

a herald of Christ's presence

THE DAWN

"FOR THOU ART GREAT,
AND DOEST
WONDROUS THINGS."

--Psalm 86:10

February 1960



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ITEMS OF INTEREST

THE MEMORIAL DATE

The proper date this year for commemorating the death of Jesus by partaking of the "bread" and the "cup," is Sunday evening, April 10. An article dealing with this subject will appear in the March issue of The Dawn.

THE GENERAL CONVENTION

The General Convention will be held in Bloomington, Indiana. It will begin Saturday morning, August 13, and close on Thursday evening, August 18. It is not too early to commence making plans to attend. Further details will be announced from time to time.

TELEVISION

The following stations are currently televising our fifteen-minute programs, "The Bible Answers."

Austin, Minn.—KMMT-TV, channel 6, 12:30 p.m., Sundays.

Evansville, Ind.—WEHT-TV, channel 50, 10:30 a.m., Sundays.

Steubenville, Ohio—WSTV, channel 9, 9:30 a.m., Sundays.

Victoria, B. C.—CHEK-TV, channel 6, 11:45 a.m., Sundays, once per month.

RADIO TOPICS FOR FEBRUARY

- 7—"Blessings of Christ's Coming Kingdom"
- 14—"The Rich Man and Lazarus"
- 21—"Divine Intervention Near"
- 28—"Are the Dead Alive?"

The World's Exploding Population

"So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [Hebrew, 'fill'] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Genesis 1:27, 28

ONE of the great paradoxes of all time is unfolding before a world already stunned and mystified by the awful consequences of two global wars in a generation. On the one hand the "cold war" causes intense anxiety as humanity considers the dreadful possibility that almost any hour of any day international tensions may erupt into atomic hydrogen warfare which could well destroy the entire human race, and on the other hand there are ominous warnings that unless something is done to control the rapidly increasing population, in a comparatively short time the earth will be overcrowded. So we have the fear of depopulation and of overpopulation.

The rapidly increasing number of humans on the earth is de-

scribed as the "exploding" population. It has come about suddenly and, from the standpoint of human wisdom, poses an ominous threat to the well-being of the entire human race. It is a problem which has engaged the attention of outstanding world economists, and to which much publicity is being given, through the press, and over the radio and television.

Statistics

SOME very interesting statistics are being presented by the experts on the increase of population in the past, and that occurring at present. Sir Charles Darwin, former director of Britain's National Physical Laboratory, which is comparable to the U. S. Bureau of Standards, has made extensive studies of the world's

population problems. In an interview published in **U. S. News**, Sir Charles is quoted as saying that at the beginning of the Christian era the total population of the earth was between two and three million. In the year A. D. 1700 it had increased to only 500 million.

At the present time the population of the earth is more than 2.5 billions. This means that in less than 300 years the population has increased 2 billions, or four times the amount of increase from creation to the year 1700, which was 5,828 years.

Conservatively estimated, it is now the belief of economists that the next fifty years will see another doubling of the population, which would bring the number of humans living on the earth to 5 billions. At the same rate of increase, 100 years from now would find 10 billion humans living on this earth. Sir Charles Darwin concedes that possibly the earth could produce sufficient food for this vast population, but he wonders how the problem of food and living room will be solved by the end of the second hundred years from now, when, according to the present rate of increase, the population of earth will number 40 billions.

It is difficult for our minds to grasp such colossal figures. It is easier, perhaps, to comprehend what is taking place when we think of it in terms of days, and

single years. The population of earth is now increasing at the rate of 100 thousand every twenty-four hours. Thus at the end of every ten days there are a million more people on earth to be fed, and, at the end of a hundred days, 10 million more.

This means that at the end of each year a number of people more than equal to that in four cities the size of London, or of New York, have been added to earth's population. Nor do these figures remain the same. It is like compound interest on money in a savings bank. These increased millions themselves accelerate the increase. In other words, the increase becomes cumulative.

The Cause

THERE are two principal reasons for the present population "explosion." One is a matter of simple arithmetic. When the figure one is doubled you still have only two, and the double of two is only four. This doubling can be continued through many steps before arriving at a figure that is beyond our ability to comprehend. So it was with earth's population. As late as A. D. 1700 it was only 500 million. But soon after that each doubling carried ominous overtones of future hunger and overcrowding.

The other reason has helped to compound the threat. It is the development of medical science

which has decreased the death rate and increased the average length of human life. The biblical lifespan is given as "three score years and ten," but actually, the average length of human life was less than half of this until very recent years. (Ps. 90:10) The exception to this was in the antediluvian world, and for a short time following the Flood, when the average length of life ranged in the 100's of years.

As late as a hundred years ago, parents could expect to lose half their children in death before they reached the age of maturity. Medical science has changed this. In Asiatic countries, of course, this change is not so marked; but even there great advances have been made. Assuming that medical science will continue to advance, conquering to a large extent one after another of the "killer diseases" which still blight the human race, this again will add to the force of the "explosion" that is sending earth's population skyrocketing to such unbelievable heights.

God's Design

HUMAN wisdom is baffled by the problems presented by this rapid increase of population. It is conceded, of course, that the majority of the present generation will be dead before the situation reaches the acute stage, so it is not of immediate concern

to most people, except to wonder how their children and grandchildren might fare in a world that apparently will be so overcrowded.

For those who have faith in the Bible, and in the plan of God for his human creatures which it reveals, the outlook is different. The difference is implied in our text, which tells of God's commission to "multiply and fill the earth." Many have not considered the limitation placed upon this commission. God did not commission our first parents to keep right on multiplying regardless of the capacity of the earth to provide food and living room for their offspring.

No, the commission was limited to the filling of the earth. From this we must believe that when sufficient people have been born to "fill" the earth adequately, the propagation of the race will cease. To believe this calls for the acceptance of the fact set forth in the Bible that the great Creator of the universe, and of man, intervenes in human affairs whenever necessary for the accomplishment of his purpose in the creation of man.

There have already been outstanding examples of this. The antediluvian world became so corrupt through intermarrying with materialized angels that the human race would have deterio-

rated and vanished. But God intervened and destroyed that world by the Flood. In the divine providence Noah and his family were brought through the Flood, and become the nucleus of a new world.

God's chosen people, the natural descendants of Abraham, were held slaves in Egypt, and through privation and other hardships, could have been destroyed as a people. But God did not permit this. Through a series of outstanding miracles, he delivered his people and cared for them, overshadowing them with miracles to assure their reaching the land he had promised to their fathers.

God promised to send a Redeemer and Deliverer who would redeem the world from death and restore the people to life and to the dominion that was forfeited because of sin. This great Messiah came in the person of Jesus Christ, but his enemies crucified him. Again God intervened and raised his Son from the dead, and he returns to earth to accomplish that mighty deliverance promised by the mouth of all God's holy prophets since the world began.—Acts 3:19-21

The extent to which the Creator has from time to time throughout the ages interfered with the course of men and nations, that his own designs for the human race might go forward without undue hindrance, may never be

fully known. It is only the fool who says in his heart there is no higher power capable of overruling in the affairs of men, notwithstanding the eminent scientist, Julian Huxley, who recently spoke of man's mastery over the universe, emphasizing at the same time that there is no such thing as supernatural power.

Applying this fact of divine intervention in the affairs of men to the commission the Creator gave to our first parents to multiply and to fill the earth, we should have no difficulty in believing that when the earth is adequately filled with human creatures the Lord will have his own way of halting further propagation of the race. The fact that by simple arithmetic we see a catastrophe through overpopulation, is in itself strong circumstantial evidence that mankind is soon to witness divine intervention in human affairs much more far-reaching and universal than anything yet experienced or known.

Permission of Evil

SPEAKING of the exercise of divine power, God could have so overruled in the life of father Adam as to have prevented him from disobeying his law. But God did not want a robot to represent him here on earth, and to rule as king in his earthly dominion. Therefore he permitted our first parents to sin, having forewarned

them that the penalty would be death.

What was true in this respect of Adam and Eve is also true of their offspring. God has given all of them the freedom to go their own sinful way, the purpose being that the entire human population which eventually fills the earth will have experienced the terrible results of rebellion against the divine laws. This has required time, now more than six thousands years. But evidently not much more time will be needed, for the earth will soon be "filled."

In the divine arrangement no experience of his intelligent creatures is wasted. This is true of man's contact with evil. Adam and Eve, and all their progeny, are to be awakened from the sleep of death, and, under the favorable conditions of Christ's kingdom, they will be given an opportunity to benefit from their experience by choosing righteousness and enjoying the blessings of health and everlasting life to which this leads.

Still Room

OBVIOUSLY, since the Lord has promised to restore the dead to life, living room on earth must be adequate for these as well as for the present living generation, and for whatever number of people who are yet to be born. The claim has been made by the

irresponsible that if all the dead were raised the entire land surface of the earth would be covered by them, several layers deep. But this is not true.

Knowing from the Bible that man has been on the earth just a little over six thousand years, and that the human race started with only one pair, the total number of those who have died, plus the present living generation, would probably not exceed 20 billion. It could easily be less than this. Even under present conditions, with increased production of food now known to be possible, this number could be well fed and clothed; and, when properly distributed, all would have ample room in which to live.

But this would not be true if the present population increase should continue for another hundred years. What this means is that we are living at the point in human experience when divine intervention soon will halt the propagation of the human race. The filling of the earth phase of the divine plan is about complete, and it is the due time for the restoration and perfecting of those who have been born, that they may reflect the divine image in which our first parents were created, but which they lost because of their disobedience.

Kingdom at Hand

THE testimony of the Scrip-

tures is clear that the work of restoring the human race to health and lasting life is to be accomplished through the agencies of Christ's kingdom. A thousand years has been set aside in the divine plan for the accomplishment of this glorious and loving design. It will be under the direct supervision of Christ, the then ruling "King of kings." Associated with him will be his footstep followers of the present age, brought forth in the "first resurrection," and exalted to the divine nature to live and reign with him.

There are many scriptural evidences indicating that this kingdom, this world government, is soon to manifest itself in power and in great glory. The present "distress of nations with perplexity"; the "increase of knowledge" and running "to and fro"; the resettlement of Palestine by the Jewish people; the world-wide deterioration of religious control over the people; the growing disobedience of youth as seen in juvenile delinquency, are among these evidences.

Coinciding with these is the "exploding population" dilemma now threatening. At the moment, there is room on earth for the living and for those who have died. In two hundred years, at the present rate of the increase of population, there scarcely will be room for the living. It is evident that the earth virtually has been

"filled" in keeping with the divine commission, and that the time has come for the divine plan in the creation of man to move forward into its final phase. This means that the kingdom of Christ is at the door.

Human Efforts

HUMAN wisdom has already commenced to grapple with the "exploding population" problem. Medical science is seeking to limit the number of births. The problem has become a controversial one in religious circles. This is helping to bring the matter to the attention of the general public. Probably never in the history of the world has the increase of population, and the size of families been so prominently brought to the attention of the masses.

Does this mean that God will permit man to solve this problem by his own wisdom? We doubt if this question can be answered by a simple yes or no. The Scriptures clearly reveal that the age of Christ's kingdom will be one of many miracles. The resurrection of the dead will be the greatest of these; and certainly power that can raise the dead can easily halt the increasing numbers of the living.

Today the world is awakening to its needs along many lines. The great hue and cry for freedom from oppression, and for a fair share of earth's resources to raise

the standard of living in backward countries, has been brought about by the increase of knowledge which was due in this "time of the end." (Dan. 12:4) It is evident that along various lines, and in God's providences, the people of the world are now being awakened to a realization of their needs—needs which, in the present selfish atmosphere of international politics can, at the best, be only partially realized.

We know that all the legitimate blessings for which the world is now longing will not be satisfactorily realized until they are dispensed through the agencies of Christ's kingdom. On the other hand, the Lord is permitting present conditions in the world to arouse the hopes of the people for the good things which the kingdom will provide. One of the titles the prophecies give to this transition period in which we are now living is "the day of his preparation." (Nahum 2:3) And surely the people are being prepared to look for, and to desire the very blessings which the kingdom of Christ will vouchsafe to them.

We believe that in this day of preparation for the kingdom, the world, by divine providence, is also being aroused to the fact that the propagation of the race must cease, since the divine commission to "fill the earth" has about been carried out. That the providences of God, through the increase of

knowledge, and otherwise, should produce this situation is in itself miraculous.

As we peer into the future, it is unwise to expect with definiteness anything except the fact that eventually, and in God's own due time, the birth of children will cease. The exact manner in which divine power will accomplish this should not be of concern to us. Certainly the divine wisdom which designed the human anatomy in a way to be capable of fulfilling the commission to fill the earth, will have no difficulty in removing that ability.

Gradual Change

AS HUMAN wisdom grapples with the problem of the "exploding population" of earth, consideration is given only to the present arable land surface of the earth. This, of course, comes far short of the earth's potential food-producing possibilities. There are the vast desert lands of America, Africa, and Australia. There are the vast continents now hidden under the ice of the Arctic and Antarctic regions.

The land surface of the earth now arid, if brought into production, would provide for untold millions of people, both from the standpoint of food and living room. The Bible assures us that the deserts shall blossom as the rose. (Isa. 35:1, 2) And it is not

difficult to visualize climatic changes being brought about by divine power which will melt the ice now covering so much land, denying its use to the human race.

The Scriptures also promise that "the earth shall yield her increase." (Ps. 67:6; Ezek. 37:26, 27) We may safely assume from this prophecy that the amount of food possible to be grown on a given area of land will be greatly increased. All of this means that while the population crisis is upon us so far as human wisdom is concerned, the Lord is under no necessity to precipitously halt the ability of humans to propagate. His method probably will be a gradual change, taking place slowly enough for the human race to accept it and to rejoice in it.

