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Highlights of Dawn

Israel—A Prophetic Time Clock

THROUGH his servants the Heavenly Father has given prophecies primarily for the instruction and encouragement of his people. Many of these prophecies are related to the experiences which were to come to Israel. They foretold disciplines to be received, such as being led into captivity because of unfaithful and idolatrous behavior. By such prophecies God's true people realized that the difficulties experienced by the nation were not due to his inability to save them but rather were permitted because of their own course of action.

As children of God we realize that ultimately there will be a fulfillment of the prayer given us by Jesus: "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:9, 10) In the Bible there are prophecies concerning Israel's experiences which indicate steps being reached toward the fulfillment of the establishment of God's kingdom on earth.

This study will deal with prophecies which indicate Israel would be driven out of their land and wander through other nations. We will consider briefly the manner in which God would at last return them to their homeland. When once they are again settled, there is to come to them a climactic experience in which there will be divine intervention. When this occurs it will mark the end of this evil order and the establishment of the kingdom of peace and life for which his people have for so very long prayed.

Jesus prophesied of divine intervention in Matthew 24:21, 22, where we read: "For then shall be great

tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved: but [by] the elect, . . . those days shall be shortened.” (corrected translation)

The prophet Joel foretold that when Israel would be regathered to their homeland there would be an unprecedented preparation for war by the Gentile nations. “For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down to the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land.”—Joel 3:1,2

Verses 9 and 10 prophesy of the unprecedented preparation for war. “Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords and your pruning hooks into spears: let the weak say, I am strong.”

Our generation has seen Israel regathered to their homeland. We have witnessed also the mad rush of the superpowers to arm themselves and provide military armaments to others, of the lesser nations. Recently (July 1978) the U.S. Government reported that during 1976 the nations of the world spent more than **\$750,000 a minute** for military purposes. The United States and the Soviet Union, the report said, accounted for two-thirds of the weapons, and of those sold the Middle East was the biggest customer.

Even the African nations spent \$5.9 billions in 1976. Hence the small nations of the Middle East and those of Africa are fulfilling that part of the prophecy where the “weak say, I am strong.”

In Joel 3:2, we read that God states he “will plead with them [the Gentile nations] there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.” It is true that the Gentile nations were

willing agents in scattering and persecuting the people of Israel. But we must keep in mind God permitted it and did not intervene because of Israel's continued disobedience.

Jeremiah chapter 16 emphasizes why God allowed their dispersion; also it is revealed in this prophecy the area to which, in the main, they would be scattered. But just as clearly it finally states he would return them to their land.

Verse 10 of the 16th chapter shows their concern and inquiry why the prophet would pronounce this evil of being cast out of their land. "And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God?"

The Lord's instructions to the prophet are unmistakably clear. "Then thou shalt say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have forsaken me and have not kept my law." (Jer. 16:11) Then follows in verse 13 the pronouncement: "Therefore I will cast you out of this land, into a land ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; and I will not show you favor."

Then the prophet states the Lord would surely return them to their land and in so doing indicates that they would have been scattered mainly in the countries north of Palestine. It will be said in that day: "The Lord liveth, that brought up the children of Israel from the **land of the north** and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." (Jer. 16:15) Later on in this chapter there is highly pictorial language, which describes the manner used by the Lord to return them. This is a study in itself.

In this lesson we desire to stress this final cataclysmic trouble in which there will be divine intervention on behalf of

Israel. The prophecy concerning this is in the 38th and 39th chapters of Ezekiel.

Verse 8 of Ezekiel 38 places the prophecy in our day. "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have always been waste: but it is brought forth out of the nations, and they shall dwell safely all of them."

Thus Israel is regathered in their land at this time and then a northern confederacy of nations with others will decide to destroy Israel. Verses 15 and 16 show the attack and the divine intervention which will follow. "And thou shalt come from thy place out of the **north parts**, thou, and many people with thee. . . . And thou shalt come against my people Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes."

Then the Lord in verses 22 and 23 shows his destruction of the invaders and why he so acts. "And I will plead against him (the invading hosts) with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself and sanctify myself: and I will be known in the eyes of many nations, and **they shall know I am the Lord.**"

The first part of Jeremiah 39 details some of the destruction of the invading hosts. It also describes the thoroughness of their destruction and rout. The closing verses of Ezekiel 39 (vss. 28, 29) show Israel reconciled to God, with a promise of continuing peace thereafter. "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them anymore there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God."

Ezekiel 38:1-9 identifies the attackers, but the names of the northern nations are strange—the “land of Magog,” “Meshech” and “Tubal” also “Gomer” and “Togarmah.” We cannot be certain in identifying them, but it speaks of **Gomer and Togarmah of the north quarters.** (vs. 6) Also in verses 14 and 15 the prophecy indicates Gog shall “come from thy place out of the north parts.” In verse 2 Gog is identified as the chief prince of Meshech and Tubal. Hence we are certain that the **northern** confederacy are Meshech and Tubal, Gomer and Togarmah.

The names noted above are grandsons of Noah. The details are found in Genesis chapter 10 and I Chronicles 1:5,6. Students of the gradual settling of the offspring of Noah’s son Japheth place the final location of these peoples as north of Israel, which in the main is the U.S.S.R. In this study we must keep in mind that Russia is composed of many different ethnic groups. Hence the full meaning of their name—the United States of Soviet Republics.

We believe, then, that the names “Magog,” “Meshech,” “Tubal,” “Gomer,” and “Togarmah” represent the U.S.S.R. The other attackers are readily identified: Persia (Iran of today), Ethiopia, and Libya. We are aware that Ethiopia has become communistic. Libya has a peace pact now with Russia and is a deadly enemy of Israel. It is documented that Khadafi, their premier, has been instrumental in channeling funds from their oil revenues to help the P.L.O. At this point the Shah of Iran (Persia) is identified with the west; however, there is reported much internal unrest and strong communist leanings by dissenters to his rule.

In describing the attack by this northern confederacy there is a strong statement made: “I [God] will turn thee back, and put hooks in thy jaws and will bring thee forth.” (Ezek. 38:4) Similar language is used in verse 16, “I will bring thee against my land that the heathen may know me.” It seems as

though God is enticing them or forcing them to attack. What could this mean?

When Israel was in Egypt and being oppressed, we read that God **hardened** Pharaoh's heart. A study of the facts reveals that when trouble was brought upon Pharaoh and he asked for relief and it was granted, it made him worse. Exodus 9:28 records Pharaoh pleading for relief: "Intreat the Lord, (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer." But when relief came we read, "And when Pharaoh saw the rain and the hail and thunders ceased, he sinned yet more, and hardened his heart."—vs. 34

Because of the ingrained evil in the king, God knew such relief would not soften his heart but would make him more intent on evil towards Israel. Hence, it appears that the oil discoveries in the Arabian peninsula in the 1930's caused an evil thought to come into Russia's mind.

"Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; and I will go to them that are at rest, that dwell safely [confidently, margin], all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey."—Ezek. 38:10-12

Could one say Israel is dwelling without defense, "without walls and having neither bars nor gates"? Such is not true in relation to Egypt or Lebanon. However, in contrast to a superpower like Russia, they are defenseless. Their "confidence" now is in the U.S. as an ally, but Jeremiah 30:14 states the time will come when "thy lovers have forgotten thee."

We do not believe Russia is interested in the little parcel of land called Israel, which is about the size of the State of New Jersey. Israel has been a barrier against Russia's getting the rich oil district of Kuwait and Saudi Arabia because of the support of the United States. Even now we see the present

administration becoming irritated with this tiny nation. Doubtless the U.S. would think long and hard before risking nuclear war because of Israel.

In a book entitled K.G.B., written by John Barron, there is a chapter on a Russian K.G.B. agent who defected, presumably to the U.S. One paragraph in this chapter reads: "Soviet leaders coveted control of the Middle East petroleum, which comprises about 60 percent of the earth's reserves. Already, Western Europe and Japan depend almost entirely upon the Middle East for the oil that fuels their economies. According to some projectionists, unless American domestic sources are better exploited by 1990 the United States will have to buy fully half of its petroleum from the Middle East. Thus, Soviet strategists accurately equated the power to control or interrupt the flow of oil from the Middle East with the ability to blackmail the West and Japan." Hence, knowing Russia's long-range plans, the oil found in the Middle East put "hooks in their jaws" and drew them toward the critical area.

In the Ezekiel prophecy (38:13) it mentions other nations who object but do nothing. "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee [the attackers], Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" Of course, in the day of the prophecy petroleum was not known, and hence the spoil was described as gold and silver, which were the treasures of that day.

Notice those who question the attackers do not themselves attack but rather demonstrate a critical attitude yet take no action. Who could these nations be? Smith's Bible Dictionary states Sheba and Dedan were progenitors of the inhabitants of Southern Arabia, i.e., the present-day Saudi Arabia and Kuwait, with the largest oil reserves. But who would Tarshish and her young lions be? Ezekiel 27:12 mentions Tarshish trading in tin. This calls to mind the tin mines of Cornwall,

England. Before the British Isles were so called they were known as the Barrantanic (Tin) Isles. The fact that Tarshish is spoken of as having young lions (not pups) makes one think of the lion as being a symbol of England, and her young lions could represent those English-speaking nations spawned by her. Such would be the United States, Canada, Australia, New Zealand.

In a study such as this there must be some speculation. But we are sure that the prophecy covers our time because Israel is in her land again. It is during a time of trouble and tremendous buildup of arms. The attackers are from the north, joined with others. There will be divine intervention. But not until the prophecy is fulfilled will all the details be clear.

When it is fulfilled, however, how glorious is the thought that "the desert shall . . . [then] blossom as the rose. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35:1,5,6

Then, too, it shall be true: "He maketh wars to cease unto the end of the earth." (Ps. 46:9) "And God shall 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: for the former things are passed away. . . . And he said unto me, "Write: for these words are true and faithful."—Rev. 21:4,5

With righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. . . . They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11:4,9

Bible Study

LESSON FOR OCTOBER 1

New Dimensions for the Old Law

MEMORY SELECTION: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."—Matthew 5:17

SELECTED SCRIPTURE: Matthew 5:17-20; Jeremiah 31:31-34

OUR Lord declared that he came not to destroy the Law and the prophets but to fulfill them. The Law had been given to the nation of Israel as a basis of the divine covenant with them. Under that arrangement the Israelites were obliged to keep the Law, and God agreed that if they did keep it they would be granted everlasting life, together with the favors and privileges of being especially used for the blessing of the rest of the world under the kingdom of Messiah.

