

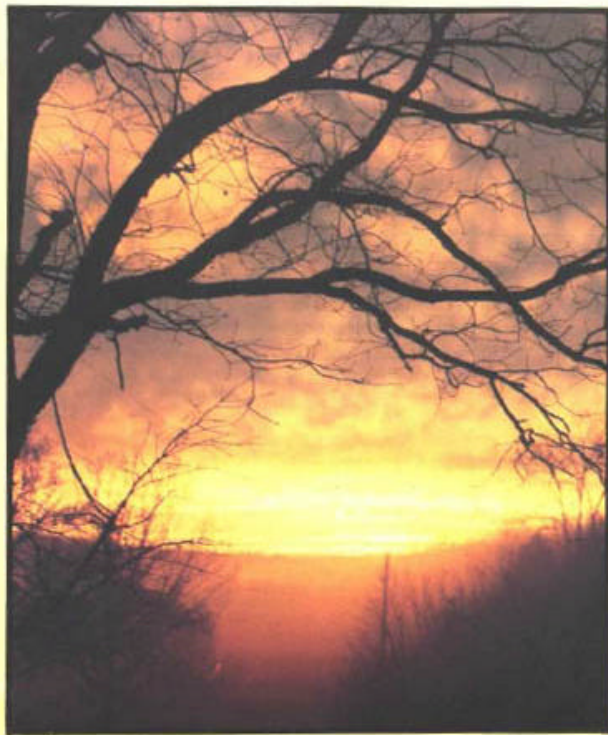
# The Dawn

*A Herald of Christ's Presence*

## 1985 General Convention Report

### ○○○○○○ CONVENTION THOUGHTS ○○○○○○

THE 1985 General Convention was a blessed and happy occasion. Brethren from nearly every part of the United States and Canada, as well as representatives from Great Britain, France, Greece, Poland, and India, fellowshiped together, inspired by the glorious Gospel of the kingdom, centered in Christ our Lord.



The Dawn  
A Herald of Christ's Presence  
*1985 General Convention Report*

The problems of the world, its national and international fears, and its vain effort to find solutions, were for those who attended eclipsed by the assurance that the church's deliverance is drawing near -- that soon the kingdom of our Lord would be set up, bringing peace, joy, and life to all the willing and obedient of mankind.

How appropriate then was the theme text, "Watch ye therefore." (Luke 21:36) The signs of the times were reviewed and updated. The subject of Armageddon, so much in the forefront in the minds of many today, was discussed in depth, relating its pertinent prophecies to current world developments. Our faith and trust in the God of our salvation was strengthened as we viewed his purposes being grandly fulfilled.

How we rejoiced as other features of this glorious Gospel were expounded, detailing the divine plan, and in the words of Peter we were "begotten again to a lively hope." Together as

we proved the Truth anew, we found great joy in standing together in the strength and inspiration which it provides, and we renewed our determination to continue contending earnestly for the faith once delivered unto the saints.

## Saturday, July 27

*Chairman: Brother Charles Martig Pittsburgh, PA*

9:30 Morning Devotions

9:45 Welcome by College Mr. Morley Fraser, Director, Continuing Education

10:00 Welcome Address Brother Michael Balko, Orlando, FL

10:30 Intermission

11:15 Discourse Brother Herbert Snyder, Sacramento, CA

12:00 Close of Morning Session

2:00 Testimony Meeting, Brother Robert Wilson Fresno, CA

2:45 Discourse Brother Kenneth Fernets, Vernon, B.C.

3:15 Intermission

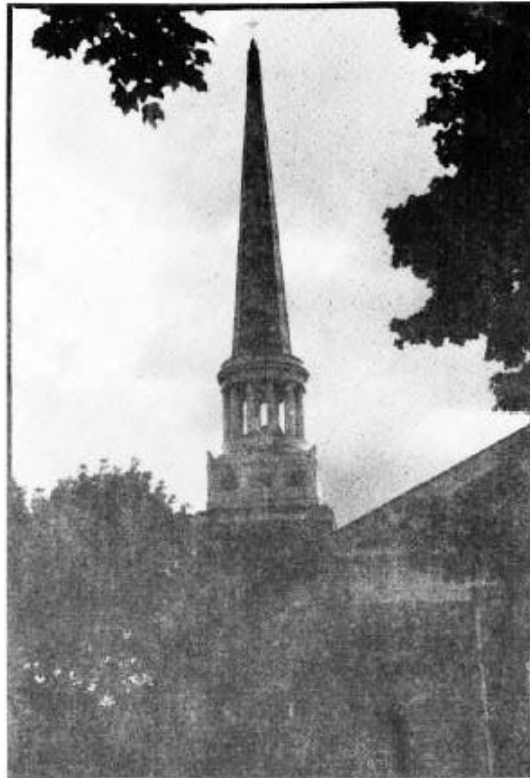
3:45 Discourse Brother Emile Herrscher, Phoenix, AZ

4:30 Discourse Brother Stephen Jeuck, Orlando, FL

5:00 Close of Afternoon Session

7:00 Discourse: "The Lord's Second Presence", Brother Walter Blicharz, Detroit, MI

7:45 Songs in the Night



GOODRICH CHAPEL

# BROTHER MICHAEL BALKO

## Welcome Address

"GRACE to you and peace from God our Father, and the Lord Jesus Christ." For some, this convention will be the first one ever; for others it has been a special, blessed occasion for many years -- perhaps five, ten, even thirty years -- they have been privileged to attend this gathering and sit at the "feet of Jesus." Since we have come to sit at his feet and to learn of him through God's precious Word, we will not be disappointed!



We are living in one of the most momentous times of man's history, and in the course of the true church. In this harvest of the Gospel Age we realize the importance of Jesus' second presence, and know that our Master associates his return with many of the special events we see transpiring in the earth. Let us realize that God is at the helm; nothing is behind schedule, and nothing is ahead of the time he has set for it in the carrying out of his plan. We have only to watch and to wait on him, and to be faithful each hour of every day we are granted to live by his wonderful grace. Indeed, "Blessed are our eyes for they see, and our ears for they hear."

Many of our experiences during the past year have been both joyous and trying, and here we have opportunities to share these with one another, and to bind ourselves closer to each other in the bonds of love and prayer. As the familiar hymn expresses this thought, "How often for each other flows the sympathizing tear." We have come to eagerly listen to and digest the Word of God, to tape-record and take notes of the discourses, so that we can take back to those at home many things they want to learn concerning our gathering in sweet fellowship.

We have come seeking to know better the will of God, and to have his love shed forth through his Word. It is one thing to have a knowledge of the truth, and another to have its Spirit. We must worship him in "Spirit and in truth" (John 4:23), but we are also admonished to worship him with an outward manifestation of reverence for holy things, which is very pleasing to our Heavenly Father.

We will study and absorb lessons from God's Word, refilling our leaky vessels. We are striving to have a spirit that is pure, upright, good, long-suffering, patient and kind, workmen rightly dividing the Word of truth. (Isaiah 26:3,4; 2 Timothy 2:15) And since we desire to live for Christ, we enjoy being among those who are granted joy and peace and communion because they are his followers. We have come to our Father to be spiritually guided, for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." --2 Timothy 3:16,17

We are co-laborers working together with God, being shaped and prepared to be the "pillars" in the glorious spiritual temple that will be the means by which blessings will come to the world of mankind. "Let your hearts be knit together in love. Let thy tender mercies come to me, that I may live." -- Psalm 119:76, 77

# **BROTHER HERBERT SNYDER**

## **The Good Earth**

IN THE parable of the sower, Jesus identifies his disciples as the good ground, or the good earth. (Luke 8:15) Mankind is described as "the highest part of the dust of the world," Adam himself being created from the dust, or the elements of this earth. (Proverbs 8:26) The church, the good earth, is called forth from mankind.

Jesus' explanation gives a meaningful example of the growth of the new creature in Christ Jesus after receiving the "seed" -- the Word of God -- into the good ground. (Luke 8:11) Necessary aspects of character are developed as we strive toward the goal of being fashioned in the likeness of Christ.



### **Good and Honest Heart -- Good Ground**

The requirement of an honest and good heart is of prime importance in God's dealings with the new creature, for "out of it are the issues of life." (Proverbs 4:23) This good and honest heart is the ground in which the spiritual seed is sown: "Lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also." (Matthew 6:20-21) For this heavenly purpose, God is calling those who are meek and lowly of heart, and who desire to be filled with the fullness of God. -- Matthew 11:28,29; Ephesians 3:17-19; 2 Corinthians 3:2, 3

### **Hearing the Word -- Seed Springing Forth**

Jesus emphasized the need of having a hearing ear: "He that hath ears to hear, let him hear." Discerning and attentive ears, and seeing eyes, are needed to receive instruction from the LORD. (Proverbs 8:34,35; Proverbs 18:15; Proverbs 20:12) Instruction through the Word of God increases our faith and understanding and is the means by which the Holy Spirit seals our relationship with God. (Ephesians 1:13) Those who hear in this manner have a desire to preach the Gospel (Matthew 10:27; Matthew 28:19,20), which, in turn, yields added blessings and joy from above, and stimulates our growth in a spiritual direction. -- 1 John 1:1, 3, 4; Revelation 2:11

### **Keeping the Word -- Growing Up to Fruition**

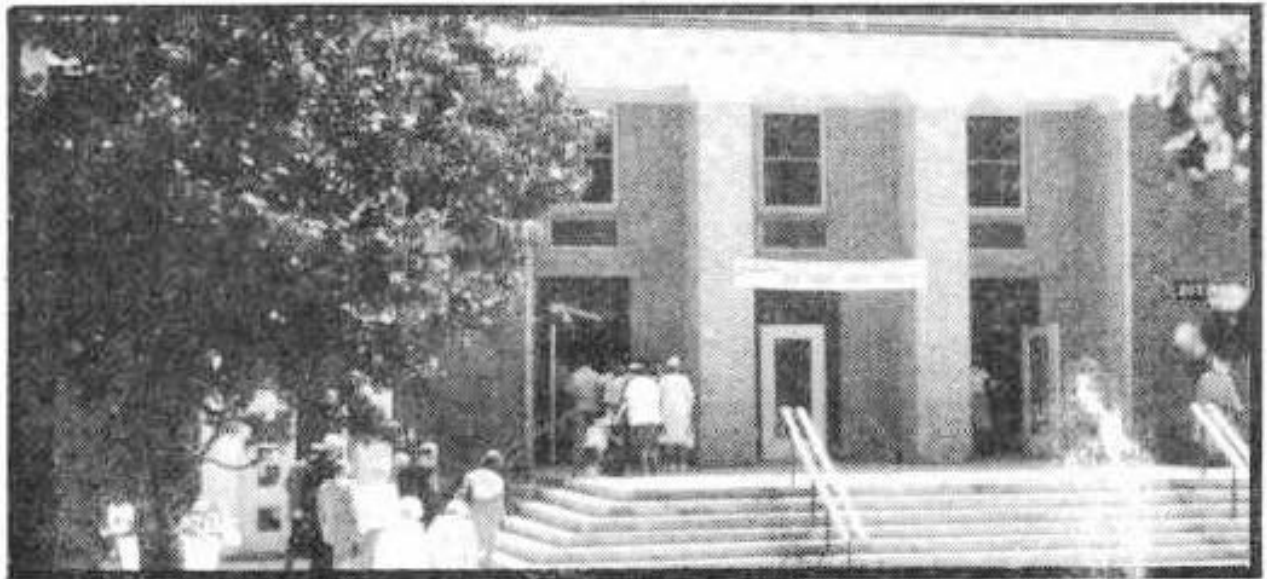
Hearing alone, however, is not enough -- God's Word must be acted upon. Actions in accord with God's Word show his will being done in our lives. The law of God, being written in the hearts of the faithful, must be made a very part of our being, even as it is with God. (1 Corinthians 15:1,2; 1 John 2:3) This is the primary work of our lifetime, and requires us to keep close to his Word. If we are faithful to its precepts, God's Word will keep us to the end of our course. -- John 8:51; John 14:15,16,23; Revelation 3:8,10,11

## **Bringing Forth Fruit -- Character Fruitage to the Glory of God**

To bear fruit was the very purpose of our being planted and watered by the inworking of the Holy Spirit. (Philippians 1:11; Galatians 5:22; Hebrews 6:4-6) The ultimate value of this work is what it brings forth in the way of character and heart development, which the LORD can use in a practical way for service in his kingdom. (1 Corinthians 9:10; John 15:16; Colossians 1:10) Since fruitfulness in Christ is as precious as gold to our Heavenly Father (Proverbs 8:19), we should strive diligently to be fruitful in every good work.

## **Being Patient -- Waiting for God's Due Time**

Above all, the parable of the sower shows the need of patience for the full fruitage of the good earth to be brought forth. The LORD, as a husbandman, has continued his patient work for an entire age, and soon the glory of its harvest will be made manifest to all, to the praise, honor, and glory of God! -- James 5:7,11; Hebrews 10:36; James 1:4; Psalm 37:7-9; John 15:8



# BROTHER KENNETH FERNETS

## Children of God

*THE Spirit itself beareth witness with our spirit, that we are the children of God." -- Romans 8:16, 17*

The expression, children of God, conveys the thought of being begotten of God, belonging to him. And the word heirs has a similar thought, but with the additional idea that we are brought together in the divine family for a future inheritance.



