

# The Dawn

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# Highlights of Dawn

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*The single most important, uncontrollable phenomenon of our time is the wildfire rate of population increase on our globe.*

*It more than any other human factor has influenced the drastic political revolution currently taking place in the communist world.*

*As population grows, so do human needs—and communism has proven quite ineffective in keeping pace both at home and in world markets.*

*The capitalistic segment of society has done somewhat better, but still falls far short of supplying even the basic needs of food and clothing to much of their world.*

*Is this a problem for man?—YES!  
For God?—NO!*

## The Exploding Population

*"Thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else."*

*Isaiah 45:18*

WORLD economists who are devoting attention to the rapidly increasing population of earth are becoming fearful lest this planet on which we live become overpopulated. While the situation is not yet critical, if something is not done, the end of the twentieth century might well find more people on the earth than present potentials could properly feed, clothe, and house.

By the beginning of the Christian era, which was approximately 4,000 years from man's creation, earth's population is estimated as having been not more than 250 million, or a quarter of a billion. Sixteen more centuries had passed before the population reached the half-billion mark. But in the next 250 years, or by 1850, the one billion mark had been reached. Today, nearly a century and a half later, the population of the earth is approaching the five billion mark.

And we are now told by the United Nations demographers that by the close of the century, eleven years from now, the population of the earth will be close to seven billion. They say that in less than 125 years the population will be FIFTY billion, or more than ten times what it is today!

But let us take a ten-billion figure, which will be reached within the lifetime of billions now living on the planet. This is a little more than double the present population. This would mean that all our cities must become double in size in less than thirty years, and the rural population become twice as dense. New cities may well be built, but no matter how the increased population may be apportioned, this factual look at the situation is rather awesome. And if we project our thinking 125 years into the future the situation becomes ten times as acute; and from the standpoint of human wisdom, this would not be the end.

As compared with many countries, especially those of Asia and South America, the population situation here in the United States is very favorable. There is already overcrowding in many areas of the earth. Much effort is being made by those in positions of influence and whose responsibility it is to do something about the population boom, to acquaint the people of earth with adequate methods of birth control, especially those in backward countries where the increase is the most rapid. For instance, in China, families are allowed to have only one child, and severe penalties are imposed on those who ignore this edict, not excluding mandatory abortions. So far as worldly wisdom is concerned,

this seems to be the only solution short of a nuclear war, which would wipe out most of the present population of earth, and no one wants this! The only viable hope for a solution to this perplexing problem is found in the Word of God.

To those who understand God's plan for his human creatures, the present burgeoning population is not a surprise. Instead it is one of the evidences of the forward march of his plan, and of the fact that it is soon to reach its glorious consummation in the enlightenment and blessing of all the families of the earth. The first statement in the Bible pertaining to God's plan for his human creatures is found in the Book of Genesis. We quote: "God created man in his own image, in the image of God created he them; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [Hebrew, 'fill'] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:27,28

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*The LORD's command was to  
'fill the earth',  
not to overfill it!*

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The Genesis record also says, "The LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." (Gen. 2:8,9) This garden was but a model from which man could work as, in fulfillment of the LORD's command, he pursued the project of subduing the whole earth.

And we can easily imagine how this would have been progressively accomplished. Obeying the Creator's command to multiply and fill the earth, Adam's family soon would have outgrown that comparatively small garden eastward in Eden. Then its borders would need to be extended. This process would continue until what started out to be but a small area of productive land would have encompassed the whole earth, and would thus have become a worldwide paradise.

This earthly paradise would then have been filled with God's happy human creatures, knowing nothing of sin, sorrow, pain, and death. There would have been no danger of overpopulation, for God's command was to *FILL* the earth, not to overfill it. We could assume that one solution would be for the Creator, at the proper time, to cooperate with his obedient humans to end the bringing forth of further children. The Bible does not give us any details of this, but this could possibly be implied by the nature and limitation of the command.

But matters did not work out in the obvious manner which we have outlined. God had placed a condition, not upon populating and filling the earth, but upon continuing to live under the favorable conditions provided in Eden. Speaking of the forbidden fruit of the garden, God said to Adam, "In the day that thou eatest thereof thou shalt surely die [*Hebrew*, 'dying thou shalt die'." (Gen. 2:17) We all know the story of Adam's disobedience, of his being sentenced to death, and driven out of Eden to die.

But this did not change the divine purpose in the creation of man, although human philosophy has made it appear as though it did. This philosophy began with a lie told to mother Eve by the 'serpent', through which the Devil presented the temptation. He contradicted God's clear and simple counsel, by telling Eve that death would *NOT* result from disobeying God. Just what this meant to her we may not be sure, but later the philosophy developed to the point where the majority of men, believing Satan's lie, thought that there is no death. This would mean that Adam

and Eve did not really die, as God said they would; that what seemed to be death was merely the passing through a gateway into another life in some faraway 'isle of somewhere'.

Death, however, *is* a reality. Our first parents were not transferred to another abode at death. They *died*, for "the wages

*Does our  
belief in the  
resurrection  
of the dead  
make the  
burgeoning  
population  
problem  
even more  
formidable?*

of sin is death." (Rom. 6:23) "The dead know not anything." (Eccles. 9:5) The simple fact is that man was created to live on the earth, but he lost the privilege of living forever because he transgressed divine law. However, this did not change the divine purpose in the creation of man. As our text declares, God did not create the earth in vain, but formed it to be inhabited—not by a dying race, but by a living race.

It is a well-known fact that Jesus died to save the world from sin and death. But those who do not accept the testimony of the Bible concerning the reality of death suppose that Jesus' death was to provide a way for converted sinners to go to heaven when they die. In reality, however, the great redemptive program centered in Christ Jesus provides for the human race to be restored to life on the earth as humans. This means that eventually, and in God's own due time, his original purpose concerning man will be accomplished. The whole earth will become one vast paradise, filled with perfect, happy people, freed from sickness and death, and all the evils which now afflict the dying race.

True, Jesus said to his disciples that he was going away to prepare a 'place' for them, and that he would come again and receive them unto himself. (John 14:2,3) This and other promises of the Bible warrants the followers of Jesus to expect a heavenly reward in the resurrection. But this provision is not for mankind in general. It is only for that little flock who follow in the footsteps of Jesus, laying down their lives in sacrifice as he did. These will be exalted to "glory, honor and immortality," to live and reign with Christ a thousand years.—Rom. 2:7; Rev. 20:4,6

The main purpose of Jesus' first visit to earth was the giving of his life in sacrifice in order that condemned humanity might be released from that condemnation and be restored to life. The Bible teaches that his second visit, which lasts for a thousand years, will be for the purpose of restoring the people to life. The Apostle Peter described the period of Christ's second visit to earth as "the times of restitution of all things, which," he declared, "God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

This means, according to the testimony of all God's holy prophets, that the arrangement which would have been had sin not entered the Garden of Eden, is yet to be! And the restoration of the human race to life will include not only those who are living at the time this great feature of the divine plan begins, for the Bible reveals clearly that all the dead are to be awakened from the sleep of death and given an opportunity to share in the blessings of health and life provided by the death of Jesus as man's Redeemer.

This would seem to make the escalating population problem even more serious. Some have mistakenly supposed that there would not be room enough on the earth for those who have died, but this is not true. A simple way to prove this is to multiply the present daily death rate by the number of days since creation, add to this the present population of earth, and one will find that there would still be ample room on earth for the total number. It

is obvious, however, that this method of estimating gives us many times what the total actually will be. And it is true that if nothing is done about the present exploding population growth the earth would soon become overpopulated.

As we have noted, the command to our first parents was to multiply and fill the earth, not to overfill it. The publicity being given to this subject in today's world is preparing people for the change which must inevitably come. And there is still much unused land surface on the earth—vast open spaces available for further production. The Scriptures assure us that during the “times of restitution,” “the earth shall yield her increase.”—Acts 3:19-21; Ps. 67:6

We are reminded of the ever-increasing knowledge related to land utilization. On the average, much more food is produced per acre now than was true fifty years ago. And this increase continues. Modern farm machinery enables a few to cultivate vast areas of land. Hydroponic farming as well as experiments with genetic fusion are among the many new innovations in agriculture which are producing surprisingly brilliant results. We simply remind our readers of these various details to emphasize that the earth is quite capable of caring for the existing population, and additionally those who will be brought back from the grave.

There are many prophecies in the Bible pertaining to the day of preparation for Christ's kingdom, which will be the agency used for restoring mankind to life on the earth. These prophecies are being fulfilled in a remarkable manner, which proves that the long-promised kingdom of the Messiah is close at hand. One of these pertains to the great increase of knowledge and rapid means of travel peculiar to the present time. (Dan. 12:4) The increase of knowledge manifests itself along many lines, and particularly in the increased production of all the various commodities needed by man.

Under present conditions, and particularly aside from the vast amount of energy utilized in maintaining and increasing the

machinery of war, this increased production potential is posing a labor problem for the world. The industrial world is now able to produce much more than the people can possibly use. However, this situation will not continue, for soon there will not be only the living generation for which provision will need to be made, but also the vast numbers returning from death. Thus God, in his wise foresight, has timed these events to coincide for the good of his human creatures.

And speaking of God's timing, the population explosion points up another aspect of divine wisdom. While at present, and for a short time into the future, the total number of new babies born will have ample room here on earth, and can be well provided for, but the present arrangements cannot continue too long. If they do, as the statisticians point out, there will not be room on earth for even the living population, to say nothing about the millions who have died.

What has so comparatively suddenly brought about this population crisis? A simple, and we believe a well-known illustration reveals the answer to this question. Two germs are placed in a bowl to propagate. These germs double in number every second. At the end of one hour, the bowl is full of germs. At what point in the hour is the bowl half-full? The answer is at the end of the fifty-ninth second of the sixtieth minute in the hour! It would be the last doubling that would fill the bowl!

We can hardly apply this illustration with exactness, for there is no way of determining now just how many people the earth

*. . . millennia  
ago, divine  
wisdom and  
foresight pro-  
vided for  
ALL the needs  
of man. . .*

would actually support under perfect conditions. However, it appears that humanity has reached a point in its increase of population which compares roughly to that last second of the hour during which the germs fill the bowl! This is why thinking people of the world are suddenly becoming alarmed. The doubling of the present population of five billion by the end of the century is a startling thought, but what about the doubling of that number a few years beyond the turn of the century?

And what does it mean to the outworking of the divine plan? Simply that God's time is near to apply his solution to the problem. Messiah's kingdom and the time of restoration is near—that restoration, or restitution, which was spoken by the mouth of all God's holy prophets since the world began.

Today seventy-five percent of the human race is underfed, underclothed, and has insufficient shelter. Millions go to bed hungry every day, and, particularly in the Far East, never have a roof over their heads from the time they are born until they die. Even now, however, the productive countries of the earth could produce enough for all. One of the problems is distribution, and behind this problem is human selfishness. Many 'have' nations simply do not want to give up any of their luxuries in order to raise the standards of the 'have not' nations. And when relief has been inaugurated by generous countries in specific desperate situations, local pride, mismanagement and selfishness takes over. If the general spirit of selflessness and of genuine interest in the welfare of all people prevailed, the distribution problem would disappear.

