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Highlights of DAWN

The Approaching World Dictatorship

“The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”—II Pet. 3:10-13

“PESSIMISM. Despair. Gloom and doom. They have become contagious, spreading across the land like a virus, penetrating all social strata, every geographic backwater. Whether you are an international affairs professor at Columbia, a wheat farmer in Nebraska, a ‘futurist’ at some think tank, or a drop-forge operator down on the water front, you must feel it: a premonition of change, a sense of things coming unstuck, an ache of social and political malaise. It’s the Age of Foreboding.”

These are the opening words of an article in The National Observer written by Robert W. Merry at the beginning of 1975. And they reflect rather accurately the sentiments of many people at the end of the year just past; for many Americans seem to be losing faith in the ability of their government to continue to promote the kind of prosperity which the people generally have come to enjoy these many decades. Fear of another Middle East war, concern about pollution of the planet, doubts about the long-range effect on America of detente, worries over diminishing natural resources, the population growth and its effect on the world food supply—all these and other knotty problems have stirred an unaccustomed and discomforting sense of anxiety. A feeling of apprehension is spreading that the “good life” is coming to an end.

British historian Arnold Toynbee echoes somewhat the same sentiments. He suggests that we have come to the end

of an era—an era, he says, that bought progress at the expense of the laborer and the despoiling of our natural resources. This, he believes, will effect profound changes in the life-styles of many, and require a remaking of the social structure. Toynbee further foresees a bitter struggle for control of the world's diminishing resources. This struggle, he suggests, will result in disorder that will be restored only through the establishment of authoritarian governments which will regiment the lives and activities of the people.

The End of an Era

These gentlemen are far from being alone in their dire forecasts of the future. A group of scholars who call themselves the "Club of Rome" has published a study in which it is held that present world problems will reach a crisis point in a few generations unless drastic action is taken immediately to correct the world's ills, which they believe flow largely from the expanding world population.

A professor of government at Columbia University, Zbigniew Brzezinski, recently wrote, "The existing international system . . . is disintegrating." This will result, he believes, in increased confrontations between the advanced and the developing nations, inducing "increasing internal strains within the advanced countries, in some cases even threatening their democratic institutions."

And we hear the following from our friends across the sea. Henry Brandon, chief American correspondent of The Sunday Times of London, has stated that it is his belief that "the era of American omnipresence, the willingness to exercise power alone and the idea that the United States can control events are passing into history."

Need for Worldwide Remedies

Writer Robert L. Heilbroner suggests that if man is to avoid the fast approaching world catastrophe, he will have to adopt self-denial of a heroic size—self-denial, he fears, of a character and magnitude beyond man's willingness to make.

And so it goes. Growing numbers of thoughtful people are expressing doubt that man is either able or willing to come to grips with the overspreading problems that are bedeviling the world.

The dire need for peaceful and equitable dealings between nations is becoming daily more fully recognized, and more widely proclaimed. On the occasion of the 30th birthday of the United Nations organization, President Ford listed some of the more troublesome of the world's problems, and pointed out what he believed to be the only way in which these can be solved. He said, "Worldwide organization is necessary to deal with worldwide problems." And he added that "the list of such problems grows daily."

Significantly, he stated that "most of these are new problems. Only in recent years have they acquired global significance and generated worldwide concern." In short, these are problems which are unique to the day in which we are living, and thus they tell us where we are on the stream of time. Jesus stated that the end of the age would be marked by great tribulation in the world "the like of which has not occurred from the beginning of the world down to the present time—no, nor ever will again." (Matt. 24:21, Twentieth Century N.T.) It is agreed by all that the problems confronting the world today have indeed largely come about during this 20th century in which we are living.

On the same occasion Kurt Waldheim, Secretary General of the United Nations, voiced his opinion that united action by all nations is urgently needed if world problems are to be solved before it is too late. He listed virtually the same problems that Mr. Ford calls to our attention, and adds that "the changed conditions of our time are at once evident." These are troubles, he is saying as did Mr. Ford, that are singular to our day.

Then he, too, points out the need for joint action by the community of nations. "The problems which face mankind are now, in the main, common to all nations and all areas, and

it is not possible to resolve them any more by purely national, or even regional, responses. . . . There has been in recent years a growing realization that in order to be successful, there must be global strategies. . . . Slowly we have realized that we are physically and economically interdependent on this planet; . . . We have learned that we must cooperate not because we particularly wish to but because we know the alternative.” The alternative, we are left to infer, is a very gloomy one, indeed.

Growth of “One World” Concept

Lincoln P. Bloomfield is professor of political science at MIT and Director of the State Department-sponsored Global Interdependence Project of the MIT Center for International Studies. He, too, speaks of the growth of the “one world” concept. He says, “The level of awareness of global interdependence . . . rises with each new crisis, whether over oil, food, finances or the spread of nuclear weapons,” and suggests that as a consequence the need to maintain world peace must be given serious consideration by the world’s statesmen on a worldwide basis.

Truly, the problems confronting mankind are awesome and even frightening, and one would suppose that their gravity would direct man’s thoughts heavenward for help. But not so. In all the gatherings arranged for discussing these tragic problems almost no voice is raised seeking divine guidance beyond, perhaps, the formality of an opening prayer. Indeed, there are those who feel that reliance on divine help would be vain.

One group of scientific, educational, and religious leaders not too long ago expressed their deep concern with world conditions and proposed, as many others are coming to propose, that progress toward human happiness can only come through the elimination of national boundaries and the establishment of a world community.

But can we look to Almighty God for help in bringing about

this utopia? Not at all, say the one hundred and twenty philosophers, writers, and social scientists who signed this document. They hold that it is man, and man alone, who must solve these problems that threaten his existence. "No deity will save us; we must save ourselves," is their conclusion. Curiously enough, a goodly number of religious leaders were included among the signers.

Thus we find that many thinkers, in the search for a solution to world problems, are leaning toward the concept of a world government that would transcend national boundaries. But then there are others who would find the solution in the establishment of autocratic governments within their own presently constituted nations.

"Democracy in Difficulty"

Writing in the Temple University Alumni Review, Dr. Murray S. Stedman, Jr., professor and chairman of the department of political science at that school, says that "liberal democracy, as it is practiced in the United States, is in difficulty." He also says, "government in the future will have to be more 'authoritative' than it has been in the past."

Wayne Boucher, staff member of an association named Futures Group, is more precise. He says, "If we don't improve [the quality of] decision-making very quickly the result could very well be a dictatorship."

And James Reston is even more explicit. He writes, "It is hard to travel in Europe these days, or even to live in Washington, without recognizing that liberal democracy is now in serious trouble in the world. We are living in a time of widespread doubt about the capacity of free societies to deal with the economic, political, and philosophical problems of the age.

"Wherever you look, the leaders of the Free World seem to be overwhelmed by the complexities of modern life, baffled by the demands of special-interest groups, and inclined toward autocratic methods in handling their dilemmas."

And when deep difficulties assail even the most dedicated leaders of liberal societies, the transformation from an open democracy to an autocratic government can be very swift and complete indeed. Commenting on the situation that has but lately developed in India, Tom Wicker recently wrote in the New York Times:

“The most remarkable thing about Mrs. Indira Gandhi’s swift seizure of power and effective suspension of democracy in India is how easily it was accomplished. It also seems to have been widely accepted, if first reports are borne out, although it had generally been assumed that Indian democratic traditions were strong and deep.”

And be it noted that, in spite of Mrs. Gandhi’s protestations that the situation demanded highhanded action (which many would deny), the fact remains that she exercised autocratic powers to “save democracy.” To thus “save” democracy, she followed the ages-long pattern of throwing her opponents into jail, curtailing the liberties of the people, and imposing censorship on the press.

Failure of Earthly Governments

Thus we find that there are those now living under democratic forms of government who, seeing their obvious faults, would turn to a more “authoritarian” form of government in the hope of gaining, or preserving, the fuller, more abundant life. Even Aleksandr I. Solzhenitsyn, famous Russian author who recently felt obliged to exile himself from his own homeland, is still in favor of autocratic rule for Russia—but of a beneficent type. It must be an authoritarian system “based on genuine concern and love on the part of the rulers,” he says. Certainly, no right-minded person would quarrel with Mr. Solzhenitsyn about the desirability of a government so oriented; but one would turn the pages of human history in vain in search of an autocratic system of the kind described by our Russian friend.

Solzhenitsyn is at odds with that other famous Russian,

physicist Andrei D. Sakharov, who has had quite enough of the Russian type of authoritarianism, and does not mince his words in so stating. What the learned Mr. Solzhenitsyn seems not to have discovered, in spite of his own much publicized sufferings under the Russian system of government, is that absolute power in the hands of imperfect men tends to corrupt and debase. And of all forms of government devised by imperfect man, perhaps the most inefficient, the most cruel, the most destructive of the human spirit, has been the dictatorship.

So, as we look back over history, we find that no form of government that has ever existed on this earth has produced complete happiness for man. Imperialism, church-state governments, various forms of democracy, dictatorships, Communism—all have failed to produce a world of happy people. And to this day vast numbers of the world's population are ill-fed, ill-clothed, and ill-housed. They are still exploited and overworked. They still shoot and torture one another. And they still get sick—and die.

The Coming Universal Dictatorship

But, happily, there is hope for mankind. There is hope that man will indeed find true and everlasting happiness in a world of peace and plenty—a world without wars, a world without hunger, without sickness, and without suffering; and best of all, a world wherein there will be no death.

Perhaps strangest of all, will be a world that will have a government that will be truly universal, transcending all national boundaries; and it will be controlled and directed by the strictest authoritarian rule ever to have been imposed on this planet. Indeed, it is the very world envisioned by Aleksandr I. Solzhenitsyn—"an authoritarian system based on genuine concern and love on the part of the rulers." The government of that new world will be both universal and authoritarian, but it will indeed be ruled by love. It will be a world incorporating the better of those features of government toward which men's minds have lately been

turning in the search for solutions to world problems. It will be that wonderful kingdom of Christ for which man has been praying for some nineteen hundred years.

