

# The Dawn

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# Highlights of Dawn

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## From Popularity to Death

*"Behold the Lamb of God,  
which taketh away the sin of the world."*

*—John 1:29*

THE picture of Jesus as the Lamb of God conjures up thoughts of persecution, of sacrifice and of suffering. It had been foretold of him that he would be "brought as a lamb to the slaughter," and he was. (Isa. 53:7) But Jesus was not under constant attack by his enemies during the entire period of his ministry. True, the religious leaders of Israel as a group were always opposed to the Master, although there were individuals even among them who were inclined to be kindly disposed toward him. Nicodemus was one of these.

The rank and file of the Israelites were favorably impressed by Jesus' ministry. They heard him gladly, and rejoiced in the many blessings they received at his hands. Indeed, it was this popularity among the common people that stirred up the jealousy of the religious rulers against the Master. This was particularly so toward the close of his ministry when Jesus awakened Lazarus from the sleep of death. "Behold," they said, "the world is gone after him."—Ps. 13:3; John 11:11-14; 12:19

Prior to this, and because Jesus knew that the Heavenly Father's time for his sacrifice to be consummated had not yet come, he was conducting his ministry in Galilee, far removed from the Judean area of Jerusalem and Bethany where his enemies were mostly concentrated. It was while in Galilee that Jesus received the message that his friend Lazarus was ill. After wait-

ing two days until Lazarus had died, Jesus announced to his disciples that he would return to Judea. Then they said to him, "Master, the Jews of late sought to stone thee; and goest thou thither again?" To this Jesus replied, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him."—John 11:5-10

Thus did Jesus use a simple illustration of the orderly progress of the divine plan, particularly as it concerned him. Just as there were twelve hours in the day, so there was a certain time in the divine plan for him to accomplish his earthly mission, and now the time was fast approaching for the consummation of his sacrifice. In this event it was not wrong for him to return to Judea where his enemies would have a better opportunity to apprehend him and put him to death. So in making this move Jesus was not walking in darkness, but being guided by the light of the divine Word.

Reaching Bethany, there followed that outstanding miracle, the awakening of Lazarus from the sleep of death. This led to Jesus' great popularity among the common people, and to a determination on the part of the religious rulers in Israel that this man must be put to death. (John 12:9-11) Among those who had come to Jerusalem to worship at the feast, and who had heard of Jesus' miracle in raising Lazarus from the dead, were certain Greeks. These may have been Jews who lived in Greece, or could have been proselytes to the Jewish faith. In any event, they asked to see Jesus.—John 12:20,21

These Greeks presented their request to Philip, who in turn spoke to Andrew, and then the two spoke to Jesus about it. Jesus was not one to hold aloof from those who wanted to see him and to learn more through his ministry, but he did not grant these Greeks the audience for which they asked. Instead, he said to Philip and Andrew, who had relayed the Greeks' request to him, "The hour is come, that the Son of man should be glorified." To

this he added, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12:22-24

This might seem a strange response to those who had requested an audience with Jesus. Actually, however, when we keep in mind God's great plan of redemption and salvation through Jesus, it is very logical. At the moment Jesus had attained a high degree of popularity among the people generally. The Greeks who wished to see him had doubtless been impressed by what they had heard, and if they found that the reports concerning Jesus were true, were willing to give their support to his cause.

But this was not the sort of fruit for which Jesus was looking at the time. Even though he should continue his earthly ministry, implemented by miracles, until the whole world actually did accept him as their honored leader, nothing worthwhile would be accomplished, for the people would continue to die. Jesus came into the world to save mankind from death, not temporarily, but permanently.

Jesus' miracles brought temporary blessings to some. Certainly Mary and Martha must have rejoiced to have their brother restored to them, and Lazarus himself was doubtless glad that he had been awakened from the sleep of death. But later Lazarus died again. His sisters also died. So did all those whom Jesus had restored to health and life. No, this was not the great objective of Jesus' ministry. The miracles which brought him so much popularity were designed to show forth his coming kingdom glory, when all who believe and obey will be restored to permanent health and life, so that there "shall be no more death."—John 2:11; Rev. 21:4

In order for permanent salvation from death to reach the people through Jesus it was necessary that he die, "the Just for the unjust." (Acts 24:15; I Pet. 3:18) As he explained in the brief parable, "Except a corn of wheat fall into the ground and die, it

abideth alone." Even though the whole world should accept Jesus as leader and king, he would still be alone so far as the great objective of his ministry was concerned, unless he died to redeem the people from death. Jesus loved those Greeks who asked to see him. He loved them so much that he was ready to die for them, and since the time had come for him to die, he took this way of impressing upon the minds of his disciples that at the moment he had something more important to do than to build up a following.

In his parable, Jesus explained that when a corn of wheat falls into the ground and dies, it brings forth much fruit. This is the natural process involved in producing a crop of wheat, and how beautifully it illustrates that which results from the death of Jesus. Think of the worldwide yield of fruit that will result from his death, the death which involved the giving of his flesh for the life of the world! (John 6:51) All the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

But this fruitage of Jesus' death does not appear all at once. We, his followers, are "a kind of firstfruits" of this provision. (James 1:18; Rev. 14:4) Afterward there will be the great multitude, then the Ancient Worthies, who will be brought forth in a better resurrection, and finally the whole redeemed world of mankind, Jews and Gentiles. (Heb. 11:35; 12:11; Rev. 7:9; 1 Tim 2:4-6) While Jesus died alone on the cross, forsaken by all those who were for him in his popularity and misunderstood even by his own disciples, nevertheless his death will lead to an abundant fruitage, for ultimately to him every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father.—Phil. 2:8-11

Jesus was drawing a considerable crowd, but this was not the important thing so far as the plan of God for that time was concerned. Speaking of his death from another standpoint, Jesus said, "I, if I be lifted up from the earth, will draw all men unto

me.” John explains that in this statement Jesus was indicating what death he should die; that is, that he would be lifted up upon a cross.—John 12:32,33

But the people who were then being drawn to him did not comprehend what Jesus really meant. They sensed that he spoke of dying, but this they did not understand. How could Jesus die if he were truly the Christ of promise? To their understanding the Messiah would never die. (vs. 34) Jesus did not attempt to explain further. He simply encouraged them to follow what light they could discern from his teachings, implying that if faithful to this, they would see greater light later, in God’s due time. Then Jesus retired from the crowd, which, although they had witnessed many of his miracles, did not actually believe on him in the full sense.—vss. 36,37

The prophecies had foretold that the people as a whole would not believe on Jesus in the sense of becoming his true fol-

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## **1989 Memorial Supper Date**

THE proper time for the annual observance of the Memorial Supper will be after 6:00 p.m., on Tuesday, April 18th.

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassette. The audio cassette service can be purchased for \$3.00, or is available on loan from The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073.

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

*Dawn Video Cassette Service  
P.O. Box 4355  
North Hollywood, CA 91607.*

lowers. (vss. 38-40) Jesus was not surprised at this, but he took occasion to point out to those who might then have an ear to hear, what would be involved in true discipleship. After explaining that as a corn of wheat he must die if fruitage was to result from his ministry, he added, "He that loveth this life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me [into death]; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."—vss. 25,26

Multitudes were ready at that time to acclaim Jesus as the miracle-working Messiah, but few indeed were willing to follow him into death; to be planted together with him as wheat in order that they might together with him bring forth much fruit through the blessing of all the families of the earth. Yet this is the purpose of Christian discipleship during the Gospel Age, the age in the divine plan which was being introduced by Jesus.

Later on, in the upper room, Jesus explained this point in greater detail. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12) Here Jesus is comparing the permanent blessings which will reach the world through his death with those temporary blessings which then resulted from his miracles. He is saying that his faithful followers, who suffer and die with him, will share in bringing forth that future fruitage of blessings to the world of mankind. Even the true disciples of Jesus at that time did not comprehend this fullness of meaning which was attached to these words of the Master. Not until they received the Holy Spirit at Pentecost did they really comprehend the privilege which was theirs of suffering and dying with Jesus that they might live and reign with him, sharing in the dispensing of kingdom blessings of health and life to all the willing and obedient of mankind.

A few days after these circumstances, Jesus met with his disciples in the upper room to partake of the Passover Supper. Je-

sus, knowing that he was about to be put to death as the antitypical Passover Lamb, realized the solemnity of the occasion. He knew that very soon he would be planted as that corn of wheat in the ground. He was aware of the fact that within a few hours he would be lifted up on the cross to die for the sins of the whole world, and that this was the only way he could draw all men unto himself as the Redeemer and life-giver of the people.

Jesus knew that as the antitype of the passover lamb he was soon to be led to the slaughter, and that in the Father's due time his blood would provide for release from condemnation, first his footstep followers of the Gospel Age, and later the release of all mankind from sin and death. In view of this he deemed it important, and in harmony with the Father's will, that he institute a memorial of his own death, a simple ceremony which would help to keep his followers reminded, not only of what he had done for them and for the world, but also of what they would have the privilege of doing together with him, as his partners in the divine plan of salvation.

So, as they were eating the Passover Supper, Jesus took some of the unleavened bread, and some of the wine, or fruit of the vine, and used them to institute the Memorial Supper. We read that he "took the bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Covenant [Diaglott], which is shed for many for the remission of sins."—Matt. 26:26-28

This was not intended to be a new form of the Passover Supper. It was designed to be a memorial of the death of the antitypical Passover Lamb. The broken bread, and the wine (the product of the crushed grape) denoted suffering and death. The wine symbolized Jesus' poured out life. In John 6:48-51 Jesus used bread to symbolize his flesh, his humanity. Thus in the two-fold symbolism employed in the Memorial Supper we are re-



minded not only that a life has been poured out for us and for the world, but that it was a perfect human life.

How appropriate it is that once each year we should be so forcefully reminded of the basis of our reconciliation with God, and of our eternal salvation from death! As we progress in the narrow way which leads to glory, honor, and immortality, we should become more and more aware of our own unworthiness of the grace which is daily bestowed upon us. Every failure in thought, word, and deed should keep us reminded of this, and if we take these experiences properly to heart we might well become discouraged except as we remember God's provision through Christ which makes acceptable our imperfect works. One of the reminders of this is the Memorial Supper. Surely, then, this simple service should be a great source of strength to every faithful follower of the Master.

The Apostle Paul gives an additional thought as to the significance of the bread and the cup. He wrote, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I Cor. 10:16) The Greek word here translated communion means 'partnership', so Paul is telling us that we have a partnership in the shed blood and broken body of Jesus. This coincides with Jesus' own assertion that we have the privilege of following him into death.