But here again, the LORD will step in and do for man what he cannot do for himself. Prophecies concerning restitution picture men as being given hearts of flesh, and the LORD's law of love being written in their hearts. (Jer. 31:31-34; Ezek. 11:19,20; 36:24-28) What a difference this will make in human behavior, especially in the attitude of people toward other people, and particularly the people of other lands!

With such a loving attitude prevailing, and divine power intervening as necessary in the affairs of men, there will be no problem too great to be solved. Ways will be found to make earth produce more abundantly. The present waste places will become fertile; "they shall build houses" in abundance "and inhabit them; and they shall plant vineyards, and eat the fruit of them." (Isa. 65:21,22) "Her [the world's] merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing." (Isa. 23:18) Let us rejoice in all the evidences with which we are surrounded assuring us that such a glorious new day of blessing is near!



### **Always Rejoicing**

***"Rejoice In the LORD always:  
and again I say, Rejoice."*—Philipplans 4:4**

THIS text represents the very essence of Christian living. Under present conditions it is not supposable that outward circumstances will always be favorable to rejoicing, from the natural standpoint. He, therefore who would rejoice always in the LORD must have faith in the LORD—trust, hope, love. Without these he could not so appropriate to himself the gracious promises of the Word as to be able to rejoice in tribulation. The only ones who can rejoice always are those who are living very near to the LORD, and who can feel always their oneness with him, and that his protection and care are over them, and that his promise is sure, that all things shall work together for their highest welfare as new creatures. Others may rejoice today, and be cast down tomorrow. Only the faithful in Christ Jesus are privileged to rejoice always. The thought of the LORD's favors, past, present, and to come, makes all the trials and difficulties of such to appear very light afflictions, as but for a moment, not worthy to be compared with the glory, honor, and immortality promised, and the blessed privileges of divine service, both here and hereafter.

# International Bible Study Lessons

## LESSON FOR OCTOBER 1

### Looking toward the Future

**KEY VERSE:** *"The God of heaven [shall] set up a kingdom . . . which . . . shall stand forever."*—Daniel 2:44

**SELECTED SCRIPTURE:** Daniel 2:31-36; 39-44

THIS unique prophecy describes in brief the several universal governments set up by man and permitted by God to attempt to rule the world, starting with the Babylonian-Chaldean Empire, and continuing successively through the world powers of Persia, Greece, and Rome. All have used the sword to gain power and to try to preserve their supremacy, but none have survived. Our key text refers, however, to another kingdom which will survive. It is set up by the God of heaven and the secret of its survival is mentioned in many other statements of the Bible.

Throughout all the ages of past governments upon the earth, man has striven commendably for certain worthy goals of life. These basic desires of humanity have been de-

scribed in different terms, such as life, liberty, and the pursuit of happiness. Noble men of every period and in every walk of life have sought to elevate the position of the human race. Notwithstanding these lofty aspirations to improve the lot of humanity, what has actually been accomplished of any consequence?

Has anything constructive been achieved in attacking the basic cause of man's problems? Has greed or hatred or selfishness or other sin lurking in the hearts of men been erased or even lessened? In these thousands of years of his history on earth, has man's life been altered to remove the fears of sickness and pain, economic loss and war, or death?

None can deny that all these basic evils still plague the human race and will continue to do

so unless superhuman power is employed to extricate man from his plight. And this is the very assurance that is found recorded in the Bible. God has not forgotten the needs of his earthly creation, and has designed a kingdom by which it might be restored to its original perfection.

The establishment of a divine government upon earth is intended to be a blessing, not only to those living at the time, but to all people, living or dead. "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) No other source but the Bible has produced such a wonderful message of comfort and hope.

The kingdom which the God of heaven will set up will include a Judgment Day. "God hath appointed a day, in the which he will judge the world in righteousness . . . whereof he hath given assurance unto all men." (Acts 17:30,31) There would be little point in giving all men assurance of a future judgment unless it were to be a favorable time for them.

The Apostle Peter links the Judgment Day with a thousand years in II Peter 3:7,8. God is "not willing that any should perish, but that all should come to repentance" during this period.—Vs. 9

A gradual process of enlightenment is shown by these words: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) The future Millennial Age of God's kingdom under Christ will afford an opportunity for the world's conversion. And in the grand finale of God's plan, the great majority of all the vast multitude of humans brought into existence will have gained everlasting life.

Then the better things of life, which men of all ages have desired but which could not be gained through their own efforts in government, will be realized. And the desire of all nations will come. (Hag. 2:7) Who would ever want to overthrow a government like that? No one—and so "of the increase of his government and peace there shall be no end."—Isa. 9:7



## Deliverance of God's People

**KEY VERSE:** *"The Ancient of Days came, and judgment was given to the saints of the Most High."*—Daniel 7:22

**SELECTED SCRIPTURE:** Daniel 7:13, 21-27

THESE words, spoken to Daniel by the angel, were by way of explanation of that part of this prophecy which pictured Jesus coming before the Ancient of Days (God) and receiving the authority to rule over mankind in his kingdom. This explanation, however, does not refer to our Lord alone, but mentions the saints of the Most High, thus emphasizing that the kingdom rule will be shared with others. Jesus, of course, is the first of these saints, and is chief among them. Many promises of the New Testament show that his close followers, those who were willing to suffer and die with him, are to share in his kingdom reign.—Rom. 8:17

In this prophecy they are represented as together taking over the rulership of earth. The kingdom, or dominion, which the saints possess is the same as described in Revelation 20:4,

where the Apostle John said, "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, ... and they lived and reigned with Christ a thousand years." The thought in the word 'beheaded' is that of giving up one's own will to do the will of Christ, as his witness in the world. The New Testament teachings show over and over again that those who share the kingdom with Christ first suffer and die with him. Daniel's prophecy also discloses that these saints of God, before their exaltation in the kingdom, are persecuted by those who dwell in darkness. The fourth, or Roman 'beast', after it comes under the direction of the little horn that speaks great swelling words, is said to wear out the saints of the Most High.—Dan. 7:23-25

This power to persecute the saints, the prophecy declares,

was given to the fourth beast "until a time and times and the dividing of time." A 'time' as a prophetic symbol is a period of 360 years, based upon the Biblical year of 360 days, each day standing for a year. A "time, times, and the dividing of time" would, therefore, be a period of 1,260 years.

This is the length of the period during which Rome exercised almost undisputed power in Europe to persecute all those who disagreed with their policies, either politically or religiously. But this hostile and unfriendly world proved to be an effective testing ground for the development of those who would eventually be the rulers God had selected.

The church, as the ruling class in the kingdom, will be given spiritual life on the very highest plane of existence, that of the divine nature. (Rom. 2:7; II Pet. 1:4) These spiritual powers will be necessary to properly carry out her function in the executive branch of the kingdom government.

As we study the reign of the church, we see before us a pic-

ture of the method that God will use to accomplish the blessing of the world. It represents the final fulfillment of an early prophetic promise made to father Abraham, "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) Christ, indeed, was the natural seed of Abraham and, as the Apostle Paul tells us, the church will become a joint-heir with Christ as his spiritual seed: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29

Thus, the church's reward for faithfulness does not become the exclusive enjoyment of heavenly bliss, but takes on a much grander purpose. The Scriptures present us with the concept of the church being used as an instrument of blessing in the hands of Almighty God. The exaltation of a few specially selected and developed from among earth's billions, will be for the purpose of assisting the remainder, non-elect humanity, to achieve the measure of human life and perfection which God originally intended that they enjoy.

## God Gives Victory

**KEY VERSE:** "At that time thy people shall be delivered, every one that shall be found written in the Book."—*Daniel 12:1*

**SELECTED SCRIPTURE:** *Daniel 12:1-3, 5-13*

THIS prophecy mentions certain things that would occur as a result of Michael's standing up. Michael is identified in the text as "the great prince which standeth for the children of thy [Daniel's] people." The fact that Jesus applied this prophecy to the time of his own return and second presence shows clearly that the great prince referred to is none other than the Messiah, and that Michael is one of the official titles which the Scriptures apply to him.

The reference to Michael standing up denotes his exercise of authority and power over the forces of evil which have been so dominant in the affairs of men throughout the ages of the past. It is this which, to begin with, leads to so much confusion and distress throughout the earth. However, the ultimate object is to bless the people with peace, happiness and everlasting life,

through the agencies of the messianic kingdom.

This great prince is the one promised who will stand for the LORD's people, and deliver them. This means that he stands for truth, and justice, and righteousness. With his kingdom fully established the righteous will no longer be persecuted, for the rebuke of God's people will be taken away from off all the earth. (Isa. 25:8) When Jesus outlined the signs of his second presence he said that when his people saw these things begin to come to pass they should look up and lift up their heads, because their deliverance would be drawing near! (Luke 21:28) He probably had the prophecy of Daniel in mind when making this statement, for as Daniel recorded, the standing up of Michael, the great prince, would lead to the deliverance of the LORD's people.

And this is more than simply a deliverance from the trouble which surrounds us in this present evil world. Verses 2 and 3 of Daniel 12, carry the thought further, assuring us of a deliverance from death. We quote: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The word "many" as used here denotes *all*. (See John 5:28,29 and I Timothy 2:3-6.) Among these many, some will be worthy of entering immediately into everlasting life, either on the spirit plane or on the human plane.

But there will be others, indeed the vast majority of the world of mankind, who will not be worthy of this immediate reward. They will be brought forth and placed on probation. This will be part of their discipline and preparation for humbly accepting the provisions of divine grace through Christ, and for obeying the righteous laws of the messianic kingdom. The text speaks of this as "everlasting contempt." The Hebrew text does not denote unending con-

tempt, but merely until the designed purpose of discipline has been accomplished.

Verse 3 gives further details concerning the status in the resurrection of those who, in this life, have found favor with God, and have had their names placed in his Book of life. The text reads: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." It seems reasonable that here the reference is to those who will participate in the two rulership phases of Christ's kingdom; that is, the spiritual and the earthly.

The spiritual phase of the messianic kingdom will consist of the resurrected and highly exalted Jesus, and associated with him his overcoming followers of the Gospel Age. These will be invisible to the human race, and will be represented here on earth by the resurrected 'fathers', the Ancient Worthies, who will be made "princes in all the earth." (Ps. 45:16) These will work together in extending the blessings of the messianic kingdom.

## Encourage One Another

**KEY VERSE:** "Therefore let us not sleep as do others, but let us watch and be sober."—1 Thessalonians 5:6

**SELECTED SCRIPTURE:** 1 Thessalonians 4:13-18

THE LORD's people who are living up to their privileges in these last days are enlightened concerning the meaning of events which are fast destroying a world, and can therefore view them from God's standpoint. Because of this they have peace of heart and mind while they wait confidently for their union with the Lord in the kingdom, and for the promised privilege of sharing with him in the blessed future work of blessing the whole creation which now groans and travails in pain as God's new order is being born.