When the Sadducees spoke to Jesus about a woman who had seven husbands and asked whose wife she would be in the resurrection, his reply in part was, "In the resurrection they neither marry, nor are given in marriage." (Matt. 22:30) This means that the changeover will affect only the living generation. Those who are awakened from the sleep of death will at once be presented with the exciting opportunities of a new way of life, which will transcend in peace and joy anything that they have ever experienced while eking out an existence under the present reign of sin and death.

But to believe that the Creator of the universe will thus solve earth's "exploding population" problem is a challenge to our faith in the verities of the Christian teachings set forth in the Bible, the Word of God.

Do we believe that God formed man from "the dust of the ground," and that he breathed into his nostrils "the breath of life, and man became a living soul"?—Gen. 2:7

Do we believe that God created man in his own image, and commissioned him to multiply and fill the earth?—Gen. 1:27, 28

Do we believe that Jesus Christ tasted death for every man, and that he was raised from the dead by the power of his Heavenly Father, the Creator of heaven and earth? Do we believe that God will raise the followers of Jesus from the dead?

Do we believe the promises of God to awaken all the dead from the sleep of death?

If we believe in the plan of God as revealed by his promises and implemented by the sequence of those miracles already recorded in the Bible, and by others yet to come, we will not be concerned as to whether or not the earth will hold God's human creation as he designed that it should. We will realize that the Creator,

through abilities incomprehensible to us, having endowed man with the power of procreation, will be equally capable of removing that power when the due time arrives.

We do believe, and by divine grace will continue to proclaim far and wide, the divine plan for man's future happiness. May we all continue to lift up this voice of truth to His glory!

SCIENCE AND THE BIBLE

Science and the Resurrection

THE Bible teaches the resurrection of the dead. What does science teach with respect to the resurrection of the dead? Science is based upon the observations and knowledge of man. The general resurrection of the dead, as promised in the Bible, has not yet come, therefore science has no entry in its book of facts on the resurrection of man.

The criterion in science is "reproducibility of results." This means that under a given set of conditions, or causes, a certain specific effect will result, and, within certain limits of error, be reproducible. To date, there has been no large scale reproducibility in the resurrection. The resurrection of Jesus to a higher than human nature, the divine, was a singular event. The awakening of

Lazarus and others, as recorded in the Scriptures, were singular events. At the time of the general resurrection this miracle will be seen by the scientists as a reproducible event, and they will accept it with joy.

The Bible's promises of a resurrection of the dead in the earthly kingdom of Christ implies a restoration in the flesh here on earth. To many this may appear utterly impossible. But this is only because mortal man has not been able to restore the dead to life. To restore the once "sleeping" entity does not require the restoration of the broken bones and disintegrated flesh, nor the utilization of the same molecules. Furthermore, it would not require the reversal of the death process. The restoration of life to its for-

mer state of maturity and degree of perfection requires merely the restoration of the former state or distribution of energy. Through the power of the Creator, Jesus and his apostles had the power to reactivate the dormant form of life energy in those whom they restored to life.

This requires a "know how," but is no more impossible physically than the present day transition of matter into energy, or the reversal of radiant energy into matter. Is it unreasonable, and unscientific, to believe that He who knew how and when to give life, and how and when to take it, does not know how and when to restore it?

The resurrection of Jesus, and his exaltation to the divine nature, is possibly the most difficult fact set forth in the Scriptures to rationalize with man's studies in the physical and biological sciences. And this same glorious miracle is promised to the faithful followers of Jesus. The exaltation of a former life and personality on earth from the state of death into a spirit being to dwell with the Lord, and to assist with the establishment of his kingdom on earth, is something beyond the scope of human sciences to measure or to predict.

It does not necessarily follow

that this transition is beyond the comprehension of human faith. Jesus' resurrection was accomplished by the power of the Creator, and it is through Jesus that his followers are awakened and exalted to be with him. Surely the resurrection of Jesus is sufficient evidence of what can be accomplished by the power of God.

To resurrect the dead is not a physical impossibility. Water of its own and natural accord flows downhill. It can be made to flow uphill by some external agency. Heat energy of its own accord always flows down the "temperature hill." It can be made to flow up the temperature scale by an external agency. Here the natural processes can and have been reversed by man. Man of his own accord goes down the hill into death. He, too, can be resurrected by an external agency without the violation of physical law.

In the case of the resurrection, however, man is unable to provide the external agency that is required to accomplish it. But He who created life is abundantly able to do this, and in his Word he has promised to do so. When Einstein is awakened from the sleep of death, he will be glad to acknowledge that the Creator's knowledge of science is quite superior to his.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Hebrews 2:1


LESSON FOR FEBRUARY 7

Perseverance in Christian Work

GOLDEN TEXT: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

—I Corinthians 15:58

ACTS 18:1-11

 VER and over again the Scriptures admonish the followers of Jesus to persevere in their labor for the Lord. Paul wrote that we should not become "weary in well-doing," with the assurance that in "due season" we shall reap if we faint not. (Gal. 6:9) Patient endurance is one of the essential qualities of true Christian character. Only those who endure faithfully unto the end of the narrow way will receive the crown of life.—Rev. 2:10

As our Golden Text indicates, a Christian needs to be steadfast and unmoveable, not permitting the adverse influences of the world, the flesh, or the Devil to swerve him from his course of true fidelity to the Lord. Such a firm stand for truth and righteousness is essential to abounding in the work of the Lord. One who is not steadfast in his own relationship to the

Lord will not abound in the work of making known the glad tidings to others.

Those who labor in the Lord's vineyard are rarely encouraged by what would be considered outstanding results when judged by human standards. However, as Paul assures us in our Golden Text, we know that our "labor is not in vain in the Lord." One reason for this is that the proclamation of the message to others causes it to take deeper root in our own hearts and lives, and to be more potent in molding us into the image of Christ.

To a large extent Paul experienced a general pattern of events in almost every place he visited. First he would seek out the synagogue and bear witness to the Gospel of Christ to his brethren according to the flesh. Some of these would believe, but the majority would oppose, and persecution would follow. Then

Paul would turn to the Gentiles and witness the Gospel to them.

In Corinth the opposition from the Jews was particularly severe, and the Lord spoke to Paul in a vision to give him encouragement to persevere and to remain in Corinth for the time being, saying, "I have much people in this city." (vs. 10) Jesus taught his disciples to go elsewhere when they were not received in a city, but in this case the Lord desired Paul to remain; for while the majority of the Jews were violently opposed to him, there were others who had a hearing ear, and the Lord wanted these to hear the message.

1 CORINTHIANS 2:1-5

ONE of the important lessons which every co-worker with the Lord needs to learn is that the success of his efforts does not depend upon "excellency of speech or of wisdom." Paul explained to the brethren at Corinth that he had been with them "in weakness, and in fear, and in much trembling." He explained further that his preaching had not been "with enticing [margin, persuasible] words of man's wisdom, but in demonstration of the Spirit and of power."—vss. 1, 3, 4

In Paul's second letter to the brethren at Corinth he explained that the ministry of the truth should be "by [Greek, *en*, in instead of "by" in each case] pure-

ness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by [Greek, *dia*, through, Dr. Strong] the armor of righteousness on the right hand and on the left."—II Cor. 6:6, 7

This does not mean it is wrong to present the Gospel as persuasively as possible; nor that the power of money cannot be used to the glory of God. Even when we do our best, the effort is weak and insignificant except as the Lord blesses it by the guidance and power of the Holy Spirit.

It is when the Lord thus blesses the efforts of his people that those who are reached and respond are assured that the message is of the Lord. Their faith does not "stand in the wisdom of men, but in the power of God." (vs. 5) Every true servant of God should want it this way.

QUESTIONS

Quote some of the Scripture texts which suggest the need of Christian perseverance.

Can those who are not steadfast in the truth abound in the work of the Lord?

How do we know that our labor is not in vain in the Lord?

What was the general pattern of Paul's experiences as he visited various cities?

What motive and power should be manifested in the service of the Lord?

Meeting Organized Opposition

GOLDEN TEXT: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

—Ephesians 6:12

ACTS 19:8-10, 23-38; 20:1-3

IN EPHESUS, as elsewhere, Paul first ministered to the Jews in the synagogue, although here he was allowed to continue somewhat longer than in other places—"for the space of three months, disputing and persuading the things concerning the kingdom of God." During this time, opinions were developing, and attitudes becoming fixed, some accepting the message, while "divers were hardened, and believed not."—vss. 8, 9

Those who became "hardened" against the Gospel of Christ "spake evil of that way before the multitude." Paul accepted this as an indication from the Lord that he should not continue longer in the synagogue, so "he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus." The "disciples" in this case evidently were the Jews of the synagogue who had accepted the Gospel, and had dedicated their lives to it.

The reference to the "school of

Tyrannus" may be taken to mean that Paul arranged to use a room in the building occupied by this school, believing that this would provide a meeting place for all who wanted to attend, both Jews and Gentiles. Here Paul continued his ministry for two years, "so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (vs. 10) Surely the influence of Paul's ministry in the school of Tyrannus was far-reaching.

And apparently a goodly number accepted the Gospel, which led to what the caption of our lesson refers to as "organized opposition," the organizing being done by one Demetrius, a silversmith. Selfishness was the motive for this opposition. Demetrius and his fellow craftsmen secured their living by making "silver shrines for Diana," which brought them "no small gain." (vs. 24) The argument advanced by Demetrius was that if Paul were allowed to continue his ministry all the people would turn away from

Diana to worship the living God, and he and his fellows would be out of work.

A great riot was stirred up, with much noise and excitement. Paul would have rushed into the theatre to do what he could to quell the excitement, but the brethren dissuaded him from doing so. Besides, "certain of the chief of Asia, which were his friends, sent unto him, desiring that he would not adventure himself into the theatre." (vs. 31) Finally the town clerk took the matter in hand, advising the opposers that if they had any legal case against Paul and his friends, "the law is open [margin: or, the court days are kept] and there are deputies: let them implead one another." (vs. 38) Quiet was restored, and Paul moved on to Macedonia.

Our Golden Text is only indirectly related to Paul's experience in Ephesus. The Christian's warfare is not against people, and the opposition of worldly, prejudiced people against Christians is merely an outward evidence of a much more deeply rooted struggle in which every true Christian is engaged. This is the daily warfare against the spirit of selfishness with which we are surrounded in the world.

The Christian's real enemies are threefold—the world, the flesh, and the Devil. The selfish, pleasure-mad spirit of the world

appeals to the fallen flesh; and the Devil, by his cunning craftiness, is able to make the world and its selfish aims and ambitions even more enticing than they otherwise would be. As new creatures in Christ Jesus we must resist these influences, and keep our affections, our minds, set on things above.—Col. 3:1-3, margin

If we are loyal to the truth and insist on letting our light shine as Jesus commanded us to do, there will be opposition from the world. Our fallen flesh does not like this, and brings arguments to bear to prove that it would be better simply to believe the truth and keep it to ourselves and thus enjoy the favor of the world. But as new creatures in Christ Jesus we cannot yield to such subtleties, so a battle continues in our minds.

Our victory in this struggle is assured if we faithfully follow the leadership of the Captain of our Salvation, Christ Jesus, and keep on the whole armor of God, the armor of truth.—Eph. 6:11, 13-18

QUESTIONS

- How long did Paul preach in the synagogue at Ephesus, and where did he minister after leaving the synagogue, and for how long?
- Who was Demetrius? Why did he stir up opposition to Paul? Explain the circumstances in detail.
- What is the Christian's warfare? How may we be assured of victory in this struggle?

Program of Christian Service

GOLDEN TEXT: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—Titus 2:11, 12

ACTS 20:18-21, 28-35

THIS lesson finds Paul en route to Jerusalem, making the journey part way by ship.

The vessel on which he was traveling made port at Miletus, and there he sent word to the elders of the church at Ephesus that he would like to see them. The elders responded to Paul's invitation, and today's lesson has largely to do with his admonition to them. It was in reality a farewell message, for he explained that the Holy Spirit had testified that "bonds and afflictions" awaited him in Jerusalem, and there seemed little likelihood that he ever would see these elders again.—vss. 23, margin, 25

In his farewell message, Paul reminded these brethren of his own ministry in Ephesus, a ministry by which they had learned the truth. This service had been with "all humility of mind, and with many tears, and temptations," or trials, resulting from

the "lying in wait of the Jews." (vs. 19) He explained that he had kept back nothing that would be profitable unto them, including "repentance toward God, and faith toward our Lord Jesus Christ."—vss. 20, 21

The probability was that now they would no longer have his personal service, so he admonished them to "take heed" unto themselves, "and to all the flock" over which the Holy Spirit had made them "overseers, to feed the church of God." (vs. 28) Paul had a special reason for this admonition, for he said, "After my departing shall grievous wolves enter in among you, not sparing the flock." Also, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—vss. 29, 30

Paul desired that these elders should be filled with the real spirit of the Gospel of Christ, which is always in contrast with the spirit of those who seek to

draw away disciples after themselves. That spirit is one of unselfishness. Paul had not labored in Ephesus for personal gain. He reminded the brethren that he had even provided for his own material needs while laboring among them, and also for the needs of those who served with him.—vss. 33, 34

Paul admonished the elders at Ephesus that they also should thus labor unselfishly, and by so doing, support the weak. He wanted them to remember the words of the Lord Jesus, "how he said, It is more blessed to give than to receive." (vs. 35) Christians who have found this to be true in their own experience are not likely to be speaking perverse things to get a following of their own. They are content to serve the general interests of the Lord's people even though they may receive no recognition for themselves.