The approach of this glorious new world is signaled by the very troubles that at this moment are so sorely distressing mankind. These troubles are signs of the end of an age, or era, even as so many are coming to see. They are the signs of the end of this present evil world, or social order, which must pass away, and make way for the establishment in the earth of Christ's kingdom; that new world, that new social order, wherein righteousness will reign.—Matt. 24:3,21; II Pet. 3:10,12,13

But there will be a vast difference between this new authoritarian rulership and the imperfect governments of this present evil world that are soon to be destroyed and replaced. Because Satan is the god of this world, evil is now rewarded, evil is countenanced, evil predominates. But in the coming new world, in the new social arrangement soon to be established on this planet Earth, Satan will be bound and completely shorn of all power to deceive the people.—Rev. 20:1-3

In this new world government, Christ will be King of kings, and Lord of lords. (Rev. 19:16) Associated with Christ in this rulership will be the faithful overcomers of the Gospel Age, the footstep followers of Jesus, who will live and reign with him for a thousand years.—Rev. 20:4,6

Dead to be Raised

One of the first actions to be taken by the newly established kingdom under Christ and his faithful followers will be the resurrection of all of mankind who have gone down into their graves. All who are obedient to the righteous laws of that kingdom will gain life everlasting right here on earth; for God did not make the earth in vain, he formed it to be inhabited forever by his grateful, happy, and worshipful human creatures.—Dan. 12:1,2; John 5:25-29; Acts 3:20-24; Matt. 25:31-34; Isa. 45:18

In that new kingdom judgment and justice will be righteously dispensed. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28:17) All who then willingly and from the heart conform to the just and righteous laws of the kingdom, all who then learn to love their neighbor as themselves, will gain everlasting life.

Few in this present life have truly known their loving and merciful Creator. But in that day all shall come to know him, from the least even to the greatest. (Jer. 31:34) But in order that no slightest stain of sin may mar the peace and joy of that glorious new world, all who are disobedient will be destroyed from among the people.—Acts 3:21-23; II Thess. 1:9

Obedience to Be Enforced

Yes, our risen Lord Jesus will be the King of kings and Lord of lords in that new kingdom. But let there be no mistake. The righteous laws of that kingdom will indeed be enforced, but with love and with equity and with justice toward all. He who gave his life for the world of mankind, he who purchased them by hanging on the cross; whose heart went out to the sick, the blind, the deaf, the halt; he who wept at the death of his dear friend Lazarus, will tenderly lead them up the highway of holiness, to drink of the waters of life freely, even as a loving shepherd gently leads his flock into green pastures flowing with purest life-giving streams of water.

When Christ's kingdom is established in the earth all men will render grateful praise to their Heavenly Father. Then, again, for the first time since father Adam was given dominion over God's earthly creation, will this be one world. Then, all will be one in their love for their loving Creator, for their merciful Redeemer, and for their fellow man. Under the wise and tender ministrations of the kingdom, that flickering ember of divine love that still glows, though ever so dimly, in the heart of fallen man will be fanned into lively flame. And how gladly and hungrily will mankind reach out to embrace

the righteous conditions then prevailing! Then shall love and joy and kindness be manifested on every hand!

Through the Prophet Micah our loving Heavenly Father gives us an encouraging foregleam of that wonderful kingdom soon to come:

“In the last days it shall come to pass that the mountain [kingdom] of the house of the Lord shall be established in the top of the mountains [kingdoms], and it shall be exalted above the hills; and people shall flow unto it.

“And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

“And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

“But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”—Micah 4:1-4

And now that we are at the start of another year, undoubtedly the same question arises in the minds of the Lord's followers as did to his disciples at the beginning of the age: When shall these things be? When shall the kingdom be established? From all the signs, we believe it cannot be far off. But we are also mindful of our Lord's words, “Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”—Matt. 24:3, 36

Of one thing we can be sure, for we have the inspired word of the Apostle Paul for it: “Now is our salvation nearer than when we [first] believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.”—Rom. 13:11, 12

We at The Dawn wish you all a Happy New Year in the Lord.

Bible Study

LESSON FOR JANUARY 4

Living by a Higher Law

MEMORY SELECTION: "Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."—Matthew 5:17

SELECTED SCRIPTURE: Matthew 5:38-48

THE first advent of Jesus marked the beginning of a change in dispensations. The old dispensation was the Jewish Age. Its beginning was with the Jewish nation when God, through Moses, inaugurated the Law Covenant at Mount Sinai.

The terms of the Law Covenant were designed by God to be a measure of a perfect man's ability to keep. In fact, the promise was that if any man could keep them, he would prove his worthiness of everlasting life. Leviticus 18:5 reads, "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord."

But since all men had inherited adamic weaknesses, none could keep God's perfect

law; for even though he kept it all but one point, he would be guilty of all. (James 2:10) The Apostle Paul in Romans 7:10, 11 states, "And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." In the context of the chapter the apostle elaborates, stating that regardless of how hard he tried he was not able to live above the weaknesses of his flesh. In verses 24, 25 he concludes, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the Law of God; but with the flesh the law of sin."

The Apostle Paul continues in Romans 8:1-4, "There is therefore now no condemnation to them which are in Christ Jesus, . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin [for a sin offering, Diaglott], condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

So while it is not necessary for the Christian to keep the letter of the law, he must keep the spirit of it. That is, the Christian must so love the concept of God's law that if it were possible for him to keep it he would do so gladly, even eagerly. This being so, God can and does look at the heart and counts the heart desire or intention as if it were accomplished in the letter, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

This of course was a new concept to the Jews, and so in the 5th chapter of Matthew, Jesus gives several examples to illustrate what he means by keeping the Spirit of the law. In the first

place, this does not mean that there is any less responsibility for righteousness, for he states in Matthew 5:20, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

In verses 21, 22 of Matthew 5 we read, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment."

In verses 43-46 the Lord summarizes the philosophy of the higher law of the Spirit, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?" □

First Things First

MEMORY SELECTION: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matthew 6:33

SELECTED SCRIPTURE: Matthew 6:19-21, 24-33

EVER since the fall in the Garden of Eden, man has been imbued with the thought of self-preservation. In these primitive times practically all of his thoughts and activities were oriented in this direction. When the Apostle Paul in Romans 12:2 states, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," he had in mind the great work of the foot-step followers of Jesus—that of changing the self-centered mind to a mind that is selfless—which means, as far as a Christian is concerned, a mind or will that has completely submitted itself to the will and overruling providences of God. The Lord promises that if this is done, the reward of sowing to the Spirit will far exceed the reward that results from sowing to the flesh.

In Mark 10, starting with the

17th verse, is an account of our Lord's experience with the rich young ruler. After Jesus' discussion with the young man concerning the law and his obedience to it, Jesus explained what was additionally required to obtain eternal life, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, . . . and follow me."—vs. 21

Here the Lord laid down the principle of a complete and unreserved consecration. Because of the circumstances Jesus thought it wise to ask the young man to actually dispose of his worldly possessions and completely abandon his present life-style and manner of living and take up the cross. The young man was being told to lay down his life in the service of the Lord, the truth, and the brethren, and to do this unen-

cumbered with worldly possessions.

This is in essence what the Lord requires of his footstep followers during the Gospel Age, except that the actual disposition of worldly goods is not required. It is necessary, however, that the Christian's attitude of heart and mind be that he has put in first place the things of the Lord and has abandoned in his heart the things of the world.

Our Lord commented on the difficulty of attaining to this condition of heart and mind. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—vss. 23-25

The disciples expressed astonishment, for to a natural mind (this was before Pentecost) the terms of consecration and discipleship were very harsh and almost impossible of attainment. And so they asked the question, "Who then can be

saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible."—vss. 26, 27

So the consecrated Christian is enabled to carry out the terms of discipleship, not by his own power and determination, but by the power of God operating in his heart and mind through the Holy Spirit.

But then Peter, who with others of the disciples had given up his business and land and home to follow the Lord, asked what their reward would be, and Jesus answered, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, . . . or children, or lands, for my sake, and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."—vss. 29, 30

The thought is that those making an unreserved consecration to the Lord will have, because of the Holy Spirit, a new set of values and a spiritual fellowship that will transcend material values a hundredfold. With this will come persecutions and trials, but in the end eternal life. □

Giver of Life and Health

MEMORY SELECTION: "Himself took our infirmities, and bare our sicknesses."—Matthew 8:17

SELECTED SCRIPTURE: Matthew 9:18-31

ONE of the signs that was given in the prophecies whereby the children of Israel could recognize the King of the promised kingdom (the Messiah) was that he would have the wonderful God-given power to heal the sick and even raise the dead (Isa. 42:1-7) The common thought of the Jews at Jesus' first advent was that the Messiah would have these powers, but that in addition he would come in power to set up his kingdom then. Jesus, while he performed many miracles, gave no evidence that he was making preparations to establish his kingdom at that time. This was one of the reasons why Jesus was not accepted as the Messiah by the Jews. Even John the Baptist, who was commissioned by God to announce Jesus as the Messiah, sent messengers to Jesus with this question, "Art thou he that should come, or do we look for another?"—Matt. 11:3

While the messengers from

John were present, Jesus cured many of the people of their infirmities and plagues and evil spirits, and "then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in me."—Luke 7:20-22

The signs were meant to identify Jesus as the Messiah and also to give an illustration of kingdom blessings when, in the Lord's due time, the kingdom was established.

Overlooked by all were the prophecies which foretold that Christ must first suffer and then come into his glory. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses

and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke 24:25-27

One of these beautiful scriptures is Isaiah 53. In this prophecy the Lord foretells how Jesus would be rejected of men; that he would be a man of sorrows, acquainted with grief, and that he would pour out his soul unto death and be numbered with the transgressors, and that he would bear the sins of many, and make intercession for the transgressors.

In other words, the mission of Jesus at his first advent was to suffer and die as the ransom for father Adam. And having redeemed Adam, he automatically redeemed all who were condemned in Adam, that is, the whole human race. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life."—Rom. 5:18

Having taken Adam's place in death, Jesus was raised from death and exalted to the divine nature, placed at the right hand of God, given all power in heaven and earth, but instructed to wait until God had made his enemies his footstool.—Heb. 5:7-9, Diaglott; Matt. 28:18; Ps. 110

The waiting had to do with the establishment of the kingdom, and for approximately 2,000 years the kingdom has been held in abeyance, waiting for the enemies of the kingdom to be destroyed. Going on concurrently has been the great work of taking out from the Jews and Gentiles "a people for his name," the bride of Christ.—Acts 15:14-18

When this dual work is completed then will be the due time for the establishment of the kingdom—the long-awaited time when Jesus Christ and his church will be the Mediator of the New Covenant and the Giver of life and health to all who will obey. The Revelator speaks glowingly of this time. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—Rev. 21:3-5 □

The Call to Mission

MEMORY SELECTION: "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me."—Matthew 10:40

SELECTED SCRIPTURE: Matthew 9:35 through 10:1, 16-20, 40, 41

AFTER Jesus was baptized in the Jordan River, the account in Luke, the 4th chapter, states that he was led by the Spirit into the wilderness, where he was tested of the Devil for forty days. After this experience Jesus returned to Nazareth where, as was his custom, he went into the synagogue, and the Book of Isaiah was delivered unto him, and he read a prophecy that pertained to him and his mission. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4:18, 19

Jesus at once began the first organized ministry of the Gospel, and fulfilling the divine appointment, he went only to the nation of Israel. (Matt. 15:24) In Luke

4:14 we read, "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all." He not only preached the message of the kingdom, but he illustrated its blessings by performing many miracles of healing, and by these miracles also he identified himself as the long-promised Messiah.

