

# The Dawn

Volume LVII, Number 5  
(USPS 149-380), May 1989

Second-class postage paid at Rutherford, N.J. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073 \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

**Canada:** P.O. Box 175, Postal Station F, Winnipeg, Man. R2L 2A5

**British Isles:** Associated Bible Students, P.O. Box 136, Chesham, Bucks. HP 5 3EB

**Australia:** Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101

**France:** Association des Etudiants de la Bible-Publications Aurore, B.P. 3066, 88062 Mulhouse CEDEX

**Germany:** Tagesanbruch Bibelstudien-Vereinigung, Postfach 4 D8567, Neunkirchen am Sand

**Greece:** He Haravgi (The Dawn), Odos K. Eslin 4, Ampeloklopi T.T. 602, Athens

**Italy:** Aurora, Via S. Leonardo 21, Ottaviano 80044, Napoli

**New Zealand:** P.O. Box 1358, C.P.O. Auckland

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# Highlights of Dawn

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## The Divine Plan

THE period in which the world finds itself today can be well described as an 'age of anxiety'. Almost forty-four years have passed since that first nuclear cloud formed a great question mark on the horizon of mankind. Since Hiroshima, the cloud of the atomic bomb has cast a frightful shadow which darkens the destiny of all flesh. This shroud hovers over the entire earth, intensifying as new methods are discovered for the deployment of these weapons of horror. This shadow cannot be measured nor weighed, but we know it is no mirage. In its reality lurks the destruction of all mankind.

***Many plans for  
world peace have  
been proposed.***

***Thus far, all  
have failed.***

***The Bible tells  
us there is one  
that WILL NOT  
FAIL . . .***

A noted writer has said, "From the earliest wars of men to our last, all we could do was kill ourselves—now we are able to kill the future." In the 213 years of this nation's history, it has been estimated that over one million Americans have died in battle. But today the lives of many millions can be snuffed out in one single nuclear bomb strike.

In this age of crisis, civilized nations are wrapped in irony, best described by the well-known statement that "we live in the best of times and the worst of times." We live in better homes, we eat more varied and nutritious food, we survive more illnesses. We have probed nature for its secrets, and solved com-

plex problems of matter and energy. We have created the highest material civilization of all times, yet amidst this sunshine of blessing we hear the threatening roar of thunder.

One leading physicist who helped usher in the atomic age gave this description of our day: "We live with an expansion of knowledge overpoweringly beautiful, vast, ramified, quite unparalleled in the history of man. We live with yearly enrichment of our understanding of nature, and of man as part of nature, that doubles every decade." But then he added, "We have so largely lost our ability to talk with one another, we hunger for nobility—the rare words and acts that harmonize simplicity and truth."

We live in a world of increased knowledge with no parallel, and yet we cannot establish peace. International peace has been regarded since the beginning of history as a dearly sought-after blessing, and its opposite, war, a scourge. With the great industrial revolution breaking forth in the last century and a half, it was hoped that war would become obsolete. It was widely believed that perhaps peace on an international scale could be established through the same concerted rational efforts which have brought such great benefits to mankind in other fields—but not so. The activities of the past several decades could be summed up in this rather paradoxical statement, "Peace desired—war deemed necessary."

A proverb puts it this way: "Peace is a dream of the wise, but war is the history of man."

Many noble and sincere men have labored long and hard to bring peace to this world. During this century many plans have been proposed to establish peace throughout the planet: disarmament, collective security, judicial agreement, peaceful change, one-world government. These have all been suggested as solutions toward a peaceful society.

Disarmament, 'reduction of arms'—how well has it worked? This was the main proposal for peace at the Hague Conferences in the years 1899 and 1907. Both conferences passed

resolutions restricting armaments. But it was only a matter of time until an explosion occurred in the form of World War I. After the war, Germany was disarmed. Disarmament was one of President Wilson's "Fourteen Points," in the year 1918. It was believed that this was the solution to prevent another war. However history wrote another story. Germany soon built up her arms, and another earth-shaking explosion occurred—World War II began.

Disarmament did not bring peace. Despite its unmitigated failure in the past, the principle of keeping the peace through powerful armament has been more in vogue than ever; it has produced a time which has seen an incomprehensible build-up in weapons of destruction. Numerous major wars, and much revolutionary turmoil have ensued on our globe. Recently the major powers have again given serious consideration to the almost impossible task of even limited disarmament, and this more for economic reasons than a new initiative to find peace. Many experienced observers see this situation of selective arms control as producing even more perilous times ahead.

Another experiment proposed for peace was 'collective security'. The League of Nations was the first collective security body. It was started by President Wilson in the year 1920, and was composed of sixty-one nations. The League of Nations expected, through the common efforts of many countries, to make and keep peace in the world. But all hopes for its success were wiped out in the Second World War.

The League of Nations was formally dissolved in 1946, after the United Nations had come into being. The prime purpose of the United Nations was also to establish peace through collective security. Though now composed of 110 member nations, its efforts to establish peace through collective security have not brought peace to the world. The United Nations of today seems to be but a whisper in the wind, unheard and unheeded by even the weakest of nations. In most important matters of world crisis it is

either by-passed or greatly ignored in its advice and council, and relegated to the position of an organization for helping the impoverished and hungry of the world.

Still another proposal was 'judicial agreement'. The purpose of this arrangement was to settle disputes between nations by an unbiased body. One example is the International Court of Arbitration in the Hague Conferences. This ended in complete failure when disputes over the law itself arose. Judicial agreement did not work.

The fourth philosophy suggested is known as 'peaceful change'. This approach calls for people to talk about ways to arbitrate peace, and to create national and international political institutes to work out ideas for peace. We have an example of this in the U.S. Peace Corps. Members are sent to foreign lands to exchange ideas, and to talk about peace. These noble efforts have brought more understanding between peoples of different cultures, but they have done little to make the climate of the world more peaceful.

Some advocate that the road to peace is through a 'one-world government'. To insure success the nations involved would need to have similar ideas for meeting their objectives, and a common understanding of justice. Any world government, if not a tyrannical one, must have the overwhelming support of those whom it governs, to be successful. When a conflict would arise between loyalty to a single nation, or to the world government, the world government would need to receive the support. In an arrangement of this sort, too, the people must be able to expect justice from the world government. And such a government must have indisputable power to make physical resistance unlikely. It is obvious that this proposal could not go further than the blueprint stage. The present world is too fragmented along all lines for such a government to even begin to function.

In the last few years something other than outright war has also become a dire threat to peace. About thirty years ago the

American Assembly (consisting of scientists, economists, religious leaders, and public officials) met at Columbia University for three and a half days, and summed up their conference with this declaration: "Among the serious threats to welfare and security, and therefore to peace, is the accelerating rate of world population growth; rapid population increases obstruct economic development and thereby contribute to frustration, social unrest, and political instability in many areas of the globe." The American Assembly properly termed the situation confronting the entire world, a "population *dilemma*"—another crisis which must be met and solved if peace is to be established, and security ensured.

Directly related to the population explosion is the grim spectre, hunger. Where people are hungry there is a seed-bed of social and political unrest, riots, revolutions, and finally, war. History bears this out through such examples as the French Revolution, the Russian Revolution; and more recently starvation has existed in many parts of the world, including China, Brazil, Korea, Vietnam, Cambodia, Pakistan, and parts of Africa, where, at this very moment, people never have enough to eat. Much unrest in the third world is attributable to major food shortages.

Every day of the year, an average of 60,000 babies are born. One-third of these will never know a week free from hunger. And we have already recognized the fact that there can be no world peace when half its population is starving. Although the problem of hunger is as old as man, the population explosion gives it a sense of urgency as never before.

Many heroic peace plans have been devised during the last century, and some have even enjoyed an attempt at implementation. But in all these endeavors, everyone has overlooked one thing which accounts for their consistent failure. No peace program has ever considered the great and awful disease which envelops the earth and those that dwell upon it. Every human being born into the world is instantly contaminated with this plague. This terrible disease is sin. And as long as sin continues to reign,

no man-made peace plan will ever be completely successful. There is only one peace plan which has taken into account this dreadful condition and has made provisions to eradicate it. That plan is the *divine* plan. It includes beating swords into plowshares, opening the prison-house of death, and wiping away *all* tears.—Isa. 2:4; Micah 4:3; Isa. 42:7; Rev. 21:4; Isa. 25:8

Yes! God has a plan designed to meet the three basic needs of humanity—peace, health, and life!

Everyone desires peace. The *divine* plan promises peace. God said, “They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more . . . for the mouth of the LORD of hosts hath spoken it.”—Micah 4:3,4

There is no one who does not desire health. The *divine* plan will eliminate pain and sickness. We read in Isaiah 33:24 and Revelation 21:4,5, “The inhabitant shall not say, I am sick. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.”

All people desire to live abundantly. The *divine* plan will bring an end to death. This goes far beyond our fondest dreams. Scientists have dared to hope for a life span for man of perhaps 150 years of robust health, but certainly no more than that! But God promises that there shall be no more death! “All that are in the graves . . . shall come forth.” (John 5:28,29) “He [God] will swallow up death in victory; . . . for the LORD hath spoken it.”—Isa. 25:8

In order to understand the reason for the crisis conditions existing today we must look at the *divine* plan as a whole. Many see only small portions of God’s plan, and therefore have failed to grasp the entirety of God’s great purpose. A proper understanding of the divine plan brings a clear and forceful explanation of today’s events, those of the past, and those yet future as well. The Bible is an outline of the history of mankind.

First of all, the Scriptures spell out God's purpose as being the creation of a perfect human race, living here upon earth forever under ideal conditions. To reach this goal, God designed a plan; but, in order to appreciate this plan, we must understand the character of our God. The Bible reveals God as having four basic attributes: justice, wisdom, love and power, which work in complete harmony as God carries out his purposes.

We learn from the Word of God that our earth is the only rebellious province in God's creation. (We understand that there was a defection from God's rule by Satan and certain of the angels, but these were cast out from their heavenly home, leaving the spiritual realm pure and unstained by sin.) On or related to this tiny planet, Earth, God has permitted sin to take its course—to bring forth fruitage from a very small beginning of disobedience—so that men and angels may literally see the dire results of disobeying God's laws.

