

# The DAWN

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## WHY NOT LIVE FOREVER?

*“The Spirit and the bride say, Come. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely.”*

*Revelation 22:17*

**I**N RECENT YEARS the world has become aware of the research work done on the composition of the human body, and the acronyms DNA and RNA have almost become household words. A biology lesson on these would reveal that DNA (deoxyribonucleic acid) and RNA (ribonucleic acid) are two forms of nucleic acid that contain the master blueprint of the human body. DNA acts as the genetic code, and RNA as the translator, specifying which amino acids combine inside the body to form proteins. These determine our span of health and our time of illness. DNA is like an architect designing a house. RNA is like a contractor who builds the house.

Dr. Francis Crick, co-discoverer of DNA's double helical structure, and a winner of the Nobel Prize in 1962, was interviewed recently about the re-

search he was doing. Some of this research involves improving people's life span by taking preventive measures through identifying and isolating faulty genes that cause disease, and by so doing to implement health control and prolong life.

One of the questions asked by the interviewer was, "Do you think humans will ever go beyond longevity to immortality?"\* Dr. Crick's answer was, "We don't fully understand yet. Beyond the genes themselves, what causes them to mutate, who can ask what the program should be? But I hope that research in preventive medicine will show that deterioration is not inevitable." After a dissertation on the damage and repair of genes, he said, "With care one can certainly extend and enjoy the latter part of the life span." Dr. Crick definitely said "yes" to life extension, but would not commit himself beyond that.

Dr. Earl Mindell, writing about the function of RNA in an article entitled, "Can RNA Make Old Age Obsolete?" said, "RNA is critical for cellular health since it controls the genetic transmission of information to cells, so that each individual cell faithfully carries out its specific function. In addition, protein building, tissue repair, and healing also fall within the realm of RNA's responsibilities." Promoting RNA supplementation in the article, he concluded: "RNA is fundamental for life. There is sufficient evidence that if our bodies are replenished with RNA supplementation we can maintain vigor, health, and the appearance of

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**\*Editor's Note:** We think that the interviewer meant "everlasting life." "Immortality," properly defined, means that death is impossible.

youth for a longer period of time. A steady supply of RNA helps energy reach more cells, keeping them active longer. If experts ever determine how to control nucleic acids, they could put the aging process into a holding pattern.”

### **CAN LONGEVITY BE IMPROVED?**

For years there has been an awareness that medical science is working on processes that cause old age and death, and may eventually be able to reverse these processes. No normal person wants to die. While the mind remains sound, life is prized as the greatest of all treasures, even though it may be accompanied by mental strain and physical suffering. In most cases, the person who is seventy-five years of age is as determined to continue living as he was at twenty-five. The world is filled with people longing and striving to live, yet knowing that in the ordinary course of events they must ultimately die.

Historically, the matter of longevity is an interesting study. Biblical history, which takes us back into the antediluvian world, reveals that then it was not uncommon for people to live for many hundreds of years. Adam, the first man, directly created by God, lived 930 years. (Gen. 5:5) Methuselah is the oldest man on record, having lived 969 years. (vs. 27) One reason these early inhabitants of the earth lived so long is that they were very close to the original fountain of perfection as represented in father Adam.

The Bible represents the human race as traveling over a “broad . . . way” (Matt. 7:13) which leads to destruction, so it is to be expected that as succeeding generations get farther away from the ner-

fection of our first parents the life span would, on the average, be shortened. This was noticeably true during the first two thousand years of human history.

Soon after the Flood, the life span rapidly declined, although Noah, carried over from the previous world, lived 950 years. (Gen. 9:29) Abraham, just a few generations later, died when he was 175 years old. But, by then, this was considered a very old age, for the record is that Abraham "died in a good old age, an old man, and full of years." Compared with Adam, Methuselah, and Noah, Abraham was like a young man when he died at 175.—Gen. 25:7,8

### **THE BIBLICAL '70 YEARS'**

A few hundred years later, Moses referred to the length of human life as "threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." (Ps. 90:10) It was about that time that the rapid shortening of the human life span ceased—a general level being reached, and it was maintained fairly consistently throughout the centuries.

Due to increasing knowledge in the field of medical science, the average length of life is now close to seventy years, compared with a little over thirty at the beginning of the twentieth century. But this is not the full explanation of this reversal of the downward trend. All the remarkable events and changes being witnessed and experienced by the present generation are in fulfillment of the Bible's prophecies pertaining to a period in the divine plan described as "the time of the end."—Dan. 12:4

This prophetic 'time of the end' is not, however 'the end of time', but a period of transition into a new social order under Christ. The Prophet Daniel foretold that in this time of the end there would be a great increase of knowledge. (Dan. 12:4) This increase of knowledge is now seen in every aspect of human thought and endeavor, including medical science.

### **LIFE SPAN IMPROVED?—HOW?**

We do not mean by this that man will by his own wisdom discover the secret of life and live forever, although doubtless God will permit him to help himself to a great degree, even as, by divine providence, he is now showing his ability to do. Everlasting life is a gift of God, through Christ. Man sinned and was removed from God's provision for sustaining his life everlastingly. But Christ took the sinner's place, and man will be permitted, symbolically speaking, to return to the days of his youth (Job 33:25) and partake again of "the tree of life."—Gen. 3:22-24

It is general knowledge that Jesus died for the sinful world, but most students of the Bible suppose this to be a provision whereby believers may be assured of going to heaven when they die, or some time thereafter. The footstep followers of Jesus are indeed promised a heavenly home with their Master. But what has long been overlooked by many is that these are also to live and reign with Christ in a thousand-year kingdom, the great purpose of which is to restore the remainder of mankind to perfection of human life in an everlasting earthly paradise.—Rev. 20:4,6

It is during the prophetic time of the 'end' that Christ returns to set up his powerful government on earth. (Matt. 24:3,14) As we have noted, there are evidences all around us that we are now living in that time of the end, hence outstanding transitional changes are taking place on every hand. The foretold increase of knowledge is already bringing to the world signs of the possible kingdom blessings, including the already rapidly increasing human life span.

It was God's design in creating man that he should continue to live. Man today is a dying creature only because he has transgressed God's law. Scientists are right in assuming that man need not grow old and die. They hope to discover ways and means of assisting nature to do a complete job of replacing broken-down body tissues, and continue human life indefinitely.

The LORD knows this secret. Just as the first man, because of his original perfection and despite the fact that he was under condemnation to death, lived for nearly a thousand years, restored man—with the death penalty lifted by Christ—will continue to enjoy life throughout the endless ages of eternity. We are assured in the symbolism of our theme text that they will be invited to "Come, . . . and . . . take the water of life freely."—Rev. 22:1,2,17

### **'FILLING' THE EARTH**

When our first parents were created and placed in their perfect home in Eden, they were commanded to multiply and fill the earth, and subdue it. (Gen. 1:28) Most students of the Bible have failed to note the limitation of this command; that is. that

procreation was to continue only until the earth was sufficiently populated.

Rapidly increasing populations in every country today are posing a future problem to world economy. A hundred years more at the present rate of increase, and the earth would be overpopulated. At the present time, however, there is room for all, including those who have died. This may seem a surprising statement to many. But if we accept the Bible's account and time of Creation, actual figures prove that the resurrection of all the dead would not result in the earth being overcrowded. And God's provision of life through Christ does include the resurrection of the dead.—Acts 24:15

We are perhaps familiar with the illustration of the two germs in a bowl. The number of germs double every second, and at the end of one hour the bowl is full. At what point in the hour is it half full? It is at the beginning of the last second in the sixtieth minute of the hour! Applying this illustration to present world population, we could say that we are now entering that last 'second' of time during which divine providence will permit the human race to continue the process of procreation.

So the detail of earth's population we can leave with the LORD. And we are confident that as death ceases, the morticians will need to seek other employment. Nor should anyone worry about the boredom of an endless life. Near the end of Sir Isaac Newton's great life he said that he had had time only to pick up a few interesting 'pebbles' on the beach, while the vast 'ocean' of unexplored knowledge had been untouched. Restored and perfect man will find unlimited sources of holy satisfaction

and joy, and will increasingly appreciate life as the centuries roll on into eternity.

### **FORETASTES OF KINGDOM BLESSINGS**

The increase of knowledge prophesied for the time of the end in which we are already living is resulting in many foretastes of the blessings which will be made available to mankind in their fullness during the thousand years of Christ's reign. One of these foregleams of the kingdom is the already gradual lifting of the curse of hard labor. When God sentenced man to death he said to him, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground."—Gen. 3:19

Automation is already here on a limited scale. Electronics are revolutionizing the industrial world. It is not difficult to foresee the time near at hand when all drudgery will be removed from labor, with man's workweek reduced to but a very few hours, and those hours spent under interesting, even pleasurable, conditions.

These miracles of our modern era are not the result of man's superior wisdom over that of his predecessors. They are ours to enjoy because of divine providence in permitting man to discover some of the secrets of nature. The master artists, poets, sculptors, and musicians of the past have few, if any, equals today. The marvelous inventions and developments of our time are the result of research by thousands, aided by all the accumulated knowledge of past generations made available by the printing press.

Why was moveable type for the printing press not invented thousands of years ago? It was not God's due time. It was the use of this advancement.

which came around the middle of the fifteenth century, that led to the foretold acceleration of knowledge in the time of the end. The impact of this increased knowledge began to change the world only a little over a hundred years ago. But think of the revolutionary changes which have taken place since then!

When the steam engine was invented and used for hauling trains and the same principle used for powering dynamos to furnish electricity, it seemed that inventors had reached the ultimate. But these turned out to be only the beginning, and were suitable only for temporary use. All inventions which depend upon coal and oil must of necessity be temporary, for coal and oil will sooner or later be exhausted.