## ARE YOU MOVING?

It will save the Dawn Publishers considerable expense in postage if you will notify us of your new address three weeks in advance of your move.



Thank you!

We have no unforfeited life of our own to offer to our Heavenly Father in sacrifice. We could not present our bodies a living sacrifice except for the provision of the imputed life of Christ, the merit of his shed blood. But with this provision of divine grace, we not only can, by faith, enjoy the imputed life of Christ, but can also have the assurance that when we lay down our lives in sacrifice, following in the footsteps of the Master, we are having a partnership in his suffering and death. Thus when we partake of the Memorial emblems we remind ourselves of this great privilege which has been granted to us in the divine plan of suffering and dying with Jesus that we might live and reign with him.

In John's Gospel, chapters thirteen through seventeen, we have recounted for us some of the wonderful things which Jesus brought to the attention of his disciples following that last Pass-over Supper which he ate with them. These lessons are good for us today, and might well be kept in mind in connection with our partaking of the Memorial Supper.

First there was that meaningful lesson which Jesus taught by washing his disciples' feet. After performing this menial service Jesus said to his disciples, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (vss. 12-15) Any true disciple of Christ should be glad for the opportunity of performing any menial service for his brethren which opportunity might provide. Failure to appreciate this privilege would mean that we have made little progress in the narrow way of sacrifice.

Besides, true humility in service has an application in the larger aspects of our relationship to God. Paul wrote, "Let this mind be in you which was also in Christ Jesus." (Phil 2:5) Then Paul explains what he has in mind. He mentions the high position of Jesus before he came to earth to be man's Redeemer, and that

he was willing to humble himself and give up this exalted position and to "be found in fashion as a man." Even after this, Jesus was willing to humble himself still further by being obedient to his Heavenly Father's will even unto death, yes, even the ignominious death of the cross.—vss.6-8

It was because of this spirit of humility before God, a humility that was reflected in his approach even to the little things of life, that Jesus was worthy of being exalted to the right hand of God and given a name "which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—vss. 9-11

To begin with, Judas was in the upper room that night but Jesus did not upbraid him before the disciples. Jesus explained, simply, "I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." (John 13:18) Then Jesus explained directly, "Verily, verily, I say unto you, that one of you shall betray me." (vs.21) Jesus did not identify which of the disciples this would be, so they wondered.

John apparently was closest to Jesus, leaning on his breast, and Peter requested John to try to find out from Jesus which of the disciples it was that would betray him, so John asked, "Lord, who is it? Jesus answered, He it is, to whom I shall give a sop [margin, morsel], when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."—vss. 25-27

The revealing thing about this is that the disciples did not know what Jesus meant when he told Judas, to do quickly that which he had planned. Perhaps only John, to whom Jesus explained concerning the sop, at this point knew that Judas was to be the betrayer. The other disciples supposed that Jesus had sent

Judas to buy bread or other supplies. How wonderful was this attitude of Jesus toward his betrayer!

Is that our attitude toward those who would injure us? All too often, perhaps, we think of our enemies as those whom we have a right to accuse, and of whom to make examples. Too often, perhaps, our fellowship is concerned mostly with the weaknesses of others, and what they may have said or done against us. The Memorial season is a good time to examine ourselves along this line, and to remember the example of Jesus, who refrained from announcing to his disciples just who his betrayer would be. They found this out when Judas appeared at the Garden of Gethsemane and betrayed Jesus by a kiss; but meanwhile Jesus' own heart and mind had remained loving and sweet, unsullied by thought of the unworthy and what their unworthiness would mean to him.

It was in the upper room that night that Jesus gave his disciples that "new commandment, . . . That ye love one another; as I have loved you. . . . By this," Jesus said, "shall all men know that ye are my disciples." (vss. 34.35) The all men, we would suppose, refers to all who profess to be followers of the Master, and surely our love for one another should be a strong testimony to these that we are really in earnest in our endeavors to follow in the footsteps of Jesus.

Jesus loved us to the extent that he laid down his life for us. Do we have this sort of love for the brethren? In this context we might well think of our brethren as not only those who now know the truth and are walking in the narrow way, but those also whom the LORD is calling to this honored position in his plan. These will become our brethren, and it is our privilege to lay down our lives by taking the truth to them in any and every way possible. In a word, we are laying down our lives for the brethren when we sacrifice all that we have in the service of the LORD, as directed by his Word. Let us keep this in mind also as we partake of the Memorial Supper on the evening of April 18th.

Jesus explained to his disciples that he was going away, and that they could not follow him then. (vs.36) Peter did not understand this, for he was confident that he was willing to go anywhere with Jesus, and said so. He said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." (vs. 37) Peter meant this with all his heart. Under the circumstances he doubtless sensed that some great tragedy lay just ahead for the Master, and he was willing to be on the scene to make sure that Jesus came through safely even if this should cost him his life.

Jesus' reply was, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." (vs.38) What a heart-searching lesson this is for each one of us! It is a warning against being too sure of ourselves, and of our own standing before the Lord. It is this lesson that is brought to our attention in the statement "Let him that thinketh he standeth take heed lest he fall."— I Cor. 10:12

We should have confidence and assurance, but in the LORD, not in ourselves. Of ourselves we would utterly fail. But "he is faithful that promised;" He will also do it. (Heb.10:23; Rom. 4:21) Paul wrote to the brethren at Philippi that he was confident that he who had begun the good work in them, was able to complete it. (Phil 1:6) This is true of all the LORD's people, and this—not our own abilities—should be the basis of our confidence as once more we partake of the bread and the cup.

It was the joy set before Jesus that enabled him to endure the cross and despise the shame. (Heb.12:2) And in the upper room that night Jesus set a glorious joy before his followers. After cautioning Peter against too much self-assurance, he explained that his going away was to prepare a place for his disciples, and that he would come again to receive them unto himself, that where he was, there they might be also. What a glorious prospect this must have been to them!—John 14:2,3

True, the disciples did not at that time understand the full import of this promise. Even after Pentecost John wrote, "It doth

not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:1-3) Nor do we have a full comprehension yet. In general terms, we know that it implies "glory and honor and immortality." (Rom. 2:7) It means that we shall possess the divine nature, and share with Jesus the joy of being in the presence of our Heavenly Father. (II Pet. 1:4) These things we know, and in them we rejoice; and our rejoicing in this hope enables us to endure the cross as we continue to partake of the bread and the cup.

In making known to his disciples that he was going away from them for a while, Jesus promised to send the Holy Spirit to be their comforter and guide. (John 14:26; 16:13) The meaning of this promise—like the other things which he said—was obscure to the disciples that night in the upper room. However, when the Holy Spirit was poured out upon them, as it was at Pentecost, they could realize what a wonderful provision of divine grace it really was.

And think what it means to us today! By one Spirit we have all been baptized into the body of Christ. By the Holy Spirit we have become begotten children of God. We are anointed by that Spirit, anointed to proclaim the glad tidings of the kingdom and thereby to bind up the brokenhearted. We have the witness of the Spirit that we are the children of God; and we have been sealed by "the Holy Spirit of promise."—Rom. 8:16-18; Eph.1:13

The Holy Spirit is the holy power of God, and we can rely on that power to supply all our needs of strength, courage, and guidance as we continue to lay down our lives in sacrifice. Jesus said to Peter that Satan desired him, that he might sift him as wheat. (Luke 22:31) Satan desires all the faithful followers of the Master, and just as much so today as at the beginning of the age. But Jesus prayed for Peter that his faith might not fail; and, as recorded in the seventeenth chapter of John, he has prayed for all of us.—Luke 22:32; John 17:9,20,21

Let us rejoice in the assurance that our Heavenly Father is still answering this prayer of his beloved Son, and caring for each one of us, supplying all our needs!

"If the world hate you," Jesus said to his disciples that night before the crucifixion, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18,19) One of the practical lessons in this is that our friends are not those of the world, but the Lord's brethren and ours.

The Memorial season is a good time to renew our love for the brethren, and to resolve that we will appreciate them more than ever. They are our people because they are God's people. And this does not mean just a few of them, or certain ones whose dispositions are compatible with ours according to the flesh—it means all the brethren. The Lord has called them all out of the world, and to himself. Are we honoring his choices by extending our understanding and love to all whom he has chosen? This is an important question to ponder in our hearts at Memorial time.

Summing up his admonitions to his disciples that night before he was crucified, Jesus said, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) Today the hearts of the world are filled with fear, but in Jesus we can have peace, that peace of God which passeth all human understanding.

We can even be of good cheer, for while we are living in a hostile world, we are enlisted in the cause of One who overcame the world. Jesus did not permit the selfish and grasping spirit of the world to rule his life, but continued giving his all in sacrifice that even those who then opposed him might, in the Father's due time, be given an opportunity to enjoy the blessings of his kingdom.

And we, also, can overcome the world in this way. We can and should rejoice in the glorious fact that ultimately all the world will have an opportunity to live because Jesus died for them. This also we can keep in mind as this year we again partake of the bread and the cup. On Memorial evening we will behold, in thought and memory, the Lamb of God, the Lamb that was slain. We will also remember that as a corn of wheat he fell into the ground, symbolically speaking, and died, and therefore that much fruit results, both the firstfruits and the afterfruits—the “church of the firstborn” and all humanity.—Heb. 12:23; John 5:28,29, R.V.

We will also keep in mind that we have the privilege of suffering and dying with the Master, and if faithful in this, will share with him in bringing forth the fruits of sacrifice manifest in the blessing of all the families of the earth. May God grant that we shall be faithful!

***He  
Is  
Risen!***





# One-Minute Sermon

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## Life

***"In him was life; and the life was the Light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, . . . to bear witness of the Light, that all men through him might believe. . . . That was the true Light which lighteth every man that cometh into the world."***

**—John 1:4**

WHEN our Lord was among men, he was the only man who had life in him. Father Adam once had life, but he lost it through disobedience in Eden, and instead, the curse—the sentence of death—rested upon him, and was inherited by all his children, so that not a man in all the world of Adam's race had life, except the Lord Jesus.

But in him, the only begotten of the Father, there was life—perfect life—because his life had not come from Adam through an earthly father, but was directly transferred from his pre-human condition. Our Lord's life as the "man Christ Jesus," his holiness of heart, his full obedience to the Father's will, his loyalty to every principle of righteousness, his manifestation of divine character, no less than the words of instruction that he spoke as never another man had spoken—all these attest that indeed he was a great light among men—a light which has ever since been shining, not only through his recorded discourses and instructions, but also through the lives of his disciples.