While the "seven churches" mentioned in Revelation, chapters 2 and 3, are symbolic, doubtless these particular ecclesias were selected because of the conditions which existed in them. From what is said in Revelation 2:2 with respect to the church at Ephesus, it is obvious that Paul's prophecy that "grievous wolves" would enter the ecclesia, and that even those of their own group would speak perverse things, was literally fulfilled. It is clear also,

that the brethren in Ephesus took heed to Paul's admonition, and dealt with these false teachers in a proper way—"Thou hast tried them which say they are apostles, and are not, and hast found them liars."

Our Golden Text outlines in part the meaning of the truth in its application to daily Christian living. The word "teaching" has the same meaning as the word "doctrine." The doctrines of the truth are not alone the various features of the divine plan of salvation, but also include the manner in which the truth regulates the Christian life. One of the doctrines, or teachings, is that we should "deny ungodliness and worldly lusts," and "should live soberly, righteously, and godly, in this present [evil] world."—Gal. 1:4

QUESTIONS

- Relate the circumstances which led up to the episode related in today's lesson.
- Why did Paul particularly want to see the elders of Ephesus on this occasion?
- What is one of the basic qualifications of a true teacher in the church? How is this brought out in Paul's message to the Ephesian elders?
- Did Paul's prophecy concerning the church at Ephesus come true?
- Are the various features of the divine plan the only doctrines of the Bible?

A Prisoner for Christ

GOLDEN TEXT: "Thou therefore endure hardness, as a good soldier of Jesus Christ."—II Timothy 2:3

ACTS 21:27-30

THE Holy Spirit had testified that "bonds and afflictions" awaited Paul at Jerusalem, and now these experiences were upon him. (Acts 20:23, margin) On his way to Jerusalem he visited the brethren in Tyre and in Caesarea, and they endeavored to dissuade him from continuing his intended journey in view of the clear testimony of the Holy Spirit that he would encounter serious difficulties. (Acts 21:3, 4, 8-12) But Paul answered: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." ---Acts 21:13

Paul, as a footstep follower of Jesus, knew that it was his privilege to suffer and to die with Jesus. He was not one to put himself recklessly in the way of danger; but where he believed duty called, the threat of danger did not deter him from the course of obedience. The fact that the Holy Spirit testified that "bonds and afflictions" awaited Paul at Jeru-

salem was not interpreted by him as a warning from the Lord not to go there. To him it simply implied a test of his willingness to follow Jesus all the way into death.

Paul had the opportunity of following his Master in a very literal sense, for Jesus also went voluntarily to Jerusalem, knowing that arrest and death awaited him there. Paul was not put to death when he reached Jerusalem, but he was willing to die should this have been the Lord's will. Peter endeavored to dissuade Jesus from going to Jerusalem, even as the brethren tried to dissuade Paul. Possibly Paul thought of this in connection with his own experience.

There was an important difference, however, between the experiences of these two faithful servants of the Heavenly Father. Jesus knew that his hour had come, and that his appearance in Jerusalem would lead to his arrest and crucifixion. Paul knew that he would be arrested and subjected to severe trials, but he did not know just what the immediate outcome would be.

Paul was chosen "from his mother's womb" to be a special apostle to the Gentiles. This was not an arbitrary choice, apart from qualifications. The Lord knew what Paul's heart condition would be. He overruled in his life to insure that he would receive the needed education and training for this special office. The Lord also knew that being born in Tarsus, a free city, Paul would automatically be a Roman citizen, an asset which would be a great advantage in connection with the ministry; and Paul made effective use of this asset on several occasions. How wonderful are the ways of the Lord!

Our Golden Text emphasizes an important aspect of the Christian life. Soldiers are expected to endure hardness, to face danger with courage and with fortitude. In the word endure we are given the thought that the "hardness" of a soldier's life is not of a momentary nature, but is something that continues. And how true this is of the Christian soldier, the soldier of the cross.

This is exemplified in the life and service of Paul as daily he followed the Captain of his salvation. Wherever he went, opposition awaited him—the false accusations, the mobs, the stripes, the imprisonments. These "hard" experiences became commonplace in Paul's life. And now that he had reached Jerusalem, he was

simply to find a continuation of the same experiences.

There was the mob, the arrest, the false accusations, the imprisonment. The main difference now was that there was to be no easement. He was to be taken from one authority to another, and finally reach Rome, there to languish in prison for we do not know how long. It was while imprisoned in Rome that Paul wrote to Timothy admonishing him to endure "hardness."

This admonition came from deep in the heart of one who knew what it meant, one who could say, "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 to me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4: 7, 8

QUESTIONS

Why did Paul go to Jerusalem knowing that "bonds and afflictions" awaited him there? How was Paul's experience similar to the experience of Jesus in this respect? How was it different?

Why did the Lord choose Paul in advance to be a special apostle to the Gentiles?

Explain the manner in which Paul endured hardness as a good soldier of Jesus Christ?

THE "SEED"

Article I—Genesis, chapters 1-5

Joy -- Tragedy -- Hope

I HAVE gotten a man from the Lord." (Gen. 4:1) Thus did mother Eve announce the birth of her firstborn son, whom she named Cain. The name Cain means "acquired." It probably seemed to Eve that at long last she had acquired a token of favor from the Creator, a measure of compensation for the heartbreaks both she and Adam must have experienced since that all too brief period of joy they had shared together in Eden. That was a happiness which had been made rich and full because of the constant realization that the Creator was their friend, their Life-giver, and the fountain of all the myriad blessings with which they were surrounded.

Eve was probably especially sensitive to the adverse circumstances which had come upon this first family, for she would remember that she was the one who had taken the first step which led away from their Creator, to the loss of his friendship and of the provisions of life which he had made for them. We can well imagine that time and again she must have chided herself, and that she and Adam would discuss the sequence of events which followed each other in quick succession as a result of their yielding to the Tempter in disobeying the law of their Maker.

That Garden Home

CAN we doubt that more than once Adam's mind turned longingly back to those blessed seasons of fellowship he had enjoyed with his Maker, and with ever increasing regret for his own wrong course which had led to the loss of divine favor. Adam had been created in the "image of God," which, among other things means that he had the ability to appreciate and enjoy the blessings with which his Creator had surrounded him.

It also meant that he had been endowed with the ability to know right from wrong, and that he had the power of reflection and could look back upon his wrongdoing with a bitter sense of guilt.

The Garden

THE story of the provision God made for Adam is told in a few words—"The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."—ch. 2:8, 9

"Only God can make a tree." But think of all the variety of trees which God has made, and in Eden there was "every tree that is pleasant to the sight, and good for food." We need not be too literal in our understanding of this sweeping statement. It is generally agreed that the Garden of Eden was located somewhere in the general area which is now known as Iraq and that "every tree" doubtless is a reference to the varieties that were native to that particular part of the earth.

However, what a riot of beauty must have been on display in Eden, and all designed by the Creator for the enjoyment of the first creature on earth who had been created in his own image. There also were trees in Eden to provide food for our first parents. But it is significant that the trees which were designed for beauty are first mentioned. God desired that his creatures should not only live, but also that they should enjoy life through their appreciation of the Creator's handiwork.

However, the continued enjoyment of life was properly made dependent upon obedience to the Creator, and he chose a simple arrangement by which his creatures could demonstrate their obedience. That arrangement was to forbid eating the fruit which grew on a certain tree of Eden. God said to Adam:

"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."—ch. 2:16, 17

Adam was then given some time to acquaint himself with all the various lower animals, over which he had been given do-

minion, and to give them names. But among all these there was none suitable to be a companion for him. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." Then came the creation of Eve, brought about in such a manner that Adam observed, She "is now bone of my bones, and flesh of my flesh. . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were naked, the man and his wife, and were not ashamed."—ch. 2:18-25

Adam was now no longer alone, and we can imagine, in part at least, his ecstasy of joy in having this beautiful creature on his own plane of life to share the blessings of Eden with him. His own experiences up to this point had been limited, but they were rich with meaning, and blessed by the realization that he enjoyed the favor and love of his Creator.

Doubtless Adam escorted Eve to the many beauty spots of Eden, and together they would sample the delectable and life-giving food which the Lord God had caused to grow in this gorgeous home which he had provided for them. At the same time Adam would be sure to tell his beautiful companion of the one restriction with respect to the fruit of the garden which the Creator had placed upon them. And telling Eve about this, he also told her that the penalty for disobedience would be death.

Doubt

IT WAS after this, and quite unexpectedly, that seeds of doubt concerning the motives and the integrity of the Creator were planted in the mind of mother Eve. This was done by the great adversary of God and of men, Satan, the Devil, who communicated to Eve through the "serpent." First he asked her a question, "Hath God said, Ye shall not eat of every tree of the garden?" To this Eve replied, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."—ch. 3:1-3

It is evident that Adam had instructed his help meet very thoroughly concerning the forbidden tree, cautioning her to be very careful not to even seem to disobey. But this did not prove

sufficient to avail against the vicious attack of Satan, who replied, "Ye shall not surely die." Thus Satan, in effect, charged God with being a liar when he told Adam that death would result from partaking of the forbidden fruit.—ch. 3:4

Eve yielded to this subtle influence, "and gave also unto her husband with her; and he did eat." (ch. 3:6) Suddenly their peace and joy, their blessedness of companionship with each other and their fellowship with the Creator was lost. Fear filled their hearts, and they "hid themselves from the presence of the Lord God amongst the trees of the garden." When the Lord called to Adam, he frankly admitted that he was afraid and had hidden himself. Then followed God's sentence of death upon Adam:

"Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—ch. 3:7; 17-19

Expulsion from Eden

ALL those trees of Eden which were "pleasant to the sight, and good for food," were no longer to be enjoyed by this perfect pair who had been created in the image of God; for they were driven out of the garden, out into the unfinished earth to die. Had they been permitted to remain in Eden, as the Lord explained, they could have continued to eat of the life-giving fruit of its trees, and would not have grown old and died.

What a background upon which our first parents could reflect, first of delight and then of tragedy. Doubtless many times their thoughts reverted to the lost Eden, and they would talk over the various details of their experiences. Surely they must have remembered and often remarked about the strange statement the Lord made to the "serpent" which, more realistically, was none other than Satan, the Devil. Probably they could still hear the Lord saying to this deceptive and malicious enemy:

"I will put enmity between thee and the woman, and between thy

seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—vs. 15

While this statement was vague, it did speak of a "seed," an offspring, which the Lord would use to bruise the head of "that old serpent, which is the Devil, and Satan." (Rev. 20:2) This "seed" was referred to as masculine—the "seed" of the "serpent" was to bruise "his" "heel."

The passing of years is seldom accounted for in the brief narratives furnished us in the Bible, and the birth of female children is almost never recorded except in a very general way. In Genesis 5:3-5, we are informed that all the days of Adam were 930 years, and that during this time he "begat sons and daughters."

It is quite possible that one or more of these daughters were born to Adam and Eve before they had any sons. If so, this might well account for the expression of joy on Eve's part when her first son was born—"I have gotten a man from the Lord." In reflecting upon the past, Adam and Eve might well have believed that the birth of Cain, their first son, was in some way related to the Lord's statement concerning the "seed." Soon after, Abel was born, and the joy of Adam and Eve must have been great.

While driven from Eden and its life-giving trees, this first human pair, having been created perfect, and in the image of God, doubtless still revered their Creator, and held in high esteem all that he had said. They had already learned that he was true to his word, that having forewarned them of the penalty for disobedience, that penalty was already in process of being inflicted upon them. Already the seeds of death were working in their formerly perfect bodies.

Under these circumstances they would certainly be alert to see any possible ray of hope which might have been contained in the Creator's statement to the "serpent," and surely he had promised them a "seed," one who would "bruise" the serpent's head. They could not know exactly what this meant, but to their acute and almost perfect minds it must have implied that God intended to do something which would, in a measure at least, offset the result of the great tragedy of their disobedience.

And now, as Eve observed, they had gotten a man from the Lord. Later another son was born, so they had both Cain and

Abel. Thus they could have been doubly assured that their Creator had loving designs toward them, and that in some unknown way, great blessings were eventually to come to them to compensate for their loss of Eden and their loss of life.

Offering Sacrifice

IT SEEMS clear, not only that Adam and Eve still had great respect for their Creator, but also that they had imparted to their offspring the limited knowledge they had gained concerning him through his instruction and by their experiences. The evidence of this is in the fact that both Cain and Abel, in reaching manhood's estate, presented offerings to the Lord to show their reverence for him, and the appreciation which their limited knowledge afforded.

So far as the livelihood of the first two sons of Adam and Eve was concerned, the record states that Abel was a keeper of sheep, and that Cain was a tiller of the soil. Both were honorable occupations. It would seem natural that in expressing their devotion to the Creator these two men should present to him a thank offering from that which he had given them. So Cain "brought of the fruit of the ground" for his offering, while Abel "brought of the firstlings of the flock and of the fat thereof."—ch. 4:1-4

The record states that "the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." Turning to the New Testament we get a clue as to why this was so. The Apostle Paul wrote, "By faith Abel offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous."—Heb. 11:4

In order for Abel's faith to enter into the offering of a "more excellent sacrifice," it must be that aside from the information concerning the Creator which had been imparted to him by his parents, the Lord himself must have revealed in some manner not indicated in the record that a flesh and blood offering would be more pleasing to him than any other. Of course, Abel probably did not understand why this was, and this in itself afforded the greater opportunity to demonstrate his faith in the Creator.