There are many prophecies which indicate that the unbelieving world will be far from 'sober' during this great time of trouble. "They reel to and fro, and stagger like a drunken man and are at their wit's end," says the psalmist. (Ps. 107:27) Fear shall take hold of them, and because of this their hearts shall

fail. In this state of desperation the world gropes blindly on for something to support them—some panacea for their troubles.

The condition of the world is the result of their being in darkness. The destruction which comes upon them is "unexpected." Mankind desperately seeks to bring about peace and safety, and desiring that security for all will indeed be attained. Many are still confident it can, and are endeavoring to form an order of things in which it is hoped that peace will be guaranteed for generations to come.

The human race is not enlightened concerning the fact that this is the Day of the LORD. They are of the night, and are not awake or aware of the true meaning of events. (1 Thess. 5:7) "But we are not of the night, nor of the darkness," writes the apostle. Have we really grasped

the full importance of these words? Do we realize that to the extent they are true of us, we have been freed from fear and the symbolic intoxication of the world, and can enjoy peace and tranquility of heart and mind? Just as the prophet wrote, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. 46:1-3

If we are not of the night, then we are responsible for making proper use of the knowledge with which we have been blessed. Faith in God and in his truth leads to a loving devotion of our wills to him in full consecration and daily striving to fulfill our consecration vows, doing his will—serving him, his truth, and the brethren.

And how completely this should and does lift the Christian out of the chaotic environment which is wracking the nerves of the worldly and causing their hearts to fail them for fear. True, we are still in the

world, but our interests are so wholly different and our vantage point of faith so exalted above the level of the world's fears that we enjoy a separateness from the things with which we are surrounded so complete that our hearts rejoice and our lips shout the praises of him who is the LORD of the new day which our vision of faith enables us to see is now dawning.

We have been commissioned to tell the world about God's plan of salvation—his kingdom plan—which is the only solution for humanity's problems. This is our present share in the divine program. We are to be messengers of peace, and hope, and love. We are to be the standard-bearers of righteousness in a world that has cast down righteousness and truth. We are to be ambassadors of the kingdom of righteousness and peace while the institutions of the present world are crumbling. What a blessed privilege it is to be children of the light, children of the day. And how highly we have been favored! Let us walk worthy of this high honor!

## Stand Fast

**KEY VERSE:** "Stand fast, and hold the traditions which ye have been taught."—II Thessalonians 2:15

**SELECTED SCRIPTURE:** II Thessalonians 2:1-15

WHERE do we stand? We are standing upon the sure foundation of the exceeding great and precious promises of God's Word. No amount of fanciful or speculative reasoning can produce the heart satisfaction of a "thus saith the LORD." (Isa. 45:1) The Greek meaning of the word *tradition*, is 'that which is transmitted or passed on.' In our text it is not referring to the traditions of men, but rather that which has been taught or passed on from the Word of God.

Surprisingly, the word *stand* is used many times in the Bible with reference to God's people. As we think of the word stand it may appear to have the idea of inactivity; but in reality it represents stability, strength to resist. We *stand* for the righteousness and truth of God's Word. We *stand* for peace, as opposed to strife. We are *not* to *stand* "in the way of sinners"

(Ps. 1:1), nor in "an evil thing." (Eccles. 8:3) We are not to stand as starry-eyed gazers into the heavens looking for the return of our Lord, for he left us specific evidences in relation to that most auspicious time.—Acts 1:11; Matt. 24

But we are to "*stand* in his grace" (Rom. 5:12), "*stand* fast in the faith" (I Cor. 16:13), "*stand* fast in the liberty wherewith Christ hath made us free" (Gal. 5:1), "*stand* fast in one Spirit, with one mind striving together for the faith of the Gospel" (Phil. 1:27), "*stand* fast in the Lord" (Phil. 4:1; I Thess. 3:8), and, in Ephesians 6:13, "having achieved everything, to *stand*," having on "the complete armor of God" that we may be able to resist in the evil day. (*Diaglott*) And finally, we are to *stand* before our Lord and Savior, Jesus Christ.—Luke 21:36

We read: "The great day of his [the Lamb's] wrath is come; and who shall be able to stand?" (Rev. 6:17) In Psalm 24:3-5 we have the question: "Who shall ascend into the hill of the LORD Jehovah or who shall stand in his holy place? He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD Jehovah, and righteousness from the God of his salvation."

Ah, yes, the faith, the confidence, loyalty, steadfastness, and love of God's people are being tried in the fiery furnace of these troublous times. How are we reacting to all the various and sundry problems and vexations of these evil days? Our standing fast in these times depends upon our feet being firmly planted upon the sure foundation of the truth of God's Word. With an understanding of its traditions we can live above and beyond the influence about us that would tend to weaken our faith, our confidence, in the ultimate fulfillment of all God's good promises to us and relating to the

future of all the willing and obedient of humanity. The reference to the overcoming people of God of this Gospel era says, "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, LORD God Almighty; just and true are thy ways, thou king of saints [*Margin*: 'nations', or 'ages']. Who shall not fear [reverence] thee, O LORD, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:2-4

In taking this stand for declaring the truth of God's Word, and repelling all influences to the contrary, the LORD's people are following the admonition of our text and standing fast (with strength) and holding firm the truth which we have been taught.

# Christian Life and Doctrine

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PSALM 23 SERIES—PART 10

## “My Cup Runneth Over”

—*Psalm 23:5*



MUCH is said in the Scriptures about the ‘cup’, and while it is used to symbolize various truths pertaining to the Christian life, there is a close relationship between these truths. To understand them clearly is to have our appreciation of divine love and our relationship to the divine plan enhanced.

When Jesus instituted the Memorial of his death he gave the cup to his disciples and invited them to drink of it, explaining that it represented his blood. Previous to this he had said to two of his disciples, “Are ye able to drink of the cup that I shall drink of?” (Matt. 20:22) It was evidently this latter cup which Jesus referred to when, in the Garden of Gethsemane, he prayed, “If it be possible, let this cup pass from me.” (Matt. 26:39) And in Psalm 116:13 we read of the “cup of salvation.” Centuries later, the Apostle Paul contrasted the “cup of the Lord, and the cup of devils.”—I Cor. 10:21

It would be confusing should we attempt to take the same meaning from all these various symbolic uses of the term ‘cup’, although they are related. The Memorial cup of which Jesus invited his disciples to drink is explained by him to represent his blood, his life—a life poured out for the sins of the church and the entire world. We, as the followers of Jesus, are invited to drink of this cup because it represents the fact that through him, through the merit of his shed blood, we have life.

We partake of his cup also in the sense that we lay down our justified lives with him. We are planted together in the like-

ness of his death. We understand this because, under the Jewish Law, to drink blood was punishable with death; hence when Jesus asked his disciples to drink of the cup which represented his blood, it was the equivalent of asking them to die with him.

This particular symbolism of the cup applies alike to the entire church of Christ. First of all Jesus laid down his life, and all who are to live with him and share in his kingdom reign are to lay down their lives—"planted together in the likeness of his death." (Rom. 6:5) It is an individual matter in the sense that each one who qualifies for a permanent position in the body of Christ must prove faithful, but the symbolism of the cup applies to all alike because they are members of the body of Christ. In this respect there are not many cups, but only one, and the entire Christ participates in that one cup.

The cup of salvation is closely related to the cup which symbolizes the blood of Christ. It might almost be considered an extension of that symbol, because it is by participating in the death of Jesus that the body members of the Christ attain to the great salvation which began to be spoken by Jesus, and which has been confirmed to the entire church by those who heard him.—Heb. 2:3

It is this association of thoughts that is given by Jesus when he said to his disciples, "Whosoever will save his life shall lose it: but whosoever will lose his life . . . shall save it." (Luke 9:24; Matt. 16:25) These words were addressed to the disciples at the time when Peter advised Jesus against going to Jerusalem where his life would be in danger. Jesus knew that the time had come for him to die as the Redeemer of the world, and that only by obedience to his covenant of sacrifice could he expect to obtain glory, honor, and immortal life.

The same is true of all followers of the Master. David wrote, "What shall I render unto the LORD for all his benefits toward me?" Answering his own question, David continues, "I will take the cup of salvation, and call upon the name of the LORD. -I

will pay my vows unto the LORD now in the presence of all his people. Precious in the sight of the LORD is the death of his saints." (Ps. 116:12-15) Like Jesus, his true followers have entered into a covenant with the Heavenly Father which is based upon sacrifice—the sacrifice of their all, even unto death. (Ps. 50:5) Having entered this narrow way of sacrifice which leads to life through sacrificial death, they realize that now their only hope of life is in faithfulness to their vows of consecration.

So they accept this arrangement, this provision of the great salvation, with joy. They know that to actually attain salvation in this way will first mean faithfulness unto death. So they call upon the name of the LORD for grace to help in time of need, that they may have the strength to be faithful. They know that the death of the saints is precious to God, and that it is in his strength that they will be faithful unto death, that thus they may attain salvation in the glory of the kingdom.

Here again, then, we find the cup—this cup of salvation—symbolic of that which is common to the entire Christ. There is no variation from this arrangement whereby Jesus and the church attain to immortality and the glory of the kingdom. There is no other way to attain unto the divine nature, no other way to attain to the heights of "Mount Zion." (Rev. 14:1) Jesus, as the Lamb of God reached his position of exaltation by way of sacrificial death, and those who will share this reward with him will only be those who "follow the Lamb whithersoever he goeth." (Rev. 14:4) There is no other provision of immortality, no other arrangement by which this great salvation may be attained. Therefore, we gladly take this cup of salvation.

It seems to be this cup to which Jesus referred when he asked his disciples, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" The fact that Jesus asked this question indicates that it does represent an experience common to all the body members of the Christ—sacrificial death leading to life beyond the veil is

common to them all. It is a cup of death and also a cup of salvation for those who share with Jesus in this phase of the divine plan, by laying down their lives, and by so doing, saving them.

When Jesus was in the Garden of Gethsemane, just a few hours before he was crucified, he prayed to his Father, "If it be possible, let this cup pass from me." Then he added, "nevertheless not as I will, but as thou wilt." (Matt. 26:39) Here the Master is using the symbol of the cup to represent certain experiences which he realized were impending, and which, in some respects, were peculiar to him alone. The very fact that he considered the *possibility* of this particular cup as being unnecessary, indicates that it was not the cup in which all members of the Christ alike participate; nor was it the cup which represented the shedding of his blood.

Jesus knew that it was the Father's will for him to die as the Redeemer of the world. He knew that it was only through death that he could attain to immortality, the divine nature. There was no question in his mind about this, and he was determined to carry out this covenant of sacrifice—to drink this cup of death, knowing that by drinking it the cup would become a cup of salvation. He knew that there was no possibility that this cup was not the Father's will for him. The Old Testament types had foreshadowed it. The Prophets had revealed that this certainly would be the Father's will for him.

