

# The DAWN

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# The Fruits of the Sun

*“Of Joseph he said, Blessed of the LORD be his land . . . with the choicest fruits of the sun.”*

*—Deuteronomy 33:13,14, Revised Standard Version*

## **WHEN ISRAEL WAS ABOUT**

to enter the promised land, after being led for forty years through the wilderness, Moses blessed each tribe. This was done before Moses went up into Mount Nebo to die.

These were unique blessings, especially the one pronounced upon the tribe of Joseph. We also note that the pronouncing of this blessing upon Joseph was unusual because, in later dealings with Israel, the tribe was divided into the tribes of Manasseh and Ephraim, the two sons of Joseph. The blessing reads, “Of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon. (Deut. 33:13,14) The prophecy continues through verses fifteen to seventeen of Deuteronomy 33. Other translations, such as *Rotherham* and the *Revised*

*Standard Version*, say, “the fruits of the sun” for Deuteronomy 33:14. Although earth’s agriculture is dependent upon the sun for the production of fruits, we think that more is involved than this function alone as a blessing for Joseph, as ‘fruits of the sun.’

## **EARLY APPLICATIONS OF PHOTOVOLTAIC CELLS**

During the last fifty years, a serious effort has been put forth by scientists to use solar energy to generate electric power. But initially these efforts have found it difficult to compete with the use of fossil fuel for this purpose. Two major problems existed with the first photovoltaic cells applied for this use—low efficiency and short life of the cells used. Steadily, improvements in both phases have been achieved, but the photovoltaic cell still cannot compete economically with fossil fuels. A recent article was published, on June 21, 2004, in the *Chemical and Engineering News* magazine updating this effort. The article was entitled “Power from the Sun” and had a subheading which said, “After decades of promise, solar energy science and production is on an upswing, but how far can solar go to solve the world’s energy ills?” The article starts by saying:

“Last year, world production of photovoltaic (pv) modules took another leap forward, up 32% from 2002 and continuing the sharp growth of recent years.

## **GROWTH OF PV ELECTRICITY**

“Solar advocates like to point out that although it took nearly 30 years—until 1999—for the world to produce its first gigawatt (billion watts) of

PV-supplied electricity, total PV production tripled in the following four years. Last year, the industry generated \$5.2 billion in sales.

“The annual increase in growth was highest in Japan (45%) and Europe (43%), where government programs have helped residents buy rooftop PV units. In Japan, the cost of PV-generated electricity has declined so much that it is nearly matching that of electricity from traditional nonrenewable sources.

“For on-grid applications in the developed world, government subsidies are needed for PV to compete with existing power plants and electric grids that were built and paid off years ago, usually with taxpayer support. For off-grid rural installations, PV is economical.

“With scientific breakthroughs on the horizon and production costs dropping, advocates say solar energy is on the cusp of a huge expansion. Although they have been saying this for 30 years, this time they might be close to right. Advocates have big pluses in their favor, but many obstacles remain.

## **PLUS FEATURES AND COMPETITION**

“On the plus side, PV is clean—no air pollution, no greenhouse gas emissions, and no coal or radioactive wastes to truck across the country and bury forever. There are fewer grid failure fears because PV electricity is usually generated where used. Its generation is silent and mostly unseen, and systems can be installed in highly populated areas. Drawing on the sun means no fuel costs, so once installed, PV electricity’s price is fixed for 20-plus

years, the guaranteed life of the modules. And no terrorist is likely to blow up a rooftop PV module in an attempt to bring down the grid.

“But without subsidies, PV-generated electricity is usually 10 times more expensive than that generated by old U.S. coal-fired plants; four times more costly than natural gas units; twice as expensive as nuclear; and three or four times more costly than wind energy, its sister renewable source. PV-generated power is also unfamiliar to most potential users; there is usually no infrastructure to ease or encourage its use; and many people would just as soon get their electricity by flipping a switch, rather than running their own power plant.

“Last year’s record worldwide annual growth of 700 MW of peak PV power was equal to the output of one natural-gas-fired turbine, or less than half of a large coal or nuclear plant, notes Paul D. Maycock, president of PV Energy Systems. Maycock has tracked the industry for 30 years, starting at the Department of Energy back in the 1970s.”

Mr. Maycock then made an estimate based on present rate of growth of PV units, and said:

“PV-generated electricity ‘is not a panacea,’ he says, ‘but it is clean, silent, non-toxic, non-hydrocarbon based, and reliable, and it will be economical for homes and business around the world by 2010.’” The article further said:

“Also, Worldwatch Researcher Janet L. Sawin notes that two billion people in the world don’t have electricity, and if the population of developing countries such as China and India begin to generate and use electricity like the U.S. does, increases

in world pollution will be huge. For these reasons, Sawin, Maycock, and others argue that PV must be a key part of the world's mix of electricity sources."

### **GOVERNMENT SUBSIDY ASSISTANCE**

The article tells how both Japan and Germany serve as models for government created programs for easing in PV-generated electric power. Both have subsidized the installation of rooftop PV modules. Furthermore, they have arranged for excess power to be sold to the utilities. This is why Japan leads the world in PV installations. The United States has fallen off tremendously in this respect. A tax incentive was established for PV installations by the Carter administration but was removed by the Reagan administration and no incentive has been reestablished since. However, states have started to fill in the void left by the Federal Government. California has started an incentive program with a subsidy for the purchase and installation of the PV units and a plan to buy the surplus electricity at retail rates. New Jersey is also following suit.

### **LOWERING CELL COST**

All of these PV units use the familiar silicon wafer module which has been in production for years. Some 89% of the modules made today are crystal-line silicon cells. But last year about 3% of the production was in amorphous silicon thin film. The purpose of finding less expensive forms of silicon is to lower the cost.

Another article appeared in this same journal entitled "Photovoltaic Cells: Power at a Price." The subheading read, "Use of solar cells, common in

space missions, is taking off as science brings price down to Earth.” This article began by saying:

“Sunlight in, electricity out. The quest to achieve this transformation efficiently has been driving scientists in the field of photovoltaics for decades. From handheld calculators to Earth-orbiting satellites, power-production solar cells have been used in a variety of applications for years. Nonetheless, the push is on to develop new materials, processes, and technologies that boost the performance and efficiency of solar cells and dramatically lower their costs.

“Motivation to develop new power technologies comes from a variety of sources. Energy crises, such as last summer’s power outages across the United States East Coast, ‘make people aware of just how much we depend on electricity, because when the power goes out, all hell breaks loose,’ says Michael Grätzel, a chemistry professor and director of the Institute of Physical Chemistry at the Swiss Federal Institute of Technology, Lausanne.

“Grätzel has been studying solar power for two decades. But it’s only just recently that the topic’s popularity among the public has begun to surge, he notes. Power shortages, rising fuel prices, and concern about the environment and the extent of petroleum reserves are focusing attention on photovoltaics and other alternative energy resources.”

The article then describes the research work being done at Georgia Institute of Technology, Swiss Federal Institute of Technology, Los Alamos National Laboratory, and Lawrence Berkley National Laboratory.

## **PHOTOVOLTAIC RESEARCH**

“The studies highlight distinct approaches to a common research goal: increasing the efficiency of photovoltaic cells by designing novel semiconductors. In the case of multijunction materials, distinct segments of the solar spectrum are absorbed using separate materials. In multi-gap materials, a single material absorbs multiple wavelengths of the sun’s light.

“From solar-powered calculators to solar system satellites, photovoltaic technology has proven itself to be reliable, durable, and in some cases fairly efficient—but at high cost. Some industry experts predict that over the next 25 years, the output from this alternative energy source will increase 1,000-fold. But those projections are predicated on cost reductions in solar cell materials and manufacturing methods and significant advances in performance relative to today’s systems.”

The article concludes that twenty-five years from today there will be a tremendous increase in use of photovoltaic cells, or energy gained from the sun. As Bible Students we would expect this to take place as we review how God has planned for man’s welfare and existence by his works of creation. In the early periods of God’s preparation of the Earth for habitation he laid down fossil fuels in the form of coal, oil, and natural gas.

## **POPULATION EXPLOSION**

Thomas Malthus, a British economist, predicted in 1798 that the world faced wholesale starvation, poverty, and distress because the earth’s population was increasing by a geometric ratio and the

means of subsistence by an arithmetic ratio. What he didn't know was that God would increase knowledge and learning in the last days of this present evil world. (Dan. 12:4) God also enabled man to find and utilize all the fossil fuels for this benefit. Thus, the coal that was found in England (and mined) along with the development of the steel industry using coke to make iron, were major factors in the industrial revolution which took place in England between the mid-eighteenth and mid-nineteenth centuries.