The scientists recognize this, and now have set their sights on an inexhaustible source of energy, such as solar energy. This is in keeping with the time of the end in which we are living. The prophecies of the Bible clearly reveal that the world is even now entering the new age in which life will become eternal for all who obey divine law. So, in the LORD's providence, the people are already beginning to think in terms of increasing longevity.

From the standpoint of man's folly and selfishness, this is perhaps the most dangerous era of human experience. Nuclear bombs have the capability of destroying all life upon earth. But the Bible assures us that this will not be permitted, and that the peaceful, constructive uses of present-day discoveries will increase. Science and invention cannot, of course, give man eternal life. Only the favor of God through the blood of Christ can do this. and

now we are about to enter the age when this will be accomplished.

Bright indeed are the prospects ahead, for the coming years belong to God. In them he will fulfill his promises to wipe away all tears from off all faces, and ultimately there will be no more pain or death, for the former evils that have afflicted mankind shall have passed away.—Rev. 21:4; I Cor. 15:25,26 ■

“Go ye, . . . and teach all nations.”  
—Matthew 28:19

SURELY HE WHO was careful to supervise the sowing work is not less interested and careful in respect to the reaping. Let us, then, thrust in the sickle of truth with energy and courage, remembering that we serve the Lord Christ, remembering that we are not responsible for the harvest, but merely for our energy in gathering what ripe wheat we can find. If the labor be great for the finding of few grains of ripe wheat we are to rejoice the more in those we do find, and learn to love and appreciate the more that which is scarce and precious. Let us remember, too, while using all the wisdom we can in this service, that the LORD's object in giving us a share in his work is not so much what we can accomplish as in the blessing that the labor will bring upon us. This will be an encouraging thought to the dear ones who are engaged in the 'volunteer work'; and if they find many discouragements and but small results, the reflection that the Master knoweth them that are his, and that he appreciates every sincere effort made to serve his cause and to lay down our lives on behalf of the brethren, will give courage and strength to those who otherwise might faint by the way.—*Songs in the Night, September 26*

## INTERNATIONAL BIBLE STUDIES

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### LESSON FOR MARCH 2

# TELL THE GOOD NEWS!

**KEY VERSE:** *“We had previously suffered and been insulted in Philippi, as you know, but with the help of our God we dared to tell you his Gospel in spite of strong opposition.”—I Thessalonians 2:2, New International Version*

#### **SELECTED SCRIPTURE:** *I Thessalonians 2:1-13*

**T**HE APOSTLE PAUL wrote this letter to the Thessalonians from Corinth during his second missionary journey. He had not intended to go to the continent of Europe, but was directed there by God after making several attempts to go to other regions. There was an urgency to bring the Gospel message to the Jews and Gentiles in Macedonia. Paul, Silas, Timothy and Luke went to Philippi, where the Gospel—the good news—was preached successfully, even though, as Paul tells his Thessalonian brethren in our Key Verse, they were shame-

fully treated in that city. Of importance was the fact that they found hearing ears to their message, and a congregation of believers started to meet regularly in Lydia's home to study God's Word.

From Philippi they went to Thessalonica and, as was the usual strategy of Paul in telling the good news, he went to a synagogue first, and there he taught for three weeks. In the words of our Key Verse, the Apostle Paul tells of the strong opposition he and his companions encountered. They were all forced to leave prematurely from Thessalonica because the

Jews had hired rogues to foment strife through mob riots. Timothy returned later to Thessalonica to help the brethren become established as a congregation.

Meanwhile, Paul and the other brethren went to Berea and found the Jews of their synagogue to be more noble than those of Thessalonica. When these Jews heard of Paul's success in proclaiming the Gospel they went to Berea to stir up the people against Paul. The brethren sent Paul to Athens for his own safety. He was to meet Timothy and Silas after they had established congregations in Thessalonica and Berea. Since their work took longer than expected, they did not meet Paul again until he went to Corinth.

When Timothy arrived with news that all was well with the brethren in Thessalonica, and that, in spite of the afflictions they had to suffer from their countrymen (I Thess. 2:14), they were growing in faith and love (I Thess. 3:1-7), Paul was relieved and encouraged. This inspired him to write to them.

Although these brethren had received the Gospel only a few months previously, already they were telling the good news all over Macedonia and Achaia. They were good examples to other brethren, and were doing Paul's work for him. (I Thess. 1:7-10) Paul was pleased that they had accepted the message for its content, realizing that he did not preach the good news by using deceit, guile, or with any impure motives.

They recognized in Paul the absence of flattery, nor was he seeking their praises. Neither Paul nor his companions expected money from them for support. No, they worked night and day because they did not want to be a burden to anyone; generally, they worked during the day and preached the Word in the evening.—I Thess. 2:9

Paul knew that God had chosen these brethren to be part of the "election of God." (I Thess. 1:4) They were followers of Paul and of the Lord Jesus, receiving "the Word in much affliction, with joy of the Holy Spirit."—vs. 6 ■

LESSON FOR MARCH 9

## LIVE IN LOVE AND HOLINESS

**KEY VERSE:** *“May the LORD cause [you] to abound and excel in your love one toward another and toward all, even as we do toward you: to the end he may confirm your hearts faultless in holiness before our God and Father, in the presence of our Lord Jesus with all his saints.”—I Thessalonians 3:11,12, Rotherham Translation*

**SELECTED SCRIPTURE:** *I Thessalonians 3:12-4:12*

**T**HIS FIRST LETTER written to the Thessalonians was prompted by the Apostle Paul’s concern that the difficult experiences they were having might weaken their faith and stunt their Christian growth. The apostle was forced to leave them before he had been able to observe the new followers’ growth in faith and love, and before he had the opportunity to guide them in their Christian walk. He wanted so very much to be with

them, but circumstances had forced him to leave.

When Timothy, who had been left with this new congregation, joined Paul in Corinth and brought the good news of their steadfastness and faith, Paul said, “Brethren, we were comforted over you in all our affliction and distress by your faith: for now we [really] live, if ye stand fast in the LORD.” (I Thess. 3:7,8) So the apostle’s first concern was their faith, and it was strong. He was

hoping to see them again when circumstances permitted. But if this would not be possible, he expressed a prayer that they would grow in love toward one another and all men to the same degree that he loved them, and that their Christian growth would enable them to be together with God, the Father, and his Son, Jesus. In our Key Verse, the Greek word *parousia* is translated "coming" in almost all versions, whereas it should be "presence," as correctly translated by *Rotherham*.

This new 'flock' of brethren was composed of some Jews that believed as a result of the synagogue meetings. But mainly its members were Gentile Greeks who had "turned to God from idols to serve the living and true God." (I Thess. 1:9) As Gentiles, they had many bad habits, not having had the benefit of the Law of Israel to guide them. As followers of Christ, they now would have to walk to "please God."—I Thess. 4: 1

This required suppressing many improper desires. So, in this letter, Paul encouraged them to walk cir-

cumspectly after Christ. He encouraged them onward, or, as he said concerning his past advice to them, "We instructed you how to live in order to please God, as in fact you are living. Now we ask you and urge you in the Lord Jesus to do this more and more. You know what instructions we gave you by the authority of the Lord Jesus.

"It is God's will that you should be holy [set apart from the rest of the world]: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God." —I Thess. 4:1-5, *NIV*

When it came to expressing brotherly love, the Thessalonian brethren were doing well. In fact they were indeed demonstrating this love toward their brethren in Macedonia, and Paul encouraged them "to do so more and more." (vss. 9,10) His final advice in this list of instructions is given in verses 11 and 12. ■

## PRAY FOR ONE ANOTHER

**KEY VERSE:** *"We pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power."—II Thessalonians 1:11*

**SELECTED SCRIPTURE:** *II Thessalonians, chapter 1*

**T**HE SECOND LETTER to the Thessalonians was written shortly after the first. Both were the first letters the Apostle Paul wrote together with Silvanus (Silas) and Timothy as they toiled in their missionary work. After the first letter was sent with the news Paul had received through Timothy about their faith and love, more news was received about this congregation's growth and afflictions. The news was good. They were making progress in walking in the footsteps of Christ. After the usual salutation invoking God's grace and peace, Paul said, "We ought always to thank God

for you, brothers, and rightly so, because your faith is growing more and more, and the love every one of you has for each other is increasing. Therefore, among God's churches [congregations] we boast about your perseverance and faith in all the persecutions and trials you are enduring."—II Thess. 1:3,4, *New International Version*

The brethren of Thessalonica were a good example to all the other congregations. They were receiving severe persecution and trials, but took these patiently. To encourage them, Paul tells them that these are necessary to

prove them worthy of the great honor and blessings awaiting them in the kingdom of God. Also, he reminded them that those causing their persecution would be punished; but not now.

The rewards and punishments would not come until our Lord Jesus returned—and not only return, but when he would be revealed to all the world as well. The time referred to by the apostle is the establishment of God's kingdom on earth, when "every eye shall see him" (Rev. 1:7), and when everyone is given an opportunity to know God and the good news of Jesus Christ as their Redeemer. Those who then refuse to know God and to accept Jesus as their savior will suffer "everlasting destruction."—II Thess. 1:7-10

As Paul held up the Thessalonian brethren to other congregations as examples of faith and love, he also asked them to pray for the brethren in Thessalonica, because their persecution was very severe. All of us have the privilege of praying for one another,

and especially for those who are going through severe trials. We can all look back at these difficult experiences in the Christian pathway and be glad for the prayers of brethren on our behalf.