But now he realized that other experiences were in store for him as well. In addition to dying, he could now see that shame, ignominy and suffering were to be his portion. He could now see that he must die as a malefactor although he had done nothing wrong. He must be an outcast, charged with blasphemy against his God, and of making false pretenses of being a king.

It is not necessary to conclude that Jesus understood every detail of the Father's will from the beginning of his ministry. When asked concerning the time of his second advent he freely admitted that he did not then know, that this was knowledge

which as yet was being withheld from him by the Heavenly Father. (Matt. 24:36) As a test of his faith and obedience it seems reasonable to conclude that certain details of the divine will concerning the exact circumstances under which he was to die were kept from him until the due time came, and when, in Gethsemane, the knowledge of these details crowded in upon his already weary mind, he wondered.

It was then that he prayed, "If it be possible, let this cup pass from me." Here was suffering additional to what the Master had recognized as God's will for him. There was no hesitancy in accepting this cup if it was the divine will—"The cup which my Father hath given me, shall I not drink it." (John 18:11) Jesus wanted to be certain that this indeed was a cup which the Father had poured. When, in answer to his prayer, he was assured that it was, there was no wavering—not the slightest hesitancy nor any semblance of holding back from doing all that had been written of him in the volume of the Book.

Here, then, is a clear indication that at times the cup is used in the Scriptures to represent individual experiences of the consecrated which might not be common to all. These provisions of divine grace, whether of joys or trials, are best suited to the individual needs of those for whom they are provided. It is in this sense, apparently, that David used the symbolism of the cup when he wrote, "My cup runneth over."

Earlier in this beautiful Shepherd Psalm, David reminds us of the Chief Shepherd's provisions which are supplied alike for all of his sheep. All of them are made to lie down in green pastures; all of them are led beside the still waters, and all are protected as they walk through the valley of the shadow of death. In these references we are reminded of the abundance of God's care for all his people through the truth, and the assurances of the exceeding great and precious promises of his Word.

But the provisions of the cup may vary according to individual needs. This thought is born out in the psalm, particularly if

we follow the shepherd and sheep symbolism throughout. Those who are acquainted with the customs of Eastern shepherds tell us that they used a cup in connection with their care of individual sheep. This would be at the close of the day when the shepherd inspected them individually for bruises, fatigue, etc. When he found a sheep that had become overwheated and needed particular attention, he would give it a refreshing drink from a cup especially used for this very purpose.

What a precious thought is here illustrated! We know that it is only as we are "in Christ" that we have any right to expect divine favors. We share the general and abundant provisions the LORD has made for all his sheep, and we rejoice in them. It would seem that there is nothing more that the Heavenly Father could do or say in order to assure us of his love. We realize that as we continue to follow the Good Shepherd, there will never be any lack of green pastures nor of still, refreshing waters.

But in the cup symbolism there is a touch of intimacy, of personal and individual care, suggesting a tenderness and warmth

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of love which is almost beyond our ability to grasp. It is additional assurance that he knows all our individual needs and provides for them also—not meagerly, not stingingly, but abundantly—“My cup runneth over!”

This overflowing cup may be one of either joy or sorrow; and it generally is an intermingling of both. He knows the way that we take, and he knows the needs of that way. Through it all we have the assurance that “no good thing will he withhold from them that walk uprightly”—those who are doing their best to follow his leadings.—Ps.84:11

From the *human* standpoint, the most valuable experiences of life, and therefore the ones most sought after, are the joyful ones. The pursuit of happiness is usually the all-engrossing effort of the worldly. And this is quite proper; for after all, God’s plan for the salvation of the human race has a similar objective. It is not God’s will that unhappiness or suffering shall forever continue in his universe. There is a time coming when there “shall be no more pain,” either of mind or body.—Rev. 21:4

But joy in itself is not necessarily, nor at all times, the most valuable experience for a Christian. As sheep, we may reveal weaknesses along lines which only a severe trial of a particular nature will correct. When this is true we may depend upon it that the cup which the Good Shepherd will hold to our lips will not be particularly sweet—indeed, it may be bitter! But it will be what is needed, and it will refresh and strengthen us as intended.

And there are many such occasions of need. There is no time, for example, when we are more weak and in greater danger of stumbling and falling by the wayside than when we feel self-sufficient and are not depending as we should upon the provisions of the Good Shepherd. At such times we may think we are strong, but the wisdom of the Good Shepherd detects our incorrect attitude. He knows that if we are permitted to continue on in our own strength we are sure to fall behind and lose our way. He pours a cup of bitterness, of disappointment, of humiliation, of

sorrow, or whatever may be for our best interests. He holds it to our lips that we may drink, and thereby have our weakness removed. Since it is only as we 'tremble while thinking of self' that we are truly strong in the LORD, whatever experience brings about this proper viewpoint is a refreshing cup indeed!

On the other hand, there are times when a cup of sorrow would discourage and crush us, and when our greatest need is to be encouraged by a cup of sweetness—some gladdening experience which assures us of the Good Shepherd's smile of approval of the efforts we are making. And in such cases also, we may be sure that our cup will run over with an abundant provision of just that sort of experience.

There are many ways in which our cup of joy runs over. We may be permitted to see some evidence that the LORD has blessed our efforts to bear witness to his truth. Someone may be showing an interest in the divine plan through our efforts to tell them the old, old story. What a joy such an experience is to those who truly love the LORD and his truth! We may learn that some brother or sister in Christ has been blessed by a word we have spoken, by an illustration, by a letter, or by an example we have set. This, too, is a cup of joy, and how our hearts rejoice!

The privilege of attending prayer meetings, class studies, or conventions, may be where special blessings are gained, and can prove to be what we most need. Sometimes a lesson in patience is called for, and then the LORD permits us to wait upon him. In our ecclesias or among the isolated brethren, the individual needs of each are sure to vary. But the Good Shepherd, as he watches over his sheep, discovers those needs, and provides the appropriate cup to suit each occasion. Paul assured us of this fact when he wrote that "all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) What a blessed assurance this is as we walk through the dry and thirsty land of an unfriendly world, and through the valley of the shadow of death.

In II Corinthians 9:8 we read, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." This seems to be Paul's way of saying that our cup runs over. The Greek word translated abound in this passage means 'over and above', or in other words, running over. And this superabundance of God's grace is our experience always and in all things. Could the Good Shepherd do more for us than this?

Our response to such lavish provisions of divine grace should be that we, in turn, "abound to every good work." How could any of the LORD's sheep be indifferent to the Good Shepherd's tender care and fail to appreciate what is being done for them? May it not be so with any of us! The way is narrow and difficult, but the privilege of drinking the cup of death with Jesus, that we may partake of the cup of salvation together is a glorious one. And the strength needed to share this partnership of suffering, death, and glory, is assured. We can together feed in the green pastures of nourishing truth. Together we partake of the refreshing waters of the Word. All the while the Good Shepherd is watching out for our individual needs, causing our cup of experiences to run over. We will have no lack of strength. Nor will we have lack of any other quality needed in order for us to successfully follow the Good Shepherd.

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| Euro Tele Radio Calabria-Fri. |                 |            |
|                               | MHZ 102         | 5:30 p.m.  |
| Radio Corleone Centrale       |                 |            |
|                               | FM-88-500 FM-92 | 11:00 a.m. |

### MEXICO (Spanish)

|          |               |           |
|----------|---------------|-----------|
| Culiacán | Ranchera XECO | 8:30 a.m. |
|----------|---------------|-----------|

### NEW ZEALAND

|         |     |             |
|---------|-----|-------------|
| Dunedin | 4XD | 11:15 a.m.. |
|---------|-----|-------------|

### NIGERIA

|                   |           |
|-------------------|-----------|
| Radio Africa-Wed. | 8:00 p.m. |
|-------------------|-----------|

### PANAMA

|             |          |             |
|-------------|----------|-------------|
| Panama City | HOQ 1250 | 10:30 a.m.. |
|-------------|----------|-------------|

### PHILIPPINES

|             |               |           |
|-------------|---------------|-----------|
| Manila-Sat. | DZAM 1026 KHZ | 7:15 p.m. |
|-------------|---------------|-----------|

### SOUTH AFRICA

|                        |             |           |
|------------------------|-------------|-----------|
| Joubert Park-Thurs.    | SWAZI Music |           |
| Radio 1400 & shortwave | 49 & 60     | 9:00 p.m. |

### SPAIN (Spanish)

|                   |           |
|-------------------|-----------|
| Radio Gerona-Mon. | 9:45 p.m. |
|-------------------|-----------|

### TONGA

|                  |            |
|------------------|------------|
| Nuku' Alofa-Mon. | 10:15 a.m. |
|------------------|------------|

### URUGUAY (Spanish)

|            |                         |           |
|------------|-------------------------|-----------|
| Montevideo | Radio El Espectador 810 | 9:15 a.m. |
|------------|-------------------------|-----------|

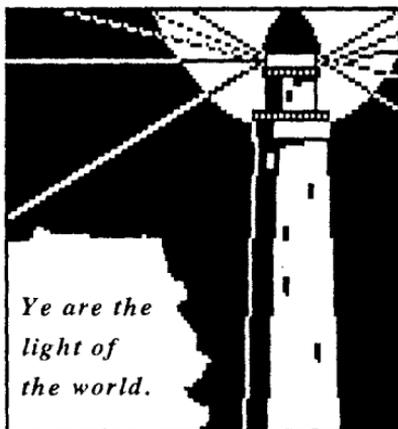
### VIRGIN ISLANDS

|           |          |           |
|-----------|----------|-----------|
| St. Croix | WSTX 970 | 9:00 a.m. |
|-----------|----------|-----------|

## SHORTWAVE BROADCASTS

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

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



# The Bible Answers



## Television Broadcasts

WE ARE happy to announce that each Sunday afternoon, The Bible Answers television programs will be aired on Channel America and affiliates from 12:00 to 12:30 p.m., E.S.T. The list below represents the current stations under contract, and as additional stations are arranged we will update the list. \*For airing times, days, and/or channels, see your newspaper.