Having selected the twelve disciples, he embarked on another phase of his ministry. These were those who were to be his footstep followers, and as such they too were to have the commission to preach the glad tidings of the Gospel. In Matthew 9:37, 38 we read, "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth

laborers into his harvest." And in Matthew 10:5-7 we read, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. . . . And as ye go, preach, saying, The kingdom of heaven is at hand."

The disciples also were given the power to heal the sick, raise the dead, and cast out devils. This power was also given to them to illustrate the blessings of the kingdom and the authority behind their mission.

When the time came that Jesus was no longer to withhold his ministry from Judea and Jerusalem and thereabouts—for "the time was come that he was to be received up" (Luke 9:51)—he "sent messengers before his face: and they went, and entered into a village of the Samaritans to make ready for him." (Luke 9:52) In other words, he sent advance agents to advertise and make known his coming in order to make better use of the Lord's time and make his ministry more effective.

When we read of these experiences of our Lord, how meaningful becomes the prophecy concerning him in the 40th Psalm, "I delight to do thy will, O my God: yea, thy law is within my heart. I have preached

righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy lovingkindness and thy truth from the great congregation."—vss. 8-10

It was the faithfulness of Jesus in carrying out his ministry that brought about his trials and testings and eventually his death on the cross. And yet it was these very trials that proved him worthy of the divine nature and enabled God to resurrect him from death, that he might be the Mediator of the New Covenant.—Heb. 5:7-10

We, as footstep followers of the Master, are likewise anointed to preach the Gospel. The Apostle Paul in I Corinthians 9:16 states, "For necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!" For as in the case of our Lord, it is by the experiences we are permitted to have in his service that we are enabled to develop the fruits and graces of the Spirit. And in due time, if faithful, we will receive the reward of the divine nature and will be privileged to share in the kingdom work of the Millennial Age.—I Pet. 2:19-25; 4:12-19; Heb. 12:1-10 □

Christian Life and Doctrine

Stewards of God's Mysteries

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.”— 1 Corinthians 4:1,2

ALL that we possess as the servants of God are gifts from him, including the material blessings of life, and we are to use these gifts in keeping with the spirit of sacrifice involved in our consecration to follow in the footsteps of Jesus. The “mysteries of God” referred to by the Apostle Paul in our text embrace in a general way all the important aspects of the divine plan of the ages. We are made stewards of these, and are to guard the faith and to promote it with all the resources at our command.

Unfaithfulness

One of the scriptural illustrations of unfaithful stewardship is furnished by Jesus in the Parable of the Unjust Steward. We quote the first eight verses of this parable: “There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An

hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.”—Luke 16:1-8

There is an important point in these first eight verses of the parable which must be taken into consideration in order to understand what Jesus is illustrating. When this unjust steward—Phillips’ translation says “rascally steward”—drastically cut the amount due his master by his creditors in order to make friends with them, we are told (vs. 8) that “the lord commended the unjust steward, because he had done wisely.” Many have mistakenly applied the word lord in this statement to the God of heaven, and assumed that the God of heaven commended this unjust steward. However, this is not the thought. The word lord here begins not with a capital letter, but with a small letter “l”; and the one referred to is really the master or lord of the unjust steward, not the God of heaven.

The master of this “rascally steward” was simply acknowledging what other translations refer to as his astuteness in making friends prior to his actual dismissal from the stewardship. Besides, since the ones with whom he endeavored to make friends are referred to as debtors, we are to presume that they had been in debt to the steward’s master for some time. These debts seemingly were not current, but bad debts; and the steward in seeking his own interests had apparently collected a considerable sum, which went into the coffers of his master. The master naturally would be pleased—pleased that, although he had intended to dismiss this steward, he had really done a good turn for him in preparing future security for himself.

In connection with the unjust steward’s master commending him for his astuteness, Jesus observed that “the children

of this world are in their generation wiser than the children of light." (vs. 8) At that time the religious rulers of Israel—the scribes and Pharisees—were the children of light. They still sat in Moses' seat. A group of these was listening to Jesus as he presented this parable and apparently recognized the point he was here making, and they derided him. (vs. 14) It is well known from the Scriptures that the scribes and Pharisees did not in any way lift the burdens of the people whom they ruled. Instead, frequently they increased their burdens, and this apparently is what Jesus referred to as the unjust steward's wisdom as compared to the unwise practice of the scribes and Pharisees.

These professed to be stewards of God, but we know that in the changing dispensation of that time they were soon to lose their honored position. They probably did not recognize this, but certainly they were doing nothing to make friends with the people when the Law and the prophets were set aside and they were on their own.

Verses 9 to 13 of the parable read, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

There is manifestly something wrong with the King James translation of verse 9, which reads, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." When the rich young ruler asked Jesus what he must do to obtain eternal life, Jesus did not say to

him that he was to make friends with his money so that it would take care of him in time of need. Jesus said to him, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."—Matt. 19:21

A Christian's stewardship of his money is not given to him so that he may make friends with its use. It is given to him to sacrifice in the interest of the Lord's work. So this King James version is completely out of harmony with the teachings of Jesus and the apostles concerning the true course of the Christian.

Examining more closely what Jesus really did say, we find that the key Hebrew word involved here is capable of being translated in question form, and is so translated elsewhere in the New Testament. In Professor Strong's Hebrew and Greek Concordance the word is number 3004, and in Acts 25:20 it is used by King Agrippa in explaining that he gave the Apostle Paul an opportunity to return to Jerusalem and answer the questions his enemies might put to him: "I asked him whether he would go to Jerusalem, and there be judged of these matters." The Emphatic Diaglott also translates the word in question form in this text. Agrippa did not say to the apostle that he should go to Jerusalem, but merely asked him if he would. Obviously, what Jesus said in the parable in this connection could properly be translated something like this: "Do I say unto you, Make to yourselves friends of the mammon of unrighteousness," as this unjust steward has done, "that when ye fail they may receive you into everlasting habitations?" The Companion Bible suggests a translation of this verse which reads, "And do I say unto you," or, "Is this what I say unto you?"

The obvious answer to this question would be "no." Jesus would not ask his followers to be copies of this "rascally steward." Besides, who is there on earth with whom a Christian could make friends with his money who would be in a position to assure him that he would be given an everlasting habitation—that is, presumably, in heaven?

Jesus continued his observation on this point, saying, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

Here Jesus is making it plain that if his disciples followed the course of the unjust steward in the parable, they would be unfaithful and unjust even as he was, and those who are unfaithful to the stewardship of truth which the Lord has given them cannot expect that the Lord will continue to bless them with these true riches. They cannot expect his blessings now, nor will the future reward of the faithful be theirs. In verse 13 Jesus says, "No servant can serve two masters," and his application of this is, "Ye cannot serve God and mammon." You cannot use your earthly means to make friends for yourselves and at the same time use it in the Lord's service to forward his cause. This is one of the important lessons of the parable.

Verses 14 and 15 read, "And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." We gather from this that the telling of the parable of the unjust steward was influenced more or less by the fact that Jesus knew of the presence of the Pharisees, who were listening to his words. And here he indicates that, like the unjust steward, they were endeavoring to justify themselves before men.

However, this is a wrong attitude for any who are endeavoring to be faithful stewards of God's mysteries of truth. We are not to be concerned about justifying ourselves before men. This does not mean that we are to antagonize the world, or that we should not endeavor to be friendly toward those

who do not agree with us. But it does mean that we are not to use our means and our strength to make friends with the world. Making friends with the mammon of unrighteousness is completely wrong in the sight of God, a completely wrong use of whatever abilities, financial or otherwise, which we may have, for these we have devoted to the Lord and he is looking to us to be faithful in the use of what we may have in the promotion of his truth, of which he has made us ministers.

An Approved Ministry

As ambassadors of Christ we not only have committed to us the ministry of reconciliation, but the Lord expects us to discharge this stewardship in a manner in keeping with his will. In II Corinthians 6:3-12 the Apostle Paul gives us an outline of some of the details that are involved in a faithful stewardship. Beginning with verse 3 we read, "Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God." (vss. 3,4) Then Paul follows with some of the things which are involved in this approved ministry: "In much patience, in afflictions, in necessities, in distresses. In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings."—vss. 4,5

Paul then continues, "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed: as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged."—vss. 6-13



The British Section

Time, Its Value

A VERY valuable possession that we all have is time. Ecclesiastes 3:1-8 suggests that in the divine economy mankind is given time for everything—or, as the wise man states it, “a time to every purpose under the heaven.”

This does not mean that every human being can indulge in all the human interests to which his heart inclines. As a rule a selection has to be made, and this selection can be roughly divided into the duties of life and the pleasures of life. If these are used moderately and wisely, a considerable measure of happiness can result.

Alas that, as a result of the reign of sin and death, mankind fails to use earthly blessings wisely and moderately! Consequently the activities of life often become a “travail,” described in Ecclesiastes 3:10 as “the travail, which God hath given to the sons of men to be exercised in it.” The Word of God shows that this will be overruled for good in the case of

the majority, by the time the divine plan for mankind is fully worked out.

Seeing that time is a most valuable possession of the natural man, how much more is this true in the case of the child of God. Before the setting up of the kingdom for the blessing of all mankind, God has been finding, through the preaching of the Gospel in all the world for a witness, one here and one there who realised that as a result of the redemption that is in Christ Jesus, all that they have, including their time, properly belongs to the Lord.

Many will say, as the message of salvation is presented to them and they are urged to look into it, “I have no time for Bible study. My family, my business, my attendance at a place of public worship, and a little necessary recreation, take all the time I have. Then perhaps some item of truth strikes a responsive chord in the heart, and these begin to find some time to study the Word of God, making

use of the helps the Lord has so wonderfully provided in this our day.