Our condition before becoming children of God could be described as being condemned, enslaved, dead. However, Romans 8:1,2, informs us that, as children of God, we are no longer condemned, no longer dead, no longer enslaved: "There is therefore now no condemnation to them which are in Christ Jesus." We are now justified and alive unto God, and free in Christ Jesus because we have been "begotten by the Word of truth." -- James 1:18

Activity is the first evidence we have that we are the children of God and that we have been begotten by him to a spiritual life. We must be "not slothful in business; fervent in spirit; serving the LORD!" (Romans 12:11) The apostle brings out this point again in Philippians 2:15,16: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life!"

"Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." (Romans 8:9) Just as the air is the element in which a bird lives and is comfortable, so the Holy Spirit is the element, or sphere, in which we live and feel most comfortable -- "we live in the Spirit." "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" -- 1 Corinthians 3:16

The Apostle Paul reminds us that we have spiritual minds. "To be spiritually minded is life and peace." (Romans 8:5-9) It is our mission to develop the mind of the Spirit, and to set our affections on things above. This thought is expressed in verse four, where we are told to "walk not after the flesh, but after the Spirit." Walking implies progress. And, "if we walk in the light, as he is in the light, we have fellowship one with another." -- 1 John 1:7

In Romans 8:15, Paul tells us that we "have received the Spirit of adoption [sonship], whereby we cry, Abba, Father." It is natural that we should desire, as his children, to have communication with our Heavenly Father, and with our brethren. "They that feared the LORD spoke often one to another: and the LORD hearkened, and heard." -- Malachi 3:16

Just as we expect our natural children to grow from tiny babies, progressing to toddlers, to adolescents, and finally to adulthood (how appalled we would be if they did not grow!) so, too, God expects us to grow spiritually. We must "grow up into him [Christ] in all things." (Ephesians 4:15,22-24) Growth is a two-fold process -- putting off childish things, and putting on more mature attitudes. A Christian must "put off . . . the old man, . . . and be renewed in the spirit of" his mind.

The sons of God have the privilege of "dwelling in the secret place of the Most High." (Psalm 91:1) We have the assurance that we can remain securely in this condition, as the apostle indicates at the close of the eighth chapter of Romans: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord!" -- Romans 8:38,39, Diaglott.



# **BROTHER EMILE HERRSCHER**

## **Holy Spirit, Faithful Guide**

THE Holy Spirit plays an important part in the life of the consecrated Christian. We can refer to many verses in the Gospel of John, chapters 14, 15, and 16, which promise that another Comforter, the Holy Spirit, the Spirit of truth, would be sent to the faithful, waiting disciples of Jesus and would guide them into all truth.



Consider that our Creator, the Father of our Lord and Savior Jesus Christ, is the source of the Holy Spirit. Since God is perfect and holy in all his attributes, his thoughts, his words, his actions, we know his purposes for all the beings he has brought into existence are righteous and holy and for the highest eternal welfare of all his children. Therefore, the Spirit and power that emanates from him for any and every work is holy.

We call attention to John 14:21 and 23, where our Lord Jesus tells us that if we are obedient in keeping his commandments it will manifest our love for him and he will love us, and our Father in heaven will love us, and they will come and make their abode with us. This will result in a larger portion of the Holy Spirit in our hearts and minds guiding us more fully into an understanding of the Word and will of the LORD and the peace of Christ.

The last verse of this chapter gives us a glimpse of Jesus' love for his Father and manifests that his obedience unto death was completely voluntary and prompted by love. What an example has our Lord provided for us, and what a new and living way has he opened for us to follow in his steps! If we abide in him through faith in his redemptive work on our behalf, and his words abide in us, guiding us through the in-dwelling of the Holy Spirit, we will grow more and more into the love and will of our Heavenly Father.

Coming to the 16th chapter of the Gospel according to John, verses 6 and 7 (John 16:6-7), we read that Jesus understood the disciples' sorrow because of his soon departure from them, but he explained to them that it was expedient. It was necessary for him to go to the Father in order for the Comforter, the Holy Spirit, to come to them.

Jesus evidently understood perfectly that he was to fulfill the type, actually be the antitype, of the High Priest entering the Most Holy on the Day of Atonement with the blood of the bullock, which was a type of his perfect humanity, to make atonement for "his house, whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." -- Hebrews 3:6; Hebrews 6:20; Hebrews 9:12, 24

Jesus knew that this must first be done before the Holy Spirit could come upon the Gospel Age church; and he knew that the Holy Spirit was absolutely necessary for the Spirit-begetting and sanctification of his disciples if they were to become body members of the Christ of which he was the Head -- if they were to become "one" in Spirit with one another and with him and with his Father, as he was with the Father. For this Jesus prayed. -- John 17:21-24; John 16:11,12



Many scriptures indicate God's guidance of his people with his Word and Holy Spirit, and his unchanging purpose and love. -- Psalm 23:3; 31:3; 25:9; 32:8; 48:14; 73:23,24; Exodus 15:13,17; Luke 1:79; Psalm 132:13,14

"Praise God from whom all blessings flow!"

# BROTHER STEPHEN JEUCK

## Am I Robbing God?

GOD, through the words of the prophet in Malachi 3:10, gives spiritual Israel instructions to follow by which they may always answer "No" to the question, "Am I robbing God?" In the opening phrase, "Bring ye all the tithes into the storehouse," the lesson to the church is not that of giving a tenth of their annual increase to the LORD as was required of Israel under the Mosaic Law. We are



requested to bring one hundred percent of what we possess; our all belongs to God. And this all is not just from our increase alone, but includes the principal itself -- our goods, our talents, our bodies, our characters, our minds, our hearts, our lives! (Romans 12:1; Psalm 116:12-14) This is the fulfilling of what we have covenanted to do when we came to God in consecration.

After consecrating our all to God, he then becomes the owner of these things, even of our very lives. He makes us stewards, or trustees, over those things which were once ours, but which he now owns. The purpose of an earthly trustee is to manage and to invest the assets of the owner in order that a profit is made for him. If successful in doing this, the trustee is rewarded greatly by the owner of the assets. Our spiritual trusteeship works the same way: we are to manage and invest our lives for spiritual profit to the owner, God. If faithful, God will reward us with "glory, honor, and immortality!" -- Romans 2:7

The making of spiritual profit is spoken of elsewhere in the Scriptures as "laying up treasures in heaven." (Matthew 6:19-21) Indeed, the word storehouse (Malachi 3:10), comes from a Hebrew root word meaning to lay up in store, or to make treasure.

The second part of our verse says, "That there may be meat in mine house." The Hebrew word translated meat means 'fresh food'. This seems to imply that faithfulness in bringing the tithes into the storehouse will cause the truth, the meat, to remain fresh and invigorating to us, regardless of how often we eat it during our Christian walk. As the Apostle Peter said, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." -- 2 Peter 1:12

Our text continues, saying, "Prove me now herewith, saith the LORD of hosts." God here is issuing a challenge to his people to be faithful unto death. (Revelation 2:10) We know that God is and will always be faithful to us. (1 Corinthians 1:9; Hebrews 10:23) The challenge is for us to prove our faithfulness to him! If we prove faithful, then the last phrase of our text will have its complete fulfillment: "Prove me now herewith and see if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Even now, as we daily bring our tithes into the storehouse, as we daily prove our faithfulness to God, we see that we are blessed richly -- yes, even beyond our ability to receive! (Ephesians 3:20,21) What a contrast we see between our blessings, which are beyond our comprehension, and our trials, which Paul says will never be above our ability to bear. (1 Corinthians 10:13, Diaglott)

Truly the LORD has "blessed us with all spiritual blessings in heavenly places in Christ." -- Ephesians 1:3

Our future overflowing blessings can be best summed up by the words of Malachi later in this third chapter. "A book of remembrance was written before him for them that feared the LORD and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels." -- Malachi 3:16,17

# BROTHER WALTER BLICHARZ

## The Lord's Second Presence

THE doctrines of the harvest, the meat in due season, such as the increase of knowledge, the return of the Jews to their homeland, the raising of the sleeping saints, etc., depend on and are related to the Lord's second presence. Therefore, it is important to understand this doctrine clearly.



Jesus told his disciples, "Lo, I am with you always, even to the end of the age." (Matthew 28:20) This was an assurance of his constant care and concern for the church. However, his overshadowing and overruling presence down through the age is not the promised second advent as a result of his return. This was indicated by Jesus when he said, "I go to prepare a place for you, and if I go, I will come again, and receive you unto myself." (John 14:23) His people down through the Gospel Age have looked for and waited for this particular event.

Paul wrote, "Of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the Day of the LORD so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye brethren, are not in darkness that that day should overtake you as a thief. Ye are children of the light, and children of the day; we are not of the night, nor of darkness. Therefore, let us not sleep, as do others, but let us watch, and be sober." -- 1 Thessalonians 5:1-7

Paul emphasized the need of watching, and certainly, the LORD through the apostle would not admonish us to watch unless there would be a reward for watching. The watchers have spiritual vision, and they see what those who are not watching do not see.

The twenty-fourth chapter of Matthew has been termed our Lord's great prophecy, and it contains many signs indicating his second presence. The disciples asked Jesus, "What shall be the sign of thy presence, and the conclusion of the age?" (Matthew 24:3, Rotherham) Many authorities agree that 'presence' and not 'coming' is the proper translation of the Greek word, parousia.

In his concordance, Professor Young states that the word parousia has the meaning of 'alongside', or 'being present'. Paul uses this word, saying, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence." (Philippians 2:12,13) Note the contrasting conditions, which reveal that 'presence' is the proper translation of the word parousia.

Just as the disciples recognized the Lord during his first advent by signs foretold in many prophecies which indicated the Messiah would heal the sick, raise the dead, and preach the Gospel, likewise, his second advent is recognized by the many signs outlined in Matthew 24, and other prophetic writings. During the second advent, his presence is invisible to natural sight, because he does not return in a body of flesh, but as the highly exalted Lord. He is now in the express image of the Father's person and in the image of the invisible God.

Jesus prophesied, "As it was in the days of Noah, so shall it be also in the days of the Son of man." The world continues, as Jesus stated, eating and drinking, marrying, building and planting, as it was in the days of Noah. (Luke 17:26) As Noah was present in his day, likewise, the Lord is present in his day.

If we only had the Noah sign, we would have much convincing evidence, but, thank God, we have been given many signs of the second presence of the Son of man to tell us we are living in the latter days, the days of the harvest of the Gospel Age, the days of his presence.

## Sunday, July 28

*Chairman: Brother R. Gorecki Detroit, MI*

9:00 Morning Devotions

9:15 Foreign Report Brother Ernest Penrose, Columbus, OH

9:45 Discourse Brother Donald Holliday, England

10:30 Intermission

11:00 Convention Theme Brother George Jeuck, The Dawn

12:00 Close of Morning Session

2:00 Discourse Brother Felix Pilarski, France

2:45 Intermission

3:15 Testimony Meeting Brother Edmund Blicharz, Detroit, MI

4:15 Discourse Brother Leo Post, New York, NY

5:00 Close of Afternoon Session

7:30 Praise Service

8:00 Public Meeting: "For This Cause" Goodrich Chapel



# BROTHER E. K. PENROSE

## Foreign Report

THERE are many experiences we I could share with you about our trip to visit our foreign brethren. First we will list our itinerary, beginning from Switzerland. We started our journey by going into Poland the latter part of April, staying there nine days. From Poland we went back to Zurich, Switzerland for a day or two of rest, and then on to Mulhouse, France, spending a few days there with the brethren.



From Mulhouse we took a train to Lille, France, visiting the brethren in that area four days. We went on into Germany where we spent some time in and around Dortmund. We made a trip through that country with several German brethren for a few days, ending at their Bad-Hersfeld Convention. It happened that the German convention and the home-gathering in Yeovil, England, overlapped, and so we could only spend one day at Bad-Hersfeld, having then to go on to London, and from there to Yeovil.

I would like to dwell a bit on our experiences in Poland. We flew into Warsaw, and six brethren were waiting for us at the airport. While we were going through Customs we could see a group of people, and suddenly we realized those were our brethren! I printed my name on a slip of paper and held it up. Oh, how they began to wave. They were pacing back and forth just like lions in a cage, and afterward I found out this was because they had scheduled a meeting for 3:30, and we did not get through Customs until almost 6:00 o'clock!

As soon as we got through the barrier, we greeted the brethren. They told us about the group waiting at the House of Faith, which is owned by the brethren, and is where they have their meetings in Warsaw. This was 45-minutes away by taxicab. We arrived and found about fifty brethren who had been gathered for two or three hours for a meeting! Quickly I changed my clothing, and five minutes later we were having a meeting!

Three manuscripts had been sent ahead for translation into the Polish language. A young brother read the talk, which ordinarily would consume about fifty minutes, but in Polish it took almost two hours! But the brethren enjoyed it! We decided to go by car that night to Lublin, to avoid May Day parades scheduled for the next day. As we traveled there was a severe snowstorm; it was very windy and cold. When we arrived at the home of the brethren they led us into the dining room where there was a table just loaded with food!

Later on in the afternoon we had a meeting with about forty brethren. They asked if I would give two discourses with a half-hour intermission between them. For the first discourse, the young brother translated into Polish, but it was time-consuming. So after that we threw the manuscripts away. I spoke a sentence or two, and the two translating brothers would repeat them in Polish. This way it was possible to cover a variety of subjects such as the second presence, the kingdom, the sin-offering, the covenants. In each case I discovered the brethren there were in agreement with the views expressed.

