

# The BIBLE STANDARD

AND  
HERALD OF CHRIST'S KINGDOM

## Essentials For Victory

NOTE: Double click on  
highlighted scriptures to open

"Lift up a standard for the  
people" — [Isa. 62: 10](#)

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# Three Essentials for Victory\*

Hope, Patience in Affliction, and Prayer — Three Essentials for Victory.

## HOPE

“Rejoicing in hope; patient in tribulation; continuing instant in prayer” — **Rom. 12: 12.**

“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it” — **Rom. 8: 24, 25.**

### Hope Defined

What is hope?

It is important to have a correct definition of anything we wish to understand clearly. One good definition is, “the quality of heart whereby we desire and expect some future good.” We must have both the desire *and* the expectation. Let us analyze this further, using one or two illustrations.

Suppose that a man is condemned for murder. Now suppose that he is innocent and his friends know he is innocent — he was convicted on circumstantial evidence. His friends, however, dig up further circumstantial evidence which indicates that he is not guilty, that he was unjustly condemned. They keep up their search until they find the one who committed the crime and who eventually confesses. Now what?

They go to the prosecuting attorney, who says, “Well, if I was wrong and if the new evidence is in his favor and we have a confession from the guilty party, I’m for his release.”

Next they go to the Governor of the state, to the jury, to the judge — all are in favor of the man’s release. Now they visit their friend in prison and give him the good news. Naturally, he has a *desire* to be released but now he also has the *expectation* that he is going to be released.

Next, consider another man similarly accused and condemned. His friends get busy. But the more evidence they uncover, the more it appears that their friend is guilty. And so they come to him with the news. All the circumstantial evidence points to his guilt. Does he have hope? Well, he has the *desire* to be liberated, of course, but he does not have the *expectation*.

Both of those illustrations relate to deliverance. Now we will consider one as respects execution.

Let us assume that as respects the execution, the condemned man does not, of course, desire it, but he does expect it. And so he has no hope.

In our first illustration, both desire and expectation were present. In the second, there was desire but no expectation. In the third, expectation but no desire. So, only in the first case was there real hope, in the sense in which we use it here.

### The Biblical Hope

“This is the gift of God even eternal life” (**Rom. 6: 23**). Do you hope for this? Yes, you say, you desire this. Do you have the expectation? Yes, you say, you want eternal life and have the

expectation based upon God’s Word that after the sleep in death you will have an awakening and everlasting life. Indeed, our text exhorts us to rejoice in this hope.

There are two ways in which the word *hope* is used in the Bible, even as in our ordinary conversation. We use the word as a verb and as a noun. Let us see one or two illustrations in the Bible. In **Psalm 31: 24** it is used as a verb: “Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.”

This refers to the activity of the heart that has a desire and an expectation. We desire, we expect — thus we hope.

Next, **Hebrews 6: 17-19**: “. . . God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul . . .”

Hope here appears as a noun, meaning the thing which is desired and expected. Additionally, see 1 Pet. 3:15: “. . . sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”

So we see that the word *hope* is used in the Bible in at least these two ways: As an *activity* — that quality of heart and mind where by we desire and expect some future good; and as the *substance* of that for which we have a desire and an expectation.

### The Promise to Abraham

We are authorized by the Scriptures to have our hope centered in those objects that God has set before us and that, indeed, are very precious to us.

In Genesis chapter 12, we read of the fulness of the Abrahamic Covenant (**vs. 1-3**). There are seven features to this promise. We set them off with bracketed numbers.

“Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: [1] And I will make of thee a great nation and [2] I will bless thee, and [3] make thy name great; and [4] thou shalt be a blessing: And I will [5] bless them that bless thee, and [6] curse him that curseth thee: and [7] in thee shall all families of the earth be blessed.”

Seven wonderful promises in the foundational covenant, the Abrahamic Covenant — God’s number of perfection. Upon this Covenant was founded the Oath-Bound Covenant.

### The All-Embracing Covenant

The Abrahamic Covenant is the *all-embracing* covenant — all other promises of God flow from it. The promises of the Abrahamic Covenant pertain to all those counted in with Abraham’s seed — all those of faith. In this sense it has a general

\* Adapted from a discourse given by Professor Raymond G. Jolly, Editor of *The Bible Standard* from 1950 to 1979.

application. Certain features of that original promise were expanded in what we term the Oath-Bound Covenant — the first, and second, and seventh promises — that were enlarged and expanded in the covenant when God bound it with His oath (see “Bound With an Oath,” this page).