The only way a busy man can "find" time is, of course, to take it from his already fully occupied life. And so those whom the Heavenly Father has been drawing to Jesus, and to consecration, sooner or later realise, as the Apostle Paul indicates, that they are not their own, but have been bought with a price, and that their time, as well as everything else they have, belongs to the Lord.—I Cor. 6:20; 7:23

Those who perform their reasonable service by making a full surrender to the Lord—presenting their "bodies a living sacrifice" (Rom. 12:1)—desire, henceforth, that whatever time can be spared from earthly duties and obligations must now be used in spiritual directions. They now therefore study to show themselves approved unto God, "rightly dividing the Word of truth." (II Tim. 2:15) They also take advantage of the privilege of holding forth the Word of life for the benefit of others who may be inquiring, even hungering and thirsting after truth and righteousness.—Phil. 2:15, 16

Do Not Delay

While it is true that at whatever time in life we seek to draw

near to the Lord he will draw near unto us, the early years of life are usually more favourable for turning to the Lord than the later ones, when the routine of existence, the habits of half a lifetime, and increasing family and business responsibilities are weighing heavily upon mind and body. (James 4:8) Many have realised the value of the advice given in Ecclesiastes 12:1, "Remember now thy Creator in the days of thy youth," ere the deadening earthward tendencies have dulled the higher susceptibilities, and before one has had time to shoulder too many earthly responsibilities.

Jesus, as a young man, was fully devoted to his Heavenly Father. It was as soon as he reached manhood's estate, thirty years of age, according to the law, that he made that full consecration which he had come into the world to carry out faithfully, even unto death. From Jordan onward Jesus would doubtless be specially aware of the scripture, "Wherewithal shall a young man cleanse his way? By taking heed according to thy Word." (Ps. 119:9) How very necessary it was for Jesus, as he walked the narrow, difficult way of sacrifice perfectly, to take heed to his Father's holy Word of truth, with its powerful

sanctifying influence, in view of his being surrounded by the imperfections and temptations of this present evil world.

That certain periods in life for turning to the Lord are more favourable than others is borne out by the prophet, who says: "Seek ye the Lord while he may be found, call ye upon him while he is near." (Isa. 55:6) The Scriptures intimate that although the Lord's people may have a very full realisation that all they have belongs to the Lord, and that, like their Master, they have entered into a covenant of sacrifice, to use all to his glory and in harmony with his will, they soon find that the world, the flesh, and the Devil are against such a course; hence, as recorded in Galatians 5:17, "the flesh lusteth against the Spirit, and the Spirit against the flesh."

The things of the Spirit which we would follow faithfully are contrary to the natural desires of the flesh, so conflict and overcoming on the part of the new creature are necessary. We have to "fight the good fight of faith," and in this way we are the better enabled to lay hold of the hope set before us in the Gospel.—I Tim. 6:12

Very specially will the Adversary seek to fill our time with things which are not spiritually

edifying and profitable. How very important, then, for us to comply with the Apostle Paul's exhortation: "Redeeming the time, because the days are evil." (Eph. 5:16) The sense of the Greek text here is, "Buying up for yourselves the opportunity," buying it back from other things, not allowing our time to be used to the Adversary's advantage. This should be done, "because the days are evil"; that is, unfavourable to the Christian who would walk in the Master's footsteps.

The world will bid for our time. Our friends, and worldly interests also, will present their temptations. In this connection the apostle's own noble course inspires us. His sentiments were, "What things were gain to me, [all those things which were advantageous from a natural standpoint—financial gain, or whatever would bring to Paul the honour of men], those I counted loss for Christ." (Phil. 3:7) He bought the opportunity of making great changes in the use of his time. Instead of using it to the advantage of self, he used it to the glory of God, and for the blessing of his fellows.

Be Wise

"Walk in wisdom toward them that are without, redeeming the time." (Col. 4:5) Wisdom must be used in our

redeeming the time, and in devoting it to spiritual interests—some portion of our time previously devoted to legitimate earthly interests, to wife, family, their pleasure and profit. Such still have a right to some of our time, of course, but our consecration to the Lord usually means that we do not give so much of it as hitherto to purely earthly interests. Wisdom, therefore, is needed to know how to act in this matter. There are wise ways of doing things, even Christian duties, and there are unwise ways of fulfilling them.

The Scriptures wisely instruct: "As much as lieth in you, live peaceably with all men." (Rom. 12:18) We are to act in a way that will cause as little friction, trouble, or inconvenience to others as possible. "Giving no offence in any thing, that the ministry [any service for the Lord, small or great] be not blamed." (II Cor. 6:3) And again, "Walk in wisdom toward them that are without," those who are not with us in the narrow way to life. (Col. 4:5) In the case of some of the Lord's people, this would include some who are closely related to us in the flesh.

It must be remembered that this wisdom we are exhorted to exercise is not worldly wisdom,

but wisdom which is controlled by love—the heavenly wisdom which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits." (James 3:17) It is a wisdom that will cause as little pain, inconvenience, or trouble to others as possible; a wisdom so moderate and considerate as to appeal even to the world as just and reasonable.

Speaking in a general way, therefore, the earlier in life we can respond to our Father's gracious drawing power, the better it will be for us, and probably the easier it will be for us to make a full surrender to him who has done so much for us. The earlier we make a start, the more time will we usually be able to devote to him and his service. The temptation to delay in turning to the Lord, even until the opportunity has passed, will be the experience that will come to some. Indeed, the Scriptures suggest that many will be in that most regrettable category. So "strive to enter in at the strait gate: for many . . . will seek to enter in, and shall not be able, when once the Master of the house is risen up, and hath shut the door."—Luke 13:24, 25

As soon as we hear the Lord's knock, we should be among those who will wisely open immediately. Not only will many

live to regret they missed an opportunity of gaining the high calling by procrastination, but the Scriptures indicate how Christendom in general is given an opportunity of turning in some small measure to the Lord by seeking meekness and some small measure of teachableness and righteousness as would make possible—if they would respond—for people to enter into the period of Christ's millennial kingdom with some alleviation from the great tribulation and violent overturning of the kingdoms of this world. But they would not!

"O that men were wise, that they would apply their hearts to understand the work and plan of the Lord! Then would the present kingdoms melt down gradually—reform would swiftly follow reform, and liberty follow liberty, and justice and truth would prevail until righteousness would be established in the earth. But they will not do this, nor can they in their present fallen state; and so, armed with selfishness, each will strive for mastery, and the kingdoms of this world will pass away with a great time of trouble, such as was not since there was a nation."—Studies in the Scriptures, Volume I, page 271

Be Faithful

The words spoken by Jesus to

fleshly Israel apply even more forcefully to nominal spiritual Israel today, at the close of the Gospel-Age harvest. Luke 19:41, 42 reads: "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." For many years, as the present dispensation is drawing toward its close, the Lord has waited to be gracious; but the course of fleshly Israel gives a true picture of what is now taking place.

The great city Nineveh that repented at the preaching of Jonah, and thus was spared the predicted overthrow, is another picture of what might have been in Christendom's case. But the so-called Christian nations have allowed the time of favour to pass unimproved, and in spite of a world-wide witness concerning the Lord's gracious purposes, they remain asleep to the things concerning their peace. The time comes when it must be said, "Too late!" Now those things are hid from their eyes, and "wrath to the uttermost" becomes their portion.

As the Lord has waited to be gracious in the case of Christendom as a whole, so it is the same in the individual experiences of

those called with the heavenly calling. And, in addition to the scriptures already quoted, the Master's words in John 9:4 show this feature very clearly: "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work."

Just as the literal day is the favourable time for work, especially for work done out-of-doors, so, the Master intimated, the short period of his earthly ministry of three-and-a-half years was the symbolic day favourable for service; and none more than the Master knew how soon that period would be over!

How vitally important it was, therefore, for Jesus to use this time faithfully! In this connection the oldest manuscripts show that instead of the letter "I" our Lord used the word "we." "**We** must work the works of Him that sent me," (see Diaglott and R.V.) showing that for us, too, favourable opportunities for service can soon pass. Hence the very most must be made of the share with which we have been blessed, and of the time which we have consecrated to the Lord.

Our Lord exhorts, therefore, "Walk while ye have the light [and while the time is favourable for letting it shine], lest darkness come upon you [and par-

ticularly the dark night 'wherein no man can work']." "While ye have the light, believe in the light [exercise obedient faith in all the light and truth that has been graciously revealed to you], that ye may be the children of light [worthy recipients of such divine favour]." —John 12:35,36

The Time Is Short

Seeing that the Apostle Paul could rightly say in his day, "The night is far spent, the day is at hand," how much more is this true today, when we are living near the very dawning of the thousand-year day of Christ's kingdom. (Rom. 13:12) As Paul says, "Knowing the time, that now it is high time to awake out of sleep [which suggests the possibility of a spirit of slumber creeping over us]: for now is our salvation [our complete deliverance and exaltation in the first resurrection] nearer than when we [first] believed." (Rom. 13:11) Surely the nearer we come to this momentous experience, the more alive we should endeavour to be, and the more awake to our present privileges as the Lord's servants, doing with our might what our hands find to do.

The commendation at the end of our course depends upon

(Continued on page 38)

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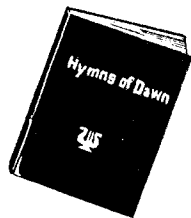
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Champaign WCIA 12:30 a.m.
 Galesburg CATV
 Quincy WGEM

INDIANA

Evansville WNIN
 South Bend WSBT
 Terre Haute WTHI-TV Channel 10
 Sun. 11:30 a.m.

IOWA

Urbandale CATV

KANSAS

Overland Park CATV

KENTUCKY

Bowling Green WBKO
 Louisville WDRB
 Sun. 9:30 a.m.
 Nicholasville CATV

LOUISIANA

Baton Rouge WRBT
 New Orleans WGNO
 Shreveport KTBS

MAINE

Bangor WEMT

MARYLAND

Salisbury WBOC

MASSACHUSETTS

Needham-Boston WCVB 7:30 a.m.