Nor is there any information in these opening chapters of the Book of Genesis which, taken by itself, indicates just why the

lamb which Abel offered to the Lord was "a more excellent sacrifice," and more pleasing to the Lord, than the "fruit of the ground" which Cain offered. However, as God's design toward his erstwhile human creation unfolds from book to book of his precious Word, light is thrown upon this incident.

Actually, as the Bible reveals, God's statement concerning the "seed" that was to "bruise" the head of the "serpent," was an assurance of a coming Redeemer and Deliverer of the human race from the results of that tragedy in Eden. The Bible reveals that God's plan for the recovery of that which was lost is based upon the sacrificial work of his beloved Son, Christ Jesus, who is referred to by John the Baptist as "the Lamb of God, which taketh away the sin of the world."—John 1:29, 36

So it was, that soon after the fall into sin and death, not only did the Creator indicate that his love would yet rescue the condemned and dying race from death, but he also began to illustrate that this would be made possible through a flesh and blood sacrifice, even the offering of his own Son, who would give his flesh, his humanity, for the life of the world.—John 6:51

The First Death

BUT so far as Adam and his immediate family were concerned, further tragedy soon followed Abel's "more excellent sacrifice." Cain, the firstborn son of Adam, resented the fact that "the Lord had respect unto Abel and to his offering," and that his own offering was not acceptable. In a fit of jealousy Cain rose up and slew his brother. Previous to this climax of his wrath, the Lord said unto Cain, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."—ch. 4:6, 7

But when selfishness and jealousy take possession of the heart, the ability to reason rationally is lost. The all important consideration to Cain at the moment was that he, the firstborn, the "man" whom his mother had "gotten from the Lord," had been set aside, and that Abel, his younger brother, was now the favored one. Failing to realize that he, too, could enjoy the Creator's favor through obedience and faith, the only thing he could think of was to get his brother out of the way. Murder followed,

the first murder, and probably also the first death experienced by the adamic race.

This was, of course, permitted by the Creator, and his wisdom in allowing it is understandable only in the light of his plan for the recovery from death of the entire human race, including Abel, and, as a matter of fact, Cain also. But, putting ourselves into those immediate circumstances, we can realize to some extent the shock Abel's death must have been to his father and mother.

For a few years Adam and Eve had doubtless rejoiced in the evidence of the Creator's favor which was theirs in the person of these two sons which they had gotten from him. They probably knew that God had indicated his acceptance of Abel's offering. They would not, of course, understand clearly just why Cain's offering had not been pleasing to the Lord; but certainly they had no idea the effect this would have upon their firstborn son, so were quite unprepared for that tragic first murder.

The brief record presented in the Book of Genesis, does not reveal how Adam and Eve first learned that Cain had murdered Abel. It seems quite unlikely that Cain informed them of it. Perhaps they simply found his body. This is not important, for, no matter how they found out about it, the bitterness of their sorrow must have been great; as great, perhaps, as when they became aware of the awful reality of what their disobedience of divine law had brought upon them.

How sweet must have been the companionship of that first family, and the more so in the case of their two sons, Cain and Abel, for they would see in them a reminder that all was not lost, that in some way, and at some time, unknown to them, they would again see the smile of their Creator's countenance, and perhaps might even be permitted to return to Eden. As the poet Alexander Pope wrote, "Hope springs eternal in the human breast," and this must have been very true of Adam and Eve.

Did they not have that statement by the Creator concerning the "seed"? And had they not gotten two men from the Lord? To us this might not seem to be much upon which to build a hope, but

it was all our first parents had, and now even that had been swept away, and by the gruesome spectacle of murder. Abel no longer lived, and God had placed a curse upon Cain, a curse, which, among other things, was understood by Cain to mean that henceforth the face of the Lord would be hidden from him, that the Creator would no longer in any way manifest his favor toward him.

Enmity

SORROWING over the loss of Abel, and with no assurance that God's promise concerning the "seed" would ever again have any vital meaning to them, Adam and Eve must truly have been dejected and hopeless. Yet even in this tragedy of murder there was that which could have given them good reason to continue trusting in the promises of God. Not only had God forecast the coming of a "seed," but he had explained that there would be enmity between the "seed" of the woman and the "seed" of the "serpent."

Four thousand years later, Jesus said concerning those whose hearts are filled with jealousy and hate, that they are of their father the Devil. (John 8:44) This helps us to identify the "seed" of the "serpent," that "seed" being any and all whose principal activities are motivated by selfishness, jealousy and hate. Cain was in this class, and, in his murder of Abel, we see the first manifestation of the "enmity" of the seed of the "serpent" manifested toward the "seed" of the woman.

True, as we have already noted, the real "seed" of the woman the Scriptures reveal to be Christ Jesus. But Satan has not known the plan of God for human redemption and salvation, so his enmity, through his servants, his "seed," has, from the beginning, been manifested toward all those who, in any way, have been favored by the Lord. God manifested his favor toward Abel, and this was reason enough for Satan to stir up the heart of Cain to jealousy which led him to kill Abel.

This, we say, could have been seen as the "enmity" foretold and given assurance to our first parents that God foreknew coming events, and that this tragedy of Abel's murder was in no way a

defeat of the divine purpose. Perhaps our first parents did not "put two and two together." Few have done so throughout all the ages which have followed. The murder of Abel was a sort of prototype of all the injustices and persecutions which have been heaped upon the righteous servants of God in every age. Millions have wondered why such tragedies have been permitted, and how any possible good could come from them.

God's holy prophets were persecuted, many of them unto death. Jesus was crucified. Many of his faithful followers were imprisoned, beaten, beheaded, thrown to the lions, and burned at the stake. We thank God that such cruelties are not generally permitted today, although there are frequent evidences that now, even as in the case of that first family, when the human heart is stirred to jealousy, the results are little different than they were then.

The Bible reveals why the righteous have been permitted to suffer. It is in order that their fidelity to God, and their faith in the rightness of his ways, might be thoroughly tested and demonstrated. Those who are thus proved to be loyal to God regardless of what the cost might be, are to be honored with special responsibility in connection with his loving plan for the recovery of the human race from sin and death. Even Abel will receive this special compensation.

"Another Seed"

ADAM and Eve were not to be left comfortless and without hope, for in due course another son was born to them. They named him Seth, which means, "Appointed." Concerning him, Eve remarked, "God . . . hath appointed me another seed instead of Abel, whom Cain slew." (Gen. 4:25) Again Eve, and doubtless Adam also, believed that they recognized the hand of the Lord working in their behalf, and for the purpose of fulfilling his promise concerning the "seed." Can we doubt that now their hope was revived?

After Seth was born Adam lived another eight hundred years; "and he begat sons and daughters." (Gen. 5:4) No special mention is made of any of these other sons. Evidently our first parents

saw in Seth the fulfilment of the Lord's promise concerning the "seed," and yet, Seth was not actually the seed of promise, nor did God tell them that he was.

To whatever degree our first parents were comforted by their hope that Seth was the one appointed by the Lord to be the "seed" that would "bruise" the "serpent's" head, it made the hardships of their condemned and dying life a little more bearable. If they conceived that idea from what God said concerning the "seed" that one day they would be permitted to return to Eden, and that the sorrow, bitterness, and suffering which resulted from their disobedience would be erased, they were right.

In this view, Adam and Eve would have failed only in not realizing how far-reaching God's plan of redemption and recovery would turn out to be, that the "Seed" of promise would actually be his own beloved Son, who would give his life to redeem them and all their progeny from death. This Adam and Eve will quickly learn when they are awakened from the sleep of death, and it will be then that the joys of paradise will be available to them if, through faith and obedience, they wish to return and enjoy the provision of life which has been made for them and for the entire race.

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"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" —Micah 6:6-8

THE details of the divine will may vary in their application to us as individuals, yet the basic principles of what God requires of his people are the same for all. In fact, these basic principles have operated in the past; they operate now; and they will continue to operate in the future. What our text says is this—do justly, love mercy, and walk humbly WITH THY GOD!

We all appreciate that circumstances vary according to the will of God for the time being. For instance, for anyone to humble himself before God during the Gospel age has meant, and still means, walking the narrow way of sacrifice and suffering even unto death. This has been God's will since the death and resurrection of Jesus. But to humble oneself before God during the millennial age, will not mean suffering unto death. It will mean walking the highway of life, back to mental, moral, and physical perfection as perfect human beings on a glorified earth. (Isa. 60: 13) Nevertheless, all, whether in this age or the next, will have to humble themselves before God. No blessings will accrue to those who do not.

The tendency of the fallen flesh now is to lose sight of these

(Continued on page 34.)

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(List continues on next page.)

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31.)

fundamental principles. The tendency is to seek ways and means of pleasing God that are less exacting, more pleasing to the flesh. That was true in the days of the prophet when our text was written. It is still true today. To find an easier way of serving God usually means seizing upon some detail of the divine will and magnifying its importance to the exclusion of other divine requirements. We should always be on guard against such tempting practice.

Some of the results of this fallen tendency of the flesh are alluded to in our text. Says the prophet of God, "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" Under the arrangements of the law given to Israel, God was pleased for his people, in certain instances, to offer rams in sacrifice to him. God was pleased for them to use oil in connection with their services and sacrifices. These things were commanded by God in the law—the Israelites could not have neglected them and at the same time have been wholly pleasing to him.

But rams and oil were not the only things that entered into God's will for his typical people. Even though a thousand rams were brought, and even though ten thousand rivers of oil were used, these would not give anyone license to ignore or omit the other requirements of God. As God said to his people through the prophet (Mal. 3:10), "**Bring ye all,**" not some, not most, but "all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing."

The Apostle Peter's outline of the divine will for Christians is very comprehensive. After exhorting to superadd what are sometimes termed, the graces of the Spirit, the Apostle tells us that if we do these things we shall not be barren [margin, idle] nor unfruitful in the knowledge of our Lord, and we shall not fall. (II Pet. 1:4-10) No half measures are to be tolerated. The apostle's outline of the divine will includes not only the growth of grace in our hearts, but the outward expression of it in understanding and activity.

The Apostle says we are to add to our faith virtue. The **Diaglott**

uses the word fortitude. Fortitude is very essential in the Christian life. Without it, we shall be of those who are simply tossed about by every wind of doctrine. Fortitude is strength of character, not our strength, but strength derived from a living faith in God and his Word. We should endeavor to be strong in the Lord and in the power of his might. This we do by prayer, by study of the Word and by fellowship with the brethren. But let us not make the mistake of thinking we can stand in our own strength. If we do, we shall surely be thrown off our guard, and fall. As the Scripture says, "Let him that thinketh he standeth take heed lest he fall."—I Cor. 10:12

Not only have we need to increase in faith and fortitude, but we are also to increase in knowledge. As Paul puts it in Colossians 1:10, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, increasing in the knowledge of God." If we are to increase in knowledge, then we must apply the knowledge as we acquire it. Rightly dividing the truth and fidelity to the truth, are primary requisites to our growth in the grace and knowledge of our Lord.—II Tim. 2:15; II Pet. 3:18

Viewed from this standpoint, we can see that knowledge is fundamentally important to us as Christians. "We **know** that we have passed from death unto life, because we love the brethren." (I John 3:14) Again, "We **know** that we are from God, and that the whole world lies under the evil one." (I John 5:19, **Diaglott**) Furthermore, "We **know** that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) These are some of the "We knows" of Scripture.

While the attainment of an accurate knowledge of the truth is of primary importance to a Christian, the ultimate of his attainment is the **power** of Christ's resurrection to the divine nature. (Phil. 3:10, 11) It is by this knowledge of the truth that we are able to keep the requirements of the Lord—to do justly, to love mercy, and to walk humbly before him.

Our text says, "He hath showed thee, O man, what is good, and what doth the Lord require of thee." The test which the Lord himself applies as to whether we love him or not is in the knowing and doing of his commandments. Jesus said, "He that hath my

commandments, and keepeth them, he it is that loveth me." (John 14:21) We need, therefore, both to know and to do the will of God, In fact, if we do not **know** the will of God for us, how can we do it?

Knowing and Doing

HOW does the Lord show us what is good, and what he requires of us? Surely it is through a knowledge of his Word. It follows, then, that we cannot know what the Lord requires of us unless we have a knowledge of his will. Hence the Scriptures say that we are to study to show ourselves approved unto God; not approved unto this brother or that sister, but approved unto God.

From this standpoint alone can we glory in the knowledge of the divine plan of the ages; not merely because we know it, but because, through it, God has revealed his will to us. As we read in Jeremiah 9:24, "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

Then Peter says that we have need to increase in temperance, or as the **Diaglott** renders it, self-control. We are reminded here of the proverb which says, "Better is he that ruleth his spirit than he that taketh a city." (Prov. 16:32) Self rebels against the divine leadings. It must be brought and kept under control. It is not only a matter of controlling self. One can observe that practice going on in the lives of those not begotten to a living hope. The reason we need to increase in the control of self is that we might bring ourselves more and more into harmony with the divine will.

And then Peter says we are to increase in patience. So many and varied are the obstacles in the way of a Christian that we need to increase in patience if, as Jesus said, we are to endure to the end. Unless we do increase in patience we shall become weary in well-doing and faint by the wayside. We deal justly with others, only to receive injustice in return. We manifest love and mercy towards others, but it is not appreciated; sometimes it is scorned. We consistently walk in God's way instead of our own way or

the ways of others, only to be opposed by those who have the spirit of the world, the flesh, and the Devil.