#### Four Elect Classes Prefigured

There are four main classes developed under the Abrahamic Covenant and its special features. Some of the features apply exclusively to the heavenly classes, others exclusively to the earthly, and some to both. (See “Two Women — Two Covenants,” next page.)

The Scriptures show us that the Ancient Worthies —

vessels of wood and earth signify two earthly classes — the Ancient Worthies and the Youthful Worthies respectively. (For a fuller treatment of the gold and silver in connection with Malachi 3: 1-3, see *The Bible Standard*, Nov.-Dec., 1999, “Waiting for Messiah.”)

**1 Peter 3: 20:** “. . . the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.”

The Apostle Paul here points out that there were eight souls saved by the water. The Greek word for “by” is *dia* and has the meaning of “through” — the Diaglott renders it “safely through.” The corresponding figure is baptism. Those who are

### Bound With An Oath

The all-inclusive promise that is foundational to our hope is the Abrahamic, recorded in **Gen. 12: -3**. Salient parts of this promise were amplified by God to Abraham but additionally bound with an oath (**Gen. 22: 16-18**).

The Oath Bound Covenant — or Promise — is frequently ignored. Many Christians seem not to appreciate the fact that God is going to bless all the families of the earth through the elect, the seed of promise.

The Oath Bound Covenant is an enlargement of the first, second, and seventh promises that God made in the Abrahamic Covenant as shown from the book of Genesis:

- “I will make of thee a great nation” (**12: 2; 22: 17**, “multiply”)
- “I will bless thee” (**12: 2; 22: 17**, “bless thee”)
- “In thee shall all families of the earth be blessed” (**12: 3; 22: 18**)

This sworn covenant is alluded to in **Isa. 45: 23** (compare **Phil. 2: 10, 11**). That God will have all to come and worship before His Son is a further amplification of the promise to bless all the families of the earth. See also **Heb. 6: 13-18**.

The future blessings to mankind will include:

- Release from Adamic condemnation and the curse (**Rom. 5: 18, 19**)
- Being brought to a knowledge of the Truth (**1 Tim. 2: 1-3**)
- Being placed in conditions conducive to righteousness (**Isa. 26: 9, 10; 35**)
- The minds and hearts of mankind will be worked on to favorably dispose them to Christ. All will acknowledge Jesus as Ruler and will bow to His authority (**Phil. 2: 9-11**).
- The faithful and obedient will be ushered into an Eden of joy, in fellowship with their Creator (**Rom. 8: 20-22; Acts 3: Matt. 25: 34**).

the faithful servants of the Old Testament period — are also going to help bless the families of the earth. So will the Great Company, who will “serve day and night before the throne” as antitypical Levites (**Rev. 7: 14-17**). And, on earth, the Youthful Worthies — the modern counterpart to the Ancient Worthies — will serve. These three classes, as antitypical Levites, were trained for the purpose of blessing the people of Israel. The possessing of the gate of the enemies, the gaining of the victory over the world the flesh and the adversary by faithfulness in consecration, and, finally, the blessing of the families of the earth — all these promises apply to more than just the Christ class.

Other Scriptures also point out these four classes:

**2 Tim. 2: 20:** “. . . in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.”

The elect classes are being selected prior to the Millennial Age, and the vessels of honor and dishonor will be manifested during the Millennial Age restitution.

The vessels of gold and silver represent two heavenly classes — the Little Flock and Great Company respectively. The

consecrated to God are in the ark, so to speak, and will be saved through — not by — the Adamic curse and the experiences it provides; others go down into — are drowned by — the curse.

#### Figures of the Flood — Type and Antitype

Only eight souls — four couples — were saved: Noah and his wife, Shem and his wife, Japheth and his wife, Ham and his wife. Noah represents our Lord Jesus Christ, Noah’s wife represents the Little Flock as Christ’s Bride. Just as Noah’s family were instructed to regenerate the earth and fill it, so Jesus — with His elect classes — will give life to the world of mankind in the great Regeneration to come (**Acts 3: 19-21**).