We had eight meetings with different classes, each time having two discourses with short intermissions, followed by question meetings. The questions were not so much doctrinal as they were about conditions in America, among the brethren, and especially about the Dawn. They wanted to know more about its operation.

From Lublin we went to a village called Bilgoraj, then to Przychojec, and on to Jaslo. At Warsaw there were about fifty brethren at the meeting; in Bilgoraj, sixty-five; in Przychojec, thirty-five; in Jaslo, fifty brethren. On Sunday,

May 5th, we were in Krakow for an all-day meeting where a little over two hundred brethren were gathered. There were two discourses in the morning, and a young adults' meeting in the afternoon, a very interesting study on the parable of the talents, and a question meeting. On Sundays it is the custom for the young adults to sit in the front portion of the auditorium, which was done on this Sunday. On Monday we were in Chrzanow, and our last meeting was in Czestochowa.

In all of these cities we were entertained by the brethren. There are no words to express the warmth, the hospitality, and the feeling of brotherly love coming from each of the brethren in Poland. They love to have visits from those who come from outside Poland. They love the truth, are hungry to talk about it, and are as active witnessing to it as the government allows them to be. They are registered as an organized religious group and meet freely. They hold public meetings, having presented "For This Cause," at least once.

After leaving Poland, we rested a day or so in Switzerland, and then went to Mulhouse, France. We had several days there and a very enjoyable meeting with the little class. Next, we took the train to Lille, France, where we stayed four days. Then we went to Lievin, arriving on Sunday just in time for a meeting of about fifty brethren. Here again, the brethren wished to have a question meeting after the discourse.

From France, we went by train to Kohln, Germany. There we met and stayed with the brethren, driving with them to the Bad-Hersfeld convention by car. From Bad-Hersfeld we went to Frankfort where we caught the plane to London, and on to Yeovil.

The French, German, and English brethren all especially wanted their warm love brought to you all!



# BROTHER DONALD HOLLIDAY

## Light Is Sown for the Righteous

"A sacred light is burning within the Holy Place,  
And holy hearts are yearning, who dwell before His face.  
Here light and love, and holy adoration  
Release their joy in holiest contemplation."



THE Holy represents a condition of heart and mind that is completely set apart unto God; it is a place where God speaks, and not us, with that deep hush subduing all our words and works; it is a spiritual state in which truth is not merely known, but appreciated and dearly loved; it is a condition out of which ascends the sweet acceptable incense of heartfelt praise, so pleasing to the heart of God; it is the spiritual state in which every morsel of truth is "bread of presence." -- Leviticus 24:9

"Here, minds His glory knowing, all other thoughts efface.  
Here hearts with fervor growing, delight in His embrace.  
This is His home, aglow with holy fires,  
His place of rest, and satisfied desires."

In the coldness and darkness of this world to all things that are godly and spiritual, there must be great welcome and delight to the LORD in the heart of his saints. Wherever he dwells, there dwells his light, not merely a light outside shining upon the mind, but a sacred flame within, lighting the deep recesses of the heart, and shining out in the life. On earth today, in all the shrines and temples and churches, and all the meeting places and gatherings of Bible students, there is one place only where this light is to be found. It is the holy state of heart that the Holy of old portrayed.

"The weary feet of prophets, how patiently that band  
Bore burdens for the Holy, and longed to understand.  
Not to themselves their faithful ministrations,  
But unto us this sacred revelation."

Holy men of old, moved by the Spirit of God, stood back, as it were, at the entrance of the saints in light.

The test of spiritual discernment lies not only in the detection of truth, but also the proper assessment of its import in terms of heart relationship with our Master and Lord. Truths which

seem to be the center of dispute and discord outside the Holy, blend into heart-satisfying food shared with delight by those who are in a truly holy state of mind.

"How meaningful the doctrine of advent to the Bride!  
What gratitude has offered its all to Him who died.  
Glorious the truth, and blessed who beheld it.  
Wondrous the bond such holy light has welded."

This is the offering, an offering of love's complete absorption in that one in whom all that are in the Holy delight. There the ways of God are being written in the spirit-filled hearts of saints with characters of gold. "Light is sown for the righteous, and gladness for the upright in heart." –Psalm 97:11



# BROTHER GEORGE JEUCK

## "Watch Ye Therefore"

Time Magazine, July 28, 1985, Cover Picture: Atomic bomb explosion of August 6, 1945; Caption: "My God, what have we done!"

Time Magazine, June 3, 1985: "Who Has the Bomb? The nuclear threat is spreading." Proliferation around the globe.

Time Magazine, December 17, 1984: "Space War Era -- It's Already Here!"

Time Magazine, May 27, 1985, Religion: "Pope Go Home!"

The above captions are descriptive of events Biblically identified as unique signs marking the very end of the present Gospel Age. In the twenty-first chapter of Luke, Jesus implied that various historic occurrences throughout the age would constitute signs for his people, assuring them that in spite of seeming adversity, his purposes were continuing true toward the kingdom.

The first sign mentioned concerned the Jews. Some that were with Jesus on that occasion spoke of the Temple, how it was adorned with goodly stones and gifts. And Jesus said, "As for these things which you behold, the day will come in which there shall not be left one stone upon the other that shall not be thrown down." The disciples asked him, "Master, when shall these things be, and what



sign will there be when these things shall come to pass?" The Temple, to the Jews, was a symbol of their existence as a favored covenant nation. Jesus knew that as a result of their rejection of him, this favor would shortly be removed. This became a sign to the Early Church when what was prophesied occurred; Israel's national status was destroyed and the people scattered.

Jesus pointed out further signs having more long-range fulfillment. He warned against coming deceptions by those who would rise up saying they were Christs, claiming to be either Christ's kingdom reigning on earth, or the authorized agency for its establishment. This, of course, was a prophetic reference to the two powerful branches of Christendom which came into being during the middle centuries and made such claims.

Concurrent with these false kingdoms, he prophesied, there would be wars, nations rising up against nation, kingdom against kingdom, earthquakes in divers places, famines, pestilences, fearful sights -- frightening experiences to the world, but to God's people not only did they furnish clues that these institutions were out of character with Christ's kingdom, but also they were events establishing for them reference points as to where they were on the long stream of time leading to the true kingdom. "There shall be great signs from heaven," signs not for the world, but to strengthen the faith and hope of his people, and to guide them through the terrible experiences of that period of history.

Jesus spanned these years with this statement, "Jerusalem shall be trodden down of the Gentiles until the Gentile times be fulfilled." Daniel's prophecy of the second chapter uses a great image as an illustration of this aspect of history, including its later years, and in the fourth chapter we are given the necessary information to determine its end in 1914. While this picture gives us time-spanning chronological information, Jesus gives us signs relating to events subsequent to this date, verifying not only the end of Gentile times, but also identifying the great time of trouble which ensues.

"There shall be signs in the sun and in the moon and in the stars, and on the earth distress of nations with perplexity, the sea and the waves roaring." This draws attention to the fact that today great changes have, and are taking place in the aforementioned ecclesiastical systems -- the sun, moon, and stars -- and their influence over the literal earth being apt symbols. Matthew's prophecy describes these changes: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken."

How descriptive of the present collapsing state of Christendom, as captioned in part by the opening words of Time Magazine, "Pope Go Home!" Troubles, in magnitude unique only to our time, are fomenting in the present earth; distress of nations with perplexity, no way out; "Who Has the Bomb? -- The Nuclear Threat Is Spreading"; "Space War Era -- It's Already Here." Unsolvability problems have been brought on as an extremity to the rising tide of socialist, communist ideologies asserting themselves against the old order of things.

In 1914 the world changed. With the collapse of the monarchies began the reshaping of the world through the catalytic effect of two World Wars, into two major, hostile divisions of Gentile powers, and concurrently the reestablishment of Israel as a nation. These are the powers of the earth which are identifiable in prophecy as the forces which lead the nations into Armageddon. The world looks on and trembles, fearful of extinction, "hearts failing them for fear, and for looking after those things which are coming on the earth. " -- Luke 21:26

We also look on, and our hearts leap in hope, for we see in these events the nearness of that long-awaited kingdom of Christ, to which Armageddon is but a gateway. As we observe these signs so evident, our eyes go heavenward to God; we look up, and lift up our heads, for we know at last our redemption draweth nigh.

Watch ye therefore, stand and behold the salvation of our God!

# **BROTHER FELIX PILARSKI**

## **At the Meeting of the Lord**

DEAR brothers and sisters, dearly beloved: First of all, I would like to greet all the brethren. I love you all! Today is the saddest moment of my trip. For six months I have had the occasion to get to know you, to love you, and now the moment comes when we must separate. I have been to Portland, Vancouver, Vernon, Los Angeles, Chicago, Detroit, Orlando, and Albion; and it is the first time in my life I have had the privilege of giving a talk in a bus!

In the Word of God there are really very many things that are written for us, and my goal was to encourage you, to comfort you. There are certain things, dear brethren, that are very difficult to understand. And we have to be very prudent and careful. Like in school, certain students come to school and they want to know everything all at once. But why are there several classes? Because we have to progress little by little. And the LORD is doing with us the same thing. He instructs us progressively, according to the time in which we are living, according to the condition in our hearts, and also according to our spiritual knowledge. The LORD could enlighten our minds so that we could all understand the same thing right away. Why doesn't he do this? It is because we have a lesson to learn.

We have a model to follow -- our Lord went before us. Have you ever seen a road when the snow has fallen on top of it? The first one who passes by, leaves tracks in the snow. There is one track in the snow, and 144,000 people follow these tracks, so we have to be careful to put our feet in the tracks! From the baptism water up until the cross there is only one way, a narrow way. Be careful because there are steep valleys on each side. So you see, brethren, how we have to be prudent and careful.



Since the time of the apostles there have been difficulties. We read in the Scriptures that at the time of the Early Church there were many trials and difficulties. These came from our imperfections, and also from the adversary, Satan, who would like to divide the brethren. We must not let ourselves be divided. It is like a flock of sheep keeping together in a group. If Satan comes in the midst, he is crushed! If the wolf, Satan, is able to disperse the flock of sheep, he is going to do it one by one. Are we going to let ourselves be eaten by the wolf?

During the war, the whole class I was meeting with was imprisoned by the Germans. I found myself in the same cell with another brother who had a different idea than mine. Although we would have differences of opinion, we would pray together, we would hug each other, we were trying to strengthen ourselves to die together. We should love each other. We should not have to go into prison to understand this lesson. The most beautiful witness that we could give is by loving one another.

I would like to close with the Parable of the Good Samaritan. One person was wounded by robbers; the high priest passed by: he looked at this poor man on the road; he is not going to worry about it; he keeps on going. A Levite passed by and he looked at the poor man and kept on going. The

Samaritan comes. He sees this man lying there, and what does he do? Does he say, What do you believe? No, he goes to help him. He takes care of him and arranges everything; and he put him in a little hotel. The LORD said, "Who did the greatest work? Which one had the greater knowledge?" Would it be the high priest or the Levite? What did the Samaritan know? We know that the LORD said the Samaritan had the right spirit. The parable ends by saying that you have to do the same thing!

Pray for me and I will pray for you. And perhaps later we will see each other at the Grand Convention with our Lord in the midst of us. It is what I wish for you.



# **BROTHER LEO POST**

## **Do All to the Glory of God**

THE title of this discourse was taken from 1 Corinthians 10:31, which says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This scripture states the essence of Christian living and conduct. If all of us would attempt to live in this way we would satisfy the



demands of our consecration. To understand its meaning we must understand the character of God. Can we fully comprehend and reflect God's character and do all to the glory of God? The answer is, "No," because of our imperfections. But we can do so in our hearts and in our motives. The motive stated by the apostle comprises the highest motive, a desire to serve and please God.

God's plan involves the testing of a class whose reward, after passing the test, will be to receive the divine nature, which includes the capacity for serving God greater than that of any other group in his creation. We can project into the future and see the time when all God's creation, in heaven and earth, will be doing all to his glory. Earth will be filled with his glory, and heaven will have more of his glory than before! But prior to arriving at that wonderful time, trials continue to face us. The tenth chapter of I Corinthians not only explains what is involved in gaining the prize of the high calling, but also the difficulties which hinder many.

The opening verses of that chapter tell how all in natural Israel had equal opportunities to gain the blessings of the Promised Land. Likewise, this is true of spiritual Israel. Then the apostle mentions that with most of them God was not pleased; they were overthrown in the wilderness. These experiences serve as a warning for us. The apostle proceeds to cite four incidents that befell Israel.

One involved idolatry, as recorded in Exodus 32:4-6; another concerned fornication, as recorded in Number 25:1-9; the third was an experience in tempting the LORD, as recorded in Numbers 21:4-9. The last of this list was in connection with a rebellion as told in the fourteenth and sixteenth chapters of Numbers.

"These things were written for our instruction. Therefore let anyone who thinks that he stands, take heed lest he fall." (1 Corinthians 10:12, RSV) Keeping in mind that these were ensamples for us, we note that sins such as idolatry can affect any one of us. Idolatry is inordinate, undue respect, homage, reverence, or worship, of any person, system, or thing, which will cause us to lose sight of God. Usually this failing comes about because our attention is absorbed with earthly things, such as family, possessions, organizations, or the pursuit of wealth or pleasure.

