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Highlights of DAWN

“The Prosperity of the Wicked”

“But as for me, my feet had almost stumbled, my steps had well nigh slipped. For I was envious of the arrogant, when I saw the prosperity of the wicked.”—Ps. 73:2,3 RSV

ALMOST from the beginning, man's dealings with his fellow man have been tainted with the virus of selfishness. Down through the ages, this malady has assumed many different forms, and has manifested itself in many different ways. But it is always an abomination in the sight of the Lord. And, sadly enough, because of conditions developing throughout the world which are unique to these latter days, this spreading disease is threatening the existence of civilization as we know it. In the year now closing we have seen more than the usual number of irresponsible acts fostered solely by self-interest.

Ever since the fall, selfishness has motivated man to a greater or lesser degree. The strong have long enslaved the weak, the rich have dominated the poor, the more intelligent have imposed their will upon the less well endowed. Thus with the inception of the industrial revolution the fortunate few possessing capital were in a position to exploit the many who were in need of bread and shelter. And all too often the humble workman spent long hours at his trade laboring under intolerable conditions for low wages. The laborer remained poor, while the rich employer grew richer.

In course of time workingmen joined together to form unions and thus were enabled to bring about much-needed reforms in hours of labor, working conditions, and pay. As a

result, the lot of the workingman was greatly improved. Indeed, so far has the pendulum swung, that now, in large measure, it is the powerful national unions that virtually dictate the terms under which the labor force shall work. But more and more that hard-won power is being selfishly exercised.

For instance, in the last few months we have seen police in various parts of the nation, who are paid to uphold the law, and teachers, who are hired to instruct our children in obedience to the law, engaging in strikes for higher pay, even while defying court-ordered injunctions against such actions. We have seen firemen and garbage collectors phoning in "sick" in order to pressure the municipal authorities into granting their demands, even though these demands may contribute to forcing their employer into bankruptcy. And these actions are engaged in with disregard for the health and well-being of the general public, who pay their salaries. We have even seen hospital workers abandon the sick to walk the picket line.

It is possible that some of these demands may have merit; but the point is, that these striking groups seek their own selfish ends with little regard for the safety and welfare of those by whom they are employed, often to the point of defying the law which they are paid to uphold.

The Power of the "We"

In a democratic government it is well-nigh impossible for an elected official to exercise his judgment for the benefit of the public at large; for he holds office at the will of his narrow constituency, and his constituency expects him to look out for their own special and local interests against that of other groups. This difficulty is well expressed by Michael J. Gillman, Chairman of the Workmen's Compensation Appeal Board for Michigan, as reported in a recent issue of Newsweek. Mr. Gillman vividly describes the built-in bias toward selfishness that pervades the entire social structure as constituted today. He says:

“The ‘we’ of us is organized to identify and promote self-interest—from manufacturing associations to medical societies, industrial unions, and welfare-rights organizations. The ‘we’ acts to establish advantages over ‘them’. . . . If leaders were to . . . respond with honesty to the problems of national solvency, international hunger and the distribution of finite resources, their goodness would be exceeded only by the briefness of their tenure in office.”

Then Mr. Gillman offers some not-too-hypothetical situations for consideration. “Suppose,” he says, “a congressman in an inflation-racked America were to propose that we respond to the U.N. World Food Conference by making available the 8 million tons of grain needed to stop worldwide starvation—with full public awareness that American bread would cost \$1 a loaf as a result.

“Suppose a U.S. senator from Seattle were to identify jet vapor as damaging to the earth’s ozone shield and propose drastic cutbacks in the manufacture of jet aircraft.

The “Right” to Luxury

“Suppose a leading economist recognized the finiteness of earth’s goods and called into question the ‘right’ of every banker to a yacht, every laborer to a snowmobile, every welfare recipient to a television.

“Suppose a President took the advice of his advisers and sought national fuel self-sufficiency by means of a 30-cent-per-gallon tax increase. . . . Suppose all of the above and their colleagues were to realize that reduced resource consumption, less affluent life-styles and a flattening of the gross national product charts for everyone are essential if we are to leave any legacy to our children—and shaped policy accordingly.

“No Gallup, Roper or Harris is needed,” Gillman wrote, “to tell you what the public response would be when calls for sacrifice and restraint become specific demands on the ‘we’ of us. We are all so deeply entwined in jockeying [for our

share] that only cataclysmic events will dislodge us—and perhaps too late for recovery.’’

To students of God’s Word, this appraisal by Mr. Gillman of the final end of universal selfishness is well-nigh prophetic.

Theodore Kheel, well-known and highly regarded arbitrator of labor disputes, has much the same general view. Applying it to the labor situation, he says, ‘‘Once [a union chief] gets to be magnanimous and takes the broad public point of view, he’s defeated. Every leader of a special-interest group is basically selfish. That’s why he is the leader.’’

Get—While the Getting Is Good

These selfish tendencies are not confined to individuals, or to manufacturing associations, or to great national unions. We have but lately seen the oil-producing nations band together in order to impose sharply higher prices for their product that is sold to the oil-consuming nations, thus further aggravating the inflationary conditions already besetting the world. This circumstance is threatening the financial stability of some of those nations to whom oil at a reasonable price is a vital commodity.

When one authority of the oil-producing countries was chided for their action, he is reported to have replied, ‘‘Nobody cared about us before we had oil. Nobody will care about us after it is gone.’’ In other words, we are going to get, while the getting is good; if some one suffers, well that is just too bad.

Oil Cartel ‘‘Just the Beginning’’

There is growing evidence that these examples of the extent to which individuals and nations will go in order to promote their own special interests are perhaps but the beginning. Having seen the dramatic results obtained by the collaboration of the oil-producing nations, other countries possessing key products are working toward similar

monopolistic arrangements. We quote from an article that appeared in the New York Times some time back:

“But oil is just the beginning, for three reasons. First, the lesson of this startling reversal of power seems obvious for other countries with key primary products: Band together and your revenues can rise dramatically. Second, higher oil prices force the other primary producers to increase their export earnings to pay for their oil needs. Third, OPEC [Organization of Petroleum Exporting Countries] itself appears ready to support the formation of other cartels, as one way to avoid opprobrium for bankrupting the ‘developing countries.’”

The writer points out that “the United States, China and Brazil produce most of the world’s soybeans, and they could act in concert, but they are unlikely to form a soybean cartel.” One sincerely hopes not. But he suggests that copper is next. He continues:

“Copper Is Next”

“But several other commodity cartels have already formed, including one of copper producers, and CIPEC (standing for Chile, Peru, Zaire and Zambia) may soon join OPEC as a household word. Copper is an essential ingredient in electrical and structural products . . . with a vital impact on Western economies. . . . The Shah of Iran has predicted that ‘copper is next.’”

The writer continues his ominous recital of other potential cartels, some already in the formative stage, others being considered by those nations possessing scarce products: coffee, tin, natural rubber (whose importance has risen dramatically with the competitive decline of petroleum-based synthetic rubber), timber, tea, cocoa, and pepper.

Birth of “Resources Diplomacy”

Out of all this frantic international maneuvering for economic and political power has come a new term, defining new international policy. Seemingly it was coined by Australia, which has spoken publicly of its new “resources

diplomacy," and which is leading a movement among bauxite producers to form an "aluminum OPEC." The idea in all this, of course, is to use one's unique, God-given natural resources as weapons in dealing with dependent "have-not" nations.

Thus it is becoming daily more apparent that not only oil, but other key products in world trade (which are essential to world well-being) are not inexhaustible; and the increasing realization and impact of this fact on all men's lives intensifies the selfish tendencies of fallen man. As long as there is plenty for all, selfishness is not so plainly evident. But as the world becomes a smaller place, as our neighbors crowd in closer, as the growing population increases the demand for diminishing supplies, then individual and national selfishness is laid bare for all to see.

This is a condition that is virtually universal and is causing many good people to lose hope. Let us skip over to India, which has had a so-called democratic government for some time, but where the rich get richer as the poor get poorer, and listen to Krishna Barwani, a shop keeper in Old Delhi. He says, "Many of my friends believe now that things will get better for us. But I don't know. I don't see how things can get better. The greed and folly of man has brought us to where we are, and we have only man to make things better. Why should we count on the creature [man] who made things so bad to make things better? This will not happen." How right Mr. Barwani is in his despair of the ability of imperfect, selfish man to remove the curse of greed from the earth!

"Where Is God?"

Those good people, who do not understand God's wonderful plan of the ages, are baffled at the continued victory of greed over selflessness, over love. They reason, if there is a God of love and justice, why are these evils allowed to continue?

So prevalent has greed become, and so seldom is it dealt with as the scourge that it is, that many right-minded people

are beginning to ask themselves, Why should I be unselfish, why should I be honest in my dealings with my fellow man? True, God did say, Thou shalt not covet; thou shalt not steal; thou shalt love thy neighbor as thyself. But what is God doing about it all?

So also inquired the psalmist. He wrote, "Why dost thou stand afar off, O Lord? Why dost thou hide thyself in times of trouble? In arrogance the wicked hotly pursue the poor; let them be caught in the schemes which they have devised. For the wicked boasts of the desires of his heart, and the man greedy for gain curses and renounces the Lord. In the pride of his countenance the wicked does not seek him; all his thoughts are, 'There is no God.' His ways prosper at all times; thy judgments are on high, out of his sight; as for all his foes, he puffs at them. He thinks in his heart, 'I shall not be moved: throughout all generations I shall not meet adversity.'"—Ps. 10:1-6 RSV

Indeed, the prosperity of the greedy, while "the hapless is crushed, sinks down, and falls" almost stumbled David; for in another place, after proclaiming that "truly God is good to the upright, to those who are pure in heart," he seemed for the moment not to be so sure, for he continues, "But as for me, my feet had almost stumbled, my step had well nigh slipped. For I was envious of the arrogant, when I saw the prosperity of the wicked. . . . Therefore the people turn and praise them, and find no fault in them. And they say, 'How can God know? Is there knowledge in the Most High?' But when I thought how to understand this, it seemed to me a wearisome task, until I went into the sanctuary of God; then I perceived their end. . . . For lo, those who are far from thee shall perish; but for me it is good to be near God; I have the Lord God my refuge, that I may tell of all thy works."—Ps. 73 RSV

The Matter Made Plain

When the psalmist tried to reason on this state of affairs from the human standpoint he found it too difficult, "a

wearisome task.” But then he went into the presence of the Lord, into “the sanctuary of God,” and inquired of him, and the matter became plain. He learned that this will not always be so, for in due time the selfish and wicked shall be punished. And so with all who are the Lord’s, all who dwell in the holy place, and are enlightened by God’s Word. These perceive that selfishness and all forms of evil are permitted of the Lord for a season, and for a reason—that man might learn for all time the direful effects of sin. Then, when iniquity has come to the full, this “present evil world” will be destroyed, and give place to that wonderful new world “wherein dwelleth righteousness.”—Gal. 1:4; II Pet. 3:10-13

In the meantime, in the midst of all this present evil, God’s instructions to his people are clear. They are to shun, as it were a plague, the spirit of selfishness and greed that is so prevalent in the world today, and which is so contrary to the spirit of love. When Jesus was present at his first advent, he said, “Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.” (Luke 12:15) On another occasion he said, “If any man will sue thee at the law, and take away thy coat, let him have thy cloke also.”—Matt. 5:40

A little later Jesus compared the perishability of earthly things with the permanence of heavenly treasures. “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal,” he said. “But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.”—Matt. 6:19-21

The Apostle Paul instructed the church along the same line. Writing to Timothy, he said, “Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and

hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.”—I Tim. 6:6-11

“What Shall We Have Therefore?”