In due time his kingdom will be ushered in, and with it the blessing of all the families of the earth, when the true light shall enlighten every man.



# International Bible Study Lessons

## LESSON FOR APRIL 2

### To Live Is Christ

**KEY VERSE:** *"For to me to live is Christ, and to die is gain."*—*Philippians 1:21*

**SELECTED SCRIPTURE:** *Philippians 1:12-26*

THIS statement reveals the great depth of Paul's discipleship to Christ. His only purpose for living was to serve the brethren of Christ through the promulgation of the Gospel. Many times he put his life in danger for the service of the truth. The letter to the Philippians was written while he was a prisoner in Rome—a circumstance which could have easily been avoided, but which the apostle chose because it offered an opportunity for expanded service for the "furtherance of the Gospel." (vs. 12) Paul had deliberately chosen a course which threatened his life and freedom.

Paul did not hesitate to undertake any service for his Master, regardless of how much suffering might be in-

volved. In this he was a wonderful example of true Christian faithfulness, and we can do no better than to take his advice to follow him as he followed Christ.

By divine providence Paul was given one opportunity to follow the example of Christ in a very literal way. That was when, through Agabus, the Holy Spirit testified that bonds and imprisonment awaited him at Jerusalem. (Acts 21:10,11) Paul was then on his way to Jerusalem, and he might well have construed this testimony of the Holy Spirit as a warning not to continue his journey, but to look for the LORD's leadings elsewhere.

The brethren associated with Paul did take this view, and they pleaded with him not

to go to Jerusalem. His answer to them was, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13) Those who gave him the advice to take the safer, easier course, finally said, "The will of the LORD be done."—vs. 14

It was Paul's insistence on going to Jerusalem despite the Holy Spirit's testimony of what the result would be that finally led to his prison home in Rome; but he rejoiced in the privilege of having "fellowship" in Christ's sufferings.

It took courage to preach the Gospel in those days—more courage than it takes at the present time—because it was at the risk of life itself. In Rome there is an ancient carving on a wall of a man on a cross. While he has the body of a man, he has the head of a donkey. To one side there is another figure kneeling in adoration to this image on the cross. This suggests how some in the palace, to which Paul refers, thought of the truths that

he was preaching in the defense and confirmation of the Gospel. In the Coliseum in Rome thousands paid with their lives for the privilege of witnessing to the truth.

A peculiar situation arose when the brethren began to preach Jesus Christ in Rome. Some of them, Paul said, preached from goodwill, but some of them preached the truth as a weapon to get him into more trouble. Listen to the apostle's response to this situation: "What then? Notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. . . . As always, so now also Christ shall be magnified in my body, whether it be by life or by death."—Phil. 1:18-20

Paul knew this circumstance could cause his death, but even if this did happen, he concluded it would help the cause of truth and thus, to die would be gain.—vs. 21 ☐

## Serving as Christ Served

**KEY VERSE:** *"Let this mind be in you, which was also in Christ Jesus: Who . . . made himself of no reputation, and took upon him the form of a servant."—Philippians 2:5-7*

**SELECTED SCRIPTURE:** *Philippians 1:27-30; 2:1-11*

THESE are wonderful words of life! Jesus was originally a great spirit being known as the Word of God. As God's representative, Jesus created everything that has been created, except himself, and yet he was willing to leave his position as a spirit being and come down to the earth. He did not try to exalt himself as Lucifer had done when given some authority. He desired to do only the Father's will. He was without pride. He had no spirit of self-seeking. He had no vainglory. He gave up his heavenly home and became a man.

Jesus then became the servant of those whom he himself had created. He became the servant of man. In Luke 22:27 he asked, "Whether is greater, he that sitteth at meat, or he

that serveth? Is not he that sitteth at meat? But I am among you as he that serveth." Even if Jesus had not been the one who had brought man into existence, his human experience would have been a demonstration of humility. But his was a greater demonstration of humility when we realize that, as the agency of his Father he had created the human race, and later had become a man in order to lay down his life for man's salvation.

There were some who appreciated Jesus as a perfect man. Some marveled at the gracious words that proceeded out of his mouth—that never man spoke as this man. But he humbled himself still further by dying not an ordinary death, but upon the cross. It was an

ignominious death between two thieves. However, the Heavenly Father had declared, "This is my beloved Son, in whom I am well pleased," and that is all that mattered to Jesus.—Matt. 3:17

Because of Jesus' faithfulness unto death, his resurrection and exaltation to glory, we read that those in heaven, those in earth, and those under the earth (in their tombs), will come forth. (Phil. 2:10,11) Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. These words tell of the blessing to come to all the families of the earth because of our Lord's humility.

With these thoughts before us, think again of the text, "Let this mind be in you, which was also in Christ Jesus." Jesus is our example of humility. We should have the same spirit as Christ, the same disposition of humility, of course, to the limited degree of our imperfect state. He had much to give up! How little we have—What have we that we have not received? Then how much cause

have we for vainglory and self exaltation?

In our fellowship we should remember the example of our Lord Jesus Christ, and the love of God toward us in our imperfections, and how we have the assurance that the Heavenly Father and our Lord understand and forgive our shortcomings. This will help us to manifest the same spirit toward the imperfections of our brethren.

We should remember the sweet fellowship that the truth has brought into our lives. Those who have not realized the emptiness of the fellowship of this world cannot understand what the apostle is speaking of when he refers to the fellowship of the Spirit. We should be careful to protect this sweet fellowship at all costs, making the body of Christ a living partnership.

This letter was addressed to the Philipians, but its message is good for the whole family of God. Christians everywhere and anywhere should have an abundance of love for one another as Jesus did. ☐

## Pressing On in Christ

**KEY VERSE:** *"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."*—*Philippians 3:13,14*

**SELECTED SCRIPTURE:** *Philippians 3:7-21*

IN THE city of Philippi, the teachings of Paul were loudly challenged by a Jewish activist group of his day called the Judaizers. It was not strange that Paul was the object of their abuse for he disagreed with their teaching of circumcision. Paul taught the real circumcision of the heart through Christ, and taught that the circumcision of the flesh had no part in Christianity. Such he referred to in *Philippians 3:3*, saying, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The outward performances of the Law were but a shadow. (*Heb. 10:1*) The Christian's rejoicing is in Christ Jesus, the reality.

Because Paul did not agree with the Judaizers, it would appear that they even challenged his birth, some insisting that he was a Gentile, or, at best, an Ishmaelite. He therefore answered, most categorically, their charges.

He had been "circumcised the eighth day." Why the eighth day? Converts to Judaism were circumcised at maturity, after they became converts. Ishmaelites were circumcised at thirteen years of age. Unconverted heathen, or Gentiles, were not circumcised at all. By stating that he was circumcised the eighth day he was proving that he had been born a Jew.—*Phil. 3:5-8*

"Of the stock of Israel." Had he said, "Of the stock of

Abraham," that could mean he might have been an Ishmaelite, but the stock of Israel was pure Jewish stock. Interesting? He was not a proselyte, he was not an Ishmaelite, he was an Israelite.

"Of the tribe of Benjamin." He was not born into one of the lost tribes. He was of the same tribe as King Saul. Very likely he had been named after Saul, the Son of Kish, King of Israel, for originally his name was "Saul, of Tarsus." (Acts 9:11) His tribe, Benjamin, was faithful to God as was the tribe of Judah.

"An Hebrew of the Hebrews." That is, an "Hebrew from Hebrew parents." "As touching the Law, a Pharisee." Those who were criticizing Paul claimed they were upholding the validity of the Law. None professed to uphold the Law more than did the Pharisees, and so he emphasized that he was a son of Pharisaic parents.

And then, after presenting these proofs of his Jewish origin, he said in effect, "But af-

ter all, what do these things matter? Suppose I am circumcised; suppose I am of Israelitish stock; suppose I am of the tribe of Benjamin? What does it matter? I count all those things as refuse, for those things have no value in comparison with gaining Christ."

Paul's high objective stated in verses ten to thirteen was to attain to "*the* resurrection of *the* dead." Paul assured the brethren that he was pressing forward towards this goal. Rotherham translates his words, "If by any means I may advance to the earlier resurrection, which is from among the dead."

In our text a race course is pictured, and as parallel lines mark the area where men should run, so also the apostle said he ran and pressed along the line of full devotion to God, of mature Christian love, for only thus could he reach the prize of our high calling, our heavenly calling—the prize of an incorruptible crown of life. Ours is the same race course—ours is the same prize!

## Rejoicing in Christ

**KEY VERSE:** "*Rejoice in the Lord alway, and again I say, Rejoice.*"—*Philippians 4:4*

**SELECTED SCRIPTURE:** *Philippians 4:4-19*

PAUL'S epistle from prison in Rome is, we discover, one of the most affectionate of the apostle's letters. It is friendly and filled with words of approval and commendation to the brethren at Philippi; and, while they were not reproved, the Philippians were exhorted against pride and against accepting false leadership. They were instructed to develop the qualities of joy, contentment, and holiness.

In verse two we are introduced to two sisters of the ecclesia who were not fellowshiping in harmony. The position of women in Greece and Macedonia was exceptional for those days. In the Early Church of that area there were prominent women held in high esteem, such as Lydia. Euodias and Syntyche had their differ-

ences, and the apostle knew that differences in individuals could hinder growth and spiritual development and could lead to trouble in the church; so he beseeches both of them. Evidently both were somewhat in the wrong. That would be natural, wouldn't it? It is generally the same today. Wrong on both sides is a common thing when differences exist. At any rate Paul exhorts, "Be of the same mind in the LORD."

What could differences between two sisters, more than 1,900 years ago, mean to us? It may be well to note the apostle's exhortation carefully. Certainly there is inspired wisdom in his words, from which we all may learn a lesson. The apostle did not exhort them to be of the same mind in everything. No doubt he knew of



their differences in temperament, disposition, background, and education which would make it physically impossible to see eye to eye in all things. But he did want them to have unity of heart in the LORD, to be at peace with each other, showing that they were both children of God and thus able to manifest the Spirit of the LORD, each overlooking the shortcomings of the other. So, in personal matters and in hurt feelings, let us also follow the apostle's exhortation.

The apostle uses the word 'yokefellows' to express what real Christian unity should be. We should pull together toward our common goal. Only as we work together can we experience the rejoicing Paul so much desired for each one.