Inventions in that period of time made possible the steam engine and farm machinery which all contributed to the change from an agricultural society to an industrial society. Other nations followed Great Britain in this industrial revolution, and the predictions of Malthus did not materialize as man was able to cope with the exploding population.

Petroleum as a fossil fuel was not sought after until the invention and development of the gasoline engine. Although petroleum was known as a substance in ancient times, little effort was made to utilize it until in 1815 a few streets in Prague were lighted with kerosene lamps. The industry began in 1859 in America when E. L. Drake drilled an oil well in Titusville, PA. It was used at first to provide kerosene for lamps to replace candles and whale oil lamps. The advent of the automobile gasoline engine changed that demand, and today with natural gas it is a major source of energy.

## **THE ADVENT OF ELECTRIC POWER**

Meanwhile, during the nineteenth century, much experimentation was going on with energy as

electric power. By the turn of the twentieth century this form of power was being made available by large utility companies that had sprung up and advertised “electricity, the servant of the people.” Those living in developed countries have become so dependent upon this servant that any interruption of its service, like the east coast blackout of two years ago, creates havoc. We note again that two-billion people in underdeveloped countries have no electricity.

Therefore, we expect that one of the blessings of God’s kingdom will be the availability of this form of energy for their welfare. For this reason, the new research on photovoltaic cells to make them more efficient and low in cost is bound to succeed, as God illuminates the minds of men working on this project and some wonderful breakthroughs occur.

## **THE BLESSINGS OF CHRIST’S KINGDOM**

We believe that God is drawing this picture for us through Moses. When Moses, before his death, pronounced blessings upon the tribes of Israel, he gave the blessing to the tribe of Joseph instead of two of the tribes of Manasseh and Ephraim, the two sons of Joseph, as the inheritance in the land was later given. Joseph is used in the Scriptures to represent Jesus, or the Christ, head and body. Hence, the blessings Moses speaks of for the tribe of Joseph is in reality the blessings of God’s kingdom through Christ. Included in those blessings are “the fruits of the sun.” Everything that the sun has to offer in the way of agricultural blessings, and the sustenance of life, will be made available

in God's kingdom. Included in those blessings will be solar energy for everyone. This means energy readily available that is clean (nonpollutant), non-toxic, silent (no noise), and, above all, reliable. How typical it is for our wonderful Heavenly Father to provide his children with such a wonderful source of energy, as such will be derived so cleanly and easily from the sun. Praise be evermore to his blessed and holy name. ■

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# Leaving a Legacy

**Key Verse:** *“Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”*  
—II Samuel 7:16

**Selected Scripture:**  
*II Samuel 7*

the ark of God dwelleth within curtains.” (II Sam. 7:2) David, as king of Israel, wanted to provide a permanent resting place in which the Ark of the Covenant could be placed. The Israelites had always enclosed the Ark within the curtains of the Most Holy of the Tabernacle, but they transported this, and the numerous other furnishings, from place to place as they journeyed. To David this seemed to be too temporary an arrangement, and he reasoned that it was time to bring the Ark to a permanent home in Jerusalem. When he approached the LORD’s prophet with the idea, “Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.”—vs. 3

His plan, however, proved to be contrary to God’s will. Later that night, God spoke to Nathan revealing to him that the time had not yet come for the building of the Temple, or placing the Ark within it. The scriptural record continues, “In all the places wherein I have walked with all the children of Israel spake I a word

**KING DAVID HAD A DESIRE** to build a house for the LORD. It seemed even more appropriate, therefore, when he confided his idea to the LORD’s prophet, and received a positive response to the proposal.

Concerning this matter we read: “The king said unto Nathan the prophet, See now, I dwell in an house of cedar, but

with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?" (vs. 7) No instructions had been given for the construction of such a building.

Before any of this could happen, there were enemies to conquer. Building a 'house' for the LORD would not occur during his time as Israel's king. Instead it would be given to his successor, Solomon, to build. David, however, had been especially called of the LORD and would be given an abundant share in preparing the construction materials and other items for the project when that time came.

Although Solomon would be given the task of building the Temple for the LORD, it was David, and his offspring, that would serve in the grander fulfillment. As a special promise to King David we read further, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever." (vss. 12,13) This portion of the record indicates that these were to be illustrations of a greater 'house,' and a greater king that would be brought forth sometime in the far distant future.

David's life and position as Israel's king was used to illustrate the call of the LORD's people during the present Gospel Age, and their overcoming of obstacles and enemies. Solomon, however, represents the glorified church in power and glory. These men are thus typical of these two major features in the preparation of God's spiritual family that will one day reign victoriously in power and great glory.

It will then be true that the greater David will establish his throne over the nations. "Thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." This will be the true legacy that will have been left for the whole human family during that wonderful time of the future. ■

# Re-creating Community

**Key Verse:** *“Thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.”*  
—Isaiah 43:1

**Selected Scripture:**  
*Isaiah 43*

There are many remarkable occasions when God dealt with his covenant people. Even when they were disobedient and unfaithful to him, he continued to guide, discipline, and chastise them for their own good and welfare. The account reads, “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.” (Isa. 43:2,3) God would test his chosen people through all of their many experiences.

The Israelites were a typical nation, whose experiences typified those of the LORD’s people who are being called

**OVER A PERIOD OF MANY** centuries and generations, in which the children of Israel had often turned aside toward other enticing gods, we cannot help but be impressed by the LORD’s continuing personal and caring relationship with his people. This thought is well expressed in this lesson’s Key Verse that is addressed to the Jewish nation, and assured them not to fear because God was dealing with them and still called them by name because they were his people.

and dealt with during the present Gospel Age. This is particularly true in connection with their elaborate religious ceremonies that centered around their Tabernacle. It also includes their Tabernacle furnishings, the priesthood, and the many sacrifices that were a part of their regular observance as directed by God's Word.

We note, in the scriptural reference cited above, that God promises to lead the nation of Israel through water and fire. Both of these natural elements suggest difficult experiences in some way or manner regarding his people. This is true of Israel and the LORD's people at the present time. It is God's assurance, however, that he would be with his people in all that these symbolic words may suggest.

The Israelites were assured that whenever they were passing through the 'waters' they would not be adversely affected by them. Although addressed specifically to the Israelites, it also well illustrates the walk of the footstep followers of our Lord Jesus during the present time. Passing through the waters is a figurative expression denoting that, no matter how difficult the way may become, we may be assured that our Heavenly Father will be guiding and directing us. These waters illustrate the school of experience whereby each of us must be tested and proven.

The reference to 'fire' points to the severity of some of our experiences. Peter addresses this point when he writes, "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." (I Pet. 1:7) He then says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—I Pet. 4:12

Christians living today may also be assured that God is leading them through the afflictions of life. "Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."—Isa. 43:7 ■

# Creating a New Covenant

***Key Verse: “This shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”  
—Jeremiah 31:33***

***Selected Scripture:  
Jeremiah 29:10-14;  
31:31-34***

## **THE KEY VERSE IN THIS**

lesson, is taken from the promise made by God to create a New Covenant for the nation of Israel. It is called a “better covenant” than the old Law Covenant because it will have a better mediator than was Moses. (Heb. 8:5-8) He was not able to give life to the people, but the better mediator—our Lord Jesus together with his church—will have the power and authority to give life to Israel and the whole human family under the New Covenant.

The scriptural reading that is also included in this lesson is taken from the twenty-ninth chapter of Jeremiah, and promises that the nation of Israel would be blessed after having returned from their seventy years of captivity in Babylon. To receive this blessing, however, they were given definite instructions, and they were to act accordingly to the LORD’s commands. We read, “Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall

search for me with all your heart.” (Jer. 29:12,13) It would require diligent effort on the part of God’s children to realize the blessings that were promised.

The promise of a new and better covenant is also recorded by Jeremiah the prophet. This is a most important step forward in the plan of reconciliation and recovery from sin and death for Israel and the whole world of mankind. The account reads, “The days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake. . . . After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”—Jer. 31:31-34

This wonderful promise, made by God centuries ago, will soon become a reality. This cannot occur, of course, until completion of the faithful bride class. (Rev. 2:10) These will share in the mediatorship of this new and wonderful covenant for the poor groaning creation. At that time, the blood of atonement will become available to be applied—first for Israel, and then for the whole human family. Love will become the law of mankind, and the Divine law will be rewritten in the hearts of men and be manifested in the very thoughts and intentions of those who seek God and pray unto him for blessings and guidance.