MICHIGAN

Detroit WXON

MINNESOTA

Duluth CATV

MISSISSIPPI

Biloxi CATV 12:30 p.m.
 Columbus WCBI-TV Channel 4
 Sun. 7:30 a.m.
 Greenwood WABG

MISSOURI

Independence CATV
 Springfield KMTC

MONTANA

Billings KULR
 Glendive KXGN
 Great Falls KFBB

Television Schedule

Kalispell 7:00 a.m.	KCFW-TV	Channel 9	Columbia N. Augusta N. Charleston	WNOK WATU CATV	
NEBRASKA			SOUTH DAKOTA		
North Platte	KNOP		Aberdeen	KABY	
NEVADA			Sioux Falls	KSFY	
Las Vegas	KSHO		TENNESSEE		
Reno	KCRL		Chattanooga	WRIP	
NEW JERSEY			Sun. 7:00 a.m.		
Pt. Pleasant Beach	CATV		Kingsport	CATV	
NEW MEXICO			Knoxville	WTVK	9:00 a.m.
Carlsbad	KAVE		TEXAS		
NEW YORK			Corpus Christi-Athena		
Central Islip	WSNL		& KIII	CATV & KEDT	
Levittown	CATV		Dallas	KXTX	
Watertown	CATV		El Paso	KELP	
NORTH CAROLINA			Lubbock	KSEL	
Charlotte	WCCB-TV	Channel 18	Lufkin	KTRE	
9:30 a.m.			Port Arthur	CATV	
Raleigh	WRAL		Victoria	KXIX	
OHIO			UTAH		
Ashland	ACTV—CATV		Salt Lake City	KUTV	
Canton	WJAN		VIRGINIA		
Wed. 8:30 p.m.			Richmond	WXEX	
Cincinnati	WCPO-TV	Channel 9	WASHINGTON		
Thurs. 1:58 a.m.			Tacoma	CATV	
Lima	WLIO		as Programed		
Louisville	WJAN		WASHINGTON DC	WHFV	
Zanesville	WHIZ-TV	Channel 18	WEST VIRGINIA		
OKLAHOMA			Bridgeport	WDTV	
Ardmore	KXII		Charleston	WCHS	
Muskogee	CATV		Huntington	WMUL & WCHS	
Mon. 8:00 p.m.			6:30 a.m. Weekdays		
Tulsa	CATV		Oak Hill	WOAY-TV	Channel 4
OREGON			Wed. 9:30 a.m.		
La Grande	KTVR		Wheeling	WSTV	8:30 a.m.
Salem	KVDO		WISCONSIN		
PENNSYLVANIA			Eau Claire	WEAU-TV	Channel 13
Huntington	CATV		Fri. 6:30 a.m.		
Indiana	CATV		Janesville	CATV	
Philadelphia	WPVI		Rhineland	WAEO	
Pittsburgh	WTAE		CANADA		
Sun. 9:30 a.m.			Sault Ste. Marie, Ont.	CATV	
SOUTH CAROLINA			Toronto, Ont.	Cable	
Anderson	WAIM-TV	Channel 40	WEST INDIES		
Mon.	(Time to be announced.)		St. Kitts	ZIZ-TV	Channel 5
Ashville	WANC				

"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 7:00 p.m.

Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBK 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.

MEXICO

Mazatlan XEACE 9:00 a.m.

Radio Broadcast Schedule

OREGON

Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Pittsburgh WARO 540 12:00 noon

Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

Aguadilla (Fri.) WABA 8:00 p.m.

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Hamilton KCLW 10:00 a.m.

Lubbock KDAV 580 9:45 a.m.

Pleasanton KBOP 1380 7:30 a.m.

Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 8:45 a.m.

VIRGINIA

Richmond WIKI 7:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:15 a.m.

Seattle KAYO 1150 7:15 a.m.

Spokane KUDY 1280 9:30 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 8:45 a.m.

Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alta. CFCW

Vancouver, B.C. CJJC 10:00 p.m.

Winnipeg, Man. CKJS 9:00 a.m.

Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Deer Lake, Nfld. CFDL-FM

Port au Choix, Nfld. CFNW 10:30 a.m.

Port aux Basques, Nfld.

CFGN 910 10:30 a.m.

St. Andrews, Nfld. CFCV-FM

St. Anthony, Nfld. CFNN-FM

Stephenville, Nfld. CFSX

Oshawa, Ont. CKLB 1350 9:45 a.m.

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask.

CKBI 900 9:15 a.m.

Regina, Sask. CKRM 7:45 a.m.

Yorkton, Sask. CJGX 940 10:00 a.m.

AUSTRALIA

Geelong 3GL 10:00 a.m.

Tamworth (Tues.) 2TM 10:10 p.m.

CEYLON

Radio Sri Lanka (Sat.) 9:45 p.m.

LUXEMBOURG

Luxembourg (Wed.) 10:30 a.m.

MALDIVES ISLANDS

Radio Maldives (Tues.) 4740 9:00 p.m.

MEXICO

Mazatlan XEACE 9:00 a.m.

NEW ZEALAND

Dunedin (Sat.) 4XD 8:45 a.m.

NIGERIA

Ibadan (Wed.) WNBS 10:45 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

URUGUAY

Montevideo Radio El Espectador

VIRGIN ISLANDS

St. Croix (Sun.) WSTX 970 9:00 p.m.

RADIO TOPICS FOR JANUARY

4—"The Keys of Heaven and Hell"

18—"The End of the World"

11—"Thy Will Be Done"

25—"The Witch of Endor"

what we, according to our opportunities, do, or fail to do, in his service—whether we seek, or fail, to co-operate with him, that the work of sanctifying grace may go forward to a successful completion. Let us, therefore, as Paul exhorts, “buy up the opportunity,” making the wisest possible use of our time—taking it, if possible, from certain more or less useful natural occupations, to give it to certain other activities more spiritually profitable to ourselves and to others.

The Apostle Paul’s reminder to the brethren at Ephesus of the unwise and unprofitable way they, in earlier days, spent their time, is even more forceful and true if applied to the Lord’s people today. He says, in substance, “You were then dead in trespasses and sins, some wilful, others committed in ignorance. You were also walking in the same course in which the whole of the present order of things is moving, a course of selfishness, with the vast majority striving to satisfy personal desires and ambitions.”—see Eph. 2:1-6

Then a time came when you were lifted out of this helpless, hopeless condition. This was not brought about by your own

efforts, but because of the riches of God’s mercy, which enabled him to overlook and forgive, through Christ, so much which had his disapproval; also because of his great love for those desiring to forsake a course of sin and, despite the cost, come into accord with himself.

These blessings which God has provided for the church relate not only to the atonement and covering for all that in the past had God’s disapproval and condemnation, but favour upon favour is our portion. Indeed, God has also “raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus,” begetting us by his Spirit to the same heavenly hope as was given to our Master.—Eph. 2:6, R.V.

Remembering all this free unmerited favour that has reached us in Christ, may we use our time, as well as all else that we have, to the glory of God. The present life, with its opportunities of service, interspersed with “light afflictions,” is, in point of time, “but a moment,” compared with the eternal blessings of the Father’s house beyond the veil. Grant that we, by faith, shall lay hold upon this “exceeding and eternal weight of glory.”—II Cor. 4:17 □

Vineyard Echoes

VINEYARD ECHOES OF THE PAST—Part VIII

Exit to Freedom

IN THE year 1923 I accepted an invitation to re-enter the service as it was then managed from Brooklyn, New York. The brethren who had been put in prison for supposed disloyalty to the government were now released, and the headquarters of the work re-established in Brooklyn. Having become a machinist while in Wilmington, my first assignment at Brooklyn was the upkeep of the machinery which was used in printing the Society's literature. But as matters worked out, I did not occupy that position very long.

Just before I left Wilmington one of the brethren took me to the home of one of his friends who had acquired a radio set. I was there long enough to hear a radio program from Gimbel Brothers Department Store in Philadelphia. Soon after I arrived in Brooklyn the Society became interested in this new method of communication and began construction of the necessary buildings, including a home from which to operate it. It wasn't long before the first program went on the air. Music became an important feature of programming, and the Society decided to form an orchestra to participate in this.

At home as a boy and teenager I joined in the music as we could make it as a family. My mother played an old foot-pumped organ and, together with my sisters and father, sang. We brothers all learned to play instruments of one kind or another, and as a rule we spent our Sunday evenings singing and playing hymns. At that time I chose the trumpet; so when I learned that an orchestra was to be formed at Bethel, I volunteered as a trumpet player.

Our orchestra, when completed, consisted of eighteen

pieces. We had more trumpets than we needed, so I volunteered to learn to play the slide trombone. I well remember one evening when we were playing over the radio station that the leading trumpet player, who was sitting beside me, was struggling with a difficult piece of music. I knew that a certain note was a difficult one to produce properly, and when he neared that note I offered up a prayer to God to help him do it correctly. (He made it!) I mention this merely to indicate that all the brethren participating in this effort to serve the Lord were doing it sincerely and with a desire to glorify the Lord.

But the work in the orchestra was only a beginning so far as the radio was concerned. The government assigned our station four hours a day for six days a week to be on the air. That was twenty-four hours a week, and that called for much more than had been anticipated. It was then that the "Frank and Ernest" method of presenting the message was developed. Brethren were called upon to give short discourses, there were news broadcasts, etc. It was not long before a number of us were transferred to the radio station, and we put in full time in that branch of the service. I remember that I did announcing, gave short addresses and news broadcasts in addition to participating in the "Frank and Ernest" programs, and of course besides all this was the work in the orchestra. It was a pleasant assignment, and one which I felt was being used to further the interests of the truth through the preaching of the glorious Gospel of the kingdom.

Ere long, however, clouds appeared on the horizon. New views of the truth began to be proclaimed, and I was censured because I did not keep up to date with the "Frank and Ernest" program. I argued with the "powers that be" that the "Frank and Ernest" programs were bringing good results and I saw no reason to change. Then I was given a green light to go ahead and do it my own way. If this permission had not been forthcoming, I would not have continued my work under these auspices.

To start with, the radio work was located on Staten Island, New York, but in due time an elaborate studio was constructed in connection with the new home that was built in Brooklyn. There also was installed an expensive pipe organ, which was designed to take the place of the orchestra. However, I was asked to stay on and work in the new studio, and this I consented to do, even though reluctantly.

It wasn't long before the brother who was working with me (John Dawson) decided to make a change. I was asked to select a substitute, but when I hesitated they granted John the privilege of coming in once a week to continue his part, seeing that he expected to remain in the Brooklyn area. But this continued for only a short time. Brother Dawson obtained employment with a radio station upstate owned by a brother in the truth, and he left the Brooklyn area.

Then I was asked again to select a substitute. I explained that I thought it would be better to get two new brethren, but this was not acceptable.

Meanwhile, the day that Brother Dawson actually quit the service we talked matters over and decided to visit some brethren who had left the Society soon after Brother Russell's death. I did this with the certain knowledge that it would lead to embarrassment and trouble when it became known in headquarters, and it did. One morning I found a note on my desk instructing me to appear in Brother Rutherford's office at once. I did so. He asked me if it was true that I had made this certain visit, and I acknowledged the truth. He told me to be back at his office in an hour, and when I returned, I was confronted by the board of directors.

