious promises" whereby they are made "partakers of the divine nature." (II Pet. 1:4) Nor do the statistics reveal the weary hours spent by the pilgrims in travel, and the sacrifices involved in being away from home and loved ones. Let us thank God for the pilgrims, and bear them up daily before the throne of heavenly grace that they may have courage and strength to continue, as they lay down their lives for the brethren.

The Recorded Lecture Service

The Dawn Recorded Lecture Service is one of the newer branches of the work, and it has already developed far beyond our expectations. By means of the tape recording machines, discourses and

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sacred music can be enjoyed by many to whom these blessings were formerly unavailable. Speakers from coast to coast, and from overseas, are heard on these recordings. Many hundreds of the brethren now own tape recording machines, and increasing numbers of these are taking advantage of The Dawn Recorded Lecture Service. This service is free. Those desiring it simply need to send in their request.

We have no way of determining exactly how many have been served by means of recording tapes. During the past year, however, we did send out two thousand five hundred recordings. About half of these were public lectures, which the brethren use in witnessing to their friends and neighbors. The other half were "class talks." Nearly all of these recordings were used several times before they were returned, and new ones sent. It would be very conservative to say that each of the recordings was heard by an average of at least ten people, but it probably may have been twice this number. However, using the conservative number of ten, it means that twenty-five thousand people enjoyed the blessings of The Dawn Recorded Lecture Service last year.

We believe that the brethren generally will rejoice to realize that the tape recordings are being so widely used. This report does not, of course, take into consideration the otherwise wide use of tape recordings by the brethren in many parts of the country. For example, nearly fifty machines recorded the lectures given at the General Convention, and these have carried the blessings of the convention to thousands who were unable to attend in person.

The Radio Work

The message continued to go out over the radio, with the Lord's blessing manifestly upon this branch of the work. Radio and television are gradually finding their respective places in the general field of communication; and radio, especially in the daytime periods, is getting back some of the audience it lost for awhile to television. We are convinced that up to the present time radio is by far the best medium for giving a wide witness to the truth, a witness that reaches essentially the entire country. During the year we lost stations in some areas but some of these have already been replaced, and still others will be. But we have at the same time obtained radio outlets in a number of new areas. At the close of the year approxi-

mately three hundred radio stations were broadcasting the Gospel of the kingdom every week. In this we rejoice.

From the standpoint of the number reached by the radio, and who have accepted the truth and gone on to make a full consecration to the Lord, this branch of the service has been richly blessed by the Lord. During the year there were many immersion services, and, in most of these, one or more of the candidates had first heard the truth over the radio. Surely we can all rejoice in this, particularly since it is a work in which so many can and do participate.

The radio work, like public meetings, calls for a co-operative effort of the brethren in order to make it possible. The programs have to be prepared and recorded. This requires the services of a number of brethren. The requests for literature have to be properly taken care of. This requires the services of others. The effectiveness of the work is increased if those who request literature are later visited. Thus still others are needed in this field. The radio audience can be greatly increased by advertising, and this gives the brethren throughout the entire country an opportunity, by the distribution of circulars, and through their local newspapers, to invite the public to listen to the message over the air. And then, of course, there is the privilege of co-operation in connection with the cost of the broadcasts, which, as the financial report shows, amounts to more than two thousand dollars each week.

By comparison with past methods of public witnessing, the radio proclamation is very low in cost. Some of the large public meetings in the "good old days," cost at least two thousand dollars each. It was a cause for great rejoicing to see a thousand or two thousand of the public in attendance at these meetings. And the Lord surely blessed those efforts. Now that we have the radio, for the cost of one large public meeting in a single city, the message can be sent out to essentially every city in the land, and to every town, village and countryside. Let us rejoice that the Lord has now made it possible for so few of his people to make such a wide proclamation of the truth! Surely we all want to see this work continued.

There has been considerable increase in the number of responses to the broadcasts which reach the British Isles through Radio Luxembourg. Whether it is because this area is close to some of the

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trouble spots of the world, or whatever the reason, 1958 was probably the best year of the radio in the British Isles, so far as the number of responses were concerned. Naturally our brethren in Great Britain are happy over this, and so are we.

The German and French language programs continue to reach the people from Radio Luxembourg and Radio Monte Carlo. The Italian language broadcasts have temporarily been suspended while a reorganization of the Italian work is taking place. We expect that soon these broadcasts will be resumed. Spanish language programs are also being broadcast.

The Television Work

More effort is now being put into the television witness than previously although prior to the close of the 1958 fiscal year our efforts in this field were small, except to prepare a series of programs on film that would be available for use. The Chicago brethren put on a series of programs in their city, and a series of programs were televised free in a few other places, some through the efforts of the Chicago brethren, and some in conjunction with The Dawn.