Shem, the oldest of the sons, represents the leaders among the Ancient Worthies; his wife represents the rest of the Ancient Worthies; Japheth and his wife represent the Great Company, leaders and led; Ham and his wife represent the Youthful Worthies, leaders and led.

The clean animals in the ark represent the believers — clean because justified by faith. The unclean, the unbelievers. Nonetheless there will be many heathen that are going to be justified in the Millennial Age, and be saved, as shown previously

(Gal. 3: 8).

Those who drowned represent various ones of the believing classes who, wilfully unfaithful, go into the Second Death and perish eternally, in both the Gospel and Millennial ages.

### A Broader Application

All those justified by faith, as part of Abraham's seed, are to be developed for the future work of blessing the families of the earth. Simply put, if we have faith we are children of Abraham (Gal. 3: 7). Though not of the Christ class, we are counted as the seed of Abraham. As people of faith, we are a part of that Covenant.

### Two Women — Two Covenants

*"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all" — Gal. 4: 22-26.*

The Apostle Paul give us the key to understanding the different features of the Abrahamic Promise when he says that Sarah and Hagar represent two covenants. Hagar represents the Law Covenant that "gendereth to bondage,," Ishmael representing fleshly Israel. "The covenant which is from above," is the Sarah covenant — the "mother of us all."

The Sarah Covenant is, as it were, the wife of the Abrahamic Covenant and therefore mother to antitypical Isaac — the Christ class, Head and body. As such, they are developed, "mothered," as the heavenly part of the seed — "the stars of heaven."

The precious promises of that Covenant — exclusive of the part which develops the "stars of heaven" aspect of the seed — apply to all covered by the Abrahamic Covenant.

### PATIENCE IN AFFLICTION

In Numbers 32 we read that the people crossed Jordan into the Promised Land. Two tribes, Reuben and Gad, plus a half tribe of Manasseh, said to Moses (paraphrasing), "We like it here on the east side of Jordan. This land of Gilead is a wonderful pasture for cattle. Do we have to go over across the Jordan and live over there? Couldn't we have this beautiful land on the east side of Jordan?"

Moses replied (paraphrasing), "Yes, but you must leave your children and your wives and all of your cattle and all your possessions here on the east side and go over and help your

brethren fight their battles and gain possession of their land. Only then may you can come back over here and enjoy your inheritance."

In this picture, Reuben, the firstborn, represents the Christ class — those who claim their inheritance not in the land of earthly restitution, but in the Heavens — that is, the "east" side of Jordan. Gad represents the Great Multitude, a class larger than the Little Flock. They, too, claim their inheritance on the east.

The half tribe of Manasseh represents the Youthful Worthies and — by association and implication — the Ancient Worthies. Both of these classes will eventually settle on the east — have a heavenly inheritance.

Antitypical Moses, our Lord Jesus Christ, tells us in God's Word that as God's people we must assist the world of mankind to gain their possession in restitution. This is a task that will keep us busy for the better part of the 1,000 years of the Kingdom!

How, then, do we help mankind? It is a practical question. God is preparing us now. We are learning to overcome the evils in our own disposition. Mankind in restitution will ask us to show them how.

After our own battles to overcome the fallen dispositions of our flesh we will be able to say to the world of mankind, "We sympathize with you, we know what you are going through, because we went through it ourselves."

There is yet another class, associated with the four — the *quasi*-elect, especially the Consecrated Epiphany Campers. They are pictured in the other half tribe of Manassah that settled west of the Jordan. They make up a fifth class, which comprises thousands of Christians in and out of denominational Christianity — all believers in the Lord Jesus Christ as their Savior. These will be in a position to help the heathen and the non-believers. In fact, many of them are doing that work right now. At the end of restitution, a special honor will be accorded such. Just as Moses and Aaron and the elders in Israel prepared songs of victory to be sung by Miriam and the other women, so antitypical Miriam (the Consecrated Epiphany Campers and other members of the *quasi*-elect) will lead restored mankind in the great "Hallelujah Chorus" (Exod. 15: 1-21; Rev. 5: 11-13).