When asked if I believed that the Lord had an organization and that the Watchtower was that organization, my reply was that I did not believe that any man or any group of men had a monopoly on God's truth. That settled it. I was glad then that I had stayed on until this clear-cut opportunity of presenting the real reason for leaving came to me. There was no doubt then that to remain in the service with this group meant that one had to obey them rather than God.

One of the fundamental points of truth which I had learned in the beginning from the teachings of Brother Russell—and it was drilled into me by both word and example by my father—was that the Bible alone, inspired by the Holy Spirit of God, is the only true channel of truth. The whole idea of exclusive human channelism was repugnant to me. And now that I had found out for sure that believing in this sort of thing was the only condition under which I could continue with the group with which I was serving, I rejoiced in the opportunity of becoming free from such a system of man-made bondage.

I was warned by Brother Rutherford that most of those who had left the Society had engaged in nothing but slandering and misrepresenting him. I assured him that while I had no idea of what I would do, I knew I would have something more important to occupy my time than to talk about him. This was about midmoring, and I was denied the privilege of even remaining there for lunch. He told me that he would announce to the brethren that I was a traitor and issue orders that none of them were to speak to me under any circumstances or have any dealings with me.

In this connection, I well remember a time later when in Brooklyn that I met a group of my former friends as they were walking home for lunch, and as we passed they kept their faces set like flint straight ahead. For some reason, after they had gone by and I continued on my course, I just turned around to look at them, and then I noticed that one of the brothers was putting his hand out behind him waving to me. I knew then that they, too, were feeling the bondage.

At home in New Jersey that evening I received a call from a brother in one of the New Jersey ecclesias asking me if I could take a funeral service next day. He had not heard what had happened. I told him I would be glad to take the service, and I did. And this was an encouragement to me because I realized that while this brother did not know what had happened, the Lord did, and he was saying in this wonderful way, "I want to continue to use you as a servant and a son." □

The Dawn Film Service

THE following is a report concerning the activities of the Dawn Film Service that we think you will find very interesting and encouraging.

“In the early part of 1974, we received an inquiry from an organization that publishes a catalog listing ‘Free Films for Educators,’ asking if we would like to have our films included in this catalog. There was no charge for the listing, and the only requirement was that we furnish information as to the titles of the films and a brief synopsis of the content. It was somewhat of a surprise to get this inquiry, and at the time we did not know how it developed. Since then we have learned that one of the brethren in the education field used this catalog in his regular course of studies. It occurred to him that this might be a good outlet for ‘The Bible Answers’ films, so information was passed on to the producers of the catalog, and this resulted in their inquiry to us. We accepted the invitation as the leading of the Lord indicating an additional means of spreading the message of truth. Accordingly we furnished the publishers with the necessary information, and the catalog issue of about July 1974 contained our listings.

“Beginning with August 1974 we began getting requests for our films. It developed into an accelerated avalanche of continuous orders. The number of films which we had at the time soon was obviously insufficient to meet the demand, and additional films had to be ordered. As time went on it became apparent that still more films had to be ordered and, all told, approximately 150 additional prints were ordered and received. At present we have approximately 450 prints of the 50 subjects.

“To date we have had approximately 1800 requests from all types of organizations—Protestant and Catholic churches, religious educators, parochial schools (both Protestant and Catholic), nursing homes and hospitals, state correction institutes, public schools (elementary, junior and senior high schools), Christian academies, YMCA's, colleges and universities, public libraries, convents, etc. Practically every major denomination has requested and used the films.

“We have had very favorable comments to the effect that the films were well presented in their subjects, that viewers have had a new approach presented, and in quite a few cases repeat requests have been received. Films are seen by groups of 20 or 25 up to 1500. In some schools the entire student body has been exposed to the message. Some of the schools have closed circuit television facilities, which provide potential audiences up to 130,000 students.

“Requests have come from every state in the Union, including Hawaii and Alaska, as well as Canada and Puerto Rico. One minister, requesting a number of films for successive weeks, asked that we send a dozen of the booklets for each film because he wanted one of each for his own library and knew of at least a dozen members of his congregation that would want copies.

“Prior to this outlet we might have sent out 20 or 25 films per week, but now we are sending out up to 100 films per week. This has meant the need for more laborers in the vineyard. At present, in addition to two brethren who work practically full time, there are about ten other brethren who are spending one day a week regularly, and occasionally more, to keep abreast of the work.

“We have many requests into 1976 and even a few into 1977. The films are all furnished free of charge and, additionally, we pay both the outgoing and the return postage. Appreciation of the service is expressed by practically all who have been served. How many are comprehending the deeper significance of the message that the films

convey we cannot know, but we do know that it affords an opportunity to expose the viewers to the truth and to sow the seeds. We can plant and water, but we look to the Lord for increase.

"All who actually participate in the service, as well as those whose prayers include an interest in all the phases of the harvest work, are thrilled and encouraged to continue to work while it is day, for the night comes when no man can work—and who knows how soon that will be? We rejoice in this new field which the Lord so graciously opened, and pray that we may be faithful in every opportunity."

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**"THE END
OF THE WORLD"**

To be discussed by

'FRANK and ERNEST'

KVCV—600—7:45 a.m.

SUNDAY, JANUARY 18

Tune in this discussion, and send for a free copy of "God and Reason." Send to:

"FRANK and ERNEST"

Box 60, Dept. N, General Post Office
New York, N.Y. 10001

For Your Newspaper

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

JANUARY SPECIAL: On Sunday, January 18, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073

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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.

Talking Things Over

God's Organization All-sufficient

JEHOVAH'S visible organization, as it pertains to the church of Christ, began at Pentecost along very simple lines; but under this arrangement God's people were laden with the stupendous commission to preach the Gospel to all nations as a witness until the final end comes. It would be a mistake to suppose that God, while giving his church such a worldwide job to do, did not provide them with the proper organization for doing it. Yet, notwithstanding this obvious fact, men soon insisted upon making various improvements in his simple, divinely instituted organization.

Naturally, all such so-called improvements have been attended with disastrous results to the spiritual life of God's people. These humanly devised innovations have fostered the spirit of bigotry, intolerance, and hatred instead of the spirit of true Christianity, and this has been manifested in every epoch of the church throughout the age until now.

Thus were those who were loyal to God's true organization, as it was known and respected in the Early Church, kept in subjection until the Reformation. Then, each of the reformers in turn made a noble break for Christian liberty and a sincere effort to return to the simplicity of the Early Church. But alas, nearly all of these, or their immediate followers, soon decided that God had authorized them to bring about a change in his original methods. And, even though many of them had been relentlessly persecuted by the so-called "mother church," they now turned persecutors of all who had the courage to deny the validity of their presumed divine authority and channelistic boasts.

Same Mistake

History thus has repeated itself again and again since the earliest days of the falling away near the beginning of the Gospel Age. Not merely on the part of papacy, but in the wake of practically every reform movement has come the claim that God has changed his work or methods; that the newly proposed way is now God's way, and gradually this has paved the way for the malicious operation of that evil spirit of intolerance toward all Christians who were loath to change each time some dogmatic leader gave the word.

In the Dark Ages, as well as in the early days of the Reformation, those who joined the opposition were often literally tormented and put to death. The law does not permit such a cruel course today; so the loyal organizationists are now taught simply to hate their enemies. They are reminded that God hates his enemies, and that they should do likewise. And they are told, of course, that their worst enemies are those Christians who do not favor organization rules—their organization, that is. It is because we thoroughly believe that a failure to recognize what constitutes God's real organization has been one of the most fruitful causes of intolerance and division among the saints, that we deem it important here to take up the subject for candid discussion.

Babylon's Early Rise

Jesus, in his Parable of the Wheat and the Tares, and the Apostle Paul, in his discussion of the "mystery of iniquity," which was beginning its development even in the Early Church, both make plain the fact that there was to come a falling away from the faith and practice of the believers as originally instituted. The fulfillment of this resulted in a gigantic growth of organized error in the church, and this in turn produced many spurious Christians. In the organized assemblies of this greatly inflated type of Christianity the true Christians became very obscure—choked out, as it were—or held in bondage to the organizations and opinions of ambitious men.

In II Thessalonians 2:7 Paul suggests that this falling away, this sinister unchristian apostasy, began in a small way in his day, and that it would continue to grow into a fully developed "man" of sin by which the whole system would be corrupted and become apostate. His prediction was fulfilled. At first this spurious organization held almost an exclusive monopoly over the affairs of the church, but later, beginning with the Reformation, other rival groups sprang up, each challenging the authority of the "mother church," and each boastingly claiming to be the specially appointed favorite of heaven.

Today there are many such organizations, all making essentially the same erroneous claim, though some are more and some are less arrogant in flaunting their presumptions before the public. All of this egotism and confusion—reflecting as it does the selfish spirit of the world, and of Satan, the god of this world—God calls Babylon. Therefore to his people, as individual followers, he still is issuing the command, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4

What Does It Mean?

When Jesus prophetically portrayed this nominal organization of professed Christians in his Parable of the Wheat and the Tares, he pointed out that in the extreme end of the age the wheat would be separated from the tares. It seems quite clear, therefore, from a proper comparison of the various scriptures on the subject, that there would come a time, ere the full end arrives, when God's true people would recognize the necessity of freeing themselves from every vestige of organization which goes beyond the simple arrangement that God originally instituted for his people through Jesus and the apostles.

In other words, it is evident that the full separation of wheat and tares—that is, the complete coming out of Babylon—really calls for a full return to that simplicity of church

organization and practice under which God's Spirit was so abundantly manifested in the beginning of the Christian era.

It is for this reason that we believe this frank discussion of the subject is of prime importance to all consecrated Christians at the present time. All true disciples now will conscientiously heed the divine instructions when understood, regardless of how such obedience may affect their standing with others whom they love and esteem. We must be prepared to act as we believe that God would have us act, even though it means the severance of every social or earthly tie.

No Central Control

The only authentic record we have which reveals to us the method of procedure in the Early Church, and the characteristics of church organization as constituted by the apostles, is that which is given us in the Book of Acts and later reflected in the epistles of the various apostles. A study of the facts thus made available reveals that then there was no central group or organization of believers whatsoever to which the local congregations were supposed to look for instruction, guidance, or spiritual food. Nor does the Lord's Word anywhere indicate that there ever would come a time when such an arrangement would be divinely authorized.

Neither do the Scriptures indicate that any organization formed by fallible men to preach the Gospel should be recognized as having a monopoly over the spiritual interests of Christians.

Each local congregation, in early days, was an individual unit and governed fully and only by the vote of its own members. The teachers, variously styled pastors, bishops, and elders, elected by the local congregations, had no jurisdiction outside of their ecclesia. Through their failure to recognize this limitation many of the teachers later, after the death of the apostles, united and sought to control the congregations instead of continuing to be themselves subject to the ecclesia that elected them.