The Scriptures inform us how this world became rebellious. We are told plainly that God did not create mankind imperfect, as we are today. In Genesis 1:26 and 2:7 we read, "God said, Let us make man in our image, after our likeness," and, "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Man was created perfect. He was an earthly being, in the image of his heavenly Creator. He possessed the ability to think, to reason, just like his Creator, but on a finite scale and limited to earthly conditions. He was placed in an environment perfectly adapted to his needs. In this condition he was a king of the earth. His Creator instructed him that as his family increased he was to subdue the earth, and to develop it.

Had mankind remained in harmony with God, the whole world would have become a Garden of Eden. However, since man was endowed with the liberty of choice, he could obey or disobey the law set forth by his Creator. That law, simply stated, was, "Obey, and live; disobey, and die." Adam chose to disobey,

thus bringing the exercise of God's justice—the sentence of death. And since Adam was the father of the human race, he brought upon himself and his offspring sin, suffering, and death, which has continued to plague the human family for 6,000 years.

As we have stated, God's penalty for sin is death. It is carried out whether it comes through pestilence, famine, war, sickness, old age, or other processes. It reaches young and old, rich and poor, the famous, the infamous, and the unknown. The whole course of human history has been a reign of sin and death. And from the Bible we discover that the divine plan called for this experience. God was not caught by surprise; he knew in advance what would occur when Adam disobeyed his simple command. Since there are four ways of obtaining knowledge—information, observation, experience, and intuition—God, the Designer of the divine plan, selected *experience* as the best method by which to teach man the exceeding sinfulness of sin and its results.

Another great lesson which God has been teaching mankind during this limited period of permitted sin and death, is that they are incapable of establishing a government which will bring peace and happiness to its subjects. God has allowed every conceivable form of government to rule: kingdoms and monarchies, dictatorships and oligarchies, democracies and republics, communistic states, triumvirate arrangements, matriarchies and patriarchies, and others. All have demonstrated their inability to bring peace, righteousness, justice, and a satisfactory government to the world.

God gave a dream to Babylon's King Nebuchadnezzar, over two thousand years ago, and sent the interpretation of it through the Prophet Daniel. The dream concerned a great human-like image, whose head was made of gold (representing the nation of Babylon), its breast and arms of silver (symbolic of the succeeding government, Medo-Persia), its belly and thighs of brass (to represent the Grecian Empire), and its legs of iron (representing Rome).—Dan. 2:37:45

History confirms that each of these governments for a time held universal sway. Each has endeavored to show the best it could do for mankind, and each has failed to bring happiness and peace. The dream and its interpretation indicated that the stone which eventually struck the image and ground it to powder represented still another world power, described as "God's kingdom." (Dan. 2:44,45) "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom . . . shall break in pieces and consume all these kingdoms, and it shall stand forever." In this prophecy we see the utter wreck made of all four Gentile dominions by the stone, which represented God's power and authority over the earth.

According to Daniel's prophecy, this stone will grow until it fills the earth. The government then established will be the fifth universal empire on earth. It will have no end. It will bring blessings to all its subjects—not disappointments and oppression as previous governments have brought. The kingdom of God will have spiritual rulers selected from among mankind, those who have followed in the footsteps of Jesus. The Bible identifies these as the 'church', the 'bride' of Christ, the 'little flock'. They will not be resurrected as human beings, but will have received the divine nature as a reward for faithfulness. As spiritual beings they will not be visible to mankind, just as God and the angels are invisible.

This spiritual class has appropriate titles assigned to it, showing their position in that kingdom. They will be 'kings', 'priests', and 'judges'. Since the divine plan has arranged that these heavenly rulers will have to communicate with their earthly subjects, this will be done through another class of rulers who will be earthly in nature. They will be brought forth from the grave in a perfect state, to assume their positions of authority in this kingdom. With this perfect combination of heavenly and earthly rulers, the work of the kingdom will be successfully carried out.—Luke 13:28,29; Heb. 11; Ps. 45:16

The heavenly rulers will be the executive, or law-giving branch; and the earthly class will be the law-enforcement division of government. This is suggested in Isaiah 2:3: "Out of Zion [the spiritual kingdom] shall go forth the law, and the word of the LORD [divine messages through the princes] from Jerusalem." These two qualified ruling bodies, previously tested and proven, will begin the work as outlined in Isaiah 28:17: "Judgment will be laid to the line, and righteousness to the plummet." All earth's affairs will be squared and plumbed with righteousness. This will mean unprecedented and effective moral and social reform. All character-depraving businesses will stop. The building of war implements and manufacture of munitions will cease. Armies will be disbanded. The new kingdom will have no need of these. It will have abundant power to execute justice in the punishment of evil-doers even before they have done injury to others. "None shall hurt nor destroy in all my holy mountain [kingdom]."

God's kingdom will have a universal educational program administered by ideal instructors. The first basic lesson to be learned by all is taught in Proverbs 9:10: "The fear [reverence] of the LORD is the beginning of wisdom." One of the great difficulties of present-day education, which in many cases tends to engender pride and discontent, is its lack of emphasis of this elementary wisdom, upon which all other learning is built.

Then will come one of the great miracles of the kingdom. The divine plan calls for the awakening of the dead, giving all mankind—past, present, and future—an opportunity for everlasting life. We read, "The hour is coming, in the which all that are in the graves shall hear his [the Son of man's] voice, and shall come forth." (John 5:28) And again, "Death and the grave delivered up the dead which were in them, and the sea gave up the dead which were in it." (Rev. 20:13, **Margin**) The *divine* plan includes a resurrection of the dead! This is possible because of the great and loving sacrifice made by Jesus Christ upon the cross. He provided the ransom to rescue Adam and his children

from death; “he gave himself a ransom for *all*, to be testified in due time.”— I Tim. 2:4-6

The kingdom of God will spread, or increase, until it shall become “a great mountain [government], and fill the whole earth.” (Dan. 2:35) This kingdom will be in operation for a thousand years under the charge of Christ Jesus and his church, who will be the anointed kings, priests and judges. Through this rulership, sin and death will be eliminated. Every man and woman, if obedient and cooperative, will be elevated to the wonderful condition of perfection.

At the end of the designated thousand years, peace and an enforced reign of righteousness will prevail. All willful opponents will have been destroyed under the rule of the iron rod. But such a peace—an enforced peace and obedience—although proper in order to furnish an illustration proving the blessings and advantages of a righteous government, is not God’s full objective. The LORD’s ideal kingdom is one in which each individual freely and gladly chooses to do God’s will, even as it is done in heaven. By permitting evil and its fatal results to run rampant for 6,000 years, and then exposing mankind to the blessings and advantages of God’s righteous kingdom, man will quickly decide to choose the divine standards of truth and holiness. Man will learn to love righteousness and to hate iniquity. These standards must ultimately prevail throughout the universe.

Thus God’s kingdom shall come, and his will be done on earth, as it is done in heaven. Thus shall Christ reign until he shall have put down all opposing authority and power, and cause every knee to bow, and every tongue to confess the wisdom, justice, love, and power of God, the Designer of the *divine* plan!

When mankind will ultimately have reached its goal—perfection—at the end of the millennial kingdom, order will still be maintained. As order is heaven’s first law, so will it be earth’s first law. This righteous government will be the first thoroughly successful republic in the history of mankind!

Then, all men will be kings in their own right. Present unsuccessful attempts have been made to recognize every man as a king, and all as equals. These efforts fail because at present men are not equal—neither mentally, morally, physically, nor in many other respects. *None*, at the present time, is really fit to be a king. *All*, on account of weaknesses, need now to be under laws and restraints. However, at the end of Christ's glorious kingdom reign, all men will be perfect—mentally, morally, and physically. They will all be kings as Adam was before he sinned. All will live harmoniously under a law they obey and respect: the law of love!

This is the glorious future which awaits mankind at the fruition of the *divine* plan!

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# International Bible Study Lessons

## LESSON FOR MAY 7

### Peace with God and One Another

**KEY VERSE:** "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God."—Ephesians 2:19

**SELECTED SCRIPTURE:** Ephesians 1:8-22

UNDER the Jewish Law, Gentiles were considered foreigners. Even those living among the Jews were not to be considered fellow citizens unless properly proselyted into the religious requirements of the Law. A representation of this fact of life was literally constructed into Herod's Temple. Only Jews were allowed within the sacred precincts of the Temple, outside of which was a court called The Court of the Gentiles. A stone fence separated this court from the Temple proper, and is alluded to in Ephesians 2:14 as "the middle wall of partition."

This wall was four and one-half feet high, and on it was a tablet which read: "No man of alien race is to enter within the

balustrade and fence that goes around the Temple. If anyone is taken in the act, let him know that he has himself to blame for the penalty of death that follows." Paul himself had at one time been charged by the Jews of secretly bringing a Gentile into the Temple, and for this they tried to take his life. — Acts 21:28,29

The burden of Paul's message to the Jews was that Jesus had put an end to the Law, and that now there were no more restrictions upon Gentiles to receive God's favor.

When Jesus came at his first advent, not enough of the natural seed of Abraham accepted him to make up the predestinated number of those who were to be joint-heirs with him

in the kingdom of blessing. The Scriptures tell us that Jesus came to his own, but his own received him not. (John 1:11) A few of the Israelites accepted him, such as the apostles and disciples, and the Bible says that to as many as received him, he gave the opportunity of becoming "sons of God." (John 1:12) Not enough of the Jews having accepted Jesus, the opportunity went to the Gentiles. That is why God visited the Gentiles, as indicated in the Scripture we are considering.

This special class of joint-heirs with Christ, both Jews and Gentiles, will bear God's family name in two ways. They are owned by God as his sons, and from another standpoint, they are represented in the Scriptures as becoming the Bride of Christ. In the fourteenth chapter of Revelation they are identified as those who have the "Father's name written in their foreheads."—vs. 1

These illustrative expressions are designed to convey to us the closeness of our relationship to God and his household. Our text also uses the expres-

sion 'fellow citizens with the saints' to describe the same thought of a unity and closeness with all whom God has now called into his kingdom arrangements.

The full significance of this and similar statements of Jesus and the apostles would be not only difficult, but impossible for us to comprehend without divine assistance, and with this realization the Apostle Paul prays for the brethren at Ephesus that (1:18, **Diaglott**) "the eyes of your heart having been enlightened, that you may know what is the hope of his invitation, what the glorious wealth of his inheritance among the saints."

We, too, who entertain the same hope, long for a clear view of our calling, and the inspiration it will furnish to "forget the things that are behind," and to concentrate thought and effort in reaching "forward to the things that are before." We will firmly set our minds upon our heavenly home, just as have all our brethren throughout the Gospel Age. What a wonderful citizenship is ours!