### Our Enemies

Who and what are our enemies? The flesh is one. It is pictured as a city, fortified, walled around with prejudice, with ignorance, with superstition, with fallen conditions we inherited from father Adam (Rom. 3: 9-12). The ancient city was walled around. If an army could capture the gate, they had the city, for the entrance was the most strongly defended.

Likewise, the evil qualities in our fallen nature — pride, envy, malice, jealousy, evil speaking, cowardice, fear, and so on. We have to fight them and break them down at their strongest point of opposition; then we have captured the gate of the city. Thy seed *shall* possess the gate of his enemies — there is no question about it. So this promise applies to each one of us. God is dealing with each one of us, preparing us for this great work that He has for us to do. We must also fight *collectively*. The seed in its united sense shall possess



the gate of the enemy. We must pull together.

God uses our afflictions to save us, to *strengthen* us. Satan uses the very same afflictions to *destroy* us. How we decide can make it go one way or the other under our afflictions. If we murmur and complain we are helping Satan and defeating ourselves.

## PRAYER

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” — [Heb. 2: 17, 18](#).

Jesus offered His humanity to God in sacrifice. As a New Creature, for three-and-a-half years He learned obedience by the things that He suffered. He was developed especially in mercy and faithfulness.

Glorified, He ever lives to make intercession for us at the throne of Justice. We stand uncondemned because of His mercy extended to us. He prays the Father for blessings for us. He gives to us in His mercy those blessings that we need. His mercy flies to our help when we are in need. Jesus withholds nothing from us that we need. While He spares us from that which is too heavy a burden for us to bear, He gives to us every needful experience, *in order to obtain our victory*. And thus He is faithful.

Sometimes you ask, “Why does the Lord give me this experience?” Because you need it. How did Jesus Himself learn obedience? By the things that He suffered. We cannot gain our victory without suffering.

## The Lord’s Chastening is Good

Whom the Lord loves, He chastens [\(Heb. 12: 1-11\)](#). Do not complain about it. Have we hardships? We are to endure hardness as good soldiers of Jesus Christ [\(2 Tim. 2: 3\)](#)? Do we ever lack anything that we feel we need? Go in prayer to the Lord about it — perhaps He wants to teach you how to be abased as well as how to abound.

“Continuing instant in prayer,” or, as the American Standard Version puts it, “Continuing steadfastly in prayer.” Do not make the mistake of fighting in your own strength. Attend constantly to prayer. We cannot trust in the arm of flesh or boast of our own accomplishments. It is God who works in us to do His will [\(Phil. 2: 13\)](#).

Let us learn to pray more than we do. Live the prayer life. Remember that the most saintly of God’s people are the praying ones. We might as well try to live without praying as to live without breathing. How long can you live without breathing? How long can you live without praying?

May each of us be faithful to the preparation that God is giving us, that we may rejoice in that hope not only now but in its fruition for evermore. Amen.

*Prayer is appointed to convey*

*The blessings God designs to give.*

*In every case should Christians pray,*

*If near the fount of grace they’d live.*

*If pain afflict, or wrongs oppress;*

*If cares distract, or fears dismay;*

*If want deject, if sin distress,*

*In every case, still watch and pray.*

*’Tis prayer supports the soul that’s weak,*

*Tho’ thought be broken, language lame;*

*God thro’ his Word to us doth speak,*

*And we to him in Jesus’ name.*

*Depend on him; thou canst not fail;*

*But ask according to his will;*

*Then always shall thy prayer prevail,*

*And nothing shall to thee work ill.*

— “Watch and Pray,” Hymn 239,

Hymns of Millennial Dawn

\* \* \*



**Q** "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4: 1). Who are the "quick" and the "dead"?

The Apostle Paul is giving Timothy a charge and is making this charge a very solemn one, in the presence of God and the Lord Jesus Christ; and he points out to him that Jesus shall judge the quick and the dead. By the quick, the Little Flock primarily are meant, as they have been made "alive" from God's viewpoint, by justification and begetting by the holy Spirit (Eph. 2: 1, 5, 6).

Additionally, the Great Company, as "new creatures" — Spirit-begotten — may be included, and the fallen angels, who were never condemned to death.

By the dead, the Adamically dead are meant, those under the death sentence, dead in trespasses and sins. This judging takes place at the time of Christ's Epiphany and His Kingdom. It was to be during the Epiphany time, the period at the end of the Gospel Age, that the quick, for the most part, were to be judged.