When Jesus enjoined upon his disciples the lesson of giving, instead of getting—the lesson of sacrifice, for the kingdom’s sake—Peter was puzzled, not yet having been begotten of the Holy Spirit. It was the time when the rich young ruler, finding it too much to lay down his riches and take up the Christian’s burden of following after Jesus, “went away sorrowful, for he had great possessions.” Then it was that Peter said to Jesus, “Behold, we have forsaken all, and followed thee; what shall we have therefore?”

And how we rejoice in that wonderful promise that Jesus made in reply, to all who follow him—to all who give so little, but gain so much! “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive a hundredfold, and shall inherit everlasting life.”—Matt. 19:16-29

No, the privilege of reigning with Christ in his thousand-year kingdom for the blessing of all the families of the earth is not for the selfish and greedy. It is not for those whose aim in life is to get—it is for those who give—those who give themselves to the Lord, and follow with selfless devotion in the steps of the Master.

And when the kingdom is established and the world of mankind brought forth from the grave, then even those who went down into death more or less contaminated with the

virus of greed will be brought forth from the grave to have an opportunity to be cleansed. Under the loving ministrations of Christ and the church these will be gently guided up the highway of holiness, to learn the true and lasting joy of giving. They will come to know of God's unselfish gift on their behalf of his only begotten Son, through whose sacrifice all the obedient of the Kingdom Age may gain everlasting life. Then each will truly love his neighbor as himself. Then all will see that "Truly God is good to the upright, to those who are pure in heart," and that all evil shall be forever banished from the earth.—Isa. 35:8; John 3:16; Ps. 73

Then, too, our good friend Krishna Barwani, the shopkeeper of Old Delhi, will see the heights and depths of God's love and power; he will see that although imperfect man could not rid the world of the scourge of selfishness, with God all things are possible. And he will be glad, and greatly praise the Lord!



**"GOODWILL TOWARD
MEN"**

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Bible Study

LESSON FOR DECEMBER 7

Understanding Matthew's Gospel

MEMORY SELECTION: "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."—Matthew 4:23

SELECTED SCRIPTURE: Matthew 1:1-17; 4:23-25; 9:9-13

THE word Gospel, according to Strong's Concordance, means good news. And Matthew, together with the other writers who gave an account of our Lord Jesus' earthly ministry, provides the child of God with a profile of the Redeemer's life and purpose, which was the good news that God had provided a corresponding price for sin and that in due time the whole world of mankind would be given an opportunity to gain life under the provisions of Christ's millennial kingdom.

That indeed was good news, and Matthew was especially blessed by God to have had the privilege of bearing testimony to the only perfect life which had ever been lived. Matthew was a Jew, whose former name was Levi—a publican, one of those

unpopular collectors of tolls and customs—who left all to follow the Master.

Matthew wrote his Gospel in Aramaic, the language of the Jews at the time, and later translated it into Greek, which became the language of the New Testament Scriptures. In addition to its original composition being in Aramaic, it is also noted that particular attention is given to the messianic prophecies and the manner in which they were fulfilled by Jesus, no doubt for the benefit of the Jews. He often quotes Hebrew scriptures from the Old Testament and shows how they have been fulfilled by Jesus as the Messiah.

Although Matthew's Gospel does not follow any strict

chronological order, being arranged instead in a topical manner, it magnifies the Gospel of Christ's kingdom. He records the events as they occurred in Galilee and the final events in Jerusalem, together with Jesus' parables and discourses. The Gospel is generally believed to have been completed around the year A.D. 41.

Matthew begins his account by tracing the genealogy of Jesus according to the lineage of Joseph, the husband of Jesus' mother, Mary. He then tells of the visit of the magi, the flight into Egypt, and the slaughter of the babes in Bethlehem by Herod. The ministry of John the Baptist is then given, along with Jesus' baptism, anointing, and temptation by Satan.

Jesus' ministry and the good news of the kingdom then account for the prime message in this Gospel, even as the words of our memory selection indicate. For Jesus indeed went throughout all the land of Galilee preaching that "the kingdom of heaven is at hand." The Gospel writer then proceeds to give us the most complete record that is in the Bible of Jesus' famous Sermon on the Mount.

In conjunction with his witness work, the Great Physician performs many miracles by

"healing all manner of sickness and all manner of disease among the people." This helps to spread his fame throughout all the land. Matthew not only provides us with an account of these miracles but also tells about the feeding of first the 5,000 and later the 4,000.

The account of Jesus' ministry includes many parables and their explanation—the Marriage Feast, the Ten Virgins, the Talents, and the Sheep and the Goats. We learn how our Lord organized the work of his ministry by sending his apostles out in pairs so that the presentation of the truth might be most effective. And from Matthew we are given an account of Jesus' scathing denunciation of the scribes and Pharisees. He also tells us about Judas's suicide.

In the closing passages of this Gospel we catch a glimpse of Jesus' post-resurrection meeting with his disciples in Galilee, when he said to them, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world [age]."—Matt. 28:18-20 □

Matthew and the Messiah

MEMORY SELECTION: "All this was done, that the Scriptures of the prophets might be fulfilled."—Matthew 26:56

SELECTED SCRIPTURE: Matthew 12:15-21; 13:34, 35; 21:1-5

AS WE learned from our previous lesson, "Understanding Matthew's Gospel," the apostle often quoted from the Old Testament Hebrew Scriptures in his effort to show the Jews that Jesus was the Messiah. And in the words of our memory selection for this week's lesson we are again reminded that those experiences which came into our Lord's life were evidence that the scriptures of the prophets should be fulfilled.

The events surrounding our first group of selected scriptures (12:15-21) concern the occasion when Jesus healed the man with a withered hand on the Sabbath day, which in turn aroused the hostility of the Pharisees, who sought to take his life. Matthew, in relating this incident, quotes a passage from the Prophet Isaiah (42:1-3) which says, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my

spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth."

The antitypical significance of this prophecy, as Matthew endeavors to bear out, is fulfilled in Jesus, who withdrew from his enemies—realizing that his time had not yet come—and told the people that "they should not make him known." Reference is also given that he would proclaim judgment (justice—RSV) to the Gentiles in effecting their inclusion, in due time, into the family of God.

The second group of selected scriptures (13:34,35) inform us that Jesus spoke to the people in parables. Matthew relates some of these in this 13th chapter: the

Parable of the Sower (13:3-8) and its explanation (13:18-30), the Parable of the Mustard Seed (13:31,32), and the Parable of the Leaven (13:33). The apostle, in quoting from the Hebrew scripture (Ps. 78:2) which reads, "I will open my mouth in a parable: I will utter dark sayings of old" emphasizes the fact that our Lord Jesus fulfills this particular passage of scripture, as he indeed has in many other instances.

The third group of selected scriptures (21:1-5) concerns the events of Jesus' triumphal entry into Jerusalem, in which the great crowd of people who witnessed this occasion threw their garments into the streets, cut down branches from the trees, and strewed them in the way that Jesus was to pass over. And this multitude of people cried aloud saying, "Hosanna to the Son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest." —21:9

But Matthew turns to the Prophet Zechariah to prove that the Messiah's entry into Jerusalem on that fateful day had been foretold long ago. Zechariah's prophecy concerning this event reads, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is

just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zech. 9:9) We believe, of course, that Jesus carried out the will of his Heavenly Father in this momentous event in his life.

Turning to Isaiah (53:7-10), we read pertaining to Jesus that "he was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

Jesus the Messiah, as presented by the Apostle Matthew, is not only a man of mercy and justice but also one who came unto his own people and they would not receive him. □

In Search of the King

MEMORY SELECTION: "They shall call his name Emmanuel, which being interpreted is, God with us."—**Matthew 1:23**

SELECTED SCRIPTURE: **Matthew 1:18 through 2:23**

IN THE Scriptures names take on special meanings as they represent the particular quality, character, disposition, or power of the individual who is referred to. Emmanuel is one of these distinct names and has specific reference to our Lord Jesus. The name means "God with us."

The Prophet Isaiah, from whom Matthew quotes our memory selection (Isa. 7:14), (Emmanuel being the Greek equivalent of the Hebrew name Immanuel), foretold the birth of Jesus as earth's great King long before the event took place. Concerning this great event he says, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it

with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6,7

Each of these names, whether it be Emmanuel, or in the case of this passage of scripture, Wonderful, Counsellor, mighty God, everlasting Father, or The Prince of Peace, represents in its own way the dignity, power, and glory of our Lord as earth's rightful King.

When considered individually, these names or titles take on much meaning. Our King James Bible, however, does not always do justice to certain texts in God's Word, and perhaps another translation will bring the thought out better. In the case of this verse Rotherham renders the first name as Wonderful Counsellor, rather than as two separate titles. He also points out in a footnote that the Oxford Gesenius, which is an authoritative Hebrew-English Lexicon, suggests the thought,

“Wonder of a counsellor.” And do we not appreciate the counsel and teachings of our Lord as shown to us in the Scriptures as evidence of his greatness? And do we not look forward to the time when the whole world of mankind will receive of his counsel, and when every knee will bow and every tongue confess to his glory?

The title, mighty God, is not meant to refer to the Heavenly Father, but to our Lord Jesus as the representative or voice of the Father. Having received of the Father all power in heaven and in earth, and being clothed with glory, honor, and immortality, our Lord will indeed become earth’s mighty God to restore life, health, and peace in the future thousand-year kingdom, together with his faithful footstep followers.

As the Giver of everlasting life in that millennial kingdom, Jesus will assume the position of everlasting Father. Having purchased the whole human race with his own precious blood, he will grant to all of the willing and obedient that great gift, even life itself.

And our Lord Jesus, as the Prince of Peace, will, in that glorious time which is so near at hand, bring peace and happiness to the whole groaning creation. At that time he will put

down all enemies of sin and unrighteousness and will bring all things back into harmony with God.