## Building Up the Body of Christ

**KEY VERSE:** "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—*Ephesians 4:11,12*

**SELECTED SCRIPTURE:** *Ephesians 4:1-16*

WE can be assured from this scripture that, in the organization of the church, the LORD has a directing hand, that he sets every member in the body as it pleaseth him. This is a vitally important fact to keep in mind in our association with the brethren. If we believe that those with whom we are associated are the LORD's church, then it behooves us to be exceedingly careful in the matter of criticism of this or that one, or of the position he occupies, peradventure we might be criticizing the LORD.

It was not without purpose that the apostle emphasized the LORD's overruling in the affairs of his true people. It is too easy, perhaps, to conclude that in some cases the LORD does

not "set" the members. But this would be concluding that only those decisions of the church which please us are of the LORD.

The LORD "gave some" to be apostles. This is a reference to the inspired Twelve. His choice of these was definite, although their position in the church has been called in question by many. The LORD did not recognize the choice of Matthias by the other apostles, but chose Paul instead.

The term 'prophet' does not necessarily mean a seer, but in the New Testament especially it more often refers merely to an expounder of the truth. A distinction is made between these and teachers. The implication is that one may be

used by the Lord as a teacher, yet not be particularly gifted as a public lecturer. Apollos was a public expounder of the Gospel, but Aquila and Priscilla were able to teach him the way of the Lord more perfectly than he understood it when he began the work of the ministry.

An evangelist is one who announces glad tidings. He may proclaim the Gospel of Christ to a multitude, or to a single individual. It is not the size of the audience, but the character of the message, and the spirit of the individual who announces it, which are the important considerations.

In mentioning the different categories of servants which the LORD has provided for the church of Christ, Paul includes evangelists. This is a kind of service in which all can and should be encouraged to participate. Today one does not have to have a great gift of speech to be an evangelist. So much of the Gospel is in the written form. But the spirit of telling it forth is still a needed qualification.

Some among the church

are used by the Chief Shepherd as under-shepherds, pastors. To these the Apostle Peter writes: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock."—I Pet. 5:2,3

Leaders who are faithful to their charge will contend earnestly for the faith once delivered unto the saints. They will always seek the best spiritual interests of the brethren rather than just their own. They will not hesitate to warn the consecrated when danger approaches, even though in doing so they may expose themselves to ridicule. They will promote peace and harmony among the brethren, but will not advocate peace at any price. They will stand firm for the fundamental doctrines of the truth. A true elder will have a genuine love for the brethren and will serve them with kindness and understanding, and thus fulfill the LORD's purpose of "edifying of the body of Christ."

## Called to New Life

**KEY VERSE:** "Put on the new man, which after God is created in righteousness and true holiness."—Ephesians 4:24

**SELECTED SCRIPTURE:** Ephesians 4:22-32

THE "old man" is dead, and after reading its description in these verses we should say, 'Good riddance!'

But we find it is just not that easy. To put off the old man requires being renewed in the spirit of our mind with what Paul refers to as putting on the "new man." To those who have become new creatures in Christ, Paul again wrote, "Old things are passed away, behold, all things are become new."—II Cor. 5:17

A great change has taken place as a result of being "in Christ," and having become "new creatures." We still have trials and difficulties, but now we realize that "all things work together for good." (Rom. 8:28) In II Cor. 6:6,7, Paul tells how this change can be successfully made.

When self-promotion was our chief concern we may not have been too seriously bothered with absolute purity, honesty, and justice. But in the pursuit of our new goals nothing but the highest standards of purity are acceptable to the LORD.

"By knowledge." In our earthly vocation, a certain amount of knowledge is necessary. It may be knowledge of farming, machinery, or some other sort of skill. In our new pursuit, knowledge is also necessary—knowledge of the work we have been called to do. And the LORD has given us this new knowledge. It is found in his Word, and the wonderful plan of the ages.

"By longsuffering." Patience was necessary in our old vocations, because some-

times there were trying circumstances. But this quality of character is even more important now, because we have to endure difficult tests of faithfulness which the LORD permits to come upon us.

**“By kindness.”** When we were pursuing our old ways we probably did not give as much thought as we might have to the matter of being kind. But now, with our new outlook, the exercise of kindness is a vital necessity.

**“By the Holy Spirit.”** Formerly we did not have the Holy Spirit of God to guide and motivate us. To the extent that we are emptied of self, we can be filled and controlled by the Holy Spirit; which in its various manifestations is the spirit of love, of patience, of goodness, of sympathy, and all the other qualities of our Heavenly Father’s character.

Now the LORD has given *us* a new spirit—the Holy Spirit. By it we are begotten to a new life, and it bears witness with God’s Spirit that we are the children of God.—Rom. 8:16

**“By love unfeigned.”**

In every aspect of this ministry in which we have the privilege of participating we must be motivated by love—love for God, for the brethren, for the world, and even for our enemies.

We are to use the **“word of truth,”** Paul explains. In our old endeavors we sought to attain our ends by the aid of human philosophy, and the wisdom of this world. But now, together with our new vocation, the LORD has given us the word of truth to use. We follow God’s plans and purposes, not our own.

He has provided us with what Paul refers to as **“the armor of righteousness on the right hand and on the left.”** In Ephesians 6:10-18, Paul presents in considerable detail the various items of this armor. In a general way it would appear that each part of this spiritual armor represents a particular application of the truth.

It is with these high things that we are made a new creation **“after God.”**

## Guidelines for Ecclesia Life

**KEY VERSE:** *“Submitting yourselves one to another in the fear of God.”—Ephesians 5:21*

**SELECTED SCRIPTURE:** *Ephesians 5:21-33*

OUR key verse does not relate so much to the scriptures that follow in the text as to those just preceding, where the joys of Christian fellowship are expressed. “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the LORD.”—vs. 19

All aspects of Christian fellowship center in Christ, and are in keeping with the pattern which he has set for us—“Let this mind be in you, which was also in Christ Jesus.” It is when all in the church have the mind of Christ that they are of one mind. Their oneness of spirit is their conformity to every example of his Spirit-led life. The Gospel for which they strive together is the “Gospel of the kingdom” which he so clearly set forth, and for which he died. No Christian has a mind of his

own in matters pertaining to the will of God, for “the Head of every [Christian] man is Christ: . . . and the Head of Christ is God.”—I Cor. 11:3

There are several aspects of fellowship in the church, all of which require us to be submissive to each other to a greater or lesser degree. There is the fellowship of the truth. It is a mistake however to believe we can have one spirit in fellowship, yet differ widely in our understanding of the doctrines of the Gospel.

Oneness of mind is essential in order to enjoy oneness of spirit. Those who agree on the great fundamentals of the truth will gladly strive together for the faith of the Gospel. Those who do not enjoy oneness of mind will find themselves striving with one another rather than together!

There is also a fellowship in Christian suffering. Paul wrote to the Philippians about this, saying, "Unto you it is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake, having the same conflict which ye saw in me, and now hear to be in me." The more or less modern conception of that which is implied in being a Christian as described by the expression, 'only believe', is but partly true. True belief involves faithfulness to that which we believe, and if we take our part with the brethren striving together for the faith of the Gospel, we will find this leading to a fellowship in suffering.

There is a fellowship of sympathy and of comfort. Paul wrote, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." (Phil. 2:2) Those who suffer with Christ need the courage and strength which are derived from this mutual heart understanding of

one another in the body of Christ.

As in the natural body, so in the mystic body of Christ, it is true that when one member suffers, all suffer; and when one rejoices, all rejoice. Indifference to the well-being of others in the church might indicate that one was not a member of the body at all. Our interest and spirit of helpfulness will first of all be manifested along spiritual lines. Each member of the body will do everything possible to promote the spiritual prosperity of every other member. But the physical needs of those in the body should not be overlooked. Among true Christians there is a community of interest which is concerned with every aspect of life.

Paul explains the principle upon which this arrangement is workable, saying, "Look not every man on his own things, but every man also on the things of others." Notice the word 'also'. As Christians we should bear our own burdens. To do this we must be concerned with our own problems. (Gal. 6:5) But we should *also* be caring about the difficulties others have, and ready to share one another's burdens. □

# Christian Life and Doctrine

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DISCOURSE GIVEN BY BROTHER K. NAIL—  
CINCINNATI CONVENTION

## The Glory to Follow

***“JESUS CHRIST, whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”***

—1 Peter 1:7-11

AS JESUS began his ministry, his first act was to choose, by God's direction, the twelve apostles. The men chosen were very familiar with the Scriptures—students of the Prophets of Old. Some were disciples of John the Baptist, of whom Jesus spoke with great respect. But apparently, during their study of the Scriptures they had not uncovered any specific time spans involved in God's purposes such as the long period of the Gospel Age. Yes, they did understand the prophecy of the “seventy weeks” (Dan. 9:24-26) and were in expectation of the Messiah, as were many in Israel.—Luke 3:16

But in their minds, the prophecies concerning the advent of Messiah were closely associated with those which spoke of the establishment of his kingdom! Therefore, they concluded, when Messiah came upon the scene, the time would have come for the wonderful blessings to flow to all the families of the earth! And

they knew, too, that as disciples of the Messiah, they would enjoy a portion in his kingdom.

The apostles, as they looked about Israel, saw miserable and hopeless suffering all around. If it were not for the prospects of the kingdom they had learned about in the Scriptures they would have been desolate. But they received great comfort from the hope of Messiah's kingdom, and anxiously desired for it to come—yearning from their hearts for the promised blessings to flow to all the human race with healing and peace. In much the same manner, we as Christians also pray daily, "Thy kingdom come. Thy will be done, on earth as it is in heaven."—Matt. 6:10

In their enthusiasm for the coming of the kingdom, the disciples continued to overlook a prerequisite which Jesus had endeavored to bring to their attention many times—the necessity for the "sufferings of Christ." As the time for his crucifixion neared, he began to stress this essential aspect of God's plan, and to try to prepare his friends for his death. "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."—Matt. 16:21,22

The theme developed by the Apostle Peter in this epistle from which we have taken our theme text, resulted from a difficult but wonderful awareness of the necessity for the suffering of Christ and of Christians revealed to Peter by the LORD. Since receiving the Holy Spirit at Pentecost, he had gained an understanding of this important lesson. All the words spoken by the Master on this subject before his death began to come into focus, illustrated forcefully by the sacrificial death of Jesus himself. Once this reality had been opened up to his mind, Peter must have deeply regretted his words to Jesus, "Be it far from thee, Lord."