By the imputation of Christ's merit on behalf of the spirit-begotten classes during the Gospel Age, the Church and the Great Company were freed from the Adamic curse which was placed by God on Adam and his condemned race at the time of the fall. Therefore, they are Scripturally spoken of as "quick" — living — instead of being dead in trespasses and sin.

The Youthful Worthies may be included here by virtue of their consecration and their standing as antitypical Levites. As shown in the article, "Three Essentials for Victory," elsewhere in this issue, the Youthful Worthies have an elect standing similar to that of the Ancient Worthies, through a justifying faith in Jesus and consecration, and thus special responsibility. If they remain faithful in their consecration, they have the promise of the "better resurrection" in the Kingdom (Heb. 11: 35). They will come back from the tomb to perfection of human life. Together with the Ancient Worthies they will be given the position of "princes" under the rulership of Christ and the Church (Psa. 45: 13; 16; the "virgins" of v. 14 are the Great Company).

\* \* \*

### of interest . . .

**Recent floods in southern Africa** claimed the lives of over 70 people and left tens of thousand homeless. Malaria and cholera outbreaks in Mozambique and South Africa are feared. In a period of only three days at least 15 inches of rain fell in southern Botswana — the region's normal annual rainfall is only 20 inches.

\* \* \*

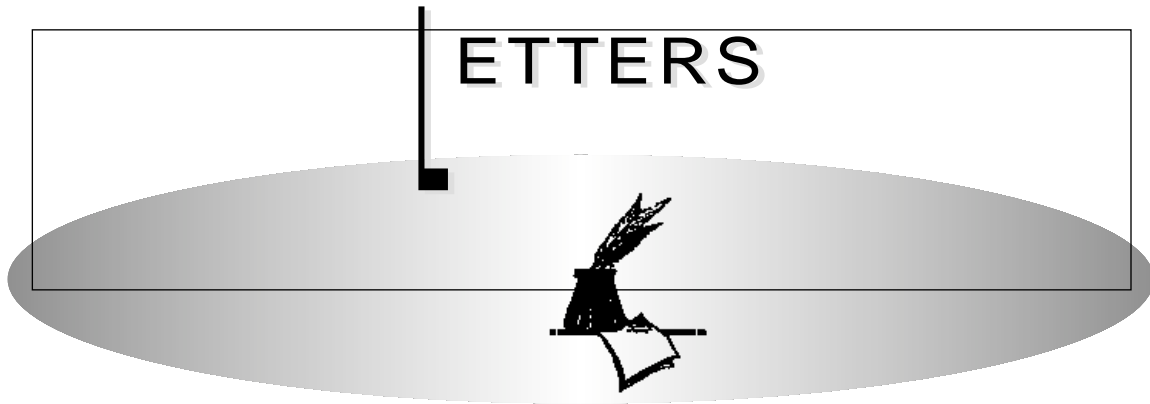
**Saudi Arabia** expects up to two million pilgrims for the annual Hajj pilgrimage in mid-March. Saudi Arabian airlines expects to carry over 600,000 from overseas, an increase of 24 percent over last year. In past years large numbers of people have been killed in crowd-related accidents; special safety measures will be put into effect this year. Every Muslim is expected to make at least one pilgrimage to Mecca in his or her lifetime.

\* \* \*

**Scientists from 20 countries**, working at the Cern nuclear research center in Geneva, created what has been styled the "Little Bang," resulting in a new state of matter, which they have termed a "quark-gluon" soup, or plasma. By studying its properties and the laws it obeys, scientists may learn more about how the universe developed during one of its formative phases. They believe the reason there are stars, galaxies, planets and people is due to the properties of the quark-gluon plasma. The new data was obtained by colliding ionized lead atoms to create microscopic explosions at temperatures of two-million-million degrees. Studying how the new matter behaves at high temperatures will permit scientists to understand key moments in the development of the universe.

\* \* \*

**The World Health Organization (WHO)** says that smoking is a greater cause of death and disability than any single disease. According to their figures, smoking is responsible for approximately 3.5 million deaths worldwide every year — about 7 percent of all deaths. The WHO expects the worldwide death toll from smoking to rise by the year 2020 to 10 million — over 17 percent of all deaths in developed countries. It is estimated that there are currently 1.1 billion smokers in the world, 800,000 of them in developing countries.