Thus, the apostle assured these dear brethren that he, Silas, and Timothy were praying for them. They were not forgotten. "Wherefore also we pray always for you." (vs. 11) Notice that Paul did not pray that the persecution cease. He knew that it was necessary for their development. It was as he had told the congregations on his first missionary journey: "We must through much tribulation enter into the kingdom of God.—Acts 14:22

So, Paul's prayer was that the brethren in Thessalonica might be found worthy of their calling, and fulfill God's goodness and pleasure in characters developed, and above all, that "the name of our Lord Jesus Christ may be glorified in you." (II Thess. 1:12) May our prayers for one another bear the same sentiments. ■

## DO WHAT IS RIGHT!

**KEY VERSE:** *“Brethren, be not weary in well doing.”—II Thessalonians 3:13*

**SELECTED SCRIPTURE:** *II Thessalonians 3:1-16*

**T**HE BRETHREN IN the congregation at Thessalonica were model Christians. In their brief introduction to God's plan they were witnessing faithfully to others. Also they were patiently enduring persecution from their own countrymen. But they were not perfect. There were misunderstandings on doctrine, one of which was that they expected the presence (Greek word *parousia*, mistranslated “coming”) of the Lord momentarily.

Paul alludes to this misunderstanding and makes clear that a longer span of time had to elapse. (II Thess., chapter 2) There had to be a great “falling away” first, and the “man of sin” would come upon

the scene. (vss. 1-5) Much of what is recorded in this second chapter had been told to them verbally, but they had forgotten. As has been true throughout the Christian era, the brethren in Thessalonica had to contend with false doctrines, even as we do today.

A more serious problem had arisen. It was the feeling on the part of some that the congregation should demonstrate their love by supporting the unemployed. The Apostle Paul addresses this problem in the third chapter of this epistle. He uses his experience of the three weeks that he was able to be with them before being driven away by severe persecution as the example.

During that time he, Silas, and Timothy worked to support themselves while preaching the kingdom message and teaching the new congregation. Although it would have been proper for them to accept food and lodging for their labors, yet they did not want to be burdensome to anyone.

Much meaning is missed in the apostle's words as translated in the *King James Version* of II Thessalonians 3:6-12. The *New International Version*, below, is clearer:

"We command you, brothers, to keep away from every brother who is idle and does not live according to the teaching you received from us. For you yourselves know how you ought to follow our example. We were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you. We did this, not because we do not have the right to such help, but in order to make ourselves a model for you

to follow. For even when we were with you, we gave you this rule: 'If a man will not work, he shall not eat'. We hear that some among you are idle. They are not busy; they are busybodies. Such people we command and urge in the Lord Jesus Christ, to settle down and earn the bread they eat."—II Thess. 3:6-12, *NIV*

In his first letter to these brethren, Paul had advised them in a similar fashion, saying, "Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody."—I Thess. 4:11, 12, *NIV*

It is a true adage that the Devil finds work for idle hands. Likewise, the right to be paid for spiritual services performed has been widely abused. Paul was aware of such pitfalls, and careful to set the right example by providing his own needs.

By following the apostle's example we will be doing what is right. ■

## WE HAVE HOPE!

**KEY VERSE:** *"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."*—*I Thessalonians 4:14*

**SELECTED SCRIPTURE:** *Matthew 18:1-10; I Thessalonians 4:13-18*

**T**HE RESURRECTION OF Jesus had an electrifying effect upon his disciples. After the Sabbath—at dawn on the first day of the week—Mary Magdalene and Mary, the mother of James, and Salome, went to the tomb where Jesus had laid after his crucifixion to do what they could not two days before. They had wanted to anoint his body with spices which they had prepared.

Their concern was how they would be able to roll away the stone that barred the entrance into the tomb. Just before they arrived, there was an earthquake, and an angel of the LORD had come and rolled away the stone. This created great fear in the guards

stationed before the tomb and caused them to flee. The women arrived to find the stone rolled away and an empty tomb! This perplexed them; but then the angel appeared and asked them, "Why seek ye the living among the dead? He is not here, but is risen."—*Luke 24:5,6*

After the women were told to give the news to the disciples, Jesus appeared to them and also to the disciples. During the period of the next forty days, Jesus was to make other appearances so that all of those who saw him could be eyewitnesses of his having been resurrected. (See *I Corinthians 15:3-8*.) Their despondency was turned to joy, and the hope that they

had of seeing Israel's kingdom established was alive again.

They had hoped Jesus would have "redeemed Israel" (Luke 24:21), but his death squelched that hope. Little did they realize that his death had far greater meaning, and would lead to a much more wonderful hope than the redemption of Israel from Gentile rulers. The death of our Lord was to guarantee that every man, woman, and child was to come back from the dead and have an opportunity to obey God's righteous laws in his kingdom.

At first the Early Church was comprised of Israelites who were concerned that God was first selecting a people for his name, those who would be associate rulers in God's kingdom with his Son, Jesus. When God could not find enough candidates for this great honor in Israel, he went to the Gentiles and searched among them.

The church in Thessalonica was composed of both Jews and Gentiles—though mainly Gentiles. In the persecution that they

endured, some had suffered death. Paul's words of encouragement given to them under these circumstances brought to mind their hope in Christ. He reminded them that Jesus, by dying and rising again, provided assurance that all who have died—"fallen asleep" in Jesus, that is—who have been consecrated followers of Jesus, will be raised from the dead.

They were looking forward with anticipation to that time when, at his Second Advent, Jesus would raise first those of his faithful followers who had 'fallen asleep' in death. He would also bring together in their resurrection bodies all the faithful who would be living during the time of our Lord's presence. (Again, in I Thessalonians 4:15, the word coming should be translated "presence.") We, indeed, do have a blessed hope, and it is to be realized soon!

How appropriate is the Apostle Paul's encouraging closing comment: "Wherefore, comfort one another with these words." —I Thess. 4:18 ■

## BEARING WITNESS TO THE TRUTH

*"To this end was I born, and for this cause  
came I into the world, that I should bear wit-  
ness unto the truth."*

*John 18:37*

OUR TEXT CONTAINS the words of Jesus as he stood before Pilate, the Roman governor, in the judgment hall. Jesus had been arrested by the officers of the Jewish priests, and had been brought before the High Priest, scribes, and elders in the High Priest's palace. At first the charge against Jesus was blasphemy, which could be tried only in Jewish courts.

But the ecclesiastical court did not want to try him because conviction would carry a light sentence. So they had to 'trump up' another accusation which would bring the death sentence. This was their objective, as John explains when speaking of Caiaphas who was the High Priest: "Caiaphas was he, that gave counsel to the Jews, that it was expedient that one man should die for the people." (John 18:12-14) They then accused Jesus of high

treason, and forced the Roman court to take charge.

Thus it was that Jesus was brought before Pilate, who did not believe that there was much substance to the charge. Jesus' plea of 'not guilty' is recorded by the Apostle John in his Gospel. As Pilate interrogated Jesus he asked: "Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?"—John 18:33-35

Jesus was being accused of setting up a kingdom in opposition to the Roman government, and in his defense he said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." When Pilate asked if Jesus was really a king, it led to the words of our text, preceded by the words, "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18:36,37

When Jesus answered Pilate as he did, was he saying that he really came simply to bear witness to the truth? Everything that Jesus said and did was bearing witness to the truth. But someone might say that Jesus came into the world to give his life as the ransom price. There is no lack of harmony in that statement and the answer Jesus gave Pilate as to why he came into the world. Both are correct.

When Jesus walked the dusty roads of Judea and Galilee and preached to the people, when he suffered

and finally died, everything he said and did bore witness to the truth. When he was put to death on the cross as a malefactor, that event was the most powerful witness to the truth that had ever been given. It witnessed to the fall of man and his depravity and as a consequence the necessity of a ransom to recover from his fall into sin. It witnessed to God's unalterable justice and of God's great mercy and love in providing such a ransom for all mankind.

When Jesus rose from the dead, there was another great witness given of God's power, wisdom, and love. When we review why Jesus came into this world, this can be summarized in the words of Jesus to Pilate in which he bore witness to the great plan of God.

Since this was so with Jesus, so also it should be with his followers, and they, too, should bear witness to the truth. Some think this means using every available means of public witnessing—going out with printed literature, giving public talks, or using the radio and television to tell about God's plan. That is only a part of giving witness to God's truth. Jesus did a great deal of preaching throughout the three-and-one-half years of his ministry. He was constantly engaged in telling the message of the coming kingdom. Some of this witness was in 'parables and dark sayings', but the message kept pointing to the fact that there would be a kingdom established on this earth some day which would bring blessings to all people.

However, it was not merely in the words Jesus uttered that he bore witness to the truth, but also by the things he did. It is also true in our lives that our acts must bear witness to the truth. These are

as necessary a part of our message as proclaiming the truth by the printed page or other means. We are to be living epistles, “known and read of all men.”—II Cor. 3:2

There can be a tendency to go to extremes. Some may have the thought that bearing witness to the truth means only preaching orally, or in other ways. Others may think that bearing witness consists of living a good moral life only. To think so exclusively would be wrong. We cannot fulfill the mission of being footstep followers of Christ unless we do what Jesus did, namely, to be willing to suffer and die with him (II Tim. 2:11-13), bearing witness to the truth by preaching and by living the Word.