The apostle began his letter with the dynamic thought of the prospect of glory which the footstep followers of Jesus have to

look forward to. Just as Jesus had endeavored to impress his apostles with these thoughts, Peter now felt the urgency of fixing these hopes in the minds of his readers: "Elect according to the foreknowledge of God the Father," he wrote, "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—I Pet. 1:2-4

The apostle reminds the brethren of the inspiring thought that they are "elect," or "selected"—called by God and sanctified by his Spirit to be participants in an unprecedented opportunity. They are privileged to be set apart for God's service in obedience to his will. Peter brings our attention to the fact that this call is for the purpose of selecting a class who will ultimately have the privilege of "sprinkling" "the blood of Jesus Christ."

In using the words, "*sprinkling of the blood of Jesus Christ*," no doubt Peter had in mind the typical arrangement inaugurated by God many centuries before at Mount Sinai with his chosen people, Israel. On that historic day, after Moses had read all the precepts of the Law to the people, he sent young men out into the camp to choose animals to offer to God in sacrifice. In Hebrews 9:18-21, Paul relates the incident, stating that Moses sprinkled the Tabernacle, and all the vessels of the ministry, the Book of the Law, and all the people, with the blood from these calves and goats. This was done to inaugurate the covenant between God and Israel, picturing their coming into harmony with God through the Tabernacle arrangement which he had instituted.

This is a beautiful forecast of the privilege which will belong to the church. In reality it pictures how the benefits of the ransom price paid by our Savior will flow to the world of mankind during the Millennial Age under the supervision of the Christ—

Jesus Christ, the Head, and the church, his Body. Israel, representing the world of mankind, will be, symbolically speaking, sprinkled with the sacrificial blood of Jesus' ransom sacrifice—by the antitypical Moses—Jesus and his church. And by this sprinkling, (which indicates that the sacrifice has been completed) the New Covenant will be inaugurated between God and men.

Again in the 12th chapter of Hebrews, Paul speaks of the blood of sprinkling. "To the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. And to Jesus the Mediator of the New Covenant, and to the blood of sprinkling." (vss. 23,24) He goes on to say, "and to the blood of sprinkling, that speaketh better things than that of Abel." Abel's blood was shed upon the ground, and "cried out" to God for justice. He was a noble man whose life was stolen from him prematurely, before the curse of death would normally have been required by God. And Abel's blood was shed for no purpose—his life was taken away and his death accomplished nothing. Whereas Christ's death spoke better things; it was a voluntary sacrifice, which accomplished the redemption of Adam's entire family.

This is the very point Peter is bringing into focus in this chapter. He says: "Blessed be the God and Father of our Lord Jesus Christ which, according to his abundant mercy hath begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead." (I Pet. 1:3) Peter realized the importance of the conviction that the resurrection of Jesus Christ from the dead gave his followers a living hope. He remembered the desolation and disappointment which not only he, but all the disciples felt, when suddenly the Messiah whom they had trusted was the one to establish the kingdom was suddenly taken away from them. For a time it left them no hope. All they had was disillusionment, loneliness, and despair. But suddenly, at Pentecost, the enlightenment of the Holy Spirit poured new understanding upon their minds, new ap-

preciation of God's purpose in allowing his Son to suffer and die upon the cross at the hands of evil, self-seeking men.

It is remarkable to consider how God revealed some of the mysteries concerning the promised kingdom to his faithful prophets of old! There were not many throughout the long course of history, but there were a few men who were given the responsibility of proclaiming the fact that there would be a righteous kingdom established here upon the earth, and various aspects of that kingdom were identified. Isaiah was one enlightened prophet; Jeremiah was another; in fact, Peter tells us that the times of restitution—the Messianic kingdom—have been spoken about by *all* God's holy prophets since the world began!—Acts 3:21

And to these faithful men was revealed what *their* part would be in that kingdom. For instance, we read in Hebrews 11 about Abraham and how, "by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." (vss. 8-10) Abraham knew that the kingdom spoken of—the city whose builder is God—was going to be set up here on earth. He knew he would have a part in the administration of that kingdom; and he knew it would be a righteous kingdom built upon the principles established and enforced by a righteous God—as opposed to Satan's unrighteous kingdom presently ruling the earth.

In order for these Ancient Worthies to be installed in governing positions of the kingdom they realized that a resurrection would be necessary. And they *knew* this would actually occur. "These all died in faith, not having received the promises, but having seen them afar off [thousands of years down the corridors of time], and were *persuaded* of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." They

wanted no part of this evil world; they were looking forward to the establishment of God's holy kingdom!—Heb. 11:13,14

The phrase, "They seek a country," has reference to a 'fatherland'. In other words, they will claim the future kingdom as their fatherland! Paul said, "And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (vss. 15,16) God made no demands upon those faithful men of old. If they had desired to change their minds and return to their former lives, they would have received no punishment. A resurrection would still have been theirs to look forward to in that kingdom. But an idolatrous manner of life was foreign to them—they did not wish to return—and the prospect of God's righteous kingdom, no matter how far in the future, was so overwhelming they were content to be pilgrims and strangers in the meantime.

Paul again assures us that the "holy men of old" did know that they would be given positions of authority in the kingdom. He wrote about Moses, saying, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the *recompence of the reward.*"—vss. 24-26

Another mystery, thrilling to consider, revealed to the faithful people of old (who included both men and women), was spoken of by Obadiah. He wrote about the "saviors [plural form]" which shall be on Mount Zion (Obad. 21); Obadiah had the realization that the Messiah would be made up of many members: Christ and his church! What a great privilege has been offered to us to become members of the church class now, and if faithful, to reign as saviors on Mount Zion! The Apostle Paul beseeches us that we "receive not the grace of God in vain." He quotes from the

Prophet Isaiah, who wrote: "I [God] have heard thee in a time accepted, and in the day of salvation have I [God] succoured thee: behold, now is the accepted time; behold, now is the day of salvation."— II Cor. 6:1,2

Isaiah, David, and others of the luminous prophets wonderfully detailed the sufferings of Christ. The entire twenty-second psalm is a particularly intimate description of Jesus' agony upon the cross. Not only are we told of the events, but we are also given insight into the very thoughts of the Redeemer, and of his certain hopes which sustained him throughout this dark hour. This is true also of Isaiah's account in the 53rd chapter. We are told that "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (vs. 5); but we are also assured that although "it pleased the LORD to bruise him" yet, "he shall see of the travail of his soul, and shall be satisfied."—vs. 11

Yes, it is obvious that the *prophets* were aware that Messiah had to suffer and die before the glorious kingdom would come. But the apostles, the disciples, and many of their contemporaries who considered themselves earnest students of the Scriptures, had overlooked the prophecies which foretold the suffering and the rejection of Messiah. Their strong misconception was that when Messiah came upon the scene he would be welcomed by Israel, and would immediately take the reigns of government, bringing honor to that nation, and peace to the world!

An indication of confusion regarding the matter is given in an account of an incident in Mark 10:35-40. Here James and John went to Jesus saying, "Master, we would that thou shouldest do for us whatsoever we shall desire. . . . Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." They had no idea what was involved in this request, and it was not until after Pentecost that the Holy Spirit opened their eyes to what were the full implications of this favor. Jesus replied, "Ye know not what ye ask." In a very nice, gentle way, he asked them, "Can

ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with?"

This question was later understood by the apostles to be Jesus' way of indicating that he would drink the cup of suffering, and would undergo the "baptism of fire"—very difficult trials—spoken of by John the Baptist. (Matt. 3:11) But at that moment the disciples did not understand the symbolisms their Master was using, and they answered, saying, "We can." Jesus knew that eventually the lesson he was giving them would be comprehended—and then they would indeed be found willing to suffer and die following in his footsteps—so he said, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

The Master took the opportunity, then, to express one of the most profound principles of God's universe. It was—simply stated: "Whosoever of you will be the chiefest, shall be servant of all." He reminded them, "Ye know they that are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it *not be* among you: but whosoever will be great among you, shall be your minister. . . . For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

On his first appearance to the disciples after his resurrection, the main thrust of his message of comfort to them had the very same theme—the necessity and purpose of suffering. Jesus said to 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 24:25,26

The Apostle Peter had gained a clear concept of the purpose of Christian suffering by the time he wrote his first epistle. We

read in verses 6 and 7 of the first chapter, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. . . . Receiving the end of your faith, [even] the salvation of [your] souls." The words in brackets are supplied words. The salvation of souls is the work of the kingdom, which will be the end or goal of our faith! This is the hope which is ours, that one day, if we are faithful, we will have the opportunity to be with Jesus and to bring salvation to all the world of mankind!

This is the reason the Prophets of Old were so anxious about the time element. They were "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." They were concerned about when the church's gathering would be complete and its sufferings over, because they knew that *only then* would the kingdom be established, and their hopes with respect to the kingdom finally realized. They looked forward with all their hearts, as do we today, to the glory that should follow!

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Hammond WJOB 1230 8:30 a.m.  
 LaPorte WCOE-FM 96.7 10:00 a.m.

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PLEASE TAKE NOTE of the many adjustments which are being made in the "Frank and Ernest" schedule. Each month, for several months, new stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

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Dunedin	4XD	11:15 a.m.
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Radio Africa	Wed.	8:00 p.m.
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Panama City	HOQ 1250	10:30 a.m.
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### PERU

Lima-Sat.	Radio Unión	880 AM	2:00 p.m.
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Nuku' Alofa	Mon.	10:15 a.m.
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### URUGUAY (Spanish)

Montevideo	Radio El Espectador	810	9:15 a.m.
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### VIRGIN ISLANDS

St. Croix	WSTX 970	9:00 a.m.
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## SHORTWAVE BROADCASTS

(Beamed to Africa, Europe, U.S.)

Eastern U.S. (Sat.) WRNO 15.20 12:45 p.m.



# The Bible Answers



## Television Broadcasts

We are happy to announce that each Sunday afternoon, **The Bible Answers** television programs will be aired on Channel America and affiliates from 12:30 to 1:00 p.m. The list below represents the current stations under contract, and as additional stations are arranged we will update the list. Two stations showing the programs at other times and on other days are also listed.

### CALIFORNIA

Arroyo Grande Channel 66

### FLORIDA

Ft. Myers Channel 7

St. Petersburg Channel 35

Tampa Channel 57

### IOWA

Cedar Rapids KTS-13

Mt. Vernon WMVL Cable

Lisbon—every weekday 7:00 a.m.