The Israelites, like the rest of the human family, were fallen, through the inherited weaknesses of father Adam. They were, therefore, unable to keep the requirements of God's laws. The divine commandment was so exacting that even the most sincere of the Jews were unable

to perform it and to gain the blessings promised. Indeed, even Moses himself, the mediator of that covenant, was unable to keep the Law or to provide life to the people in connection with his position.

The failure of the Law Covenant is not an indication that it was an unjust one. No, God created man perfect and with the ability to keep the divine instructions. Because of our first parents' disobedience to the requirements of the Law, which was written in their hearts, they fell from divine favor. Immediately sin was introduced into the human family, and death became its penalty.

What was needed was a New Covenant and a new mediator. The prophet states: "Behold, 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, although I was an husband unto them, saith the Lord: but 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. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:31-34

The central figure in the New Covenant arrangement is our Lord Jesus. Because of his ability to keep the Law of God, he did not have to die but could have lived everlastingly under it. Instead, he willingly laid down his life as a perfect human being—as a ransom for the disobedient Adam and the rest of humanity, including all that are in their graves. It is, in turn, through his sacrifice that the world will be given an op-

portunity to gain everlasting life under the terms of the new and better covenant. It is a better covenant because of the provision of a period of mediation and because our Lord himself will be its Mediator. Together with him, as co-mediators, will be the followers of our Lord who have grasped the grandeur of the future time of blessing for the world and have laid down their lives as a sacrifice alongside the Master's.

During the present Gospel Age, Jesus' followers have received the value of his ransom sacrifice ahead of the rest of the human family. Because of the imputation of his merit on their behalf and the presentation of that merit to the Heavenly Father, his footstep followers are justified. The Apostle Paul explains (Heb. 9:24) that our glorified and risen Lord appeared in the presence of God "for us," that is, the church class.

When all of the church have been called, chosen, and proven faithful, then the merit of our Lord's ransom sacrifice will be made available for the sins of the whole world. At that time the New Covenant under the Christ (our glorified Lord and the 144,000 members of his antitypical body) will be inaugurated for the blessing of all the families of the earth. □

Reverence for God

MEMORY SELECTION: "Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."
—Luke 4:8

SELECTED SCRIPTURE: John 4:24; Matthew 6:24; Exodus 20:3-7; Luke 4:8; Matthew 5:33-37

IT IS essential that we recognize the power and influence of Satan and also his efforts to tempt and destroy God's people. We are admonished by the Apostle Paul (Eph. 6:11,12) to "put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

After his baptism in the Jordan River by John the Baptist, our Lord meditated upon the Word of God and fasted for forty days and forty nights. We learn from the scriptural record that at that time Satan approached Jesus to tempt him and to lead him away from the work that he had come into the world to do. "And the Devil said unto him, If thou be the Son of God, command this

stone that it be made bread." (Luke 4:3) Jesus was familiar with the Hebrew Scriptures, and his answer was a quotation from a portion of Deuteronomy 8:3, "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Satan had appealed to Jesus' flesh, but the Master turned the temptation aside by a simple passage of scripture—a "thus saith the Lord."

After that, Satan attempted to appeal to Jesus in a different way. "And the Devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." (Luke 4:5-7)

Jesus knew that he had to fulfill the Law and that his life must be dedicated to God and to the Heavenly Father's will. Satan sought to turn his attention away from that objective by suggesting that he worship him instead. Recognizing the nature of the temptation, Jesus again turned to the Scriptures and said (vs. 8): "Get thee behind me, Satan: for it is written [Deut. 6:13], Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus had been born into the world for a very special purpose, and Satan knew that if the ransom price for sin was paid and the human race was released from the sentence of death, then God's kingdom would be established on earth. Satan had attempted to destroy the Messiah from the time of our Lord's early infancy but had failed due to God's overruling providence in connection with the plan of redemption.

But Satan was allowed by the Heavenly Father to bring temptation before the mind of our Lord one more time, and that consisted of an appeal to demonstrate before men that he was the Son of God and could therefore count upon super-human power to keep him from harm. "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said

unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."—vss. 9-11

We should note the severity of the temptation, for even Satan used scripture to tempt our Lord. He made reference to Psalm 91:11,12. The passage gives assurance to the fact that God had protecting angels who were commissioned to watch over Jesus' life—and, indeed, over the lives of all God's people throughout the Gospel Age.

"And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God." (vs. 12) Again Jesus had at his command the scriptures necessary to refute the Adversary. He spoke with authority as he recalled the passage in Deuteronomy 6:16. "And when the Devil had ended all the temptation, he departed from him for a season."—vs. 13

Jesus was fully devoted to God and understood the need to satisfy divine justice. He was capable of fulfilling the Law and could have gained everlasting life as a reward for keeping it, but he chose instead to lay his life down in sacrifice for the whole human family. □

The Sacredness of Life

MEMORY SELECTION: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."
—Romans 13:10

SELECTED SCRIPTURE: Matthew 5:21-26; Exodus 20:13;
I John 3:11-15

ALTHOUGH the new creature is not under the Law Covenant, he is, nevertheless, under the law of the new commandment—the law of love. The law of love is all-inclusive, in that it encompasses every other law that God gave.

We learn that love works no injury to its neighbor and that the fulfilling of that feature of the divine law applies to our duty to love our neighbor as ourselves. Yet love can do more than this, and in the case of our Lord it did much more, in that love motivated the sacrifice of the rights and privileges of his life. Jesus laid his life down in death, the Just for the unjust, that we might be brought to God, and that, in due time, all the families of the earth will be blessed through the merit of his shed blood.

Each true follower of Jesus must recognize the standard of perfect love as it is expressed in the devotion of the Master Teacher. He must then use that standard to measure his own thoughts, words, and doings in an attempt to increase his own degree of love.

The way of love as it is seen in the life of Jesus, however, is a difficult way. During the present Gospel Age the invitation has been extended to those who desire to follow our Lord's example. They do this by laying aside their own preferences and giving themselves in complete consecration to God. There will not be many who will be willing to walk in the narrow way during the present age of sacrifice. If faithful, however, those who do thus follow their

Lord will receive the rewards promised: glory, honor, immortality, and the privilege of living and reigning with the glorified Lord in the kingdom of God.

Because of inherited weaknesses through the fall of father Adam, mankind is presently incapable of keeping the divine laws perfectly. An attempt to measure one's life by the perfect standard, as set by Jesus, is extended only to those who are begotten of the Holy Spirit. They have the promised assistance of God in their daily lives. God's grace is manifested by the provision whereby they are justified by the blood of Jesus, which was shed on their behalf. They are recipients of the merit of that sacrifice, which was presented to the Heavenly Father on behalf of the new creation throughout the present age.

God's grace covers the unintentional shortcomings of his people. But it is the responsibility of each child of God to develop the proper heart condition in connection with the heavenly calling. The admonition is that those who do not come up to the spirit of the law of love and have the required heart intentions will not receive the prize of the high calling in Christ Jesus.

In consideration of the selected scriptural reading for this week's

lesson, we note the passage in Matthew's Gospel which points to the necessity of having the right heart condition. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother . . . shall be in danger of the judgment: and whosoever shall say to his brother, Raca [vain fellow, margin], shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire [**Gehenna**, eternal death]." (Matt. 5:21,22) The Master taught that slander is an assassination of another person's character and that anger will bring judgment in the kingdom.

John reminds us (I John 3:11,12) that "this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." It was selfishness that caused Cain to commit the first murder in human history.

When Messiah's kingdom is established, all the families of the earth will be given ample opportunity to learn righteousness and the way of love. □

Moral Purity

**MEMORY SELECTION: "Thou shalt not commit adultery."
—Exodus 20:14**

**SELECTED SCRIPTURE: Matthew 5:27-30; Exodus 20:14;
John 8:1-11**

THE lesson for this week focuses on moral purity. The commandment, "Thou shalt not commit adultery," is one of the Ten Commandments of the divine Law as given by God to the children of Israel. It prohibits defilement of the marriage contract.

Opposition to adultery was firmly rooted in Jewish tradition, the focal point of the matter being centered around the commandment as given to Moses. In the Hebrew Scriptures, adulterers and murderers are grouped together (Job 24:14, 15); adulterers and treacherous men (Jer. 9:2); and adulterers with sorcerers, false swearers, and those who oppress others (Mal. 3:5). And the penalty for adultery was death.—Deut. 22:22

Our attention is drawn to our Lord's words in Matthew 5:27-30: "Ye have heard that it

was said by them of old time [Exod. 20:14], Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell [**Gehenna**, eternal death]. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell [**Gehenna**, eternal death]."

The word hell that occurs twice in this passage is translated from the Greek **Gehenna**, which is a rendition of the Hebrew words for the "Valley of Hinnom." This valley lay just outside Jerusalem and was used

to burn garbage and other unwanted refuse. Fires were kept burning continually, and if the need arose, brimstone was added to assist combustion. No living thing was ever permitted to be cast into Gehenna, and under Jewish law no creature was permitted to be tortured. It was not until the Dark Ages that unscriptural ideas pertaining to a place of eternal torture crept into religious teachings.

During Jesus' earthly ministry he magnified the Law and brought depth and understanding to its commandments. In the passage just cited he teaches us by way of illustration that it is better to give up one of the members of our bodies than to lose our lives as new creatures. The lesson is one of self-control. It is more profitable for us to refuse to gratify the desires of the flesh—although these at times may seem to be as near and dear to us as our right eye, or as necessary to us as a right hand—than to allow ourselves to be overcome and to lose the promise that has been offered us of a place in the glorious kingdom of Christ.

During the millennial kingdom, God's laws will be enforced, but at that time assistance will be given to the people to enable them to attain perfection. Then it will be essential not only that

all conform in outward appearance to the commandments but that the spirit and heart condition also be in harmony with God. Our Lord will look into the heart of the individual and will judge accordingly.

The selected scriptural reading calls for an examination of John 8:1-11. Bible scholars agree that this passage is not part of the original Scriptures. It is found in neither the Sinaitic nor the Vatican manuscripts. Authority for this conclusion may be noted in several modern translations of the Bible which offer a word of explanation in the way of a footnote to the text. One such translation (American Standard Version) says, "Most of the ancient authorities omit John 7:53-8:11. Those which contain it vary much from each other."

The true Christian's ambitions are higher than those of the world. And they are not under the Law Covenant as were the Jews. Those who have made a covenant of consecration to God are striving to grow in the spirit and not merely the letter of the Law. It is essential that every child of God strive to attain to moral purity and, in addition, be advanced in character development if he is to realize the hope of having a share in the kingdom. □

Right Relationships with Parents

MEMORY SELECTION: "Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee."—Deuteronomy 5:16

SELECTED SCRIPTURE: Matthew 15:1-14; Exodus 20:12

THE fifth commandment of the divine Law establishes the proper relationship that should exist between children and their parents. The thought is expressed elsewhere in the Hebrew Scriptures as well: "Ye shall fear [reverence] every man his mother, and his father." (Lev. 19:3) And (Deut. 27:16, Rotherham), "Cursed be he that holdeth in light esteem his father or his mother."