Dear Bro. Hedman: Grace and peace in the name of our Redeemer!

We are so happy to hear that you are home and recuperating from your recent surgery. Our prayers have been for you and Sister Betty, your children and the Bible House family.

My wife and I have enjoyed the latest issues of the magazines. They are very well done and presented in a professional way.

Your brother by the Master's grace,  
Dick Blaine (Pilgrim), Florida

\* \* \*

Greetings!

I have just completed Volume 1 of the "Studies in the Scriptures," and I would like to ask you for the volume, "Life-Death-Hereafter". . . . Your books have changed my life and for that I thank you!

T.M.J., Texas

Dear Bro. Hedman: A number of blessings have come to me recently. I was invited to join in marriage a lovely couple whom I have known for some years, one of whom had worked for me some time ago. The wedding service offered an opportunity to explain God's love. About 250 attended the reception.

In further meetings, with some public attendance, I covered various topics. Afterward, two Muslim men came forward and I explained God's plan for them. They may contact me again.

Yours in the Lord's Service,  
Leon Snyder (Auxiliary Pilgrim),  
Michigan

*The Bible Standard* welcomes your letters. We reserve the right to edit all letters received for length and readability. Our practice is to indicate only the writer's initials, except where the individual is a known appointee of the Movement. Anonymous letters will not be published.

### **Pilgrim Bro. Ernst Maschyk**

*Born December 25, 1924 — Died January 22, 2000*

Brother Ernst Maschyk, Pilgrim and Representative of the Laymen's Home Missionary Movement, Germany, died of a heart attack on January 22. Bro. Maschyk was born in Szopienice, a district of Katowice, Poland. His upbringing in the Lutheran-Augsburg Church influenced his early spiritual formation and his acquaintance with the Bible. The Second World War interrupted his education. He was called into the German Air Force, serving as a mechanic, away from the front lines. In 1948 he married Edith Zipzer, still living. The following year he found the Epiphany Truth. He and Sister Edith were baptized in 1950. Together they ministered to imprisoned conscientious objectors in Poland. In 1957 Brother was appointed as Evangelist and in 1960 as Auxiliary Pilgrim. Although Sister Edith was unwell for many years, she assisted her husband until his death. Medical reasons prompted the couple to move to Germany in 1990. There they met scattered Truth brethren. Bro. Maschyk did much to organize conventions, working closely with the Bible House. He became Representative in May 1993 and, later, Pilgrim. He supervised the publication of the German edition of *The Present Truth, Die Gegenwartige Wahrheit*.

His funeral was held on January 26 and was attended by about 75 brethren from Germany, Poland, and France. The funeral oration was delivered by Pilgrim Bro. Piotr Woznicki, the Representative for Poland. The Bible House extends its sympathy to Sister Edith Maschyk and to all the friends of the German field. Bro. Janusz Puzdrowski, assistant to Bro. Maschyk, has been appointed as our new Representative for Germany.



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## announcements . . .

*For a detailed listing of our publications please see the November-December 1999 issue*

### **BEREAVED NOTICES**

**Brother Carl Schrade**, well-known in Bible Student circles, died in his sleep on January 30 at the age of 102. He came into the Truth in the early 1900's in Germany, immigrating to the United States in the 1920's. He lived for many years in the Philadelphia area and attended the Chester Springs ecclesia, where he was an elder and speaker. He was much-loved by the brethren around the United States and in other countries. Bro. Schrade remained in remarkably good health until the last two or three years of life. He moved to Florida some years ago. Terminally ill with cancer for about 2 years he was nursed at the home of two consecrated Sisters with nursing experience. Our dear Brother was an encouragement to many and will be deeply missed by all. He is survived by his son, Charles, daughter-in-law, Patricia, and twin grandsons, Carl and Randy.

**Sister Katarzyna Podstawka**, Lethbridge, Alberta, Canada, died as the result of a car accident, on January 26. She was 73. She leaves behind her husband, Alexander, two sons, Daniel and Jan; two grandsons, John and David; and one brother and sister.

We send our condolences to their family members and brethren associated with them. We all look forward to a joyful reunion in the grand resurrection time.