Obedience and acceptance of the conditions of the New Covenant will be required by all. Past sins will no more rise up in judgment against anyone who strives to do God’s will under the terms of his special promise to all the families of the earth. Let us all pray that the blessings of this covenant will soon come to pass. ■

# Looking for Hope

***Key Verse: “[I] shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the LORD.”***  
—Ezekiel 37:14

***Selected Scripture:***  
***Ezekiel 37:1-14***

**MANY STUDENTS OF THE** Bible appreciate the Key Verse and scriptural reading of this week’s lesson as pertaining to the regathering and restoration of the nation of Israel in the present closing years of this Gospel Age.

Ezekiel was carried away in the spirit to a place filled with bones. This was during Israel’s time of captivity in Babylon, and served to give hope of a future time when the “bones,” representing their nation, would be brought to life again. He wrote, “He said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live.” (Ezek. 37:3-5) God’s long-term promise that there was indeed hope, and that the breath of life would return and revive these bones, once more was to be fulfilled.

As the scriptural record continues, we note the manner in which the prophetic vision unfolds. We read, “I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye

shall live; and ye shall know that I am the LORD.”—vs. 6

The bony framework, in being brought together, portrays the great power of Almighty God to bring life once again to these dry and lifeless bones. First come the sinews of strength that hold the skeleton together. Next come the flesh that provides identity, and the skin that covers the entire body to complete the building process. The organism is then to be energized by the Spirit of God that gives it life.

The prophet then continues to describe this wonderful event. He says that he heard a great noise and felt a shaking as the bones came together, one bone to another. He says, “When I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.” (vs. 8) The breath of life was the remaining factor, but in this connection he continues to prophesy as he was commanded, “Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.”—vs. 9

It was the breath of life, that energizing factor, that would give meaning to these regathered bones of Israel. Continuing, we read further in the account, “So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.”—vs. 10

One of the most remarkable events of history has been the regathering of Israel to their own homeland. This land was under foreign domination for many centuries. As events of our time continue to unfold, Bible scholars anxiously watch what is taking place in Israel. Although they have been brought back as a nation to the Holy Land, they have yet to recognize God’s great power on their behalf. Soon, we believe, the breath of life will restore them to a full relationship with God once again. For this we earnestly pray. ■

# Creating a Renewed Trust

**Key Verse:** “*My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.*”  
—*Psalm 73:26*

**Selected Scripture:**  
*Psalm 73*

rely on him, his strength will be our ‘portion for ever.’

The signs of the times indicate that we are now living in the closing years of the Gospel Age harvest. We witness the days becoming more stressful, with increasing violence everywhere. Wickedness and evil are rampant in all parts of the world. To remain faithful in our walk as New Creatures in Christ Jesus, we must turn to the Lord for all our strength and spiritual well-being.

In this seventy-third Psalm, our attention is first directed toward those who may have a worldly spirit and are spiritually weak. The psalmist says, “As for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked.” (Ps. 73:2,3) The unrighteous may be prosperous, but they are compassed about with pride and vanity, while they are clothed with garments of

## **CREATING A GREATER**

trust in God, and the power of his blessing, should be an important and essential part of every Christian’s endeavor. This lesson’s Key Verse emphasizes the fact that if we attempt to rely on our own flesh and strength we will surely fail. If we turn to God, however, and

violence. (vs. 6) We further note that, “Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth.” (vss. 7-9) These are serious issues concerning those who have wandered away from having their full trust and confidence in God.

The psalmist then directs our attention to the true children of God by saying, “His people return hither: and waters of a full cup are wrung out of them.” (vs. 10) Those who desire to abide with the LORD realize the awful condition of the worldly spirit and thus seek to separate themselves from the world and all of its unholy influences. They return to a closer walk with our Lord Jesus. In doing so they will drink of the cup of affliction that is experienced by such.

Having examined his own heart condition he continues, “My heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee.” (vss. 21,22) The psalmist confesses that being envious of the prosperity of the wicked was foolishness indeed, and such action must be put aside.

“Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory.” (vss. 23,24) These are wonderful words as uttered by one who possesses a true and contrite heart that is full of love and devotion for the Lord Jesus and our Heavenly Father. The reward for turning to God for counsel and direction is the opportunity of being faithful to our calling, which promises glory to follow in his kingdom.

One of the most valuable lessons any of the LORD’s people may learn is to acknowledge our own insufficiencies. Our Key Verse says, ‘My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.’ Let us continue to give heed to that counsel. ■

# The Hope of Immortality

*“To them who by  
patient  
continuance in  
well doing seek for  
glory and honour  
and immortality,  
eternal life.”  
—Romans 2:7*

**CLOSELY ALLIED WITH THE** erroneous view that the earth is but a temporary dwelling place for God’s human creatures, and that at death all move on into other realms of life, is the belief that man by nature is im-

mortal. This belief has no scriptural backing. It is generally supposed that the words “immortal” and “immortality” are freely used throughout the entire Bible. But this is not true. They do not appear at all in the Old Testament. They do appear in a few places in the New Testament, but their use is extremely restricted, and at the same time very revealing. They are never used with reference to man’s natural endowments.

## **“IMMORTAL” AND “IMMORTALITY” IN THE BIBLE**

To be explicit, the word immortal appears once, and is applied to the LORD. We quote: “Unto the King eternal, immortal, invisible, the only wise God,

be honour and glory for ever and ever.” (I Tim. 1:17) Surely this proves that man is not immortal!

The word immortality appears only five times in the Bible. One of these—I Timothy 6:16—refers to the LORD, and declares that he alone possesses immortality.

The word is used again in II Timothy 1:10, where we are informed that Jesus brought “life and immortality to light through the gospel.” This is very interesting, for it reveals that prior to Jesus’ coming, which was four thousand years after Creation, the people of God knew nothing about immortality—that it was brought ‘to light’ by Jesus. Jesus did not say that man was inherently immortal. Rather, he brought to light an opportunity, upon certain very rigid conditions, for a very few of earth’s millions to attain immortality. These are the ones for whom he went away to “prepare a place.”—John 14:2,3

In Romans 2:7—one of the remaining three texts of the Bible in which the word immortality appears—we read that through “patient continuance in well doing” we “seek for glory and honour and immortality.” Obviously, people do not seek for that which they already possess.

Because we do not by nature possess immortality, Paul wrote to those who are seeking for it, saying, “This mortal must put on immortality.” (I Cor. 15:53) The word immortality appears only once more in the Bible, and that is in the next verse. Here Paul speaks of the time when “this mortal shall have put on immortality.”

There are no other uses of the words immortal and immortality in the entire Bible. And, as we

have seen, the few times they do appear in the Word of God they tell us either that the LORD alone possessed the quality of deathlessness which they describe, or that the followers of Jesus may hope to 'put on immortality' if 'by patient continuance in well doing' they faithfully seek for it.

There is no scriptural support at all for the almost universally accepted theory of human immortality. Immortality means deathlessness, or indestructibility. How inconsistent it would have been for God to sentence man to death, if he could not die! Inharmonious though it may be, it is just this incongruity that Satan has foisted upon the world by his falsehood, "Ye shall not surely die."—Gen. 3:4

### **ANGELS—HOLY AND UNHOLY**

One of the higher orders of God's Creation is the angelic. The Bible is the revelation of God's purpose concerning his human creation, so it furnishes very little information concerning the angels except through its many references to their use as the messengers of the LORD in his dealings with man. In Hebrews 2:7, in a quotation from Psalm 8:5, we are informed that man, in his creation, was made "a little lower than the angels." Man is the highest order of God's earthly creatures, and since he is but 'a little lower than the angels,' we judge that they are probably the lowest of the spirit creations, dwelling in one of the many "mansions" mentioned by Jesus.

We use the word spirit in referring to the angels because it implies that which is beyond human perception. The angels, in their normal state, are

invisible to human eyes, and they are not at all limited to our methods of communication and activity. The Bible reveals clearly that they are used as God's messengers, and in the Old Testament there are accounts telling of occasions when they materialized in human bodies in order to converse with those to whom God sent them. Note the case recorded in Genesis, chapter eighteen; and the reference to this in Hebrews 13:2.

The Bible further informs us that some of these angels deflected from full obedience to their Creator, and allied themselves with Satan, who at one time was one of the chief ones among them. Thus Jesus refers to "the devil and his angels." (Matt. 25:41) Many of the angels who went over to Satan did so prior to the deluge of Noah's day. They are referred to in Jude 6 as "the angels which kept not their first estate," and the information is given that they are now "reserved in everlasting chains under darkness unto the judgment of the great day." The Apostle Peter speaks of these as "the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah."—I Pet. 3:19,20

The language used concerning these fallen angels clearly suggests that they are under restraint, limited to undercover activities—or 'under darkness,' as Jude states it. These angels who, before their fall, were used freely by God as messengers to communicate with his human creatures, had their freedom of operation and communication taken away. But this does not mean that they have not continued to do all they could to make contact with humans.