The selected scriptures for this week’s lesson take into account the circumstances of Jesus’ birth. Matthew, being acquainted with the Hebrew scriptures, explains that Jesus was born in the city of David. In verse six of the second chapter of his Gospel he quotes a text from the Prophet Micah which says, “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”—Micah 5:2

John also bears testimony to the fact that Jesus was to come from the seed of David, as well as being born in the same place. He says, “Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?” (John 7:42) Other scriptures point out that our Lord Jesus was, according to his earthly genealogy, the branch or offspring of David. Thus when earth’s new and rightful King begins his reign he will sit on the throne of David and will establish it with judgment and justice forever and forever. □

Wrestling with Temptation

MEMORY SELECTION: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Hebrews 2:18

SELECTED SCRIPTURE: Matthew 3 and 4

THE Holy Scriptures abound with illustrations of the fact that trials and temptations are necessary for the growth and development of the fruits and graces of the Spirit of Christ. We know this is true because we are imperfect and have fallen—mentally, morally, and physically—from the likeness of God. It is also true because of the great hope which is set before us of attaining glory, honor, and immortality, and the privilege of sharing as joint-heirs with our Lord in his kingdom.

The question arises, however, why it was necessary for Jesus to be tempted, he being a perfect man and knowing no sin. For the Scriptures inform us that he was holy, harmless, undefiled, and separate from sinners. We know, too, that before he became a man he was perfect as a spirit being and the only begotten Son of God.

The Apostle Paul, in the

context of our memory selection, explains that "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, . . . in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2:9, 10) From this passage we can see that it was necessary for Jesus, although a perfect man, to prove his loyalty to the Heavenly Father by suffering even unto death.

In bringing many of God's sons unto glory, Jesus is able to assist them to greater zeal and faithfulness because of the experiences which he endured at the hands of sinners.

In the selected scripture readings for this week's lesson we learn about the events surrounding Jesus' baptism by

John the Baptist (ch. 3), and the temptation in the wilderness (ch. 4). Matthew tells us that no sooner had Jesus been baptized and received the Spirit of God (when the heavens were opened unto him and he saw the Spirit descending like a dove) than he was led by the Spirit into the wilderness to be tempted by the Devil.—3:16; 4:1

After Jesus had fasted for forty days and forty nights the Devil came unto him and said, "If thou be the Son of God, command that these stones be made bread." (4:3) The temptation was in the nature of a suggestion that he use divine power to satisfy his hunger, which he realized would be a misuse of that power. Therefore he answered Satan, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—4:4

Satan, the Devil, however, was not yet through tempting our Lord, for he took him up "into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (4:5, 6) In this instance the great Adversary

even quoted scripture himself to entice Jesus to call on divine power to make a spectacle before the people so that they would see that he had unseen superhuman power and protection. Jesus, of course, did not yield to Satan's trick but replied, "It is written again, thou shalt not tempt the Lord thy God."—4:7

Our Lord wrestled with temptation a third time when "again, the Devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." (4:8, 9) This presented a compromise arrangement that would have eliminated the need for Jesus to suffer and die as the world's Redeemer. It also would have assured Satan a continuation of his own power. Jesus knew that such a course would have been out of harmony with the Heavenly Father's will and would not have accomplished the purpose for which he had given up his spiritual nature and had taken upon himself the nature of a man that he could take the place of Adam and keep God's law. He replied instead, "Get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."—4:10 □

Christian Life and Doctrine

“Provoking” One Another

“And let us consider one another to provoke unto love and to good works: 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 10:24,25

ORDINARILY the word provoke is used to denote a stirring up to anger or ill will, but here the apostle’s thought clearly is that of an incitement to good, a stimulation of Christian growth in grace and knowledge, and a proper use of that knowledge. The apostle shows that such provoking unto love and good works is the true object of Christian association, the purpose for which the followers of the Master assemble themselves together. We cannot exhort one another unless we are associated. We all need the help and encouragement that come from fellowship with those of like precious faith. The apostle shows, furthermore, that fellowship with the brethren, in order that we may mutually exhort one another unto love and good works, becomes increasingly essential as we “see the day approaching.”

There is a beautiful spiritual balance displayed in the exhortation to provoke one another “unto love and to good works.” Neither love nor zeal for good works possessed independent of the other as an element of Christian character can make the Christian all that God expects him to be. Actually, true Christian love cannot exist in the life of a Christian unless it be manifested in good works, nor can there be works that are good in the Lord’s sight except those

works which are the outgrowth, the manifestation, of true Christian love. Good works are described by the Apostle Paul in I Thessalonians 1:3 as a "labor of love." This shows that true love labors, or works; that it is not merely a kindly disposition which allows its possessor to idle away his life, supposing that his character is pleasing to God simply because he has no ill will toward his neighbors.

Our imperfect minds need constantly to be on guard against extreme viewpoints of the truth and its application. Those whose natural dispositions enjoy activity, and who are most happy when their time is used fully in working for the Lord, need to watch lest they find themselves overstressing this phase of the Christian life. It is so easy to bend every passage of the Scriptures to make it fit some supposedly all-important end. On the other hand, those who by nature are more quiet and contemplative should exercise care lest they ignore what the Scriptures say concerning activity.

The subject of love is made so very important in the Word of God that many have stressed it to the exclusion of other things which the Lord requires. To do this is just as injurious to true Christian growth in grace as it is to ignore what the Scriptures say about love, and overstress what they say concerning works of faith. How very glad we are that the apostle, in pointing out the true objective of our association in Christ, stresses the importance of exhorting one another both to love and to good works.

What Is Love?

A proper understanding of what constitutes Christian love is probably the best safeguard against a misuse of scriptures which urge its development and prominence in the Christian life. Fundamentally, the love which should fill and control the Christian life is the love of God, the love possessed and exemplified by our Heavenly Father in his attitude toward the fallen race. John 3:16 declares that God so loved them that he "gave." He gave that which cost him more than anything else he could have given. He gave his only begotten

and well-beloved Son, because he loved the fallen race and, on account of his love, was glad to make this sacrifice to provide an opportunity for all who would accept it to return to harmony with him and enjoy everlasting life.

Love is the opposite of selfishness, but unselfishness is not all that the love of God implies. The love of God is not only unselfish in principle but is ever active in providing blessings for his creatures, even for the fallen race, for whom he provided redemption through his Son.

Jesus was of the same disposition as his Father, and the love of God which controlled his life urged him on day by day in a self-sacrificing effort that was wholly on behalf of others. A contemplation of love, or an exhortation encouraging the growth of love, is quite incomplete unless we consider the example of the Master's life of self-sacrifice. The Father's love which filled his heart called for the use of every nerve and sinew of his body in the sacrifice of his perfect humanity in the interests of God's plan of recovery for his fellow men. He was doubtless many times weary and ready to faint, but he was never weary of well-doing. And he was never faint-hearted in his determination to continue using his fast ebbing strength that others might be blessed.

In Jesus, therefore, we have an example of the perfect blending of true divine love and the good works of God. We cannot, of course, perform all the works that he did, but we can have the spirit which will prompt us to do all we possibly can.

Elements of Love

In I Corinthians 13 Paul mentions a number of elements which are contained and combined in the love that is of God, hence that of the real Christian. In this inspired treatise the apostle also reminds us of the true relationship between love and good works, mentioning a number of items which the Scriptures show should be looked upon as good works, such as "speaking with the tongues of men and of angels," "the gift of prophecy," "bestowing all one's goods to feed the

poor," and "giving one's body to be burned." In discussing the subject Paul also mentions other important considerations in the Christian life, such as the understanding of mysteries and the possession of mountain-moving faith. The apostle is not discounting the importance of work and knowledge and faith. He shows rather, that works, in order to be good, must be prompted by love, and that knowledge and faith without love are profitless in making one truly acceptable to God.

Paul's reference to speaking with the tongues of men and of angels could be understood as applying to the gift of speaking with tongues with which many were blessed in the Early Church, or it might also properly apply to exceptional ability in expounding the Word of God, such as Apollos possessed. Whether the reference is to one or both of these means of serving the Lord, Paul is not condemning the service, but is using examples of legitimate Christian work in order to point out the proper relationship of love thereto.

In the church at Corinth there had developed a spirit of sectarianism which certainly was contrary to the principle of Christian love. In the first chapter of the epistle he reveals that they were taking sides with respect to leadership, some saying, "I am of Paul," others saying, "I am of Apollos," and still others, "I am of Cephas." Apollos was noted for his oratory, and it seems quite possible that Paul's reference to speaking with the tongues of men and of angels may have been a timely warning to the brethren at Corinth that oratory alone should not be considered the basis upon which they accept any brother as a leader in their midst.

Paul was faithful in exhorting the brethren at Corinth to be motivated by love in their good works, and thus by indirection warned them not to be overinfluenced by a brilliant display of good works in the form of great ability to present the Word. Neither should Paul's warning be construed as discouraging the use of all the ability one may possess in sounding forth the praises of God. None in our day is able to

speak with such eloquence that it can be said he speaks with the "tongues of men and of angels." Nevertheless, there is no question that God would have all of us use our tongues as efficiently as we possibly can to make known the glad tidings of the kingdom, and to exhort one another. Very true, we will find that at the best, our efforts, comparatively speaking, will be those of lisping, stammering tongues; yet God can bless even such feeble efforts when prompted by love.

Feeding the Poor

Paul says that though we bestow all our goods to feed the poor and have not love, it profiteth us nothing. Quite true, but Paul knew, nevertheless, that true love prompts every follower of Christ to bestow all his goods to feed the poor, not literally, of course, but in the spiritual sense. Also Paul knew that this sacrifice of earthly treasures is one of the conditions of the narrow way, hence that where true love exists, this sacrifice will be kept upon the altar until it is wholly consumed. Jesus explained to the rich young ruler that in order to lay up treasure in heaven it was essential that he bestow his goods to feed the poor and take up his cross and follow the Master. Paul would know of this requirement of the narrow way, and in his lesson on the subject of Christian love he points out the relationship between love and sacrifice; that the one prompts the other, and that any display of interest in the poor that is not prompted by love and directed by the Holy Spirit is not acceptable to God.

In II Corinthians 6:10 Paul speaks of us as Christian workers together "as poor, yet making many rich; as having nothing, and yet possessing all things." While few of the Lord's people are of the wealthy class, the reference here is not so much to their original poverty as to the fact that they have made themselves poor by sacrificing their all in response to the Lord's invitation to follow in his footsteps. Jesus, while he was rich, for our sakes became poor, laying aside the glory and riches which he had with the Father. His course of sacrifice also resulted in poverty, even as a human

being. (II Cor. 8:9) He said that while the birds of the air have nests and the foxes have holes, "the Son of man hath not where to lay his head."—Matt. 8:20

"**Yet making many rich,**" adds the apostle, concerning those who through sacrifice have made themselves poor according to the standards of this world. How very true this is concerning Jesus, who became so very poor! He laid aside the heavenly riches in order to take the sinner's place and to lay down his earthly life in sacrifice.