Yes, we certainly need patience if we are to cheerfully endure, meeting the three requirements of our text. Then Peter says we are to increase in godliness. The word godliness is translated from a Greek word which means piety, or reverence. We should certainly be of those who worship, who reverence God in spirit and in truth. How truly pious, how truly reverent was Jesus. He could say, and did say, "I do always those things that please him [my Father]." (John 8:29) Without reverence for God and for his Word we could never be sure what God requires of us. Truly did Jesus say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) Wherever we are, in the church, in the home, where we work, let us ever maintain our reverence for God and his Christ.

Another increase we have to make is of brotherly kindness. That is to say, we should always have a real live interest in the welfare of our brethren. After exhorting the Christian to become fully equipped with the God-given armor, Paul then says, "Praying always . . . for all saints." (Eph. 6:18) Yes, our interest should be a family one. Not merely for the brethren of the ecclesia to which we belong, but for **all** the brethren, in this country and everywhere.

There is a danger of becoming cramped in our spiritual outlook. Says the Apostle in II Corinthians 6:13, "Be ye also enlarged." While keeping the local viewpoint in mind, let us not become provincial and lose sight of that broader viewpoint which takes in the interest of the Lord's people and the Lord's work generally. We want to increase in brotherly kindness towards all. We do not want that narrow, confined, limited, and selfish spirit which says, "Bless me and my wife; my son John and his wife; us four and no more."

And then finally Peter says we are to increase in love, that divine principle of unselfishness. This disinterested, unselfish love enables us to bestow blessings even upon our enemies. If we fail to increase in love, we cannot possibly meet the requirements of our text to do justly, love mercy, and walk humbly with our God.

We would like to emphasize this: When Peter says, "If ye do these things, ye shall never fall," he did not say nor mean if ye do one or two of them ye shall never fall. To use the illustration of our text—it is futile to come to the Lord merely with "rams" and "oil" even though these be great in numbers and quantity. **All** the Lord's requirements are important. **All** the Lord's requirements should be faithfully met.

Prayer

THIS brings us to I Thessalonians 5:17, where the exhortation is to pray without ceasing. One of the outstanding privileges and necessities in the life of a Christian is prayer. But even prayer loses its true value when other features of God's will and purpose for us are neglected and ignored. It is in prayer that we express our thanksgiving to God. We ask his forgiveness for our transgressions. We ask for strength and guidance in our daily efforts to meet his requirements. When the Scriptures use such phrases as "Pray without ceasing," "Be instant in prayer," it means that we should consistently maintain the spirit of prayer in all our enterprises. Prayer is not a ceremonial rite. It is one of the divine provisions of grace.

Prayer is a means to an end, but not the end itself. Prayer is very precious to the followers of the Master. Often it has been said that prayer is the vital breath of the New Creature. But we should not engage in prayer to the exclusion or neglect of anything else. It is certainly a privilege and a necessity to come before the Lord with a liberal supply of the oil of prayer, but if we lose sight of the real objective, even "ten thousand rivers" of such "oil" will not enable us to meet that which Jehovah requires of us.

For the Brethren

THEN we are admonished to lay down our lives for the brethren. (I John 3:16) This sacrificial service is prompted by love. It means that the requirement of loving-kindness is being worked out in our lives to some extent. Let us be on guard against having too restricted a view of who constitutes our brethren. Do not let us restrict our outlook merely to those with whom we are personally acquainted. Do not let us think that we have fulfilled our

obligations when we have done what we could for their spiritual and material welfare.

Sometimes brethren with whom we are not personally acquainted need our help. This obtained in the early Church. Paul made a collection from the various ecclesias (who were by nature Gentiles) to help the ecclesia at Jerusalem (brethren who by nature were Jews). Let our interest be for **all** the brethren. Let us be prepared to disregard our own personal and local preferences if, by so doing, the general interests of the Lord's people and work are best served, not only in this country but everywhere. Richly blessed are those who make self-sacrificing efforts to help the brethren. Truly this also is a part of that which Jehovah requires of us. But it too, is only a part and must not be so magnified and emphasized as to smother other requirements of Jehovah. We do need to exercise the spirit of a sound mind in all these things.

Preach the Word

ANOTHER important essential of God's will is given in II Timothy 4:2, where Timothy was told to preach the word. Faithfulness in all the requirements of the Lord means that we will be doing what we can, both as individuals and as an ecclesia, in the work of spreading the truth as a witness to our God and for the good of those who will accept it and make it their own.

The evidence of life is activity. Activity in the service of the truth should result from our own filling of the truth and its Spirit. We do not engage in any service of the truth with the thought that by such faithfulness we can earn our way into the Kingdom. It is by grace we are saved. (Eph. 2:4, 5, 8) It is by grace we will have a place in the Kingdom. "It is your Father's good pleasure to give you the kingdom," said Jesus. (Luke 12:32) It will not be by works alone. But God wants us to appreciate his grace. He wants us to appreciate it so much as to be willing to spend and be spent in the telling of it to others. As the poet expresses it in one of our hymns, "Low in the dust I'd lay me that the world my Savior might see."

We often refer to the economy of God. In the economy of God it has been so graciously arranged that the overflow of appre-

ciation from the hearts of his consecrated people can be utilized by him for the preaching to, and blessing of, others. Thus we can lay down our lives for the brethren. Thus we can bear witness to the truth. We can do these things with the assurance that our labor will not be vain in the Lord. We can rejoice because we know that it is God's will for us, and that, in so doing, we are walking humbly with him.

Contending

ANOTHER detail of the Lord's requirements for his people is found in Jude 3 where we are told to earnestly contend for the faith once delivered to the saints. The exercise of this privilege has a very direct bearing upon our success in doing justly, loving mercy, and walking humbly with our God. If we appreciate the wonderful light of truth as we should, we will gladly and earnestly contend for it. We will guard it as a very precious treasure in our own hearts. We will do all in our power to help others of our brethren do the same. If we are inclined to take the view that it really does not matter what we believe, then such an attitude should be regarded as a danger signal.

Failure earnestly to contend for the faith once delivered to the saints may be caused by specializing along some part, line, or lines, of what the Lord requires. Perhaps the conclusion has been reached that prayer and brotherly kindness are the only essentials of Christian experience, that it does not really matter what we believe, or what others believe. Human reasoning might dictate that such an attitude is tolerant, but it sometimes arises because faith has been lost in one or more doctrines of truth which we come to regard as non-essential, or as no longer applicable. The Scriptures clearly teach that we are sanctified by the truth; that we should earnestly contend for the truth by which we are sanctified; that the truth should be kept clean and pure and bright.

To do justly means to obey the golden rule—to do unto others as we would that others should do unto us. This is a high standard. We want to keep it in mind in our dealings with others. We are to love mercy, that great principle of unselfishness which is the basis of all God's works and ways. Says the Psalmist David,

"The mercy of the Lord is from everlasting to everlasting upon them that fear [reverence] him." (Ps. 103:17) Blessed, indeed, are the merciful: for they shall obtain mercy. (Matt. 5:7) Very little, if any, progress can be made without the mercy of God.

Even though we do justly and love mercy we will be coming short of what God requires of us unless we walk humbly with him, or, as another translation has it, humble thyself to walk with thy God. This has been, and still is, very costly. It means the sacrifice of our little all upon the altar of God's will. He wants us to bring to that altar our "rams" and our "oil," not "thousands of rams," not "ten thousands of rivers of oil," but just the amount he asks for; just the kind he asks for; yes, and all the kinds he asks for. We have been shown in the Scriptures what is good, and what Divine Justice requires of us. It is for us to live prayerfully and zealously day by day, keeping these requirements in mind, and endeavoring to live up to them.

Let us continue to rejoice in the knowledge of the truth. Let us do all in our power to show our appreciation to God for the fact that he has taken us into his confidence. God has revealed to us his gracious plan of salvation. We can know nothing about God's plan except as he reveals it to us through his Word. As we, the consecrated children of God, are able to view all matters from the divine standpoint, our lives will be blessed even in the midst of earth's lamentations.

True, we do long to see the end of suffering, dying, and death. But let us realize that our Heavenly Father and the Lord Jesus are much more interested in the human family than we are. His wisdom knows best just how fast the divine plan of the ages should progress. Like the skilled surgeon who cuts deeply in order to heal, so the Lord in his great love and superior wisdom knows exactly what is best for all peoples in order that their everlasting blessings may be assured.

Let us be assured that God will help us day by day, every day. "He helped his saints in ages past," and we can witness that his love is still the same. He will help us through the blessed assurance of his Word. He will help us through fellowship with those who are truly his. He will help us in his providential overruling

of all our affairs. He will help us in permitting those experiences which, if rightly received and endured, will make us vessels fit for the Master's use, now and in the future.

Do we think sufficiently of what the truth has really done for us? Do we think sufficiently of the condition of mind we would be in today if we did not have the truth? Do we think of what it cost our Heavenly Father and the Lord Jesus to bring us into the grace wherein we now stand?

Politicians tell us that the whole scene is dark, anxious, and confused. Brethren, how blessed it is in this time of world darkness, anxiety, and confusion to have a theme of conversation that lifts us above the trouble; that keeps us rejoicing in the blessings that are ahead! Our whole course in life should be governed by our knowledge that the present evil order of things is soon to give place to the new order of things—that order of the restitution of all things.

Let us all, more earnestly than ever before, seek first the Kingdom of God and his righteousness. (Matt. 6:33) More earnestly than ever before, let us touch lightly the things of this earth, esteeming them only of trifling worth, or of no worth at all to us, the called according to his purpose. As Christians, we must continue to be guided at all times by the Word of God. Let us the more earnestly resolve that we will zealously do all we can to lay down our lives for the brethren, to comfort and cheer others by bearing witness to the glorious messianic kingdom so near at hand. While doing so, let us keep in mind that which Jehovah requires of us—"to do justly, and to love mercy, and to walk humbly" with our God.

SIMPLE, BUT NOT EASY

AN ANONYMOUS writer, in answer to the question of what constitutes Christian faithfulness, or as he put it, "Why were the saints saints?" replied:

"Because they were cheerful when it was difficult to be cheerful; patient, when it was difficult to be patient. Also, because they pushed on when they wanted to stand still; kept still when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all."

"Quiet, Please!"

LETTER FROM BRITAIN

"It is good that a man should both hope and quietly wait for the salvation of the Lord."

—Lamentations 3:26

THE latter end of 1959 in Britain was anything but quiet. The comings and goings of high personalities, excited speculation about "summit talks," a General Election, and a Christmas poised on the crest of a wave of "prosperity," all this was in no way conducive to quietness; and those who find satisfaction in tranquillity of mind would, no doubt, have rejoiced to hear some authoritative voice speak the magic word, "Quiet, Please!" and receive in reply a respectful silence. We have to wait a little while for that, but it will come!—Ps. 46:10

Noise Their God

IT IS a striking and significant fact that with the great increase of knowledge which the last century has brought in its train, there has come a corresponding increase in noise. New inventions have brought more and worse noises. Scientific achievements

have resulted in shattering blasts of noise which have to be isolated or kept under rigid control for fear of rendering people stone deaf. Much of that which today passes for music relies for its appeal upon noise—harsh, discordant, strident, and maddening to those who are unable to penetrate its hidden "beauties"; exciting and spellbinding to the many who have grown up with it, or who have contrived to adjust mind and ear to its hideous cacophony.

There can be no disputing the conclusion that noise is the god of vast numbers of people today. To the thoughtful mind, seeking guidance and direction from the Scriptures, the pattern of life reflected in this noisy age clearly reveals the influence of the great Adversary who finds in turmoil and human restlessness unfailing allies in his fight against the principles of righteousness and peace which God has decreed shall ultimately triumph in the world.

The Enmity of Opposites

THIS sharp contrast between noise and quiet, babel and reason, emphasises again—as is so repeatedly done in the Scriptures—the fundamental enmity between good and evil, peace and war, selfishness and unselfishness, God

and mammon; the enmity of opposites, the irreconcilable character of those principles of right and wrong which mankind **must** learn to recognize before lasting peace can be achieved. Not, of course, that all noise is necessarily bad, or vice versa, but the emotions aroused by these exhibitions of human feeling are, generally speaking, not difficult to identify.

"In the Last Days"

UNDER the guidance of God's Holy Spirit, the Apostle Paul sets forth (II Tim. 3:1-5) some of the highlights of evil which were to mark "the last days" of this existing order of things. Boasters, proud, blasphemers, trucebreakers, fierce, lovers of pleasures—could any words more accurately fit the characteristics of social life as experienced today? Despite all the efforts of sociologists, doctors, ministers of religion and others, the decline in moral and spiritual values continues, and many who understand the implications of this trend contemplate the final issue something akin to dismay.

These problems are, of course, not peculiar to Britain; they present themselves in all parts of the world as a symptom of human selfishness and degradation. The rulers of the nations, both civil and religious cry, "Peace, peace; when there is no peace," or as an alternative translation very point-

edly renders it, "All's well, all's well; when all is NOT well."—Jer. 8:11

God's Purposes Sure!

WHAT a joy it is to turn from the confused picture of world affairs, and "quieten" the mind by contemplation of the manifold mercies of God so graciously extended to all who put their trust in him. The Christian may turn to the grand old Book and find there an abundance of evidence that God's wonderful purposes for mankind are in no way invalidated by the pitiful frailty of human resources, or the noisy opposition of Satan's dupes and allies.

Paul, in his masterly discourse on Mars' Hill, puts the case for man's salvation in inspired phrase when he says, "... He [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31

Here, to be sure, is a reason for quietness and confidence. Every child of God has this assurance NOW through faith in the redeeming blood of Christ, the assurance that because of the great, all-embracing sacrifice of our Lord, poor sin-stricken humanity will have an opportunity of hearing and accepting the divine offer of judgment under conditions of

righteousness and peace such as the world has never yet known.