## **FALLEN ANGELS**

Since these fallen angels are no longer loyal to God, it is reasonable to expect that to whatever extent they have been permitted to reach the minds of humans their intent is always to deceive and mislead the people with respect to God and the straightforward truths of his Word. Furthermore, since Satan's first and most basic of all deceptions is contained in his statement to mother Eve, 'Ye shall not surely die,' it is to be expected that he would use his allies, the fallen angels, to the fullest extent possible to foster this lie. This is exactly what he has done.

These fallen angels, possessing superior powers, are able, under limited circumstances, to read the minds of humans, especially those minds that yield readily to occult suggestions and influences. Thus, for example, a woman who has lost her mother in death holds in her mind precious memories of her mother. She would like to see her mother again, and talk with her. So at a séance she hears a voice, which she identifies as her mother's voice. The voice reveals personal incidents that the mourning woman is positive no one but her mother and herself knew about. This convinces her that she is in communication with her mother.

But more important to Satan and the fallen angels who have perpetrated this fraud, it has been proved to this woman that the dead are not really dead at all. How could her mother be dead when she heard her voice, and by that voice revealed secrets that no one else could have done? This woman does not realize, of course, that the tone of her mother's voice, and her manner of speaking,

are registered in her brain, and the superior powers of the fallen angels are able to read and reproduce them. Neither does she realize that the fallen angels could have had knowledge of her mother while she lived.

This is the true Bible's explanation of spiritualism. It is also the explanation of occult phenomena of all kinds, including the alleged proofs of reincarnation. It is the explanation of the deception that was foisted upon King Saul of Israel when he asked the witch of Endor to communicate with the dead prophet, Samuel. (I Sam. 28:7-25) The record of this is presented in the Bible without comment, but a moment's reflection reveals that the dead Samuel did not actually appear to Saul. While alive, God had forbidden Samuel to in any way communicate further with the wicked Saul. Would he disobey God after death? There is nothing in what is reputed to be a message from the dead Samuel to Saul that the wicked king did not already know.

## **THE DECEPTIONS OF SATAN**

In all the séances held throughout the centuries, including those of modern times, no really worthwhile information has ever been obtained. When God sent one or more of the holy angels to communicate with his servants a definite and needed message was imparted by them. But the fallen angels are not sent by God. They are directed by Satan. They have no real information to impart. Their use by the Devil has as its chief purpose the establishing of the great deception that there is no death.

We hold much sympathy for all who in any way are deceived by Satan's lie, Ye shall not surely die. Man was created to live. Death is foreign to him. In his search for comfort in the face of the inevitable it is pleasant to be told that death is not an enemy, but a friend which ushers him into a new and happier life, in which for all eternity he will be free from the sorrows which haunt the lives of humans, and where there will be nothing to mar his peace and joy.

It is also natural that those of us still alive as humans should like to make contact with our dear ones. We enjoyed fellowship with our beloved friends while they were with us, and why should we not wish to converse with them after they are dead? However, were it not for the fact that Satan's lie, Ye shall not surely die, has changed the meaning of words, we would know that we could not converse with the dead, for the reason that they are dead.

## **THE TRUE HOPE**

How much better is the hope held out to us in the Word of God—the hope of actually seeing our loved ones again, and freely conversing with them—of spending eternity with them: not because they are now more alive than ever, but because by the power of the Creator, they will be restored to life. What this means is that God's original purpose in the creation of man is yet to become a glorious reality, for there is to be a resurrection of the dead.

The command to fill the earth has been carried out under adverse conditions of sin, selfishness, and pain, as each generation has, in turn, gone into

death. But God, in his love, provided a Redeemer, One who tasted “death for every man.” (Heb. 2:9) This guarantees that the human creation, expanded to fill the earth as God commanded, will yet have the opportunity to subdue the earth, making it all one glorious paradise, in which, restored to life and reconciled to God, humanity will live forever.

This glorious consummation of the Divine purpose, so clearly expressed to our first parents in Eden, awaits only the completion of that “little flock” (Luke 12:32) to whom the promises of glory and honor and immortality are made, and for whom Jesus went away to prepare a ‘place.’ These representatives of the human race are, as we have seen, to be exalted to immortality, “then shall be brought to pass the saying, . . . Death is swallowed up in victory.”—I Cor. 15:54

This saying, ‘Death is swallowed up in victory,’ is quoted from Isaiah 25:8,9—a wonderful promise assuring us that death is to be destroyed, and that the people of the whole earth will rejoice in the salvation from death which God has provided for them. The earth will then be man’s eternal home, for death will no longer disrupt the continuity of life in the glorious ‘mansion’ of the Father’s ‘house,’ which he has given to the “children of men.”—Ps. 115:16 ■

*“Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”—Revelation 21:3*

# What Are You Seeking?

**THE WORLD SPEAKS** of one who is following a hope that he will never be able to realize as trying to find the pot of gold at the end of the rainbow. But the Christian expects to realize his hope, and he knows that there is a 'pot of gold' at the end of his 'rainbow.' The Apostle Paul describes his hope in these words, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."—Rom. 2:7

## **SEEKING IMMORTALITY**

When one who is humble hears this call, he staggers at the thought of such a boundless interest and love on the part of God for him. Of what does this glory consist? It is a glory of nature and a glory of character. The Christian is promised the same nature that God has, the Divine nature, which is the highest of all spirit natures. No wonder that Peter, when referring to these, calls them "exceeding great and precious promises: that by these," he says, "ye might be partakers of the divine nature."—II Pet. 1:4

The Christian who fully submits himself to the Father's will day by day, coming to him in prayer for grace to help in every time of need, keeping his mind filled with the Scriptures, finds that "the love of God is [being] shed abroad" in his heart "by the Holy Spirit." (Rom. 5:5) When this transforming work of the Holy Spirit is completed and the Christian awakes in the first resurrection with the Divine nature, the character developed on this side of the veil will be transferred to the new body, as Jude 24 says, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

The honor mentioned in Romans 2:7 is pictured by the high priest on the Day of Atonement, as described in Leviticus 16, changing from the garments of sacrifice to the garments of glory and beauty. (Lev. 16:23,24; See also Lev. 9:23) Jesus, the Head, and the church his body, will be kings and priests and judges to the world of mankind as they minister restitution blessings to them. This is in harmony with Revelation 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The Apostle Paul says that we are seeking for immortality. Only the Divine nature is immortal. It is a life which is death-proof and not dependent on other sources for continuance. Jesus describes it in John 5:26: "As the Father hath life in himself; so hath he given to the Son to have life in himself." In I John 3:2 we read, "Beloved, now are we the sons of God, and it doth not yet" (*Continued on page 33*)



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*(Continued from page 31)* appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Just as Jesus is now immortal, so also his followers will have immortality when they awake in his likeness.

There is a famous painting which is called, "The End of the Trail." It shows an Indian slumping on a tired horse. Those who are of this church class, and are faithful in carrying out their consecration, will receive eternal life, as mentioned in Romans 2:7. In Hebrews 7:16, Paul speaks of Jesus as having the "power of an endless life." What a blessing it will be to have full possession of one's faculties forever, and never be slowed by old age or illness!

## **WELL DOING**

How do we seek for the blessings of glory and honor and immortality? The apostle tells us that it is by 'well doing.' This well doing consists of faithfulness in harmony with Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

But this well doing, we are told, should be with patient endurance. In Hebrews 12:1, Paul gives us the illustration of a racer. "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." Such a runner does not run uncertainly, but steadily.

When many run in a race, near the end some look weary; others look strong and vigorous. In our spiritual racecourse there are some who grow

wearied in well doing and lose their first love and zeal, while others are active and alert, seeking ways and means to serve the LORD to the very end.

### **EXAMPLE OF SAUL AND AGAG**

Foot runners lay aside every weight so that they can run and have nothing to hinder them in running as fast as possible. The weights could represent besetting sins which we could throw off if we only put forth the effort to do so. This reminds us of the story involving Agag, the king of the Amalekites, recorded in I Samuel 15:9,13,14, and 17: "Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?"

The Amalekites well represent the sins of the flesh—all of which are doomed to destruction—also some pleasures, not sinful of themselves, but interfering with our compliance with our consecration. There may be one which is choice and desirable to the flesh and there is a temptation to spare it for the time being with the excuse that later on, of course, it will be destroyed. This is pictured by Saul sparing Agag because he liked him so much. He

was willing to destroy the other Amalekites, and the poor of the animals, but the choice things he wanted to save for his enjoyment. This is a lesson for us that we are to make a complete destruction of the evil thoughts and deeds of the body as far as we are able! Samuel could hear the bleating of the sheep, and so if we hold back from full consecration the LORD will know of these pet sins we are trying to retain.