The riches of God's grace which have filled the lives of all the Master's followers have reached us through him, because he became poor. Had he not made himself poor on our behalf, we would not be enjoying any of the riches of his grace today.

We do not have the abundance of riches to sacrifice that were possessed by the Master. Indeed, most of us possess very little of time, strength, and substance that can be devoted directly to divine service; yet if we are filled with the same spirit of love that prompted Jesus to lay aside his heavenly riches and to sacrifice all that the earth held for him as a perfect man, God will bless our offering of love and use it to the enrichment of others. It is impossible for a Christian, prompted by love, and guided in his sacrifice by the truths of the divine plan, to lay down his life in the service of God and not have that sacrifice enrich the lives of others.

Possessing All Things

If we accept the Master's invitation to bestow all our goods to enrich others, we will be among those described by the apostle as "having nothing." (II Cor. 6:10) At the same time, however, it will be our blessed privilege to possess "all things." The "all things" here referred to are spiritual possessions which become ours in proportion to our sacrifice of earthly interests. The Lord's favors to us through Christ, such as his promises of grace to help in time of need, the guidance and help of the Holy Spirit, the encouragement of

his exceeding great and precious promises, our privileges of association with his people, and the honor of being co-workers with him, all constitute a part of our present riches in Christ. They are some of the "all things" which are ours to enjoy if, by the influence of love, we are sacrificing earthly advantages so that these spiritual blessings may indeed be our blessed portion.

In addition to these present riches there are also the treasures that are being laid up in heaven by those who are sacrificing the things of this earth. How fully it will be true when we receive our heavenly inheritance that we possess all things! According to the exceeding great and precious promises, the followers of the Master are heirs of God and joint-heirs with Jesus Christ; and when we enter into that inheritance, all things indeed will be ours, even to a position in the immediate, divine family of our Heavenly Father, the Creator. Words are wholly inadequate to describe, even if our minds could grasp, the grandeur, the riches, and the glory of such an inheritance.—II Pet. 1:4; Rom. 8:16,17; Eph. 1:18

The Altar of Sacrifice

In showing further the proper relationship between love and good works, the Apostle Paul says that though we give our bodies to be burned, and have not love, it profiteth us nothing. (I Cor. 13:3) It is conceivable that one might thus give his body in sacrifice for some other reason than that of love. Indeed, throughout the Middle Ages millions were burned at the stake and otherwise cruelly put to death; yet we can hardly suppose that all of them were prompted thus to forfeit their lives by the true spirit of love. The spirit of martyrdom—the viewpoint which makes one proud that he is persecuted—oftentimes leads even those who do not profess to be Christians into making great sacrifices.

Nevertheless there is a true Christian sense in which one may give his body to be burned. This viewpoint of Christian sacrifice is beautifully illustrated in the typical sacrifices of

the tabernacle, where the bodies of animals were burned. In Romans 12:1 Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Offering our bodies in sacrificial service, then, is one of the essentials of the narrow way. Having offered ourselves in consecration to God, having entered into a covenant with him by sacrifice, we are no longer privileged to view these terms of our consecration as incidentals. They are on the "must" list, as it were. If we do not offer up our body as a living sacrifice; that is, if we do not lay down our life in the service of the Lord and his truth, we cannot hope to receive the new divine body and nature promised. This sacrifice of ourselves, in addition to the sacrifice of our possessions, is included in the good works to which the apostle says we should provoke one another.

But even so, love must be the motive behind our sacrifice. If we are serving the Lord only to be seen and known of men, or to be considered zealous by the brethren, our sacrifice will not be pleasing to God. There is a reward in accomplishment, especially from the viewpoint of the flesh. If the sacrifices we make for the truth and for the brethren are made only in order that we might see outstanding present results of our efforts, certainly our good works are not prompted by the proper motive. The good works of the Lord are owned and blessed of him only when they are actuated by love, the same kind of love that prompted him to give his Son that we might live. Sometimes, to be sure, we are made to rejoice by seeing the good that results from our labors, but this joy should be considered merely as a bonus of divine grace. If our works are prompted by love, we will continue our labor of love faithfully unto death, even though the Lord does not permit us the great joy of witnessing present results.

Elements of Love

Further reminding us of the futility of all Christian effort in

the absence of love, the apostle then identifies some of the characteristics of love and some of the things it will enable the Christian to do, and keep him from doing.

“Love suffereth long,” says the apostle. If we should find ourselves becoming fretful under trial, or inclined to rebel against the providences of the Lord which are not pleasing to the flesh, we may well question the degree of love that fills our hearts—for love suffereth long. Remembering the terms of our consecration—that we agreed to give up all that we are and have and hope to be—we will not feel rebellious when our earthly blessings, whether of health, of friends, or of worldly goods are, in the Lord’s providence, accepted, and he puts them upon the altar of sacrifice. If our consecration was prompted by love, and love continues to fill our hearts and lives, we will take joyfully the spoiling of our goods, rejoicing in every evidence that our sacrifice is being consumed to the glory of God.

“Love is kind,” adds the apostle. No matter how extenuating the circumstances of life may be, regardless of how bitterly our enemies may assail us, or how maliciously they malign us, if love fills our hearts we will not be unkind. There are no exceptions to this, no circumstances whatever under which a Christian may be justifiably unkind.

A Christian has no right to hide behind the excuse of righteous indignation and thus permit himself to be unkind. If it becomes necessary for us to express indignation against wrongdoers, it should be done in kindness. To whatever extent we are unkind in our dealings with others, it means that we are just that much lacking in Christian love. How important, then, that love control our lives as workers for the Lord. How much more effective will be our witness for the truth if our words are kind, and manifest a genuine and understanding sympathy for those to whom we minister. How tragic, then, the condition would be of those who may be overstimulated in their zeal to work for the Lord, and yet lack the kindness of love. Truly, love and good works must go together.

“Love envieth not.” To envy those who may enjoy advantages which do not belong to us would be evidence of a lack of love. The spirit of unselfishness which prompted our consecration, our agreement to give up all in the service of the Lord, is quite incompatible with envy. True love, rather, would prompt one to give what he had to others that they may be enriched, rather than enviously to desire that which does not belong to him. Whether the blessings enjoyed by others are those of material wealth or comfort, special privileges of service for the Lord, or other valued opportunities in connection with the truth, love will cause us to rejoice with them, rather than to envy their advantages. Any service we might render for the Lord while our hearts are envious of the privileges of others could not possibly be acceptable to him. Thus, again, we see that love and good works are, from the divine standpoint, inseparable.

“Love vaunteth not itself, is not puffed up, doth not behave itself unseemly.” (I Cor. 13:4,5) Those who are puffed up with pride are almost certain to attempt a display of their greatness, to vaunt themselves before the brethren and before their fellow men. It is not love that causes one to do this, but selfishness—the selfish desire to be seen and honored and praised of men. Love, on the contrary, leads to the opposite course.

Of Jesus, who was wholly motivated by love, it is said that “he made himself of no reputation.” (Phil. 2:7) True love will do this. It will lead in the direction of meekness, humility, of self-effacement, to a back seat, rather than to seek prominence. When one in an unseemly manner vaunts himself through pride of heart, it proves that his service for God is not being rendered because of love, but because of his ambition to shine before men. When such is true, one’s works, no matter how great or imposing, are, nevertheless, not good as viewed by God.

“Love seeketh not her own.” (I Cor. 13:5) The only “rights” that really belong to a consecrated Christian are

those represented in his privilege of sacrifice. We have the right, by divine authority and through the merit of Christ, to lay down our lives in the divine service. We have the right, if we are faithful in the use of our privileges of sacrifice, to claim the divine promise of glory, honor, and immortality. If in our daily sacrifices to the Lord we find our earthly rights being trampled upon, we should view this as an evidence that God is accepting our sacrifice. It is our privilege, having made a full consecration of all that we have to the Lord, to fulfill our consecration vows. (Ps. 50:5) It is the Lord who decides the circumstances which may constitute the altar upon which our sacrifice is consumed. Love prompts to sacrifice that which is our own, hence could not, at the same time, prompt us to hold back from the altar that which we have agreed to place in his hands.

“Love is not easily provoked.” (I Cor. 13:5) The **Diaglott** translation of this statement is better. It says that “love is not provoked to anger.” The word “easily” is not in the original. Paul wants us to understand that love cannot be provoked to anger at all. If a Christian becomes angry under provocation it is an evidence that love is not in full control in his life. It is true, of course, that the Bible speaks of God as being angry with the wicked, and we are admonished not to let the sun go down on our wrath; but the anger which is not provoked by love is not the righteous indignation which God and all those in harmony with God of necessity feel toward unrighteousness. It is, rather, a display of temper, which gives vent to unkind looks and words and deeds which do not edify, but malign and injure. This type of anger is no part of good works, but wherever manifested by the Christian, discredits the truth of which he is an ambassador.

“Love thinketh no evil; rejoiceth not in iniquity.” (I Cor. 13:5,6) This means that one whose heart is filled with love does not ascribe wrong motives to the actions of others, but will in every way possible construe what might on the surface appear to be evil as though it were good, attributing at least a good motive to that which seems to be wrong on the

part of others. This does not mean that love compromises with evil, or condones sin; but it does mean that one who is controlled by it, knowing that the Lord covers unwilling imperfections with the robe of Christ's righteousness, will not expose the faults of the brethren.

“Love rejoiceth in the truth.” If love fills our hearts, we will always rejoice in the truth and in the knowledge that others are being blessed by the truth. We will rejoice in truthfulness and will find ourselves out of harmony with all forms of deception, compromise, and unrighteousness.

“Love beareth all things, believeth all things, hopeth all things, endureth all things.” (I Cor. 13:7) If we are zealous in the good works of the Lord, there will be many hard experiences to bear. And if love is not prompting our efforts, we will become discouraged—wary in well-doing. But with love urging us on in the way of sacrifice we will be able to endure all things which, in the Lord's providence, he sees needful for our development as “new creatures” in Christ Jesus. (II Cor. 5:17) Love will enable us to believe all his precious promises and attribute the best of motives to the efforts of others. Love will enable us always to have a hopeful outlook, not only with respect to our present experiences in the narrow way, but also in the fulfillment of the promises of God concerning our heavenly inheritance.