This thought of being a rejoicing Christian is one of the golden themes of this epistle. Of course we know that human circumstances do not always call for rejoicing. One's finances may be low. One's health may be in poor condition. Those whom we love may be desperately sick. But

verse four says, "Rejoice in the LORD always; and again I say, Rejoice." This means rejoice in the LORD in spite of these things; and that requires peace with God and peace with our brethren.

The Master said, "Your joy no man taketh from you." (John 16:22) And he also said that he has given us the truth that our "joy might be full." (John 15:11) And the Apostle James adds, "Count it all joy when ye fall into divers temptations." (James 1:2) Why? We know that the LORD directs our providences, and all the experiences he permits to come into our lives are necessary for our Christian development. Each experience contains a lesson for us.

As Christians we know that all things which he permits are for the purpose of developing in us the fruit of the Spirit, and that the sum total of all that he permits will result in ultimate blessing—if not in this life, then in that which is to come. This is why we rejoice in the LORD and in his providences.

## The Blessing of Being a Christian

**KEY VERSE:** *"We should be to the praise of his glory, who first trusted in Christ."*—Ephesians 1:12

**SELECTED SCRIPTURE:** Ephesians 1:3,4

PAUL once wrote that we behold God's glory "as in a glass"—that is, the glory of the LORD is mirrored to us from, or through, his Word. It is this reflection of God's glory that is transforming us, from glory to glory, and it is being done by the Spirit of the LORD. This illustration is in reality merely bringing to our attention the work of grace being accomplished in our hearts, preparing us for the future work of glory with Christ.

There is a great deal said in the Bible about glory. We read, for example, that there is a glory of the terrestrial, and a glory of the celestial. (I Cor. 15:40) This is a reference to the glory of nature. Adam was created "a little lower than the angels, crowned with glory and honor"—the "glory of the terrestrial." (Ps. 8:4-6; Heb.

2:6-8) The apostle explains that we, that is the church class, who have borne the image of the earthly glory, shall be changed in the resurrection to bear the image of the heavenly glory.—I Cor. 15:48,49

When Jesus was made flesh in order to be the world's Redeemer he was crowned with the glory and honor of the human nature, having laid aside the glory which he had with the Father before the world was created. (John 17:5) But when Jesus was raised from the dead he was exalted to a still higher glory of nature, even the divine nature, high above "angels, principalities and powers, and every name that is named."—Heb. 1:3; Eph. 1:20,21; I Pet. 3:22

And God has promised that the church is to share this high glory with Jesus.

"Whereby are given unto us exceeding great and precious promises," declares the apostle, "that by these ye might be partakers of the divine nature." (II Pet. 1:4) In view of this high calling of God in Christ Jesus, how true is Paul's assertion that the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Phil. 3:14; Rom. 8:18) And again, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—II Cor. 4:17

In addition to the glory of the divine nature to which we are called, and for which we are now being prepared, the Scriptures reveal a high degree of official glory to which the church is called. This glory of office is reflected in the many titles ascribed to our Lord and Head, Christ Jesus. He is to be the king in the coming kingdom; the great judge in the world's coming Judgment Day; and the mediator of the "New Covenant," which is to

be inaugurated with the house of Israel and with the house of Judah, and through them with all nations. The church is to share these official positions with Jesus. If we are faithful unto death, we will live and reign with Christ as kings and priests unto God. (Rev. 2:26, 27; 3:21; 5:10; 20:4,6) Upon the same conditions of faithfulness we will have the privilege of being associate judges with him. (I Cor. 6:2,3) And, as ministers of reconciliation we will share with Christ in the work of the millennium. Truly there is a wonderful prospect of glory set before us in the Scriptures.

But the prospects of glory held out to us are but a reflection of the ultimate glory of Jehovah God. To be an everlasting praise to his glory and that of his beloved Son can be our future privilege if faithful to our trust in Christ.

May God's glory shine forth, in a measure, even now in us as we use our privilege to tell his loving plan and of the time when his glory will fill the whole earth. ☐

# Christian Life and Doctrine

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## PSALM 23 SERIES, PART 4

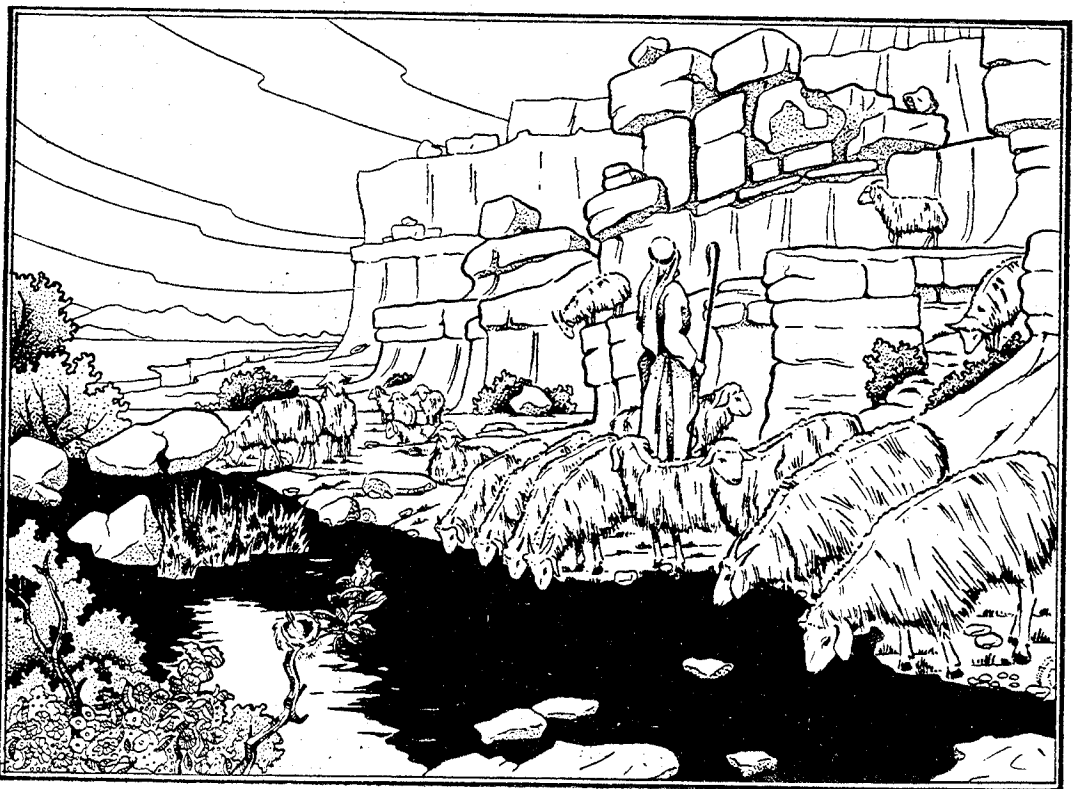
### “He Restoreth My Soul.”

#### —Psalm 23

“HE SAVES my life,” is the literal meaning of David’s poetic expression, “He restoreth my soul.” The soul is the living being. In the case of the Christian it is the new, spiritual life, the new creature, as Paul states it in II Corinthians 5:17. A restoration of life is necessary even before one can be a follower of the Good Shepherd, for we are all members of the fallen and dying race. Through faith in the atoning blood we receive justification to life, and upon this basis can be acceptable to the LORD.

We can all rejoice in this wonderful provision which was made for us through Christ, for without it we could not be sheep in his pasture at all. Apparently, however, restoration of the soul which David speaks of in our text is a provision of divine grace by which we are blessed after becoming followers of the Good Shepherd. As new creatures in Christ Jesus we have various enemies which are ever on the alert to do us harm, yes, even to separate us from our Shepherd and to destroy our new life. By listening carefully for the Shepherd’s voice, and following him closely at all times, we are protected from these enemies, and if inadvertently we fall into their clutches, he rescues us and restores our life.

As a shepherd boy in that rugged country of Judea, David was well acquainted with the dangers which threatened the sheep which were under his care. He knew that the enemies of the sheep were lurking around almost constantly, ready to rush in to destroy and devour the sheep. He knew that at times some of the sheep were overreached by these enemies, and but for his watch-



fulness and skill as a shepherd, would lose their lives. It was with feeling, therefore, that he could write of Jehovah's solicitous and tender care, "He restoreth my soul."

Dangerous enemies of the sheep in David's experience were the wild animals which roamed the country. David encountered these in his experience as a shepherd, and on one occasion slew a lion which had attempted to make away with a sheep. But in addition to reflecting the background of his experience, David spoke prophetically of the manner in which the Good Shepherd cares for his sheep of this Gospel Age. In a warning to us, the Apostle Peter wrote, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—I Pet. 5:8

Our adversary the devil is indeed a formidable foe, one with whom we would be utterly unable to cope without the help of our Shepherd; so Peter encourages us to look to the Shepherd, saying, "Casting all your care upon him; for he careth for you." (I Pet. 5:7) How heart-cheering is the assurance, he careth for you. We would surely be devoured by the adversary were it not for the Good Shepherd's care; and we can surely trust him to do for us all that we cannot do for ourselves.

But there are some things which we should do in cooperation with our Shepherd. The apostle says, "Be sober, be vigilant." Failure to be sober and vigilant will leave us exposed to danger, a ready prey for the roaring lion going about to devour the LORD's sheep. In the symbology of the Scriptures, spiritual soberness is contrasted with spiritual drunkenness, intoxication. As new creatures there are various ways in which we can become intoxicated, and thus expose ourselves needlessly to the attacks of the adversary.

We may become intoxicated with false doctrines concerning the plan of God and its proper place in our lives. Intoxication of this kind means that we no longer properly recognize the Shepherd's voice. We hear other voices which lead us in strange

paths, and away from the flock which is protected by the Shepherd. In this separation we are exposed to danger, and the more so because with this condition goes a measure of pride. We imagine we have something better than the other sheep. Off by ourselves, we may look at the flock and think of them as being in bondage, and congratulate ourselves that we are free to roam where we will and to follow any voices which appeal to us as sounding good. In this state of spiritual drunkenness we may feel happy, not sensing the danger to which we are exposed, until suddenly we realize that we have been overtaken by the adversary. If our hearts are right our Good Shepherd will restore our lives when we cry to him for help, but we should not think that divine mercy gives us freedom thus to wander in forbidden paths.

We may, if we are not on the alert, also become intoxicated with pleasure, with the spirit of the world, or with the cares of this life. Self-complacency is also a form of intoxication—a false sense of security in which we presume on God's grace without doing our very best to hearken to the Shepherd's voice and faithfully follow his leadings. Let us then endeavor to be sober, exercising the spirit of a sound mind by listening carefully to the Shepherd's voice, which is the voice of truth—the truth of the divine plan.