The relationship was a meaningful one under Jewish law, for "he that smiteth his father, or his mother, shall be surely put to death. . . . And he that curseth his father, or his mother, shall surely be put to death." (Exod. 21:15,17) Also we read (Lev. 20:9), "For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him."

The closeness, beauty, and harmony of the family relationship is a gift from God. There

are, however, responsibilities associated with the arrangement, not only the parents' need to care for their children but also the obligation of children toward their parents, especially when the parents are aged or ill.

A controversy arose between Jesus and the champions of the Law, who were conscious of its exactness in respect to minute details but who did not understand or appreciate the spirit of the Law. They approached the Master with a question concerning the disciples' disregard of a handwashing regulation (Matt. 15:1,2) Jesus' answer did not pertain to the washing of hands, but it did stress the relationship between children and parents, of which commandment the scribes and Pharisees were negligent. "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curseth father or

mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.”—vss. 3-6

Jesus' reference was to the practice of Corban, whereby property could be set aside by way of a vow. The Pharisees' allegiance to the vow took priority over whatever obligations might arise through the Law with respect to aged parents. It therefore voided the fifth commandment and its responsibilities. In Mark's account we read Jesus' answer to the Pharisees. He said (Mark 7:11-13), "But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."

Jesus then went on to call the Pharisees hypocrites because of their religious traditions and regulations. "Ye hypocrites, well did Esaias [Isaiah] prophesy

of you, saying (Isa. 29:13), This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."—Matt. 15:7,8

Jesus was fearless in his denunciation of the scribes and Pharisees. He was able to read the heart, knew that they were hypocrites, and did not hesitate to point out to them the error of their ways. Then he said (vs. 14), "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." This was a particularly stinging rebuke, inasmuch as the teachers of the Law regarded themselves as leaders of the blind: "Thou . . . art confident that thou thyself art a guide of the blind, a light of them which are in darkness."—Rom. 2:19

In our present day, social responsibilities toward aged parents are sometimes overlooked, as may be attested by the many times that neglect and abandonment are brought to the attention of authorities. This disregard for the needs of others, especially those of close relationship, is difficult to understand. Such treatment is not in accord with the laws of God. But we can look forward to that time when the kingdom of truth and righteousness will bring blessings to all the families of the earth. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART XXV

MATTHEW 3; MARK 1:1-7; LUKE 1:5-25; 3:1-20



John the Forerunner

THROUGH Malachi, the last of the Old Testament prophets, the Lord declared, "Behold, I will send my messenger, and he shall prepare the way before me." (Mal. 3:1) This prophecy is quoted in Mark 1:2 and applied to John the Baptist, the forerunner of Jesus. In Mark 1:3, John is identified as the one fulfilling the prophecy of Isaiah 40:3, which speaks of "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." In John 1:28, the Apostle John applies this latter prophecy to John the Baptist.



The Lord's statement, "Behold, I will send my messenger," is significant, for John's birth was a direct result of the overruling providences of God. The account of this is found in Luke 1:5-25. The circumstances parallel to some extent the experience of Abraham and Sarah in connection with the birth of Isaac, in that Zacharias and Elizabeth, who became the parents of John, "both were now well stricken in years," and Elizabeth was "barren."

The miracles associated with the birth of John convinced Zacharias, his father, a priest in Israel, that momentous things in the plan of God were happening. This conclusion was confirmed when his wife's cousin, Mary, visited them and they learned of the angel Gabriel's announcement to her

that she was to be the mother of Jesus, who would be the promised King to sit on “the throne of his father David.” (Luke 1:32) Zacharias said concerning his son:

“Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”—vss. 76-79

The only information the Bible furnishes concerning John from the time he was a baby until he began his ministry is contained in Luke 1:80. This text reads, “The child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.” It is safe to assume that during his maturing years in the desert he prepared himself for his coming ministry by self-discipline and communion with God. Desert life itself would call for courage and strength of character.

Matthew 3:1 reads, “In those days came John the Baptist, preaching in the wilderness of Judea.” Verse 5 says that “then went out to him Jerusalem, and all Judea, and all the region round about Jordan.” This indicates that John did not go from place to place in the conduct of his ministry but that the people went to him. When they did, they found a man with “raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.”—vs. 4

Jesus made a revealing observation concerning John’s desert ministry and his clothing. After John’s disciples departed, “Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings’ houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet, for this is he, of whom it is written, Behold I send

My messenger before Thy face, which shall prepare Thy way before Thee.”—Matt. 11:7-10

The miraculous circumstances associated with the birth of this “more than a prophet,” his manner of life, and the general expectation that some great one was about to appear caused many to be attracted to him. (Matt. 3:5) He called upon his hearers to repent, and those who did he immersed in water, as a symbol of their cleansing from sin.

John was outspoken in his ministry. Taking note of the Pharisees and Sadducees in his audience, he said to them, “O generation of vipers, who hath warned you to flee from the wrath to come?” Then he told them the only way they could escape from this wrath, saying, “Bring forth therefore fruits meet for repentance.”—Matt. 3:7,8

The “wrath to come” mentioned by John was not eternal torture in a fiery hell but the baptism of fire which was to come upon the nation of Israel because of the national rejection of their Messiah. This wrath fell upon the nation in A.D. 70-73, when Jerusalem was destroyed and the people scattered. Continuing his symbolic prophecy concerning the destruction of the nation, John said, “The axe is laid unto the root of the trees.”—vs. 10

Who Was John the Baptist?

“The Jews sent priests and Levites from Jerusalem” to ask John, “Who art thou?” (John 1:19) He made it clear to these investigators that he was “not the Christ.” (vs. 20) Then they asked, “What then? Art thou Elias?” Again his answer was, “I am not.” Their final question was, “Art thou that prophet? And he answered, No.”—vs. 21

The question asked John, “Art thou Elias?” was based on the prophecy of Malachi 4:5,6, which reads, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

This prophecy describes a work of reformation such as John was conducting in Israel, and it was natural that he should be asked whether or not he considered himself to be this foretold Elijah.

Those who believe the false theory of reincarnation seize upon this prophecy to indicate that the Bible supports their theory, claiming that it suggests the return of the Prophet Elijah as another personality. But this is not the correct thought. The Prophet Elijah was a great reformer in Israel, and because of this his name is used in the prophecy to indicate the nature of the work to be attempted by the one which it foretells.

John denied that he was the foretold Elijah, yet Jesus said to his disciples referring to John, that "Elias is indeed come." (Mark 9:13) This does not contradict John's statement concerning the matter. The more complete viewpoint is expressed to his disciples in Matthew 11:14, where Jesus is quoted as saying to his disciples, "If ye will receive it, this is Elias, which was for to come." This means that to those who repented under the ministry of John and were prepared to accept Jesus, he was the promised Elijah, for he had accomplished the foretold work of reformation in their hearts and lives.

The prophecy of the coming Elijah suggests an alternative fulfillment—"Lest I come and smite the earth with a curse." In other words, if the attempted work of reformation failed, the foretold "curse" would come upon the nation of Israel. This curse was in reality what John referred to as "the wrath to come." (Matt. 3:7, 8) John also described it as "a baptism of fire," which, as we have noted, came upon the Jewish nation in A.D. 70-73. While a few were converted and prepared to accept Jesus by the ministry of John, the nation as a whole was not; so the foretold curse fell, destroying the nation and scattering the people throughout the earth.

Since John himself denied that he was actually the foretold Elijah, we are warranted in looking for a larger fulfillment of

Malachi's prophecy. We believe that that larger fulfillment began with Jesus and was continued by his true followers throughout the entire age. Just as John preached repentance, so also did Jesus. Matthew 4:17 reads, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

When Jesus sent his disciples into the ministry, we read that they "went out, and preached that men should repent." (Mark 6:12) Speaking on Mars' Hill, Paul said that "now" God "commandeth all men everywhere to repent." (Acts 17:30) In proclaiming the message of repentance, Jesus and his true followers have continued the Elijah work throughout the entire age.

But a general failure also accompanies the effort in this larger application of the prophecy. A few have repented, even as did a handful under the preaching of John; but the world as a whole has continued on in its sinful, selfish ways. So, again, the alternative fulfillment of the prophecy must come, not upon one nation this time, but upon all nations. This foretold curse is, as a matter of fact, already upon the world in the form of "a time of trouble such as never was since there was a nation."—Dan. 12:1

But this does not mean that the foretold Elijah work of repentance and reformation will never be accomplished. It will be accomplished during the time of Christ's kingdom. Under the typical Elijah, the people of Israel were led to repentance and to a return to the worship of Jehovah, the true and living God. And so it will be under the administration of Christ's kingdom. A "pure language," or message, will be turned to the people; the knowledge of the Lord will fill the earth, and as a result of that enlightenment, the people will "call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8,9; Isa. 11:9

"That Prophet"

The priests and Levites who were sent to interview John inquired of him if he were "that Prophet." (John 1:21) Again

John replied that he was not. This question evidently related to a prophecy of Moses in which he said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." —Deut. 18:15

The Apostle Peter quoted this prophecy and applied it to the kingdom work of Christ to be accomplished during the "times of restitution of all things." (Acts 3:19-23) John knew that he was not this great Prophet that Moses had promised, and in response to the question, "What sayest thou of thyself?" he replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias." —John 1:22, 23

John had a humble opinion of himself and of his place in the divine plan. Asked why he baptized, since he was "not that Christ, nor Elias, neither that prophet," he replied: "I baptize with water: but there standeth One among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." —John 1:25-27

We read that "the next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (vs. 29) John explained further that the One who had instructed him to baptize with water—which, of course, was God—had told him, "Upon whom thou shalt see the Spirit descending, and remaining on Him the same is He which baptizeth with the Holy Spirit."

John did not understand the full implications of this, but he did take it to mean that the One upon whom he saw the Spirit descend would be the promised Messiah, and "the Son of God." (vss. 33,34) Later there arose a discussion between some of John's disciples and the Jews: "And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to Him." —John 3:26

This was more a statement than a question—a statement implying that Jesus was attracting more followers than John. John was quick to catch the implication and replied: “A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom’s voice: this my joy therefore is fulfilled. He must increase, but I must decrease.”—John 3:27-30

If those questioning John thought that he would be disturbed or discouraged over the fact that Jesus was securing a larger following than he, they were wrong; for John was willing, and glad, to have it this way. It was just what he expected, for, as he said, “He must increase, but I must decrease.” He knew that having announced the presence of the Messiah, his own mission was now practically fulfilled. Since the One for whom he had been commissioned to prepare the way had come, the work of preparation was over.