Gross immorality is used in the Scriptures as a picture of the compromise of moral standards for self-satisfaction, which includes dishonesty, evil speaking, covetousness, and the stealing, or murder, of another's good name in the interest of self-gain (Revelation 2:20, 21), tempting Christ or putting the LORD to the test, as pictured in Israel's dissatisfaction with the manna as food. As a diet, they complained, it was too monotonous. Hence, they sought other food more exciting to the palate. Here we have a picture of those who stray from doctrine stability, especially those who lose

the clear understanding of the ransom in their quest for more intellectual theories. The last temptation we are considering, when Israel murmured against the leadership of Moses and Aaron, is a picture of spiritual pride.

Any one or all of these can affect any one of the LORD'S people in this Gospel Age. How can we pass these tests successfully and win the prize? The answer lies in the words of our text, "Do all to the glory of God!" We note that eating and drinking are specifically mentioned. These are routine activities, but essential ones to life. If every little thing we do is done with an eye to pleasing God, we will not fall into idolatry. If we strive to do all to the glory of God, we will not compromise moral principle for self gain. Rather, there will be a keen awareness of God's law controlling our lives. If we do all to the glory of God, his plan will be our joy. If we do all to the glory of God successfully, we will realize that, at best, we still are unprofitable servants, and will not strive to be leaders.

The theme text of the convention summarizes this matter so well, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." -- Luke 21:34, 36





## Monday, July 29

*Chairman: Brother Mike Balko West Newton, PA*

9:00 Morning Devotions

9:15 Discourse Brother Burton Brown, Los Angeles, CA

10:00 Intermission

10:30 Testimony Meeting Brother William Harp, Cincinnati, OH

11:15 Discourse: "The Deliverance of the Church ", Brother Ray Krupa Portland, OR

12:00 Close of Morning Session

2:00 Discourse Brother Michael Nekora, Los Angeles, CA

2:45 Discourse Brother Ray Rawson, St. Petersburg, FL

3:15 Intermission

3:45 Panel Discussion: "Armageddon",

Moderator: Brother Ernest Penrose

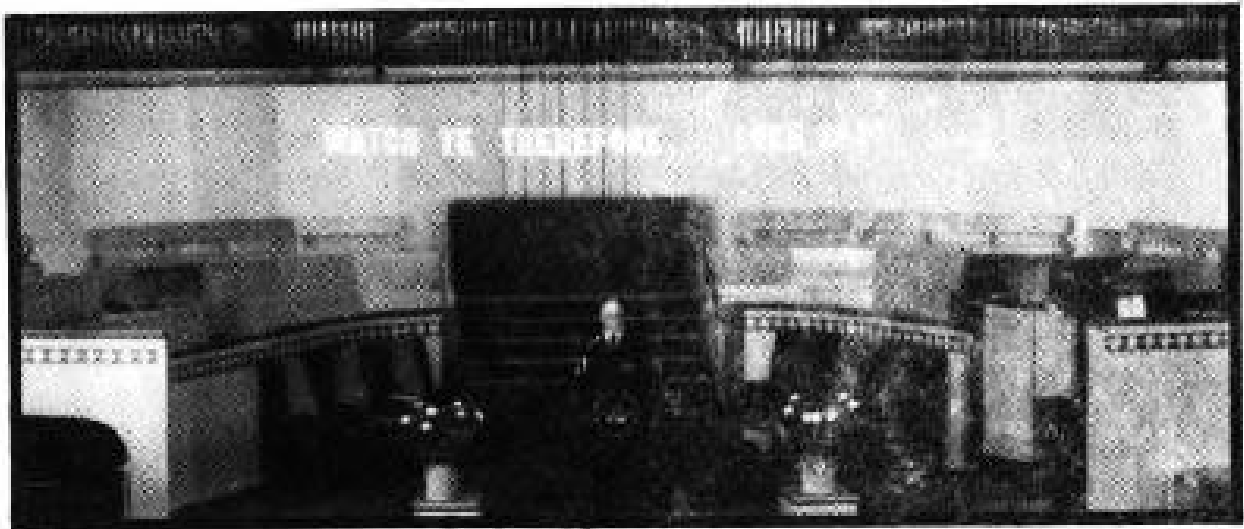
Panel: Brothers Al Lankford, George Jeuck, Leo Post

5:00 Close of Afternoon Session

7:00 Discourse Brother Fred Binns, England

7:45 Vesper Service

8:15 Songs in the Night



# BROTHER BURTON BROWN

## Dwelling with God

FOLLOWING the exodus of the children of Israel from Egypt, the LORD, through Moses, told them to make him a sanctuary, that he might "dwell among them." (Exodus 25:1-9) It is a blessing to read this account concerning how God dealt with his people. We realize that he who delivered and kept Israel through their forty years of wilderness wanderings is also dealing with and keeping us. To know of the physical aspects of his overruling providences on their behalf is wonderful; but how much more glorious is the understanding of the meaning of the typical features given to us by the Divine author!



The Tabernacle in the wilderness was the 'dwelling place' of God. But it was only a temporary abode, and, years later, it was replaced by the Temple in Jerusalem. This type teaches that it is even so with us, as the Apostle Paul tells us: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." He also says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" -- 2 Corinthians 5:1; 1 Corinthians 3:16

Although Moses was instructed to oversee the construction of the Tabernacle, it was God who was the designer and builder. The plan for this Tabernacle was according to "the patterns of things in the heavens." (Hebrews 9:23) It was God who conceived the plan because he had a desire to dwell among his chosen people.

The materials for this dwelling place of God were supplied by the freewill offerings of the people. From the rich came the gold, silver, and precious stones; others gave the blue, purple, and scarlet dyes; from the poor came goatshair and ramskins dyed red; those having nothing gave their skills and labor: weavers, embroiderers, woodworkers, metalworkers. So it is today: we should remember that God loves a cheerful giver as we endeavor to do the LORD'S work. When our Lord Jesus gave, he gave his best; he gave all he had; nothing was withheld. Let it be so with us each day of our lives as we follow our Master's example.

As we endeavor faithfully to follow in his footsteps, we can hear him say to us, "No man can come to me, except the Father which hath sent me draw him." (John 6:44) Being drawn by the Father, we become associated with our Lord Jesus and with our brethren, and again he speaks to us. "Thus saith the high and lofty one that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit." "The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit, . . . unto all that call upon him in truth." "My Father will love him, and we will come unto him, and make our abode with him." -- Isaiah 57:15; Psalm 34:18; Psalm 145:18; John 14:23

What a prospect! May we take comfort and encouragement from these words, so that coming to the end of our course on this side of the veil we will finally hear him say to us, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." -- Matthew 25:2

# **BROTHER RAY KRUPA**

## **Deliverance of the Church**

THE great hope of the Gospel Age began when our Lord and Master, Jesus Christ, opened a "new and living way." (Hebrews 10:20) The marvelous prospect for the faithful at the end of the narrow way -- to live and reign with Christ -- began to be preached. At the time when Jesus was about to leave his disciples, he promised them he would return at the end of the age and take them to their heavenly home. So, the church, in every stage of its history, longed for, and looked for, the return of their Master.



Because of the fulfillment of prophetic events during the last one hundred years, we know that we have come to the most bountiful season of the Gospel Age -- the harvest. And because the harvest is the end of the age, the time for the deliverance of the church has come. Therefore, the manner of the deliverance and glorification of the church has become a question of deepening interest in our day.

A very important aspect of this matter is found in 1 Corinthians 15:50, 51, where we are assured "that flesh and blood can-not inherit the kingdom of God." All the members of the church must be changed to a spiritual condition, and this valuable fact must be considered in our understanding of the deliverance of the church.

Other texts of scripture tell us that an order will be observed in the resurrection of the little flock. Some will be charged, or glorified, first; and others, "afterward." (1 Thessalonians 4:15,16) Still another text shows a particular part of that order: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth." (Revelation 14:13) Something changes at the point designated as 'from henceforth'. Previously, the saints who died, fell asleep in death; but from the 'henceforth', the promise of 1 Corinthians 15:51, 52 goes into effect: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye."

When our Lord returned at the beginning of the harvest, we believe his first work was the resurrection of the sleeping saints. There is a marvelous prophecy recorded in Isaiah 40:10 which reads, "Behold, the LORD God will come with strong hand, and his Arm shall rule for him: behold, his reward is with him, and his work before him." The Arm who rules for Jehovah is Jesus. and the reward he brings with him is, not only all that the Father gave him for his faithfulness -- the right to rule, etc. -- but also, it may well picture the resurrection of the sleeping saints. The work before him is to finish the harvest work, to complete the church, and together with his bride as the Seed of Abraham, to bless all the families of the earth.

The complete deliverance of the church, according to the signs, is not far off. Our rejoicing in this is not a selfish attitude, because we realize that the deliverance and exaltation of the little flock will result in the speedy deliverance of the world! All of this means that soon our earthly career will be over. Our own personal deliverance, therefore, should concern us. The question that should confront us always is, Are we sowing the proper seed?

The thought of receiving a spiritual reward and the change that will occur when we are faithful, is incomprehensible to us. All we can say is, "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! " -- 1 John 3:2

Therefore, beloved brethren, "Be thou faithful unto death!"

# BROTHER MICHAEL NEKORA

## Who Is the Greatest One?

THIS question is recorded in Matthew 18:1, and is not as innocent a query as it may appear. In the more detailed description of this event, as recorded in Luke 9:46 and Mark 9:33-35, we see the disciples were really concerned about which of them would be greatest. The Master taught them that instead of asking for rewards, they should be looking for opportunities to be of service to each other: "Whosoever will be great among you, shall be your minister: and whosoever of you will be chiefest, shall be servant of all. " -- Mark 10:43, 44

The parable of the Penny, as told in Matthew 20:1-16, illustrates the lack of appreciation some had with their opportunity to work for a benevolent master. Although this parable primarily applies to the scribes and Pharisees who grumbled about the opportunities being offered to those who had not worked as hard as they thought they had, there are also lessons for us. In particular, we must not grumble about opportunities given to others who perhaps, in our judgment, do not deserve them. The LORD can bestow his favor on other friends, other classes, other groups, just as he has been bestowing his favor on us.



Baruch is a character in the Book of Jeremiah who thought he could accomplish great things, perhaps even the conversion of Israel. He was asked to preach Jeremiah's words because Jeremiah could not do so. (See Jeremiah 36:4-6.) But instead of letting God direct the issue, Baruch thought he was in charge. The words of Jeremiah 45:5 confront his attitude directly: "Seekest thou great things for thyself? Seek them not."

We must search our own hearts to be sure our activity for the LORD is really for the LORD'S glory, and not for our own. There is only one correct kind of 'glorying' and that is described in the ninth chapter of Jeremiah: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exerciseth lovingkindness, judgment, and righteousness in the earth: for in these things I delight; saith the LORD." -- Jeremiah 9:23, 24

Our treasure is in heaven, not upon earth. Although we have many blessings today as a part of the present inheritance of the saints, this is not the time for reward. We must not seek great things for ourselves. If we fix our eyes on the great prize of the high calling and look for opportunities to serve those around us, ours will be an abundant entrance into the kingdom of our Lord and Savior, Jesus Christ.

# BROTHER RAY RAWSON

## God's Favor

IN OUR endeavors to understand God's favor, it is first necessary to know God's character, and this information is given to us in the Bible. Solomon is an example of someone who understood God and what he required of anyone who wanted to come under his grace.

Solomon committed major errors late in his life, but before he died he realized his mistakes and was willing to completely divest himself of all personal preferences and seek direction from divine providence relative to all aspects of his personal life. Solomon's remorse for his mistakes is well expressed in these words, "Vanity of vanities, all is vanity." (Ecclesiastes 12:8) Thus Solomon's word of advice for others was, "Remember thy Creator in the days of thy youth." (Ecclesiastes 12:1) A dedicated young life will generally result in a mature senior life. A proper mature life has acquired wisdom which money cannot buy! God wants us, as early as possible in life, to dedicate our services to him.



This principle is especially applicable during the Gospel Age. John 6:44 tells us it is God who draws the individual to Jesus for the purpose of coming under Jesus' blood. What must always be realized in this matter is what Solomon learned after he lived his life and was about to die. Life is only worthwhile when it is daily lived in a manner that pleases God.

During his earthly ministry, Jesus set us an example of this type of living. He gave sufficient instructions by word and deed for everyone dying to follow in his footsteps to know how to comply to that which pleases and blesses God. Since there cannot possibly be too many individuals trying to live at the present time exactly as Jesus would, we should all strive earnestly to follow his example.

During the Gospel Age, God's favor is extended to greater lengths than at any other previous time in his great plan of the ages. Everyone who follows Jesus' example now does it under difficulty and adversity, and so to compensate for this handicap, God provides the necessary providential overruling in order that each one's heart intent will be established. When the Gospel Age is over it will be realized by all that only a little flock lived their lives faithfully as followers of Jesus -- only a little flock followed Solomon's advice, which even he himself failed to do.

It will not be until the Millennial Age that everyone will follow Jesus' instructions for living lives pleasing to and blessing God. That will be when Satan is bound. Under the New Covenant of the kingdom, all in their graves shall come forth to the reality of Jeremiah 31:34: "They shall teach no more every man his neighbor and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."

God's favor will abound in the future age; by the grace and favor of God, everyone who has ever lived since Adam's day will be made alive again here on earth. Then, by the mediation of Jesus, the risen Lord, together with his little flock class, all humanity will be restored to perfection. The very last enemy to be destroyed is death itself!