“Love never faileth.” (I Cor. 13:8) It cannot fail! If we fail in any of our Christian efforts, it is because we are lacking in love. God is love. All of his blessed designs on behalf of the church and the world are an expression of his love. If we are wholly under the control of divine love, it means that we are living near to God; that our viewpoint is the same as his; that his interest in mankind is our interest; that his interest in the church is our interest; that what we do in his service is done because we want to be like him and want his Spirit to be our spirit. Our position in life may be such that we can do very little directly in God's service; but if we have his Spirit of

(Continued on page 38)

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NORTH CAROLINA			El Paso	KELP	
Charlotte	WCCB-TV	Channel 18	Lubbock	KSEL	
9:30 a.m.			Lufkin	KTRE	
Raleigh	WRAL		Port Arthur	CATV	
OHIO			Victoria	KXIX	
Ashland	ACTV—CATV		UTAH		
Canton	WJAN		Salt Lake City	KUTV	
Wed. 8:30 p.m.			VIRGINIA		
Cincinnati	WCPO-TV	Channel 9	Richmond	WXEX	
Thurs. 1:58 a.m.			WASHINGTON		
Lima	WLIO		Tacoma	CATV	
Louisville	WJAN		as Programed		
Zanesville	WHIZ-TV	Channel 18	WASHINGTON DC	WHFV	
OKLAHOMA			WEST VIRGINIA		
Ardmore	KXII		Bridgeport	WDTV	
Muskogee	CATV		Charleston	WCHS	
Mon. 8:00 p.m.			Huntington	WMUL & WCHS	
Tulsa	CATV		6:30 a.m.	Weekdays	
OREGON			Oak Hill	WOAY-TV	Channel 4
La Grande	KTVR		Wed. 9:30 a.m.		
Salem	KVDO		Wheeling	WSTV	8:30 a.m.
PENNSYLVANIA			WISCONSIN		
Huntington	CATV		Eau Claire	WEAU-TV	Channel 13
Indiana	CATV		Fri. 6:30 a.m.		
Philadelphia	WPVI		Janesville	CATV	
Pittsburgh	WTAE		Rhineland	WAEO	
Sun. 9:30 a.m.			CANADA		
SOUTH CAROLINA			Sault Ste. Marie, Ont.	CATV	
Anderson	WAIM-TV	Channel 40	Toronto, Ont.	Cable	
Mon.	(Time to be announced.)		WEST INDIES		
Ashville	WANC		St. Kitts	ZIZ-TV	Channel 5

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Mobile WMOO
Sheffield WSHF 1290 1:30 p.m.

CALIFORNIA

Bakersfield KPMC 10:00 a.m.
El Centro KICO 1490 10:30 a.m.
Long Beach KFOX
Los Angeles KBRT 740 9:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 3:15 p.m.
Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WGTO 10:00 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.
Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM
Evansville WJHI-FM
Granite City WGNU 9:45 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WVHI-FM
Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 6:00 p.m.

Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.
Louisville WAVE 970 8:15 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Minneapolis WLOL 8:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Kalispell KGEZ 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLN 1270 12:00 noon
Mineola WTHE Sat.
Rochester WBBF 950 8:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

SPANISH RADIO BROADCASTS

TEXAS

San Antonio KUKA 1250

ARIZONA

Tucson KXEW 1600 k.c. 8:30 a.m.

URUGUAY

Montevideo Radio El Espectador
810 k.c. Saturdays, 1:30 p.m.

Radio Broadcast Schedule

OREGON			Deer Lake, Nfld. CFDL-FM
Portland	KLIQ 1290	9:30 a.m.	Port au Choix, Nfld. CFNW 10:30 a.m.
PENNSYLVANIA			Port aux Basques, Nfld.
Allentown	WHOL 1600	10:45 a.m.	CFGN 910 10:30 a.m.
Pittsburgh	WARO 540	12:00 noon	St. Andrews, Nfld. CFCV-FM
Pottstown	WPAZ 1370	12:45 p.m.	St. Anthony, Nfld. CFNN-FM
PUERTO RICO			Stephenville, Nfld. CFSX
Aguadilla (Fri.)	WABA	8:00 p.m.	Oshawa, Ont. CKLB 1350 9:45 a.m.
SOUTH CAROLINA			St. Thomas, Ont.
Hemingway	WKYB		CHLO 1570 10:45 a.m.
TEXAS			Montreal, P.Q. CFMB 5:15 p.m.
Hamilton	KCLW	10:00 a.m.	Prince Albert, Sask.
Lubbock	KDAV 580	9:45 a.m.	CKBI 900 9:15 a.m.
Pleasanton	KBOP 1380	7:30 a.m.	Regina, Sask. CKRM 7:45 a.m.
Shamrock	KBYP 1580	10:15 a.m.	Yorkton, Sask. CJGX 940 10:00 a.m.
UTAH			AUSTRALIA
Salt Lake City	KSOP 1370	8:45 a.m.	Geelong 3GL 10:00 a.m.
VIRGINIA			Tamworth (Tues.) 2TM 10:10 p.m.
Richmond	WIKI	7:45 a.m.	CEYLON
WASHINGTON			Radio Sri Lanka (Sat.) 9:45 p.m.
Bellingham	KPUG 1170	9:30 a.m.	LUXEMBOURG
Seattle	KAYO 1150	7:15 a.m.	Luxembourg (Wed.) 10:30 a.m.
Spokane	KUDY 1280	9:30 a.m.	MALDIVЕ ISLANDS
Tacoma	KMO 1360	9:45 a.m.	Radio Maldives (Tues.) 4740 9:00 p.m.
Yakima	KUTI 980	7:15 a.m.	MEXICO
WISCONSIN			Mazatlan XEACE 9:00 a.m.
Milwaukee	WEMP	8:45 a.m.	NEW ZEALAND
Neillsville	WCCN 1370	9:15 a.m.	Dunedin (Sat.) 4XD 8:45 a.m.
WYOMING			NIGERIA
Sheridan	KWYO 1410	12:00 noon	Ibadan (Wed.) WNBS 10:45 p.m.
CANADA			PANAMA
Camrose, Alta.	CFCW		Panama City HOQ 1250 10:30 a.m.
Vancouver, B.C.	CJJC	10:00 p.m.	URUGUAY
Winnipeg, Man.	CKJS	9:00 a.m.	Montevideo Radio El Espectador
Corner Brook, Nfld.			VIRGIN ISLANDS
	CFCB 570	10:30 a.m.	St. Croix (Sun.) WSTX 970 9:00 p.m.

RADIO TOPICS FOR DECEMBER

- | | |
|--------------------------|---------------------------------------|
| 7—"God So Loved" | 28—"The Increase of Christ's Kingdom" |
| 14—"The Prince of Peace" | |
| 21—"Goodwill Toward Men" | |

(Continued from page 31)

love, we will do what we can, earnestly praying meanwhile for greater opportunities of showing forth his praises, serving the brethren, and doing good unto all men.

How apparent it is, then, in view of what constitutes true Christian love, that it cannot be possessed without being manifested in a consuming desire to sacrifice our all—whether little or much—in the good works of God. How true it is also that works which are truly good are only those which are prompted by love. The rich young nobleman addressed Jesus as “good Master,” but Jesus replied, “None is good but God.” (Matt. 19:16,17; Mark 10:17,18; Luke 18:18,19) In the Heavenly Father, therefore, is the standard of all that is good. Works which he considers good must not only be his works, but must be performed in harmony with the love which designed them.

How appropriate, then, and in keeping with God's arrangements, that each of us as fellow members of the body of Christ use every opportunity that is ours to exhort our brethren both to love and to good works. No matter how long we may have been in the Christian way, no matter how faithful we may have been, we still need the encouragement and the incentive that comes from Christian exhortation by the brethren. This is why one of the divine arrangements for the church is that of association, of assembling, of co-operation, of partnership, with each other and, through Christ, with the Heavenly Father himself.

1976 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Tuesday, April 13.

In Memoriam



**W. NORMAN
WOODWORTH**

August 19, 1891
October 29, 1975

W. NORMAN WOODWORTH, born in Berwick, Nova Scotia, Canada, finished his earthly walk of consecration on October 29, 1975. He was 84 years old. In the words of the poet, "His spirit clothed immortal winged its flight to realms of day." We believe he received an abundant entrance into the heavenly kingdom.

The month of October, when he finished his earthly walk, was the 43rd anniversary of the founding of The Dawn in 1932. It was at the beginning of The Dawn that Brother Woodworth's ministry entered into a special phase.

His service to the Lord began long before that date. He began his ministry as a colporteur in his late teens, before 1910. In 1910 by the Lord's providence he was led to Brooklyn, New York, which was then the center of the truth activity.

By Brother Russell's selection, he had a special part in the beginning of the "Photo Drama of Creation" witness. This arrangement of colored slides and motion pictures was one of the most thought-out and dramatic presentations of the plan of the ages. It was greatly blessed of the Lord.

In time he left the full-time ministry but still remained active as a class elder. As soon as his personal circumstances would permit, he was again in the full-time ministry at the center of activities in Brooklyn, New York.

In the late 1920's a new medium, the radio, became available for proclaiming the kingdom message. It was at this time that Brother Woodworth thought of a special way to present the truth via the air waves. It was by the question-and-answer method. An "earnest" seeker after truth would ask questions about the Bible or world events. A student of the Bible would give "frank" answers from the Word of God. Hence the beginning of the "Frank and Ernest" radio Bible program.

The "Radio Echo," a paper that was sent to those who wrote in for literature after hearing the message of truth by radio, was soon enlarged to become "The Dawn—a Herald of Christ's Presence." The first issue of The Dawn was October 1932, and the first paragraph read, "In presenting to the subscribers of the Radio Echo this, our first issue of The Dawn magazine, we feel confident that all readers will appreciate the enlarged field of thought and efforts which it represents."

Brother Woodworth was the one specially used of the Lord to promote the objectives and to carry the burden of this new witness effort. One of the objectives was to present in clarity the basic doctrines of the divine plan of the ages. He had seen firsthand some departing from the clear message of truth. Some in error were dictatorially demanding adherence to their wrong views. Some of our confused brethren went to the other extreme and in liberality made no demands on what their teachers must believe. The Dawn sought to follow neither of these extremes.

The second issue of The Dawn, November 1932, was a complete reprinting of The Divine Plan of the Ages. From that time until Brother Woodworth's death, he continually held high—and saw the need of so doing—the clear teaching of the great fundamental doctrines of the truth.

Many of our brethren had been scattered in the confusion of those early years. He realized a special effort must be made to contact them. This was done by holding many public meetings, sending out three-month subscriptions to The Dawn, and printing tracts, so that our brethren could again be helped in preaching the truth and reaching the scattered sheep.

He was keenly aware of the commission of the church, and his talks and actions emphasized this great truth. Many who had separated from error had failed to continue a vigorous preaching of the gospel message. Brother Woodworth, in a special way, was guided by the instructions of Isaiah 61:1-3: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

The Dawn became an instrument in God's providence for such a witness, and the burden was on the shoulders of our dear brother. Funds were limited: we were in the great economic depression. To illustrate, financial reports for a three-month period in late 1933 and early 1934 show donations for the general fund each period as \$416.25 and \$431.24 respectively. In other words, each month not more than \$150.00 was received. It required faith to continue.

On Brother Woodworth's shoulders rested the burden of seeing which bills could be paid to continue the ministry, and of enlisting co-workers who would help in the tiny printing plant. In addition to this, there was the preparation of most of the articles in *The Dawn*, tracts for general distribution, and advertisements for public meetings. Then there were week-end trips to serve classes and in instances, as funds permitted, longer pilgrim trips to encourage the brethren to faithfulness.