### CALIFORNIA

Arroyo Grande Channel 66

### FLORIDA

Daytona Beach Channel 42

Ft. Myers Channel 7

Ocala Channel 7

Orlando Channel 4

St. Petersburg Channel 35

Tampa Channel 57

### GEORGIA

Atlanta Channel 4

Cordele Channel 55

Savannah Channel 55

### IOWA

Cedar Rapids KTS Channel 13

\*Des Moines Channel 33

### LOUISIANA

Jennings Channel 13

New Orleans Channel 61

### MAINE

Portland Channel 57

### MASSACHUSETTS

Hyannis Channel 41

### MICHIGAN

Detroit Channel 26

### MINNESOTA

Minneapolis Channel 13

### MISSISSIPPI

Philadelphia Channel 20

### MISSOURI

St. Louis Channel 7

### NEBRASKA

Lincoln Channel 67

### NEW YORK

Buffalo Channel 67

Glens Falls Channel 8

Oneonta Channel 15

Rochester Channel 40

Syracuse Channels 14, 18

### NORTH CAROLINA

\*Mt. Airy

Raleigh Channel 68

Reidsville Channel 14

### OHIO

Cleveland Channel 29

Columbus Channel 62

### OKLAHOMA

Tulsa Channel 33

### PENNSYLVANIA

Harrisburg Channel 40

### TENNESSEE

Helkskell Channel 12

### VIRGINIA

Norfolk Channel 68

### WEST VIRGINIA

Huntington Channel 55

\*Logan (Mon.) Channel 12

### PUERTO RICO

Arecibo Channel 28

# Talking Things Over

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This report of the General Convention which took place in July, 1989 at the University of Tennessee at Chattanooga, takes the form of condensations of the Welcome Address, and the Concluding Address. We are certain you will feel the spirit of the convention from contemplating the condensations of these talks, and will receive a blessing from them.

Should you desire to hear any of the many other discourses and sessions, they may be obtained through the Dawn Recorded Lecture Service, or the Video Tape Service. See pages 38 and 44 for addresses.

## Welcome Address

*"Bless the LORD, O my soul,  
and forget not all his benefits."*

*—Psalm 103:2*

BRETHREN, since last we were here twelve months ago, our lives have continued the journey in the narrow way of sacrifice and we have passed another milestone on the way to our inheritance. We pray, brethren, that when we come to the end of this convention we will all be able to look back at this place and realize that we have indeed been safe and secure in this city of refuge, so to speak. God has provided us this spiritual rest period, this quiet place, away from the troubled world around us, and we want to be able to prosper in spiritual things while we are here.

May we grow more like our Lord and rejoice in the influence of the Holy Spirit through the knowledge of God, and of our Lord Jesus, and of the divine plan while we are here. Remember, too, that this plan is not just for ourselves only, but for all the sin-sick world around us. And we are certain that while we are here at the University of Tennessee at Chattanooga we are in the school of the Most High God, on the college level!

Look back, if you will, in your minds at the last twelve months, and note how our Heavenly Father has led us all the way.

None of us can forget the goodness and faithfulness of God in our lives, whatever have been the happenings since we were here last year. And we must remember, too, his past mercies, because they have strengthened our faith for what still lies ahead. And while we do this, we will be able many times to sing in our hearts the words of the opening hymn:

One step I see before me,  
'Tis all I need to see.  
The light of heaven more brightly shines,  
When earth's illusions flee;  
And sweetly through the silence comes  
His loving, "Follow Me."

The realization of all the LORD's benefits towards us in these past twelve months, in fact, since our consecration, makes it possible for each one of us to echo even further the sentiments of the beautiful hymn:

So on I go not knowing,  
I would not if I might;  
I'd rather walk in the dark with God  
Than go alone in the light;  
I'd rather walk by faith with him,  
Than go alone by sight.

Dear friends, as we begin our convention this morning we all know that our individual lives are but a journey, and we should all know where we are going. The world around us believes that life is just a journey from the cradle to the grave, and there it ends. And so they live by the words, "Let us eat, drink and be merry, for tomorrow we die."

Have you ever thought as you listen to these hollow words that this could have been the whole story for us, if it were not for the wondrous truth that "God so loved the world that he gave his only begotten son." (John 3:16) The Lord Jesus Christ, by the grace of God, tasted death for every man (Heb. 2:9), and thus the grave is to each one of us, and our individual stories of life,

merely the end of one chapter and just a short step for us toward immortality and life forever with our Father in heaven, our blessed Lord, and all of the saints. This will be for all time! Just think of that, brethren! And we must not forget that it is also going to be a milestone for mankind toward human perfection and everlasting life in a perfectly restored kingdom soon to come.

Ask yourselves this question if you will; ask it over and over again while you are here at this convention: "Where am I bound?" Certainly it is clear, and we never have to wonder at the answer to this question, because we all know where we are going. We have accepted the Lord Jesus Christ as our personal savior and we have surrendered our hearts, our wills, and our very lives to the service of God. We are walking toward that time when each of us will actually possess the heavenly treasures we have been laying up during our consecrated lives.

Just think how vastly different our viewpoint is from that of the world's. We look not at things that are seen, but at things that are not seen; we remember that these unseen things are the lasting things, the eternal things; and that the things which are seen are temporal.

We realize, too, that since our birth, the days are fast disappearing behind us and we are rapidly approaching a new birthday that God has purposed—our birthday as completed New Crea-

**1989 General Convention  
Audio Tapes**

AUDIO tapes of the 1989 General Convention at Chattanooga, TN are available now. If you wish to order the entire set for this year, the price is \$32.00; or you can order individual tapes at \$2.00 each. Send for a free listing of available subjects. These may be obtained on loan, also.

THE VESPERS tapes are especially nice to have, and include the choral groups which we enjoy listening to so much.

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tures in Christ. If we remain faithful we will indeed attain that position for which God has chosen us in Christ before the foundation of the world. (Eph. 1:4) Those in the world often speak of the evening of life, and of death's darkness; but we speak of leaving this dark night of sin and death as we look forward to the approaching new day. After all, this is the divine order, is it not? As it states in Genesis 1: first comes evening, and *then* morning.

We certainly can attest to the fact that our flesh eventually gets weaker, as our life passes along. Some of us have had just such experiences connected with aging during the past twelve months. There are even a few brethren who sat next to you last year who are not present this year, for they have made their calling and election sure and are with the LORD in glory! Some others are too ill to be here with us today, and many more have had brushes with the specter of death, of sickness, operations, cancer, hip and knee replacements, and the like.

But despite it all, here we are! And that is the only thing that really matters. We are all still striving to make our calling and election sure. That is why we are all here. That is why we are still growing. That is why we desire to increase in knowledge and in faith—to have increased confidence in God, and in Jesus, and in his beautiful plan for life for everyone. Our eyes grow dimmer with each passing milestone of life, but our spiritual vision grows keener as we near our goal. One hymn expresses it this way: “Still new beauties do we see, and still increasing light.”

Here in 1989 the world continues its sounds of merriment and revelry, not seeing the handwriting on the wall which spells the end of this present evil world. As we left our watchnight service this year, the world was greeting 1989 with fireworks, and noise, and calls of “Happy New Year!” But is it a happy new year? All goes on as usual. This year has the same terrible drug problem, war, murder, cruelty, disease, and hunger, as last year, and all those preceding it. The world wants to forget these horrors because it does not know how to solve them. All are afraid of

what the future may hold. And so mankind finds difficulty in realizing deep and lasting joy.

The question we may ask ourselves is, how is it with us? What are we feeling right now? Let me suggest that we feel joy, deep joy, in our hearts! We have come here together one more time. Another year has passed, and now we are even closer to that kingdom for which we pray. Now is our salvation nearer than when we first believed! The Apostle Paul introduced that phrase in Romans 13:11 by saying, "It is high time to awake out of sleep." We realize that not only was he talking to the Early Christians, but he was talking to us, also. We have new life in us; we have turned from sin to righteousness; we have turned from superstition and credulity to faith and knowledge. We have turned from being estranged from God, to sharing a portion with his loving family! And so, brethren, let us be constantly aware of our blessed position lest the worldly spirit of carelessness and spiritual drowsiness might threaten to take us into custody.

Have our spiritual appetites lost their savor for the truth as we know it? Has it lost its freshness or beauty? Are we looking for something new—a new messenger perhaps, or some newly developed truth which God has just revealed to us personally? If so, brethren, it might be that the Adversary is behind this, and is thus appealing to our desire for self-gratification.

The pathway of truth is a very strenuous and demanding one to follow. We must give it much time in our lives—in fact, we must give it *all* our time. When we become spiritually tired, and stop to sit down in the narrow way, as if we were satisfied with our progress to that point, we seem to forget that our sins are forgiven, and that we are God's children. We are in danger of forgetting all the lessons we have learned in the school of Christ. We might even cry out, as the old-time hymn repines: "Where is the blessedness I once knew, when first I knew the Lord?"

This is the cry the Apostle Paul addresses in these words: "For now is our salvation nearer than when we first believed."

With each milestone passed, our salvation comes nearer. We do not know, any of us, how many days we have left before we are called home. And the poor groaning world has no idea how close they are to having a chance to learn righteousness under perfect conditions. Brethren, as we sit here together in convention, if we have read the signs correctly during these past twelve months, our heads should be lifted high, and our hearts made glad, for we have continued to note further evidences that our deliverance is drawing very near.

Let us remember that when Samuel raised his Ebenezers, it suggested his looking back over past blessings to gain strength for future paths still to be traveled. "Hitherto hath the LORD helped us." (I Sam. 7:12) Can we echo these words as we look back? "Not one thing hath failed of all the good things which the LORD your God spoke concerning you; all are come to pass unto you, and not one thing hath failed thereof." (Josh. 23:14) Is not this our testimony also, brethren? Not one promise has failed!

There may have been failures in our lives this past year. None of us can say that there have been no blots on 1989. But we must remember that if we have had failures, they are not God's failures. God is faithful who hath promised, and if *we* have had failures they should make us more fully appreciate *God's* unfailing qualities. Not one thing hath failed of all that *God* hath spoken! "If we confess our sins, he is faithful to forgive our sins, and to cleanse us from all unrighteousness."—I John 1:9

None of us should lightly pass over our sins, shortcomings, or secret faults. We should be circumspect, watchful, and never carry a sin one day without confessing it before our Father through our Advocate, Jesus Christ, the righteous. And we know that God will not fail to forgive us if our hearts are right.

As we begin our convention this morning, with all its attendant blessings, let us remember what the Apostle Paul said in Philippians 4:19: "God shall supply all your need according to his riches in glory by Christ Jesus." We had many needs in 1988, and

I am sure we will continue to have needs in 1989. Every single one of them will be met, brethren! You can count on that! Sometimes we are not even aware what our needs are, and sometimes we confuse 'needs' with 'wants'. But our Heavenly Father knows what things we have need of, each step along the way. His eye of love doth never sleep—he watches day and night.

Truly, we are not always conscious of our real needs. We have a need for stronger faith, stronger trust in God. We know we need greater love for him and for Jesus, more love for one another, more sympathetic love for the world around us. We also need more patience, humility, gentleness, kindness. Yet, how often we question the need of the experiences that come to us to develop these very qualities in our hearts and lives. We certainly know how needful they are, yet do we greet each of these experiences with joy, or especially when unpleasant experiences come, do we wish to close the door upon them?

The twenty-third psalm describes our Christian lives as those of sheep. Our Father in Heaven has been our Great Shepherd, along with our Good Shepherd, Jesus. And through their care we have not lacked one needful thing. We have experienced the green pastures and still waters. We have been fed at the table laid for us in the wilderness of sin, and our souls have been revived in seasons of strain and weariness. "The steps of a righteous man are ordered of the LORD." (Ps. 37:23) He has led us in the paths of righteousness while his staff has guided us. His rod has defended us as we encounter enemies of all kinds, visible and invisible, who are seeking to overthrow our faith, and to divert us from the only path to glory.