We are still proceeding very cautiously with the television work. We have not as yet been convinced that the visual aspect of the television witness increases the effectiveness of the message in the sense of inducing the viewers to send for literature. True, nearly all the programs thus far have been televised on Sunday mornings, and perhaps television sets are not widely used on Sunday mornings. We are inclined to think that this is the case, so we are interested to learn what the results will be on Sunday afternoons.

One very favorable aspect of the television effort, one which we hardly dared to anticipate in the beginning, is that a certain percentage of television stations indicate a willingness to put on our programs without charge. We are studying this possibility very carefully, as we think it may very well indicate the direction in which the Lord is leading with respect to the use of television. At the time we go to press with this report a number of television stations have either used, are using, or have agreed to use, a series of truth films without charge. We will continue our efforts along this line, keeping the brethren informed of what is being accomplished.

Public Meetings

The public meeting witness work is still being blessed by the Lord. A number of very successful public meetings were held during the year. Although there are exceptions, generally the visitors who attend public meetings are those who have had their interest stimulated by listening to the truth over the radio. And the public meeting is a good place to meet these and become acquainted with them. We strongly urge that the brethren continue holding public meetings whenever suitable opportunities offer. The Lord will bless you in so doing. We furnish, free, letters of invitation and other advertising matter.

"Good Hopes"

The expression, "Good Hopes," dates back many years in the truth movement. It denotes that those who believe they can contribute certain amounts regularly through the year indicate this by sending in the information as to what they hope to be able to do. There has never been anything binding about the expression of these "Good Hopes." No record is kept of the individual amounts thus indicated. It is simply that the total does give us a little idea of what to expect, and therefore helps somewhat with the plans that are made.

We estimate that the sale price of the literature, and the subscription price of *The Dawn*, just cover the cost of these items—with the exception of the booklets which are sent out free in response to radio and other requests. The main source of funds for carrying on the radio work and other services is the donations.

At times—and this was true during 1958—the donations are supplemented to some extent by requests, which are much appreciated. These extra amounts are valuable for the purchase of additional equipment, and help us to do things in the service which would otherwise be left undone. But as we have said, the main volume of the work is carried on by contributions, which we have divided into various funds, as follows:

General Fund—from which money can be used, when needed, for any branch of the service.

Radio Fund—used for the radio work in America and overseas.

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Traveling Speakers Fund—used to assure the continuance of the pilgrim service.

Free Literature Fund—used for the publication and shipping of free literature of all kinds.

Overseas Fund—used to support the various foreign branches of the work.

Free Subscription Fund—used to send The Dawn to those who request it, but are unable to pay for the subscription.

Television Fund—used for filming programs, and for time on television stations.

Recorded Lecture Fund—used for the cost of tape, and the recording and shipping of the tapes. Heretofore, the cost of this work has come from the General Fund.

It is a pleasure to present this general review of the work in which so many of us co-operated during 1958. The financial aspects of the service appear below.

As we look ahead into 1959, it is with confidence that "he who led us once will lead us still." The work is the Lord's, not ours. Let us rejoice in whatever privileges of service he may entrust to us, as individuals and collectively. Above all, let us continue to look to him for his guidance and blessing as day by day we seek to know and to do his will.

Statistical "Good Hopes" Report

October 1, 1957—September 30, 1958

	Receipts	Expenditures
General Fund	\$ 63,527.65	
Radio and Television Fund	100,065.27	\$131,041.06
Traveling Speakers Fund	5,920.29	8,351.02
Free Literature Fund	1,439.53	11,740.00
Overseas Fund	18,797.30	17,068.00
Publications, Subscriptions, Etc.	24,921.80	43,736.63
Bequests	48,218.28	
Total Receipts and Expenditures	\$267,890.12	\$211,936.71

CONVENTIONS

For Mutual Fellowship, Edification, and Service

The following conventions are sponsored by local ecclesias. Full information concerning room reservations and the convention program can be obtained by writing to the name listed.

CHICAGO, ILLINOIS, December 31-January 1 Watchnight Service and all day gathering on New Year's Day at 912 North LaSalle Street. Mr. Albert Sheppelbaum, 5739 South Normandy Avenue.

PHOENIX, ARIZONA, January 1-4—Osborn School Auditorium, 3415 North Central Ave. Mr. Zygmunt Roguski, 2936 West Rancho Drive.

COLUMBUS, OHIO, January 11—The Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 South Algonquin Avenue.

MINNEAPOLIS, MINNESOTA, January 11—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, January 11—The Woman's Club, 311 North Jefferson St. Mrs. C. A. Sundbom, 207 Alice Street.