We are not to suppose that John understood clearly all the details of the divine plan. Doubtless much that he said was under the inspiration of the Holy Spirit. This might well be true with respect to his observation concerning the Bridegroom and the bride. In Revelation 19:7 reference is made to the marriage of the “Lamb,” whom John referred to as the “Lamb of God, which taketh away the sin of the world.” Under this symbolism Jesus would be the Bridegroom, and his “wife” would be the bride. This bride class is composed of his faithful followers, beginning with the apostles, who at Pentecost received from Jesus the baptism of the Holy Spirit.

John did not live until Pentecost so did not have an opportunity of becoming a part of the bride class. Thus, all he claimed was the great joy of being the “friend” of the Bridegroom, the one who had heard his voice. “This my joy,”

he said, "is fulfilled." John was content with this happy part in the divine arrangement. He did not complain because he could not be a part of the bride class.

Jesus, of course, also recognized that John would not be one of the called-out ones of the Gospel Age, who, if faithful, would live and reign with him in the heavenly phase of the kingdom. Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) Jesus explained the reason for this. He said that "all the prophets and the law prophesied until John." (Matt. 11:13) John was the last of the prophets. Commencing with Jesus a new age in the plan of God began, the age during which the kingdom of heaven class, the "bride" of the Lamb, has been called from the world through the Gospel and made ready to live and reign with Christ a thousand years.

John's Faith Tested

John, in his righteousness, reproved "Herod the tetrarch" for marrying his brother Philip's wife, and because of this he was cast into prison. (John 3:19,20) This was a severe test of his faith; for, having announced Jesus as the promised Messiah, he doubtless believed, even as Jesus' disciples later supposed, that the kingdom of Christ would "immediately appear." (Luke 19:11) This being his expectation, he naturally would wonder why he should find himself in prison when he was dedicated to be one of the faithful subjects of the new kingdom, a "friend" indeed, of the King.

It would seem that he had begun to wonder if Jesus was the promised Messiah. However, as he remained in prison, word reached him that the "works of Christ" were continuing; so he sent messengers to inquire of Jesus, "Art thou He that should come, or do we look for another?" —Matt. 11:2,3

Jesus' reply to this inquiry was direct and to the point. He said: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he, whosoever shall not be offended in Me." —Matt. 11:4-6

The Scriptures do not inform us as to whether or not this reply gave John the reassurance which he sought. Probably it did, for he would know that these miraculous works were to be expected of the Messiah. He could not know that the real age of worldwide miracles was nearly two thousand years in the future. Jesus was then performing miracles, even raising the dead, and for all John knew this work would continue and increase. Had he not said that Jesus would increase?

True, John was without an explanation as to why the miracle-working Christ allowed him to remain in prison. But Jesus had said in his reply, "Blessed is he, whosoever shall not be offended in me." This suggested the possibility of a test, and probably John determined that he would not be offended even if Jesus did not come to his aid.

Like all the others in the Ancient Worthy class, John "died in faith, not having received the promises." (Heb. 11:13) It was on Herod's birthday. The daughter of Herodias danced before him, and he was so pleased with her that he promised to give her anything she asked. The mother had instructed her daughter to request the head of John the Baptist. This she did. "The king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her." —Matt. 14:1-12

This seemed like an inglorious end to a faithful career of service in the Lord's cause, but it was not really so. John had been loyal to God and to the divine principles of righteousness. Being put to death as he was gave him a further opportunity to prove his faithfulness. When, in that

“better resurrection” (Heb. 11:35) promised for all the Ancient Worthies, he is brought forth to be one of the “princes in all the earth,” (Ps. 45:16) he will rejoice and will continue his faithful service, not as the forerunner of Christ, but as one of the human representatives of the kingdom.



“Free Indeed”

“If the Son therefore shall make you free, ye shall be free indeed.”—John 8:36

The general effect of the light of the truth, of which the Word of God is the lamp, is to break the shackles of superstition and to make people independent, but these effects are of questionable profit to those who are not disciples in the school of Christ. To others, freedom and light of knowledge are apt to bring nearly as much bane as blessing, leading often to arrogance, self-conceit, unkindness, boastfulness, combativeness, dissatisfaction, and general unhappiness. These evil results come upon those who are made free in some respects only, and left bound in other respects; and this is the general and growing condition of the civilized world today, including the majority of the nominal church. But the true disciples, heeding the Word of the great Teacher, and continuing in all things to be his pupils, are set free not only from superstitions and ignorance, but also from the service of sin; and they receive instead a correct appreciation of their own natural weaknesses and blemishes, and of the divine mind—the truth. In consequence, their freedom is one which blesses instead of injuring them, one which brings patience instead of anger, one which brings generosity and benevolence instead of spitefulness and selfishness, one which brings joy and peace instead of discontent and bitterness of spirit.

Christian Life and Doctrine

Parables of the Kingdom

THE parables of the kingdom which the Lord spoke to his disciples were given for our admonition and instruction. By examining these we can realize that the Lord was tracing a certain line of thought. He was bringing to the attention of the disciples illustrations that would demonstrate to their minds, and ours, the development of "the kingdom of heaven" class. We will trace this line of thought to determine the theme in the parables and see the lessons he was giving.

During the three and a half years of his ministry, Jesus had a great deal to say about the kingdom of heaven, picturing that kingdom which in due time he would establish and in which his disciples would have the privilege of being associated with him. This would be a spiritual kingdom, of which his disciples knew very little as yet but about which they must become thoroughly acquainted. In order to lead their minds to an understanding of this spiritual kingdom, Jesus used parables, or illustrations, drawn from familiar circumstances and natural things.

From these illustrations we are able to trace the development of the true kingdom of heaven class from its beginning to its ultimate glory. In these parables we not only find the true kingdom of heaven class described, but we find also a false kingdom of heaven class, which would appear to be associated with the true but which would be quite distinct and separate from it.

No one parable or one illustration could possibly have included all the lessons our Lord wished to convey to his

disciples, just as one view of one part of a building could not possibly acquaint a person with all the many details of that building—the floor plans, the various rooms, the furnishings, etc.

The parable recorded in Matthew 13:3-8 concerns “the sower and the seed.” It illustrates how the seed of truth would be spread and how it would be received by its many hearers. Some of the seeds fell by the wayside, never taking root, never germinating, and were devoured by the fowls.

Other seeds fell upon stony places, where there was not much earth. These took root and showed evidence of life for a short period of time, but because there was little depth of soil they were scorched by the sun and soon withered away. Still other seeds “fell among thorns,” and the thorns “sprang up, and choked them.”

Some of the seeds, however, “fell into good ground [good soil], and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.” This sowing of the seeds of truth has been going on throughout the entire Gospel Age, and it will continue until it results in a full harvest of that for which the seed was sown. Jesus explained some of the parables to his disciples, and some of them he did not. This is one he did explain. Because he did explain it, we have a sound foundation on which to consider other parables of the kingdom. Matthew 13:18-23 explains this parable.

The next parable is also an illustration of the sowing of seed, but Jesus changes it to include two kinds of seed. He traces the development of both kinds of seed from the time of sowing, through germination, to the time of harvest. Matthew 13:24 begins this Parable of the Wheat and the Tares. In this parable, the **good** seed does not represent the truth, as it did in the previous parable, but rather, as Jesus said, “The good seed are the children of the kingdom” (vs. 38)—the **real** kingdom of heaven class. After giving this and other parables, “Jesus sent the multitude away, and

(Continued on page 39)

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GEORGIA			Buffalo-Niagara Falls		
Albany	WALG 1590	7:30 p.m.		WHLI 1270	12:00 noon
IDAHO			Mineola (Sat.)	WTHE 1520	9:00 a.m.
Coeur d'Alene	KVNI 1240	9:15 a.m.	Rochester	WEZO	6:30 a.m.
Sandpoint	KSPT 1400	10:15 a.m.	NORTH CAROLINA		
ILLINOIS			Beaufort	WBMA 1400	9:00 a.m.
Elmhurst	WKDC 1530	8:15 a.m.	Mt. Airy (Sat.)	WPAQ	10:45 a.m.
Granite City	WGNU 920	9:00 a.m.	OHIO		
La Salle	WLPO 1220	9:45 a.m.	Columbus	WTVN	6:00 a.m.
Peoria (Sat.)	WPEO 1020	11:15 a.m.	Dayton	WAVI	10:45 p.m.
Rockford	WRRR 1330	6:15 a.m.	Zanesville	WHIZ 1240	6:40 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	OKLAHOMA		
INDIANA			Norman	KNOR 1400	7:30 a.m.
Evansville	WIKY	7:15 a.m.	Pawhuska	KOKN 1500	8:00 a.m.
Gary-Hammond	WJOB 1230	8:30 a.m.	OREGON		
Muncie	WLBC 1340	7:00 a.m.	Portland	KYXI 1330	9:30 a.m.
KANSAS			PENNSYLVANIA		
Goodland	KLOE 730	12:15 p.m.	Allentown	WHOL 1600	9:30 a.m.
KENTUCKY			Pittsburgh	WPJZ	8:45 a.m.
Bowling Green	WLBG 1410	8:00 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
Louisville	WHAS 84	10:30 a.m.	PUERTO RICO		
			Aguadilla (Fri.)	WABA	8:00 p.m.