The Lord Jesus said he would gird himself and serve us, and he surely has done that, and is doing it right now. We are sitting at his table here, today, and the food we are going to be served has never been more needed. We are eager to partake of the pure, holy spiritual food served by his hands. Since it comes from Jesus, it is nourishing food which is suitable for us to grow

spiritually, and we know that our souls will be satisfied by it, not turned away hungry. But in order to receive the food, we must have an appetite! If we stay spiritually healthy and hungry, the LORD will fill us through his servants at this convention.

What are our plans concerning our stay in Chattanooga? What are our plans for the rest of our walk in the narrow way? Or, let us narrow this question down: What are our plans for right now, this moment? Since we are following in the Master's footsteps, we have only one objective, as the Apostle Paul said: "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13,14

In this scripture, we see the wisdom of shaking off our own plans and arrangements, and directing all our energies toward reaching perfection. We must reach the mark of the high calling, developing that Godlikeness which we see in our Lord Jesus. We must have the desire to be perfect, and learn to love righteousness and hate iniquity.

In researching the word 'press', in the Scripture, "I press toward the mark," it was found that the **Moffatt Translation** calls it a "straining" to what lies ahead. Will this be our plan, brethren, here at the convention, and in the days ahead? Can we each day truly say with the poet:

If on each daily course our mind  
Be set to hallow all we find,  
New treasures still of countless price  
God will provide for sacrifice.  
The trivial round, the common task  
Will furnish all we need to ask—  
Room to deny ourselves, a road  
To bring us daily nearer God.

Many of us here today may not be called to great things, or to serve the brethren in a prominent way. Our faithfulness in

small things must first be proven before God can count us worthy for higher service. As Moses kept his father-in-law's flocks for a very long time before he became the leader of Israel—as Gideon threshed wheat before he was called to deliver Israel from the Midianites—as David was a shepherd boy before he was a king, and even after his anointing by Samuel he returned to the ordinary duties of life with no apparent change—so it is with us.

When overruling providences caused Saul to summon David to his court, it may have seemed to him that his destiny was about to be fulfilled. But what did David encounter there? He became the victim of Saul's jealousy, and then his hatred, and finally, an attempt to murder him. Do you think that it seemed likely at that time to David that God was working in his life? The answer might have been a resounding, "No," to one of lesser faith than David.

Later he was exiled from his people, hunted down like an animal, living on what he could forage from the land. Yet in all these bitter experiences, God was preparing him, not only to be king over all Israel, but to be a type of the one greater than David, who one day will rule and reign over all mankind. Whatever our experiences are, dear brethren, we only need to remember that God is preparing us, too, for a great honor, and he knows exactly what experiences are needed to fit us for that destiny.

Each and every one of us, is called to be a priest and king in the kingdom. Just think about that! All the so-called humdrum experiences are training us for that high honor. Let the Apostle Paul's plan for his life, be ours also. For the sake of Christ we will count as loss what was once precious in this world to us compared with the supreme advantage of knowing Jesus Christ, our Savior. For his sake, to gain him and to be with him in glory we count all as nothing. To know the power of *his* resurrection, we must share in *his* sufferings and *his* death.

We have not secured this hope as yet; we have not reached perfection; but we must press on to insure that we do gain it. As

Paul was eager—very eager—let us also be eager! We only can attain our goal by being attentive to all the little things in life, and by leaning for strength upon our Savior's strong arm. If the everyday duties are performed faithfully as unto the Lord, then they become an acceptable service.

As we have not much time left in our lives, each of us has a responsibility to redeem the time. Let us use it in meditation, prayer, study, and witnessing, in order to show ourselves approved. Let us determine to have a more direct service for God observed in our lives, so we can truly say:

All for Jesus! All for Jesus!  
All my being's ransomed powers:  
All my thoughts and words and doings,  
All my days and all my hours.

This convention is only a foretaste of the far greater convention we will one day share with Jesus, the Father, and all saints! And as we hear the Word expounded for the next few days from the platform, may it help to prepare us to take our positions at the side of our Lord at the wonderful convention beyond the veil. Until we meet there at that glorious time, I leave you with this blessing from Numbers 6:24-26: "The LORD bless thee and keep thee: the LORD make his face shine upon thee, and be gracious unto thee: the LORD lift up his countenance upon thee, and give thee peace."

The LORD bless thee—and how shall he bless thee?

With a gladness that knows no decay,  
With the riches that cannot pass away,  
With the sunshine that makes an endless day—  
Thus may he bless thee.

And keep thee—how shall he keep thee?

With the all-covering shadow of his wings,  
With a strong love that guards from evil things,  
With sure power that safe to glory brings—  
Thus may he keep thee—now and for the rest of thy days.



Concluding talk given at the 1989 General Convention  
at Chattanooga, Tennessee in July:

## “God Be with You”

AT the close of this convention we will all join in singing the hymn, “God Be with You.” We realize that, truly, our times are in God’s hands, that we have been especially bonded and knit together these past few days in an atmosphere provided by our gracious Heavenly Father which has strengthened us along our pilgrim journey as we seek to make our calling and election sure.

This appropriate and moving selection contains sentiments which remind us that we are not certain exactly what circumstances lie ahead for any of us. Some have already made tentative plans with regard to what we will do next month, next week, or in the next few days. And some have possibly discussed with our brethren at which convention we hope to see each other next. Yet it is true that our All-wise, All-merciful Heavenly Father has provided his leadings and providences from moment to moment so that we will better learn to trust him even where we cannot trace him, which is the epitome of true faith.

When we reach the point in our services where this closing benediction is sung, let us more than ever realize the deep significance of its import that we are committing all our cares, hopes and aspirations to him regardless of what changes may occur in our lives, and we recognize that everything is under divine supervision.

Another selection which expresses a similar thought, is Hymn #110 (*Hymns of Dawn*). Its sentiments are so appropriate for an occasion such as this:

I know not what awaits me;  
God kindly veils mine eyes,  
And o’er each step of my onward way  
He makes new scenes to rise;

And every joy he sends me comes,  
A sweet and glad surprise.

So on I go not knowing;  
I would not if I might.  
I'd rather walk in the dark with God  
Than go alone in the light;  
I'd rather walk by faith with Him  
Than go alone by sight.

Where He may lead I'll follow;  
My trust in him repose.  
And every hour in perfect peace  
I'll sing, He knows, He knows;  
And every hour in perfect peace  
I'll sing, He knows, He knows.  
He knows; He knows; He knows.

Let these sentiments, buttressed by the Master's words of Matthew 10:29 that the very hairs of our head are numbered, serve to reinforce the positive assurance that all our needs will be supplied in every circumstance of life, and that the Father is guiding those who love him supremely, every step of the way.

As part of this providential guidance during the past week, a host of the LORD's people converged upon Chattanooga from all parts of this land as well as from across the ocean. We have had brethren here to feed us from the Holy Word, and have had wonderful fellowship with those of like precious faith. It is interesting to note that when given an opportunity to express a preference for a convention site, some of us would recommend a particular location; others another; and still others, possibly a third. And although our convention program, and the university, designate this facility as the Hayes Theatre, yet the moment we enter here and begin our devotions we are symbolically speaking in the Holy of the Tabernacle of God! From this standpoint, whether the Tabernacle is temporarily erected in Albion, in Chattanooga, in New

York State, or in some wilderness area, it really doesn't matter as long as we have access to the light of the candlestick, the table of shewbread, and the golden incense altar.

As antitypical priests, we, like the natural Israelites during the Law dispensation prior to the erecting of the Temple, can hear God's promise, "My presence shall go with thee, and I will give thee rest." (Exod. 33:14) Haven't we been resting here, brethren, in this Holy condition for the past week while the pillar of cloud above has pointed the way for us to enjoy this spiritual refuge from all the outside cares of life!

The Welcoming Address given last Saturday morning foretold some of the many blessings the LORD would provide for us here in this spiritual retreat. How amply that prediction has been fulfilled, as all of us can attest! How much sustenance we have received from our morning devotions, including the thought of heart purification as reflected in the singing of the Vow Song, in addition to the other features of our Bethel Service. What strength we have derived from the various presentations from the platform, exhorting us to greater faithfulness and spirituality.

Then there were the testimonies which were beautiful—moving. One could make an entire two-hour discourse about some of the things we have heard when the LORD's dear ones unburdened their hearts. They brought to our attention the need for extending prayers and sympathy to those undergoing special trials. Some perhaps brought greetings of love to us from brethren elsewhere who were here in the Spirit, even though they could not personally attend this gathering.

What consolation and uplift we received from the Vespers that we have had during the week, affording us an opportunity for reflection and meditation. Then, because the plan of God is too good to keep to ourselves alone, there was the utilization of an opportunity to express to others the teachings of our blessed and beloved Bible, and how it corroborates scientific truths which have captured the attention of some of the greatest minds in the

world. And yes, how satisfying was our personal fellowship with others of like precious faith who love, as we do, to tell the old, old story again and again.

Then, brethren, we were reminded afresh of the solemnity of our own personal vows of consecration as we attended the baptismal and immersion service, and we rejoiced in the knowledge that the door of opportunity is yet ajar; that one here and one there still have a desire to accept the privilege of discipleship, having made a full and unreserved consecration to do God's will at all costs. What a joy it was for us to witness the outward manifestation of these dear ones who symbolized the fact that they had forsaken all behind them, and had taken up their cross to follow Jesus.

We remember, too, some of the many other services rendered, not only by those who served us from the platform. In countless other ways, some known and others unknown to us, each need was provided for. The Convention Committee and others provided assistance to the brethren by taking care of numerous behind-the-scenes details associated with the development of a convention of this magnitude.

Some provided aid for those who needed assistance with transportation. Others assumed responsibility for the various young people's programs. There were those who were involved with the recording service, the booktable, and some wrote messages to those who could not be here at the convention. There were pianists and organists, chairmen and various brethren in the lobby who urged us to promptness at the start of the meeting, reminding us that we were coming into the house of God. There were tellers and others who participated in the business meeting. The list goes on and on! All contributed to making this a blessed experience, and we appreciate their services more than we possibly can tell.

These comments have been captioned "God Be with You," because, as we depart from this mountaintop experience we will

want to take with us as large a portion of his grace, wisdom and spirit as we possibly can, so that we can be properly fortified in the days ahead to resist the world, the flesh, and the Adversary. This will assist us to be faithful even unto death.

We would do well to keep uppermost in our minds the thoughts contained in the convention theme text: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1) The theme discourse and four additional assigned discourses, and even some of the other discourses, dealt with various aspects of this text. Given the perilous conditions which seem to surround us at every hand in the world at this end of the age, I consider it nothing short of providential that such a theme text was selected for our consideration at this convention.