If we are to be “holy brethren” (I Thess. 5:27) we must do everything the Lord tells us to do. For example, he tells us through the Apostle Paul to “study to shew thyself approved unto God.” (II Tim. 2:15) But if we stop there we will not fulfill God’s instructions which lead to holiness. We are not only to study, but to watch—watch ourselves, watch divine providence, watch the fulfillment of Biblical prophecies—or, in the words of Jesus, to “watch and pray.” (Matt. 26:41)

Along with watching, we must pray, even as Jesus did. Furthermore, we are to live righteously; many scriptures emphasize the importance of our daily conduct. One is II Peter 3:11, *Wilson’s Emphatic Diaglott*: “All these things, therefore, being dissolved, what persons ought we to be in Holy Conduct and Piety?” We must do all these things together, and not neglect any. We are to “preach the Word; be instant in season, out of season.” (II Tim. 4:2) We are to let our light “so shine before men, that they may see your [our] good works, and glo-

rify your [our] Father which is in heaven.” (Matt. 5:16) All of these are a part of the Divine program for God’s people. We cannot expect to be ‘holy brethren’ if we omit any of these. Jesus has set us an example, and we must follow in his steps.

When Jesus told Pilate that he had come into the world to bear witness to the truth, Pilate asked, “What is truth?” There is no record of an answer by Jesus, but Pilate was convinced that Jesus was an innocent man. So “he went out again unto the Jews, and saith unto them, I find in him no fault at all.” (John 18:38) Pilate even suggested that, in accordance with Jewish custom, he release Jesus because it was the Passover, but the people chose Barabbas, a thief, instead.

Everything that Pilate did—humiliating Jesus before them through scourging, and the mockery of the soldiers—was of no avail to satisfy the people. He reasoned with them and with their leaders when they cried out to crucify Jesus, but, as he sought to release Jesus, they said, “If thou let this man go, thou art not Caesar’s friend: whosoever maketh himself a king speaketh against Caesar.” (John 19:12) Then Pilate tried one last time to free Jesus, but the clamor of the people to crucify him was so great that he could not prevail. He said, “Shall I crucify your King? The chief priests answered, We have no king but Caesar.” (John 19:15) Therefore, to appease the populace and to avoid an insurrection, Pilate finally gave Jesus over to be crucified.

The witness for the truth did not end with Jesus’ death. It was not his intention that it should stop there. Before his death Jesus told his disciples what the Divine will would be for them. He had said to

them, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) He had also said to his disciples, "Ye are the light of the world."—Matt. 5:14

Jesus promised greater works for them, saying, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (John 14:12) After his resurrection Jesus told his followers to "teach all nations" (Matt. 28:19), and that they would be his witnesses both "in all Judea and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

Jesus expected them to preach the Word as well as to live it. Many have done more than simply to lead good, moral lives. How glad we are that the activity of the Lord's people in our day has included the putting forth of this wonderful Gospel. If this had not been so, we may not have heard this message. It is because others who preceded us have let their light shine, and have told us of the tidings of great joy that have made possible our receiving the message of truth.

All of us have the same privilege and obligation today. Telling someone about God's plan is a start, but it involves more. If we do not live according to this message, others will not have much confidence in what we say. But if they see that we really believe the message with our whole heart, and are endeavoring to live by its principles, this will be convincing.

Some believe that bearing witness for Jehovah God is something new. All of the LORD's people, from the time of Jesus' First Advent until now, have been doing this if they have been faithful. Again.

Jesus is our example. He was quick to begin his ministry as soon as he became of age. We read in Luke 3:21-23, "Jesus also being baptized and praying, the heaven was opened . . . and Jesus himself began to be about thirty years of age." He did not delay one moment, but began preaching and gathering disciples. After his baptism and temptation in the wilderness, he met two disciples of John the Baptist who had been directed by John to Jesus. One was Andrew and the other is presumed to have been John. Andrew took Jesus to his brother, Simon Peter, and it is thought that John brought his brother, James, to Jesus. All then went back to Galilee, leaving the area around Jordan where John continued to baptize the repentant.

In Galilee Jesus went to Bethsaida and found Philip. He said to him, "Follow me." (John 1:43) Bethsaida was also the home of Andrew and Peter (vs. 44), and believed to be that of John and James as well. Philip went to Nathaniel and told him about Jesus. (vss. 45-51) So it was that six apostles came from the town of Bethsaida. Four of these were fishermen, and they left their fishing business to follow Jesus.

When Jesus met Nathaniel, he said of him: "Behold an Israelite indeed, in whom is no guile." (vs. 47) What a marvelous statement to make about someone! Nathaniel had never heard the truth; he knew nothing about God's plan; yet when Jesus looked upon Nathaniel he could find no fault with him. Thus, when Nathaniel asked Philip, "Can there any good thing come out of Nazareth?" (vs. 46), there was no guile in his question. He, too, was a Galilean, and the prophecies did not indicate that the Messiah was to be born in Galilee. But Jesus

was born in Bethlehem, the City of David, which Nathaniel learned in his later associations with him as his apostle.

Later Jesus upbraided Bethsaida saying, "Woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." (Matt. 11:21) The residents of Bethsaida were unaware that their little city had provided six out of twelve apostles, or one-half the foundation stones of the New Jerusalem! They had witnessed miracles performed by Jesus, but few had responded. It would definitely be harder for them in the Day of Judgment, than for those of Tyre and Sidon, because they had rejected a witness of the truth.

The next apostle chosen was Matthew. Matthew was not in good repute with the Jews because he was a politician. He had taken a position under the Roman government as a tax collector. Any Jew who worked in a public office under the Roman government was called a publican, and publicans were considered the lowest of the Jews. When Matthew served a farewell dinner for his associates, and invited Jesus and his disciples to join them, the Pharisees saw them and asked the disciples, "Why eateth your master with publicans and sinners?" (Matt. 9:11) This was not the thing to do! But this, too, was witnessing to the truth, and Jesus said: "They that be whole need not a physician, but they that are sick."—Matt. 9:12

Although the Bible does not give much information about the circumstances or order in which the other apostles were chosen to follow Jesus, we note that Simon the Zealot, was one called to be an

apostle. His designation, zealot, could signify that he was of the sect of the Zealots, who were conspicuous for their fierce advocacy of Mosaic rituals. Thus we see that a publican and a Zealot became followers of the Lamb, recruited to give witness to the truth.

In order to effectively bear witness to the truth, we must first ascertain how much of the truth is in us. If the truth is in us, and we love the truth, we will not have to be concerned about how much activity we are to put forth in witnessing to the truth. We will automatically respond, as Jesus did, and in the words of Jeremiah, the truth will be like "a burning fire shut up in my bones" (Jer. 20:9), and we will not be able to withhold the message from going forth. The love of the truth must be the motivation for our witness to the truth.

For years, many brethren have anticipated that the work of the selection of the church is close to completion. In this period of time, many different views have arisen, among which is one which holds that the harvest is ended, and the door to the High Calling is closed. Yet the evidence is strong that the harvest goes grandly on and cannot end until the last of the antitypical wheat is brought into the heavenly garner, as presented in the parable of the wheat and the tares. (Matt. 13:24-30,36-43) We must continue our witness to the truth until the harvest closes this Gospel Age. Our brethren who preceded us did not slacken in doing so at any time, and neither did Jesus. Even to the end he kept on witnessing. When upon the cross, only moments away from the end of his life upon earth, he witnessed to the two thieves being crucified with him. If the truth is in us, we will do likewise.

What does it mean to love the truth? It means loving the LORD who gave us the truth! It is, of course, possible for someone to love the gift they receive, and not love the giver. This could happen to us. The truth is so wonderful and may lift burdens of heart and mind from us, but we should always remember our Heavenly Father as the author of that plan, and give him the honor and glory due to him. If we are thoroughly consecrated to him, we will seize every opportunity to bear witness to the truth, even as Jesus did. May we ever do so. ■

## **WEEKLY PRAYER MEETING TEXTS**

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**MARCH 6**—"I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound."—Philippians 4:11,12 (Z. '03-10 Hymn 106)

**MARCH 13**—"As many, therefore, as are perfect, should be of this mind; and if in anything you think differently, God will also reveal this to you; but to what we have attained, let us walk by the same line."—Philippians 3:15-17, *Wilson's Emphatic Diaglott* (Z. '01-10 Hymn 312A)

**MARCH 20**—"If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31,32 (Z. '03-61 Hymn 220)

**MARCH 27**—"I pray for them . . . that they all may be one . . . that they may be made perfect in one. . . that the world may know that Thou hast . . . loved them as Thou hast loved Me."—John 17:9,20-23 (Z. '03-79 Hymn 165)

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# "FRANK AND ERNEST" . . . .

## *Sundays Unless Otherwise Noted*

### **ALABAMA**

Guntersville  
WTWX 95.9 fm 6:45 a.m.

### **ARKANSAS**

Little Rock KAAY 1090 6:30 a.m.  
Marshall KCGS 960 4:30 p.m.

### **CALIFORNIA**

Monterey KNRY 1240 8:30 a.m.  
Morro Bay KBAI 1150 7:30 p.m.

### **Paso Robles**

KNCR 103.1fm 10:00 p.m.  
Riverside (Sat.)

KPRO 1570 8:00 a.m.

### **San Francisco**

KEST 1450 6:45 a.m.

### **FLORIDA**

Jacksonville  
WIOJ 1010 7:45 p.m.

St. Petersburg  
WTIS 1110 5:00 p.m.

### **GEORGIA**

Augusta WGAC 580 8:00 a.m.

### **ILLINOIS**

LaSalle WLFO 1220 9:45 a.m.  
West Frankfort

WFRX 1300 9:15 a.m.

### **INDIANA**

Hammond WJOB 1230 8:30 a.m.  
LaPorte

WCOE 96.7fm 10:00 a.m.  
North Vernon

### **KANSAS**

Goodland KLOE 730 7:30 a.m.

### **KENTUCKY**

Bowling Green  
WBGW 107.1 fm 8:15 a.m.

Winchester  
WINH 1380 10:30 a.m.

### **MICHIGAN**

Detroit WLQV 1500 9:30 a.m.  
Fremont WSHN 1500 9:00 a.m.