### **MORTIFYING THE DEEDS OF THE FLESH**

In Romans 8:13 we read, “If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.” In the exercising of the new mind, the New Creature, the Spirit is to mortify, deaden, the gratification of the fleshly desires whenever, and wherever, they conflict with our consecration vow.

When we made our covenant of sacrifice the old will was reckoned dead, but there is a constant desire on the part of the old creature to arise from this condition of reckoned deadness and to reassert itself. This requires continual watchfulness on the part of the New Creature, and hence the Apostle Paul says in I Corinthians 9:27: “I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” Paul names some of these deeds of the flesh in Colossians 3:8, saying, “Now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.”

This means a slow, lingering death for the old creature as explained by Paul in Galatians 5:24: “They that are Christ’s have crucified the flesh

with the affections and lusts.” In II Corinthians 7:1, Paul uses another figure of speech and refers to this mortifying of the deeds of the body as a continual cleansing work, saying, “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

It is true that so far as the evil tendencies of the body are concerned, the Spirit is to mortify these. On the other hand, so far as using the various members of the body in the service of God is concerned, the Spirit is to stimulate these—as we read, “If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”—Rom.8:11

The old creature is reckoned dead, but the New Creature is reckoned as living a figuratively resurrected life. Our aims and hopes and ambitions are now directed toward heavenly, righteous objectives, and in every act of life we are seeking to do God’s will. Paul wrote, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.”—Col. 3:1,2

## **REDEEMING THE TIME**

If the new mind is to quicken the mortal body in the service of the LORD, we will find it necessary to ‘redeem’ the time. “Walk in wisdom toward them that are without, redeeming the time.” (Col. 4:5) We are given twenty-four hours to live each day. A certain amount we must spend in sleeping, eating, taking care of our personal appearance, working in an

office or shop, and taking care of our homes. But how much of this time that remains do we carefully apply in worthwhile efforts to develop our characters, to worship our God, to serve the brethren and witness to the LORD's plan? It is surprising how much time we can redeem, if we really plan to do so.

We can make the mistake of trying to accomplish too much. We can plan for more work, more meetings, more witness efforts and more studying of the Word of God than our physical strength will allow. Then we can get discouraged because we are exhausted before we can accomplish all the things we had planned. A man who has a vineyard is always careful not to have too many bunches of grapes on a single branch, because he knows that while there will be many grapes on the branch they will be small and green. The branch cannot bring that many bunches of grapes to full maturity. He knows that it is better to have fewer grapes and have them all mature in ripeness. So he prunes off some of the bunches of grapes to get better results. The lesson for us is not to plan to do too much. It is better to do fewer things, and do them well, than to do too many and only half do them.

Our business associates sometimes ask us why we are always so happy. The reason is that we are walking in the way of consecration, and in that path there is fullness of joy. We have much happiness doing what the world thinks is foolishness. At a Bible Student convention one of the officials at the college where the convention was being held, said, "I never saw so many people so happy about nothing as these people are." But to us the spiritual things are not 'nothing,' but are real blessings

from the LORD. Therefore, we bend every effort to fellowship with the brethren and study God's Word so that we can the better please him.

### **SPOTS ON THE ROBE**

Those who are seeking for 'glory, honour and immortality' are instructed by the Scriptures to watch their thoughts and words and doings, and correct them when they are out of harmony with the admonitions of God's Word. When we were justified to life, we were given, figuratively speaking, the robe of Christ's righteousness picturing justification to life through faith in the ransom sacrifice of Jesus Christ, our Redeemer. The Apostle James said, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27

Spots on the robe of righteousness would represent sins due to carelessness, not willful sins. The unavoidable Adamic sins are covered with the robe of righteousness, but the sins which are partly willful in that the new mind was not as alert as it should have been, or because it had failed to go to the throne of grace for help in overcoming, are partly covered by the robe—that part which is due to Adamic weakness. But the part which is due to thoughtlessness shows up as a spot on the robe.

For these partly willful sins, we are to go to the LORD and ask his special forgiveness. We thus remove the spots from our robes. We should be quick to go to the throne of grace to keep under the body, and in our hearts to grow in love, humility and sympathy.

Failures become stepping-stones in developing Christian character. This is in harmony with I Corinthians 11:31, where we are told, "For if we would judge ourselves, we should not be judged." We should continually scrutinize our thoughts, words and doings, and correct our own faults and shortcomings so far as we are able. The LORD then will not have to give us special chastisements. We will be quick to observe the LORD's leadings and to conform ourselves to his will in the little things as well as in the big things of life.

We are glad that the LORD is judging us according to our inner heart intentions, because it is our earnest desire to do his will in all of our affairs. When David was selected to be anointed as king, the LORD said to Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him [Eliab]: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." (I Sam. 16:7) David's heart was right with the LORD.

Others cannot read our hearts, but the LORD can. At a science museum there is a box containing an interesting display, but it is in a dark corner where the objects in the display box can be only dimly seen. But there is an electric switch which guests at the museum may push. The electric light in the box then lights up. Everything in the box can then be clearly seen. Likewise, the LORD can push a figurative button and see clearly all the inner motives of our hearts.

Let us seek to have our words unctuous at all times. This we can do if we continually seek to keep our hearts pure and continually bridle our tongues,

as the Apostle James admonishes us to do. If we are not watchful, the old creature yielding to the tendencies of malice and hatred, reasserts itself in unkind words.

It is a great comfort, as we are seeking for glory and honor and immortality by patient continuance in well doing, to realize that God's blessing is with us in our battlings with the world, the flesh and the Devil. We read in Psalm 17:8: "Keep me as the apple of the eye, hide me under the shadow of thy wings." We know how quick we are to protect our eyes from possible injury. How good it is to know that the LORD, in the same way, is ready to protect us from spiritual injury, to watch all of our affairs and to overrule them for our eternal welfare.

### **KNIT TOGETHER**

We read about the warm friendship which existed between Jonathan and David. "It came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." (I Sam. 18:1) This is a good picture of the warm friendship which exists among God's people at the present time. The word 'knit' reminds us of how a sweater is made of wool, woven together by needles. So God's people are closely bound together in the bonds of love.

In Hebrews 13:20,21 the apostle refers to the way in which we are knit together. The 21st verse reads, "make you perfect." *Wilson's Emphatic Diaglott* translates this verse "knit you together." We can, therefore, read this text as follows: "Now the God of peace, that brought again from the dead our

Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, knit you together in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.”

It is because we have the same hope, and are walking in the same narrow way, that we delight to come together in our meetings. We delight to speak about the things which knit us together. Malachi 3:16 reads, “Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.”

In the next verse the LORD says, “They shall be mine . . . in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” The LORD’s people are precious to him and he delights to have fellowship with them. We have also learned that the LORD’s people are like jewels. Jewels are scarce, and are required to be searched for, and to be washed from the mire before being prepared to refract the light. When they are polished they beautifully reflect the light shown upon them. And so we find in the brethren the noblest sentiments. They are continually reflecting the light of Christian love shown on them by means of the Holy Spirit, as a result of their living close to the LORD. If we have so much pleasure now in fellowshiping with the saints of God on this side of the veil, O what joy it will be to spend eternity with them and the Lord Jesus, while we are

engaged in the great millennial work of lavishing blessings upon the world of mankind!

Jesus prayed often to his Heavenly Father. It was from these seasons of secret communion with God that he drew spiritual strength, consolation, and comfort. They were seasons of precious communion when he could open up his heart to the Father as to no one else; when he could tell him all his sorrows and burdens and fears; and when the Father manifested himself to him in tokens of loving approval and sustaining grace.

He is our example. Like Jesus we will learn obedience under adverse circumstances, through suffering. He was tempted in all points like as we are, yet without sin. Thus we know that we have a High Priest who can be touched with the feeling of our infirmities. In submitting ourselves wholly to this High Priest, we have the fullest assurance of his love, of his superior wisdom and grace, and his readiness to help. We know that the love of God for us, his children, is so great that he will be with us in very trial.

Thus, with the sympathetic and understanding help of our great High Priest, we can continue on in the narrow way—that way which leads to the glorious prize we so much desire, and are so earnestly seeking—the prize of the High Calling of God in Christ Jesus. Relying on the Lord's help, we need not become weary in well doing, but, instead, through patient continuance in well doing, we will at last—in the LORD's own due time—obtain “glory and honour and immortality, eternal life.”—Rom. 2:7 ■

# The Divine Architect and Builder

**ABRAHAM EXERCISED REMARKABLE** faith. He was looking forward to the city with foundations, “whose architect and builder is God.” (Heb. 11:10, *New International Version*) To Abraham, God had graciously revealed certain features of his wonderful plan. For example, “The LORD said unto Abram, . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever.” (Gen. 13:14,15) This promise has not been fulfilled, but will be in due time.