The LORD's people, growing in the spirit of holiness, knowledge, and appreciation of God's plan really would find every convention a blessing—every theme text a blessing—and had there been another text of focus, undoubtedly we would have gone back home sharing with the brethren how much we were blessed in 1989 in Chattanooga. But because God overrules and provides us always with an abundant supply of truth in due time as is necessary, I believe that the particular text selected has enabled us to have some our needs fulfilled more closely.

This theme text set the tone for the entire convention (Heb. 12:1), and bears repeating: "Wherefore seeing we also are compassed about with so *great a cloud of witnesses*, let us *lay aside* every weight, and the sin which doth so easily beset us, and *let us run with patience* the race that is set before us." It has a certain urgency about it. I believe it was selected to spur each one of us on to greater zeal and fervency, so that as we leave Chattanooga we will make an extra effort to press forth so that we might gain the victory which is promised to each faithful member of the LORD's elect.

During a moment of fellowship, I had occasion to talk with one young brother who is involved with jogging. He told me that he runs ten to twelve miles a day. I looked at him incredulously, and said, "How do you manage to do something like that?" He answered, "Well, you know, the first two miles are the most difficult. After that your legs just keep going on 'automatic' and you don't even realize it!" Perhaps we can take a lesson from this, because some of us are still struggling to cover the first two miles, and we are huffing and puffing. Others, have passed the two-mile mark, and are on 'automatic'!

In studying the Bible, and especially the words of Jesus in the Gospels, we recognize the high and lofty standard which he set. We are told about self-denial, taking up the cross and following after him, and waiting for the Comforter to guide us into all truth. How comforting to know that our Lord experienced a striving for these same standards. He, too, underwent tribulation, trials, and testings in the world. We should be of good cheer because he overcame the world! There is the possibility of our not grasping the full import of such words because we know he was the Son of God—he committed no sins, he was perfect.

We do not want ever to be in the position of hearing those words and being lulled into thinking that less than our all could ever be acceptable because we are not perfect. No, we are to recognize that sacrifice is what we have been called to do. We read the writings of Paul and other apostles and we recognize that they gave us uncompromising words, and yet they like ourselves were "born in sin and shapen in iniquity." They demonstrated that they could win the crown of life, the prize, immortality, and this should serve to strengthen us and encourage us, and make us fulfill faithfully our vows of consecration.

The words of Paul, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (I Cor. 9:24), demonstrate my point. Here the apostle was stimulating the spirit begotten ones to zeal and to fervency, re-

minding us that we are to run the race in such a manner that we will be more than conquerors. Although there is another class of spirit-begotten individuals—known as the Great Company, which through God’s mercy will come to birth on the spirit plane to a lesser station than the elect, because they love the LORD, but are not as zealous as they should have been—yet we know there is no special call to that class. It is recorded in this regard in Ephesians 4:4, “There is *one* body, and *one* Spirit, even as ye are called in the *one* hope of your calling.”

The illustration of a race is very apt. In the Olympics we hear an expression used: “Go for the gold.” I suppose if we were to take a slogan for ourselves, we too could use that same expression, “Go for the gold!” because we recognize that gold is symbolic of the divine nature. The little flock will seriously heed the admonition to “press toward the mark for the prize of the high calling of God in Christ Jesus.”—Phil. 3:13

This scripture also speaks of “this one thing” we do. When we read this verse and then reflect upon some of the spiritual mortgages we have, we are reminded almost automatically of another scripture in I Timothy 5:8, which tells us that “if any provide not for his own ... he has denied the faith, and is worse than an infidel.” Obviously, Paul is not contradicting himself when he gives us this set of scriptures. However, the question that we have to ask ourselves is, “Having provided things needful and decent for those who are dependent upon us, is there now more that we can do in the interest of the LORD, the truth, and the brethren?”

We suggest that there are those in the world who have heard this expression about being single-minded of purpose, and many times they are able to set priorities in their lives so that they will achieve something of great interest to them at that time, while sacrificing other things that they might want to do, and yet still take care of the needs of their family.

We might ask the question as to how many hours a week do champion athletes spend in training themselves. Of course the an-

swer is, A very great many hours! although it might vary from individual to individual. Referring again to the testimony meeting for a moment, there is one testimony that I want to mention briefly. One brother who recently came into the truth and who is isolated, testified that he spends from four to sixteen hours a day studying the truth. Now I know that individual circumstances prevent many of us from adopting a regimen such as that! But our brother has demonstrated that what we might have thought was impossible, is indeed within the realm of possibility, depending upon our circumstances.

The word *consecration* is one we usually think about in the Bible Student vernacular, but many who are in the world understand that consecration means single-mindedness of purpose for whatever it is they want to do—whether their interests are in music, art, science, business, or even to become a millionaire!—their commitment must be total to the attaining of that particular goal. As we get the lesson from their investment of time it should encourage us to recognize that in reality we are risking nothing when we promise to give ourselves to the LORD in his service as compared to what we are promised in return for our efforts!

Romans 8:31 practically guarantees us victory because it tells us that “if God be *for* us, who can be against us?” And that promise pertains to every one of us who has entered this race and has been accepted by the Heavenly Father. We have no doubt that every spirit-begotten individual in this assembly has had evidences of God’s leading in his or her life, and that they have an appetite for the truth with a corresponding deadening toward those things of earth. And we are persuaded that, Yes, God *IS for* me, as he is *for* all of us.

However, the world, the flesh, and the Adversary are enemies to be striven against, and so we are to recognize that even though God is for us, there are forces that would be against us. They will seek to dissuade us from carrying out our vows of consecration faithfully. But the real point of the matter is that as long

as we have faith in the Father's providential care we have the assurance that we will get the victory.

The comments for March 24th, in the *Daily Heavenly Manna* are good. A little of this portion of the Pastor's words reads, "Long ago some one said, 'I am immortal until my work is finished', and we may rely upon it that this is practically true of all engaged in the LORD's service—'Precious in the sight of the LORD is the death of his saints'. This is a powerful thought; it encourages each one of us to have the assurance that if we persevere we can be victorious! So as we sing, "God Be with You" here, and as we say our final good-bys, let us remember that our Father is true to his Word, he changes not. The same strength that we have had all through this convention, he will provide for us as we leave this site.

Another special remembrance of this convention relates to the panel discussion of Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Many were the very helpful points expressed by the panel regarding this particular scripture, and the convention tapes will make it possible that these thoughts and others can be gone over and over, during our future meditations.

In just a few minutes we will be having our Love Feast, and many will be saying their 'official' good-bys to one another. Some of us will have tears in our eyes as we are overcome by the emotion of parting after such an occasion of sweet fellowship and mutual devotion. We will realize anew what is the meaning and great value of assembling together.

Certainly a major purpose of our assembling together is found in Hebrews 10:24, where we are admonished to "consider one another to provoke unto love and to good works." Jesus put it this way on his last night on earth as he spoke to his disciples: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all

men know that ye are my disciples, if ye have love one to another.”—John 13:34,35

It was brought to our attention from the platform that twenty-four hours after any discourse is given, the most you retain is ten percent, and then what you recall goes drastically downhill after that. That statement is probably true, but most of us *will* remember the illustration given during the panel discussion concerning the isolated coal that was taken away from the pile that burned together so brightly, and how it slowly went out when removed from the other coals. We will remember that it is also true of us, that as individual coals that burn *brightly together*, our love will burn brightly at all times only as we continue to associate with each other.

A convention such as this makes us keenly aware that there are indeed still some of God’s people left on this side of the veil, throughout the globe. We are also reminded that although we are all different in many ways, in at least two important respects we are all the same. One is that we all have on the robe of Christ’s righteousness to cover our inherited, fleshly defects. A second similarity is mentioned in I John 3:14: “We know that we have passed from death unto life, because we love the brethren.” Let us be extremely thankful that we have received the robe of Christ’s justification, so that we along with all of our brethren who are similarly attired might have a relationship with the Heavenly Father now, despite the fact that beneath this glorious robe we wear “filthy rags.”

Let us trust that the lessons we have learned at this convention will make us more mindful that our brethren, just as we, struggle mightily against imperfections. Let us resolve that we will try to encourage and assist them in keeping their garments pure. Let us strive to promote faithfulness on their part, just as we need similar encouragement.

As we move toward the close of this gathering, we think the following quotation from the pen of Pastor Russell, found on

page 449, and 450 of his *Convention Report*, expresses well the significance of this matter of loving the brethren. It reads:

“Why is it so hard to love the brethren? ... If you can say that you do love *all* the brethren, and say it truly, it is a sign that you are a changed man. Think of that—you must be a New Creature, passed from death unto life, or you could not do it. The brethren are so hard to love, is not that so? It is so. The knocks and tests, etc., we get from them, and the fact that we expect so much from them, make it hard. But now you have to measure up to it, and it is just as well to have our minds right and keenly alive to it. We are getting close to the time when we hope to hear the LORD saying, ‘Come, my beloved, into the mansions prepared for you’. Do I love the brethren? Do I love *all* the brethren? Is there a single one of God’s people in all the earth that I do not love, that I would not be glad to do a kindness for, that I would not be willing to serve in any way? Is there a single one? If we can say there is not a single one—‘I will be glad to serve any of the brethren’, then it is a good sign. It is a sign that you are still alive, not only that you have passed from death unto life but that you are still living, and getting more and more filled with the Holy Spirit—the very aim of our being.”

Many of us will be able to say that the 1989 General Convention in Chattanooga has been a very significant one, and has been most instrumental in helping us to further develop this kind of love, and this kind of spirit. And so, dear brethren, let us depart with great thankfulness, realizing the bountiful promises the Father has made for us in the past, in the present, and promises to do for us till the end of time. Let us continue to press toward the mark of the prize of the high calling, assured that if we are faithful unto death the crown of life *WILL* be ours!