The Jerusalem Conference

The nearest we find to any centralized action was when, on one occasion, an apostolic conference was arranged for at Jerusalem. But this was called for a very special purpose and was not a continuous organization or permanent council. It was, at the most, merely a convention during which thoughts were compared with regard to a matter that had become a very important issue among the believers of that day.—Acts 15

The apostles, and for a time all of the Early Church, were Jews, and as such they had become accustomed to thinking that God had no special blessings for any except their own nation, unless others became proselytes to Judaism and kept the Mosaic Law. But now the time had come for the Gospel to go freely to the Gentiles, and naturally the matter presented some very serious problems to those early converts from among the Jews.

There was no central authority to which these early Christians could look for authentic instruction, and even some of the apostles for a time were uncertain as to what was the proper course to pursue. So they gathered at Jerusalem and there discussed the question in detail. A definite decision was reached when James stood up and recalled to his brethren how God had appeared to Simeon (Simon Peter) in a vision and had given him specific instruction to visit Cornelius, a Roman army officer, and tell him about the Gospel of the kingdom.—Acts 10 and 15

James then cited some Old Testament prophecies as further proof that the time had come for the Gentiles to receive the Gospel. The others concurred, as James thus summed up the matter, and the results of the conference were thereafter made known to the various groups of brethren beyond Jerusalem.

Apostles Recognized No Head but Christ

The apostles being divinely inspired, this decision was of

course binding upon all the church. After this conference adjourned we have no record of any further efforts being made, either by the apostles or by the early ecclesias, to reach a united conclusion on matters that pertained to the affairs of the various local congregations, and certainly no effort was made to set up a central headquarters with authority to control the ecclesias or the minds and acts of individual believers. It was the antichrist, or "mystery of iniquity" that did this, after the great falling away from the faith and simplicity of the Early Church had taken place.

Analyzing the Bible record still further, we find that even among the apostles themselves there was no recognition or claim of special or superauthority on the part of any one of them. It was after the apostles themselves had died that the apostate church set up the claim that Peter was the visible head of the church, and that the right of papal succession existed from his day onward. Peter thus became the first generally recognized human "channel" of truth. But Peter never made any such claim for himself, nor was he so regarded by the other apostles nor by the Early Church generally. Only a few in those early days made the carnal claim, "I am of Peter!"

Paul certainly did not regard Peter as his infallible head when he, on one occasion, rebuked him publicly. There was no central authority among the apostles nor among the first century ecclesias except the supreme authority of the Lord himself. It should have remained so throughout the age even to this day, but alas, how easily can ambitious leaders lead God's people astray!

It appears that most of the missionary efforts put forth by Paul and the other apostles were undertaken and carried out without even particularly consulting with each other. The church at Antioch sent Paul and Barnabas on a missionary tour to visit the other churches, as well as to do pioneer work where no churches had as yet been established. There is no record to indicate that the other apostles or ecclesias were

consulted before undertaking this evangelistic tour, or that the brethren in general were given a vote in the matter. And why should such be thought necessary?

God Commissions Us

Certainly there is no scriptural or other good reason why any individual Christian or ecclesia, if the opportunity presents itself, should first petition other groups for permission to go forth and preach God's Word, although if other ecclesias are served it is, of course, important to obtain the permission of such ecclesias, and not force one's service upon them.

An outstanding example of the liberty that existed in the Early Church is given in the experiences of the Apostle Paul. When this great apostle first entered the ministry very few of the believers even knew that he had been converted. It was not until sometime afterward that a few saints heard that he who had persecuted the church of Christ was now proclaiming the glad tidings. (Gal. 1:16-23) How different was his procedure from that which has been the custom of many religious leaders and organizations since that time! Many even now continue to place human ordination or authority above the sanction of our one true Head, Christ Jesus.

God's Ways Cannot Be Improved

Imperfect human reasoning would say that such apparently haphazard methods as were used in the Early Church would be very ineffective today, and that in order to accomplish great things it is now necessary to have a centralized system of control to function as overlord in directing the thoughts and activities of the saints everywhere. The facts of history, however, reveal to the contrary. Never at any time during the entire Gospel Age has the truth flourished and increased more rapidly and more effectively than under the simple arrangement which God instituted for the Early Church.

But when the apostles fell asleep and ambitious leaders

began to organize the ministry and put it under an efficient centralized control, the truth soon became throttled and ere long the pure Gospel of Christ was fully buried in the rubbish of ritualism and human tradition. The same thing occurred in the days of the great Reformation. It, too, did its most effective work at the beginning, while the reformers were unorganized, but dominated by love for truth and simplicity. But soon the leaders began to form organizations to control matters, and forthwith the true spirit of the Reformation was quenched, and zeal for truth thereafter took a secondary place.

No Clergy-Laity Division

Every departure from the simplicity of the apostolic church has had a tendency to produce and accentuate unauthorized carnal separations of the Lord's people, at least into two general groups—the servants and the served. In nominal Christian circles this division is proudly recognized, and dignified by the distinctive names, clergy and laity. Such carnality should not be tolerated among God's free people. All are on the same footing in Christ Jesus, and through the anointing of the Holy Spirit every footstep follower of the Master is authorized to be a minister of God and of righteousness.

Every attempt to organize the church and to appoint by a general vote, or otherwise, special representatives endowed with authority beyond that of their own local ecclesia, is certain sooner or later to create the impression that those thus specially appointed are somehow just a little superior to the rank and file of the brethren, and that any who presume to serve independently of their jurisdiction are not duly recognizing the Lord's arrangements, hence should be looked upon with suspicion.

History has repeated itself along this line many times. The early reformers refused to bow the knee to papacy, and as a result they were branded as wicked, disloyal, heady, or

ambitious, simply because they refused to recognize the authority of the self-styled "Holy See." We may be hastily inclined to congratulate ourselves that we no longer live in a day when sincere efforts to serve the Lord are thus throttled or branded as heresy and disloyalty by any one of the present-day organizations called Christian, but let us not be too sure that such congratulations are in order.

The struggle for Christian liberty, and against the carnal spirit of special class-interest, is a lifelong one on the part of every individual saint of God, and it is going on today just as it did in the far distant past. Nothing will overcome it but the true spirit of divine love ruling in the heart.

Baneful Source of Intolerance

Every attempt to centralize control of the Lord's work, irrespective of the good intentions represented in those efforts, has almost invariably had the tendency to produce a selfish, bigoted frame of mind on the part of those elected to control. This attitude seems to hinder the ability of many such to appreciate the fact that there can be such a thing as a sincere unselfish desire to serve the Lord outside of their particular organization or channelistic arrangement.

Because of this all such independent efforts are condemned as being due to sinister ambition or disloyalty. The Lord understood human frailty along this line. This evidently explains why he and the apostles held to so simple an arrangement, and also the reason why he did not provide for any elective offices in the church higher than that of local eldership.

Why God's Way Is Best

The wisdom of this simple arrangement for the church is apparent. Should a teacher in a local congregation become heady and insist that he alone must be considered the head of that congregation, it could cause no trouble except locally. But if an individual or group of individuals should receive the general recognition of many or all of the churches and then

assume a monopoly over the Lord's work, a general division usually results.

Should we not, beloved brethren, take careful heed of our relationship to the Lord and our responsibility toward the work of his ministry, and determine, regardless of cost, to wrest ourselves free from every possible cord of carnal bondage that may still be holding us back from full fellowship with him and his people?

The Protestant movement that started centuries ago is still going on. Even the harvest work, in which we all are engaged, seems far from complete. Indeed, it cannot be complete until every grain of wheat—every living saint of God—is not only gathered out of the grosser forms of sectarianism, but also winnowed as well from the more subtle forms of carnal bondage; that is, until every true Christian returns to the full recognition of the fact that God's way of organizing and conducting his church was and still is the best way—all-sufficient.

It now seems apparent that coming out of Babylon is something that involves a cleansing of the very innermost recesses of our hearts and minds from every semblance of the organizational complex—from every secret carnal desire to lean upon some modern Paul, or Apollos, or Cephas—whether the spiritual leaning posts be individuals, societies, institutions, committees, or whatnot.

There is no other way to enjoy real Christian unity than by a recognition of God's own instituted organization for his people as represented in the Early Church. Jesus prayed for unity among the brethren, and surely we cannot go wrong by insisting that that same true spirit of unity be maintained in our own hearts, and then using our influence, our talents, our substance, in an effort to encourage that blessed spirit among others. But true Christian unity is impossible as long as the brethren permit any outside influence except the Lord to force itself upon the affairs of their local congregation.

If all the saints in all the world should cast a unanimous

vote for the appointment of one brother, or a group of brethren, to represent and control them in a general work, and if they then loyally supported those for whom they voted, that would not constitute the true Christian unity for which Christ prayed. Such an arrangement is carnal and has never been authorized by God nor by the Lord Jesus.

True Christian unity cannot be voted into or out of the church of Christ. It exists only where God's arrangements are operative and where his Spirit reigns supreme. This means that every ecclesia should throw off every fettering recognition of outside leadership and govern its own affairs by the laws of the new creation as laid down in the New Testament. Jesus said that "where two or three are gathered together in my name, there am I in the midst." Let us, by faith, lay hold upon this promise and realize to the full the rich blessings that become the heritage of those who obey the Lord fully.

Nor should the ecclesia impose any tests of fellowship upon its individual members other than those authorized in the Bible. Where this true recognition of God and his laws is insisted upon in the local ecclesia there is true Christian unity—the unity for which Christ prayed.

Co-operation Without Bondage

Such independence on the part of each ecclesia does not mean that there cannot be wholesome fellowship and fullest co-operation among the Lord's brethren everywhere. In the Early Church it was customary, as we have seen, for ecclesias that could do so to send assistance to others.

At one time the Christians at Jerusalem were in need of material help, and Paul, because it pleased the churches, collected funds and took them to the brethren at Jerusalem. From this it is plain that there was full co-operation back there, and there can and should be such co-operation today. But when co-operation involves the recognition of one brother or group of brethren above others as having special

or superauthority, it becomes carnal, Babylonish, and unchristian.

Service Organizations

Properly constituted and faithfully operated service organizations will not endeavor in any way to control the internal affairs of the ecclesias. The Dawn Bible Students Association has been dedicated to this viewpoint from its inception more than forty years ago. The service organization, in this modern day and age, makes for a more efficient and widespread service to the Lord, the truth, and the brethren, but it should do so only to the extent and at the behest of those who co-operate with it. In all the years of activity of the Dawn Bible Students Association the internal affairs of local ecclesias have never been discussed at a single meeting of its board of trustees. We exist merely for the purpose of providing truth literature for the brethren and pilgrim service for the ecclesias, as requested by them and to the extent of our ability to perform. It is through the hearty, willing co-operation of the brethren that we have been able to witness to so much of the world by radio and television, and we rejoice in this privilege.