Radio Broadcast Schedule

SOUTH CAROLINA			BRITISH WEST INDIES		
Hemingway WKYB 10			Grand Cayman	Radio Cayman	
TEXAS				11:15 a.m.	
Borger	KQTY 1490	8:00 a.m.	CEYLON		
Hamilton	KCLW 900	10:00 a.m.	Radio Sri Lanka (Sat.) 9:45 p.m.		
Pleasanton	KBOP 1380	7:45 a.m.	ISLE OF MAN - GREAT BRITAIN		
Shamrock	KBYP 1580	10:15 a.m.	Manx Radio 1594 2030		
UTAH			MALDIVES ISLANDS		
Salt Lake City	KWHO	9:00 a.m.	Radio Maldives (Tues.) 4740 9:00 p.m.		
VIRGINIA			NEW ZEALAND		
Richmond	WGGM	7:45 a.m.	Auckland 1XI	10:45 p.m.	
WASHINGTON			Dunedin (Sat.) 4XD	6:45 p.m.	
Clarkston	KCLK	10:45 a.m.	Whakatane 1XX	9:00 p.m.	
Seattle	KMPS 1300	10:00 a.m.	NIGERIA		
Spokane	KICN-FM 99	3:00 a.m.	Ondo State (Wed.) OSBC 2245		
Spokane	KUDY 1280	9:45 a.m.	PANAMA		
Tacoma	KMO 1360	9:45 a.m.	Panama City HOQ 1250 10:30 a.m.		
Yakima	KUTI 980	7:15 a.m.	PHILIPPINES		
WISCONSIN			Manila (Sat.) DWXX 9:15 p.m.		
Milwaukee	WZUU	8:00 a.m.	SOUTH AFRICA		
Neillsville	WCCN 1370	9:15 a.m.	Joubert Park SWAZI Music Radio		
WYOMING			(Wed.) 11:30 a.m.		
Cheyenne	KSHY 1370	9:00 a.m.	VIRGIN ISLANDS		
Sheridan	KWYO 1410	12:00 noon	St. Croix	WSTX 970	9:00 a.m.
CANADA			SPANISH RADIO BROADCASTS		
Edmonton, Alta.	CJOI	12:45 p.m.	ARIZONA		
Lethbridge, Alta.	CJOC	7:15 a.m.	Nogales XEHF 9:00 a.m.		
Vancouver, B.C.	CJJC 800	9:45 a.m.	CALIFORNIA		
Winnipeg, Man.	CKJS	9:00 a.m.	Fresno KXEX 1550 10:45 a.m.		
Corner Brook, Nfld.			Los Angeles XEGM 7:45 a.m.		
	CFCB 570	10:30 a.m.	San Jose KAZA 1290 8:45 a.m.		
Dear Lake, Nfld.	CFDL-FM		FLORIDA		
Port au Choix, Nfld.	CFNW	10:30 a.m.	Coral Gables WRHC 8:45 a.m.		
Port aux Basques, Nfld.			ILLINOIS		
	CFGN 910	10:30 a.m.	Chicago (Sat.) WOJO 6:45 p.m.		
St. Andrews, Nfld.	CFCV-FM		TEXAS		
St. Anthony, Nfld.	CFNN-FM		Lubbock KWGO 8:30 a.m.		
Stephenville, Nfld.	CFSX		San Antonio KUKA 1250 8:45 a.m.		
Oshawa, Ont.	CKLB 1350	9:45 a.m.	MEXICO		
St. Thomas, Ont.			Mazatlan XEACE 9:00 a.m.		
	CHLO 1570	10:45 a.m.	Nogales XEHF 9:00 a.m.		
Montreal, P.Q.	CFMB	5:15 p.m.	PORTUGAL		
Prince Albert, Sask.			Oporto Radio Miramar		
	CKBI 900	9:15 a.m.	782 k.c. 10:15 p.m.		
Regina, Sask.	CKRM	7:45 a.m.	URUGUAY		
Yorkton, Sask.	CJGX 940	10:00 a.m.	Montevideo Radio El Espectador		
AUSTRALIA			810 k.c. (Sat.) 1:30 p.m.		
Geelong	3GL	10:00 a.m.			
Wangaratta	3NE	8:15 p.m.			

The BIBLE ANSWERS

ALABAMA			Ft. Wayne (Sat.)	WFPT	8:30 a.m.
Florence	WOWL	CATV 3	South Bend	WSBT	
Huntsville	CATV	6:00 p.m.	Terre Haute	WTHI	WTWO
Mobile	KATV		IOWA		
Montgomery	WKAB		Des Moines	CATV	
Selma	WSLA		Ft. Dodge	WVFD	
Tuscaloosa	WCFT		Sioux City	KCAU	
ALASKA			KANSAS		
Anchorage	KIMO	KTVA	Ensign	KGLD	
Fairbanks	KFAR			KUPK	7:30 a.m.
ARKANSAS			Great Bend	KCKT	
El Dorado	KTVE		Oberlin	KOMC	
Jonesboro	KAIT		Overland Park	CATV	
Little Rock	KARK	CATV	KENTUCKY		
CALIFORNIA			Madisonville	CATV	4:00 p.m.
El Centro	KECC		Somerset	CATV	
Fresno	KAIL	KMJ-TV	West Liberty	CATV	
Lompoc	CATV		LOUISIANA		
Los Angeles	KHOF		Alexandria	CATV	
KTTV	6:00 a.m.	Channel 11	Baton Rouge	WRBT	
Modesto	KLOC	KTRB	Natchitoches	CATV	
Sacramento	KXTV		New Orleans	WWL	
Sacramento-Stockton	KOVR		Shreveport	KTAL	
San Jose (Mon.)	KNTV	6:30 p.m.	W. Monroe	KLAA	
	CATV		MAINE		
COLORADO			Bangor	WEMT	
Sterling	KTVS-TV		Portland	WGAN	WMTW
FLORIDA			Presque Isle	WAGM	
Ft. Myers	WBBH		MARYLAND		
	CATV	7:00 p.m.	Hagerstown	WHAG	
Key West (Mon.-Fri.)	CATV		Salisbury	WBOC	
Miami	WKID		MASSACHUSETTS		
Naples	CATV		Needham-Boston	WCVB	7:30 a.m.
Orlando-Daytona Beach	WDBO		MICHIGAN		
St. Petersburg	WLCY		Detroit	WGPR	
GEORGIA			MINNESOTA		
Atlanta	WATL		Bemidji	CATV	
Augusta	WRDW	CATV	Duluth	KBJR	
Savannah	WJCL	WTOC	MISSISSIPPI		
West Point	CATV		Columbus	WCBI	
HAWAII			Greenwood	WABG	
Hilo	KPUA		Hattiesburg	CATV	
IDAHO			MISSOURI		
Lewiston	KLEW		Independence	CATV	
ILLINOIS			St. Joseph	CATV	
Moline	WQAD		Springfield	KMTC	
Peoria	WRAU		MONTANA		
Quincy	KHQA		Billings	KULR	
INDIANA			NEBRASKA		
Anderson		Cablevision Corp.	Lincoln	CATV	

Television Schedule

NEVADA		SOUTH DAKOTA	
Las Vegas	KLAS	Rapid City	KOTA
NEW JERSEY		TENNESSEE	
Pt. Pleasant (Mon.)	CATV 8:00 p.m.	Chattanooga	WTVC WDEF
NEW YORK		Kingsport	CATV
Binghamton	WICZ	TEXAS	
Horsehead (Wed.)	CATV 6:00 p.m.	Amarillo	CATV
Levittown	CATV	Austin	KLRN
New York	Tele-Mine	Beaumont	KFDM
N. Syracuse	CATV	Dallas	WFAA
Rochester	WHEC	Dallas-Ft. Worth	KXTX
Watertown	CATV	Houston (Sun.)	KTRK 7:30 a.m.
NORTH CAROLINA		Mission	CATV
Asheville	WANC	Plainview (Thurs.)	CATV
Greenville-Washington	WCTI	Temple	KNCT KOEN
Hickory (Sun.)	WKHY 8:00 p.m.	UTAH	
New Bern	WCTI-A	Salt Lake City	KUTV KSL
OHIO		VIRGINIA	
Cincinnati (Thurs.)	WCPO-TV Channel 9 2:00 a.m.	Roanoke	WDBJ
Dayton	WHIO	WASHINGTON	
Lancaster (Fri.)	CATV 12:30 p.m.	Tacoma	KTWV CATV
Zanesville	WHIZ	WASHINGTON DC WHFV	
OKLAHOMA		WEST VIRGINIA	
Ardmore	KXII	Bridgeport	WBTV
Duncan	KATV	Charleston	WCHS CATV
Tulsa (Sat.)	KTUL CATV 2:00 p.m.	Logan	WVCC-TV
PENNSYLVANIA		Morgantown	CATV
Allentown	Service Electric Cable	Oak Hill	WOAY-TV Channel 4
Altoona	WPOC	Parkersburg	WTAP
Dunmore N.E.PA.	CATV	WISCONSIN	
Ephrata (Wed.)	KATV 6:00 p.m.	Beloit	CATV
Indiana	CATV	Eau Claire	WEAV Channel 13
Johnstown	CATV	Janesville	CATV
Palmerton	Blue Ridge CATV	La Crosse	WXOW
Philadelphia	WPVI	Madison	WKOW
Pittsburgh	WTAE	Madisonville	CATV
SOUTH CAROLINA		Rhineland	WAEO
Anderson (Tues.)	WAIM-TV Channel 40 5:30 p.m.	Wausau	WAOW
Columbia	WRLK	CANADA	
Mt. Pleasant	WCIV-TV	Sault Ste. Marie, Ont.	CATV
N. Charleston	CATV	Toronto, Ont.	CATV
		WEST INDIES	
		St. Kitts	ZIZ-TV Channel 5

RADIO TOPICS FOR OCTOBER

1—Jehovah, Creator and Father	22—Freedom from Fear
8—The River of Life	29—Times of the Gentiles
15—Hope for a Fear-filled World	

The BIBLE ANSWERS

MODERN CABLE NETWORK SCHEDULE

We regret that we are unable to furnish the date and time of the broadcasts for the cable stations listed below. Modern's contract with these stations does not require that the programs be played on a specified day or time. We suggest that a telephone call to the local station program director will produce the information. We are informed that some stations play the program several times during the week.

Lanett, AL	South Bend, IN	Middletown, OH
El Cajon, CA	Des Moines, IA	Norman, OK
Lake Elsinore, CA	Spencer, IA	Tulsa, OK
Oxnard, CA	Kansas City, KS	Woodward, OK
Salinas, CA	Overland Park, KS	Eugene, OR
Seaside, CA	Baton Rouge, LA	Butler, PA
Ventura, CA	Augusta, ME	Ephrata, PA
Walnut Creek, CA	Westbrook, ME	Farrell, PA
Colorado Springs, CO	Cambridge, MD	Grove City, PA
Danbury, CT	Ellicott City, MD	Indiana, PA
Plainville, CT	Holyoke, MA	Meadville, PA
Seymour, CT	Leominster, MA	New Kensington, PA
Newark, DE	New Bedford, MA	Reading, PA
Ft. Myers, FL	Revere, MA	Shamokin, PA
Ft. Walton Beach, FL	Westfield, MA	Knoxville, TN
Gainesville, FL	Grand Rapids, MI	El Paso, TX
Melbourne, FL	Hibbing, MN	Greenville, TX
Naples, FL	Mankato, MN	Plainview, TX
Orlando, FL	New Ulm, MN	Hampton, VA
Decatur, GA	Pascagoula, MS	Lexington, VA
Rome, GA	Joplin, MO	Bellevue, WA
Savannah, GA	Lincoln, NB	Tacoma, WA
Kankakee, IL	Eatontown, NJ	Charleston, WV
Moline, IL	Buffalo, NY	Huntington, WV
Peoria, IL	Central Islip, NY	Kenova, WV
Rantoul, IL	Greenlawn, NY	Logan, WV
Romeoville, IL	Horsehead, NY	Milton, WV
Springfield, IL	Johnstown, NY	Pt. Pleasant, WV
Anderson, IN	New York, NY	St. Albans, WV
Bloomington, IN	Garner, NC	Appleton, WI
Kokomo, IN	Columbus, OH	Madison, WI
Lawrenceburg, IN	Lancaster, OH	Racine, WI
New Haven, IN	Marietta, OH	

(Continued from page 31)

went into the house.” His disciples then came to him, saying, “Declare unto us the parable of the tares of the field.” (Matt. 13:36) Part of the explanation given by Jesus was, “As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.”—vs. 40

Tares resemble wheat in many respects until the time comes for them to bear fruitage, as Jesus pointed out in the parable. In Galatians 5:22 the Apostle Paul shows the contrast between “the fruit of the Spirit” and the fruit (or works) “of the flesh,” describing these works of the flesh in verses 19-21 and reminding us that those who do such things shall not inherit the kingdom of God.