### LOUISIANA

Jenning Channel 13

### MICHIGAN

Detroit Channel 26

### MINNESOTA

Minneapolis Channel 13

### MISSOURI

St. Louis Channel 7

### NEW YORK

Syracuse Channels 14, 18

### NORTH CAROLINA

Reidsville Channel 14

### PENNSYLVANIA

Harrisburg Channel 40

### WEST VIRGINIA

Huntington Channel 55

Logan (Mon.) Channel 12

### PUERTO RICO

Humacao Channel 28

## ADVERTISING BY SIGNS:

Experimentation with a new witness approach began in February and will be tried for one year in the state of New Jersey. Large outdoor advertising signs offering to the public the **Armageddon** booklet without charge, will be circulated throughout the metropolitan area on heavily trafficked highways leading to New York City. We ask your prayers for the LORD's blessing.

# Christian Life and Doctrine

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## PSALM 23 SERIES, PART 5

### Paths of Righteousness

#### —Psalm 23:3

IN THE rugged country where David, the shepherd boy, tended his father's sheep, it was essential, in leading the flock from one feeding ground to another, to follow paths which had been previously used or determined upon. These might lead through mountain passes, or ravines, or over the barren wilderness of the desert. It was the shepherd's business to be acquainted with these paths—to know the safe from the unsafe ones, and particularly to know where the paths led. It was essential to the well-being of the sheep to follow the leading of the shepherd, whether to new pastures or to a place of safety for the night.

How beautifully this illustrates our dependence upon the LORD, our Good Shepherd, for surely as new creatures we are surrounded by a wilderness beset with pitfalls and dangers of many kinds. There is a pathway of sure progress out of this wilderness, but we cannot walk in it unless we follow the leadership of the Good Shepherd. It is not an easy matter however, to follow him, for the paths of righteousness which he chooses for us are seldom wide and smooth; instead, they are narrow, rugged, and uphill. It is possible to walk in these ways only if we keep our eyes fixed upon our Leader and depend upon him to furnish us with strength in our every time of need.

The psalmist's use of the term 'paths', in the plural, suggests divine leading in all the individual ways of our lives. The entire Christian course is spoken of by Jesus as a 'way', which he described as a "narrow way." We walk in this pathway from the time we give ourselves to the LORD until we finish our earthly life in death. All of the LORD's people—his sheep of the Gospel



fold—are walking in the same narrow way; but within its boundaries the LORD leads his individual sheep from one experience to another, overruling them for the eternal good of each.

While the Good Shepherd may be permitting some of his sheep to traverse stony paths of affliction, others may be finding the way comparatively smooth. But whether the way is smooth or rough, it is a path of righteousness—literally, a right way—and is the only way to enter into glory, honor, and immortality. No matter how difficult the way may be, at times, or how pleasant, all these experiences go to make up our walk in the narrow way.

“Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it,” said the Good Shepherd. (Matt. 7:14) The gate is evidently the entrance into the narrow way, and Jesus said this entrance is ‘strait’. (Greek: ‘narrow’, ‘hedged about by obstacles’. **Strong’s Concordance**) It is only by going through this entry into the narrow way that we become the LORD’s sheep. It is the gate of full consecration to do the LORD’s will and to follow the voice of the Good Shepherd whithersoever he may lead.

However, our own consecration or the surrender of our wills to the divine will, does not in itself put us in the narrow way. We are not acceptable to the LORD in our own righteousness, and therefore, in order for our consecration to be acceptable to him, the merit of Christ’s righteousness must be applied as a covering for our imperfections. It is this application of the blood that makes it possible for us, as members of the fallen race, to walk worthily before God in path of righteousness. It is the assurance that the merit of Christ is available to cover our imperfections that gives us the courage to enter the narrow way through the difficult gate of consecration.

Surely there are formidable obstacles which tend to bar the entrance to the narrow way. Fear, for example, often stands in the way. We are fearful of failure; fearful to trust our every interest in the hands of the Good Shepherd; we are fearful of the opinion of

friends, relatives, or of the world. To surrender our wills to the doing of God's will frequently means running contrary to the desires of our dearest friends, and this is no small barrier to surmount in entering the strait gate to the narrow way.

Faith is the quality which enables us to hurdle all these barriers. Our faith in the promises of God keeps us strong in every time of need. It enables us to lay hold upon his promises, trusting even where we cannot trace his leadings. Then by painstaking care, as we keep our ears attuned to the voice of the Good Shepherd, we will safely follow him each day. Sometimes, as the poet suggests, the Good Shepherd will lead us through scenes of deepest gloom, and at other times, where Eden's bowers bloom; but at all times our faith can grasp the assurance that regardless of the way he leads, it is always in path of righteousness—and from the divine standpoint, altogether lovely.

Our responsibility as sheep is to follow the leading of the Good Shepherd or we may discover that we are walking in paths that are not right. The psalmist suggests that one great danger is that of following the works of men. He writes, "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer." (Ps. 17:4) The only safeguard against this unwise course is to be guided by the words which come from the lips of the Good Shepherd.

And how true this is! Human wisdom and advice are not reliable. The prophet wrote that "there is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12) But how can we be sure that we are following the voice of the Good Shepherd, and not being misled by mere human wisdom? The depth and genuineness of our consecration has much to do with this. Sometimes the LORD's way is difficult, and if we are not wholly surrendered to his will, an easier way suggested by human wisdom might appeal to us, and we could reason ourselves into believing that it is the right way.

Another safeguard which our Heavenly Father has provided for us against being misled, is prayer. David prayed, "Hold up my goings in thy paths, that my footsteps slip not." (Ps. 17:5) Ah yes, we will need the LORD's strength to hold us up, otherwise we may become weary, and not watching our steps carefully, we might stumble and fall. We should pray not only for strength to endure the hazardous journey of the narrow way, but we must look to the LORD for wisdom to guide our steps aright. We must *watch* and *pray*. David expressed this thought beautifully, saying, "Show me thy ways, O LORD; teach me thy paths."—Ps. 25:4

How can we expect the LORD to teach us his ways? Again the psalmist gives us the proper thought when he continued, saying, "Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." (vs. 5) How clearly the psalmist indicates here that the LORD, the Good Shepherd, leads us through the medium of his truth. After all, the paths of righteousness are not literal paths, but paths of truth—the path of the just, which as a shining light shineth more and more unto the perfect day.—Prov. 4:18

A similar thought is expressed in Psalm 119:105 where David speaks of the Word of the LORD as being a lamp unto our feet, and a light to our path. And it is very important to remember that it is through his Word that the Good Shepherd leads us, or we could find ourselves being led by whims and fancies, either of our own imagination, or of others. One of the most difficult lessons for the LORD's sheep to learn is that they are not to be led by their own preferences. To keep self-will from entering into decisions is one of the most severe tests of a fully consecrated life.

Having entered the narrow way by making a covenant with the LORD to do his will, we can remain in the right paths only by keeping that covenant. The Good Shepherd is merciful. He knows our weaknesses. As David wrote, "All the paths of the LORD are mercy and truth." He is indeed merciful to those who are walking in the paths of righteousness if their hearts are per-

fect toward him. When we do the very best we can to follow the voice of the Good Shepherd, the psalmist explains, the "LORD's paths are mercy and truth unto such as keep his covenant and his testimonies."—Ps. 25:10

The Good Shepherd leads his flock in the paths of righteousness for his name's sake. All the works of God will ultimately redound to the glory of his great name. It is well to keep this in mind, for it will help us to realize that our chief concern in all that we do as co-laborers with the LORD should be for the glory of our God.

We have a practical illustration of this when Moses prayed for the salvation of Israel, that the name of Jehovah might not be brought into reproach before the Egyptians. The Israelites were a rebellious people, and after repeated disobedience to God in the wilderness, Jehovah told Moses he would destroy the nation entirely, and set up a new nation with Moses as its head. To one less devoted to the LORD than Moses, this idea may have been appealing. But this great leader of Israel was more concerned about the glory of God's name than with his own advantage.

Moses had led the Israelites into the wilderness at the behest of the LORD, and by means of the LORD's guidance and overruling providence. Mighty miracles had been wrought in Egypt to induce Pharaoh to allow the Israelites to leave the country. No doubt the Egyptians thought that the Israelites would surely perish in the wilderness. If God had destroyed them, these Egyptians would conclude that the God of Israel lacked the power to care for his people. Moses would not permit a situation to develop which would disgrace the name of his God, if it were possible to avoid. Therefore, he offered his own life as a substitute for the nation, so that God's name might not be brought into reproach.

In Moses' attitude we have a beautiful representation of full devotion to God, one that places the glory of God's name in every sense before any real or imagined advantage. It is only by developing such devotion that we, too, will remain in the paths of

righteousness. It is fitting that our text should say, "He leadeth me in the paths of righteousness *for his name's sake*," and how eminently proper is this reason! The well-being of all intelligent creatures throughout the universe depends upon their recognition of the Creator's sovereign right to be the Ruler of their lives. Certainly all creation should give glory to his name!

Every feature of God's great plan of the ages is designed to give him glory, particularly the arrangements of the narrow way. Those who are being led in the paths of righteousness, are being prepared not only to share his glory, but also to reflect his glory throughout all the earth. It will be through the instrumentality of Christ and the church that the glory of God will be caused to fill the whole earth as the waters cover the sea. It **is**, indeed, for his name's sake that the little flock of this age is being led in paths of righteousness by the Good Shepherd. The whole object of its being led in this manner is that, through it in the Millennial Age, the glory of God will be revealed to all mankind; and, yes, even better understood by angels!

God's name becomes increasingly glorified in our own hearts as, from day to day, we come to know him better through the wonderful way the Good Shepherd is leading us. We experience divine help to keep us from falling. The divine wisdom of his Word points out the right way for us, serving as a lantern to our feet. His love overshadows us, and we sense the tenderness of his affectionate care in our every time of need. We rejoice, too, in his mercy. His glory is particularly reflected by his mercy! "*For thy name's sake*, O LORD, pardon mine iniquity; for it is great."—Ps. 25:11

The unfailing guidance of the Good Shepherd enhances our appreciation of God's glory as we serve him more wholeheartedly, following him closely as he leads us in the paths of righteousness for his name's sake. To follow the Good Shepherd to the end of the narrow way means that we will follow him even

unto death. This, in fact, is the ultimate goal of the illustration. It is a realization which we would do well to consider. Only as we ponder the fact that we are committed to follow him until the end of our lives, will we be prepared to reap the full benefits of the Shepherd's care, and finally to reach our destination.