WSHN 100.1 fm 9:00 a.m.

### **MISSOURI**

Osage Beach  
KRMS 1150 8:30 a.m.

### **NEW JERSEY**

Camden (Tues.)  
WTMR 800 2:30 p.m.

Salem WJIC 1510 9:45 a.m.  
WNNN 101.7 fm 9:45 a.m.

### **NEW YORK**

Buffalo WHLD 1270 12:00 noon  
New York WEVD 1050 6:45 p.m.

### **NORTH CAROLINA**

Greensboro (Tues.)  
WQMG 1510 3:00 p.m.

Wendell WETC 540 4:45 p.m.

### **NORTH DAKOTA**

Fargo KQWB 1500 8:00 a.m.

### **OHIO**

Cincinnati WSAI 1530 8:30 p.m.  
Cleveland WRKG 1380 7:45 a.m.

### **PENNSYLVANIA**

Bethlehem WGPA 1100 7:45 a.m.  
Pittsburgh KQV 1410 7:30 p.m.

Pottstown WPAZ 1370 12:45 p.m.

### **SOUTH CAROLINA**

Charlestown  
WOKE 1340 7:45 a.m.

### **TENNESSEE**

Camden WFWL 1220 7:00 p.m.  
Nashville WSM 650 7:45 a.m.

### **VIRGINIA**

Richmond WGGM 820 7:45 a.m.

### **WASHINGTON**

Spokane KAQQ 590 7:00 a.m.

### **WEST VIRGINIA**

Wheeling WWVA 1170 6:15 p.m.

# ... WORLDWIDE RADIO BROADCASTS

## CANADA

### ALBERTA

Banff CFHC 1340 11:45 a.m.  
Brooks CIBQ 1340 8:00 a.m.  
Canmore CFNC 1450 11:45 a.m.  
Stettler CKFQ 1400 7:45 a.m.

### BRITISH COLUMBIA

Duncan CKAY 1500 10:00 p.m.  
Grand Forks  
CKFG 1340 9:00 a.m.  
Qualicum-Parksville  
CHPQ 1370 9:30 p.m.

### MANITOBA

Winnipeg CKJS 810 9:00 a.m.

### ONTARIO

St. Thomas  
CHLO 1570 10:45 a.m.

### SASKATCHEWAN

Estevan CJSL 1280 8:45 a.m.  
Meadow Lake  
CJNS 1240 7:15 a.m.  
North Battleford  
CJNB 1040 7:15 a.m.  
Weyburn CFSL 1190 8:45 a.m.

### BRITISH WEST INDIES

Trinidad Radio Trinidad 610  
10:30 p.m.

### CHILE (Spanish)

Talcahuano Radio Almirante  
Latarre

### COSTA RICA (Spanish)

San Jose Radio Sonorara  
105.9fm and 700am 6:15 a.m.

### MEXICO (Spanish)

Culiacán Ranchera  
XECQ 8:30 a.m.  
Guadalajara  
XEWK 1130 8:30 a.m.

### NIGERIA

Radio Africa (Thurs.) 7:45 p.m.

### PANAMA (Spanish)

Panama City (Fri.)  
HOQ 1250 6:15 p.m.

### PERU (Spanish)

Trujillo 105.7fm  
9:30 a.m. and 10:00 p.m.

### PHILIPPINES

Manila (Sat.)  
DZAM 1026 kHz 7:15 p.m.

### SOUTH AFRICA

Swaziland SWAZI 8:15 p.m.  
Commercial Radio 1400 am  
Shortwave 49m 6156 kHz



*"O send out Thy light  
and Thy truth: let them  
lead me; let them bring  
me unto Thy holy hill,  
and to Thy tabernacles."*

# THE BIBLE ANSWERS TV PROGRAMS

*Sundays Unless Otherwise Listed*

## ALABAMA

Birmingham 12 6:30 a.m.  
Florence WXFJ 6:30 a.m.  
Florence F28AP 6:30 a.m.  
Guntersville Chan. 5 10:30 a.m.  
Guntersville Chan. 5 7:30 p.m.  
Guntersville (Mon.) Ch.5 7:30 p.m.  
Tuscaloosa 403BF 6:30 p.m.

## ARIZONA

Phoenix K23BJ 5:30 a.m.  
Phoenix KBHC 5:30 a.m.

## ARKANSAS

Fort Smith KFDF 6:30 a.m.

## CALIFORNIA

Chico K2210 4:30 a.m.  
Los Angeles TV6 4:30 a.m.  
Los Angeles KPAL 4:30 a.m.

## GEORGIA

Atlanta W34AG 7:30 a.m.

## HAWAII

Honolulu Cab. Chan. 22 11:30 a.m.

## ILLINOIS

Champaign W41BL 6:30 a.m.

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Evansville WJTS 6:30 a.m.  
Evansville WBP 6:30 a.m.  
Evansville TV24 6:30 a.m.

## KANSAS

Wichita KSMI 6:30 a.m.

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Lexington WOGBC 7:30 a.m.  
Lexington W10BM 7:30 a.m.  
Lexington W02BP 7:30 a.m.  
Lexington W07BY 7:30 a.m.  
Louisville 406AY 7:30 a.m.  
Louisville (Tues.) WBNA 8:30 a.m.  
Paducah WQTV 6:30 a.m.

## MAINE

Augusta W67BE 7:30 a.m.

## MARYLAND

Baltimore WMJF 7:30 a.m.

## MICHIGAN

Grand Rapids W25BI 7:30 a.m.

## NEW MEXICO

Albuquerque K31CT 5:30 a.m.

## NEW YORK

New York (Wed.) WLNY 6:30 a.m.

## NORTH CAROLINA

Greensboro WAUE 7:30 a.m.  
Raleigh W67CD 7:30 a.m.  
Wilmington WSSN 7:30 a.m.  
Wilmington TV 10 7:30 a.m.

## OHIO

Cleveland WOZH 7:30 a.m.  
Columbus WDLR 7:30 a.m.

## OKLAHOMA

Tulsa KPOC 6:30 a.m.

## OREGON

Portland K25EB 6:30 a.m.

## PENNSYLVANIA

Wilkes Barre W35AT 7:30 a.m.  
Wilkes Barre W47AO 7:30 a.m.  
Wilkes Barre W65CE 7:30 a.m.

## UTAH

Salt Lake City KSGF 5:30 a.m.  
Salt Lake City KVLV 5:30 a.m.

## WASHINGTON, D.C.

Washington WTMW-14 9:30 a.m.

## WISCONSIN

Green Bay W04CW 6:30 a.m.  
La Crosse KQEG 6:30 a.m.

*"The LORD gave the Word: great was the company  
of those that published it."*

—Psalm 68:11

# THE BIBLE ANSWERS TV PROGRAMS

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# “THAT BY THESE”

*“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.”*

*II Peter 1:4*

**T**HE PROMISES OF God are very potent factors in the Christian life, so powerful that in our text the apostle indicates that by our yielding to their blessed implications we are made “partakers of the divine nature”—that is, we are prepared, or made ready for exaltation to the divine nature. In Hebrews 4:1 the Apostle Paul urges us to be on the alert lest we “come short” of any of the promises which the LORD has made on our behalf. Practically all of God’s promises have conditions attached to them, and failure to comply with these conditions is what the apostle describes as “coming short.” It is our faithful compliance with the conditions attached to the promises which qualifies us to be partakers of the divine nature and to have an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ.

God’s promises are of value to us only in proportion to our faithfulness in obeying his precepts. God is pleased when his people actually believe what he has promised. Of Abraham we read that he “stag-

gered not at the promise of God." Instead, he was "strong in faith." Being persuaded that God was able to perform that which he had promised, Abraham's faith was "imputed to him for righteousness."—Rom. 4:20-22

We, too, are justified by our faith in the promises of God, particularly those promises which give assurance that the blood of Christ cleanses us from all unrighteousness. "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) But this must be a living, working faith, a faith that staggers not at the promises of God, but impels us to take a course in life consistent with our professions of faith.

Many and varied are the promises which assure us of our acceptance with God, through Christ, and an abiding faith in these promises is essential if we are to be made partakers of the divine nature. We know that by nature we are sinners, children of wrath even as others. Every day we are in close contact with our imperfections; and besides, those around us know about them and do not hesitate to keep us reminded of them. Our great adversary, the Devil, also knows our weaknesses and uses them to discourage us, hoping that we will give up running for the prize of the high calling. But if our confidence in the promises remains firm, we will not fear, for our God has said, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD."—Isa. 54:17

*"Their righteousness is of me"*—what a blessed assurance! If we can grasp the full meaning of this

promise, we will realize that despite our imperfections we stand justified before God, that there is no condemnation from him. True, a proper recognition of this fact should keep us humble, ever remembering that our own righteousness is as filthy rags, and that the pure, white robe of righteousness which God sees as we stand before him is not our own, but Christ's—the robe of his righteousness. This is confirmed by Paul in his letter to Titus, where he writes: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of the regeneration, and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Savior."—Titus 3:5,6

This does not mean that we can be careless about our imperfections. We must see to it that the cleansing power of the Holy Spirit through the Word is allowed to accomplish the needed work of regeneration. There must be a sincere desire for righteousness on our part despite our inability to measure up fully to the standard of perfection held before us by the many conditions attached to the promises. But if we are sincere in our efforts, we need not be discouraged, for the promise is: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile."—Ps. 32:1,2

But even the grace of God which grants us forgiveness and provides our standing of righteousness before him is not unconditional. We must believe, and this is not merely a mental assent to the historical fact of the coming, death, and resurrection of Jesus, but a wholehearted acceptance of

him as our Savior, which manifests itself in a full surrender to do his will. And then we must actually walk in his footsteps, guided by the instructions of the Word. John wrote: "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ . . . cleanseth us from all sin."—I John 1:7

### **"HE IS FAITHFUL"**

It has been said that the distress of a crumbling civilization today is caused by broken promises. Human promises are not always intentionally broken, but circumstances arise which make it impossible to fulfill them. Man is not the master of his own destiny. He cannot foresee the future, nor can he judge even his present ability accurately. Hence he often finds it impossible to do what he has promised. But this is not true with God.