Wheat and tares are botanically different. They are of entirely different families, and so also are those represented by the seeds. The appearance is the same for a time, but the wheat develops the fruit of the Spirit, and the tares produce the works associated with the Devil. In giving this parable Jesus illustrated the fact that along with the development of the **true** kingdom of heaven class, or the wheat, there would also be a class of tares, falsely claiming to be acting under the authority and the guidance of the Lord, claiming to be custodians of the truth, claiming to be the kingdom of heaven class. These would be tares. Matthew 7:21, 22 indicates that this tare class will say, “Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?” To these the Lord will respond, “Depart from me, you who practice iniquity.”—Diaglott translation

Jesus gave us another parable along the same line, illustrating how from a very small beginning a false system would grow and develop until it would furnish habitation for the fowls of the air. Our first parable pointed out that the birds which gathered up the seeds from the wayside did not permit them to take root and come forth. This represents the work of the Devil and his agencies. In the parable of Matthew

13:31,32 a grain of mustard seed grows from a very small beginning into such a large plant that it would provide lodgment for the symbolic "birds of the air." This pictures a **false** system which claims to be the true kingdom of heaven class. In our first parable of The Sower and the Seed Jesus said that the fowls which plucked away the seed represented "the wicked one." (Matt. 13:19) This wicked one catches away that which was sown in the heart. Then Revelation 18:2 gives a description of that false system described as Babylon. John saw this as having "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

Thus we see that Jesus used the phrase "kingdom of heaven" in a broad sense, to include not only his true followers, who were being developed for their future positions in the kingdom, but also those who claimed to be his though they were not.

After the Parable of the Mustard Seed, which described the growth and development of the false system, Babylon, we are given another related parable showing how the contaminating influence of the false doctrines (teachings) of that false system have been spread abroad. This is in Matthew 13:33, telling about the "leaven" hidden in "three measures of meal." This parable has been misunderstood by most people. The usual concept is that it shows the spreading influence of the Gospel of the Lord throughout the world. But on careful analysis this parable does not support such a conclusion. Leaven is nowhere used in the Scriptures to describe that which is good, that which is desirable. In every instance in which leaven is found in the Scriptures, it is used to picture that which is undesirable, that which is imperfect, that which is evil, or contaminated by sin. Before partaking of the Passover, the Israelites were commanded to put away all leaven from their houses. (Exod. 12:15) In I Corinthians 5:6-8 the Apostle Paul, writing to the brethren, said, "Your glorying is not good. Know ye not that a little leaven

leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. . . . Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” And in Matthew 16:6 Jesus also used the illustration of leaven in the same way, warning against “the leaven of the Pharisees and of the Sadducees.” In the Old Testament we find that leaven represented contamination. In the New Testament it was symbolic of malice and wickedness, as contrasted with sincerity and truth. It also represented false and evil doctrines. Therefore we think it is not likely that Jesus would have used the symbol of leaven to picture the spreading of his Gospel message.

Two other components of this parable also lead us to conclude that our interpretation is the right one. There was the woman, and then there were the three measures of meal. In Scripture, a woman is often figuratively used to represent one of two widely different groups. First, a woman is used to represent the true church, the bride, the Lamb's wife, an espoused or pure virgin; and second, a woman is sometimes used to represent the false church, or the false system, Babylon, which claims to be the true system, just as the tares claim to be the true wheat but are not. In Revelation 17:3 we read, “So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.” The scripture here immediately identifies the woman as the false system.

Next in this parable we have the three measures of meal which our Lord mentioned. How many of us have wondered why the Lord used this illustration of three measures of meal? Why three? We know that meal represents that which is food, that which sustains life. We are told in Matthew 4:4 that “man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” In a symbolic sense

“meal” would represent spiritual food, or the Word of God. Why, then, did Jesus say **three** measures of meal? In Jesus’ day one of the standards of measures was the **ephah**. This was used to portion out grain, much as our gallon is used today in liquid measure. If we were describing our gallon, we might say that it consists of four quarts. But in Jesus’ day the **ephah** consisted of three units known as “measures,” and thus we see that in this parable Jesus spoke of the three measures of meal and that the three represented the whole or complete unit of that which was being considered. In Matthew 13:33 we find what leaven means. The woman, picturing the false church, hid some leaven in the meal, causing the whole to become contaminated.

The parable relates to the development of those who claim to be of the true kingdom of heaven class. The parable was given by Jesus to show that during the time in which the **real** kingdom of heaven class was being developed, the great Adversary of truth, through his woman (his agencies) would inject errors, or false doctrines, into the teachings of the Word of God, to the intent that its true meaning would be so distorted and so fermented (contaminated) that the truth would be hidden from all except the **real** kingdom of heaven class.

We have taken the four parables we have considered thus far—the Parable of the Sower and the Seed, the Parable of the Wheat and the Tares, the Parable of the Mustard Seed, and the Parable of the Leaven in the Three Measures of Meal—in the order in which Jesus gave them. It seems that now we can see the reason he used this order. The lessons he was presenting were for a specific purpose. The first shows how the Word of truth would be presented and how it would be received by those who heard it. The second shows that the truth would produce a harvest of true wheat, the **real** children of the kingdom. But an enemy would come in, and he would sow seed that would grow alongside the wheat. In many respects it would appear to be the same as the wheat and

would **claim** to be the same but would actually bear no relationship whatever to the true wheat. In the third parable Jesus shows how the false system, the tare class, would start from a very small beginning. He showed how that system would develop and provide lodgment for the fowls of the air, which are symbolic of the Devil and his hosts. These same birds came and took away the true seed in the first parable. This system which grew so large was pictured in the Parable of the Mustard Seed, and it would provide lodgment for these fowls of the air. The fourth parable continues along the same line, but it demonstrates how the false system which was shown in the previous parable by the tares would promulgate error, as represented by the leaven, until the real truths of God's Word would be distorted and contaminated by the false doctrines of the Adversary and as such would be unfit for spiritual food.

Let us consider another parable, that of The Wise and Foolish Virgins of Matthew 25:1-13, which is used to illustrate two divisions of the **real** kingdom of heaven class. Jesus, in these other parables, was showing those who are the true kingdom of heaven class and those who are not. This parable shows those who have consecrated themselves to be the followers of Jesus and who have been accepted by him and by the Father. It speaks of five wise and five foolish virgins. All ten of them were hoping to meet the bridegroom. Only five were **ready** when the bridegroom appeared. These five had oil in their lamps, but the other five did not, and they were required to go into the marketplace and purchase some. While they were purchasing the oil, the five wise virgins went in to the marriage. This parable shows two divisions of those who were begotten as new creatures in Christ Jesus. There is also one more division of these, which we will explain later.

The parable shows those wise virgins, who are known otherwise as the "little flock" (Luke 12:32; Ps. 45:13; Rev. 3:21), and the foolish, who are represented elsewhere as being those whose robes have become spotted. These, as we

find in Revelation 7:9, stood before the throne, and before the Lamb, clothed with white robes (which had been cleansed), with "palms of victory" in their hands. The foolish virgins, instead of becoming the bride, follow the bride into the marriage feast. (Ps. 45:14) They will be **before** the throne and not **upon** the throne.

There is still another parable which deals with the other division—the third division—the final class of those who have covenanted to become disciples of the Lord. These have received the robe of Christ's righteousness and have been accepted by the Father but for one cause or another have "done despite" unto the Spirit of grace, as we read in Hebrews 10:29. This last parable is the one about the marriage feast, which has its application while the church is being developed and is still on this side of the veil. It is not to be confused with the marriage **supper** of the Lamb, described in Revelation 19:7-9.

This Parable of the Marriage Feast is found in Matthew 22:2-14. It is stated in verse 12 that the king saw a man who "had not on a wedding garment." The thought is not that he **came in** without it, because the garment was required for admittance. It was furnished to all guests alike; but after this man was admitted, he had removed it. He had taken off the wedding garment! The king asked him how he was there without this garment, and the man was speechless. Then the king said, "Bind him hand and foot, and cast him into outer darkness; . . . for many are called, but few are chosen." The guest who took off his garment would appear to correspond to those of whom Jude spoke in verses 12 and 13, when he said, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

We have now seen how beautifully Jesus used parables to illustrate and trace the development of both the true and the false kingdom of heaven classes. Revelation 19:6-9 gives us a picture of the true wheat of our second parable gathered or garnered into his barn. This is a picture of the bride ready for the marriage. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

The time has finally arrived, and it is the climax of the ages. It is reasonable to assume that all the holy angels, the cherubim, and all the creatures throughout the heavenly realm will witness this marriage, as the strains of that heavenly wedding march sound out, perhaps accompanied by a heavenly choir singing "the song of Moses the servant of God, and the song of the Lamb." (Rev. 15:3) As the bride comes forth all glorious within, her clothing of wrought gold, she will be met by her husband, the heavenly Bridegroom. The Father himself will be there to join together the Bridegroom and his bride, and to bestow his blessing upon the heavenly union. The virgins, her companions, will follow her. The majesty and the splendor of this heavenly ceremony will be beyond human description. As expressed by the words of the poet, "That will be a marriage such as earth has never known, when bride and Bridegroom are made one, before the great white throne." That will **indeed** be a glorious time!

**Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.—
I John 4:10**

Miracles

THE reproduction of living organisms, either animal or vegetable, is beyond our comprehension, as well as beyond our power—hence miraculous. We can see the exercise of the life principle but can neither understand nor produce it. We plant two seeds side by side; the conditions—air, water, and soil—are alike. They grow, we cannot tell how; nor can the wisest philosopher explain this miracle. These seeds develop organisms of opposite tendencies—one creeps, the other stands erect. Form, flower, coloring—everything differs. Such miracles grow common to us, and we cease to remember them as such as we leave the wonderment of childhood. Yet they manifest a power as much beyond our own and beyond our limited intelligence as the few miracles recorded in the Bible for special purposes and as intended illustrations of omnipotence, and of the ability of the great Creator to overcome every obstacle and to accomplish all his will, even to our promised resurrection from the dead, the extermination of evil, and the ultimate reign of righteousness.

“HOPE FOR A FEAR-FILLED WORLD”

To be discussed by

‘FRANK and ERNEST’

KCLW—900—10:00 a.m.

SUNDAY, OCTOBER 15

Tune in this discussion, and send for a free copy of “Hope for a Fear-Filled World.” Send to:

“FRANK and ERNEST”

Box 60, Dept. N, General Post Office
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FOR YOUR NEWSPAPER

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

OCTOBER SPECIAL: On Sunday, October 15, “Frank and Ernest” will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

Vineyard Echoes



The General Convention July 29-August 3, 1978

ANOTHER memorable convention came to an end on August the 3rd. It marked the fifth anniversary of our general gathering at Albion College. In retrospect we thank our Heavenly Father for the joys of meeting together. The lessons were helpful, instructive, and inspiring; the fellowship was like to that above. Truly, from our hearts we can say it was good to have been there.

The attendance was slightly less than last year; but if we are where we think we are on the stream of time, this is to be expected. The representation from different places, on the other hand, was better than in previous years. Not only were all parts of the United States and Canada well repre-

sented, but there were brethren from England, Poland, and India.

The doctrinal talks were again the highlights of the regular meeting sessions. After each of these sessions, groups of brethren were to be seen discussing the salient points emphasized in the discourse. The old, old story continues to be the sweetest story ever told.

The immersion service was held again in the Baptist church and, as is always the case, this service was one of the best attended meetings of the convention. Nine brethren symbolized their consecration to the Lord, and at the end of the service there was a period of time allotted for the friends to extend the right hand of fellowship to our new brethren.

The testimony meeting in the convention hall that followed the immersion service was one that will be long remembered by all who were there. Perhaps the heartfelt feelings of all present can be best expressed by quoting a portion of a letter received by the convention committee from one of the candidates. "I want to express my appreciation for the wonderful convention. The experience of symbolizing my consecration made it the most wonderful week of my life. My only regret is that I found you all so late in life. But through Christ, I know the best is yet to come. I am already planning and looking forward to next year."

The young people had another very successful year. Their Bible classes were again held in the Science Center building. Five sessions were held concurrently for five different age groups. In addition to their own sessions, all the young people were required to attend certain sessions that were a part of the General Convention program.

A specific theme was followed in each age group. For example, the young adult group had as their theme "The importance of Bible study, Christian values, and aspects of consecration." Generally speaking, the young people's sessions have become more mature in content and in manner of presentation.





In addition to the daytime sessions for the young people, there were informal evening meetings. These meetings were supervised and directed, but the young people were encouraged to participate actively in discussing many topics, some of which were of their own choosing.

The programs for the other age groups were just as well handled and just as complete as that for the young people.

Almost all the friends took the opportunity of being a blessing to the sick or isolated by signing get-well or greeting cards addressed to those brethren who for one reason or another were in a less fortunate position than they. Any time of the day you could usually see several brethren busy signing their names and in some instances adding a few words of encouragement, to a small mountain of cards.

Downstairs in the recording room there were many brethren recording the various activities taking place in the convention auditorium. We very much appreciate these thoughtful and patient brethren who by means of tapes are able to take the convention back home to others who were not able to attend.

Other faithful workers from the Dawn were also busy recording the sessions of the convention. These recordings will be made available later through the Dawn Recorded Lecture Service.

The book table was also a place of frequent visits by most of the brethren. Many classes took this opportunity to replenish their literature needs. In addition to the literature, Bibles, and books, there were other memorabilia available to the booktable shopper. Perhaps some of their purchases will be a reminder that there will be another convention in 1979, D.V.

The vesper service at the end of a day of convention is a beautiful spiritual experience. Through reverential music and songs of praise and thanksgiving, the service seems to sum up the blessings of the day, and you leave the convention hall at peace. Each year the musical arrangements at Albion seem



to be more carefully and more beautifully presented. Perhaps our spiritual growth causes us to further appreciate music as an instrument for communion with God.

The physical arrangements provided for us at Albion were improved this year—if improvement was possible or desired. We are especially grateful to have the entire campus to ourselves for the week of the convention. The employees of the university, as usual, were most considerate and helpful in endeavoring to satisfy our physical needs.

This year, for the first time, the university was in charge of the food preparation and service, and in this area there was a noticeable improvement.

And last, but by no means least, the provision of the ice cream social every evening in the dining area continues to provide a place where all the friends can visit and fellowship in pleasant surroundings.

Yes, we can truly say that the 1978 General Convention at Albion College was a rich spiritual experience and it was good to have been there.

It is our hope that we have kindled in your heart the desire to be with us at the 1979 General Convention to be held at the same place.

Weekly Prayer Meeting Texts

OCTOBER 5—Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.—Hebrews 12:3 (Z. '04-38 Hymn 28)

OCTOBER 12—Consider the lilies of the field, how they grow.—Matthew 6:28 (Z. '04-37,38 Hymn 296)

OCTOBER 19—Freely ye have received, freely give.—Matthew 10:8 (Z. '04-78 Hymn 225)

OCTOBER 28—Casting all your care upon Him; for He careth for you.—1 Peter 5:7 (Z. '04-237 Hymn 104)





Vineyard Echoes

A Visit to the Friends Around the World

by Brother K. M. Nail

IT IS a faithful saying that the friends are the same the world over. And so they should be, for they all have the same Father and Elder Brother. It is the spirit of sonship and brotherhood that is manifest.

Our visits began when we stepped off the plane in Mulhouse, France, and were met by Sister Marguerite Schoenberg, who is the Dawn representative in France. She, almost single-handedly, translates and publishes the French Dawn. She also tends to the correspondence, fills orders for literature, and handles the responses to advertisements. We were impressed by the diligence and faithfulness of this servant of the Lord.

After a short visit we motored to Freiburg, where we met Sister Irmgard Fischer, who, together with the able help of several other brethren, translates and publishes the German Dawn. In mentioning their difficulties as they try to pick up the work Sister Kreckler had been doing, she asks for an interest in our prayers. She says that without our Christa it is not easy, but with the help of our Lord it will be all right, and she cites Psalm 27:14, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Our trip continued by train to Bad Hersfeld, where we were scheduled to attend the German General Convention.

The convention is held in a hotel in the general dining area, and the friends sit around tables with their chairs turned to

face the speaker's podium. We found this to be a very convenient and comfortable way to listen to the discourses. It was helpful in making use of reference material and for taking notes. The friends in Germany are in comparatively small groups scattered throughout West Germany, and this is the one convention where everyone endeavors to be present. As a consequence, the convention was well attended. The spirit was good and the talks were uplifting.

We had the privilege of having Sister Schoenberg, who speaks German fluently, sit between us, translating and giving us the scripture citations. Before leaving the Dawn in the United States, we were asked to forward two discourses. These were translated into German. At the scheduled time, a German brother read one talk. He read so fast that he finished fifteen minutes too early. The second talk was read by a different brother, and he read so slowly that he ran over the time by fifteen minutes, so everything balanced out.

In Germany most brethren read their talks, and the chairman sits just to one side, slightly behind the podium during the entire service. An incident involving an older brother was unusual and amusing. When it came to his place on the program he walked slowly down the aisle and painfully mounted the podium and began to read his talk. He read just a few sentences when he realized that something was wrong. He handed his talk to the chairman, who continued reading while the brother slowly stepped down from the platform and walked up the aisle, leaving the meeting room. After a few minutes he returned. He slowly walked down the aisle, painfully mounted the platform, took his discourse from the hands of the chairman, and resumed the reading. There was hardly a pause. We learned after the service that the brother had forgotten his teeth!

There were four brethren from East Germany at the convention. The two brothers used only their first names to avoid identification and possible persecution. Sister Dollinger, who lives in East Germany, is 85 years old. She

takes all the talks down in shorthand, and then during the balance of the year she types the discourses, making several copies, and mails the copies page by page, as if they were letters, to isolated brethren in East Germany. This is a wonderful service, because in most instances this is the only contact these brethren have with the outside.

After the German convention we returned to France for a visit with Sister Schoenberg and a meeting with the brethren in Mulhouse. We enjoyed the brethren here, and after the meeting there was a profitable period of questions.

At Paris we boarded our Air Lingus flight to Dublin, Ireland. It was here that we were introduced to the tight security that prevails when crossing the borders of all European countries. The flight was delayed for about one hour while the baggage was taken off the plane, and we were asked to identify our own luggage, which was put back on the plane. Someone had checked in for the flight and then had not boarded the plane, but his bag was still on the plane and they were afraid of explosives.

In Dublin we were met by Brother and Sister Nadal, of England, and Sister Fannie Stinson, from Donegal, North Ireland. We were taken to Sister Kitty Wellwood's home, where we were her guests. Sister Wellwood is 81 and is a faithful servant of the Lord. The meeting was in her home.

From Dublin we drove in Sister Stinson's car to Donegal, North Ireland. This was my first experience in driving on the "wrong side of the road." The meeting was to have been in Londonderry, but because of the unrest in the area it was decided to have the meeting near Donegal. It was held on a farm belonging to the three Barkley sisters. There were about eighteen present. We enjoyed the brethren here very much.

When leaving North Ireland from Belfast, we again came in contact with the very strict security measures that are apparently accepted as a way of life by those who live there.

Our first stop in England was at Dewsbury, where we met with the friends at the home of Brother and Sister Thurman.

These brethren are actively engaged in the Dawn work, mailing literature to those who respond to ads, etc. It was a joy to observe their zeal for the witness work. While in the area we also visited Sister Bibby, who lives in Bridlington, and Sister Addison, whose home is in Scarborough. This was a pleasant experience and an inspiration for us to observe their faithfulness under difficult circumstances.

Our next stop was in London, where we were the guests of Sister Cornell. From this base we met with the friends in Ilford and in Aldersbrook. It is from Ilford that the Dawn work is carried out. Brother and Sister Nadal are responsible for the work in England, Ireland, and Scotland. We enjoyed our visit to the unpretentious Dawn office from which the work is carried on. We could not help but reflect upon how simple and modest are the Lord's arrangements and how ostentatious and self-serving are Satan's ways, as manifested in the church systems.