He was ever watchful to see what other ways the truth could be proclaimed in fulfillment of the church's commission to proclaim this gospel of the kingdom.

Another facet of his ministry was the publication of many booklets, each with a clear message of truth. These have been distributed by millions to the radio and television listeners who request them. When we open our *Dawn* each month there are listed therein some of the booklets which he has prepared. In *The Dawn* now opened before us thirty-six booklets are listed. There have been many more than these, plus books and articles from his pen.

In time, as *The Dawn* increased in size and personnel, Brother Woodworth was relieved of many shop duties and day-to-day plant responsibilities. He could then devote his time to preaching the gospel by lecture, radio, and eventually television. But this "one thing" he did to fulfill his share in the commission, "I have been anointed to preach the gospel."

This dedication continued virtually to the end of his earthly life. In time his frail health was such that he could no longer type. He then began dictating articles. About last June his lack of health was such that he virtually became confined to bed. He still continued to dictate articles, and this activity lasted almost until his death in late October.

Then said the Lord, "Well done, thou faithful servant, enter thou into the joys of the Lord."

Brother Woodworth was a willing servant of God. Only

Brother Russell carried a heavier burden than he of the church's needs. Under Brother Woodworth's guiding hand the Dawn magazine has become an influential force in standing firm for the truths of the harvest. Its voice has been heard above the clamor of conflicting errors.

Brother Woodworth was a man deeply dedicated to the Lord, the truth, and his brethren. He had a selfless sense of humility and an abundance of the Holy Spirit, which stimulated his zeal to speak, to write, to sacrifice for the message of the kingdom of God. He has set a good example to those of us who remain.

Malachi 2:6 seems to apply to men like our Brother: "The law of truth was in his mouth," for he has sown in our hearts thoughts of truth that will not die. We will treasure his memory with love and we will endeavor to the best of our ability and by the power of the Holy Spirit to continue to fulfill the commission given to the church of God, to help others to be built up in the most holy faith and to continue to show forth the kingdom message.

His consecrated life of faith and Christian courage was an inspiration, and his memory in the hearts of his co-laborers will be a source of strength. And so to this man of God we say, "Good-bye till we meet again."

“Glad Tidings of Great Joy”

AT THIS time of year our minds go back to the words of the angel who announced to the shepherds on the plains of Bethlehem the birth of Jesus, saying, "Behold, I bring you good tidings of great joy, which shall be to all people!" The birth of Jesus, while not the beginning of divine interest in man, was the first manifestation to him of God's love and sympathy. Mankind needed first to learn the lessons of divine justice and divine power, and that these would be exercised in the punishment of sin. Of divine love we read: "In this was

manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him.”—I John 4:9

Not all have learned the relationship between the birth of Jesus, his earthly life, his crucifixion, and the future glorious outworking of God’s love for our race. What our Lord Jesus did at his first advent was merely a preliminary work—important, necessary, because only by the cancellation of the death penalty could the sinner be recovered. As it was a perfect man that sinned and came under the death penalty, so the Redeemer must be a perfect man, to die the Just for the unjust.—Rom. 5:12, 15-19; I Pet. 3:18

The death of Jesus is the basis upon which the Millennial kingdom will be established. His death constitutes the purchase price for the whole world of mankind, because of which the world is to be turned over to him, that he may reign a thousand years in heavenly glory and power, for the uplift, the restitution to perfection, of Adam and his race, for whom he died more than nineteen centuries ago.—I John 2:2; Acts 3:19-21

Do we inquire, Why the long delay between the giving of the ransom price and the taking over of the purchased possession? The Bible answers that another part of God’s plan was meanwhile to be developed—the selection of the church. Throughout the past nineteen centuries God, through Christ, has been merely calling a saintly “little flock” out from the world, to be footstep followers of Jesus. He has not been attempting the conversion of the world during this age—hence it still lies in the Wicked One. The church, the “called ones,” become eventually, by a share in the first resurrection, Christ’s bride class—in glory, honor, and immortality. This faithful company have the Master’s promise that “if they suffer with him, they shall also reign with him,” in his kingdom. “Joy to the world” it surely will be, and will show the “wonders of God’s love”—but not until the joys of the church have first been perfected.—Rev. 14:1-7; Acts 15:13-18

The Power of God— How It Operates

“The Gospel: . . . the power of God unto salvation to every one that believeth.”—Romans 1:16

NOWHERE in Holy Writ have we a more full, concise, and forceful outline of the Gospel of Christ than the Apostle Paul gives in his Epistle to the Romans. There he shows man's need of the very Gospel plan of salvation that God has provided. He describes how mankind in the person of father Adam was created perfect, capable of living everlastingly, under proper conditions.

The Apostle Paul also explains, very properly, how man, having been given a perfect life, was placed on trial to see if he would prove worthy of its everlasting continuance. He shows how, as a result of the trial in Eden, man failed to fulfil the condition of perfect obedience to the divine law, and so “by one man sin entered into the world, and death by [as a result of Adam's] sin; and so death passed upon all men.”—Rom. 5:12

All mankind, instead of being tried individually, were allowed to suffer the penalty for sin resulting from one man's disobedience. And, as Paul goes on to show, all having been condemned to death in one man, it was possible for all to be redeemed from death by another perfect man, who would be willing to give up his perfect life in death, and thus ransom Adam and all condemned in him.

So Paul argues in Romans 5:17-19 (R.V.), “For if by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then, as through one trespass the judgment came upon all men to condemnation; even so, through one act of righteousness, the free gift came [is to come] upon all men

to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." "For since by [a] man came death, by [a] man came [is to come] also the resurrection of the dead."—I Cor. 15:21

In the Epistle to the Romans Paul is greatly used to show the wonderful wisdom displayed in the divine plan for human salvation, so that, as he testified, it is an arrangement of which he is not ashamed. (1:21) Indeed, not only was Paul not ashamed of the message, but he felt it was something worthy of devoting his whole life and all his powers to in order to make it known.

Satan, the great opponent of the divine purposes, desires to hinder their accomplishment and, in his keen endeavours to thwart God's plan, has deceived mankind by foisting upon the people various caricatures of the Gospel, giving exaggerated, ridiculous representations so unreasonable and unjust that large numbers of logically minded people have been repelled, rather than attracted to it. How true are the words, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ . . . should shine unto them."—II Cor. 4:4

However, prophecy shows that as soon as the faith-salvation of the true church during the Gospel Age has been brought to a completion, "the god of this world" is to be "bound," . . . "that he should deceive the nations no more" with these misconceptions and counterfeits. Instead, the knowledge of the glory of the Lord will be made to cover the earth as the waters cover the sea.—Rev. 20:1-3; Hab. 2:14; Isa. 11:9

God's Righteous Character Revealed

The Apostle Paul, when stating that the Gospel is "the power of God unto salvation to every one that believeth," adds, "for therein is the righteousness of God revealed from faith to faith." (Rom. 1:16,17) The Gospel does indeed reveal the righteousness of God—his righteous character. It especially shows how Justice is the foundation of all the divine dealings. Man having been sentenced to death, Justice says this sentence must remain; it cannot be set aside unless Justice can in some way be satisfied. This satisfaction was made by the Lord Jesus, who died "the Just for the unjust." (I Pet. 3:18) In this plan of redemption, therefore, is revealed the righteousness of God "from faith to faith."

Faith, in this elementary feature of the plan of redemption relating to the satisfaction of Justice by a willing Redeemer, leads to faith in other features of this wonderful arrangement, including faith in the divine promises pertaining to all the various features of God's plan. It leads also to faith in his promises which have to do with his personal dealings with his people, and the many tests of faith which come to them to see if they will trust the Lord where they cannot trace him. In this way the Gospel becomes the power of God unto salvation to every one that believeth; and to the extent we are able to believe, we are able to exercise faith.

Although the knowledge of the Gospel has much to do with bringing to us its benefits, it is, as already noted, far from being "the power of God unto salvation" without the all-important part that must be performed by those who hear and receive the message.

An Operative Faith

The power of the Gospel, or in other words, the power of God, can reach us only in proportion to our faith; that is, to the extent that we receive and exercise obedient faith in the Gospel plan of salvation and the many divine

promises associated therewith. "It is the power of God unto salvation to every one that believeth," to every one that adheres to, trusts, relies upon the Gospel of Christ.

We may observe daily that all men have not **the** faith. (Luke 18:8; II Thess. 3:2, A.V. and Diaglott) Not all are able to exercise that degree of faith in God and his Word that will bring them into a condition of full relationship with himself through a willingness to follow in the footsteps of the Redeemer. Nevertheless, during the Gospel Age there are those who are being drawn by the Father. "No man can come to me," said Jesus, "except the Father which hath sent me draw him." (John 6:44) These are drawn to be members of the true church, the many sons who, during this age, are being brought to glory. (Heb. 2:10) And as other scriptures show, this glory to which they are called is the glory of the divine nature.—II Pet. 1:4

Our Lord Jesus, for the joy set before him of redeeming the world, and of being perfected through suffering in order to be prepared to be a sympathetic High Priest and King beyond the veil, partaker of the divine nature, endured the cross, despising the shame. (Heb.

2:17; 12:2) And the invitation has now come to us—after our believing in Jesus as our Redeemer—to take up our cross daily and follow him, being baptized into his death, and in this way being prepared to be in his likeness in the resurrection.—Luke 9:23; Rom. 6:3-8

In view of this we might well say, what a large measure of the power of God would be needed to work in us to fit us for such a great change! Of ourselves we are very insufficient; but the power of God will, says Paul, work in us in sufficient measure if on our part we can exercise a sufficiency of obedient faith. Ours must be an "operative faith." (I Thess. 1:3, Diaglott) If it is, then "the power of God unto salvation" can truly work in us.