Generally, the shepherds of Israel were zealous in caring for their sheep. They protected them from danger; led them into green pastures, and beside still waters. They nursed them when bruised or sick. But the final purpose of all this care was that the shepherd would lead his sheep to the slaughter when it suited his purpose. And even so it is with us, for the destination of those whom our Shepherd leads in the paths of righteousness, is death.

"Take up your cross and follow me," said the Master. Taking up a cross symbolizes walking on the road to death. And this is just what it means to follow Jesus. He is our Good Shepherd, but previously he walked in the very same path in which he is now leading us. He was "brought as a lamb to the slaughter," and we are now following in his steps. Not only do we remain in the narrow way by hearkening to his voice, but we need also to trace his steps, and walk in them.

We should not expect, then, that the paths of righteousness are always paths of pleasantness. True, we have the joy of the LORD while walking in this narrow way. But often the way is difficult. From start to finish, it is a way of sacrifice so complete that it ends in death. Jesus was afflicted and suffered, and he finally died upon the cross. We cannot expect that the narrow way will be easier for us than it was for our Master. But we can endure all things if we keep the thought before us that the way in which we are being led is "for his name's sake."

The glory of God's name is directly involved with the manner in which the Good Shepherd is leading us. Paul wrote to Timothy: "It is a faithful saying: For if we be dead with him, we shall also live with him." (II Tim. 2:11) A 'faithful saying' is a

promise of God upon which we can depend. God has pledged the honor of his name, his faithfulness, his integrity, as a guarantee that if we walk in the narrow way of sacrifice faithfully unto death, we shall, in the first resurrection, live and reign with Christ. For his name's sake, the LORD leads us in the paths of righteousness. This little flock of faithful followers will be raised to glory, honor, and immortality, to live and reign with Christ a thousand years. To these Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) This is one of his exceeding great and precious promises, which he has caused to be repeated over and over again in the Scriptures.

Later on in the outworking of the divine plan, another way will be opened up for the LORD's sheep, that will be called the "way of holiness." (Isa. 35:8) It will be for the 'other' sheep, mentioned by the Master in his parable, "which are not of this [Gospel Age] fold." (John 10:16) They are spoken of in the parable of the sheep and goats. The highway in which they will be led will not be one of sacrifice leading to death, but instead it will lead to perfection of human life, attained by the process of restitution. To these the Good Shepherd will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

Any who do not qualify to inherit the restored dominion of earth will be cut off in the second death. In this way the earth will be purified from all elements of opposition to God, or to the recognition of his sovereign will. His glory will be apparent in the restoration of the whole world of mankind to at-one-ment with their Creator.

With the prospects of these much-needed blessings flowing out to every human being to the praise and glory of the Author of such a loving plan, let us earnestly endeavor to follow the Good Shepherd faithfully, even unto death!

# **Christian Life and Doctrine**

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## **Living Faith**

MANY may find it easy to begin the Christian walk. The joy of finding the truth of God's plan for man, and of setting out on a new venture of following Christ, is a mighty impetus along the narrow way, and for a while everything in life is favorable. So often, it seems, the LORD shelters the new Christian from difficult experiences for a time, much as a gardener places a tender new plant in his greenhouse where under his watchful eye all conditions are controlled for its maximum growth and protection.

Some who make a commitment to serve God run briskly for a short time, but when difficult experiences follow hard, one upon another, they grow weary in well doing. But the Apostle Paul was not in this category—he never seemed to grow weary! He was always on the alert to preach the Gospel in season and out of season, as far as his own convenience was concerned, year after weary year. He was ready to travel anywhere and everywhere to tell the glad tidings to all who had hearing ears. He suffered much persecution, but never wavered from his course. What was the secret of his perseverance?

In II Corinthians 4:18, we learn something concerning the essence of Paul. He said, "We look not at the things which are seen, but at the things which are not seen." Paul was not talking about human eyesight, of course, but about spiritual vision. Being human, he also saw the many earthly attractions surrounding him, just as we find them all about us. But they had no influence upon him, or upon his course of action in life because he was convinced that, contrasted with the heavenly treasures offered to him, worldly honor and riches were worthless!

With the eye of faith Paul discerned the invitation extended by the Heavenly Father to be the 'bride' of his Son, our glorified

Lord Jesus. (Rev. 22:17) And this is also our prospective inheritance—to be at his side and to share in his glory, honor, and immortality throughout eternity! It was by the eye of faith that the apostle was able to see spreading out before him the great Millennial kingdom with its blessings of life and peace for all. And it was by the ear of faith that he heard the divine proposal to become an heir in that kingdom with the Master and Redeemer. He accepted this gracious invitation, realizing that all else in the world was of no value in comparison with the eternal things which God had promised to those who love him.

Paul had a clear understanding what a living faith was, and we can learn from him. In Hebrews 11, he said: "Faith is the basis of things hoped for, a conviction of things unseen." (vs. 1, Wilson's *Emphatic Diaglott*) Professor Strong renders the word faith as meaning 'conviction of religious truths, constancy'. We appreciate these definitions because they increase our depth of understanding of the word. Paul's statement that without faith it is impossible to please God, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6), gives us an idea of the great importance placed on faith. Obviously, without faith in God we can have no relationship with him at all.

Reexamining, from time to time, the lives of some of God's people throughout past ages to discover why they had faith in God, and how their faith was demonstrated, can be helpful to us. In Hebrews 11, Paul lists some of the men and women who were outstanding examples of faith. He began with Abel—Adam and Eve's first son—and concludes with John the Baptist. One of the most prominent men in Paul's chronicle is Abraham—the "father of the faithful." His name appears seventy-four times in the New Testament; Jesus mentioned him nineteen times!

Jewish history narrates the fact that when Abraham was very young he despised the vices that surrounded him in Ur of the Chaldees, where he grew up. At the age of 14, we are told, he re-

refused to join the family in idol worship, and on one occasion destroyed seventy-two costly idols. Whether or not this account is accurate, we know that Abraham evidenced a character pleasing to God. At the age of 75, God promised he would make of him a great nation—"In thee shall all the families of the earth be blessed." (Gen. 12:3) Although this promise was made unconditionally to Abraham, God instructed him to leave his father's house, and go to a land which God would show him.—vs. 1

This truly required faith. God did not tell him what his destination was. He simply had to leave, depending upon God's promise that he would direct him and lead him to the place where he was to settle and to call his new home. Because he was a rich man with many possessions—cattle and herds, servants and household goods—it required a great effort to gather his family and belongings together in preparation to travel. They asked, "Where are we going?" And Abraham said, "I do not know, but God will direct our path." What faith! The Apostle James wrote, "Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God."—James 2:23

Later, Abraham's faith was proven throughout the long wait for the promised seed. God had assured him that he would become the father of a great nation, but it was not until he was one hundred years old that his son, Isaac, was born! An even stronger test was imposed upon him some years later, when God required him to take Isaac, his son—his "only son" (Gen. 22:2), and to offer him up as a sacrifice! Abraham did not understand God's purpose, or how he would work the situation out, but he had complete trust in God, and followed his instructions. There was Isaac lying submissively on the altar with his father standing over him, arm outstretched, with the knife in his hand ready to slay him. The angel of the Lord cried out, "Abraham, Abraham, lay not thy hand upon the lad, . . . for now I know that thou fearest God." What a test of faith and obedience! And Abraham showed that he possessed both of these qualities in great measure.

There were many heroes of faith. The Apostle Paul told us in Hebrews, chapter eleven about many of them, for our encouragement and for our understanding of just how faith works. He mentioned Noah, who "became heir of the righteousness which is by faith." (vs. 7) We recall the story of the Flood, and how Noah faithfully built an ark according to God's instructions, in which he and his immediate family floated to safety from an old dispensation into a new one.—II Pet. 2:5; 3:6

Another great example of faith was Gideon. God's arrangement with Israel included his blessings when they followed his commandments, and his punishments when they would not follow his commandments. Israel, time and again, had proven unfaithful to Jehovah, and for punishment had been allowed to go into captivity to various nations. At this juncture in Israel's history, God chose Gideon to deliver his people out of the hands of the Midianites, for he felt they had learned to look to him for deliverance after seven long years of captivity to that nation.

Gideon was chosen to be the general in God's army against the huge army of the Midianites—135,000 strong! He recruited men from all twelve tribes of Israel, and 32,000 men responded. But, through various methods of weeding out the frightened and unwilling, God chose only a tiny band of three hundred to go against their enemy! Using God's ingenious plan, these inexperienced but brave heroes under Gideon's leadership were victorious in completely routing the battle-hardened army of the Midianites. Faith and obedience once again were triumphant!

The Apostle Paul continues in his dissertation on Faith to enumerate the many holy men of old. "By faith the walls of Jericho fell down [under Joshua's leadership], after they were compassed about seven days. . . . And what else shall I say more . . . for time would fail me to tell of Samson, of David, Samuel, and the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out

of weakness were made strong, waxed valiant in fight. Women received their dead raised to life again.”—vss. 30-35

In this very brief catalog of heroes, Paul mentioned some of the varied experiences of the Ancient Worthies, and how God delivered and helped them. But the apostle continued to recall some who were not spared, despite their great faith. Some endured “trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”—vss. 36-40

All these heroes—the ones slain by the sword, and the ones who were spared—demonstrated great faith in God. Because of this, God justified them to friendship with himself. (James 2:23,24) They were not perfect men, neither were their works perfect, but they were strong because of their trust in their Creator. God listened to their prayers, and guided and directed them as his friends. *Our* faith becomes stronger as we read of *their* faith under very difficult circumstances.

What did Paul mean when he added the words, “*They without us should not be made perfect?*” (vs. 40) Are we better than the Ancient Worthies that we should be given a greater reward, higher responsibilities and privileges than they will be given? What is this ‘better thing’ that Paul referred to? One expression of the higher reward is in John 1:12. Here the Apostle John tells us that our invitation is not to ‘friendship’, but to ‘sonship’! “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

Jesus and the apostles believed and taught the very same Gospel which was preached to Abraham—“In thee shall all na-

tions be blessed.” (Gal. 3:8) In this letter, Paul explained who the “seed” of Abraham would be. He said, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ.” (vs. 16) The apostle continued his explanation, to show how Christians have a part in this arrangement, saying: “Ye are all the children of God by faith in Christ Jesus. . . . And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (vss. 26,29) This is a mystery. (Eph. 5:32) “Christ in you the hope of glory” is the mystery that has been “hidden from ages and generations, but now is made manifest to the saints.” —Col. 1:27

It is a wonderful thing to be called a ‘friend’ of God! But Christ opened up a “new and living way” by which we can be called the ‘sons’ of God! (Heb. 10:20) And our reward, if faithful even unto death, will be to have a share in the great work of dispensing blessings to all mankind in the Millennial Age as the seed of promise! (Rev. 2:10, 26; 3:21) This includes the privilege of assisting the Ancient Worthies in their work here on the earth. They will be God’s earthly representatives who will reveal God’s will and purpose to all mankind. And the “seed” will, from their heavenly position, direct their activities and give them counsel and aid their mission.