This spirit of co-operation extends even to the brethren who arrange for the General Convention each year. For many years the program committee has requested the Dawn Bible Students Association to provide the necessary programs and other literature, but the Dawn Bible Students Association has exercised no control whatsoever over the arrangements of the convention. There is a hearty agreement upon the basic issues of the truth on the part of the majority of the Lord's people today, and this means that they can work together harmoniously and without bondage to the fullest extent of the ability of each individual and each ecclesia.

There are many things that can be done today in the harvest work, and various methods of accomplishing these objectives. Each individual brother or sister has the obligation, in deciding to become active in the work, to

decide, also freely and without coercion, when, where, and how to render service. We are happy to report that the majority, in reaching this freewill decision, have concluded to co-operate with the efforts of the Dawn Bible Students Association, for they have learned that they can do this without being brought into bondage by an organization or by ambitious leaders. We trust that as each one reads the updated account of our work as it appears in this issue of The Dawn he will pray the Lord's blessing upon our efforts humbly to serve him, the brethren, and the truth.



Weekly Prayer Meeting Texts

JANUARY 1—"O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved."—Psalm 66:8,9 (Z. '03-3 Hymn 330)

JANUARY 8—"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."—I Thessalonians 5:15 (Z. '01-297 Hymn 196)

JANUARY 15—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8 (Z. '02-172 Hymn 225)

JANUARY 22—"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:24 (Z. '01-79 Hymn 180)

JANUARY 29—"The fear (reverence) of the Lord is the beginning of wisdom."—Psalm 111:10 (Z. '96-155 Hymn 74)



The Year Just Past

"And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward (willing) a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a

willing mind, it is accepted according to that a man hath, and not according to that he hath not.”—II Cor. 8:10-12

ANOTHER year has passed, and our course is shortened and the kingdom is that much nearer. And as we evaluate our performance during this past year there are many areas where we would like to have performed better; that is, to have been more faithful in carrying forth the glad tidings of the kingdom; to have been more zealous in our ministering to the needs of the brethren, both spiritual and physical; to have been more zealous in our study; and to have made better application to our lives of the lessons learned through study and our experiences.

How thankful and grateful we are that if we have a willing mind the Lord judges us “out of that which we have,” recognizing our weaknesses and shortcomings. The psalmist tells us that “the Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.”—Ps. 103:8-14

With all the Lord’s mercy and goodness, however, it does not mean that we should stop striving against imperfections. We must take ourselves to task in order to better organize our activities to the end that more time will be available for study, service, and witnessing. We must make more of an effort to comfort, encourage, and assist our brethren in whatever circumstances we find them.

The Dawn, during the past year, has made a sincere effort to use what it has found in its hands to herald forth the message of truth, but we look forward with anticipation to the new year with its new opportunities.

New Films

During the year past we produced five new television films with a new format. This series is called "The Bible Family," and each film involves a different episode where specific points of truth are expounded. Prints of the first of these films have been shown on television and the response has been large and favorable.

Newspaper Advertising

The last half of the year we have tried newspaper advertising to the exclusion of magazines. The ads were placed in most of the newspapers in the larger cities throughout the country. The number of responses as related to cost has been very good, averaging a little under one dollar per response. An effort was made to place these ads in cities where there are classes, and the responses are available for follow-up if the friends will write for them.

Hope Booklets

The activity involving the "Hope" booklet to funeral directors has begun to diminish, but we are glad to report that during the year past the effort by the brethren to interest additional mortuaries in using the "Hope" booklet was almost as profitable as the original effort. We continue to receive reorders in substantial numbers.

In Churches and Clubs

Films for private showing or to groups continue to be an important method of heralding forth the message of truth. Our commercial outlet distributes films to hundreds of groups, such as schools, clubs, hospitals, etc. But the most spectacular growth in the use of films in this way has been by The Dawn Film Service located in Burbank, California. This outlet is managed and manned by brethren in the area. Our last report indicates that up to one hundred films per week are being sent to schools, clubs, institutions, and churches. When we realize that from 50 to 1,500 people will view each

of these films we begin to appreciate the extent of the witness that is being made.

Consolation Folders

The sending of consolation folders to the relatives of the deceased continues to be one of the most effective ways to witness to the truth, and it is a real joy to those who participate in this work to realize that they are providing a message of hope at a time of extreme sorrow and distress. In many places this effort is made a class project so that all the friends have the opportunity of participating.

Literature Boxes

A number of the friends have placed literature boxes in public places, such as bus stations, hospitals, laundromats, etc., and they have been pleased to find the boxes empty when they are checked. The Dawn will provide cardboard literature boxes at cost, and tracts and back issues of the Dawn magazine will be furnished free to fill the boxes. We feel that this is an activity that can be expanded as a method of witnessing.

Radio and Television

It is a comfort to know that through the medium of radio and television thousands of people are exposed to a message of truth every week. It would be impossible for the small number of friends who are capable of making a door-to-door witness to contact this large number of people. And in addition, the message goes to homes and other places that would be closed to a personal witness. We continue to receive a good response from both media, with many letters expressing a real appreciation of the message.

Recorded Lectures

The recorded lecture department continues to receive the Lord's blessing. The lectures given at the 1975 General Convention at Albion, Michigan, are now available, as well as many other lectures on many different subjects. A listing of

the titles of many of the tapes is available upon request. The use of this service has continued to grow from year to year.

Pilgrim Service

The pilgrim service, in a special way, has been used by the Lord for the spiritual benefit of his people. As stated in The Dawn, this service is available to the brethren upon request. The frequency of visits is dependent upon the number of pilgrims in the service. We are thankful that during 1975 the service was augmented by several part-time speakers.

We have recounted here some of our activities to show the varied nature of our efforts in witnessing to the truth. We at The Dawn want to assure you that we shall try to do more things better in the service in the new year, and we invite your co-operation, for "the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. 9:37, 38

The statistical "Good Hopes" report appears below.

Statistical "Good Hopes" Report

October 1, 1974—September 30, 1975

	Receipts	Expenditures
General Fund	\$225,848.13	
Radio (domestic only)	15,244.85	\$69,403.96
Television	24,547.15	81,266.96
Traveling Speakers	4,642.99	14,619.08
Overseas (includes foreign radio)	21,590.67	30,392.75
Recorded Lecture Service	1,074.00	960.92
Free Literature	1,458.97	1,458.97
Free Subscriptions	397.75	397.75
Sales of Dawn Publications, Dawns, etc.	54,968.01	154,202.11
Advertising, Magazine & Newspaper	1,987.35	8,881.02
Bequests	52,359.41	
Totals	\$404,119.28	\$361,583.52

It will be observed from the above report that we completed the year ended September 30, 1975 some \$42,500 in the black, largely as a result of having received bequests totaling about \$52,400. Also, donations of the friends to the General Fund, the Television Fund, and the Overseas Fund were all substantially higher the past year. We were thus enabled to purchase a number of additional prints of our television films, which are in great and growing demand. We also spent more on radio broadcasting the message in foreign countries. We did find it necessary, however, to cut back considerably on our magazine and newspaper advertising, which productive area of witness work we expect to expand substantially in the present year.

We wish to express our heartfelt thanks to the friends for their very generous support, without which this witness to the Lord's great love would not be possible. It is **your** witness work. We here at The Dawn rejoice in the privilege of having a share in it.

Free Literature: During the year 1,512,000 pieces of free literature were sent out—tracts, kingdom cards, consolation cards, public meeting letters, follow-up letters, and advertisements for books and booklets, etc. The total number of tract pages was 3,500,000.

Free Booklets: Approximately 60,000 free booklets were provided during the year in response to radio, television, tracts, kingdom cards, magazine and newspaper advertising. In addition, 225,400 "Hope" booklets were sent to funeral directors throughout the country.

Meetings Served: Approximately 388 class meetings were served by the brethren of The Dawn, with a total attendance of approximately 12,397. Through Modern Talking Pictures there were 2,793 film showings to churches, clubs, etc., with a total number of 110,082 viewers. The Dawn Film Service filled 1800 requests for films, with a probable number of viewers in excess of 100,000. □

Speakers' Appointments

S. ALLEN		Weatherford, TX	15
Philadelphia, PA	Jan. 25	Dallas, TX	18
G. JEUCK		Austin, TX	19
Berwick, PA	Jan. 18	Houston, TX	20
A. KRUMPOLT		Livingston, TX	21
Sayville, NY	Jan. 4	Louisville, AL	25
K. NAIL		Nashville, TN	27
Detroit, MI	Jan. 25	Columbus, OH	30
G. PASSIOS		L. POST	
Pottstown, PA	Jan. 11	Baltimore, MD	Jan. 18
E. K. PENROSE		R. SURACI	
Nashville, TN	Jan. 6	Hartford, CT	Jan. 4
Birmingham, AL	7	F. WASSMANN	
Shreveport, LA	11	New Haven, CT	Jan. 11
Oklahoma City, OK	13		

BRITISH SPEAKER'S APPOINTMENTS

E. T. NADAL

Newport	Jan. 17	Subscription Rate 60p. (Commencing January 1976)
Hull	Feb. 7	

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

CHICAGO, IL, Jan. 1-4—Richards High School, 10601 South Central, Oak Lawn, IL. Mr. Arthur Jezuit, 140 Forest Glen Rd., Wood Dale, IL 60191

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

MINNEAPOLIS, MN, Jan. 4—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E., Minneapolis, MN 55418

ST. PETERSBURG, FL, Jan. 11—Heilman Mobile Home Park Recreation Hall, 8300 Seminole Blvd., Seminole. Mrs. Lloyd Hagensick, 518 - 81 Ave. N., St. Petersburg, FL 33702

CHICAGO, IL, Jan. 25—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jezuit, 140 Forest Glen Rd., Wood Dale, IL 60191

DETROIT, MI, Jan. 25—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Nemesh, 25354 Cunningham, Warren, MI 48091

SACRAMENTO, CA, Feb. 14, 15—Univ. of Calif. Faculty Club, Davis. Mrs. E. F. Lankford, 6000 - 19 Ave., Sacramento, CA 95820

ORLANDO, FL, March 6-8

COVINA, CA, March 7

DETROIT, MI, April 10, 11—Pre-Memorial Convention