God's Abundant Mercy

Many, on seeing something of the "high calling" of the church even to be partakers of the divine nature, may be inclined to feel they could never attain such a wonderful prize, the prize of immortality, the kind of life possessed originally only by Jehovah. (Rom. 2:7; Phil. 3:14; I Tim. 1:17; 6:16) On this point our Lord explains, "As the Father hath life in himself; so hath he given to the Son to have life in himself."—John 5:26

But it is here that we, as consecrated children of God, must never leave out of our calculations the power of God which can operate through the Gospel. He has, according to his abundant mercy, begotten us to a living hope, "to an inheritance incorruptible, . . . reserved in heaven."—I Pet. 1:3, 4

The true Gospel is so wonderful and inspiring that to the extent we lay hold of it in obedient faith, it will bring us a sufficient amount of the power of God to enable us to press onward to attain the great salvation to which we are called. This salvation is indeed a prize we could never attain of ourselves; but a living operative faith enables us to receive the power of God sufficient for us to overcome in the trials and tests of the narrow way, and to endure unto the end of the journey, so that we can experience an abundant entrance into the kingdom.—II Pet. 1:10, 11

Not only do we by faith experience the power of God working in us, but also in proportion to our faith in the Word of God and the plan of salvation therein revealed, we are able to have an understanding of the righteousness of our Heavenly Father. "The righteousness of God" is revealed, not only in his Justice,

but in all the elements of his righteous character as manifested in the divine plan of the ages, and specially seen in the perfect character of our Lord Jesus Christ, who came to redeem man, and who, while in the flesh, could say, "He that hath seen me hath seen the Father." (Rom. 1:17; John 14:9) And this revelation of the Father goes on "from faith to faith." It is a progressive revelation according to our faith. Hence the Apostle Paul says, "The just shall live by faith."—Rom. 1:17; Gal. 3:11; Heb. 10:38

Those justified to life during the Gospel Age experience a growth in obedient faith, and in this way there is communicated to them an increasing measure of the power of God. And it is faith that says, "I live; yet not I, but Christ liveth in me."—Gal. 2:20

A Wondrous Holy Power

Among other scriptures which emphasise how the Gospel is "the power of God unto salvation to every one that believeth," are the following:

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit." (Rom. 15:13) Here we are shown that a believing faith, bringing with it an

abounding hope, is possible only through the power of the Holy Spirit.

"For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God." (I Cor. 1:18, R.V.) To the world, still perishing on the broad road to destruction, the necessity of the ransom sacrifice is not appreciated. It indeed often appears to them unreasonable that the great Creator should require the sacrifice of an innocent victim before he could bless his creatures and take steps for bringing about their at-one-ment with himself. But unto those who are being saved, and in whose hearts the Holy Spirit has begun to work, "it is the power of God."

Indeed, this is the only way the power of God can reach us and work in us. And to these called ones it is both "the power of God, and the wisdom of God." (I Cor. 1:24) Hence the faith of the Christian rests not upon human wisdom, human theories, but upon the wisdom and power of God—"that your faith should not stand in the wisdom of men, but in the power of God."—I Cor. 2:5

In order that the blessing of justification by faith, the treasure of the Holy Spirit, and the

knowledge of the truth may not puff us up, causing us to think more highly of ourselves than we ought to think, the Apostle Paul says, "We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." (II Cor. 4:7, R.V.) Therefore, instead of being able to keep ourselves, or to stand alone, we are "kept by the power of God through faith" until we attain the great "salvation ready to be revealed in the last time."—I Pet. 1:5

The Apostle Paul would remind us in Ephesians 3:4, 7, 8, R.V., that any special service we may be able to render for the Lord is not accomplished by human ability, but by God being pleased that his power shall work in us. He says, "The mystery of Christ . . . whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me . . . was this grace given to preach unto the Gentiles the unsearchable riches of Christ."

In II Peter 1:3 this very comprehensive statement is recorded: "His divine power hath given unto us all things that pertain unto life and godliness." Here the Apostle Peter emphasises that in every way we are dependent upon the power of God. Every desire of goodness, every effort to attain more of the character-likeness of the Master, every work of faith, every service prompted by our faith, can be successfully carried forward only by God's power continuing to work in us "both to will and to do of his good pleasure."—Phil. 2:12, 13

And, to quote the Apostle Paul's words, "We pray always for you, that our God may count [margin, vouchsafe] you worthy of your calling, and fulfil every desire of goodness, and work of faith with power." (II Thess. 1:11, R.V.) And that this might be possible Paul reminds us that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—II Tim. 1:7

Bound Volume of 1975 Dawns

The Dawn will bind the 12 issues of the 1975 Dawn magazine in an attractive vinyl cover for the very low price of \$5.00 per volume. We have a limited supply of 1975 issues of The Dawn on hand for this purpose. If you are interested, please place your order as soon as possible.

Brother Hatgis's Pilgrimage to Greece—June to August, 1975

SISTER Hatgis, Debbie, and I are happy to be back with you again. We bring the love and greetings of all the friends in Greece, especially the Athens Ecclesia.

The class at Athens consists of about thirty brethren. In the last ten years seven have symbolized by water immersion. This year another two were added. They are Brother Anthony Argyropoulos, sixty-five years old, and Sister Stavroula Lekkas.

The sister was a Jehovah's Witness for a few years and came to a knowledge of the truth through an advertisement in the newspaper. Both came in contact with the Athens friends, attended the meeting, and both have grown in grace and in knowledge of the wonderful plan of the ages. They decided to symbolize their consecration by water immersion. Therefore the Athens friends arranged a special meeting for the baptismal service in the home of a sister who has a large bathtub, with hot water and all the comforts of the immersion service.

The elders gave me the privilege and opportunity to speak and to perform the service as the immerser. The whole ecclesia was there. At the end of the service Brother Argyropoulos prepared a written testimony, and here are some excerpts:

"I express before all the ecclesia my thankfulness to our Heavenly Father, through Jesus Christ, for his love toward me, to have called me into his Son's family, and to have given

me the opportunity to become a member of the body of Christ. Dear friends, I would like to thank Brother Hatgis, who had the honor by the Lord, and by the appointment of the elders of the ecclesia, to speak and serve in the immersion.

“Also I would like to thank the Lord for Brother Russell, whom he used, enlightening his mind, to present to us the truth, the wonderful plan of the ages, so plain and so scriptural that people like me can understand the mysteries of the kingdom, and the grandeur and the wisdom of God’s plan for the salvation and restitution of all mankind.

“Dear brethren, I ask your prayers that I may be faithful to my covenant of sacrifice and hear at the end the “Well done.”

Many had tears in their eyes, thinking of their own consecration. At the end, Sister Tsaldaris brought refreshments, and we stayed in blessed fellowship late in the night. The sister kept Debbie and me in her home, because the transportation to Corinth stopped at nine in the night.

Activities of the Athens Friends

Constantly, for more than fifteen years, the Athens friends have advertised the message of the kingdom in the newspapers, and now for more than two years in the weekly magazines.

Now they will reprint “God and Reason,” 7,000 copies, for 40,000 drachmas (about \$1,335). For many years The Dawn paid the cost of the advertisements. But now, for more than three years, the class at Athens has paid for the costs of the advertisements and the reprinting of all the booklets. They have all the Volumes, reprinted by The Dawn here in Rutherford and shipped through the post office and taken personally by friends, including those that stopped in Greece, and every year by ourselves. But now, with this democratic government, it is free, and they receive all our booklets and the Volumes.

The Greek Dawn, “He Haravgi,” is very encouraging to

them all. It is printed every two months by The Dawn friends. Christian Life and Doctrine and the Bible Study lessons are translated from The Dawn articles, and some Reprints and Highlights and short articles for filling in. Some poems and letters from the field make it interesting.

There are three elders, and they occasionally visit with the various classes and some isolated friends and interested persons, encouraging them in the most holy faith. All cooperate with The Dawn friends, and all send their Christian love and greetings to you all. They still remember the visit and the public talk of Brother and Sister Woodworth, and Brother and Sister Pollock, and others, and all appreciate the labor of love of all the American friends, who, through The Dawn, helped them so much, not only in spiritual things, but materially also for the needy ones and the sick—clothes and money—which I have discreetly distributed.

Interesting Results from the Advertisements

A man who had been a prisoner for two years for breaking into houses, stores, etc., saw the ad for the booklet "God and Reason." He wrote to me and I sent the booklet. The prison keeper, for one reason or another, did not deliver the booklet to him. Six months later he was paroled, and again he wrote to me, complaining that I did not send him the booklet. I wrote to the Athens friends to send him the booklet and other literature. Here are some excerpts from a letter he wrote to the Athens class:

"Now I am on parole in a small town in Crete. I have received the First and Second Volumes, also the Greek Dawn. The truth made me a new man. Before, I was a prisoner in body and mind, but now I am free in both. I have found not only how to walk straight in life, but how to walk in the narrow way, because your booklets and the Volumes and the Bible have shown me a living and true God.

"The other day two policemen came to my house, because someone broke into a house and stole some goods, and the first one to be suspected was me. They searched my home,

but instead of finding loot they found my Bible, and all the religious books and literature of *The Dawn*. They were amazed at that, and I said to them, 'Are you not glad to find not a thief, but a reformed man? To find no loot, but a Bible and religious literature? You are amazed? Well, Christ made me a new man. I have found a living and true God, a loving God, who has a wonderful plan for the salvation of the whole world of mankind.' The policemen departed with their heads down, very thoughtful." He has now read all the Volumes, and the testimonies in his letters show him to be a really new man.

A very old lady—eighty-eight—came last year to the meeting in Athens, to get acquainted with me and the Athens class. We had corresponded about a year before; she had received the booklets and the *Greek Dawn*, and since then she has been in touch with me by correspondence. Last year, she came to the meeting and we—I and Sister Hatgis—and all the friends, were glad to know her. She knew that I would be in Athens a certain day, and she wrote to me that she would be at the meeting that night. But instead, the night of the meeting, she sent her nephew and his wife, and informed me and the Athens friends that she was in the hospital undergoing an operation, regretting not being able to be at the meeting.

I got information about what hospital she was in, and a few days later Debbie and I visited her in the hospital. She was elated to see us and expressed her thankfulness to the Lord for the truth and his wonderful plan that he had revealed to her at that late age. She turned to a few other sick women in the room and said to them, "This man and his granddaughter came from America to see me in my sick bed. Through him I have learned the truth, and have had my eyes opened to understand the precious truth."

Thessali is a fertile plain, six hours from Athens by train. Mark Anthony and Brutus—the assassin of Julius Caesar—fought there, and Brutus lost the battle, and his life. Brethren

are scattered there in a radius of thirty to forty miles, and by letters they knew in advance the day, the hour, and the place of the meeting. Farmers and goatherds came, and we had a blessed meeting and fellowship. One of them told me of an event that took place between him and the bishop of that town.

From a nearby village, a priest met the brother, an old-timer, poor, and not of a noble appearance, and the priest asked him for the booklet, "Where Are the Dead?" which he saw advertised in the magazine. The brother gave him the booklet and told him that he was lending it to him. The reason for this is, that he should not be accused of proselytizing him.

Some days later the priest met the brother in the market place, and he asked some more questions, and the brother answered him. But at the time, the bishop of the town saw the priest from the village talking with the brother and came near, and with authority told the priest, "Are you talking with this heretic? This man is a cursed man, because he does not believe in God. He does not believe that Christ is God. He does not believe in the holy cross and the holy trinity. He is not a Christian."

A crowd began to gather round—a big crowd. The bishop, seeing the crowd, thought it was a great opportunity to expose the brother to the people. He then turned to the crowd and said, "I will prove that this man is an atheist and an antichrist," and he took off from his neck a cross that every bishop has hanging from his neck. Showing the cross to the crowd, he said to one near him, "Make the sign of the cross and kiss the holy cross." The man made the sign of the cross and kissed the cross. Then the bishop gave it to another, and he did the same. Then he said to the brother, "You, make the sign of the cross and kiss the holy cross."