Paul writes concerning God that "he is faithful that promised." (Heb. 10:23) We can depend upon the integrity of God. He does not change his mind, for with him there "is no variableness, neither shadow of turning." (James 1:17) Nor is there any need for God to change his mind. He can foresee every eventuality which may arise, and is fully able to meet it. Yes, God is faithful to his promises, and abundantly able to implement them in keeping with the richness of his grace.

Have you been disappointed in your friends, your neighbors, your business associates, your fellow-workers in the factory or office? Many of the LORD's people have had experiences along this line. At times we may even become disappointed in some of our brethren in Christ. These experiences are discouraging, but God permits them for a purpose. He wants us to lean more fully upon him rather than

trusting to the arm of flesh. And it is when our trusted friends fail us that we should turn to God, and do so with the full assurance that **“he is faithful who promised.”**

### **“THROUGH FAITH AND PATIENCE”**

Paul speaks of those who “through faith and patience inherit the promises.” (Heb. 6:12) Yes, in order to claim the promises for our very own we must manifest an active faith in them and patiently endure whatever trials the LORD may see we need in order that our worthiness of the promises might be manifested. The fulfillment of many of God’s promises belongs in the present life, while others apply to our future inheritance beyond the veil. So when the apostle speaks of inheriting the promises he might well have in mind both our present and our future inheritance.

Have the promises themselves really become ours? Or do we merely read them in an impersonal manner as though they do not actually apply to us? This is important, because it is not until we are able to see in the promises of God a personal assurance of his blessing, that they become truly effective in molding our lives into his likeness, and thus prepare us to become partakers of the divine nature.

In II Corinthians 7:1 Paul admonishes us that if we have “these promises” we should “cleanse ourselves from all filthiness of the flesh and spirit,” and to perfect “holiness in the fear of God.” This is a similar thought to that expressed by the Apostle John when he wrote that those who have “this hope”—the hope based upon the promises of God—purify themselves. (I John 3:3) We might reverse this thought and say that the evidence of the nos-

session of the promises, of having truly inherited them, will be a purification of character. The conditions attached to the promises guarantee that this will be the case.

### **“HE THAT FOLLOWETH”**

One of the fundamental needs of every Christian is to be guided in the right way. We all have anxious thoughts from time to time as to what the will of the LORD is for us under certain circumstances. To choose the right way is often difficult to determine. We want to believe, to do, and to be exactly what the LORD would wish. However, while we should be sincere in searching out the right way, we need not be overly anxious, for the LORD has promised to shed light upon our pathway, that we need not walk in darkness. Jesus said: “He that followeth me shall not walk in darkness, but shall have the light of life.”—John 8:12

Note the condition attached to this promise: ‘he that followeth me’. Are we prepared to follow Jesus? This is the test. The pathway he trod was a difficult one. It was a way of sacrifice and suffering which ended in a cruel death on the cross. He has invited us to ‘take up our cross’ and follow him. A consecration which is pleasing to God involves the acceptance of this invitation, and to carry it out is a lifetime task. However, there is no other condition upon which we may expect to be given light to guide our steps in ways pleasing to the LORD.

There are few circumstances in the Christian life in which the example of Jesus will not indicate the course we should take. But to follow in his steps will not always be the easy way. Our fleshly mind will reason that we should choose a way that is more

pleasant, more conducive to our well-being along earthly lines. There may be times when such a choice would be pleasing to the LORD, but if he indicates his will to be otherwise, there should be no hesitancy in choosing the hard way; for thus we will be following in the Master's footsteps, and will be assured that we are walking in the light. Then we can claim that precious promise: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Ps. 32:8

The pathway in which the LORD guides us, at times, will seem hazardous. We may find it flanked with enemies seeking to injure us. But we need not fear, regardless of how weak we may appear to be in the face of our foes. Peter wrote: "Who is he that will harm you, if ye be followers of that which is good?" (I Pet. 3:13) The 'good' which we endeavor to follow is the will of God that we walk in the footsteps of Jesus.

Jesus did nothing but good, and no harm came to him. True, he was persecuted; his name was cast out as evil; he was falsely accused, given a mock trial, sentenced to death, and crucified; but no harm came to him as a New Creature. These experiences were permitted by his Father for his good, to test his worthiness and to train him for the high office he was to occupy in the Father's arrangement for the blessing of all the families of the earth.

And the same will be true with us if we, like him, 'follow that which is good'. Our pathway will not always be strewn with roses. Enemies will try to oppose our progress. As we toil on we will experience weariness and pain; but as New Creatures in Christ Jesus we will not be harmed. (II Cor. 5:17) On this we can depend, for the LORD has promised

it, and, as the Apostle Paul wrote: "The LORD is faithful, who shall stablish you, and keep you from evil."—II Thess. 3:3

To realize that those experiences in life which perplex and hurt are not evidences that the LORD has deserted us, but is permitting them for our good, helps us to bear up under trial. But even so we feel our weakness. Courage will falter at times, and we need to be on guard lest we become weary in well doing. As a matter of fact, were we left to fight our battles alone we would be certain to fail. But the Father's love will not permit this, for he has promised: "Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD."—Ps. 31:24

How much, indeed, do we need the courage which the promises of God give to us. At times the deep waters of affliction threaten to engulf us, and the rivers of woe to overflow us. Peter writes that we should not think it strange when fiery trials are upon us. (I Pet. 4:12) It is at such times that we need to recall the reassuring promises of God: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. 43:2

No one enjoys trouble. The thought of a carefree life without problems, perplexities, and trials is alluring. True, even those in the world never fully attain to such a life; but we know that being a Christian and sacrificing time and strength and means as we lay down life itself in the service of the LORD, results in additional trials. So, at times, when the burden seems particularly heavy, we

might be inclined to wonder whether or not it is worthwhile. And then the LORD reminds us of the glorious inheritance which will be ours if we continue faithful, that we will be made partakers of Christ if we “hold the beginning of our confidence stedfast unto the end.” (Heb. 3:14) What does it mean to be a ‘partaker of Christ’? It means to live and reign with him; to share his glory, and with him to be a partaker of the divine nature. Jesus said: “Whosoever shall lose his life for my sake and the Gospel’s, the same shall save it.” (Mark 8:35) “Because I live, ye shall live also.”—John 14:19

Paul wrote: “Being justified by his grace, we should be made heirs according to the hope of eternal life.” (Titus 3:7) “It is a faithful saying: For if we be dead with him, we shall also live with him.” (II Tim. 2:11) “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” (Col. 3:4) John wrote: “It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”—I John 3:2

Being coworkers with the LORD now is a great honor, and those who are faithful experience a peace and joy of mind and heart which the world can neither give nor take away. But there is a still greater field awaiting those who continue faithful in the present service—faithful even unto death. That future work will also be in association with Christ, reigning with him as kings and priests to bless all the families of the earth. If now we are among the favored few who have heard the call of God to follow in the Master’s footsteps, and have received the assurance that if we present our bodies a living sacrifice the LORD will accept us and give

us grace sufficient for our every time of need, then he is also saying to us:

“In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves . . . , and their pastures shall be in the high places.”—Isa. 49:8,9

‘I will preserve thee’, saith the LORD. Let us never have any doubts about the keeping power of God, for he has promised never to leave us, nor to forsake us! (Heb. 13:5) His is an abiding love and care for us, even as it was for Jesus, who said: “The Father himself loveth you, because ye have loved me, and have believed that I came out from God.” (John 16:27) One reason the Father loves us is that he purposes to use us together with Jesus in his kingdom. And for this glorious future reign the Father is preserving us; preserving us, that is, if we continue faithful to him. Both to Jesus and the church the promise was made by God: “Therefore will I divide him a portion with the great [Jehovah], and he shall divide the spoil with the strong [those who are strong in the LORD and in the power of his might].”—Isa. 53:12

It is in keeping with this that Jesus promised: “He that overcometh, and keepeth my works unto the end, to him will I give power over the nations.” (Rev. 2:26) “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”—Rev. 3:21

## **“THAT BY THESE”**

Yes, it is *by* these many promises of God that we are made partakers of the divine nature—*by* their encouragement, *by* their authority, *by* our own faithfulness to all the conditions attached to them, and *by* their inspirational power in our lives. As we press on toward the prize of the high calling we continually need the strength of which these promises assure us. There is no possible circumstance in our Christian experience in which God has not promised to be with us, and to supply our need.