Other Divine promises were also made to this faithful patriarch, which are yet to have fulfillment, including, “In thy seed shall all the nations of the earth be blessed.” (Gen. 22:18) It is noted that in these promises there is no indication to Abraham that he would obtain a heavenly inheritance—

immortality, the Divine nature, joint-heirship with Jesus in glory.

The promises made to Abraham relate to an earthly inheritance, and he “died in faith, not having received the promises.” (Heb. 11:13) It should be understood that he looked for a country under heavenly direction and blessing, with government regulations, laws, and arrangements that are heavenly—not earthly, selfish, imperfect. This is a faint glimpse, surely, of the earthly phase of God’s kingdom.

Abraham had faith in God and in the Divine promises, whereas mankind in general today is not thus looking for a government in the earth whose ‘architect and builder is God.’ However, our Father in heaven has a wonderful plan for the establishment of his glorious kingdom in the earth.

Abraham looked for this kingdom, this ‘city,’ in the earth. It is symbolically described in Revelation 21:2: “I John saw the holy city, new Jerusalem, coming down from God out of heaven.” In symbol, a city signifies a government, and this city, or government, which Abraham waited for was not man-made or earthborn, but spiritual in every sense of the word. It comes ‘down,’ to exercise the powerful, holy influences of the heavenly phase of God’s glorious kingdom—his rule, his government—which will be established in all the earth.

The Revelator continues, “I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” (Rev. 21:3) The Tabernacle in Israel was the place where, typically, atonement for sin was made through the

offering of sacrifices. The tabernacle mentioned in this scripture will indeed be the meeting place between God and all the world of mankind. Through this heavenly structure—Christ and his glorified church—invisible to men, yet all-powerful, will be the means whereby God will visit and speak to humanity, offering them pardon and peace, based upon the “better sacrifices.”—Heb. 9:23

It cannot be supposed that Abraham could realize in detail the immensity and grandeur of the scene in the completed kingdom of God in the earth; nor could he measure the stupendous amount of preparatory work involved. But today, the footstep followers of Jesus are being taught by God concerning his plans for the establishment of his kingdom. He teaches us through his Word of Truth, which is beautifully revealed to our minds by the Holy Spirit; and in granting this understanding, God has richly lavished upon us his wondrous grace.

The divinely promised, worldwide result of God invisibly dwelling with mankind, will be that he will “wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.” (Rev. 21:4) Here is a greatness and splendor completely surpassing any previous experience of mankind in the earth.

## **NATURAL ISRAEL**

Respecting God’s dealings with one nation only—the Israelites of old—we recall that the LORD, speaking to Moses, said, “Let them make me a sanctuary; that I may dwell among them.”

(Exod. 25:8) God is a spirit being, invisible to the human eye. Heaven is his dwelling place. (II Chron. 6:30) But here we note that he expressed his desire to dwell with Israel. "I will dwell among the children of Israel, and will be their God." (Exod. 29:45) "I the LORD dwell among the children of Israel."—Num. 35:34

In this connection, the significance of both the Tabernacle in the wilderness and the Jewish Temple of old was that each, in turn, served as the recognized, visible dwelling place of Jehovah among his people Israel. "There [in the Most Holy apartment] I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims." (Exod. 25:22) "O LORD God of Israel, which dwellest between the cherubims."—II Kings 19:15

This was a very great favor granted to God's chosen people Israel. A continuance of this marvelous arrangement was conditional, and the conditions had been plainly declared to Israel. History shows that God did not thus continue to dwell among the children of Israel, and the reason for this is given in the Scriptures. It was "because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them."—II Chron. 7:22

Jesus, at his First Advent, announced to Israel, "Your house is left unto you desolate." (Matt. 23:38) The children of Israel, who rejected Jesus during his earthly ministry, allowed the heavenly calling of God to pass them by. As a people, they are not eternally lost, but they have, through unbelief and

disobedience, lost that chief favor of forming part of the spiritual, heavenly phase of God's kingdom. God has not permanently cast off natural Israel whom he foreknew. He merely turned them aside temporarily during the Gospel Age that, in the interim, he may call, test, and develop a spiritual Israel. The Scriptures reveal that not forever is natural Israel's unbelief and rejection of Messiah to continue. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Then ungodliness will be turned away from Jacob.—Rom. 11:2-5,25,26

Out of the climax of "Jacob's trouble" (Jer. 30:7), yet future, there will be for Israel a salvation, not merely from economic insecurity, and from the hands of all who oppose and oppress them, for they will experience the complete recovery of all the promised land. They will also be saved from their blindness respecting God's plans, and his beloved Son as their Messiah.

There will be a salvation from sin and death, together with rich earthly blessings under the New Covenant. "The days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah." (Jer. 31:31) God will make his "holy name known in the midst" of his people Israel, and the nations also will know that he is the LORD, the Holy One in Israel.—Ezek. 39:7

In the eleventh chapter of Romans, details are given concerning the rejection of natural Israel followed by the gathering of spiritual Israel, showing that subsequently there is the giving of God's blessing through spiritual Israel to reclaim natural Israel. The Apostle Paul concludes with the

exclamation: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33

Prophecy shows that God would assemble the outcasts of Israel and gather together the dispersed of Judah. (Jer. 31:10) Further, "I will plant them [my people Israel] upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God."—Amos 9:15

Despite opposition from men and nations, God would plant his people Israel upon that land; and because of continued opposition he will, in his own due time, go forth and fight for them, as he fought for them of old in the day of battle. (Zech. 14:3) In the grand outworking of the Divine plan, God will do wondrous things in the earth, for and through natural Israel, and the blessings will extend to all peoples, to the end that God's long prayed-for kingdom in the earth will be established.

## **SPIRITUAL ISRAEL**

While the earthly phase of God's kingdom is most urgently needed by mankind, it cannot be established without the assistance of the spiritual, heavenly kingdom. Nothing short of the exercise of almighty power will suffice. "In mount Zion [spiritual] and in Jerusalem [earthly] shall be deliverance." (Joel 2:32) Jerusalem is dependent upon Zion, for "there shall come out of Sion the Deliverer."—Rom. 11:26

Concerning the fully consecrated children of God—spiritual Israel—who continue faithful unto

death, it is written, “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—Rev. 20:6

The call of spiritual Israelites to joint-heirship with Jesus in his spiritual kingdom is extended during the Gospel Age only, and will, ere long, be closed. Their change of nature from human to spiritual begins with the begetting of the Holy Spirit following full consecration to the will of God, and will be completed in the first resurrection when born to the Divine nature.

The great work before this glorious, anointed company necessitates their exaltation to the Divine nature. No other than Divine power could accomplish so mighty a task. Theirs is to be a work, pertaining not only to this world, but also to things in heaven—among spiritual as well as human beings.

Those who experience this first resurrection have a very exalted place and occupation. In recounting what he saw on the Isle of Patmos, the Apostle John refers to them as “kings and priests.” (Rev. 5:10) In other scriptures they are identified as judges. (I Cor. 6:2,3) These are not just titles, but are full of significance, and mean that those to whom they are given share with Christ in the administration of the government of the whole world. As kings, they are to rule. As judges, they are to judge, and to administer and execute justice. As kingly priests they are to be entrusted with the cares, responsibilities, and the great privileges of a royal priesthood.

It is recorded by the Revelator that this heavenly government, or "city," is "prepared as a bride adorned for her husband." (Rev. 21:2) The true church which will constitute this spiritual structure is caused to pass through trying experiences in her earthly state, in order that she might be prepared and fitted to occupy such a grand, exalted position as kings and priests with Christ. She will be adorned with Christlikeness, and this will include the glory, grandeur, and perfection of this Divine government in its heavenly assemblies, and legislative enactments, that have for their purpose the uplifting of humanity.

During that great judgment or trial of the world, when the earth will rejoice (Isa. 35:1; 49:13), there will be the great reawakening of earth's dead billions, and mankind will have the glorious opportunity of gradually being brought up to a condition of mental, moral, and physical perfection, and live forever in a perfected earth. But those who refuse to comply with the requirements of that kingdom, and are incorrigibly wicked, determined not to progress up the highway of holiness (Isa. 35:8), will, after a full and fair opportunity, be mercifully cut off, destroyed (not subjected to eternal torment), for God will not permit any such blot to exist in his eternal kingdom.—Acts 3:23

During the passing of approximately six thousand years, God has patiently waited, bearing with great longsuffering the errors of man-made creeds, and the enmity and wickedness of those who knew him not—waiting with infinite condescension and patience for the various phases in the development of his great and glorious plan to be fulfilled.