The nearly two thousand years which have passed since Christ opened up this new and living way is called the Gospel Age. God set this time apart for the selection and testing of the “seed,” or the members of the “body” of Christ. (Eph. 5:30-32) *Our* faith must be tested now. “The trial [‘proof’—**Diaglott**] of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” (I Pet. 1:7) This trial of our faith is not only a test of our intellectual knowledge of divine truth, but also of our heart reliance upon God. The refining of gold is an excellent picture. When gold is placed in the fire, only the dross is removed—the gold remains undamaged!

The Ancient Worthies proved their faith by obedience to God's dictates. Abraham did not decide he would show his faith in God by offering up his son as a sacrifice! Noah did not decide that he would build a large boat to show his faith in God! Gideon did not decide that all he needed was 300 men, and God would deliver him! No, these were the responses of faith and obedience to God's commands!

And we, too, know that we must endeavor to do the will of God obediently and to serve him faithfully. In order to know his will for us we must pay attention to the Word which he provided us—the Bible—where God incorporated all the necessary lessons and instructions for the way in which he wants us to walk. Therein we learn how to present our lives as acceptable sacrifices to him. But in order to understand the Bible, our eyes must be enlightened with the Holy Spirit, without which it is impossible to understand or appreciate his plan.

Through the direction of God's Holy Spirit we "rightly" divide "the word of truth." (II Tim. 2:15) "Line upon line, precept upon precept, here a little, there a little" (Isa. 28:13), through study we become more proficient in the doctrines, and have a clearer understanding of every element of truth.

This process is described as 'eating'. Paul wrote, "As unto babes in Christ, I have fed you with milk, and not with meat: for hitherto ye were not able to bear it." (I Cor. 3:1,2) And again, in Hebrews 5:13 and 14, "Everyone that useth milk is unskillful ['hath no experience', Margin] in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." As a child gradually grows mature enough to handle solid food, so it is with the Christian. By learning the principles of truth and righteousness first, we have a basis upon which to learn more intricate details of God's plan. Soon we are expected to behave as full-grown human beings: "Strong meat belongeth to them that are of full age."

Once we have become mature Christians, testing begins. It is said that those who know God best, trust him most! Our faith increases as we walk along the path of obedience. It is like walking with two feet—you cannot take one step of obedience without taking one step of faith! And so our faith and obedience are tried. It was so with our Master, and it is so with us, his footstep followers.

The Apostle James wrote very informative words in his epistle, to shed light upon a controversy prevalent in the Early Church. Some said that works counted for nothing—faith alone was of value. Others took the opposite stance, urging that works were more valuable than faith. But James said, “A man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.” (James 2:18) True faith in God must be demonstrated by the way we live.

One example given here by the apostle well illustrates this point: “If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.” (vss. 15-17) These privileges will not be available forever, and we earnestly desire to take advantage of them while they are still open to us.

When Christ’s kingdom is established on this earth, the Ancient Worthies will be resurrected from the dead. The reward for their demonstrated faith in God will be perfect human life. They will be the earthly representatives of the great Mediator—“princes in all the earth!” (Ps. 45:18) The reward of the church for her demonstrated faith in God will be even higher: “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years!” (Rev. 20:6) Then God’s grand promise to Abraham will be fulfilled: “In thee and in thy seed shall all the families of the earth be blessed.”

# Talking Things Over

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## General Convention Bulletin

WE KNOW many of you are beginning to turn your thoughts toward Chattanooga and the 1989 General Convention. No doubt travel plans already are being made, and room arrangements with relatives and friends are being discussed. To help you in these plans you will find in this issue of *The Dawn* all the necessary forms for registering with the University. The forms are somewhat different than in the past, since the conference services at Chattanooga have prepared a format this year that will be easier for them to process and facilitate service.

*YOU WILL BE HAPPY to note that the lodging rates posted on pages 55 and 56 are about \$5.00 per day per person less than they were last year.*

*This is possible because there was a substantial surplus left in the convention fund from 1988, which will be used to underwrite these costs in 1989.*

Children's subsidies will be available this year as in past years. Details will be worked out at the next meeting of your General Convention Committee, and information concerning this matter will appear in the June Dawn. The full price must be paid to the university in any case, and the subsidy amount will be returned to parents or guardians at the close of the convention by the Convention Treasurer.

Other reservation information: convention rates, etc., are also included for your use. Remember the dates—July 22–July 27th. and make your reservations as early as possible!

# Registration Procedures

• **Registration Form:** There must be a *separate* form submitted for *each person* registered. For instance, if a family consists of two adults and two children, photocopies must be made of the registration form, and one completed for each member of the family; in this example, four separate registration forms would be submitted—one for each parent, (2); and one for each child (2).

If four or more persons are registering together, please indicate who will be rooming together by completing the section called **Rooming Preferences** on the Registration Form.

• **Confirmations:** Registrations received prior to July 1 will receive letters confirming room assignments, airport pickup time, and balance of fees due. Please note that **room assignments will not be changed after arrival** except in the case of EMERGENCY.

• **Deposits:** Minimum deposit required per person is \$50.00.

To facilitate processing, total balance should be made by July 14th. Checks should be made payable to The University of Tennessee at Chattanooga.

• **Pricing Information:** The most cost-effective way to register is for the **Weekly Package**. This includes all seven nights' lodging, and all meals—Saturday breakfast through Thursday dinner. The breakdown is as follows:

## Weekly Rates\* for Lodging and Meals

Ages 13 and over \$185.00 per person\*\* (2 persons per room)

Ages 6-12 years \$130.00 per person (2 persons per room)

Ages 5 and under \$ 25.00 per person (2 persons per room)

\*Meals you do not plan to attend **cannot** be deducted from the weekly package rate.

\*\*The cost for **one person** in a bedroom will be \$220.00. **Note:** The remaining bedroom in the apartment **will be occupied**.

If you plan to attend only part of the convention, you may wish to register using daily rates:

Daily Rates for Lodging (per night)

Ages 6 and over	\$15.00 per person
Ages 5 and under	\$ 5.00 per person

Daily Rates for Meals (per person)

<u>Ages</u>	<u>Breakfast</u>	<u>Lunch</u>	<u>Dinner</u>
6 and over	\$4.00	\$6.00	\$8.00
5 and under	\$2.00	\$3.00	\$4.00

• **Airline Pickup Information:** Please indicate the date and time that will best suit your party, on the registration form in the space provided. Pickup will be made at the Chattanooga Airport, Lovell Field. There is no charge for this service. In the event of problems, call (615) 755-4344 from 8:00 a.m.–5:00 p.m. or (615) 755-4485 from 5:00 p.m.–7:00 p.m. (EST).

Airline Pickup Schedule

*Friday, July 21:*

2:00 p.m.  
4:00 p.m.  
6:00 p.m.  
8:00 p.m.  
10:00 p.m.

*Saturday, July 22, Continued*

2:00 p.m.  
4:00 p.m.  
6:00 p.m.  
8:00 p.m.  
10:00 p.m.

*Saturday, July 22*

10:00 a.m.  
12:00 noon

*Sunday, July 23*

10:00 a.m.  
2:00 p.m.

• **Mail Completed Forms to:**

The University of Tennessee at Chattanooga  
119 Race Hall  
615 McCallie Avenue  
Chattanooga, TN 37403

# Registration Form—Bible Students—July 22-28

(Complete a separate form for each person, adults and children)

Name \_\_\_\_\_ Age \_\_\_\_\_

Social Security Number \_\_\_\_\_ Daytime Phone \_\_\_\_\_

Mailing Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

(Please check all items that apply to you)

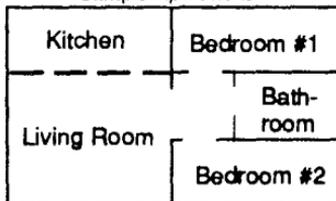
- I must have a first floor room for health/physical reasons
- There is a child under five years old in our party
- I request a single bedroom, and realize there is an additional fee

## ROOMING PREFERENCES

Sample Apartment

Please note that all sleeping rooms are set up as apartments. There are two bedrooms per apartment, with a shared bathroom. There are **two single beds** per bedroom. Linens are provided, but bring a blanket if you need one.

If you have not designated a roommate, you will be assigned one by the University.



Name and Address of person(s) I wish to room with/near:

1	2
Name _____	Name _____
Address _____	Address _____
1	2
Name _____	Name _____
Address _____	Address _____

Bedroom #1

Bedroom #2

## AIRPORT PICKUP INFORMATION

(Consult Pickup Schedule)

Arrival Date \_\_\_\_\_

Preferred Pickup Time \_\_\_\_\_

# Convention Costs

Please check all applicable boxes. If you are registering for the Package Rate for the entire week, please do not check any boxes in the Daily Rate section. If you are registering by family, or by four or more in a room, it is necessary to give this information on only one of the forms. Please attach all Registration Forms together for which this information applies:

## WEEKLY PACKAGE RATES (PER PERSON)

# of Persons

	Weekly Lodging and Meals Age 13 and over	\$185.00
	Weekly Lodging and Meals Age 6-12 years	\$130.00
	Weekly Lodging and Meals Age 5 years and under	\$25.00
	Weekly Lodging and Meals Age 13 & over with private bedroom	\$220.00

## DAILY LODGING RATES

# of Persons

# of Nights

	Ages 6 and over		\$15.00/night
	Ages 5 & under		\$ 5.00/night
	Ages 13 & over- private bedroom		\$20.00/night

## DAILY MEAL RATES

# of Persons

# of Days

	Breakfast, 6 & over		\$4.00/day
	Lunch, 6 & over		\$6.00/day
	Dinner, 6 & over		\$8.00/day
	Breakfast, 5 & under		\$2.00/day
	Lunch, 5 & under		\$3.00/day
	Dinner, 5 & under		\$4.00/day