CLEVELAND, OHIO, January 18—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genessee Road, Euclid, Cleveland 21. Speaker: Brother William Harp.

SALEM, OREGON, January 18—2339 State Street. Mrs. Jerry Andrus, 3745 June Avenue.

ST. PETERSBURG, FLORIDA, January 18—The St. Petersburg Ecclesia will hold this convention in their new meeting place—Craft Village, 2710 Fourth Street, North. Mrs. Chris Dodd, 1000 30th Avenue, North.

CHICAGO, ILLINOIS, January 25—912 N. LaSalle Street. Mr. Albert Sheppelbaum, 5739 South Normandy Avenue.

DETROIT, MICHIGAN, January 25—Macca-bees Bulding, Woodward Avenue at Putnam. Mr. Raymond Rawson, 19050 Addison.

FLORIDA BIBLE STUDENTS CONVENTION: Lakeland, April 4-6. All sessions of this convention will be held in the Civic Center Theatre, in Lakeland. This gathering of the brethren is sponsored jointly by the Miami, Orlando, and St. Petersburg Ecclesias. It takes the place of the two conventions which for a number of years have been held in Florida during the winter months. Full details as to cost of rooms, etc., will appear in later announcements. Hotel and Motel rates will be much less than during the winter seasons.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

—Hebrews 10:25

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON		C. STUART LIVERMORE	
New Haven-Waterbury, Conn.	January	11	New Brunswick, N. J. January 18
JOHN BARACOS		LUDLOW P. LOOMIS	
East Liverpool, Ohio	January	11	Albany, N. Y. January 11
Monessen, Pa.		25	Wallingford-Hartford, Conn. 18
NICK BARACOS		JOHN Y. MAC AULAY	
Duquesne, Pa.	January	4	New Bedford, Mass. January 4
			Worcester, Mass. 18
			Allentown, Pa. 25
FRED A. BRIGHT		MARTIN C. MITCHELL	
Wilmington, Del. (Saturday P. M.)	Jan.	10	Wilmington-Seaford, Del. . . January 11
Baltimore, Md. (Morning)		11	
Philadelphia, Pa. (Afternoon)		11	
EARL L. FOWLER		KENNETH M. NAIL	
San Diego, Calif.	January	11	Santa Ana, Calif. January 25
THEODORE HACK		HARRY PASSIOS	
Milwaukee, Wis.	January	11	Akron, Ohio January 4
			Washington, Pa. 18
GEORGE M. JEUCK		LEO B. POST	
Paterson, N. J.	January	18	Aurora, Ill. January 11
EDMUND M. JEZUIT		RAYMOND RAWSON	
LaSalle, Ill.	January	4	Toledo, Ohio (Morn.) January 18
			Adrian, Mich. (P. M.) 18
ARTHUR H. KRUMPOLT		NORMAN F. RICE	
York-Lancaster, Pa.	January	11	Riverside, Calif. (Morn.) January 18
Wilkes Barre, Pa.		18	Ontario, Calif. (Aft.) 18
RAYMOND J. KRUPA		BERT E. ROSE	
Washington, D. C.	January	18	Flint, Mich. January 4
			Cleveland, Ohio 18

SPEAKERS' APPOINTMENTS

STEPHEN ROSKIEWICZ		Phoenix, Ariz.	January	1-4
Los Angeles, Calif.	December			28
Phoenix, Ariz.	January			1-4
W. W. RYBA		London, Ont. Can.	January	11
ALBERT SHEPPELBAUM		Minneapolis, Minn.	January	11
W. STROMBERG		Gary, Ind.	January	18
C. A. SUNDBOM		LaSalle, Ill.	December	29
		Phoenix, Ariz.	January	1-4
		Los Angeles, Calif.		5
		Chicago, Ill.		8
		Stuebenville, Ohio	January	11
		Pottstown, Pa.	January	11
		Reading, Pa.	January	11

GOD'S PROMISES COME TRUE

An Inspiration to Children—A Revelation to Adults

In this present truth book of learning for the young there are 48 Bible stories, historically correct and doctrinally true. Best of all they outline the story of God's wonderful plan of the ages. Its simple, homey style of presentation arrests the interest and holds the attention of both young and old. Whether it be your children or others, give them an opportunity to learn the truth—present them now with a copy. \$2.00 postpaid.