Peter also says we should be vigilant. This means to be watchful, to be on the alert, that we may recognize the adversary's attacks and be ready to resist him, steadfast in the faith. A sheep is a defenseless animal, and at first it may not seem in keeping with this illustration that the apostle says we should resist our great adversary who goes about as a roaring lion to devour us. But, as we have seen, while sheep are helpless when once in the clutches of a lion, they can help protect themselves by keeping close to the shepherd, and following closely the leadings of his voice. It may be this that the apostle evidently has in mind when he says, "Whom resist steadfast in the faith."

(Continued on Page 37)

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Monterey KNRY 1240 8:15 a.m.  
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Teahachapi KTPI-FM 103.1 10:15 a.m.

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Cypress Gdns. WGTO 540 7:30 a.m.  
Jacksonville WBIX 1010 1:15 p.m.

## ILLINOIS

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Rockford WRRR 1330 8:15 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

## INDIANA

Hammond WJOB 1230 8:30 a.m.  
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Los Alamos KRSH 1490 8:15 a.m.

## NEW YORK

Buffalo WHLD 1270 12:00 noon

## OHIO

Cincinnati WNOP 740 9:00 a.m.

## OREGON

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### BRITISH COLUMBIA

Duncan CKAY-1500 9:00 a.m.  
Duncan CKAY-1500 7:30 p.m.  
Grand Forks CKGF-1340 9:00 a.m.  
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# The Bible Answers

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## Television Broadcasts

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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.

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<b>CALIFORNIA</b>		<b>MINNESOTA</b>	
Arroyo Grande	Channel 66	Minneapolis	Channel 13
<b>FLORIDA</b>		<b>MISSOURI</b>	
Ft. Myers	Channel 7	St. Louis	Channel 7
St. Petersburg	Channel 35	<b>NEW YORK</b>	
Tampa	Channel 57	Syracuse	Channels 14, 18
<b>IOWA</b>		<b>NORTH CAROLINA</b>	
Cedar Rapids	KTS-13	Reidsville	Channel 14
Mt. Vernon	WMVL Cable	<b>PENNSYLVANIA</b>	
Lisbon—every weekday 7:00 a.m.		Harrisburg	Channel 40
<b>LOUISIANA</b>		<b>WEST VIRGINIA</b>	
Jenning	Channel 13	Huntington	Channel 55
<b>MICHIGAN</b>		Logan (Mon.)	Channel 12
Detroit	Channel 26	<b>PUERTO RICO</b>	
		Humacao	Channel 28

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## 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.

If we are following faithfully the voice of truth we will find ourselves associated with the rest of God's flock. This in itself is a protection. If we are on the alert, vigilant in giving heed to the Good Shepherd's voice of truth, we will not be led into by-paths of danger by other voices. Thus we resist the adversary by refusing to give heed to the various ways by which he would lead us from the Good Shepherd's care.

Paul expresses the thought of being vigilant when he writes, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1) In his letter to the Hebrews, Paul stresses this thought of giving earnest heed to the truth. He says that we should "hold fast the profession of our faith without wavering." He exhorts us not to forsake "the assembling of ourselves together" for mutual helpfulness; and immediately following this admonition he cites the possibility of sinning willfully and of the dire consequences. The lesson is obvious. If we become careless of the truth, neglecting even our privileges of fellowship with the brethren, tragedy may result.—Heb. 10:22-27

All of the LORD's true followers are sheep, and he is their Shepherd. But as we learned in a previous lesson, these sheep, in turn, have a responsibility toward one another. Some among them are used by the Chief Shepherd as under shepherds, and to the extent of our ability and opportunity we should all be on the alert to help our brethren. Thus 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

This admonition was addressed to the elders, and of course those who serve in this capacity in the church do have a special responsibility, but in principle we should all take it to heart. We are all to have a watchful interest in one another to supply spiritual food in our fellowship at the meetings, etc. We are all to be

ensamples to the flock. This should not be left merely to those who are elected to serve us as elders. Thus we cooperate with the Chief Shepherd in helping to protect the flock against the attacks of that roaring lion who goeth about to destroy and to devour.

This mutual interest of the LORD's sheep in one another, acting under the direction of their Chief Shepherd, is again brought to our attention in Galatians 6:1. Here, however, it involves a case where one of the sheep has been overtaken in a fault. It may be a case of one struck down by the great adversary, the devil or perhaps our enemy, the world, has temporarily succeeded in getting the better of him; or it could be the case of one who has fallen a victim to his own sinful flesh. In any case, the apostle writes, "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

It is the Chief Shepherd that restoreth our souls when we have allowed ourselves to fall by the wayside for any reason whatever. We rejoice in this. At the same time, we should remember that our Shepherd may look to us to help in the restoration of healthy spiritual life to the fainting ones among his sheep. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1

James wrote, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19, 20) Here the sinner is one who has erred from the truth and the apostle shows the blessed privilege we have of rescuing such an one. If, by the LORD's grace we succeed, we have saved a soul from death—that is, in cooperation with our Shepherd, we have restored the soul of the erring one, bringing him back safely into the fold.

Our text, "He restoreth my soul," implies a certain amount of failure, else soul restoration would not be necessary. In this matter, David could speak from personal experience, for although he was said to have been a man after God's own heart, he had

been guilty on more than one occasion of serious lapses into unfaithfulness to God and to divine law. David knew, as he elsewhere wrote, that a good man does at times stumble and fall down; but he also knew that the everlasting arms were ready to help such an one to rise up again.—Deut. 33:27

Psalms 37:23 reads, "The steps of a good man are ordered of the LORD; and he delighteth in his way." Here is a reference to one who hearkens to the voice of the Good Shepherd and endeavors to follow his leadings. It is thus that his steps are ordered of the LORD; and it is walking in these steps that makes him a good man. It is not his own righteousness that makes him good, for "there is none righteous, no not one." (Rom. 3:10) But he is reckoned good by God because his heart is right, and because his unwilling imperfections are not imputed to him. God delights in all who are good from this standpoint, and through the Good Shepherd exercises his protective care over them.

This care is manifested particularly in times of greatest need. Writing further of those whom the LORD looks upon as good because they are directed by his Word, David says, "Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand." (Ps. 37:24) The fact that one may fall does not mean that he is abandoned by the LORD, for if his heart is right, and he cries unto the Good Shepherd for help, his soul will be restored. How blessed is this assurance! It is a similar thought to that expressed by the apostle when he urges us to come boldly to the "throne of grace," there to obtain mercy and help in time of need.—Heb. 4:16

When we are in need of soul restoration we are indeed privileged to cry out to the Good Shepherd for help; but if we are to be heard it is essential that we recognize our failures, and penitently seek restoration to the fold of divine care. "Create in me a clean heart, O God," wrote David, "and renew a right spirit within me" (Ps. 51:10) It was essential that we have a right spirit in order to enter the narrow way. However, through the deception

of the adversary, the allurements of the world, or by the pleasures or cares of the flesh, our spirits may not continue to be right.

A right spirit is one of purity toward God, of zeal for him, for his people, for his truth and the service of the truth. It is the spirit of joy and peace and love, and of kindness and mercy and patience in our dealings with our brethren and with the world. It is a spirit of alertness for the doing of God's will, a spirit that seeks for opportunities to sacrifice time and strength and means in the service of God.

It is possible for the right spirit which we possess to change. One of the faults Jesus found with some of his people was the fact that they had lost their first love. (Rev. 2:4) Here is a lesson which all of us may well take to heart. It is so easy to lose that right spirit with which we started out in the narrow way. A root of bitterness, a bit of discouragement, a measure of selfish ambition or of false pride, or the spirit of listlessness, can readily creep over us, and almost before we are aware of what is taking place, the right spirit of consecration to God and devotion to him and to his cause, is measurably buried or suppressed. If we recognize what has occurred, or is threatening, we should seek the throne of grace. David expresses the proper attitude, saying to his God, "Cast me not away from thy presence; and take not thy Holy Spirit from me."—Ps. 51:11

Ah yes, that right spirit which we had when we first became sheep in the LORD's pasture was one which was in tune with God's own Spirit, his Holy Spirit. In consecration we gave ourselves to the LORD, and he blessed us with an infilling of his Holy Spirit. We were thus at one with him, and we felt his presence near to us. It would be tragic indeed to lose his Holy Spirit, so when we pray for him not to remove it from us, we should cooperate with him by emptying our hearts of all self-will that there may be room for his Spirit to dwell therein and to continue guiding us in his ways.



“Restore unto me the joy of thy salvation,” David continues. (Ps. 51:12) If perchance some earth-born cloud has hidden us from the view of our Shepherd we should be quick to cry out to him for the restoration of his favor. If we do, we can be assured that he will restore our soul, and with that restoration will come the original joy of the LORD which was ours when we possessed that right spirit. Would that all of the LORD’s people who may have had in any measure the joy that was theirs when first they found the truth and the LORD, might take these essential steps to have their souls restored and their joy revived!

When one has lost a measure of that right spirit which he once possessed, he is to some extent spiritually sick. He may not realize his danger, nor be inclined to take the necessary steps in order to be restored. But the watchful eye of the Good Shepherd is always on the alert to see the needs of his sheep, particularly those who may be in danger. He knows that the sick ones, and those caught by the enemy are not able to come to him for help, so he goes to them. Yes, he seeks them out, and bestows his special care upon those who need him most.

And it is well to remember in this connection that the Good Shepherd carries on his work through under shepherds; and that in the final analysis he looks to all of us for cooperation and expects that we will be glad at any time, and under any circumstances, to lay down our lives for the sheep. Thus the Good Shepherd’s care is an example of the interest we should have in our brethren, particularly those who may stand in need of soul restoration.

There may not be much we can do for these, but we can pray. Perhaps their greatest need is that someone pray for them. If we have opportunity we can remind them, either personally, or by means of the printed message, of the beauties and joys of the truth. By precept and example we can admonish them to return to their first love, assuring them that their original joy will return when the right spirit which they once possessed is renewed. Thus

to be interested in the LORD's sheep is a token that we have the LORD's Spirit.

"We that are strong ought to bear the infirmities of the weak" wrote Paul, "and not to please ourselves." (Rom. 15:1) In some ways it might be more pleasing to associate only with the strong among the LORD's sheep; but if we have the right spirit, the Spirit of the Good Shepherd, we will gladly help to bear the infirmities of the weak. But we must not expect the weak ones to come to us—they may be too weak for that. Instead, we are to go to them, no matter how great a sacrifice may be entailed in so doing. The parable of the lost sheep illustrates the principle involved in our opportunity to help the needy ones among the LORD's sheep. In this parable the Good Shepherd is said to leave the ninety and nine which were safely in the fold, and to go out into the wilds to seek the sheep which was lost in order that it might be restored to the fold.