# **BROTHER FRED BINNS**

## **The Early and Latter Rains**

"BE PATIENT therefore brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh." -- James 5:7, 8

In Job 37:1-6, the prophet speaks of the rain as the "small rain," and the "great rain," and we should keep this reference in mind as we analyze the thoughts in James' words further. Turning back to James, the thought is that the rain is a representation of the work of the Holy Spirit., Examples are given throughout the Scriptures where rain and dew are employed to demonstrate God's favor on Israel in response to their faith and obedience. Emphasis can be laid on the fact that James could be indicating a deepening work of the Spirit in his choice of metaphor.

He described an early rain followed by a period requiring patience, and then the coming of a further blessing of rain spoken of as the latter rain.

We realize the crucial importance to all primitive societies, as in James' day, to the need for both rains if the precious fruit were to be secured. In industrial societies we have lost sight of this to some extent.



Although the work of the Holy Spirit is continuous, many scriptures suggest a fuller and deeper level of operation. In other words, perhaps a second measure of the Spirit could be indicated in the use of the expressions, "led by the Spirit," "filled with the Spirit," etc. For instance, in Genesis, the fact is pointed up that after the initial moving of the Spirit on the "face of the waters," no other mention is made of its operation until the breathing of the breath of life into the nostrils of the man, Adam. (Genesis 1:2; 2:7) Eons of time had passed since the first moving of the Spirit. Millions of creatures had been created. But despite this enormous operation, no creature could be found which could praise God, the Creator of all this wonderful work. Only after the second moving of the Spirit was there a creature capable of walking and communing with God, able to see and hear the Creator.

The same lesson is drawn from Ezekiel 37. Ezekiel had to prophesy twice. First for the coming together of the bones, when there was a shaking (Ezekiel 37:7), indicative of the moving of the Spirit. Then there is required a second prophesying, when the Spirit of life came into them. -- vss. Ezekiel 37:9,10

Let us examine specific uses of the terms early and latter rain. First, in Joel 2:23, 28, we find that the rains contrast the work of calling Israel from Egypt (small rain) with their becoming a holy nation (great rain) after Jacob's trouble. Verse twenty-eight shows the same work, commencing, this time, with spiritual Israel (Acts 2:17), and culminating approximately at the same time, with the change of the church and the consequent greater fulfillment of Joel 2:28, with the pouring out of the Spirit.



Zechariah 10:1 confirms this. In this instance the context concerns only the final work, after Israel is returned to the land, and so only the latter rain is mentioned.

In Hosea 6:23, Israel is seen as resurrected and the work complete. Here the prophet reversed the order of the rains, placing the latter before the early rains. Perhaps here we see the work on Israel in the latter rain, and the commencement of the millennial work in the early rain -- the millennial plowman overtaking the last of the reaping in of spiritual and natural Israel.

Deuteronomy 32:2 beautifully illustrates the fact that doctrine, or teaching, is the initial work of the Spirit, depicting it as early rain. Proverbs 16:15 completes the outcome of this knowledge, as being in the "light of the king's countenance." To know God is life eternal. Here we have this source of enlightenment being the fullest and final outcome of all earlier knowledge, and it is described, not surprisingly, as the latter rain.

Certainly, brethren, as the husbandman is patiently waiting for the precious fruit of the earth, so we should be patient also, establishing our hearts, for our approaching to the Lord draweth nigh!



## **Tuesday, July 30**

*Chairman: Brother Frank Nemesh Detroit, MI*

9:00 Morning Devotions

9:15 Baptismal Discourse Brother Al Lankford (Goodrich Chapel), Sacramento, CA

10:15 Intermission

10:45 Immersion Service & Right Hand of Fellowship (At nearby church)

12:00 Close of Morning Session

2:00 Testimony Meeting Brother Nick Kasperowicz, Paterson, NJ

2:45 Discourse Brother Ernest Kuenzli, Orlando, FL

3:15 Intermission

3:45 Discourse Brother George Ibasfalean, Bradenton, FL

4:15 Discourse Brother Hercules Gonos, Greece

5:00 Close of Afternoon Session

7:00 Elders' Meeting



# BROTHER E.F. LANKFORD

## Baptismal Discourse

TRULY, one of the highlights of the General Convention is the baptismal service! Those who have expressed a desire to symbolize their consecrations by water immersion are now beginning a new course in their lives; and those of us who are already walking in this way reflect upon the step we took in the past. It is a time for rededication and for welcoming into our fellowship those who have indicated a desire to walk with us in the Master's footsteps.

The Gospel of the kingdom has been preached for some two thousand years. It began for the church on the Day of Pentecost, when those who were gathered together in one place" had the mystery of the high calling opened to them through the coming of the Holy Spirit. (Ephesians 3:3) Jesus said to all those called ones, "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them: and to hear, and have not heard them." -- Matthew 13:17



"Now then we are ambassadors for Christ, as though God did beseech [invite] you by us: we pray you in Christ's stead, Be ye reconciled to God." (2 Corinthians 5:20) We have been reconciled to God; and we have been commissioned ambassadors for Christ! When Christ was in the world he preached the Gospel of the kingdom. Now we are his representatives, and therefore have the same commission, the duty, the pleasure, and desire, to preach this Gospel of the kingdom in his stead. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." -- Ecclesiastes 11:6

"Blessed is the man whom thou choosest and causeth to approach unto thee, that he may dwell in thy courts." (Psalm 65:4) The Heavenly Father has chosen you! Paul describes those whom God has called as "not many wise men after the flesh, not many mighty, not many noble." And James reaffirms this, saying, God has "chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him." -- James 2:5

Of what does this Christian baptism consist? It is the complete surrender of our own wills, and the entire consecration of our lives to the doing of the will of God, even unto death. We consecrate all that we are, all that we have, and all we ever hope to be or to possess, to our Heavenly Father. This was true of Jesus, our forerunner. Brethren, each of us whose eyes have been opened to this wonderful truth, this high calling of God, may also say, with all reverence and humility, and in fullness of faith, "In the volume of the Book it is written of me, I come to do thy will, O God!" just as it was said of our Lord Jesus. -- Psalm 40:7; Hebrews 10:7

"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" (Romans 6:3) "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." We see that this is the true baptism. Water immersion is

but an outward symbol of what has already taken place in the hearts of those who are to be baptized.

As the candidate is lowered into the water, a beautiful picture emerges of his surrendering his all. He is entirely in the hands of the immerser as the water closes over him, showing his death and burial -- being dead and buried with Christ; and as the candidate is raised out of the water, his resurrection from the dead is pictured, that he might walk in newness of life from this time on. All things become new! -- 2 Corinthians 5:17, 18

Now, brethren, let us forget those things which are behind, and reaching forth to those things which are before, press down upon the mark for the prize of the high calling of God in Christ Jesus! -- Philippians 3:4

# BROTHER ERNEST KUENZLI

## "Therefore"

THE Christian way is not an easy one. God, in his great wisdom, knew this. He knew the opposition of the world, the flesh, and the adversary might discourage the followers of Jesus. Therefore, he made sure there were passages of Scripture such as Hebrews, chapters eleven and twelve, the primary purpose of which was to strength-en our faith and resolve to do God's will. Paul summarizes his encouragement in Hebrews 12:1. He wrote, "Therefore also we, having such a cloud of witnesses surrounding us, laying aside every encumbrance, and the close-girding sin, should run with patience the course marked out for us. " -- Diaglott



Paul begins by outlining what he has written in the eleventh chapter of Hebrews, where he had reminded us of Israel's heroes of faith, and how they witnessed to God in their lives because of their great faith. (Hebrews 11:32, 39) These individuals are the "cloud of witnesses" mentioned in Hebrews 12:1. The Greek word translated witness means to testify even unto death. The Ancient Worthies witnessed or testified to God in their lives, and sometimes it led to their death. Paul states that these witnesses surround us. He meant they were faithful in nearly every kind of experience we might encounter in our Christian way, and so we should look to their example for strength and encouragement. If the three Hebrew children could remain faithful while faced with the fiery furnace, then we can remain faithful while facing a fiery trial, following their example.

Here Paul is comparing the Christian course to a race. In his day, runners would strip themselves of every weight, and of all pieces of clothing that might slow them down, preventing them from winning the race. Paul is suggesting we must do the same to win our spiritual race. Our encumbrances or burdens include anything which might distract our attention or affection from God and his service. This includes our possessions as well as the weaknesses of our fallen flesh. Our possessions include our homes, our cars, our education, and even our earthly talents. As Paul states in Philippians 3:7,8, our possessions should have no value to us that we might win Christ. Our fleshly imperfections are another burden. Throughout the Scriptures we are admonished to "put off, according to the former course of life, that old man corrupted by deceitful desires and to be renewed in the spirit of your mind." (Ephesians 4:20-22, Diaglott) We cannot accept these weaknesses, nor make peace with them, if we expect to please God.

The Apostle Paul encourages us to put off the close-girding sin. Weymouth translates it as the "sin which so readily entangles our feet." Paul refers to the lack of faith which so readily stumbled the nation of Israel in its attempts to serve God. Lack of faith is not the only besetting sin we as Christians struggle against. Others may include selfishness, spiritual pride, or a love for the world. Selfishness was the undoing of Ananias and Sapphira. (Acts 5:2) Demos stumbled because of the love of this world. (2 Timothy 4:10) Just like an earthly runner, we must lay aside every close-girding sin so we are not stumbled in our spiritual race for life.

Paul concludes Hebrews 12:1, by stating we must "run with patience the course marked out before us." Paul uses the illustration of a race to show we do not have time to waste in making our calling and election sure. The psalmist gives us similar advice when he writes, "So teach us to number our days that we might get a heart of wisdom." -- Psalm 90:12, RSV

To be successful we must run the Christian race with patience or cheerful endurance. We have need of these qualities so we can do the will of God no matter what circumstances or opposition we might face. (Hebrews 10:36, RSV) It is by patient or cheerful endurance in well-doing that we seek for glory, honor, and immortality. -- Romans 2:7

Because our Christian walk is a struggle, many example: have been provided in the Scriptures for us to follow. We need to continually consider these examples so we will remain faithful no matter how difficult the way becomes.





## BROTHER FRED BINNS

### Two Measures of Seed

THIS talk is a continuation of the theme the "early" and "latter" rains, given previously. The idea illustrated in the typical events in the life of Elijah, a 'second' stage in the work of the Holy Spirit will be reviewed. Here the figure employed is that of spiritual food.

"Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." (1 Kings 17:1) After causing the rain to cease in Israel, Elijah the prophet had to hide by the brook, Cherith, and here the LORD caused the ravens to bring him two types of food, bread and flesh, twice a day -- morning and evening. However, the brook dried up and another, or a second, supply of food was required.

This was provided by a widow woman who resided at Zarapheth. The spiritual application of this, as with the early and latter rains, suggests that only an initial work was accomplished, because the brook dried up. Going to Zarapheth represented the patient and prayerful waiting of the husbandman for the latter rain. The name Zarapheth means 'refining'.

The use of the widow as a means of support is of particular interest because a widow, by scriptural usage, would represent the poorest of the poor. But this would very aptly illustrate the principle, "Not by might, not by strength, but by my Spirit, saith the LORD."

As babes in Christ we have the milk of the Word, but this must be replaced by strong meat, deeper spiritual insight, by means of exercise. (Hebrews 5:12-14) Our Zarapheth experiences bring us to a fuller understanding of the LORD'S will for us. The fullness of this second spiritual food was demonstrated by the raising to life of the widow's son, representing the resurrection power of the Holy Spirit in contrast to the earlier leading influences of the Spirit.

We find this theme further developed in the instance of Obadiah taking one hundred prophets of the LORD, in two companies of fifty, hiding them, and feeding them. (2 Kings 18:4) And this idea is also expressed in the incident of Elijah while in the wilderness. In the account of this, Elijah was instructed by an angel to eat and drink a "cake baked on the coals," and a "cruse of water," and then again a second time.

We recall how Elijah, having repaired the altar of the LORD, had dug a trench the depth of which was specified "as great as would hold two measures of seed"! It does not say, as would hold twelve barrels of water! Now it is obvious what are the implications of two measures! -- 2 Kings 18:32

To God be the glory, great things he hath done,  
So loved he the world that he gave us his Son,  
Who yielded his life an atonement for sin,  
And opened the Life gate that all may go in.  
Praise the LORD, praise the LORD! Let the earth hear his voice!  
Praise the LORD, praise the LORD! Let the people rejoice!  
O come to the Father through Jesus the Son,  
And give him the glory, great things he hath done.

# **BROTHER HERCULES GONOS**

## **Dedication and Completion of the Temple**

THE dedication of Solomon's Temple was the ceremony which, in a formal way, placed it in the service of God, as the Tabernacle had formerly been dedicated in Moses' day. Both were beautiful examples of God's people today, and how necessary that they likewise be consecrated to his service, and receive the indwelling of the Holy Spirit as an evidence of his recognition.

When the priests brought the Ark of the Covenant into the Holy Place, the Temple was filled with a cloud, and the glory of the LORD filled the House. The Apostle Paul wrote in 1 Corinthians 3:16, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?"

God was with the children of Israel from the time they entered into covenant relationship with him and during the time the Temple was dedicated by Solomon, and he indicated his presence by a manifestation of the Shekinah Light in the Most Holy of the Tabernacle. And so with us now as Christians, from the time we become sons of God -- from the time of our consecration and begetting by the Holy Spirit -- our bodies as tabernacles or temporary dwelling-places of God's Holy Spirit, are filled with the light of truth which is the glory of God.