This assurance is given to all men, but at present only the few give heed. Soon, the Scriptures show, God will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9) Soon "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14) And not alone to those who are alive at this time is this wonderful vista of salvation opened up, for in our Lord's own words, the promise is given that "all that are in the graves shall hear his voice, and shall come forth."—John 5: 28, 29

His Promises Certain

BUT it is to the Lord's people now, those who have covenanted to lay down their lives in his service and to follow the Lamb whithersoever he goeth, that the blessed assurance of peace and quietness comes as a source of strength and encouragement in their daily fight against the world, the flesh, and the Adversary. To these the words of the Psalmist David, written under inspiration, come as a sweet refrain: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass . . . rest in the Lord, and wait patiently for him."—Ps. 37: 5, 7

In the midst of a world blindly

and aimlessly striving to encompass its own destiny, the true child of God will keep his faith and trust firmly planted in the promises of Holy Writ which are "yea and amen" in Christ Jesus. And it is to these, and these alone, that so many of the precious promises of the Scriptures are given. To the world as a whole, alienated from Him by wicked works, and still under the evil influence of the great Adversary, the stern reprimand is given: "What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth? SEEING THOU HATEST INSTRUCTION, AND CASTEST MY WORDS BEHIND THEE."—Ps. 50:16, 17

The world has yet to learn obedience to the divine will, but those whom God is taking out of the world are already under covenant of sacrifice and obedience to follow in the footsteps of their Lord and Master. To these, the Apostle Peter says, "are given . . . exceeding great and precious promises: that by these ye might be partakers of the divine nature." (II Peter 1:4) With such a wonderful hope before them, these can look with confidence to the experiences which lie ahead, knowing full well that "in quietness and in confidence" is their strength, for "when he giveth quietness, who then CAN make trouble?"—Isa. 30:15; Job 34:29

SPEAKERS' APPOINTMENTS

A. BOYCE

Letchford March 13

C. A. CORNELL

Letchworth March 6

GEORGE A. FORD

Luton February 14

J. H. MURRAY

Peterborough February 6-7

Dewsbury 20-21

Liverpool March 13

E. TERRY NADAL

Llanelli March 12-13

Guildford 20

"AVOID IT, PASS NOT NEAR IT"

"My son, if sinners entice thee, consent thou not."—Proverbs 1:10

WE ARE to remember that, no matter how far along we may have gone in the "narrow way," there are always branching paths leading from it—paths of self-will, of pride, of worldly ambition, of selfishness, which lure us to leave the direct path, and which sometimes we may be in danger of entering, unintentionally, unwittingly. These paths at first emerge so gradually from the "narrow way" as to seem very little different from it, but gradually they diverge more and more from it, so that any of the Lord's people, filled with the spirit of

righteousness, truth, love, may soon discern the change, the different spirit and tendency. All pilgrims seeking the heavenly city, the kingdom, are exhorted by the Word of God to be very watchful against all the wiles of the Adversary, especially his disposition to turn us from the "narrow way." It is well that we should be on guard, to note the spirit of all with whom we have to do, and to refuse to go forward in any direction in which the spirit of holiness, meekness, purity, love, does not lead. The wise man seeks to impress the lesson of the necessity of not tampering with evil, not touching it, not tasting of it, not putting himself within the reach of its influence, saying, "Avoid it, pass not near it, turn in another direction away."

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pennies; ten cent booklets, six pennies; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

A New Decade Begins

NOT only has a new year begun, we have also entered a new decade. Ten years of the second half of the twentieth century are now in the past, and the prognosticators of this world are attempting to tell us what we can expect to happen during "the sixties." To truth-enlightened followers of the Master these forecasts hold little of interest. If "times are good" we will seize the favorable opportunities thus afforded to proclaim as widely as possible, and in every way we can, the glorious Gospel of the kingdom. If world conditions are such as to curtail more or less the ministry of the truth, we will accept this also as the Lord's will.

As "truth people" we enter "the sixties" with the desire that first and always our effort will be to know and to do the Lord's will. It has been nearly half a century since some of us thought that the kingdom was about to be set up in power and great glory, and that we would be with the Lord to live and reign with him. We can all wish that this might come true within the decade we are now entering. How wonderful this would be!

But we cannot properly say that we hope for this, because we have no sure foundation for such a hope. Hope is made up of desire and assurance. Every faithful footstep follower of the Master desires to be with the Lord, and to share with Jesus in dispensing blessings of peace, health, and life to mankind. There could be nothing more pleasing than this for the Christian, and the sooner it is realized, the better.

But the Lord has given us no definite assurance in his Word that our desire will be realized within the next ten years, therefore it is not transformed into a hope. However, this does not mean that we have no hope, for we do. We have a glorious hope,

the hope of living and reigning with Christ when it is the Lord's due time. Paul speaks of the "patience of hope," and much patience is required, that we continue to rejoice in our glorious hope.—I Thess. 1:3; Rom. 12:12

The Present Year

IT IS almost equally true that we have no definite knowledge of what our experiences will be even during the first year of the new decade. The Lord's people serve him one day at a time, and even then each new day usually brings unexpected experiences, both of joy and of sorrow. Happy, indeed, are those who learn to accept with thankfulness the daily "cup" which the Lord pours, and with eagerness learn whatever lessons the Lord may have for them.

However, many of the brethren have general plans and expectations for the year 1960. Ecclesias in many parts of the country are planning to hold conventions, some one day in length, others longer. It is also expected that again in 1960 there will be a general convention. It is confidently believed that the Lord will pour out his rich blessing upon these gatherings, even as he has always done in the past. How wonderful it is to serve him who is so dependable, so faithful in fulfilling all of his good promises!

We feel fully assured that the Lord's zealous and faithful people are planning to do all they can during 1960 to bear witness to the Gospel of the kingdom. The fact that they are still this side of the veil at the beginning of a new decade, with no certain knowledge of how much longer they may have the privilege of serving the Lord with weariness of flesh, will not deter them from continuing to use time, strength, and means to glorify him whom they love and adore.

And after all, time serves as an important test of enduring faithfulness. In the Parable of The Sower, we are told "that on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience." (Luke 8:15) Two important points may here be noted. The "good ground" believers "keep" the Word. It is not a temporary enthusiasm which they display. And they bring forth fruit "with patience."

The passing of time is thus implied, time during which the consecrated disciple is called upon to endure any and all of the adverse influences to which he may be subjected. The parable itself suggests some of these adverse influences. The "stony ground" Christians receive the word with gladness, but they have no depth of "soil," and when the heat of unfavorable public opinion, or of persecution, comes upon them, they wither and are seen no more.—Luke 8:13; Matt. 13:5, 21

"That which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." (Luke 8: 14) These really accept the truth, and "go forth" in the service of the Lord. Seemingly, however, as time passes, they allow other interests to take their time and attention. Jesus describes it as being "choked with cares and riches and pleasures of this life."

"Choked"—how apt is the illustration! Thorns or weeds which choke the good plants of the garden do not suddenly burst out of the ground and entwine themselves around the good plants. In the parable they are already grown, suggesting that disciples in this category are never completely free from these "choking" influences. When they start out as new "plants" they may "grow" well for a time but gradually and, to begin with, imperceptibly, the cares of this life, the lure of riches and of pleasure, begin to entwine themselves around the tender plant. It may struggle for a while, but sooner or later is overpowered.

The parable does not indicate that the plants which grew up among thorns ever extricated themselves from their environment. But it would be wise to keep on the alert lest thorns and weeds spread into the good ground where we, by the Lord's grace, are "growing." The passing of time, leading to possible weariness in serving the Lord, could put us off guard against the encroaching influences of the world which are so pleasing to the flesh. And the Devil is always ready to co-operate with the world and the flesh in a situation of this kind.

But, by the Lord's grace, we will not permit this to happen to us, either in 1960, or at any other time. We have made a vow unto the Lord to place all we have and are on the altar of sacrifice, and by his grace we will continue to pay this vow. We will

not seek ease or rest from fulfilling the terms of our covenant, knowing that in faithfulness we will experience the joy of the Lord which will be our strength.

The General Service

AS ECCLESIAS have made, and are making, plans for conventions and other activities through the year; so have the brethren at The Dawn. But our plans likewise are subject to the Lord's will. The extent to which he may block them or amend them, we do not know. We will endeavor to follow his leadings day by day, and by his grace will endeavor to find it equal joy to "go" or "stay."

The plans for the general work during 1960 are essentially the same as in previous years. The nation-wide weekly ministry of the truth over the radio will continue to the extent that funds are available. We are constantly receiving letters which indicate that through the radio ministry people are being introduced to the truth, and are progressing to full consecration. This, we believe, is a seal, or indication, of the Lord's blessing upon this method of proclaiming the glad tidings. The extent of this witness is indicated by the list of stations which carry the "Frank and Ernest" program.

The television branch of the work is still young, and we know not what awaits us. However, the Lord has indicated his blessing upon the filming of thirteen half-hour television programs, and these are now ready for use. Our television department for placing these programs on TV stations is at 744 Faircourt Lane, Glendale 3, California, and we are sure that our brethren there will do the best they can to promote the TV witness.

As will be noted in "Items of Interest" in this issue, our fifteen-minute TV programs continue to be used on a number of stations, which is gratifying. There is so much in connection with television programming that is new and different from radio that there is still much to learn. Indeed, we are confident that in every aspect of the Lord's service all the Lord's people are endeavoring to discover and utilize better methods of presenting the kingdom message. The Lord's consecrated people should never feel that they cannot do better.

Free Literature

WE WERE particularly encouraged, when adding up the totals, to learn that the brethren had distributed approximately a million more pieces of free literature last year than during the previous year. We think that this is a brilliant testimony to the fact that the Lord's people, as a people, are maintaining, and even increasing their zeal. And we believe that this will also be true during 1960.

The brethren rejoice particularly in the privilege of distributing circulars to advertise the radio and television programs. A new and very attractive TV folder will shortly be available, and will be supplied free in any quantity desired to help advertise telecasts of the truth in your locality. The same is true of the radio circulars. We are also glad to furnish advertising circulars for public meetings whenever and wherever they may be desired.

We believe the brethren will understand when we say that in order to supply this advertising literature in quantities, and for so many different places, it is essential to keep it standard. However, we can, and are happy to imprint the time of your local TV and Radio programs; and, of course, the necessary details of subject, time, and place of your public lectures.

Last year at the General Convention the suggestion was made that in 1960 many of the brethren who drive to the convention might find it an excellent opportunity to distribute tracts in the villages and small towns en route. We will be happy to co-operate in this. Standard tracts, and even radio and TV circulars, might well be used in such an effort. It is not too early to begin thinking about it. You could let us know your route, and we will furnish tracts, radio or TV circulars suitable for the territory through which you pass.

Other Opportunities

THERE are other general opportunities of service in which we are happy to co-operate. One is the sending of consolation folders to relatives of the deceased. The names and addresses are available in the obituary columns of your daily papers. We furnish these folders, and the "Hope" booklet that goes with them.

If you are not acquainted with this service and would like to know more about it, write to us for information.

Then there is the pilgrim service, which is available to all. Even if there are only two or three who can get together for a meeting in your locality we will be glad to have one of the traveling brethren visit you, if and when one is passing through the territory. There is no charge for this service. The brethren who serve in this field are mature in the truth and their ministry is a blessing.

Supplementing the personal ministry of the traveling brethren is the recorded lecture service. This ministry is bringing blessings to increasing numbers. It also is without charge. If you have a tape recorder, you need only to write and request that recordings be sent to you. When you return the tapes, others will be sent to you. Recorded lectures are available which are specially suitable for those not acquainted with the truth, and also those designed for the upbuilding of the brethren in our most holy faith.

To sum up, these are the services we are prepared to provide to assist in the general ministry of the truth in co-operation with our brethren everywhere: radio and television programs; free literature, and also books and booklets; pilgrim service; and recorded lecture service. It is only through the loving co-operation of the brethren everywhere that we are able to continue these services, and the extent to which they are used also depends upon the brethren generally. It is a blessed partnership which throughout the years has been spiritually good for us all, and we trust to the glory of the Lord.

A "Little While"

SO ANOTHER year and another decade is before us. We do not know what opportunities of service may open to us within "the sixties." We do know that there are many privileges available for this year. It is only as we make faithful use of the opportunities at hand that the Lord will judge us worthy of those he may have for us later. And we are confident that the brethren everywhere are determined that by the Lord's grace they will be faithful, and will continue zealously to do what they can, in every way they can, to proclaim the glad tidings of the kingdom.

While we do not know just how much longer the Lord's people will have the privilege of serving this side of the veil, we do know that "the time is short." Another year, perhaps, or more or less; who can say? Even the ten years of "the sixties" would be a short time with the Lord. When writing to the Hebrew Christians, Paul said, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."—Heb. 10:36, 37

The "little while" here referred to by Paul has actually turned out to be nearly two thousand years. And, by comparison, since we are at the end of the age, how "little" that "while" now is! Instead of saying that he who "shall come will come," we know that he who was to come has come, and that we are living in the days of his second presence. Obviously, this means that the time is very short. And yet we still have need of patience. Our minds are so limited, and our flesh so weak, that we are prone to cry out, "How long, O Lord?"—Rev. 6:10

But the Lord knows our weaknesses, and is patient with our impatience. We know that he will give us strength according to our needs, strength for each day, and each hour of the day. We know, also, that we can trust him for tomorrow, and for the day after tomorrow. Yea, we can trust him for all the days ahead, whether they be the days of 1960, or all the days of the new decade, and beyond.