It is evident from this that it would be wrong to suppose that we are to center our attention principally and only upon the sheep which are already safely in the fold of the Good Shepherd. True, these are not to be neglected, but our interest is to be as wide as that of the Good Shepherd, which means that we are to be willing to make sacrifices in order to reecho his voice far and near, that the weak ones among the sheep, and those who have temporarily fallen by the wayside, or have been overreached by an enemy, may have their fainting souls restored and their joy in the LORD renewed.

God's abounding grace and his enduring mercy are beautifully highlighted in our text, "He restoreth my soul." It emphasizes human limitations and weaknesses by assuring us of the divine provision for dealing with them. But the full value of the lesson is lost if it fails to impress us with the opportunity which is ours of exercising mercy toward erring ones, and of doing all in our power to help renew a right spirit within them. If upon self-examination we find that we lack this proper attitude toward the

LORD's sheep everywhere, even the sickly among them, then we may well wonder if perhaps we have not ourselves lost our first love. It is well in this connection that all of us remember the admonition, "Let him that thinketh he standeth take heed lest he fall."—I Cor. 10:12

To be assured that soul restoration is available for erring ones among the LORD's sheep enhances our appreciation of God's love and mercy, but does not justify us in becoming lax in our own efforts to follow the Good Shepherd faithfully. The more we know of God's love, the greater the incentive to be faithful to him. But despite our best efforts, we will daily come short of the perfect standard he has set for us. In this sense, therefore, we are daily in need of soul restoration. Daily we need to seek divine forgiveness. Daily we need the care of the Good Shepherd. Appropriately then, all the consecrated followers of the LORD can say of him that he is their Shepherd, and that he restoreth their souls.

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# Christian Life and Doctrine

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A discourse given at New York  
in 1974 by Brother Arthur Krumpolt

## The New Creation

***"If any man be in Christ, he is a New Creature:  
old things are passed away;  
behold, all things are become new."***

**—II Cor. 5:17**

THE 'New Creation' is the mystery of God! And this marvelous mystery has been revealed by the Holy Spirit to those who have committed their lives to the doing of God's will, as we read in the words of the Apostle Paul: "The *mystery* which hath been hid from ages and from generations, . . . now is made manifest to his *saints*: to whom God would make known what is the riches of the glory of this *mystery* among the Gentiles; which is *Christ in you*, the hope of glory!"—Col. 1:26,27

Again the Apostle Paul writes about this mystery. He says in Ephesians 3:8-11: "I should preach . . . the unsearchable riches of Christ; . . . to make all men see what is the fellowship of the *mystery*, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the *eternal* purpose which he purposed in Christ Jesus our Lord."

The mystery which was hidden by God for ages and generations, was not disclosed to anyone until Jesus Christ arrived upon the human scene to unveil and to clarify the eternal purpose of God. He brought "life and *immortality* [the divine nature] to light through the Gospel" (II Tim. 1:10), and taught us concerning Jehovah's design to create a divine family—a New Creation.

Paul reaffirms this fact in these words: "This is a great mystery: but I speak concerning Christ and the church." (Eph. 5:32) This was our Heavenly Father's purpose from the very foundation of the world!

Let us take a journey back in our minds and return to that beginning—back before the days of the man, Christ Jesus—before the days of Abraham—before Adam and Eve were created—before the earth was, and the stars—back before the creation of the angels—yes, even before the time of the creation of the *Logos*, the only begotten of the Father—back to the time when God was alone. This is as far back as the human mind can reach, and the Scriptures take us no farther.

In his Word, God reveals to us that he always was, and always will be: "From everlasting to everlasting, thou art God." (Ps. 90:2) His very name, Jehovah, means the 'self-existent, eternal one', and can be applied only to himself—the Father alone is the self-existent one, the inherently immortal one. Self existence is one of the qualities possessed by Jehovah alone. There is nothing on which he has to depend for his existence throughout eternity. He always existed: he now is, and always will be, without beginning. This is impossible for us to comprehend! We cannot even begin to imagine what it means. Although we understand its necessity, we cannot understand how it is so. Of course we believe it, because we take his word for it, and because it is necessary that the cause of all things *must* always have existed without a beginning.

The first creation of Jehovah was the *Logos*. He was the "beginning of the creation of God" (Rev. 3:14), "the firstborn of every creature." (Col. 1:15) At his origination, he was alone with the Father, even as we read in the first chapter of John: "In the beginning was the Word [in the Greek—*Logos*, meaning 'the mouthpiece of the Father', or 'his representative'], and the Word was with the God, and the Word was a god. The same was in the beginning with the God." (vss. 1,2. See Wilson's **Emphatic Di-**

aglott, interlinear translation) What a close, beautiful relationship there must have been between the Father and his only begotten Son, the *Logos*. We have our Lord's own words for this, as prophesied by Solomon concerning Jesus. We read, "The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. . . . Then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him."—Prov. 8:22,23,30

The Apostle John informs us that "all things were made BY him, and without him there was not anything made that was made." (John 1:3) The *Logos*, as the representative of his Father, had the honor of carrying out God's plan. All things are OF the Father and BY the Son—"GOD, who created all things BY Jesus Christ." (Eph. 3:9) Under the direction of the Father there were created angels, cherubim, seraphim, the stars, our earth, Adam and Eve. "Let US [the Father speaking to his Son, the *Logos*] make man in OUR image, after OUR likeness."—Gen. 1:26

"He that built all things is God" (Heb. 3:4), the Apostle Paul assures us. And how gloriously everything was made! In all about us we find overwhelming evidences of the attributes of our Creator. His greatness, his wisdom, his power, and his glory are manifest in all his works. "The heavens declare the glory of God; and the firmament showeth his handiwork." (Ps. 19:1) Jesus speaks of the universe as "my Father's house." (John 14:2) And the LORD, speaking to Job, referred to the time when he laid the foundation of the earth. He said, "Then the morning stars sang together and all the sons of God shouted for joy" (Job 38:7), after witnessing, step by step, the orderly development of earth as man's home, and finally, man himself created in the divine image.

Man was the supreme creation in the material world of the universe. He was made in the image of God. Man is superior to the solar system, or any other creature here on earth. He is the

highest form of material life, and possesses conscious purpose—the ability to think, to plan, to decide.

And yet, as glorious as all these creations are, they are secondary when compared to the greatest work of all time—the development of the New Creation! The New Creation is God's eternal purpose! This would give us the thought that even *before* the creation of his Son, the *Logos*, the New Creation had been planned by Jehovah. The Apostle Paul wrote, "He [Jesus Christ] is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the

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preeminence.” (Col. 1:18) The New Creation had been specifically designed by God with his Son in mind, as a crown and a glory for him, and that he would be the Head of the New Creation.—Ps. 21:3; Prov. 4:9

When we consider all the wonderful works of his hands, why would God desire to have a *New Creation*? We think of our Heavenly Father as being absolutely perfect, all-sufficient in himself, and this is certainly true. Also, we read of our Father that “God IS love.” Love is the expression of his being and he delights in the exercise of love on a divine scale. The psalmist tells us that “his tender mercies are over all his works.” (Ps. 145:9) God desires to love and he desires to be loved.

Of Adam, while he was yet perfect, in the image and likeness of his Creator, God said, “It is not good for a man to be alone.” God saw his need for loving fellowship with someone who was his equal. Adam needed a companion with whom to share his work and his hours of meditation; his plans for the future; someone to walk with in perfect harmony of heart and mind.

And the perfect man, Christ Jesus, too, desired the love and companionship of others possessing his spirit. All God’s intelligent creation are to love the Father: “Thou shalt love the LORD thy God with all thy heart and all thy might, and all thy being,” is the chief commandment. (Matt. 22:37) But the capacity of men and of angels to receive the Father’s love is comparatively small. Only those who share the divine nature can perceive and receive the fullness of the Father’s love. And so Jehovah, desired a divine family. He desired a creation, a New Creation, with his own divine nature, that he might exercise the fullness of his divine love, his longing for divine love, and for divine fellowship.

Only a creation in the express image of the Father’s person (Heb. 1:3) can receive the exceeding riches of his grace. This is exactly what the New Creation will be—a divine family of beings like God himself, “far above all principalities and powers, and might and dominion, and every name that is named” (Eph. 1:21),



partakers of the divine nature! (II Pet. 1:4) We have our Heavenly Father's own words expressing his loving desire toward the development of his special family: "The LORD hath chosen Zion [which is another name for the New Creation]; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." (Ps. 132:13,14) How humble this thought should make us feel!

The *Logos*, the beginning of the creation of God, did not originally possess the divine nature. Nevertheless, according to the eternal purpose of God, it was with this object in view that the *Logos* was created—not merely that he should be the *Logos*, but that he might ultimately be the firstborn of God's divine family. Before the *Logos* could receive the divine nature he must be thoroughly tested and tried. His loyalty, his love for the Father, and his principles must be proven unmoveable through suffering brought upon him as a result of his loyalty to God under evil conditions.

The testing of all his creatures as free moral beings is a principle with our Heavenly Father. In the Old Testament we read, "The LORD your God proveth you to know whether ye love the LORD your God with all your heart, and with all your might, and with all your being." (Deut. 10:3) But only the New Creation, who receive the highest reward, will be required to prove their love and loyalty to the Father under the most adverse and evil conditions possible, before they are deemed worthy to receive the crown of life—immortality.

It is obvious why this is so necessary. One of the properties of the divine nature is that those possessing it cannot die. "On such the second death hath no power." (Rev. 20:6) Since the Father will not permit any disloyal being to mar the beauty of his perfected kingdom, those who ultimately will have part in the New Creation must be thoroughly tested before they are given life which cannot end.

This was true even of the *Logos*. Although he had been perfect all the untold ages he had been with the Father before the world was—perfect in being, in mind, in heart, in spirit; perfectly loyal to the Father—this had been under the most advantageous of conditions. Heaven was in complete harmony with the Father, and all heavenly beings were in tune. No discord of even the slightest kind had occurred. No unkind or unjust words had ever been given utterance; no cruel deeds had ever taken place.