The crowd was breathless, looking at the brother to see what he would do or say. The brother smilingly took from his pocket the New Testament, small, that he always carried with him, and said to the bishop, "Here is the New Testament, the

words of Jesus and his apostles. Show me that Jesus or his apostles taught the people to make crosses of silver or gold, and taught them to make the sign of the cross and kiss the cross, and I will do it here a thousand times.” The bishop stretched out his hands and shouted, “Didn’t I tell you? He is an atheist, and antichrist.” But the crowd started to laugh mockingly at the bishop, who refused to take the New Testament in his hands and show where Jesus or his apostles taught to make crosses and kiss them.

It is very hard to live a consecrated life in a small town. The religious leaders have fatters around the people, and the people can do nothing. You cannot hold a government job or office if you do not take an oath in the name of the trinity.

A newly consecrated brother—a university graduate—who is now serving in the army for two years, should be classed as an officer. But, as an officer, he must swear in the name of the trinity. The brother refused to do that and was demoted to the status of a plain soldier, doing manual work, and being paid very little. He came to the first meeting as a plain soldier with a crew cut, paying for his faith.

Now this democratic government of Greece has published a proclamation upholding and recognizing the marriages of all the religions. The government proclaimed and declared that all the children of an Eterodox marriage—like the Chilliasts or Jehovah’s Witnesses—are recognized as Greek citizens and protected by the law as an Orthodox, and their children are legitimate children. Before they were illegitimate children, deprived of any government office.

The Jehovah’s Witnesses held a meeting in Larisa, in a closed theatre, and about three hundred people filled the theatre. The bishop of the town wanted to get in, but the ushers forbade the entrance, because they knew the bishop wanted to make a disturbance. Now, how the hierarchy will react has to be seen. They have their own troubles between themselves. It is not well with the pope now. In all of Greece there are about fifteen thousand Jehovah’s Witnesses.

Thessalonica

In Thessalonica we did not have a meeting. Some sisters were on vacation, and some were sick. But Debbie and I visited the elder and his sick wife in his home. He is ninety years old.

Next morning we took the bus from Salonica, and went to Kavala, the old Philippi. There we found a lonely sister—very faithful. Her husband, though not consecrated, is very sympathetic to the truth. One of her daughters partook of the memorial supper. We held a meeting in her home, with seven persons, and the blessings were great, in conversation and in fellowship. All were encouraged in the most holy faith. They are living epistles to all the neighbors.

Debbie went with me in all my traveling, taking care of me, saying to Sister Hatgis, “Yiayia [Grandma], don’t worry, I will take care of Papoo [Grandpa in Greek].” She did—carrying my brief case—but I carried her luggage. Big help!

Patras

A hundred and fifty miles from Athens, at the other end of Peloponnesos, is Patras, seaport city in the Ionian seaside. Debbie, faithful to her promise to Yiayia—to take care of me—went with me to Patras. There are seven brethren, who came out of the Society ten years ago. We had two blessed meetings, and sweet fellowship, for two days. One meeting took place on Saturday evening at a brother’s farm, outside of Patras. The other took place on Sunday morning in a brother’s home. They are all zealous brethren and occasionally advertise our booklets in the local newspapers. All send their Christian love and greetings to all of you.

I am happy to report to you some of the blessings of my pilgrimage to Greece, serving the Lord’s people there.



Vineyard Echoes

VINEYARD ECHOES OF THE PAST—Part VII

Faithful to the End

WHILE waiting on the Lord as to what he might still have for us in his service, Sister Elisa Woodworth lost the battle with her frailties and passed to her reward. She had been a faithful, sacrificing saint, and her illness had been caused by a fall on the ice which she sustained while in the colporteur work in Upper New York State. Her companion in the colporteur work was Sister Harriet Barber, a daughter of the well-known pilgrim, Brother R. H. Barber.

The following year I accepted an invitation to return to Bethel to work, and after five years I remarried, and we lived in Rutherford, New Jersey. Meanwhile, my father and the rest of our family moved from Nova Scotia to Eastern Pennsylvania in the general vicinity of Oxford. Father purchased a small farm on which there was a water mill and worked there as long as his physical strength would permit. But finally he had to give up, and he came and made his home with us. At that time we lived on a street on the end of which was a small church, and Dad had not been with us very long before he found that church and made regular visits there to bear witness to the truth, as had been his custom all his life. But even this soon became too great a drain on his strength and he was confined largely to our home.

We had regular weeknight meetings in our home, and although I worked at Bethel and was seldom able to be home for the evenings, I understand that my father participated in them very heartily. One night the ones who regularly attended did not show up for some reason; but Sister

Woodworth had invited a number of her friends to whom Father had witnessed, and some other interested people, and there was a room full anyway. So they bolstered my father up on the couch and he gave them a discourse on the divine plan. I arrived home later, helped to get him upstairs, and the next day he passed away.

At that time funeral services were often held in the homes of those who lost their dear ones in death, and it was so in the case of my father. Brother Clayton J. Woodworth came to take charge of the funeral service. This was the Brother Woodworth who compiled the Comment Bible. As soon as Brother Woodworth finished his discourse and offered a closing prayer, a lady in the audience, who was one of Sister Woodworth's patients and to whom Father had often witnessed, stood up spontaneously and sang a beautiful song to his memory. She was a professional singer, and a very good one. It was a very touching moment for all of us.

My father was very sound in the fundamental doctrines of the truth and a staunch upholder of them. He had no time for speculation and whimsical ideas that some consider valuable interpretations of the Bible. He was a stalwart individual and could not be easily turned away from his thoughts and plans. On the other hand, he was anything but a sectarian. He was quite willing to grant another brother the freedom of enjoying his interpretation, but he wanted the same right for himself. His attitude in this respect reminded me of the words of a popular song, "Don't fence me in." But at the same time my father was a kind and gentle man and got along very well with all with whom he came in contact. The doctor who cared for him during the closing weeks of his life was much impressed and took kindly to my father's interpretation of the Bible, although he never did embrace the truth. I am glad to have had the example of my father in his own staunch support of the fundamentals of the truth and his antagonism toward narrow-minded bigotry. It has been a help to me through the entire course of my Christian life.

How much happier the Lord's people as a whole would be if they could all adhere to these principles of true Christian outlook and living.

Although my father participated to some extent in the colporteur work of that day, he still considered his visits to churches one of the best ways of bearing witness to the truth, and he continued that practice throughout his many years of truth life. As I have said, he made it a point to make several visits to the little church on our street, even in the closing months of his life. After his death a minister in that church began to make regular visits to The Dawn to acquire supplies of the booklet "The Truth About Hell." We learned that he was about the only member of the church who no longer believed in eternal torture. While my father had not mentioned him, I am very much of the opinion that he got his new concept of the love of God from my father as a result of his visits to that church.

Others Also

But my father was not the only one who through the years took advantage of any opportunity that might open up to proclaim the truth within the churches. One of the noteworthy examples of this was the case of Brother Paul Davis in San Luis Obispo, California. Brother Davis was a civil engineer by profession and worked for the government. Working with him for a time was a man who belonged to one of the larger churches in San Luis Obispo and as a result of Brother Davis's witnessing to him, this man developed the idea that here would be a good teacher for the men's Bible class, and he asked Brother Davis if he would take the job.

Brother Davis gladly assented to this, on condition that he have full freedom to preach the truth as he understood it. The man took the matter up with his minister and they decided to give Brother Davis a free hand, this particular minister being what we might call a freethinker. Brother Davis started on his assignment and continued teaching that Bible class for many years.

During those years there would naturally be a changeover in the attendance at the Bible class sessions, but out of all the new ones who came, and from the old ones as well, there was an occasional one who fully accepted the truth. This was true to such an extent that a good-sized class of Bible Students was born in San Luis Obispo.

The lesson to us is that we should keep our eyes open for any and every legitimate opportunity of presenting the glad tidings of the kingdom. Today it is more than a case of an occasional brother or sister here or there giving a personal witness in a church, for now film presentation of the glorious Gospel is reaching into the churches by the thousands every year. In this we rejoice! Probably the largest infiltration of the churches by films today is directly the result of the activity of our film distribution center in Glendale, California; but Modern Talking Pictures is also doing a great job along this line, having succeeded in arranging for nearly two thousand presentations of the message in the year 1974. May the Lord help us all, whether young or old, to hold up the banner of truth in any and every way we can!



Weekly Prayer Meeting Texts

DECEMBER 4—“If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?”—Luke 11:13 (Z. '01-271 Hymn 90)

DECEMBER 11—“My son, give Me thine heart, and let thine eyes observe My ways.”—Proverbs 23:26 (Z. '01-324 Hymn 69)

DECEMBER 18—“The Lord is my helper, and I will not fear what man shall do unto me.”—Hebrews 13:6 (Z. '02-45 Hymn 71)

DECEMBER 25—“Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.”—Luke 2:10, 11 (Z. '03-457 Hymn App. U)

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, N.J. 07073. A visit will be arranged when possible.

S. ALLEN New Haven, CT	Dec. 14	G. PASSIOS Baltimore, MD	Dec. 21
G. JEUCK Pottstown, PA	Dec. 14	L. POST New London, CT	Dec. 21
A. KRUMPOLT Allentown, PA	Dec. 21	F. WASSMANN Berwick, PA	Dec. 21

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL Newport Hull	Jan. 17 Feb. 7	Subscription Rate 60p. (Commencing January 1976)
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Subscriptions and Literature—70, Station Road, Gidea Park, Romford, Essex RM2 6DA.

Tapes and Cassettes on loan—15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.

Conventions

DETROIT, MI, Dec. 7—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Nemesh, 25354 Cunningham, Warren, MI 48091

MINNEAPOLIS, MN, Dec. 7—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

CHICAGO, IL, Jan. 1-4—Richards

High School, 10601 South Central, Oak Lawn, IL. Mr. George Tabac, 900 Brentwood Dr., Bensenville, IL 60106

PHOENIX, AZ, Jan. 1-4—Phoenix Woman's Club, 302 W. Earll Dr. Mrs. Eugene Enteman, 542 W. Southern Ave., Phoenix 85041

COVINA, CA, March 7

"I Wish I Knew What To Do"

HOW often we hear this statement made by those who are zealous for making known the glad tidings of the kingdom. May we suggest that one thing practically all can do is send one or more Dawn gift subscriptions to their friends. Just think one gift subscription means that The Dawn enters the home twelve times during the year as your messenger of truth. Isn't this something worthwhile doing? Each subscription is only one dollar, and you can have six entered for five dollars. And it is simple to do when you use the coupon.

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East Rutherford, New Jersey 07073

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