The Temple, in the larger sense of its meaning, was the agency by which the glory of God could be made known to all people of Israel. The account reads that when "Solomon had made an end of praying that fire came down from heaven and consumed the burnt-offering and sacrifices. . . . And Solomon stood ... and spread forth his hands toward heaven. He said, LORD God of Israel, there is no god like thee in heaven above or on earth below. And it was so that when Solomon had made an end of praying, ... he stood and blessed all the congregation of Israel with a loud voice, saying, That all the people may know that the LORD is God and that there is none else "

What a beautiful picture of that future time when the church, the temple complete, will be the means by which all mankind will witness the glory of God! This glorified temple will be the house of prayer for all peoples and nations. They will approach God through the glorified church, and his mercy and love flowing through them will be available to all -- blessing upon blessing -- as the world is enlightened with the knowledge of God's glorious purposes for them.

What a wonderful prospect is in store for those who now dedicate to God's service their present dwelling-place, allowing it to be the receptacle of God's glory!

O perfect redemption, the purchase of blood, To every believer the promise of God; The vilest offender who truly believes, That moment from Jesus a pardon receives.	Praise the LORD, praise the LORD! Let the earth hear his voice! Praise the LORD, praise the LORD' Let the people rejoice! O come to the Father through Jesus the Son, And give him the glory, great things he hath done.
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# Wednesday, July 31

*Chairman: Brother William Vrooman Orlando, FL*

9:00 Morning Devotions

9:15 Discourse Brother James Webster, Boston, MA

10:00 Intermission

10:30 Convention Business Meeting

12:00 Close of Morning Session

2:00 Testimony Meeting Brother Glen Baker, St. Louis, MO

2:45 Intermission

3:15 Discourse Brother Tim Krupa, Portland, OR

4:00 Intermission

4:30 Discourse Brother Joseph Panucci, Groton, CT

5:00 Close of Afternoon Session

7:00 Discourse Brother David Bruce, Seattle, WA

7:45 Vesper Service

8:15 Songs in the Night

# BROTHER DONALD HOLLIDAY

## I Will Betroth Thee Forever

IN THESE words we find a gem of pure truth, alight with the brilliance of Divine wisdom and ability, and radiant and glowing with the warmth of Divine love. Here is truth that cannot be confined to the dusty pigeonhole of a cold filing system of doctrinal detail. It burns with the fire of jealousy, the holy, all-consuming zeal of the LORD that will, in the end, win the love of every creature worthy of life. It is his delight in pursuit of this purpose to first select some of the most unlikely specimens of mankind and use these to exhibit wonders of grace amazing to the limited conceptions of human minds. And we, brethren, wonder of wonders, that we should discover the preciousness of this gem, and find ourselves to be the center of such a love.



Some of the most touching expressions of tenderness and love are to be found in the Old Testament. (Jeremiah 31:3; Isaiah 43:21; Isaiah 62:5) He chose Israel not because they were better than other people, but because they were suitable material in which to demonstrate and reveal his own wonderful ability and the faithfulness of his covenant love. There is a great cost involved in the achievement of his purpose which itself reveals its preciousness to the heart of our Father.

Hosea 2:19, 20, is a statement of intent. How will he achieve it? Israel has been right up to the brink of demonstrated unworthiness, yet they have not been cast off forever, as some believe. In Jeremiah 33:19-26, we are given the sign we see each morning that his purpose of Israel is still being worked out. When night and day cease we shall know he has given up on Israel, not before.

Only divine grace can now be exhibited, and, in the achieving of his design, a wisdom and skill that is also divine. No flesh will ever glory in his presence, and yet the most wonderful thing about an everlasting covenant is the implied ability of both parties to remain forever faithful to it. How he will achieve this with Israel, then the world, will be the talk of the ages. How he will betroth them to him in faithfulness for-ever, and in steadfast covenant love, will reveal wonders of the Divine character and skill beyond all human dreams. For Israel this is still future. For the church it is already a reality. "I have espoused thee, have betrothed thee, as a chaste virgin to Christ."

The tender language of Zephaniah 3:17 describes the joy of the LORD in the accomplishment of this wondrous purpose. "He will rest in his love. He will joy over thee with singing." What a blessed glimpse of Divine satisfaction -- the LORD singing!

Great things he hath taught us, great things he hath done, And great our rejoicing through Jesus the Son; But purer, and higher, and greater will be Our wonder, our transport, when Jesus we see! Praise the LORD, praise the LORD ! Let the earth hear his voice!	Praise the LORD, praise the LORD! Let the people rejoice! O come to the Father through Jesus the Son, And give him the glory, great things he hath done.
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# BROTHER TIM KRUPA

## Last Letters of Paul

PAUL had two separate imprisonments in Rome; the first was an exciting, dynamic time, when Paul was surrounded by many brethren. It was during this period that he wrote a number of letters.

Perhaps his first letter from the Roman prison was to Ephesus, the largest class in Asia Minor. Paul covered almost every aspect of the Christian walk in this epistle. He exhorted them to unity, love, humility, how to behave as spouses, parents, children, employees, and how to put on the new man.



Since delivery of the letters was such a problem (there being no regular mail system in his day), Paul would have wanted to make the best use of the messenger who would take the letters to Ephesus. So it would seem likely that he, at this time, also wrote to the brethren at Colosse, which was near Ephesus. Paul repeated many phrases in these letters.

In Colossians 4:15,16, Paul instructed that this letter be circulated to other churches, particularly to the church in Laodicea, which city was just about ten miles from Colosse. Interestingly, Paul also instructed that the letter to Laodicea be read in Colosse. Apparently Paul sent three letters with the same messenger, Tychicus: to Ephesus, Colosse, and Laodicea. Of course, the letter to Laodicea has long been lost.

In Colossians 4:9, Paul mentions Onesimus, a brother formerly from Colosse, informing them that Onesimus will accompany Tychicus in delivering the letters. This could have created a slight problem, because Onesimus was a runaway slave formerly owned by a brother in the class at Colosse. So Paul had to write one more letter. This was to Philemon, the owner of the slave, Onesimus, asking for his love and understanding for the slave who was now a brother in Christ.



Another letter from prison was a 'love-letter' to the first class Paul established in Northern Greece, Philippi. Another was to the Jews, the Book of Hebrews. Paul mentions in a number of letters that he expected to be released from custody, and it seems that this, in fact, happened. Next came the letter to Titus. Then Paul was again taken prisoner to Rome.

This second imprisonment was totally different. The cast of supporting friends was gone. The class in Rome was driven into the catacombs by the madman, Emperor Nero. Paul was in chains. There was no more time to write a number of letters, so he wrote one last letter. He probably was not certain that this was his last letter, but he would have wanted it to be his last letter. It was to his beloved son in the Lord, Timothy.

There are many lessons we can gain from these last few years of Paul's life. They show us how much can be accomplished in just a short space of time. They show that we all have periods in our lives when we can work, and others when we are prohibited. Like Paul, we are all to some degree imprisoned in one way or another. Still Paul was productive! Paul's last lessons were largely exhortations to brotherly love. Let us treasure these writings of Paul, study them, and apply them in our daily lives.

# BROTHER JOSEPH PANUCCI

## Unity and Cooperation

IN THE one hundred and thirty-third psalm, David declared, "Behold, how good and how pleasant it is for brethren to dwell together in unity." There are many definitions of the word unity. But in this corrupted world, politically and religiously, the spirit of unity and co-operation among Bible students is indispensable. We know that brethren will travel long distances and make great sacrifices in order to be with those who are rejoicing in the precious truth! Those who are God's people with a knowledge of the Divine plan and are filled with his Holy Spirit, feel there 's nothing in the world that can be so precious and so inspiring a theme as the glorious knowledge concerning the plan of God and the near consummation of our hope! As we lift our minds and hearts above the turmoil and cares of this evil world, the veil has become so thin that we can almost see the glorious kingdom of God!



The world is divided today as it never has been before, and this very division eventually will bring its destruction. How important it is, then, that we do not fall into this snare, and that we give very serious consideration to the spirit of unity and cooperation.

There is no excuse for disunity among the LORD'S people. We should never look for faults in others, nor attribute evil motives. We should always seek to interpret the conduct of others charitably, and make allowances for errors in judgment, realizing their good intentions.

Let us remember Paul's admonition in 1 Corinthians 1:10-13: Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." Again, in 1 Corinthians 3:9 he tells us that "we are laborers together with God." But how can we labor together if we lack the spirit of unity and cooperation? In the Book of Ephesians, Paul uses the expression, "endeavoring to keep the unity of the Spirit in the bonds of peace." -- Ephesians 4:3

According to the flesh, the LORD'S people are all imperfect. Each one is different from the other. There are differences of nationality, age, personality, and temperament. But the Holy Spirit, through the written Word, points out the one course for all to follow. It is our faithfulness in following this course that results in the unity of the Spirit. The true disposition of humility, and the spirit of love, enter into this also, as Paul wrote, "With all lowliness and meekness, with longsuffering, forbearing one another in love. " -- Ephesians 4:2

Our unity of the Spirit is based upon the fundamental doctrines of the Divine plan. The question might be raised, "How are we to determine what are the fundamental doctrines?" We suggest that the basic teachings of our most holy faith are those which can be firmly established by a "thus saith the LORD." There are certain viewpoints, which we enjoy discussing, which we would find difficult to establish directly by the Bible. Perhaps we favor them; but perhaps some of the brethren do not! It is wise to keep in mind that we cannot maintain the unity of the Spirit by insisting that all in the ecclesia conform to our ideas.

All of us should want to conform to the LORD'S ideas. We can know whether or not they are his thoughts by applying to them the simple test, "Do we have a 'thus saith the LORD' to support them?" If the ideas which mean so much to us are not clearly expressed in the Bible, we can conclude that the LORD did not consider them important enough to be fundamental doctrine.

Looking back to the life of the Early Church in Jerusalem, we see the helpfulness, hopefulness, and joyfulness which characterized the life of their community. All its members were bound together by a common loyalty to their Heavenly Father, and their standard was a single-minded devotion to the ideals of their Master. Daily they worshiped together; each meal was shared by them all. Together they constituted one large family, united by the spirit of goodwill and generosity. The Early Christian Church was an extension of the unique brotherhood which Jesus had established during his active Galilean days. What was true of Christianity at first has proved true throughout its history: its edification and harmony have been won through the individual and personal touch, through fellowship in faith, in love, and in the spirit of unity and cooperation.



# BROTHER DAVID BRUCE

## Jonah and Restitution

THE Book of Jonah was not permitted by God to be included in the Bible just to tickle our ears. Like every other book in the Bible, it has a purpose and lessons for us.

Jonah was chosen by God to be his prophet. In 2 Kings 14:25, reference is made to a man named Jonah, the son of Amittai. Therefore, when, in the Book of Jonah, we find the same name, and are told that this Jonah was the son of Amittai, we have the point established that Jonah did have a special relationship with God; he was indeed a prophet of God. "According to the Word of the LORD God of Israel, which he spoke by the hand of his servant Jonah, the son of Amittai, the prophet."

A commandment was given to Jonah by God, but he disobeyed it. (Jonah 1:1-3) In fact, he tried to escape his duty by purchasing a ticket to board a ship bound for Spain, and he hid from God in the hold of the ship. The story continues, informing us that a severe storm arose, and the ship was in great danger -- actually being about to break up. When confronted with his guilt in the matter, Jonah admitted to all that he probably was the cause of the great tragedy about to take place. He then volunteered to allow the men to throw him overboard to save those in the ship from destruction. As soon as this was done, the storm became a calm. -- Jonah 1:4-15



We read, "Then the men feared [reverenced] the LORD exceedingly, and offered a sacrifice unto the LORD and made vows." (Jonah 1:16) After they threw Jonah into the sea he was swallowed by a great fish which God had "prepared" (Jonah 1:17), and after three days he was deposited safely on the shore again.

After this, Jehovah repeated his command (Jonah 3:1,2), and Jonah was once again told to go to Nineveh, to preach their destruction. This time he went, reluctantly, and because of his preaching, the people repented. They fasted, and they turned from their evil ways. In view of this, God repented, and did not destroy the city. It was, in a sense, reserved from the certain destruction which would have come about if God had not "repented [changed his course]."

As we consider these events, we ask ourselves if this is not a parallel of the experiences of Adam and his race. In the beginning, Adam had a relationship with God, as did Jonah. He was given a commandment, even as was Jonah. Both disobeyed God's commandment to them.

Adam tried to hide from God, as Jonah did also. Adam's actions placed all mankind in danger of death, just as Jonah's actions threatened the lives of the entire ship's company. Jesus, the second Adam, offered himself as a sacrifice, just as Jonah did. And by the sacrifice of the second Adam, the church class was the first to benefit, just as the people "in the boat" benefited first from Jonah's sacrifice.

The church class is the first to reverence the LORD exceedingly, and to offer acceptable sacrifice, and to make vows, just as did the people in the boat. Jesus, the second Adam, was in the grave parts of three days and nights, as was Jonah in the belly of the fish. -- Matthew 12:41; Luke 11:32

At the second advent of Jesus, the second Adam, the world of mankind will repent and the penalty of death will be removed, just as with Ninevah at Jonah's preaching. This story is a beautiful picture of restitution!