But when Jesus voluntarily humbled himself to be made flesh and to manifest his loyalty to God as a perfect man in a sinful and condemned world under distressing and evil conditions, it was an entirely different situation. Here he was able to prove his loyalty under the most adverse conditions. Here he could be put to death by evil, unjust men, in a way which would never have been possible or permitted in Heaven among those who loved, respected, and worshiped him. Here he could faithfully lay down his life in sacrifice as a ransom for the forfeited life of Adam, suffering ignominy and shame, persecution and suffering, even to the point of death.

By his undaunted faithfulness under the most extreme kinds of suffering, he qualified to be our merciful and faithful high priest, and to be the head of the New Creation. Of Jesus we read, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) This joy was not only the joy of doing the Father's will, the joy of redeeming mankind, of restoring all who will to perfection in both heaven and earth, but also the joy of attaining God's ultimate purpose that he should be the head of the New Creation!

At Jordan, when he was baptized of John, we began to behold this glory—"the glory as of the only begotten of the Father), full of grace and truth." (John 1:14) There he was anointed with the Holy Spirit, and with power. But Jesus said, "I have a baptism to be baptized with; and how I am straitened till it be accom-

plished!" (Luke 12:50) This further baptism was completed at Calvary. And as a result of his obedience and faithfulness, Jesus became the firstborn of the dead. "Wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9,10

We have learned from the Scriptures that Jesus Christ was appointed by the Father to be the head of the New Creation. If there is a head, surely there are also those who are directed by the head. And if there is a 'firstborn', there are those to be born afterward. So it also becomes evident that God intended to have other members in this divine family. In this regard we are informed that the Christ has, or consists of, many members: "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . . Now are they many members, yet but one body."—I Cor. 12:12,20

The Revelator tells us that there are 144,000 members of this New Creation. "I looked, and, lo, a Lamb stood on Mount Zion, and with him an hundred forty and four thousand, having the Father's name written in their foreheads." (Rev. 14:1) In Revelation 7, we have a description of the LORD's purpose to take 12,000 from each of the twelve tribes of Israel, totaling 144,000 in all. Since Revelation is a book of symbols, we understand this to mean 'Israelites indeed' (John 1:47; Rom. 2:28,29), *spiritual* Israelites. As we read, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29

The New Creation is indeed God's masterpiece, called "the perfection of beauty" (Ps. 50:2), and the "joy of the whole earth." (Ps. 48:2) It is also spoken of in the Scriptures as the Elect, a Little Flock, the Church, the Bride of Christ. Each member is to be conformed to the image of God's Son (Rom. 8:29), and this

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work is to take place during a specific, fixed, limited period of time—namely the Gospel Age.

Since we today are living during the closing period of the Gospel Age, the questions would naturally come to our minds, If God has such a wonderful plan and is now carrying out its features, where are these New Creatures; and, Who may become a New Creature?

In answer, we quote from our Source of all knowledge, God's Word: "I was made in secret, and curiously wrought in the lowest parts of the earth." (Ps. 139:15) And again, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." (I Cor. 1:26,27) These scriptures indicate that God is secretly working out the call of this New Creation. The world does not recognize these insignificant and meek ones. They are not chiefly the prominent or wealthy or powerful, as esteemed by this present world. They are known only to God, and to others who have received God's Spirit. "The natural man receiveth not

the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”—I Cor. 2:14

Do we have any scriptures which definitely tell us how we may become New Creatures? Yes we have many, and one is in II Corinthians 1:17, where the Apostle Paul says that “if any man be in Christ, he is a New Creature.” But how can we be ‘in Christ’? God calls or invites those to whom he wishes to extend the privilege of becoming New Creatures. We read that God “has called us with a holy calling.” (II Tim. 1:9) Jesus declared that “many are called, but few are chosen.” (Matt. 22:14) John the Revelator tells us that the New Creation were “called, chosen, and faithful.” The Apostle Paul addresses his “holy brethren, partakers of the heavenly calling.” (Heb. 3:1) And again he says, of himself, “I press toward the mark for the prize of the heavenly calling of God in Christ Jesus.” (Phil. 3:14) These are but a few of the many scriptures which indicate that the general call for prospective members of the New Creation has gone out all over the earth during the period of the Gospel Age, wherever the Gospel has been preached.

And yet, it is true that God does not call everyone. Who, then, are called? Jesus answers our query in the parable of the sower. He says, “The seed is the Word of God. . . . But that [which fell] on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.” (Luke 8:11, 15) A heart which is open and sincere before God—a heart that is unmoveably inclined toward a love for righteousness—one that is ready to yield itself to the principles of God, to his work, to his will—such the LORD is calling, or choosing. “The LORD looketh upon the heart.”—I Sam. 16:7

In Psalm 65:4 we read these lovely words: “Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts.” When God reveals himself and his plan, by his Holy Spirit, we feel the drawing power of the divine

love. Truly it is written, "I have loved thee with an everlasting love, therefore, with lovingkindness have I drawn thee." (Jer. 31:3) And again we read, in I John 4:19, "We love him, because he first loved us." Can we even begin to comprehend the fact that the great, all-wise, all-powerful, loving Creator of the universe has chosen us to be members of his New Creation—his eternal purpose!

Yes, this privilege will be ours if we answer his call, and remain faithful to him throughout our lives. God looked upon our hearts and found something there to cause him to choose us. This thought should make us very humble and gentle toward all. Our loving Father issued an invitation to us phrased in tender and loving words: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's [Adam's] house; so shall the king greatly desire thy beauty: for he is thy LORD; and worship thou him."—Ps. 45:10

Here is another beautiful expression of this call which the Father extended to us through his beloved Son, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your soul. For my yoke is easy and my burden is light." (Matt. 11:28-30) And again he beckons us: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) He does not hide the difficult conditions from us. He makes it clear that we must share with Christ in his suffering now, that we may also share in his glory as joint-heirs with him.

Our Father's words to us as his loving children are: "My son, give me thine heart, and let thine eyes observe my ways." (Prov. 23:26) Daily, his precious words ring in our hearts, reminding us of the unmerited favor of the Father toward us since we accepted his invitation with joy. We, like our Lord Jesus, answered, "Lo, I have come to do thy will, O my God," and the Father received us with open arms! He clothed us with the merit of

Jesus Christ, and he has blessed us with the Holy Spirit. He has made us prospective members of the divine family; he has made us his sons!

From the time that we fully accepted Christ as our Redeemer, and dedicated our lives to the doing of God's will, we are considered by God as New Creatures. Our standing before our Father is as members of the body of Christ. We have no standing of our own, but we are covered with the merit of his sacrifice. "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels."—Isa. 61: 10

Thus adorned in the beautiful garments of our Lord, Christ Jesus, we stand before the Father. Jesus is our advocate, pointing to the Heavenly Father the perfection of our hearts' intentions. As

### WHAT CAN I DO?

The small ad reprinted below has brought good results when inserted in local shopping papers:

### "THE KINGDOM OF GOD"

Thought-provoking questions deserve reasonable answers. This presentation suggests solutions based upon church history, the sacred writings of the Scriptures, and current world affairs regarding the doctrine of the kingdom of God. This booklet is now offered as a gift throughout the month of May.



WRITE TO:

Dawn Publications  
Box 60, General Post Office  
New York, NY 10116

the words of our theme text instruct us, "If any man be in Christ, he is a New Creature. Old things are passed away. Behold all things become new." (II Cor. 5:17) This means we have new hopes, new aims, new ambitions. It is this new will, the new mind, that the Father recognizes as the New Creature. The progress and development of this new mind is his chief interest, and it is that new mind which he has promised ultimately to reward.

The New Creature must produce evidence of its love and devotion to the Heavenly Father. This new life must be fed and strengthened by knowledge, and the application of that extraordinary knowledge. This knowledge involves intimate acquaintance with God and what his will is for us; it involves a deepening appreciation of his principles, and a constant striving to apply his principles in all of life's affairs.

The Apostle Paul describes this process as being "transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2) Though the "outward man perish," the new man is "renewed" day by day. (II Cor. 4:16) We "have put on the new man, which is renewed in knowledge after the image of him that created him." (Col. 3:10) The New Creature must continue ever to grow under the Father's perfect law of love.

"A new commandment I give unto you, That ye love one another; as I have loved you." (John 13:34) Our love should reflect the self-sacrificing love manifested by the Father, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) This commandment goes far beyond the requirements of justice, which was satisfied with the death of Adam. Adam could have remained forever in death and God would have been manifesting perfect justice; but love found a way that Adam and his descendants might live.

Did the manifestation of such love cost our Heavenly Father anything? Yes, it cost him his dearest treasure, his beloved



Son. What a costly sacrifice! Again, this same kind of love was shown by our Lord, Christ Jesus, the head of the New Creation. He said, "Therefore doth my Father love me, because I lay down my life." (John 10:17) And this same sacrificial love must be evident in the lives of the footstep followers of Jesus if they desire to be part of the New Creation. Their time, their possessions, their life, belong to the LORD, and are to be used in serving him and his cause, and the brethren.

"Blessed and holy is he who hath part in the first resurrection: on such the second death hath no power." (Rev. 20:6) The New Creation will be resurrected to the same nature the glorified Jesus now possesses—the divine nature! And how close, how intimate, will be the relationship of the New Creation with the Heavenly Father, and with Jesus. "Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God." (Isa. 62:3) The New Creation will gloriously reflect throughout all eternity the Father's spirit of holiness!

"Happy Zion, what a favored lot is thine!"

—*Hymns of Dawn*, Number 333 ☐

## ENGLISH RECORDED LECTURE SERVICE

We wish to remind our British readers that a Recorded Lecture Service, operated under the auspices of the English Dawn, is continuing to be available. They provide, on loan, recorded lectures on audio cassettes. Also, The Dawn magazine is read onto tape each month for those who have difficulty seeing. Service is for British Isles only. Direct your request to:

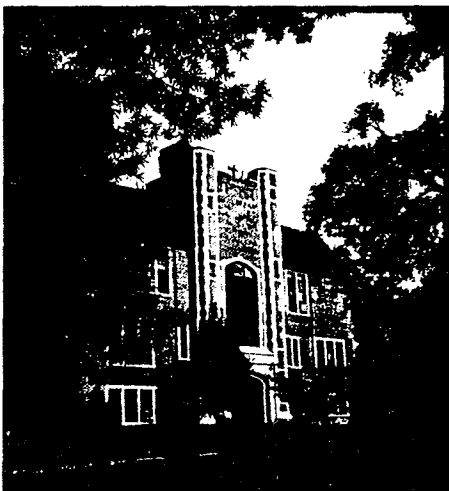
Dawn Recorded Lecture Service  
P.O. Box 135  
Chesham, Bucks., ENGLAND HP5 3EB

# Talking Things Over

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## General Convention Bulletin

IT SEEMS like only yesterday that we said goodbye to Chattanooga and the 1988 General Convention, and already the next one is fast approaching!