Throughout this period, his sun has risen upon the just and the unjust. (Matt. 5:45) His rains have fallen, and the seasons have pursued their ceaseless round, bringing forth his bounty to all, even though the recipients thereof were thankless.

But at the close of the thousand-year reign of Christ with his faithful, glorified footstep followers, God's glorious plan, and its accompanying blessings for obedience, will be enjoyed by all mankind. The whole earth will unite in anthems of praise in which the choirs of the angels gladly join, and the great kingdom of life, joy, and peace will stand forever.

In Abraham's day, it was not the intention of God then to fulfill his promise to that faithful patriarch concerning the land of Palestine. "He gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him." (Acts 7:5) However, God is faithful who promised. When Abraham is brought forth from his long sleep of death, he will speedily learn, and very joyfully and gratefully appreciate, that all his expectations have been realized, and much more besides.

Abraham, when raised to life, with faithful ones of natural Israel, will possess the land of Palestine as promised by God, and these Ancient Worthies will be made "princes in all the earth." (Ps. 45:16) Being resurrected to perfect human conditions (Heb. 11:40), they will live and work under the holy, heavenly direction and influence of Christ with his glorified church. They will be leaders of the people; visible representatives of

God's kingdom in the earth, serving in the interests of the New Covenant. Then worldwide kingdom blessings will flow out to all people.

Today, the fully consecrated children of God, having heard and with joy responded to the heavenly calling, are giving diligence to make their calling and election sure. Thrones of earth cannot be compared with this inheritance that fadeth not away. To all who have been begotten unto this living hope, our beloved Lord's exhortations through the Revelator are, "Be thou faithful unto death, and I will give thee a crown of life." "Hold that fast which thou hast, that no man take thy crown." "To him that overcometh will I grant to sit with me in my throne."—Rev. 2:10; 3:11,21

This faithfulness unto death includes our shining as "lights in the world; Holding forth the word of life." (Phil. 2:15,16) Today is still the acceptable time, a day of salvation for the true church. When completed and glorified, the church will, with her Lord, be given "for a covenant [the New Covenant] of the people [the world of mankind, not the church], to establish the earth [and this is what Abraham looked forward to, and will eventually experience], to cause to inherit the desolate heritages [the restored race of humanity will truly inherit the endowments, mental, moral, and physical, originally conferred on father Adam]; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them

shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted.”—Isa. 49:8-11

All who are locked up in the prison-house of death will hear the voice of the Son of God and shall come forth to a resurrection of judgment. It will be gradual under the disciplines and rewards of the Millennial Age. (Isa. 49:8-11; John 5:28,29, *Wilson’s Emphatic Diaglott*) Confident of the near completion of the glorified church, and in full assurance of faith, we continue to pray, “Thy kingdom come. Thy will be done in earth, as it is in heaven.”—Matt. 6:10 ■

## WEEKLY PRAYER MEETING TEXTS

**OCTOBER 7**—“Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.”—Matthew 7:26 (Z. ’04-46 Hymn 178)

**OCTOBER 14**—“To do justice and judgment is more acceptable to the LORD than sacrifice.”—Proverbs 21:3 (Z. ’04-56,57 Hymn 114)

**OCTOBER 21**—“Our Father who art in heaven, hallowed be thy name.”—Luke 11:2 (Z. ’04-118 Hymn 334)

**OCTOBER 28**—“The Spirit of the Lord GOD is upon me; because he hath anointed me, . . . to comfort all that mourn, . . . to give them beauty for ashes, the oil of joy for mourning.”—Isaiah 61:1,2 (Z. ’04-295 Hymn 339)

# Our Brethren in England, France, and Germany

Report by Bro. Sid and Sr. Joan Jones

**THE GERMAN BRETHREN** have a convention on the closest weekend to the Day of Pentecost, or fifty days after the Memorial, in Korbach, Germany. The brother sent to serve that convention also visits brethren in England and France. Bro. Sid and Sr. Joan Jones made the trip this year. This is a report of their visit:

On May 10th, we took an overnight flight from Toronto, Canada, arriving in London about noon the next day. We were met by a brother who was our traveling companion while in England, and part of France. After leaving London together by train, we arrived in Sherborne, which is in the southwestern part of England. From there we made our way to Gainsborough House, located in the lovely nearby village of Milborne Port. A group of brethren greeted us, and invited us to join them

for evening tea along with good fellowship and discussion. After a night of rest, we continued our scriptural discussions with a meeting held in the evening.

After our visit, we traveled back to London together, and on to Chesham. Arriving there we were warmly greeted with good food and fellowship, as well as overnight hospitality. The next afternoon a meeting was planned, and we became acquainted with a young brother who was visiting from Australia. After meeting and refreshments we packed up for the journey to West Wickham where we enjoyed the hospitality of our dear brethren until Monday morning. The next day, being Sunday, there was opportunity to meet most of those who are regular attendees at their services. It was good to see all of our English friends again, and we appreciate very much their love for the Lord.

Monday morning we left for Waterloo Station in London where we took the Chunnel train to Lille, France. A brother met us in Lille, and drove us to the home of a very dear sister who had prepared a meal for all of us. After fellowship and discussion, we returned to the brother's home in Ostricourt, which became our home base while in northern France. Next morning we visited a sister in Mazengarbe, and a Truth family in Leforest, where we joined them for dinner. A meeting was planned in Lieven in the afternoon, where twenty-five brethren had gathered. There were two discourses, followed by lively questions and discussion. Afterward, we returned to our home base in Ostricourt.

The next day we visited a sister in Mouchin which is on the French/Belgian border, and then to

Pecq, Belgium where we met with a brother who resides in a nursing facility. It was a joy to visit these isolated brethren—some known to us for many years, while others we met for the first time. Later in the afternoon we arrived in Arenberg where we had a lovely dinner, followed by a meeting with many brethren present. Questions and refreshments followed.

After breakfast the next morning, we left northern France for Lamorlaye, which is near Paris, a few hours away. We traveled by car and arrived early in the afternoon, with a meeting arranged for early evening. It was good to see so many brethren in attendance. We have always appreciated the hospitality of our French brethren, and their enthusiasm for the Truth. Biblical discussion and fellowship was very enjoyable.

After an overnight stay, we prepared next morning to make the trip to Alsace. It was an all-day trip through the beautiful French countryside, and a dear brother and sister from Lamorlaye drove us there in their car. We stopped along the way for lunch, and arrived in Hartmanswiller in the early evening. Although we had not previously been guests in the home of our hosts, they welcomed us warmly and invited us to join them for a lovely meal. It was a blessing to share their hospitality and fellowship. Next day they took us, along with some other friends, to a World War I battlefield site on a nearby mountain summit. We were saddened to learn that 30,000 soldiers had died there in the struggle to gain control of the higher elevation.

Sunday morning we all went to Bolwiller for their meeting. The brother who had driven us from

Lamorlaye also gave a discourse. We were very glad to meet with so many of the Lord's people, and were told that two classes had met, with about sixty-five present. After the meeting, we were guests at the home of brethren a few miles away in Lanser where many were gathered for a meal, scriptural discussion, and fellowship, which lasted well into the evening. Later we were taken to Flaxlanden where we stayed until Tuesday. It was an enjoyable visit with discussion of biblical topics, fellowship, and warm hospitality with those we have known for many years.

When it came time to leave France, our host drove us to Freiburg, Germany, where we boarded a train for Dortmund in the morning and arrived there early afternoon. We were warmly greeted by brethren who met and drove us to their home where we were refreshed by good food and fellowship. We held interesting discussions on many Truth subjects during our stay in their home. We traveled to Korbach where the convention was held May 29-31. Although the discourses were in the German language, we were provided with excellent translation by the brethren who understand English. Many interesting discourses were presented, and their labor of love on our behalf was very much appreciated.

After the convention, we returned to the home of our hosts in Dortmund where we prepared for our return journey to Canada. They drove us to Dusseldorf airport on June 2nd where we said our good-byes and left Europe. We are very thankful for the blessings afforded us in meeting with those of like precious faith. May God bless them all until we meet again. ■

## LETTER TO THE EDITOR

**QUESTION:** II Thessalonians 1:7 reads: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels." Who are these 'mighty angels' who are to be with Jesus when he is 'revealed from heaven'?