### **2000 GENERAL CONVENTIONS\***

California, February 19-21

Florida, March 10-12

Massachusetts, April 28-30

Michigan, May 27-29

Bible House locale Convention, July 1-4

*There will be no picnic outing at the Bible House this year; the convention is a day longer than usual.*

Ohio, Aug. 25-27

Illinois, Oct. 6-8 (*tentative*)

Oklahoma, Nov. 17-19

*\* There will be no convention in Minnesota this year*

### **Conventions in Great Britain**

Hyde, Cheshire, August 4-6

Sheffield, Yorkshire, October 28, 29

We will give details on the listed conventions later.

### **CLAREMONT, CALIFORNIA, CONVENTION**

**February 19-21, 1999**

This convention will be at the Claremont Inn, 555 West Foothill Blvd., Claremont, Calif. 91711. Limousine service provided from the Ontario airport. Room accommodations: \$56, plus tax. Since we are obtaining substantial discounts on the lodging and meeting rooms, we encourage brethren to stay at the Claremont. Reservations and inquiries should be made early to Mrs. Mary Detzler (Class Secretary), 19237 Green Acres Drive, Perris, Calif. 92570; telephone (909) 779-0331.

### **JACKSONVILLE, FLORIDA, CONVENTION**

**March 10-12, 1999**

The site will be the Days Inn, 1031 S. First St., Jacksonville Beach, Fla., 32250. Room rate: \$68.00 plus tax, for 1-4 people. Reservations may be made directly with the hotel or through Mrs. Beverly Blaine (Class Secretary), 3569 Anderson Drive, Ormond Beach, Fla. 32176; telephone (904) 441-9836.

### **MEMORIAL DATE FOR 2000**

Our Lord's Memorial in 2000 is on Saturday, March 18, after 6:00 p.m. This is calculated as follows (all times are Universal Time, also known as Greenwich Mean Time): The vernal equinox is on March 20, at 7:36 a.m.; the new

moon nearest this equinox is on March 6 at 5:17 a.m. (we add to this 2 hours 21 minutes to obtain Jerusalem time — 7:38 a.m.); so Nisan 1 is from 6:00 p.m. of March 5 to 6:00 p.m. of March 6, and Nisan 14 begins 13 full days later, on Saturday, March 18, at 6:00 p.m. (ending Sunday, March 19, 6:00 p.m.). Therefore the Memorial should be observed on Saturday, March 18 beginning after 6:00 p.m. May God bless all His consecrated people in this connection. Please send us timely reports.

### **SERVICES BY VISITING MINISTERS**

**Carl Seebald**

Beech Grove, Tennessee, March 6, 7

Jacksonville Convention, March 10-12

Bellaire Bluffs, Florida, March 14, 15

Fort Lauderdale, Florida, March 18, 19

### **Germany Convention, April 21-24**

Julius Nielsen, Pilgrim and Rep. for Denmark

Piotr Woznicki, Pilgrim and Rep. for Poland and Eastern Europe

Sebring, Florida, March 20

Jacksonville, Florida, March 25

Waycross, Georgia, March 26, 27

Marietta, Georgia, March 28

Cleveland, Georgia, March 29

Wilmington, North Carolina, March 31

Manteo, North Carolina, April 1

Norfolk, Virginia, April 2, 3

Roanoke Rapids, Virginia, April 4

Reidsville, North Carolina, April 5, 6

**Ralph Herzig**

New Haven, Connecticut, March 19

**Robert Herzig**

Auburn, Massachusetts, March 12

Springfield, Massachusetts, April 2

**Leon Snyder**

Cincinnati, Ohio, March 5

Booneville-Iuka, Mississippi, March 7

Jacksonville Convention, March 10-12

Waycross, Georgia, March 17

Marietta, Georgia, March 18, 19

Beech Grove, Tennessee, March 22-23

Athens-Nelsonville, Ohio, March 25-26

Akron, Ohio, March 28

**Baron Duncan**

Pittsfield, Massachusetts, April 9

**Evangelists' Services**

Harry Hammer, Muskegon, Michigan, March 25

Harry Hammer, Grand Rapids, Michigan, March 26

Robert Branconier, Boston, Massachusetts, March 26