Plans for 1989 actually began before last year's convention had ended. It was decided by a vote of the brethren to accept the warm invitation by the University of Tennessee at Chattanooga to return in 1989 for the week of July 22nd through July 27th. Preparations are now well underway by the Convention Committee, with a final meeting scheduled for early

April, at which time the program will be finalized.

Detailed information concerning room rates, meal costs, and reservation information, etc., will be published in the May issue of The Dawn magazine, as well as reservation forms for your use.

We are anticipating another blessed time of study and fellowship in things pertaining to God. We hope you can plan to spend this week with the many brethren who will be there. ☐

# Encouraging Letters

## Programme Too Short!

Dear Sirs: I listened to your Bible Answers programme for the first time last night on Viewpoint 963, and may I say I found it very interesting indeed—in fact I was sorry it was so short! Please send me a copy of “Archeology Proves the Bible,” offered on your programme, and may the LORD bless your efforts in this service. Yours faithfully.—*England*

## Will Listen Again

Dear Sirs: I happened to hear your programme on the radio the other night for the first time. I will certainly listen again. But in the meantime I thought I would write and let you know that I should like the literature you offer. I'm afraid I can't remember what it was called. So hoping to hear from you.—*England*

## Very Clearly Spoken

Dear “Frank and Ernest”: Listening to your broadcast on

Radio Caroline World Network. Very clearly spoken. I feel this booklet which you are giving, “How God Answers Prayer,” will be of great help to me and to those whom have experienced the death of loved ones among my near relations. I listen nearly every day and there is always something new to be encouraged by. Well God bless you! There will be plenty of friends in the kingdom, and I want to make as many as I can before these few years I have got are gone. Amen.—*England*

## Perceptive Broadcast

Dear Sirs: I would be glad if you would send me a copy of your booklet, “How God Answers Prayer.” I heard about it in a perceptive radio broadcast last week. May the LORD continue to inspire and guide you. Best regards. Sincerely yours.—*England*

## Programme Thrilled Her Soul

Dear Sir or Madam: Greetings

in the matchless name of Jesus, our soon-coming king. On Tuesday last, when I was on half term from my evening classes when I switched the radio on I heard the wonderful name of the LORD, and it really thrilled my soul. I enjoy listening and talking about the name of the LORD! I have been baptized since the age of 16, going on for ten years now, and so far I have found no fault with this Christian way. My family is a Christian one—my father is a minister. It does not matter what denomination we belong to, we are all one family in the sight of God. Unfortunately I will be returning to evening classes next week, Tuesday, so therefore I will be missing the programme. I will be very grateful if you can mail me immediately regular lessons on the Bible to help me build up my understanding. I would also like one of your special booklets entitled, "Born of the Spirit." I look forward to hearing from you very soon. God bless. Yours in Christ.

—England

### Deeply Interested

Dear Sirs: I was listening to Radio Caroline on Tuesday evening last, and I heard your programme for the first time! Would you please send me the booklet titled, "Hope beyond the Grave," and also The Dawn magazine, and any other literature on the Bible. What you had discussed has interested me deeply. I look forward to your literature! Many Thanks.—England

### Found Radio Programme Again

Dear Sir: I heard your programme over Radio Caroline last week and should be interested in having a copy of your booklet, "When a Man Dies." I used to hear your programme on another radio station for a long time, but I lost track of you. So I am glad that you are back on the sound waves. God bless you in the coming days. Yours truly.—England

### Bible Study Group Listens

Dear Radio Friend: I send you Christian greetings for the New Year. England is cold this

winter, but then so is much of Europe. During this season when the days are short, we listen to the radio more than ever. Radio Caroline comes in so clearly, I listen almost every day. Sometimes, for our Bible Study group, we listen together to your programme. How blessed it is that you have a worldwide teaching ministry to reach so many people. English radio and TV carry no Christian programmes, so we depend on broadcasts from Radio Caroline. Anything you could do to help in our Bible Study would be thankfully received. As we have no Christian bookstore nearby, some Gospel tracts or cassettes would be wonderful. We will share them at our regular meetings. Thank you again for your programme on Radio Caroline, and support of English Christians.—*England*

#### **From the Faroe Islands**

I listened to your program on BCM Tuesday, and will kindly ask you to send me a copy of the booklet, "The Truth about Hell." You also mentioned a

magazine—I didn't get the title of it. I hope you will send me a copy of the latest issue. Have you also Bible study material? Please tell me. Yours truly.—*Faroe Islands*

#### **True Loving Awareness?**

Sirs: It is good to hear the Gospel broadcast over the radio. Has Radio Caroline discovered true "loving awareness"—the awareness of our LORD's love (John 3:16) for us? Would you please send details of which programmes are broadcast and who by, especially "Frank and Ernest." Thanks.—*England*

#### **Wants More of the Gospel**

Greetings in Jesus name! I have listened to your program on the radio. I am a Christian, but would like to know more about the Gospel. Please send me the book about the truth about hell. God bless you. Your sister in Christ.—*England*

#### **Message a Great Blessing**

Dear Sirs: I write to say your Gospel program tonight has been a blessing. Reception is

very good and I do find the message an encouragement and great blessing. I'll be making a point of tuning in regularly,

and ask for a copy of the booklet, "When a Man Dies." May God bless you all. In Him.—*England* ☐

## Obituaries

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*The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones.*

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Sister Ruth Robertson, New Zealand—October 20, 1988. Age, 94.

Brother Harlan F. Beardsly, Johnstown, NY—February 2. Age, 84.

Sister Julia Ray, Highland Park, IN—February 10. Age, 76.

Sister Theodora Urycki, Highland Park, IN—February 12. Age, 74.

Sister Sue Bednarz, Highland Park, IN—February 13. Age, 71

Sister Karunamma, Ramanagaram, Bangalore, India—January 6. Age, 83.

Brother Sidney Langer, Troutdale, OR—February 13. Age, 96.

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## Weekly Prayer Meeting Texts

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**April 6**—"If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—I Peter 4:16 (Z. '96-166 Hymn 38)

**April 13**—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John 6:53 (Z. '99-51 Hymn 28)

**April 20**—"He that is faithful in that which is least is faithful also in much."—Luke 16:10 (Z. '03-407 Hymn 174)

**April 27**—"Let this mind be in you, which was also in Christ Jesus."—Philippians 2:5 (Z. '02-265 Hymn 47)

# Speakers' Appointments

## *Ministering the Glorious Gospel of Christ*

**M. Balko**  
Marshfield, WI April 22,23

**W. Bilchaz**  
Cincinnati, OH April 23  
Boise, ID 28-30

**R. Gorecki**  
Grand Rapids, MI April 16  
St. Louis, MO 23

**K. Humphries**  
Los Angeles, CA April 16

**G. Jeuck**  
Fresno, CA March 31-April 2  
Detroit, MI April 8,9  
Allentown, PA 23

**S. Krystek**  
San Gabriel Valley, CA April 9

**A. Lankford**  
Los Angeles, CA April 16

**J. Panucci & A. Olcese**  
Caracas, Venezuela April 1-3

**G. Passlos**  
Middletown, NY April 2

**T. Passlos**  
London, Ont. April 16

**L. Post**  
Detroit, MI April 8,9

## Conventions

**FRESNO, CA PRE-MEMORIAL, March 31-April 3**—ECCO Center, Oakhurst, CA, Phone: (209) 683-8162. Contact: Shirley Evans, 7360 N. Pacific Avenue, Fresno 93711, **before March 15** for information and reservations.

**DETROIT PRE-MEMORIAL, April 7-9**—Macomb Community College, 14500 12 Mile Road, Warren, MI. Contact: Mr. Frank Nemesh, 2183 Babcock, Troy, MI 48084

Phone: (313) 649-6588

**GREATER NEW LONDON PRE-MEMORIAL, April 9**—Groton Municipal Bldg., 295 Meridian St., Groton, CT 06340. Contact Mark Grillo, 70 Pautipaug Hill Rd. Sprague 06330  
Phone: (203) 822-6085

**ALBUQUERQUE, NM, April 14-16**—Doubletree Hotel, 201 Marquette Ave.N.W. Contact Mrs. Roberta Buss for information and reservations: P.O. Box 9172, Zip 87119 Phone: (505) 877-2866

**LOS ANGELES, CA, April 16**—Masonic Auditorium, 248 E. Olive Ave., Burbank. Contact: Michael Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272 Phone: (213) 454-5248

**NEBRASKA CONVENTION, April 21-23** — Best Western Omaha Inn, I-80 and L Street, Omaha. Contact Jan Gilbert, 904 Donegal Circle, Papillion 68046

**MARSHFIELD, WI, April 22,23**—University of Wisconsin Experimental Station, Marshfield. Write to Star Carpenter, P.O. Box 864, Zip 54449, for information.

**CHICAGO, IL, April 23—**  
Elmhurst Masonic Temple, York  
and Arthur Streets, Elmhurst.

**CINCINNATI, OH, April 23—**  
At the Harp's Home, 2609 Mer-  
rittview Lane.

Phone: (513) 825-4112

**BOISE, ID, April 28-30—**Plaza  
Suite Hotel, 409 S. Cole Road.  
Contact: Mrs. Allan Allers, 2438  
Bruins Circle, 83704

Phone: (208) 375-6873

**DETROIT, MI, April 30—**  
Redford YWCA, 25940 Grand  
River. Contact: Frank Nemesh,  
2183 Babcock Dr., Troy 48084

Phone: (313) 649-6588

**NEW YORK, NY, April 30—**  
**NOTE CHANGE OF LOCA-**  
**TION:** Holiday Inn, 334 Route 46,  
East—Service Road, Wayne, NJ  
(201) 256-7000 Contact Secretary,  
Leo Post, 24 Lexington Rd., New  
City, NY 10956

Phone: (914) 634-5876

**PITTSBURGH, PA, April 30—**  
Parkway Center, Bldg 7, 9th fl. For  
accommodations contact: Charles  
Martig, 730 Dunster Ave, 15226

Phone: (412) 563-6110

**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

**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 Syc-  
amore 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 Confer-  
ence Center, Lakeville, MI. Con-  
tact: Roger Adams, 6665 Dan-  
dison, 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, CHATTA-  
NOOGA, TN—**July 22-27.