## **Thursday, August 1**

*Chairman: Brother Edward Lamel, Jr., Los Angeles, CA*

9:00 Morning Devotions

9:15 Testimony Meeting Brother Ted Trzeciak, Gary, IN

10:00 Discourse Brother Mitchell Blicharz, Palo Alto, CA

10:45 Intermission

11:15 Discourse Brother Carlton Chandler, Portland, OR

12:00 Close of Morning Session

2:00 Discourse Brother Stephen Suraci, New Haven, CT

2:45 Discourse Brother Sam Krystek, Los Angeles, CA

3:15 Intermission

3:45 Discourse Brother Carl Boughton, Pittsburgh, PA

4:30 Discourse Brother Charles Zubowsky, LaSalle, IL

5:00 Close of Afternoon Session

7:00 Melodies of Praise Brother Tim Krupa, Portland, OR

7:30 Discourse: "Take Heed to Yourselves", Brother Stephen Roskiewicz, Grand Rapids, MI

8:15 Love Feast & Breaking Bread



# BROTHER MITCHELL BLICHARZ

## Holding Back the Four Winds

REVELATION, chapter seven, is a continuation of a narrative beginning under the sixth seal (Revelation 6:12), which covers the Reformation Period of the church. Chapter six ends with a description of the French Revolution and its effect upon the earth. As the scene opens (Revelation 7:1), John saw four angels holding back the four winds that they should not blow on the earth, nor on the sea, nor on any tree.

The holding back of the four winds would represent the fact that Divine agencies were set in motion to limit the influence of the French Revolution from spreading to other nations and becoming worldwide in scope. If Divine providence had not stepped in, worldwide anarchy would have occurred. But God did intervene, and stabilized matters in order that the harvest work, which was then still future, could take place. This is what the seventh chapter of Revelation is all about.



The four angels represent God's restraining power operating through his own agencies, animate or inanimate. The four corners of the earth picture the entire earth. In chapter six, verse fourteen, it indicates that the trouble in France indirectly affected the entire earth: "Every mountain and island were moved out of their places." In other words, they became more liberal and democratic toward their subjects.

The scripture does not say they were removed, as will be the case in Armageddon. The four winds represent destructive forces from all quarters -- universal in scope -- and they are held back so they cannot hurt the trees, the sea, nor the earth, until the servants of God are sealed in their foreheads. (Revelation 7:3) Letting loose the four winds, then, awaits the completion of the church.

The earth represents organized society under religious restraint; the sea represents restless masses not under religious restraint; and the trees represent outstanding, sincere individuals of earth, endeavoring to preserve peace. The LORD restrains the destructive forces which would hurt or damage the symbolic earth, sea, and trees, lest they interfere with the sealing of the one hundred and forty-four thousand. The Apostle Paul, writing to Timothy, said, "I exhort therefore, that, first of all, supplication, prayers, intercession and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Timothy 2:1, 2) How thankful we are, indeed, that we can meet here in peace and quiet at this convention!

The 144,000 represent the elect overcomers of the Gospel Age referred to in Revelation 14:1-4. Only these were sealed with a knowledge of the truth in their "foreheads," which led to the individual sealing of character, or the "fullness of Christ." -- Ephesians 4:13; Ephesians 1:13,14

Verses nine to seventeen (Revelation 7), describe the experiences of the remaining number -- the great multitude or foolish virgin class -- who are dealt with following the completion of the church.

It takes the tribulation to awaken them to the need for washing their robes. This class, instead of ultimately being in the throne, are before the throne; instead of being the temple, they serve in the temple. The clue which tells us this is a spiritual class is the statement that they do serve in his temple. "Watch ye therefore!" -- Luke 21:36

# BROTHER CARLTON CHANDLER

## End of the Commandments

WE FIND that God's Law which he gave to the nation of Israel embodies the unique element, love. All the laws to Israel and the new creation are based on this principle. Jesus said the entire Law was incorporated in love: love of Jehovah, and love of fellow-man. (Matthew 22:37-40) We want to review the Ten Commandments given in Deuteronomy, chapter five, to see how we can benefit from understanding these ten laws.

The first commandment is, "I am the LORD thy God, thou shalt have no other gods before me." Other nations worshiped a multitude of gods. However, love for the Creator leaves no room for dividing our attention or allegiance. "There is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many,) but to us there is but one God. " -- 1 Corinthians 8:4-6



The second commandment is, "Thou shalt not bow down to them or make an image." The thought of bowing down means to worship. We can make gods of material things such as money, ease, even our occupation; anything that takes our time and attention away from God is a form of idol worship. -- 1 John 5:21

The third commandment, "Not to take God's name in vain," is not speaking only of swearing. Reverence is at the very foundation of this commandment; since God is our Father and we are his children, we should be careful with our lips and thoughts, letting them bring honor -- and not dishonor -- to God.

The fourth commandment states: "Remember the Sabbath Day to keep it holy." This law was designed to give Israel rest from their chores and time for meditation of his Law. Paul says we too can enter into rest, not just one day of the week, but every day. Ours is a rest of faith. This command is a command of love.

The fifth commandment is, "Honor thy father and mother." Reverence is here seen to be an important aspect of our lives. Our natural parents, of course, are here being spoken of. We honor our fathers and mothers as life givers. But, more importantly, God is our Father, and we, as his children, desire to give him proper reverence. Another thought is that our mother is the Abrahamic promise. (Galatians 4:26) Life will come to all the world through the fulfillment of the Abrahamic promise and through the promised Seed. -- Galatians 3:16, 29

The sixth commandment says, "Thou shalt not kill." Of course, no Christian would think of murdering anyone. But the spiritual Israelites must watch carefully, because God counts our slanderous words as assassination of another's character, or, as it were, murder. Read James 3:5, 6 and James 4:11, concerning the tongue. How careful we need to be to keep this commandment.

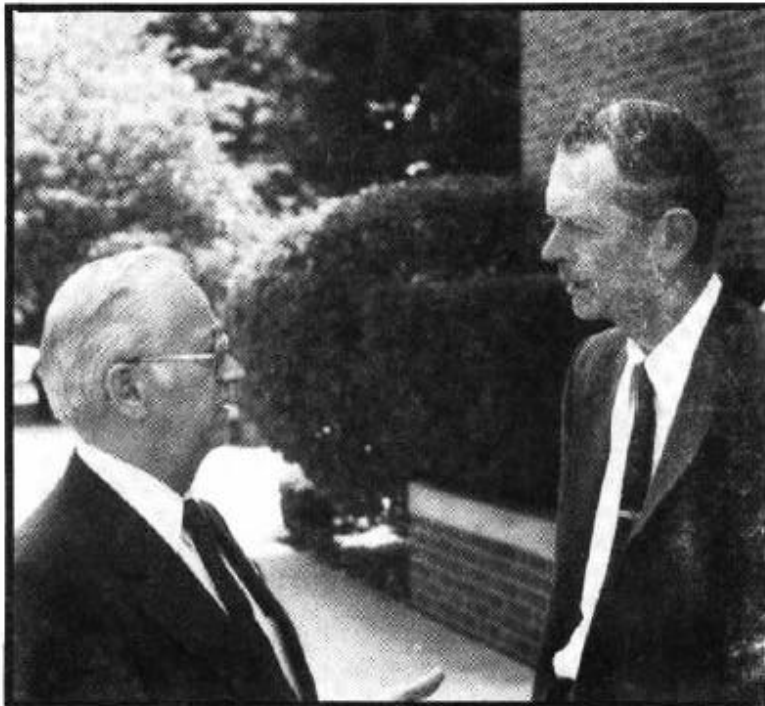
The seventh commandment is, "Do not commit adultery." This offense was so serious to God that Israelites who violated the commandment were punished by death. Spiritual death is possible, too, by spiritual violation of this law. We must be faithful to our espoused husband, Christ; and we must keep our vows to him inviolate. Just as the marriage vows must be kept sacred, for love is not to be taken lightly, so our spiritual espousal to Christ must be kept sacred and inviolate.

The eighth commandment is, "Thou shalt not steal." Here the principle of justice is inculcated, because the violation of the rights of others becomes a form of stealing. None must defraud another, but, rather, "Do good and to communicate forget not: for with such sacrifices God is well pleased." -- Hebrews 13:16

The ninth commandment is, "Thou shalt not bear false witness." The Golden Rule is again in evidence here. We should not, and cannot, tell an untruth concerning anyone. Whoever violates this commandment certainly violates God's law of love.

The tenth, and last, commandment is, "Thou shalt not covet." To covet is to be envious of another person, either in material things or other ways. This is fleshly, carnal, selfish. We should follow Paul's good example when he said, "I delight in the law of God after the inward man."

We see from this study that God demands more than simple, outward morality. (Romans 7:22) God's law of love permeates every one of these ten commandments. Although spiritual Israel is not developed under the Law given to natural Israel, we are all under the law of love. Love is the principal thing; love is the fulfilling of the Law. -- Romans 13:10



# **BROTHER STEPHEN SURACI**

## **For a Memorial**

*"BLESS the LORD, O my soul, and forget not all his benefits!" (Psalm 103:2)*

The Scriptures urge us to count our many blessings, and thus, forget not all his benefits. Webster defines a memorial as 'that which keeps alive the memory of someone or something', and Brother Russell reminded us that we sometimes feel spiritually impoverished because we forget God's blessings. A blessing forgotten is a blessing lost.

It is quite surprising to see how many times the LORD established memorials to give his people added assistance to remember a particular blessing or lesson. These have been recorded in the Scriptures for our encouragement. The deliverance from Egypt, the Passover, and the giving of the Law, were such great events in the history of Israel that God commanded them to observe them as memorials for all generations. We will comment on seven such memorials:



### **The Passover Memorial**

"This day shall be unto you for a memorial . . . and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance forever." (Exodus 12:14) The Passover memorializes the death-angel passing over the houses where the doorposts and lintels had the sprinkled blood from the slain lamb. This was, of course, followed by the deliverance of the nation of Israel from Egypt, through the Red Sea.

How beautifully this pictures to the new creation their justification by faith in the shed blood of Christ! "Christ our Passover [Lamb] is sacrificed for us." (1 Corinthians 5:7) "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." -- Romans 8:1

### **The Feast of Unleavened Bread**

This memorial was observed on the day following the Passover. "Ye shall observe the feast of unleavened bread, for in the selfsame day have I brought your armies out of the land of Egypt, therefore shall ye observe this day in your generations by an ordinance forever." (Exodus 12:17) To spiritual Israel it is a memorial of our feast of precious promises, with-out the corruption of human theories.

### **The Memorial on the Arm and the Forehead**

"This is done because of that which the LORD did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth, for with a strong hand hath the LORD brought thee out of Egypt." -- Exodus 13:8,9

This was a memorial to the Jew of his covenant with God, which dedicated the best of his intellect, mind, and heart to God's service, as well as the strength of his right hand.

Likewise, with spiritual Israel it is well that we remember our covenant we have made with him by sacrifice, and to daily perform our part faithfully.

### **The Firstborn Memorial**

The firstborn were an important part of the Passover picture. Their lives were at first in jeopardy, but later saved by the sprinkled blood of the lamb. Because of God's special providence over them, the LORD claimed them as his own possession.

"The LORD spoke unto Moses saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is mine." (Exodus 13:1) The firstborn animals, beasts of burden, were to be brought back, or redeemed by a lamb; the firstborn of man was to be redeemed by five shekels. -- Numbers 3:45-47

For us the lesson of this memorial is that we too were redeemed by a price. "Ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ, as a Lamb without blemish and spot." (1 Peter 1:18) As members of the church of the firstborn, ours is a special covenant relationship to God, being redeemed, justified, in advance of the world.

### **Feast of Tabernacles**

The Feast of Tabernacles was established by God to remind them once more of his providences over them in the wilderness. "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths, that your generation may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt: I am Jehovah, your God. " -- Leviticus 23:42-44

The lesson for spiritual Israel is that we should remember our priorities; our earthly training now is but a prelude of the glory to follow, if we are faithful.

1 Peter 2:11 refers to our being pilgrims and strangers here on earth. In Hebrews 13:14 Paul reminds us that ... "here we have no continuing city, but seek one to come."

### **The Ratification of the Covenant**

The Law Covenant, which came shortly after the exodus, was such an important part of Israel's future that God had Moses set up a memorial to it, lest they forget their national acceptance of it. "Moses wrote all the words of the LORD, and rose up early in the morning and built an altar at the foot of the mountain, and twelve pillars representing Israel's twelve tribes." (Exodus 24:4) To natural Israel this was to serve as a symbol that the twelve tribes had accepted the covenant.

We too need always to keep in mind the time of our acceptance of our covenant with God. Witnessing a baptism service often reminds us of this. Partaking of the Memorial Supper should always remind us of this.

### **The Blue Fringe Memorial**

"Bid them that they make fringes in the borders of their garments . . . and upon the fringe a ribbon of blue . . . that ye may look upon it and remember all the commandments of the LORD and do them." -- Numbers 15:37-41

Just as Israel did, we too need constant reminders to do the will of our Father daily.



# **BROTHER SAM KRYSZEK**

## **The Mighty Word**

THE mighty Word of God is the Bible. We remember the words in the hymn we sing, "Blessed Bible, precious Word! Boon most sacred from the LORD. Glory to his name be given, for this choicest gift from heaven!"

The Bible is a precious and a unique book; it is not an ordinary book. We can call it the Maker's Instruction Manual.

It is the written revelation of the Creator's grand design for mankind, which contains vital knowledge for everyone who seeks to know his plans and purposes. Without the Bible we could not understand the framework of God's plan which ties together the history of the past, the meaning of the present, and what the future will hold. It is through the Bible message that we learn to know and love the author, and how well we each learn is dependent upon the heart condition of each one.