From London we traveled to Italy. We were especially interested in our visit to this land, because it appears that the Lord is again opening up a real opportunity to make an effective witness to the Italian people. Because of the efforts of Brother Joe Panucci, who is in charge of the Dawn Italian work, we now have a full-time pilgrim, Brother Cacioppo. His home is in Agrigento, Sicily, where he has organized a class of about thirty brethren, most of whom were associated with the truth in former years. There are also prospects of several additional classes on the mainland of Italy. In cooperation with this effort, the Dawn has committed itself to an extensive advertising campaign and any other help that it can render.

Our visit with Brother Cacioppo in Agrigento, and the friends there, was pleasant and encouraging. We especially appreciated the help of Sister Poggi, who came from Napoli for the purpose of acting as our interpreter.

From Agrigento we flew back to Rome and from Rome to Athens, Greece. At the Athens airport we were met by

Brother Pantel Hatgis and Brother Gonas. Brother Hatgis is an elder in the New York class and an officer of the Dawn, so needless to say the welcome was very enthusiastic and warm. We enjoyed our meetings with the Greek friends. They are well founded in the truth and are enthusiastic about witnessing. They do a considerable amount of advertising in newspapers and magazines. They also do some direct mail witnessing. They secure lists of names that are for sale and send literature to these names. They have also reprinted some of their literature. In all these activities they are self-supporting financially. The elders of the class also serve other classes located throughout Greece.

We appreciated the manner in which the mailing to the list of names is handled. The letters are sent first class. After the envelopes are addressed, stuffed, and sealed, they are placed in a big box in the center of the table at meeting. The friends are invited to take as many as they can afford to purchase first class stamps for. Each of the friends then stamps and mails his portion of the envelopes. In this way they all have an opportunity to share in an individual manner the work and the cost of a real witness.

Brother Hatgis kindly consented to be our guide and took us to visit the acropolis, Corinth, and Mars' Hill. While standing on Mars' Hill, we reviewed the Apostle Paul's experience when he stood on the same ground preaching his marvelous sermon to the Greek philosophers of the Epicureans and the Stoics. When our reflections ended, we prayed to the Lord, thanking him for the wonderful example of the Apostle Paul.

Our flight from Athens to Perth, Australia, took approximately twenty-eight hours, with fueling stops at Dubai and Singapore. Our hosts in Perth were Brother and Sister Price. Our meetings with the friends here were pleasant and stimulating. We were truly pleased that a younger couple drove some two hundred miles in order to be with us in meetings.

In Adelaide we were the guests of Brother and Sister Grinsted. We enjoyed the meeting and fellowship with the brethren there in the Grinsted home.

In Melbourne we were met by Brother E. E. Martin and a brother who drives a chauffeured rental car. Our transportation while in Melbourne was provided by this brother and his limousine. It was our first taste of such luxury.

We were very much impressed by the work that Brother Martin has done, and is doing, in Australia. They have their own version of Frank and Ernest radio programs. Brother Martin is Frank and Brother D. L. Simkin is Ernest. They are currently on two radio stations.

Brother Martin publishes a small religious journal, The People's Paper, which is widely read and respected in Australia.

We were pleased with the large number of friends who came to the evening meetings, and the sweet memory of the final occasion was enhanced by the breaking of bread before we parted.

In Sydney we had the delightful experience of meeting and having fellowship with the Sironi family. The center of this large family class is Sister Sironi, the mother, who is a zealous, much loved servant of the Lord. The meeting with these friends will long be remembered.

In New Zealand we had the privilege of being with Brother and Sister Nat Hiam, who are well-known to the brethren in the United States because of their visits here. Brother and Sister Hiam, together with the friends in Auckland, are the beacon lights of the truth in New Zealand. They are very active in the witness work, through advertising and by personal ministry, on the mainland and also to many of the islands in the South Pacific.

The Hiam family is well integrated in the truth movement in Australia also. In Melbourne we were the guests of Brother

and Sister Joe Hiam, and in Perth, Sister Price and her brother Bill are also Hiams.

We ended our journey in Los Angeles at their Fourth of July Convention. It was good to be back in familiar surroundings and enjoy the fellowship of brethren we have known for so long.

Obituaries

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

Sister Josephine Stolzman, Buffalo, NY, Ecclesia—March 20.
Age, 95

Brother Adrian Graber, Los Angeles, CA, Ecclesia—July 22.
Age, 84

Sister J. Evelyn Lambdin, Baltimore, MD, Ecclesia—July 26.
Age, 89

Sister Sylvia Kaminski, Detroit, MI (Polish Ecclesia)—July 28.
Age, 82

Brother Stanley Gondek, Walworth, WI (Polish Ecclesia)—July 30.
Age, 88

Sister Rose Czuli, Detroit, MI (Polish Ecclesia)—July 31. Age, 89

Brother Fred Sargent, Seattle, WA, Ecclesia—August 7. Age, 80

Sister Mary Staniec, Chicago, IL (Polish Ecclesia)—August 8.
Age, 88

Brother Axel L. Thornberg, Rockford, IL, Ecclesia—August 12.
Age, 94

Brother Joseph Van Horn, St. Petersburg, FL, Ecclesia—August 15.
Age, 87

Brother Frederick H. R. Simons, Bradford, RI (Groton, CT, Ecclesia)
—August 19. Age, 78

Sister Nell Gregory, Phoenix, AZ, Ecclesia—August 24. Age, 94

Brother John T. Reed, Chicago, IL, Ecclesia—August 30. Age, 100

Sister Marjorie Jeuck, Orlando, FL, Ecclesia—September 12.
Age, 79

We appreciate information concerning any brethren to be included in this list.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

E. HERRSCHER		Staten Island, NY	7
Kalispell, MT	Oct. 1	Medford, MA	22
Tacoma, WA	6	G. PASSIOS	
Seattle, WA	8	Kalispell, MT	Oct. 1
Portland, OR	10	E. K. PENROSE	
The Dalles, OR	12	Cincinnati, OH	Oct. 14, 15
Clarkston, WA	13	Nashville, TN	18
Boise, ID	15	Muscle Shoals, AL	19
Sacramento, CA	18	Birmingham, AL	20
San Francisco, CA	22	Louisville, AL	22
Palo Alto, CA	24	St. Petersburg, FL	25
Fresno, CA	26	Warm Mineral Springs, FL	26
Bakersfield, CA	27	Orlando, FL	28, 29
Los Angeles, CA	29	Sun City Center, FL	30
Palm Desert, CA	31		
G. JEUCK		L. POST	
Sayville, NY	Oct. 1	New Haven, CT	Oct. 1
A. KRUMPOLT		Portland, OR	20-22
Milwaukee, WI	Oct. 15	J. TATE	
Berwick, PA	22	Allentown, PA	Oct. 8
K. NAIL		F. WASSMANN	
Buffalo, NY	Oct. 1	Philadelphia, PA	Oct. 22

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		Dewsbury	Nov. 4
Latchford	Oct. 15	Latchford	18
Reigate	Nov. 12	Dewsbury	Dec. 2
E. T. NADAL		R. E. ROBINSON	
Newport	Oct. 28	Dewsbury	Oct. 14

SUBSCRIPTIONS AND LITERATURE—70, Station Road, Gidea Park, Romford, Essex. RM2 6DA

RECORDED LECTURE SERVICE—Cassettes and Tapes on loan for the British Isles only—15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF

Conventions

KALISPELL, MT, Sept. 29-Oct. 1—
Outlaw Inn Convention Center, 1701
Hwy. 93 S. Mr. Malcolm Thompson,
P.O. Box 1105, Columbia Falls, MT
59912

BUFFALO, NY, Sept. 30, Oct. 1—
Unity Temple Masonic Lodge, 1940
Niagara St. Mr. Stanley Borowiec
4798 S. Bay View Rd., Hamburg,
NY 14075

GRAND RAPIDS, MI, Oct. 7, 8—
Walker Junior High, 4252 3-Mile
Rd., N.W. Mrs. Bernard Fuerst, 804
Conger, N.E., Grand Rapids, MI
49505

SAN LUIS OBISPO, CA, Oct. 14, 15
—Odd Fellows Hall, 520 Dana St.
Mrs. J. E. Dunn, 3078 Johnson
Ave., San Luis Obispo, CA 93401

CINCINNATI, OH, Oct. 14, 15—
Masonic Temple, Social Rm. 3, 317
E. Fifth St. Mrs. William Bertsche,
2850 Dunaway, Cincinnati, OH
45211

MILWAUKEE, WI, Oct. 14, 15—
Aurora Lodge, 734 N. 26 St. Mrs.
Violet Pazucha, 4454 S. 14 St.,
Milwaukee, WI 53221

AGAWAM, MA, Oct. 15—Agawam
Junior High School, 1305 Spring-
field St. (Rt. 57) Mrs. Larry Kwiat,
511 Shoemaker Lane, Agawam, MA
01001

PORTLAND, OR, Oct. 20-22—
Lewis and Clark College, Templeton
Center, Council Chambers, S.W.

Palatine Hill Rd. Mr. Jerry Moore,
1236 N.E. Tillamook, Apt. B,
Portland, OR 97212

CHICAGO, IL, Oct. 22—Elmhurst
Masonic Temple, York Rd. & Arthur
St., Elmhurst. Mr. Ted Marten,
6036 W. Byron, Chicago, IL 60634

PHOENIXVILLE, PA, Oct. 22—
Ursinus College, Rt. 422, College-
ville. Mrs. Stuart Sowers, 1124
Thorndale Rd., West Chester, PA
19380

ORLANDO, FL, Oct. 28, 29—
Orlando Garden Club, 710 E. Rollins
St. Mrs. Stanley Jeuck, 587 Queens
Mirror Cr., Casselberry, FL 32707

LOS ANGELES, CA, Oct. 29—
Masonic Temple, 933 S. Hoover St.
Mrs. A. W. Abrahamsen, 710 S.
Hobart Blvd., #207, Los Angeles,
CA 90005

DETROIT, MI, Oct. 29—Redford
YWCA, 35940 Grand River. Mr. Ray
Rawson, 19050 Addison Ave., South-
field, MI 48075

RICHMOND, VA, Nov. 3-5—Roslyn
Conference Center, 8727 River Rd.
Miss Katharine R. Warren, 2805
Stonewall Ave., Richmond, VA
23225

NEW HAVEN, CT, Nov. 12—Uni-
versity of New Haven, Student
Center Bldg., 300 Orange Ave.,
West Haven. Mrs. Richard Suraci,
171 Johnson Rd., Hamden, CT
06518