When we finally finish our course this side the veil, and hear the Lord's, "Well done," there will open up before us an eternity of joy. Then, looking back upon our earthly pilgrimage, it will seem to have been very short. And the toils of the road—well, they will seem as nothing, when we get to the end of the way. Let us then unitedly press on in the narrow way, and together continue to lift up the voice of truth while we still have the opportunity to prove our love for the Lord by serving him faithfully when it is costly to the flesh to do so. This is our time of trial. Shortly, if faithful unto death, we will with triumph enter into the presence of our God, where there will be "pleasures for evermore," and we can serve and praise him through the endless ages of eternity!—Ps. 16:11

Report from Germany

Dear Brethren in Christ: At the end of the year 1959 our hearts are full of gratitude to the Lord for all his kindnesses and providences which we have been privileged to experience. We also are grateful for the privileges of service we have enjoyed in co-operation with you.

One of the special blessings during the year has come to the German brethren through the pilgrim visits of our dear Brother Lorenzen. Each year Brother Lorenzen visits all the classes in Germany, Australia, and Holland three times; also Alsace-Lorraine. This service closely unites the brethren, and is a great spiritual help to all. There are other brethren who serve the classes on weekends. This is also greatly appreciated.

This year the donations to the German work through "Good Hopes" have greatly increased. For this, also, we are very grateful, and full of joy.

During the year we had a general convention in Kassel, which was much blessed by the Lord. At this convention about 200 brethren assembled from all parts of Germany. Later there were also

smaller conventions which were a great blessing to all the attending brethren. These smaller conventions were in Munich, Bochum, Nienburg, and Dortmund. At the general convention we experienced the great joy of having our dear Brother Roberts of England. His service was a rich blessing to the friends, and his presence drew us closer together with our brethren in England in the bonds of Christian love.

During the year, as a result of opposition by the nominal church, we lost the "Frank and Ernest" programs on Radio Luxembourg. This was a great disappointment to us. But now we have just learned that the programs are to be heard over Radio Monte-Carlo, and we are very thankful. The brethren keep asking when the programs will be on the air again, and now they will be very happy.

The distribution of tracts greatly increased during the year. This was due in part to receiving from you a supply of the tract, "Where Are the Dead?" The German brethren are very active in the distribution of tracts, and every year many thousands of these reach the public. The German

Dawn Magazine is highly appreciated by the brethren.

So we have every reason for being thankful and joyful—first to our loving Heavenly Father and his Son, our Lord Jesus, and also to our brethren in America for all your wonderful help. We had trials and tests during the year, but these are for our development, and necessary. We are still joyful, and full of faith that he who has brought us thus far

will continue to keep us in the truth, and in his love and favor.

By the Lord's grace, during 1960 we will not become weary in well-doing, but at all times will endeavor to abound in the work of the Lord. And we will continue our loving fellowship and co-operation with you. Accept our warmest greeting of Christian love in the Lord and in his service. Your brethren in Christ at the German office of The Dawn.

"O Lord, How Long?"

(Rev. 6:10)

Our hearts as those in ages past
Cry out, "O Lord, how long?"
'Til thou shalt rise, all wrongs to right,
And make the storm a calm.

'Til thou shall take from out the earth
Thy faithful people home;
'Til thou shalt lift the shades of night,
The morning light to show.

We know O Lord, our days are few,
Too few to see fulfilled
Thy kingdom fully come in power.
Lord grant us grace to wait,

Not idly, but employed with zeal;
That while we wait we work
The works of faith and hope and love,
And if our heart at times,

Cries out, how long, O Lord, how long?
It is because **so dear**
We hold thy **blessed kingdom** reign—
We would that it were here!

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham	WSGN	610	9:45 a.m.
Decatur	WMSL	1400	11:00 a.m.
Florence	WOWL	1240	10:15 a.m.

ARIZONA

Phoenix	KOOL	960	8:45 a.m.
Winslow	KVNC	1010	10:30 a.m.
Yuma	KVOY	1400	9:00 a.m.

ARKANSAS

Fayetteville	KFAY	1250	10:00 a.m.
Fort Smith	KTCS	1410	10:00 a.m.
Helena	KFFA	1360	10:00 a.m.
Jonesboro	KBTM	1230	10:00 a.m.
Little Rock	KDXE		8:30 a.m.
Magnolia	KVMA	630	12:15 p.m.
Stuttgart	KWAK	1240	10:00 a.m.

CALIFORNIA

Bakersfield	KMAP	1490	10:30 a.m.
Bishop	KIBS	1230	10:45 a.m.
Chico	KPAY	1060	10:30 a.m.
El Centro	KICO	1490	10:30 a.m.
Fresno	KARM	1430	10:30 a.m.
Los Angeles	KABC	790	10:45 a.m.
Marysville	KMYC	1410	10:30 a.m.
Posa Robles	KPRL	1230	10:30 a.m.
San Bernardino	KCKC	1350	10:30 a.m.
San Diego	KSON	1240	10:30 a.m.
San Francisco	KGO	810	10:15 a.m.
San Luis Obispo	KVEC	920	7:45 p.m.
Tulare-Visalia	KCOK	1270	10:30 a.m.

CONNECTICUT

Waterbury	WWCO	1240	11:00 a.m.
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DISTRICT OF COLUMBIA

Washington	WOL	1450	11:00 a.m.
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FLORIDA

Eau Gallie	WMEG	920	12:30 p.m.
Orlando	WABR	1440	9:00 a.m.
St. Petersburg	WLCY	1380	9:45 a.m.

GEORGIA

Atlanta	WYZE	1480	10:45 a.m.
Brunswick	WGIG	1440	12:30 p.m.
Columbus	WPNX	1460	12:30 p.m.
Savannah	WCCP	1450	12:15 a.m.
Thomson	WTWA	1240	11:00 a.m.

IDAHO

Burley	KBAR	1230	11:30 a.m.
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ILLINOIS

Canton	WBYS	1560	11:30 a.m.
Chicago	WLS	890	12:15 p.m.

INDIANA

Bloomington	WTTS	1370	12:15 p.m.
Vincennes	WAOV	1450	10:00 a.m.

IOWA

Clinton	KROS	1340	7:15 p.m.
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KENTUCKY

Bowling Green	WLBj	1410	10:00 a.m.
Danville	WHIR	1230	10:00 a.m.
Lexington	WBLG	1300	9:00 a.m.
Louisville	WTMT	620	10:30 a.m.
Madisonville	WTTT	1310	11:45 a.m.
Newport	WNOP	740	9:45 a.m.
Paintsville	WSIP	1490	10:00 a.m.
Somerset	WSFC	1240	11:00 a.m.
Winchester	WWKY	1380	10:30 a.m.

THE DAWN

LOUISIANA

Shreveport KRMD 1340 12:05 noon

MARYLAND

Baltimore WWIN 1400 12:05 noon

MASSACHUSETTS

Lynn WLYN 1360 7:30 a.m.

Springfield WTXL 1490 8:45 a.m.

MICHIGAN

Detroit WXYZ 1270 10:00 a.m.

Flint WBBC 1330 1:05 p.m.

Grand Rapids WMAX 1480 9:05 a.m.

Ludington WKLA 1450 12:45 p.m.

Saginaw WSGW 790 10:30 a.m.

Muskegon WMUS 1090 12:00 noon

MINNESOTA

Austin KAUS 1480 10:00 a.m.

Wadena KWAD 920 10:00 a.m.

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.

St. Louis KXOK 630 8:30 a.m.

Vicksburg WQBC 1420 10:00 a.m.

MISSOURI

Jefferson City KWOS 1240 10:00 a.m.

Joplin WMBH 1420 9:00 a.m.

Kansas City KCMO 810 9:30 a.m.

Mexico KXEO 1340 6:00 p.m.

St. Louis KXOK 630 8:15 a.m.

NEVADA

Reno KATO 1340 10:00 a.m.

NEW JERSEY

Atlantic City WLDB 1490 11:00 a.m.

Newark WNTA 970 11:00 a.m.

NEW MEXICO

Alamogorda KALG 1230 9:00 a.m.

Albuquerque KHAM 1580 11:30 a.m.

Hobbs KWEW 1490 9:00 a.m.

Roswell KGFL 1400 8:30 p.m.

Silver City KSIL 1340 11:15 a.m.

NEW YORK

Albany WOKO 1460 12:05 noon

Jamestown WJOC 1340 12:15 p.m.

Malone WICY 1490 11:00 a.m.

New York WNTA 970 11:00 a.m.

Niagara Falls WHLD 1270 11:45 a.m.

Ogdensburg WSLB 1400 12:15 p.m.

Plattsburg WIRY 1340 11:00 a.m.

Syracuse WJMK 1220 8:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont WCGC 1270 12:30 p.m.

Durham WTIK 1310 12:30 p.m.

Fayetteville WFLB 1490 12:30 p.m.

Gastonia WGNC 1450 12:30 p.m.

Greensboro WGBG 1400 12:30 p.m.

Leaksville WLOE 1490 12:00 noon

Mt. Airy WSVD 1240 12:15 p.m.

Reidsville WFRC 1600 12:30 p.m.

NORTH DAKOTA

Devils Lake KDLR 1240 10:00 a.m.

Minot KLPM 1390 10:00 a.m.

Valley City KOVC 1490 10:00 a.m.

OHIO

Cincinnati WNOP 740 9:45 a.m.

Ironton WIRO 1230 11:00 a.m.

Lima WIMA 1150 12:30 p.m.

Piqua WPTW 1570 12:45 p.m.

Toledo WOHO 1470 11:00 a.m.

OKLAHOMA

Ada KADA 1230 12:20 p.m.

Ardmore KVSO 1240 1:15 p.m.

Enid KCRC 1390 12:15 p.m.

Lawton KSWO 1380 12:30 p.m.

Oklahoma City KTOK 1000 10:00 a.m.

Ponca City WBBZ 1230 10:00 a.m.

Tulsa KTUL 1430 10:00 a.m.

OREGON

Astoria KAST 1280 10:30 a.m.

BROADCAST SCHEDULE

Portland	KGON	1520	12:15	p.m.
Roseburg	KRXL	1240	10:30	a.m.
Salem	KSLM	1390	10:30	a.m.
The Dalles	KODL	1230	9:15	a.m.

PENNSYLVANIA

Altoona	WRTA	1240	12:30	p.m.
Lock Haven	WBPA	1230	11:00	a.m.
Pittsburgh	KQV	1410	9:15	a.m.
St. Mary's	WKBI	1400	11:00	a.m.
Washington	WJPA	1450	11:00	a.m.
Wellesboro	WNBT	1490	11:00	a.m.
Wilkes-Barre	WILK	980	12:30	p.m.
Williamsport	WMPT	1450	1:00	p.m.

SOUTH CAROLINA

Anderson	WANS	1280	11:00	a.m.
Bennettsville	WBSC	1550	11:00	a.m.
Charleston	WOKE	1340	12:30	p.m.
Clinton	WPCC	1410	12:30	p.m.
Columbia	WCOS	1400	11:00	a.m.
Conway	WLAT	1490	11:00	a.m.
Dillon	WDSC	800	10:30	a.m.
Greer	WCKI	1300	12:30	p.m.
Georgetown	WGTN	1400	11:00	a.m.

SOUTH DAKOTA

Mitchell	KORN	1490	10:00	a.m.
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TENNESSEE

Fayetteville	WEKR	1240	10:00	a.m.
Jackson	WTJS	1390	12:30	p.m.
McMinnville	WMMT	1230	10:00	a.m.
Memphis	WHHM	1340	12:00	noon
Nashville	WNAH	1360	10:45	a.m.

TEXAS

Abilene	KWKC	1340	10:00	a.m.
Dallas	WFAA	570	11:30	a.m.
Lampasas	KCYL	1450	12:45	p.m.
Lubbock	KDAV	580	9:45	a.m.
Nacogdoches	KEEE	1230	11:30	a.m.
Pampa	KPDN	1340	10:00	a.m.
Port Arthur	KPAC	1250	10:00	a.m.
San Antonio	KMAC	630	9:45	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.

Waco	KWTX	1230	10:00	a.m.
Wichita Falls	KWFT	620	10:15	a.m.

UTAH

Provo	KIXX	1400	11:30	a.m.
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VIRGINIA

Charlottesville	WCHV	1260	11:00	a.m.
Lynchburg	WLVA	590	12:30	p.m.
Marion	WMEV	1010	12:10	p.m.
Norfolk	WLOW	1400	12:30	p.m.
Richmond	WMEG	1380	12:30	p.m.
Waynesboro	WAYB	1490	12:00	noon

WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia	KELA	1470	10:30	a.m.
Longview	KEDO	1400	10:30	a.m.
Olympia	KGY	1240	10:30	a.m.
Seattle	KNBX	1050	1:15	p.m.
Tacoma	KTNT	1400	10:00	a.m.
Walla Walla	KTEL	1490	10:30	a.m.

WEST VIRGINIA

Bluefield	WKCY	1240	12:15	p.m.
Charleston	WHMS	1490	12:30	p.m.
Fairmont	WTCS	1490	12:30	p.m.
Huntington	WPLH	1470	11:00	a.m.

WISCONSIN

Elaot	WGEZ	1490	10:00	a.m.
Eau Claire	WBIZ	1400	10:00	a.m.
Fond du Lac	KFIZ	1450	10:00	a.m.
Janesville	WCLO	1230	10:00	a.m.
Madison	WISC	1480	10:00	a.m.
Manitowoc	WOMT	1240	10:00	a.m.
Reedsburg	WRDB	1400	11:00	a.m.
Waupaca	WDUX	800	11:30	a.m.