WEEKLY PRAYER MEETING TEXTS

January 1—"O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved."—Psalm 66:8, 9 (Z. '03-3 Hymn Appendix H)

January 8—"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."—1 Thessalonians 5:15 (Z. '01-297 Hymn 277)

January 15—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8 (Z. '02-172 Hymn 306)

January 22—"Be of good courage and He shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:24 (Z. '01-79 Hymn 293)

January 29—"The fear [reverence] of the Lord is the beginning of wisdom."—Psalm 111:10 (Z. '96-155 Hymn 283)

ITEMS OF INTEREST

FAITHFUL UNTO DEATH

On Monday, November 17, Brother Charles W. Janke, of Tonawanda, N. Y., finished his earthly course, and we believe was faithful unto death. Brother Janke was well known by brethren throughout the country, and especially throughout the East, having served many times on the General Convention program, as well as at other conventions, and numerous local ecclesias. For years he served faithfully as an elder in the Buffalo, N. Y. Ecclesia, where he will be greatly missed. He is survived by his wife, Sister Janke, and by a son and daughter. Our sympathy goes out to them in their great loss.

ON TELEVISION

Currently, the following television stations are presenting the truth each week, as follows:

South Bend, Indiana—WSJV-TV, Channel 28: 1:45 P. M.

St. Louis, Missouri—KTVI-TV, Channel 2: 8 A. M.

Columbus, Ohio—WTVN-TV, Channel 6: 10 A. M.

Our brethren in Chicago report that arrangements are made for the use of their half-hour program, "The King of kings and Lord of lords," either on the evening of December 24, or the following day, on stations, WATR-TV, Waterbury, Conn.; WLBC-TV, Muncie, Indiana; WICC-TV Trumbull, Conn.; WTVH-TV, Peoria, Ill.; WDAF-TV, Kansas City, Mo.; WHIZ-TV, Zanesville, Ohio; WDMJ-TV, Marquette, Michigan; and Channel 10, Sacramento, Calif.

NEW "FRANK AND ERNEST" OUTLET IN CANADA

Portage La Prairie CFRY 1570 10:30 a. m.

ARIZONA STATE FAIR

The brethren of the Phoenix Ecclesia sponsored a "Frank and Ernest" booth at the recent Arizona State Fair. Many thousands saw the exhibit and the brethren report "it was thrilling to have the people leave their names for sample copies of The Dawn, and help themselves to the truth publications we had on display."

We rejoice with the brethren in this special opportunity of service.

'MAN'S CREATION AND FINAL DESTINY'

To be discussed by

"FRANK AND ERNEST"

KCMO—810 kc.—9:30 A. M.

Sunday, January 18

How do we know that man is the direct creation of God, and not a creature of evolution? Hear "Frank and Ernest" discuss this question, and send for a free copy of the January Dawn Magazine. There is no obligation. Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y.

For Your Newspaper

To the left is a suggestion for a small advertisement in your local paper. The outline is designed for two inches in one column.

FEBRUARY TOPIC: On Sunday, February 15, "Frank and Ernest" will discuss the topic, "Man's Eternal Home." An abundant supply of circulars will be available for advertising this broadcast. You are invited to send for as many as you can use. They are suitable for distribution from door to door, for mailing, or for handing to friends and neighbors. Please order your supply of February circulars as early as possible.

Truth or Tradition?

This is a day of investigation. No longer are thinking men and women willing to accept ideas and theories as true simply because they were believed and cherished by their forefathers, even though those beliefs are set forth in the creed of their church.

However, there are those in the world today, as in the past, who do not care to think for themselves. They like to be told what they should believe and do. This is why totalitarianism in religion finds ready acceptance by many.

It is essential, of course, to have a thoroughly tested oracle, the authority of which cannot properly be questioned; an oracle in the light of which one can examine the validity of beliefs and teachings. To us, this "last word," the end of all controversy, is the Bible, which we accept as the inspired Word of God.

We insist that any dogma set forth in man-made creeds which cannot be logically supported by the Bible, is not true, and therefore is merely a tradition which has been handed down from generation to generation and accepted without proof from the Word of God. We believe that it is important to separate the truths of the Bible from human traditions.

In the religious vocabulary of the professed Christian world are various words and phrases with which all are acquainted, such as "heaven," "purgatory," "hell," "immortal soul," "judgment day," "the crack of doom," and "the end of the world." Are the beliefs which are built around these words and expressions really true, or are they merely traditions?

Beginning with this issue of *The Dawn*, and continuing throughout the year, is a series of articles under the general heading, "The Bible Versus Tradition." (See page 18) You may know the truth with respect to every subject to be discussed in this series, but isn't there someone with whom you would like to share this knowledge? Why not send in a subscription for that "someone"? The truth will mean more to you if you share it with others!

"Thy Word is a lamp unto my feet, and a light unto my path."

—Psalm 119:105

to us the
SCRIPTURES
 clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35