“The LORD bless thee, and keep thee: the LORD make his face shine upon thee, and be gracious unto thee: the LORD lift up his countenance upon thee, and give thee peace.” (Num. 6:24-26)  
Amen. □

# Encouraging Letters

## Worth Its Weight In Gold!

My dear friends in Christ: Please find enclosed my check for my subscription to The Dawn. I only wish I could contribute more to the cause of our LORD; especially since The Dawn is worth more than it's own weight in gold! I pray that the LORD will watch over you, his workers, especially in these last days. Your friend in Christ.—*ME*

## Eyes Are Opened

Dear People: I can't begin to tell you how much I enjoy "Archeology Proves the Bible." It opened up my eyes and I expect to be able to order more books. Thank you and bless you for your good works. Sincerely.—*SC*

## Can't Express Thanks

Dear Dawn: I have enjoyed all the books and booklets I have received of the Dawn publications. They have helped and given me understanding of

God's plan for mankind. I can't express in words my thanks for the help and understanding they have given me. I would like to order a few more for gifts to others. Sincerely.—*OK*

## Truthfulness & Wisdom of the Scriptures

Dear Sirs: I have read your booklet, "Hope," and I enjoyed the words: 'truthfulness and wisdom of the Scriptures.' I now would like to read your booklet "God and Reason." Keep doing what you are doing to let people feel better and learn about God's Word and his kindness. Thank you very much.—*MI*

## Can Never Get Enough!

Greetings Dawn! I can never get enough! I just wanted you to know, that you have again blessed me (this soul!); with your monthly Dawn magazine! Everytime I open it I receive new insight into the Word of

Life. Thank you! I have 'walked', so to speak, along each lesson from: "Stones for Remembering," to "Life Is Shaped by Choices," and then "Through the Shadows," of the Twenty-third Psalm. And finally to "It Is Written," and I have truly felt closer to his mighty presence! Oh how great it will be one day soon to be able to walk on the streets of the Holy City, Heavenly Jerusalem, and be in his holy presence forever! Friends, keep up the good and glorious work! God love you!—TX

#### **Blessed by Dawn Materials**

Dear Dawn Brethren: Christian love and greetings in our Savior's holy name from myself and those I meet with in Bible Study in Lamesa, Texas. The Dawn magazine still brings me much blessing and joy in the LORD. And the Recorded Lecture service is such a blessing and help in my Christian walk. I guess the Lecture Services cassettes have been the greatest single effort by the dear friends to help me

in my Christian understanding of the Volumes and Tabernacle Shadows, and hence the Bible itself. All the efforts of all the dear ones in the truth have been so much help. May our kind and loving Heavenly Father continue to bless your efforts to serve him and his. By His Grace.—TX

#### **Comfort to the Elderly**

I listen to your wonderful message on a Sunday morning, being elderly and retired, and I get a good deal of comfort out of your message. I would like to receive your booklet, "God's Plan." I thank you, and will continue to listen to your sermons. Thank you.—MI

#### **Shows Videos to Friends**

Dawn Bible Students Association, Video Service: I would like to order the tape, "The Dream Is Certain." Had the privilege of viewing it yesterday. It is truly wonderful and hope I will be able to show it to many of my friends. Thank you and Christian love.—AZ

**Quite by Chance**

Dear Frank and Ernest: I have been listening to your programme over the radio on Viewpoint 819, and I find it very informative. I found this programme quite by chance while looking for another, and I really thank the LORD for making me come across it. I should be very pleased if you would forward me the booklet called "God's Plan," and any other literature which will assist me to gain a better understanding of the Bible. May God bless you and your work. Many thanks. Yours in Christ Jesus.—*England*

**Such a Blessed Service**

Dear Friends: I have recently gone on your video loaning arrangement. I would like to keep the very first one you sent, "The Dream Is Certain." I enclose a check to cover the cost. Please continue sending the videos. Thank you—such a blessed service this is. Christian love to all you dear ones.—*AZ*

**From Holland**

Dear Mr. F. and E: Greetings. I would like to order your free book, the Creation book. I hope that God through Jesus Christ would bless you and keep you all to preach the word of God to those who want to hear it with all of their hearts. Thank you.—*Holland*

**Brother & Sister  
Enjoy The Dawn**

Dear Friends of The Dawn: Just a note as I am renewing my subscription. My brother and I are still enjoying The Dawn as we have for many years. Thanks for publishing such a fine magazine. We enjoy Bible study. It's our only source of comfort in these trying times. May the LORD continue to bless you in your labor for him, and we desire your prayers.—*VA*

**Desires to Witness**

The Dawn: In the June Dawn magazine I saw the free tracts advertised, and I am interested

in getting "The Homecoming of our Dead," please. I am 83 years old and after fifty-nine and one-half years of marriage my husband died four years ago. I am so glad I believe in the teachings of the Dawn and that we will all be back here on a perfect earth together. I can't think of anything more wonderful than all mankind being together again on earth without sickness and pain. So will you please send this to me, "The Homecoming of Our Dead." Thank you.—*IN*

### **New Listener**

Dear Sirs: I am a recent listener to your programme, yours and all that broadcast over the evening two-hour period and, all in all, I get quite a lot from these broadcasts every weekday evening. I listened with interest to what you both had to say concerning atonement, and I would very much like to have your booklet, "Atonement." I wish you all the best and thank you for an interesting program.—*England*

### **1988 General Convention Audio Tapes**

AUDIO tapes of the 1988 General Convention at Chattanooga, TN. are available now. If you wish to order the entire set for this year, the price is \$30.00; or you can order individual tapes at \$2.00 each. Send for a free listing of available subjects. These may be obtained on loan, also.

THE VESPERS tapes are especially nice to have, and include the choral groups which we enjoy listening to so much.

**WRITE TO: Recorded Lecture Service  
199 Railroad Avenue  
East Rutherford, NJ 07073**

| Wonderful, Plain Message   | Go Like 'Hot Cakes'  |
|--|--|
| <p>Dear Dawn Brethren: Loving Christian greetings to you dear ones. I want to mention again how much I enjoy your wonderful and plain message of the plan of God's kingdom. It has meant <i>so much</i> to me over the years. I read it over and over. May our Heavenly Father and his son, Christ Jesus, bless you and counsel you in all your service, for the hope you give to others of his plan in a perilous and evil time. I am 89 years old. Warm Christian love.—FL</p> | <p>Dear Brethren: Christian love and greetings in the name of our Lord and Redeemer! We would like to order 400 more "Hope" booklets. They are being received with much appreciation by several of our local funeral homes. One in particular indicated that they "go like hot cakes around here—people ask to take them home and are very impressed with the message." Praise the LORD for this wonderful way to "comfort those who mourn."—MI <input type="checkbox"/></p> |

*Thy Word*



*Is Truth*

## Weekly Prayer Meeting Texts

**October 5**—"Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Hebrews 12:3 (Z. '04-38 Hymn 293)

**October 12**—"Consider the lilies of the field, how they grow."—Matthew 6:28 (Z. 04-37,38 Hymn 25)

**October 19**—"Freely ye have received, freely give."—Matthew 10:8 (Z. '04-78 Hymn 112)

**October 26**—"Casting all your care upon him; for he careth for you."—I Peter 5:7 (Z. '04-237 Hymn 201)

# Obituaries

*We offer our condolences to the family and friends  
of the brethren listed below, who have finished  
their Christian courses recently:*

Sister Grace Eldridge, Portland, ME—April 18. Age, 91.  
Sister Louise Norton, Boston, MA—June 15. Age, 91.  
Sister Mary Williams, Auckland, NZ—June 24. Age, 66.  
Brother Rex Farrell, Chicago, IL—July 13. Age, 65.  
Sister Ella L. Norman, Chicago, IL—July 1. Age, 95.  
Sister Mary Strickland, Waterbury, CT—July 10. Age, 88.  
Brother Joseph M. Kwoleck, Livonia, MI—August 13. Age, 73.  
Sister Helen Hind, Auckland, NZ—August 23. Age, 98.

## Speakers' Appointments

### *Ministering the Glorious Gospel of Christ*

|   |               |  |            |
|---|---------------|--|------------|
| <b>W. Blicharz</b><br>Grand Rapids, MI      | October 8     | <b>A. Olcese</b><br>Argentina and Brazil | October    |
| <b>J.B. Brown</b><br>Cincinnati, OH         | October 21,22 | <b>G. Passios</b><br>Detroit, MI         | October 29 |
| <b>G.M. Jeuck</b><br>Allentown, PA          | October 8     | <b>L.B. Post</b><br>Milwaukee, WI        | October 1  |
| <b>N. Kasperowicz</b><br>St. Petersburg, FL | October 8     | Chicago, IL                              | 22         |
| <b>F. Nemesh</b><br>London, Ont.            | October 8     | Delaware Valley, PA                      | 29         |
|   |               | <b>J. Tate</b><br>Middletown, NY         | October 22 |

## Conventions

*These conventions are listed by request of the classes who sponsor them. In order to ensure your convention being accurately placed in these columns, please make your request IN writing and mail it to this address two months before the date of the convention: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073.*

**INADVERTENTLY OMITTED:  
GREATER NEW LONDON  
CONVENTION, September  
10—Mohegan Community Col-**

lege, Mahan Drive, Norwich, CT.  
Contact: Mark Grillo, 70 Pautipaug  
Hill Rd., Baltic, CT 06330  
Phone: (203) 822-608

**NEW ENGLAND CONVENTION, September 29, 30, October 1, Quality Inn and Conference Center, Chicopee, MA.** Contact Mrs. Richard Suraci, 171 Johnson Rd., Hamden CT 06518 no later than September 5. Phone: (203) 248-3793

**MILWAUKEE, WI, September 30-October 1—Myron Reed Lodge, 4300 W. Villard Ave. Contact: Violet Pazucha, 4454 S. 14th St. #3, 53221**  
Phone: (414) 282-4667

**LOS ANGELES, CA, October 1—248 E. Olive Ave., Burbank 91502. Contact: Michael Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90271**  
Phone: (213) 454-5248

**RICHMOND, VA, October 13-15—Roslyn Conference Center, 8727 River Rd. Contact Miss Katharine R. Warren, 2805 Stone-wall Ave. 23225**

**SAN LUIS OBISPO, CA, October 14,15—Contact Lynn Murray, 43 Del Sol Court, 93401**

**GRAND RAPIDS, MI, October 14,15—Kenowa Hills Jr. H.S., 4252 Three Mile Rd, NW. Contact: Ruth Kowalski at (616) 456-5069**

**CINCINNATI, OH, October 21,22—Ramada Inn,11029 Dowlin Drive, Sharonville (off Rt. 75) Contact Mrs. Wm. Harp, 2609 Merrittview Lane, by October 1st to get special reservation rates.**  
Phone: (513) 825-4112

**NEW HAVEN, CT, October 22—Italian-American Club, 85 Chase Lane, West Haven, CT. Contact: Jackie Suraci, 19 River Road, East Haven, CT 06512**  
Phone: (203) 467-0813

**CHICAGO, IL, October 22—Elmhurst Masonic Temple, York and Arthur Streets, Elmhurst. Contact: John Trzyna, 4614 N. Potawatomie Ave., Chicago 60656 for information.**

**ORLANDO, FL, October 28, 29—Garden Club of Sanford, 200 Fairmont Dr. (Cor. 17-92), Sanford. Write H. Jeuck, 587 Queens Mirror Circle, Casselberry 32707**  
Phone: (407) 699-8303

**MARSHFIELD, WI, October 28,29—University of Wisconsin Experimental Station. Write to Star Carpenter, P.O. Box 864, 54449, for information.**

**DETROIT, MI, October 29—Redford YWCA, 25940 Grand River. Contact: Frank Nemesh, 2183 Babcock Dr., Troy 48084**  
Phone: (313) 649-6588

**SAN DIEGO, CA, November 23-26—La Jolla Village Inn, 3299 Holiday Ct. Contact: Gilbert Rice, 4005 Olympic St, San Diego 92115. Phone (619) 583-2431 by October 31st for accurate meal count.**

**PHOENIX, AZ, December 30,31, January 1—Quality Inn, 2420 W. Thomas Rd. 85015. Contact: Mildred Enteman, 542 W. Southern 85041.**  
Phone: [602] 276-3267 / 254-7766