WYOMING

Cheyenne	KVWO	1370	9:00	a.m.
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CANADA

Calgary, Alta.	CKXL	1140	10:45	a.m.
Hamilton, Ont.	CHML	900	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
St. John's Nfld.	VOCM	590	10:30	a.m.
Vancouver, B. C.	CJOR	600	9:00	a.m.
Dauphin	CKDM	550	10:30	a.m.

LETTERS OF APPRECIATION

God's Greatness Revealed

Dear Friends: I have "The Divine Plan of the Ages," and have read it over and over again, and I believe it is true. God's love and greatness and power stand out so plain. I am so glad to have this book, and I want the others also. Will you please inform me where I can attend meetings with those who study these books.—Minn.

Appreciates Recordings

Dear Brethren: I really do enjoy the tapes you have been sending me. Since I have been receiving them my daughter and her husband have accepted the truth, and now the three of us have been immersed. I have been studying The Dawn literature for years, but I still get so much out of the recorded tapes. I play them quite a few times for my family and friends, and of course, for myself. They are wonderful.—Missouri

Great Comfort

Dear "Frank and Ernest": I wish to thank you for the kind and inspiring letter I received from you. I also wish to thank you for the booklets. These are a great comfort and inspiration to me. They express all that I dis-

cern in the Bible. It is wonderful to know that the true study of the Bible is being promoted by you in this way.—England

Wants to Learn

Sirs: Being a true believer in Christ, and anxiously willing to learn more of the truth of the Gospel, I go to the utmost to find out more about God's plan. I was handed a tract entitled, "God's World of Tomorrow," which offers a free copy of a booklet, "God and Reason." I would like you to send me one of these free booklets. If it is not asking too much will you send me additional copies that I can give to my friends. You see, there are a lot of false teachings in our place. Believe me, sirs, I stand for the truth.—Trinidad

Co-operation

Dear "Frank and Ernest": Since your Sunday program started this season on the ABC Radio Network, we here at KCRC have had some fine response and comments from listeners. I am sorry to be late in making this request, but would appreciate your sending me a copy of your booklet, "The Truth About Hell." Also, would

you please send me any other booklets you have offered since your program started on ABC. These would be of great help to us at the station. We also would like to use them on the Bible School program we are broadcasting on Sunday evenings.—Oklahoma

Comforted

Dear Sirs: Today a sorrowing widow was given a tract, "The Homecoming of the Dead." She read it, and passed it on to me and asked my opinion. We found it very interesting and comforting, and we desire to obtain more knowledge. I readily grasp the opportunity offered by asking for a free copy of the booklet, "Hope Beyond the Grave." I thank you for this further help.—Trinidad

Thankful for Broadcasts

Dear Dawn: Loving greetings from us all! How happy we are to hear the voices of "Frank and Ernest" over our Lynchburg station. I am so thankful that these broadcasts are possible, and wish with all my heart that all of earth's sad ones could hear the message. The Lord has blessed us richly with his wonderful truth, and The Dawn Magazine has been a source of joy and comfort to us. I raised my children on its Bible stories of years ago, and now three of them are consecrated.—Virginia

Loves the Message

Dear "Frank and Ernest": May God richly bless you for making his Word so plain. I read my booklet, "When a Man Dies," over and over again, and every time I read it I get more and more out of it. Never in all my life have I read such an inspiring book. I just love it. I am now sending for The Dawn Magazine, and I know that I will love it also.—Arkansas

Found the Brethren

Dear Friends: A sister handed me a copy of your magazine, and I received such a blessing out of it, I am sending at once for a subscription. I did not know there was any such magazine, or that there was a gathering of the truth people in the world at this time. I have been in the truth since the early thirties. God has given me the truth little by little, and by standing fast to the truth I can now say with rejoicing that I know God's plan for the restitution of all things. It has been a hard struggle alone, with no one at all to talk with. Your sister in the truth.—Missouri

Satisfies

Dear Sirs: I received your booklet, "When a Man Dies." I am an interested Bible reader. I have read many religious books, some that are very good. But your book-

let, "When a Man Dies," is just what I have been looking for. It is a plainer and more scriptural explanation of this subject than I have ever before read. It comes nearer to a satisfactory answer to my longing for the real truth.—Virginia

Letting Light Shine

Dear "Frank and Ernest": This is just a line to let you know how much I appreciate the books and

tracts you sent me. I was reading some of the books at the plant where I work, and some of the men wanted to see what I was reading, so I got a supply and have been leaving them here and there where the men will find, and I trust, read them. The information you present from the Bible is so wonderful, so true, and so easy to understand. We trust that you will be able to stay on the radio to the end.—Wisconsin

CONVENTIONS

MINNEAPOLIS, MINNESOTA, February 14—L. O. G. T. Hall, 2933 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E. Minneapolis 21.

SAGINAW, MICHIGAN, February 14—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

SACRAMENTO, CALIFORNIA, February 20, 21—Odd Fellows Building, 9th and K Streets. Mrs. E. F. Lankford, 6000 19th Avenue, Sacramento 20, California. Speakers: Brothers Bertram Cooper; L. Paul Davis; Edward E. Fay; Edward G. Lorenz; Kenneth M. Nail; Howard W. Ostrander; and G. R. Pollock.

SAYVILLE, L. I., NEW YORK, February 22 (Washington's Birthday)—The Community Building, on Gillette Avenue. Mr. E. O. Weeks, 137 Claywood Drive, Brentwood, L. I., N. Y. Speakers: Brothers R. J. Krupa; and M. C. Mitchell.

CHICAGO, ILLINOIS, February 28—Cen-

tral Masonic Temple, 912 North LaSalle Street. Mr. Edmund M. Jezuit, 4327 S. Christiana Avenue, Chicago 32.

DETROIT, MICHIGAN, February 28—Macabees Building, Woodward Avenue at Putnam. Mr. Louis W. Zbik, 9171 Manor, Detroit 4.

LAKELAND, FLORIDA, March 5-7—Florida Bible Students Annual Convention will be held in Civic Center Theatre, Lake Mirror Drive. Reservations should be addressed to Mr. George O. Jeuck, 1910 Hillcrest, Orlando, Florida. Speakers: Brothers Henry E. Anderson; Samuel Baker; Ralph Gaunt; Pantel Hatgis; Edward G. Lorenz; Daniel J. Morehouse; Everett Murray; Roy E. Poland; William Roach; Stephen Roskiewicz; J. H. L. Traut-felter; F. S. Wassmann; C. R. Weida; and W. N. Woodworth.

MIAMI, FLORIDA, March 12, 13—Simpson Memorial Garden Club, 55 S. W. 17th

(Continued on page 64.)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

The services of the lecturers here scheduled are furnished upon request, and free of charge. If you would like to have one serve in your community, simply address a request to the Dawn Bible Students Association, Pilgrim Department, East Rutherford, N. J. A visit will be arranged when possible.

HENRY E. ANDERSON Wilmington, Del. Feb. 28	JOHN BARACOS Washington, Pa. Feb. 21	IRVING C. FOSS Bakersfield, Calif. Feb. 7 Riverside, Calif. 21 Ontario, Calif. 21
SAMUEL BAKER London, Ont. Can. Feb. 9 Detroit, Mich. 10 Saginaw, Mich. 14 Flint, Mich. 15 Jackson, Mich. 16 Toledo, Ohio 17 Indianapolis, Ind. 18 Muncie, Ind. 19 Columbus, Ind. 21 New Albany, Ind. 22 Madisonville, Ky. 23 Dawson Springs, Ky. 24 Birmingham, Ala. 25 Montgomery, Ala. 26 Louisville, Ala. 28-Mar. 2 Texasville, Ala. 28-Mar. 2 Tallahassee, Fla. March 3 Lakeland, Fla. 5-7 Miami, Fla. 12, 13	NICK BARACOS Steubenville, Ohio Feb. 14 OTIS R. BARRALL Allentown, Pa. Feb. 21 FRED A. BRIGHT York, Pa. Feb. 21 Lancaster, Pa. Feb. 21 J. BURTON BROWN Tehachapi, Calif. Feb. 21 DAVID A. BRUCE San Bernardino, Calif. 7 EUGENE BURNS Paterson, N. J. Feb. 28	EARL L. FOWLER Ventura, Calif. Feb. 14 THEODORE HACK Gary, Ind. Feb. 21 G. HOMER HAMLIN Fresno, Calif. Feb. 14 THOMAS HICKS New Haven, Conn. Feb. 14 Waterbury, Conn. 14 JOHN G. HULL, JR. Whittier, Calif. Feb. 7 RUSSELL JURD Whittier, Calif. Feb. 14 ARTHUR H. KRUMPOLT Baltimore, Pa. Feb. 14 Philadelphia, Pa. Feb. 14
GEORGE BALKO Monessen, Pa. Feb. 21 MIKE BALKO Steubenville, Ohio Feb. 7 Pittsburgh, Pa. 21	ORLANDO D. DEIFER Reading, Pa. Feb. 14 JOSEPH FENCHAK, JR. Connellsville, Pa. Feb. 7	

LUDLOW P. LOOMIS
Wallingford, Conn. Feb. 14
Bridgeport, Conn. Feb. 14

EDWARD G. LORENZ
San Jose, Calif. Feb. 14

MARTIN C. MITCHELL
Pt. Richmond, Staten Is. 14

N. MOLENAAR
Whittier, Calif. Feb. 28

DANIEL J. MOREHOUSE
LaSalle, Ill. Feb. 7

EVERETT MURRAY
St. Louis, Mo. Feb. 28
Lakeland, Fla. March 5-7
Miami, Fla. 12, 13

KENNETH M. NAIL
Sonora, Calif. Feb. 28

H. W. OSTRANDER
Chico, Calif. Feb. 7

HARRY PASSIOS
East Liverpool, Ohio Feb. 14

LEO B. POST
Milwaukee, Wis. Feb. 14

RAYMOND RAWSON
Flint, Mich. Feb. 7

GEORGE P. RIPPER
San Diego, Calif. Feb. 14

BERT ROSE
London, Ont. Can. Feb. 14
Adrian, Mich. 21

RICHARD SURACI
Groton, Conn. Feb. 20, 21
New London, Conn. 20, 21

STEPHEN SURACI
Hartford, Conn. Feb. 28

CLAUDE R. WEIDA
New Brunswick, N. J. 7

J. I. VAN HORNE
Monessen, Pa. Feb. 28

IRWIN WYSOCKI
Pittsburgh, Pa. Feb. 14
Connellsville, Pa. (Aft.) 14

HOWARD YOUNG
Duquesne, Pa. Feb. 7

CHRISTIAN W. ZAHNOW
Whittier, Calif. Feb. 21
Santa Ana, Calif. 28



WEEKLY PRAYER MEETING TEXTS

FEBRUARY 4—"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18:4 (Z. '00-3 Hymn 18)

FEBRUARY 11—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you."—

Matthew 5:11, 12 (Z. '95-368 Hymn App. E)

FEBRUARY 18—"The Lord your God proveth you, to know whether ye love the Lord your God with all your soul."—Deuteronomy 13:3 (Z. '98-40 Hymn 110)

FEBRUARY 25—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4:4 (Z. '02-246, 248 Hymn 306)

CONVENTIONS—Continued From Page 61

Road. Mrs. Adolph Obenland, 4784 S. W. Sixth Street. Speakers: Brothers Henry E. Anderson; Samuel Baker; Pantel Hatgis; George O. Jeuck; Stanley W. Jeuck; Edward G. Lorenz; Everett Murray; Roy E. Poland; W. E. Roach; George M. Wilson.

ALBANY, NEW YORK, March 13—YWCA Building, 5 Lodge Street. Mrs. Lucy Smith, 87 1/2 Lansing Place, Rensselaer, N. Y.

WATERBURY, CONNECTICUT, March 13—Crosby High School Auditorium, East Main Street. (Across the street from 242 E. Main Street. Miss Anna Tsimonis, 227 Willow Street. Speakers: Brothers Eugene Burns; G. M. Jeuck; N. Kasper; R. J.

Krupa; K. W. Rawson, and W. N. Woodworth.

PITTSBURGH, PENNSYLVANIA, March 27.

WILMINGTON, DELAWARE, April 2, 3.

FORT WORTH, TEXAS, April 22-24.

PATERSON, NEW JERSEY, April 23, 24.

KANSAS CITY, MISSOURI, May 7, 8.

WALLINGFORD, CONNECTICUT, May 8.

CONVENTION AT PORTRUSH, IN IRELAND. Whitsun, June 4, 5, 6. Write to Mr. T. R. Long, 41 Cloney Terrace, Waterside, Londonderry, N. Ireland, for accommodation and other details.

"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 10:35

DIVINE INTERVENTION NEAR

To be discussed by

"FRANK AND ERNEST"

KABC—790 kc.—10:45 A. M.

Sunday, February 21

Why doesn't God do something about human suffering? In this radio discussion "Frank and Ernest" will show from the Bible that the time is near when God will make an end of all suffering. Tune them in, and send for a free copy of the booklet, "God's Kingdom Conquers." 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.

MARCH TOPIC: On Sunday, March 20, the "Frank and Ernest" radio topic will be, "What Is Death?" An abundant supply of circulars will be available to advertise 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 relatives. Please order your supply of March circulars as soon as possible.

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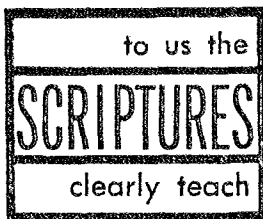
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- Question Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each

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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 wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35