**ANSWER:** Dear Friend: The Greek word *angelos* translated 'angels' means 'messengers.' In the New Testament it is widely applied, even to inanimate things. Paul, for example, speaks of his defective eyesight as a "messenger of Satan." (II Cor. 12:7) It is this word that is translated "angel" in chapters 2 and 3 of Revelation where reference is made to the 'angel' of each of the seven symbolic churches. Here the obvious application is to servants, or pastors, in these various churches.

This same Greek word is also applied to the holy angels, those invisible servants of God, and described in Hebrews 1:13,14 as "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Since this Greek word does not have an exclusive application, we let the Bible explain who is referred to as the mighty angels who will be with Jesus when he is revealed from heaven.

This is not difficult to discover. In I Peter 4:13, we read that when Christ's "glory shall be revealed" those who have suffered with him will "be glad." Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him." (II Tim. 2:11,12) In Revelation 14:1, these faithful followers of the "Lamb" are shown to be with him on "mount Sion;" and, in Revelation 17:14, these same

ones are again shown with the “Lamb,” and they are said to be “called, and chosen, and faithful.”

These and other scriptures show that those who share in the revealed glory of Christ at his Second Presence are his followers of this age. Matthew 25:31 again speaks of these, calling them “angels.” The text reads, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.” This text introduces the judgment-scene parable of the sheep and the goats; and Paul asks, “Do ye not know that the saints shall judge the world?” (I Cor. 6:2) The testimony of the Word is clear, therefore, that the angels with Jesus, when his glory is revealed, are those who follow him “unto death,” and receive “a crown of life.”—Rev. 2:10 ■

## OBITUARIES

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

Sister Glory Egodo, Warri, Nigeria—July. Age, 24

Sister Bertha Howell, Seattle, WA—August 4. Age, 67

Ray Knoll, Seattle, WA—August 12. Age, 84

Brother Vernon Harcourt, Sr., Cincinnati, OH—August 20. Age, 95

Brother Stan Grudzein, Melbourne, Australia—August 26. Age, 79

Sister Hazel Stratton, White Lake, MI—August 26. Age, 83

Brother George Cherry, West Newton, PA—August 31. Age, 99

Sister Cynthia Hawkins, Portland, OR—September 2. Age, 85

## ENCOURAGING LETTERS

### A CHANGED PERSON

Dear Students of the Truth: I have been receiving your Dawn Magazine since June 2002. I read every word and endeavour to understand its content. I have never found any reason to disbelieve any doctrine you present. I thought I had all your booklets, but reading your February 2004 edition, there was an offer of a booklet *The Truth About Hell*. I would like to request postage of this booklet at your convenience.

I'm 64 years old and have been an absolute sinner for the first 60 years of my life, and then one day I met Jesus. I changed my whole aggressive attitude and my old ways of thinking to copy the ways of Jesus. I am now a completely changed person for the better. I live in complete happiness and satisfac-

tion. In saying this, it is not of monetary satisfaction. I am on a disability pension which I have learned to budget. Even though I was a top athlete, and now a limping sub-cripple, I'm happier than I've ever been in my life. I thank Jesus for that.—AUSTRALIA

### FOUND A BOOKLET

Dear Dawn Publications: My brother had the Dawn publication *Hope for a Fear-filled World* among his belongings, when I had to go through his belongings when he passed away last year, at the age of 26. I found it to be so interesting that I want to know more about our Savior.

I have received a couple of your booklets and have enjoyed them. Thanks, Dawn Publications, for changing my life. Hope to hear from you soon. Sincerely—CT

## **A VARIETY OF RESOURCES**

Dawn Publications: I love, love, love your publications! It is so easy to read through a little booklet in one sitting to get the gist of the materials. Then I read them over and over, and I even look up all the scriptures and read them in the context of the chapters from which they are taken.

I am so blessed that God connected me to your company, because you have such a wide variety of resources.

I am also sharing with my friends and family about your great publications. —NC

## **THANKFUL FOR TAPES**

Greetings: I understand you have a publication, *The Dawn* magazine, and I would appreciate a copy to read. I love to read and study in the Bible.

A few years ago when my wife and I lived near Fargo, ND, I heard your “Frank & Ernest” pro-

gram over WDAY. I turned on my tape recorder and recorded quite a few of your programs. Now we have moved out here to the State of Washington to live. I have not found any of your programs being broadcast in this area, so am thankful for the tapes made of the ones over WDAY.

I recall hearing your programs over WSAU in Wausau, WI, way back in the early 1940s! I was about 8 or 9 yrs. old at the time. Over the years I have found that this life is all too short, but God has a wonderful plan for us in the future.

I hope to hear from you and learn more of the background of your work. Sincerely—WA

## **REGULAR LISTENER**

Dear Frank & Ernest: I have been a regular listener here in the Philippines. God bless you and your staff.—PHILIPPINES

## SPEAKERS' APPOINTMENTS

*The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.*

### **M. Balko**

Greenfield, OH      October 19  
Louisville, TN              20  
Arab, AL                      21  
Louisville, AL              23,24  
Orlando, FL                30,31

### **K. Fernets**

Moldova, Romania,  
Ukraine              October 1-11

### **S. Jones**

New England      October 15-17

*The speakers listed below, in cooperation with the Dawn, are invited by individual classes, or their services have been arranged by their home classes:*

### **A. Allers**

San Luis Obispo, CA    Oct. 16,17

### **E. Kuenzli**

Pittsburgh, PA              October 9,10

### **R. Gorecki**

Pittsburgh, PA              October 9,10

### **L. Post**

New England              October 15-17

### **S. Jeuck**

Pittsburgh, PA              October 9,10

### **R. Sconyers**

Louisville, AL              October 10

### **E. Kalinski**

Pittsburgh, PA              October 9,10  
Orlando, FL                30,31

“Behold, how good and how pleasant it is for brethren to dwell together in unity!”—Psalms 133:1

## CONVENTIONS

*These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073.*

**GRAND RAPIDS CONVENTION, October 9,10—**Kenowa Hills Middle School, 3950 Hendershot Avenue. Contact Joanne Houlmont, 6825 Clubhouse Drive, West, Canadian Lakes, MI 49346. Phone: (231) 972-4259

**PITTSBURGH AREA CONVENTION, October 9,10—**Sewickley Grange Hall, Route 136, West Newton, PA. Contact John Krasonic, Sr. Phone: (724) 872-6215

**NEW ENGLAND CONVENTION, October 15,16,17—**Ramada Inn, Crooked Street, Plainville, CT. Contact Mrs. Richard Suraci, 171 Johnson Road, Hamden, CT 06518. Phone: (203) 248-3793

**SAN LUIS OBISPO CONVENTION, October 16,17—**Masonic Temple, 859 Marsh Street, San Luis Obispo, CA. Contact Lynn Murray. Phone: (805) 544-3037

**DETROIT/DETROIT METROPOLITAN JOINT CONVENTION, October 24—**Pleasant Ridge Community Center, 4 Ridge Road. Contact Norm Zender. Phone: (248) 399-8843

**ORLANDO CONVENTION, October 30,31—**Garden Club of Sanford, 200 Fairmont Drive (corner of 17-92), Sanford, FL. Contact Helen Jeuck, 587 Queens Mirror Circle, Casselberry, FL 32707. Phone: (407) 699-8303

**NEW HAVEN CONVENTION, November 7—**Italian-American Club, 85 Chase Lane, West Haven, CT. Contact Mrs. Richard Suraci, 171 Johnson Road, Hamden, CT 06518. Phone: (203) 248-3793

**JERSEY CITY PRE-THANKSGIVING CONVENTION, November 21**—The Loyalty Lodge, 1912 Morris Avenue, Union, NJ. Contact Marilyn Rodriguez, 210 Whalen Street, Manville, NJ 08835. Phone: (908) 595-9246

**SAN DIEGO THANKSGIVING CONVENTION, November 25,26,27,28**—Doubletree Club Hotel, 1515 Hotel Circle South. Phone: (800) 489-9671 or (619) 881-6900. Contact hotel directly for reservations. For additional information, contact Kathy Rice, 1217 Ridgegrove Lane, Escondido, CA 92029. Phone: (760) 480-6249

**CHICAGO NEW YEAR'S CONVENTION, December 31, January 1,2**—Elk Grove High School, 500 W. Elk Grove Blvd., Elk Grove Village, IL. Contact Roberta Tabac, 4N233 Norris Avenue, West Chicago, IL 60185. Phone: (630) 231-1874

**PHOENIX NEW YEAR'S CONVENTION, December 31, January 1,2,3**—LaQuinta Inn, 2510 W. Greenway Road. Phone: (602) 993-0800. Contact hotel directly for reservations. For other information, contact Janell Porcolab, 21941 N. 107th Drive, Sun City, AZ 85373. Phone: (623) 362-2056

“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.”—Hebrews 10:25