Always, of course, it is essential to remember the conditions, to keep in mind the ‘ifs’. This is true even when we seek the throne of grace to claim the promises, for it is only ‘if’ we abide in Christ, and his words abide in us, that we have the privilege of asking for what we need as New Creatures in order that we may be directed and nourished as we journey on in the narrow way of sacrifice. (John 14:13; 15:7) But, having complied with the conditions, how blessed are the words:

“Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)”—Heb. 10:19-23

Our faith rests upon the promises of God, and if our faith is to be strong and to increase, we will need always to be on the alert to meet the condi-

tions of the promises. This will result in what Peter describes as adding to our faith, virtue, knowledge, self-control, cheerful endurance, piety, brotherly kindness, and love. 'If' these things be in us and abound, Peter explains, we will not be barren (idle) nor unfruitful in the knowledge of our Lord Jesus. And 'if' we do these things we shall "never fall," and an abundant entrance will be ministered unto us "into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:4-11

But if, by virtue of the promises of God, we are to attain the divine nature, it will be necessary to give "all diligence." It will not do to be halfhearted or part-time runners for the prize. We will not be able to divide our interests between the things of God and the things of the world; nor between the interests of the New Creature and the interests of the flesh. Paul wrote, "This one thing I do." (Phil. 3:13) This is the only approach to the Christian life which will result in victory, the only attitude of heart in which to be, if the LORD is to make good his promises to us. We cannot afford to be unduly concerned about even our temporal needs. The LORD knows about these, and promised: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33

What a blessed lot is ours! Truly the LORD has given us "good doctrine" (Prov. 4:2), so let us yield ourselves to its transforming influence and be made ready for that 'abundant entrance' into the kingdom, where we shall be "like him," and "see him as he is."—I John 3:2 ■

*"Rejoicing in hope."—Rom. 12:12*

## OBITUARIES

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*The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.*

Sister Wiona Roberts, Dallas, TX—December 20.

Sister Katie Belle Horne Helms, Louisville, AL—January 5. Age, 89.

Sister Arlene A. Lichty, Boise, ID—January 7. Age, 72.

Brother James Post, Detroit, MI—January 15. Age, 106.

Sister Mary Nail, San Francisco, CA—January 16. Age, 83.

Sister Viola J. Forster, Chicago, IL—January 24. Age, 70.

### ***1997 Memorial Supper Date***

**T**HE PROPER TIME for the annual observance of the Memorial Supper will be after 6:00 p.m., on Sunday, April 20th, 1997.

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassettes. The audio cassette can be purchased for \$3.00 per copy, or is available free of charge on loan from:

***Dawn Recorded Lecture Service  
199 Railroad Avenue  
East Rutherford, NJ 07073***

The video cassette can be purchased for \$6.00, and is also available free on loan. Send your request to:

***Dawn Video Cassette Service  
P.O. Box 4355  
North Hollywood, CA 91617***

Please Note:

*Cutoff date for ordering all tapes is April 1st.*

## ENCOURAGING LETTERS

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### SPIRITUAL GROWTH WOULD SUFFER

Dear Brethren: I am renewing my subscription to *The Dawn* magazine. My spiritual growth would suffer without the inspiration I get from *The Dawn*. I am beginning to recognize events that are prophesied in the Bible. I am 93 years old, and the *Daily Heavenly Manna* advice, and the counsel of the Holy Spirit leaves me fulfilled. Enclosed is my check, partly for the renewal of *The Dawn*, and partly to God's work through you. Christian love.—NJ

### "MOST ACCURATE"

Greetings to "Frank & Ernest": Writing to you re "*Our Lord's Return*." Please be kind enough to send me that booklet. I listened to your program earlier today on WLQV, Detroit, and I found your comments to

be most accurate. I shall keep watching!—MI

### THRILLED WITH "FRANK & ERNEST"

Greetings "Frank & Ernest"! On Sunday, driving home from North Carolina, I was looking for a Christian broadcast in which I could learn more about Jesus Christ. I found your station on WWVA and I was thrilled to hear the broadcast. It touched me as I made my way home, which is near Baltimore, MD. I thank God for broadcasts such as yours spreading the Gospel throughout the nation. I would appreciate it if you could send me a copy of "*Christ's Thousand-Year Kingdom*" which you spoke about during the program. I know that it does not matter what denomination you are, but I was just wondering. In my life I have attended Lutheran,

Catholic, Assembly of God, Full Gospel, Baptist, Presbyterian, and Southern Baptist churches. I try to learn as much as I can, but sometimes get confused which one to place my faith in. I do believe in Jesus Christ and the salvation I have through him. I accept Jesus as my personal Savior. I have been serving in the army for the past fourteen years, and have had my share of ups and downs in my religious life, although my faith in Jesus has never faltered. God bless you both, and all those that make your broadcast possible. Please send me a list of your broadcast times and stations that broadcast your message. Your brother in Christ.—*MD*

**FRANK, EARNEST, AND TRUTHFUL!**

Dear "Frank & E(a)rnest" (and Truthful!): Two weeks ago I heard your broadcast on the

Creation of the world, and the evolution of man. I am nineteen years old, have grown up in a Christian family, and for the past few years have been looking more intently in my search for a working compromise between science and the Bible on this topic. My non-Christian friends have asked a lot of questions, and I have not answered all of them. The booklet you talked about 'hit the nail on the head'. It's exactly what I've been looking for. Could I please have a few copies for my friends. I thank you for your insight and awesome ideas and new ways of perceiving God's Word! Sincerely.—*Canada*

**WANTS TO KNOW MORE OF CREATION**

Dear "*Frank and Ernest*": Listening to the Gospel Radio Broadcast on CKJS every Sunday morning, I am blessed to hear about God's Crea-

tion. I would appreciate it if you could send me a free copy of your booklet "Creation," so I can have a deeper knowledge of God's Creation. Thank you very much. Respectfully yours.—Canada

### **BLESS THE LORD!**

Dear Brethren in the LORD: Greetings in Jesus' name! I bless the name of our LORD for the grace he has given you to print *The Dawn* magazine. When I read it I find it very interesting and helpful. I wish to be one on your mailing list, and will be very grateful if you can send me *The Dawn*. May God richly bless you. Yours truly.—Nigeria

### **REFRESHING AND REASSURING**

Dearly Beloved in Christ: Greetings in the name of our Lord and Master, Jesus Christ. I am writing to let you know that I read one of your booklets titled, "The Kingdom of God,"

and I confess that I found it quite refreshing and reassuring. However, since I'd love to have more of such booklets, I would appreciate it if you could send me a list of the publications you have in stock, and their costs, so I can immediately place an order. Also, let me know if there is any way I can become a recipient of the monthly magazine, *The Dawn*, by simply paying in our local currency. I strongly believe I'll find the articles quite interesting and enlightening. Eagerly waiting to hear from you in the nearest future. Thanks. Yours in Christ.—Nigeria

### **"FRANK & ERNEST" COMFORTS ME**

Sirs: I lost my wife this year (1996), and the "Frank & Ernest" program has been a great comfort to me. I am on a fixed income, but I will send donations when possible. Please send the free, 64-page magazine

offered on the "Frank & Ernest" program.—NY  
**"THE BIBLE ANSWERS"  
RETURNS!**

Christian Friends:  
Thanks for having "The Bible Answers" programs back on Nostalgia TV. I enjoy receiving *The Dawn* magazine each month, and appreciate your true teachings! Keep the overage as a gift. Yours in Christ.—NY

#### **HOPE AND CONSOLATION**

Gentlemen: I am enclosing a check and would appreciate your sending me the videotape, "*For this Cause*," and also please send a subscription for *The Dawn* magazine to the clinic in Ohio where my wife had surgery several years ago. The reason I would like you to do this is because my wife (who died two years ago of breast cancer) was a patient at that clinic for breast surgery several years ago. While I waited in

the lounge and waiting room, I prayed and read magazines. At that time, a copy of *The Dawn* magazine would have been very helpful. I called the clinic and they said they would be happy to place a copy of *The Dawn* in the lounge. As we grow older and lose loved ones, we realize that death is a terrible enemy. Thank you for the hope and consolation your message brings. Any amount left over, please use for postage. Thank you for your attention.—NY

#### **STUDYING BOOKLETS AT HISTORICAL SOCIETY**

Dear Sir/Madam: Six months ago I received the two booklets, "*God and Reason*," and "*The Truth about Hell*," after writing to the "Frank & Ernest" program aired at radio station DZAM every Saturday at 7:00 p.m. here in the Philippines. I have been an avid listener to that pro-

gram, being fascinated by the enlightening teachings from the Bible. The Dawn Bible dissertations and interpretations, I believe, are the truth about them all.

We have here in our town Pateros, Metro Manila, a municipal government-sponsored club called, "The Pateros Historical Society," wherein I am the Vice Chairman for Research and Publications. I am proud to tell you that what we are deliberating now are not historical matters, but the two religious booklets I received from you! We members are now unanimous that the teachings in them should be promulgated.

There are more listeners to the Dawn radio program in our town now! We would like to get hold of more Dawn literature for teaching purposes here. May we implore them as a Christmas gift? The 40

booklets we would like to own cost \$3.00 total. We are willing to pay, but could not do so. Can you possibly tell us how to arrange the payment if we avail of the other books and subscribe to *The Dawn* magazine? If this can be arranged, please send the booklets to me at my address. Sincerely.—*Philippines*

### **SPIRITUALLY AWAKENED**

Dear Sir or Madam: First of all, let me say that I have been spiritually awakened (not to mention literally awakened, because your program hits our airwaves quite early!) by your program. I have also received my first copy of *The Dawn* magazine, which I enjoy. Please send me, as soon as possible, ALL the books which appear on the inside front cover of the magazine. I would also like to receive the five and ten-cent booklets listed on pages 32 and

33, as well as the free tracts. The *Studies in the Scriptures* would also help me in my revived interest in God and his plan. They appear on the back inside cover of *The Dawn* magazine. Please include the question books for the volumes. I am enclosing a cheque for \$50, which will also help for the postage and handling costs. Thank you for all you do in furthering the glorious Gospel of Jesus Christ. I eagerly await your shipment of materials. I plan to read during our long winter. May God bless your efforts. Sincerely.—Canada