Make calculations on scrap paper. Enter TOTAL here: \$

Arrival Date and Time: \_\_\_\_\_

Departure Date and Time: \_\_\_\_\_

### MAIL COMPLETED FORMS & \$50.00 DEPOSIT CHECKS TO:

*THE UNIVERSITY OF TENNESSEE AT CHATTANOOGA*, Continuing Education, 119 Race Hall, 615 McCallie Ave., Chattanooga, TN 37403

# Encouraging Letters

## Wants to Find Us Again

Dear "Frank and Ernest": I was interested to hear your broadcast last night on the radio about your discussion with reference to God's government. I would like to receive your publication "God and Reason" to read about more you have to say. Please could you also tell me what Christian broadcast frequency you use so I can find the right place again, and the time. Thank you. Yours truly.—*England*

## Requests Our "Kind Gift"

Dear Brother in Christ: I was listening to your programme on Tuesday which was very interesting and I would be thankful if you could send me a copy of the little book, "The Church." Thanks in advance for your kind gift. Yours truly.—*England*

## Christian Fundamentals

Dear Sirs: I have just listened to your radio broadcast about

the fundamentals of the Christian faith, and should be glad to receive a copy of your publication, "The Church," which you have offered to listeners. Yours faithfully.—*England*

## "The Dawn" Magazine— Wonderfully Inspiring

Dear Friends: I hope you will not mind me contacting you through your New York address. I would like to receive your booklets, "Paradise without Pollution," "The Judgment Day," "The Truth about Hell," and "God's Plan," as well as "Hope." I subscribe to The Dawn magazine which I find wonderfully inspiring and informative, and I love hearing your radio broadcasts each Tuesday on Bible Answers.—*England*

## So Enjoyed "Frank and Ernest"

Dear Sirs: Having heard your radio programme on Radio Caroline last Tuesday evening and so enjoyed "Frank and

Ernest," I should like you to send me the booklet "Paradise without Pollution," and any other literature available. Thanking you. Yours sincerely.—*England*

#### **Made Her Day!**

Dear Sir: I write with reference to your program on Radio Caroline—it made my day when I heard you putting over the Gospel in this world of spiritual darkness! So many are preaching false doctrines, such as the rapture—they are shutting up the Gospel. What an insult! They are the cake, and we are the crumbs! Please could you send me two copies of your book entitled "Archeology Proves the Bible." I can't wait to receive them!! I have heard you several times on the radio. Do keep up the good work and may God bless you in all your endeavors. Enclosed is \$6.00 to help with postage. Yours sincerely.—*England*

#### **Excellent Video**

Dawn Bible Students Associa-

tion: Enclosed is the video cassette you loaned to me. It was excellent. I would very much appreciate if you would send the video cassette entitled: When a Man Dies/The Inspired Word of God. Thank you.—*MI*

#### **Clarifies the Subjects**

Hello and Thank You: The video was all that I had hoped for. It sure helped make the subjects a lot clearer and understandable. I sure would like some more. Do you send another automatically?—*NY*

#### **Purchases Cassette**

Dear Brethren: Thank you very much for the video cassette God and Creation/God and Science. It was very faith-strengthening. I am enclosing a check for \$6.00 to purchase it. I would like on loan: Mary and John Reminisce/Life Restored—Death Destroyed. Christian love.—*IL*

#### **Appreciates VCR Service**

Dawn Bible Students Associa-

tion: Enclosed is the video cassette you loaned to me. It was excellent. I would very much appreciate if you would send the video cassette entitled: The Old Made Young/The Blessings of Christ's Kingdom. Thank you.—*MI*

#### **For Use in a 'Believing Course'**

Dear Sir/Madam: I recently found a copy of the Educator's Guide to Free Audio and Visual Material. In it I discovered several free video cassettes that I would like to order. The following are the VHS cassettes with their numbers: The Meaning and End of Human Suffering/Why God Permits Evil; Life beyond the Grave/The Beginning and End of Death; The Permission of Evil/Coming Back from Hell Soon; Powers of the Occult/God has a Plan. I would use these programs in a "Believing" course. Thank you for this service. Sincerely.—*ND*

#### **Three Showings of Tape**

Christian Greetings: Thank

you for the tape. It was very satisfactory. Had the privilege of showing it three times. I will be happy to have VC18 or 19 if available at this time, or any other of your choice.—*NJ*

#### **God Bless the Work**

Greetings in the name of our Lord Jesus Christ: Thank you for sending the convention tapes. I am returning them, but am keeping the T-60 tape, and am sending you a check for it. I enjoyed it so much. And may God bless you all for this work in the LORD. Sister in Christ.—*IN*

#### **Library Request**

Gentlemen: The local man in charge of the unit of the Salvation Army is interested in being able to see the videotape #52 entitled Sermon on the Mount. Resume of this cassette was found in the Educator's Guide to free audio and video materials. It would be most appreciated if this could be sent to us. Thank you for your consideration of this request. Sincerely.—*SD*

### Dynamic Presentation

Dear Brethren: We will be purchasing the last video you sent, *Our Day in Prophecy/A King's Strange Dream*. Both presentations are very thought-provoking—the last one is especially dynamic. What a wonderful way to witness and how clearly they pinpoint our place on the stream of time!

We are, however, soberly conscious of how few there are who really absorb the thought of our dear Redeemer's second presence and our nearness to his promised kingdom. Yet we

realize that even this is evidence of how close the time grows, because the fewer there are who are now grasping these rich meats in due season, the more keenly aware we are that indeed the time for the number chosen will have reached the intended limit.

And that puts us very near indeed! How glad we are to recognize also that those to whom the witness now goes forth will, when the new day dawns, remember those earlier witnesses and be so strengthened by them. Sincerely in the LORD's name.—MI



## Weekly Prayer Meeting Texts

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**May 4**—"The LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."—I Samuel 16:7 (Z. '03-171 Hymn 198)

**May 11**—"For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."—Psalm 44:22 (Z. '03-408 Hymn 257)

**May 18**—"We which have believed do enter into rest."—Hebrews 4:3 (Z. '99-253 Hymn 163)

**May 25**—"Be not overcome with evil."—Romans 12-21 (Z. '97-267 Hymn 294)

# Speakers' Appointments

<b>S. Allen</b>		<b>N. Kasperowicz</b>	
Allentown, PA	May 7	St. Petersburg, FL	May 28
<b>M. Balko, Sr.</b>		<b>S. Krystek</b>	
St. Louis, MO	May 7	Fresno, CA	May 14
Pittsburgh, PA	14	<b>L. Post</b>	
<b>E. Bilcharz</b>		New Haven, CT	May 28
New York, NY	May 7	<b>J.H. Snyder</b>	
Paterson, NJ	9	Storington Conv.	April 29-May 5
<b>W. Bilcharz</b>		Mulhouse, France	6-8
Chatam, Ont.	May 21	Germany	May 9-13
Asilomar, CA	26-29	Bad Hersfeld Conv.	14,15
<b>B. Brown</b>		Northern France	18-23
Sacramento, CA	May 21	Poland	24-31
Palo Alto, CA	24	<b>J. Tate</b>	
Asilomar, CA	26-29	Middletown, NY	May 21
<b>G. M. Jeuck</b>		<b>W. Vrooman</b>	
Asilomar, CA	May 26-29	Boise, ID	May 2

## Obituaries

Sister Nan Varshall, Phoenix AZ—February, 1989. Age, 86.

Brother Ted Zielinski Sielen, Troutdale OR—March 28. Age, 68.

Sister Carol Hindle, Agawam MA—April 5. Age, 84.

### Blessed Assurances

DO YOU need a *counselor* to direct your paths?

—“Thou shalt guide me with Thy counsel, and after ward receive me to glory.”—Ps. 73:24

DO YOU want a *friend*?

—“There is a Friend that sticketh closer than a brother.”—Prov. 18:24

ARE YOU *discouraged*?

—“Be of good courage, and He shall strengthen your heart, all ye that hope in the LORD.”—Ps. 31:24

# Conventions

*These conventions are listed at the request  
of the classes sponsoring them.*

**HARTFORD, CT, May 7**—Sage Park Jr. High School, Sage Park Rd, Windsor, CT. Write: Mrs. Daniel Slivinsky, 42 Andrew Dr., East Hartford, 06108.

**AGAWAM, MA, May 21**—Ramada Inn, 161 Bridge St. at I-91, East Windsor (Warehouse Point) CT 06016 Contact Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT 06016 Phone: (203) 623-6591

**CLEVELAND, OH, May 21**—Masonic Temple, 3615 Euclid Ave. Contact: Mr. John Bazilius, 4808 Behrwald Ave. Cleveland, OH 44144

Phone: (216) 661-8059

**CINCINNATI, OH, May 21**—Home of the Harps, 2609 Merrittview Lane, 45231

**DENVER, CO, May 21**—Bonanza Steak House, 84th & Grant, Northglenn. Contact: Marcia Kuehmichel, 10201 Riverdale Rd #53, Thornton 80229

Phone: (303) 450-0582

**WEST NEWTON, PA, May 21**—Sewickley Grange, Route 136. Contact Mr. Mike Balko, 501 Pittsburgh St. 15089

**SAN FRANCISCO REGIONAL CONVENTION, May 26-29**—Asilomar, Pacific Grove, CA. Con-

tact Registrar before April 26 for reservations: Carol Blong, 713 Sycamore Ave., San Bruno, CA 94066 Phone: (415) 588-3982

**CHICAGO, IL, May 27-29**—No details at present.

**WATERBURY, CT, June 4**—YWCA, 80 Prospect St. Contact: Mrs. Anthony Tsimonis, Waterbury Bible Students, P.O. Box 1494, 06721

**SOUTHEAST MICHIGAN, June 9-11**—Echo Grove Conference Center, Lakeville, MI. Contact: Roger Adams, 6665 Dandison, W. Bloomfield 48033 Phone: (313) 363-6532

**ALLENTOWN, PA, June 16-18**—Moravian College, Bethlehem. Address requests to: Allentown Bible Class, c/o Margaret Young, P.O. Box 1672, Allentown 18105. Phone: (215) 867-5418

**BIBLE STUDENTS GENERAL CONVENTION, CHATTANOOGA, TN**—July 22-27. See bulletin on pages 54-58.

**NIGERIAN CONVENTION, August 10-13.** Held in Ibadan. Contact Ray Luke, 143-67 Cherry Ave, Flushing, NY 11355 for details. Phone: (718) 445-5129

**“BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.”**

**—Isaiah 32:1,2**