If we were to leave the Bible out of our lives, God would largely remain unknown to us. Much of God's Word is a record of what has happened throughout the ages as a result of God's great law of love and obedience being violated. The Bible was "written for our learning, that we through patience and comfort of the Scriptures might have hope." (Romans 15:4) The Bible teaches what is good and what is bad; what is normal and what is not. The Bible tells us what we are; how we are to live; how and when we can achieve our ultimate potentials. The Bible spells out for us the way to peace and happiness. The Bible is the basis of a true education.

We may read the Bible over and over, but it never grows old. Each line of its pages is such a pleasure; each promise written is like a pearl! God's Word forever endures!



# BROTHER CARL BOUGHTON

## In the Sweet By and By

HYMNS, songs, and psalms, have been an important part of our worship service from time immemorial. We read in Ephesians 5:19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the LORD!" Again the apostle advises, "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the LORD." (Colossians 3:16) Psalm 100:2 says, "Serve the LORD with gladness; come before his presence with singing!"

Just now we are interested in Hymn #66 in the Hymns of Dawn, "In the Sweet By and By." (Matthew 24:6) In the chorus of this dear, familiar hymn, we sing, 'We shall meet to be parted no more, We shall meet on eternity's shore.' What a glorious day when all God's human creation meet again, never more to be scattered and homeless.

We now live in a time of sin and death, but we remain confident of better days ahead. This is the assurance in the Epistle to the Hebrews -- a better salvation, better possessions, a better country when God's kingdom is established in power and glory. The faithful ones of old saw this better country afar off, "and were persuaded . . . and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. . . . But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city!" -- Hebrews 11:9,10,13-16



"God has promised a glorious day. By faith we now see it draw near." -- Our faith is in accord with God's promises, even though they may seem to our human minds to be uncertain and impossible. In faith we live soberly and calmly, knowing that God will do what is best for us. These words are not the vain fancy of the hymnist. They are thoughts given to the prophets who were inspired by God's Holy Spirit, and transposed into the words of this verse.

"Our Redeemer has opened the way, and soon will its glory appear." -- "Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." (Hebrews 10:19, 20) Jesus is the way to life. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) Soon, not yet, but 'by and by' we shall see the redeemed of earth return, singing with joy!

"There the dead shall arise from the tomb, and the living to health be restored." -- Jesus said, "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." -- John 5:28, 29

"Away from all sorrow and gloom, they'll be led by the life-giving LORD." -- All will come to a knowledge of the truth; and with knowledge they will be enabled to make a vigorous effort to be

worthy of life on earth. God, our Savior, "will have all men to be saved, and to come unto the knowledge of the truth." -- 1 Timothy 2:3,4

"A highway shall there be cast up, and the stones shall be all gathered out." -- This is a highway of holiness; the unclean shall not proceed to the end of it; nor is this way for the sophisticated, proud, or defiant. This is the King's Highway, the most direct and smooth way to life yet offered. -- Isaiah 35:8

"Errors no weak ones shall trip, and no lions of vice stalk about." -- No lion shall be there, nor any ravenous beast, since wicked Satan will be bound and held in custody. All will walk free from fear and anxiety. -- Isaiah 35:8

"There, nothing shall hurt nor offend, in God's kingdom of glory and peace." -- The mischievous, quarrelsome, and selfish who have previously injured one another, must learn to live in peace. Competition and controversy is inexcusable, and will not be allowed to exist. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD." -- Isaiah 11:9

"The wicked their ways shall amend, and the righteous their joys shall increase." -- Jehovah says, "I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more." (Hebrews 8:12; Jeremiah 31:31) God's grace through Christ Jesus will extend even to the unrighteous who look to Jesus for instruction.

"There God's hand shall all tears wipe away; he'll the joy of his favor restore." -- There shall be no more death, no sorrow nor crying. "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the LORD in the land of the living." -- Psalm 116:8, 9

"The light of that glorious day will bring life, joy and peace evermore." -- Indeed, the long night of sin and death has been difficult, but we have the assurance that it is a small moment compared to eternity. "For a small moment have I forsaken thee; but with great mercies will I gather thee!" (Isaiah 54:7)

Mercy is on the way. All will be gathered again to everlasting life in a glorious kingdom!



# BROTHER CHARLES ZUBOWSKY

## A Voice from Heaven

"THERE came such a voice to him [Jesus] from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." -- 2 Peter 1:17,18

When Jesus spoke to the people and to his followers, his words were truly the Father's words from heaven. He said, "I have not spoken myself; but the Father which sent me, he told me what to say and what to preach." -- John 12:49, NOR Translation

To the followers of Jesus, the voice from heaven is the Word of God, the Holy Scriptures, the



Bible. How tragic it is that this voice from heaven falls on blind eyes and deaf ears, and that the world does not see the beauty of this message from heaven! Not listening to his voice, the world finds no peace, or rest; they are in trouble; God's voice is shaking this present evil order. -- Hebrews 12:26

Jesus stood for the principles of righteousness, light, and truth, and his followers stand for those same principles. Jesus was the light of the world, so his followers are lights in the world. (Matthew 5:14) Satan stands for evil, darkness, superstition, and lies, so his subjects stand for the same principles. Their ears are blocked and eyes blinded by Satan.

During this age, Satan is permitted to rule, but only up to a certain time. He holds the dominion of death, and rules over a dying race (Hebrews 2:14, ENT), but not for long! The church of God will soon be complete and Jesus with his church will reign over a living race, in righteousness. Now the wicked persecute the just, with lies and the tongue of the unjust. "who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words." -- Psalm 64:3

What a joy it is to know that in the kingdom of God, for which we pray, all deaf ears will be opened and all eyes will see and understand and appreciate God's love for them. Who that loves God and his fellow-man would not rejoice at learning of this gracious arrangement of the Divine plan? -- Isaiah 35:5; Habakkuk 2:14

The wisdom of this world is sensual and devilish; it causes hatred, strife, envy, selfishness, etc. But the wisdom "from above is first pure, then peaceable, gentle, easy to be en-treated, full of mercy and good fruits, without partiality, or hypocrisy." (James 3:17) "Everyone that is of the truth heareth my voice." -- John 18:37

Jesus said that we must seek first the kingdom of God, and righteousness, and all other things which are necessary for us will be added. (Matthew 6:33) We must set our affections on the things which are above, the spiritual things, not worldly things. (Colossians 3:2) He also said, I send you

out as sheep in the midst of wolves; therefore we should be wise as serpents and harmless as doves in our dealings with the world. -- Matthew 10:16

We hear the voice from heaven saying to us, "I will guide thee with mine eye." -- Psalm 32:8



# BROTHER STEPHEN ROSKIEWICZ

## Take Heed unto Yourselves

THIS talk is in tune with the General Convention theme text, Luke 21:36, "Watch ye therefore." In this text we are encouraged to be alert along various avenues of our Christian pilgrimage, to watch and wait on the LORD, and to project our focus on every experience, the more so as it affects us in the trying day in which we are living. Therefore, in this assigned topic, "Take Heed to Yourselves" (Luke 21:34), we are endeavoring to concentrate our alertness on ourselves, and to emphasize the very vital need to pay attention to our personal conduct -- to be cautious and to have regard for others. The searchlight of Divine scrutiny, which can see into the very secret closets of our hearts, should find there the graces or fruits of the Holy Spirit, which are named by the Apostle Paul: love, joy, peace, longsuffering, gentleness, goodness, and faith. -- Galatians 5:22-26



To develop these good fruits in our hearts is difficult. Our Christian walk, or way, is narrow and hard, especially since we are encumbered by our bodies of flesh, and hindered by our enemies and the adversary. We are reminded of this by our Lord's words, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." So we must take heed to ourselves, our hearts, while we develop these desired fruits.

There is another important work that must be done simultaneously, and that is to do much emptying of the undesirable traits of our flesh, as our theme text so clearly brings to our attention, "lest at any time our hearts be overcharged with surfeiting and cares of this life." -- Luke 21:34

So we have a double task: first, we must empty the unwanted traits of our character; second, replace them with the graces of the Holy Spirit. So, with a determined effort, we can say in the Apostle Paul's words, "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3:14) We also recall his words, "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." How do we accomplish this? Not by our own power, but through the grace of God and Christ, and the Holy Spirit. -- Zechariah 4:6; Romans 7:24, 25

The psalmist also inquires, "Wherewithal shall a young man cleanse his way?" He then gives the answer to this question: "By taking heed thereto according to thy Word." (Psalm 119:9,104) Here the psalmist gives us his own experience, saying, "Through thy precepts I get understanding, therefore I hate every false way."

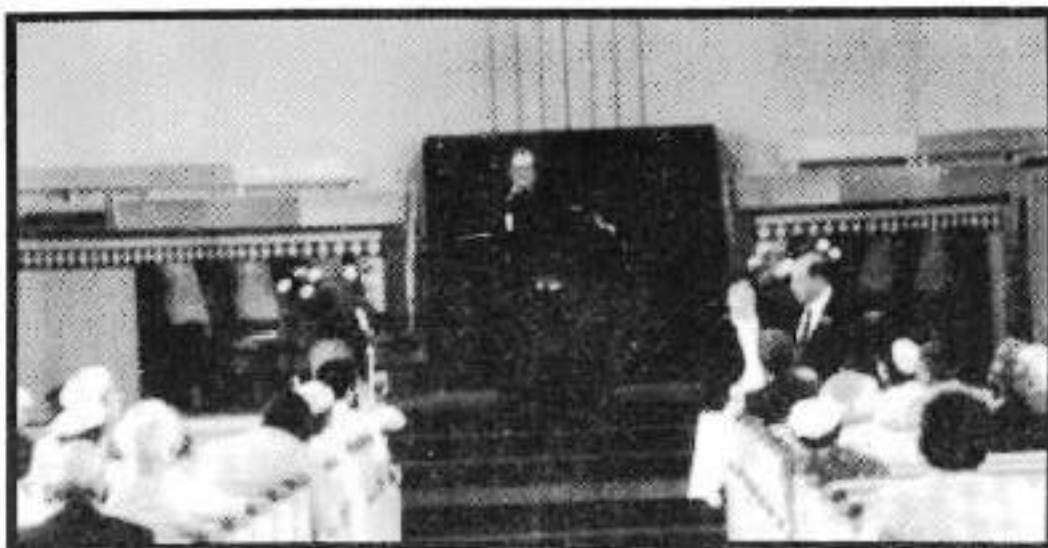
We are admonished by Paul, "My beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." (Philippians 2:12) In Hebrews 2:3, we again find words of caution: "How shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

My dear brethren in Christ, may we renew our vows of consecration and be more watchful, more heedful, more prayerful, more faithful. May we share the sentiments of the Apostle Peter when he said, "Give diligence to make your calling and election sure: for, if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." -- 2 Peter 1:10,11



MATTHEW YOUNG, MICHAEL PATMAN, LORNA JOSEPH,  
GAULDA GRIFFITH, CHARLENE MARTIG

RECORDING ROOM: NEPHI FORD & CHARLES MARTIG



TESTIMONY MEETING

BROTHER & SISTER MONTAGUE, BROTHER & SISTER DRISKELL



LINING UP FOR LUNCH





LINING UP FOR LUNCH



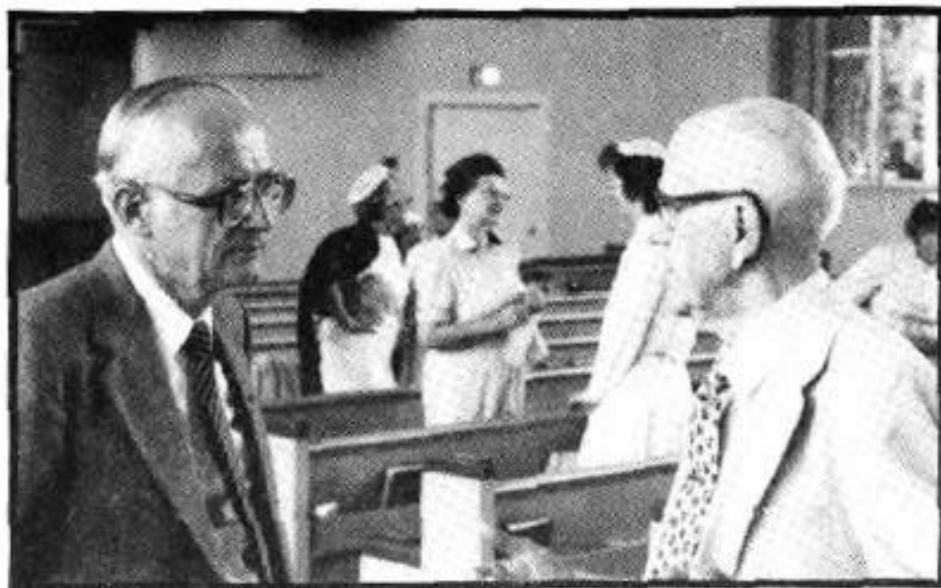
BROTHER & SISTER FRED BINNS & SISTER EDNA HOLLIDAY

BROTHER E.F. LANKFORD and BROTHER K.M. FERNETS



MICHAEL BRANN, SHIRLEY BRUCE, GINGER (BRUCE) BRANN

VIEW OF SPEAKERS' PODIUM



BROTHER MITCHELL BLICHARZ and BROTHER EARL FAMOUS

FRONT ROW: WILBERT WEIHE, WALTER & HELEN NAVITSKY,  
RANDY SHAHAN, MARGUERITE SCHOENBERG. BACK ROW: WAL-  
TER KENDRA, CARLTON CHANDLER, MARY NAIL, FRANK SURACI,  
STEPHEN JEUCK, EDITH WALKER