#### **CLEARLY EXPLANATORY**

Dear Dawn: I wish to purchase one cassette, which is entitled, "*For this Cause.*" We have a copy of it for ourselves. But it is so clearly explanatory of the Scriptures, I wish my niece and all her family to view and have it. God

bless your wonderful work.—FL

#### **FAITHFUL SINCE 1916**

Dear Brethren: Christian love and greetings. I received the video cassette called: "*For this Cause.*" It is beautiful, and I'm enclosing \$6.00 for it. I will use it for witnessing. I'm over 87 years old, and was in the truth since the year Brother Russell passed away in 1916. My family lived in Gary, IN, and I have the six volumes of *Studies in the Scriptures*, all the small booklets, and read the *Daily Heavenly Manna* each day. Each year I reorder *The Dawn* magazine. It is easy for me to read because of its small format and non-shiny paper, and it is easy to handle, and to carry in my purse. I have always been nearsighted, have had several surgeries on my eyes, and find *The Dawn* is easier to read than other Bible Student publications. I live

alone, and am happy in the Truth. My family is gone, except for my brother who has no ear for truth, but I have everything that I need!—IN

### **MAY THERE ALWAYS BE A 'DAWN!'**

Dear Brethren at the Dawn: I just finished watching your video entitled, "*For this Cause.*" It is awe-inspiring, and I have to have some more of your Video Cassette series! I am so glad I found *The Dawn*. It sure has made a difference in my understanding of the Bible. May there always be a Dawn! Yours sincerely.—GA

### **IDEA OF VIDEO CASSETTES AS GIFTS IS VERY APPEALING**

Dear Christian Friends: Since *The Dawn* magazine has been most informative and enlightening to me, the availability of video cassettes to view, and to use as gifts, is very appealing. For the enclosed check,

please send me at your convenience the enclosed list of video cassettes. These will be very helpful, I trust, to all those who view them. Thank you.—SC

### **ENJOYS THE VIDEO TAPE SERVICE**

To Whom It May Concern: I have been impressed with the two videos you have sent me, and I appreciate your loan service very much. Please keep sending me more. Do you have tapes for the General Convention held in St. Joseph in 1996?

I would like to receive the convention tapes if they are available on loan. I am happy that I have been blessed by the Dawn ministry. God bless you all, and I hope the Dawn ministry will grow, and that more people will become interested in that wonderful message. I love you all! In the name of Christ Jesus, our living Lord. —NY ■

**General Convention Registration**  
 1425 Lachman Lane --- Pacific Palisades, CA 90272

	Breakfast	Lunch	Dinner	Lodging
Friday, July 25, '97				
Saturday, 26th				
Sunday, 27th				
Monday, 28th				
Tuesday, 29th				
Wednesday, 30th				
Thursday, 31st				

OR check here for package: 7 nights, 18 meals

Check:  air conditioning  NO air conditioning  
 don't care

**Names and Ecclesia name (age if under 18)**


Address:


Telephone number [evenings]: area code (     )

Are you able to walk up one flight of steps?  yes  no

## TALKING THINGS OVER

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### General Convention Bulletin July 26–31, 1997—Claremont, California

**T**HE 1997 GENERAL CONVENTION will be held on the lovely grounds of Claremont McKenna college in Claremont, California. For the first time there is no extra charge for singles since the college has more rooms with one bed than with two. Here are the prices:

	ages 18 and up	13–17	7–12
Breakfast	\$4.00	\$3.00	\$2.00
Lunch	5.00	4.00	3.00
Dinner	<u>7.00</u>	<u>6.00</u>	<u>5.00</u>
Total, three meals	16.00	\$13.00	\$10.00
Lodging (per night) shared bath, per person	\$16.00	\$12.00	\$8.00
PKG: 7 nights, 18 meals shared bath	\$184	\$150	\$100

The cost of room and meals for those who are 6 years old or younger will be paid by the convention. Once again, half the subsidized cost of those who are 7 through 17 years old will be refunded if the

person attends at least 75% of the Bible classes while at the convention.

The auditorium and cafeteria are air conditioned; some of the sleeping rooms are air conditioned, and some are not. Some rooms will require walking up one flight of steps.

Rooms with private bathrooms are no longer available. Only shared-bath rooms are available. Special facilities for families with very young children are available with a private bath at no extra cost. There are motels nearby, though none are within walking distance.

Again the General Convention treasury is subsidizing the package price to benefit those who stay for the entire convention.

It is a great help if you pay in advance after you receive your confirmation invoice. If your plans change, your money will be promptly refunded. Please register if you expect to be at the convention even if you prefer not to pay in advance.

The college is just ten miles from the Ontario, California, airport. If you want to use our shuttle service, send us the name of your airline, flight number, and arrival date and time. We will be happy to meet your flight. ■

### *Special Notice to Young Adults*

The brethren in Los Angeles are organizing a 4-day youth seminar for July 20-24 at the same location. The cost for 5 nights and 15 meals is \$90 for seminar participants who stay at the college. Contact Robert Wagoner at (714) 542-8466 or e-mail [rrrwagoner@aol.com](mailto:rrrwagoner@aol.com) for more details.

## SPEAKERS' APPOINTMENTS

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

### M. Balko

Vancouver, B.C.	March 2	Asheville, N.C.	5
Vernon, B.C.	4	Atlanta, GA	6
Delaware Valley, PA	23	Orlando, FL	8-10
		Louisville, AL	11

### L.B. Post

Washington, D.C.	March 4	Starksville, MS	12
		Huntsville, AL	13

*The listing in this schedule has been arranged by local ecclesias cooperating with the Dawn:*

### W. Blicharz

Orlando, FL March 8-10

### C. Chandler

Orlando, FL March 8-10

### R. Gorecki

Orlando, FL March 8-10

### N. Kasperowicz

Middletown, NY March 9

### G. Passios

Claymont, DE March 16

## CONVENTIONS

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

### FLORIDA BIBLE STUDENTS CONVENTION,

**March 8,9,10**—Holiday Inn, 304 W. Colonial Dr., Orlando. Contact: Leonard Wesol, 219 Paul McClure Ct., Casselberry, FL 32707

Phone: (407) 695-3309

### NEW ORLEANS BIBLE STUDENTS CONVENTION, **March 8,9**—

Holiday Inn, Highway 90/Pratt Ave., Gulfport, MS. Hotel reservations: Bonnie Moran, (601) 864-4310. Other informaton: Mrs.

Ward Buel, 214 Magnolia St., Pass Christian, MS 39571

### FRESNO PRE-MEMORIAL CONVENTION, **March 21-23**

—Holiday Inn-Fresno Airport, 5090 E. Clinton Ave., Fresno. Contact: Mrs. Robert Wilson, 2103 N. Price, #112, Fresno, CA 93703 before March 14.

Phone: (209) 255-2241

### NEW YORK SPRING CONVENTION, **March 23**

—Fairfield Ramada Inn, Two

Bridges Road, Fairfield, NJ.  
Contact: Mrs. Janet Jeuck,  
145 West Passaic, Ruther-  
ford, NJ 07070.

Phone: (201) 531-8617

**ALBUQUERQUE, NM**

**March 28, 29, 30** (Easter  
Sunday)—Contact: Mrs.  
Roberta Buss, P.O. Box 9172,  
Albuquerque, NM 87119

Phone: (505) 266-0450

**GREATER NEW LONDON  
PRE-MEMORIAL CON-  
VENTION, April 6**—Bay

View Masonic Temple, Society  
Rd., East Lyme, CT. Contact:  
John Ruggierello, 74 Hawkins  
St., Danielson, CT 06239.

Phone: (860) 774-0117

**PITTSBURGH CONVEN-  
TION, April 6**—Parkway

Center Inn, 875 Greentree  
Rd., Pittsburgh. Contact:  
Charles Martig, 94 S. Harri-  
son, Pittsburgh PA 15202

Phone: (412) 734-9269

**DETROIT PRE-MEMORIAL  
CONVENTION, April 11, 12,**

**13**—Macomb Community  
College, 14500 12 Mile Road,  
Warren, MI Contact: George  
Tivador, 11202 Lorman, Ster-  
ling Hts., MI 48312 before  
April 1.

Phone: (810) 978-7444

**BOISE CONVENTION,**

**April 25, 26, 27**—Owyhee  
Plaza Hotel, 1109 Main St.,  
Boise. Contact Donna Allers,  
2438 Bruins Circle, Boise  
83704. Cutoff: April 10th.

Phone: (208) 375-6873

**DELAWARE VALLEY, PA,  
CONVENTION, April 27**—

Masonic Hall, South Olds  
Blvd. and Queen Anne Blvd.,  
Levittown. Contact: Ruth  
Eldridge, 37 Falcon, Levit-  
town, PA 19056

Phone: (215) 949-0652

**WEST NEWTON May 4**—

Sewickley Grange Hall, Route  
136, West Newton. Contact:  
John Krasonic, Sr., 1106 State  
Route 136, Belle Vernon, PA  
15012

Phone: (412) 872-6215

**AGAWAM CONVENTION,**

**May 17, 18**—Harley Hotel, 1  
Bright Meadow Blvd., En-  
field, CT. Contact: Sophie  
Zielinski, 21 Silver Street,  
Agawam, MA 01001

Phone: (413) 786-1662

**BUFFALO, NY, CONVEN-  
TION, May 17, 18**—Holiday

Inn, 5440 Camp Road, Ham-  
burg, NY. Contact: Eugene  
Buczowski, 85 Rogers Dr.,  
Cheektowaga, NY 14225

Phone: (716) 631-8121

**GARY AREA CONVEN-  
TION, May 18**—The Spa

Banquet Center, 333 N. Min-  
eral Springs Rd., Porter, IN.  
Contact: Tom Trzeciak.

Phone: (219) 464-1478

**ASILOMAR CONVEN-  
TION, May 23-26**—Pacific

Grove, CA. Registrar: Mark  
Blicharz, 1511 Cartagena  
Ave., Hayward, CA 94544

Phone: (510) 783-8831