Watchtower

1922

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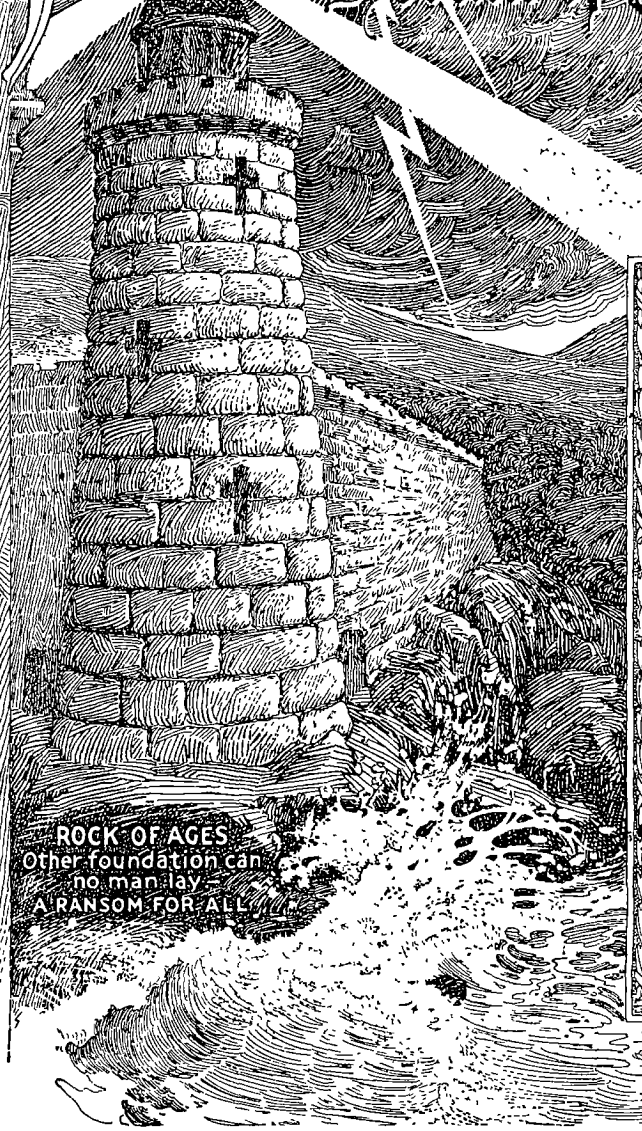
The Watch Tower and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me"—Habakkuk

OWTBETS

Upon the earth distress of nations with perplexity, the sea and the waves (the restless discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken . . When we see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh—Matt. 24 33, Mark 13 29, Luke 21 25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men, throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2.9; John 1.9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3.2; John 17.24; Romans 8:17, 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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BAY CITIES CONVENTION

A convention of the Bible Students will be held at San Francisco, California, February 2-5, inclusive. Besides local brethren, this convention will be served by Brothers Pickering, Macmillan and Rutherford The public witness will be given Sunday afternoon by Brother Rutherford. This convention will furnish an opportunity for friends in California, Oregon and Nevada to have four days of fellowship together. For information concerning accommodations, etc., address N. A. Yuille, 1819 Ellis Street, San Francisco, California.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only), the regular maroon cloth gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6¼"), both sizes are printed from the same plates, the difference being in the margins, both sizes are provided with an appendix of catechistic questions for convenient class use Both editions uniform in price.

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SERIES VI, **The New Creation**, deals with the creative week (Genesis 1, 2), and with the church, God's new creation It examines the personnel, organization rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.

SERIES VII, **The Finished Mystery**, consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 85c. in cloth, 25c. in magazine edition—latter treats Revelation and Ezekiel only.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE
VOL. XLIII JANUARY 1, 1922 No. 1

CHRIST MY LIFE

"God . . . giveth us . . . victory through . . . Jesus Christ."— 1 Corinthians 15:57.

[1922 YEAR TEXT]

VICTORY for the new creature means life everlasting on the divine plane. Victory for the peoples of earth at the end of the Millennial age will mean triumph over death and the grave. It will mean life everlasting in the perfect human state, with a dwelling place on the earth then made fit as a habitation for perfect man.

Since the happy day of Eden was turned into sadness by expulsion for disobedience on the part of Adam, man's fight has been against the great enemy, death. He has made a desperate struggle for life and his long experience has fully demonstrated that man alone cannot gain life for himself. He needs a friend, a helper, a deliverer. God has provided for him every need and in due time man shall know of this provision and have an opportunity of availing himself of its benefits.

The instigator of sin and he who has the power of death, Satan, the devil, has ever fought against man's upward development and has succeeded in blinding the mass of humanity to the beneficent provision God has made for his deliverance and blessing. At this time mankind is actually starving to death for knowledge of God. Truly, as the Prophet says, 'there is a famine in the land for the hearing of the word of God'. The mighty battle is now on between the forces of darkness and the forces of light, and the light is breaking through. Never before has the light shone forth with such brilliancy to illuminate the Christian's eyes as now.

This light shining forth from the Lord is indirectly having its effect upon the world. And why are these things so? Because the heavens are opened. The higher things are being made known. The faithful and true and righteous One, he who is King of kings and Lord of lords, has come forth and is judging and making war against Satan's empire for the deliverance of the human race. It is the day of God's vengeance upon the invisible empire as well as the visible; and the King of glory, warring against the strongholds of error and wickedness, is marching on to certain victory. They that have been called and chosen and that continue faithful are warring on this side; and faithfully holding out to the end, they shall stand triumphant with the Lord, and through him victory will be complete. But be it noted that those who shall be victorious must continue faithful, not for a time, but unto death.—Revelation 2:10.

Knowledge and an appreciation of God's wonderful provision is the basis for our faith. Lest we should grow weak in faith and become weary in well-doing; lest we forget the power that is exercised in our behalf assuring victory to the faithful, let us again consider who this mighty warrior is under whose banner it is our privilege to fight.

WHO IS CHRIST?

Life everlasting in happiness is the desire of every intelligent creature. It is written: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent". (John 17:3) Every one to whom life everlasting will be granted must come to a knowledge of the truth concerning God and Jesus Christ, the great Redeemer. The church is privileged to have a measure of knowledge now; and during his righteous reign, when the evil one is restrained, then 'all must come to an accurate knowledge of the truth'. Then all will come to know the Lord, from the least to the greatest. And this knowledge and obedience to it will bring life everlasting to the seeker after life.

Jehovah is from everlasting to everlasting, the Eternal One. (Psalm 41:13; 90:2; 106:48) There was a time, therefore, when God was alone. It pleased him to begin and continue his creation. It was his will that the one first created by him should have preëminence in all things. This distinction, honor and glory he conferred upon him whose name first was the Logos, was afterwards called Jesus, and is now the Christ, the Lord of glory. He was the beginning, "the faithful and true witness, the beginning of the creation of God". (Revelation 3:14) From thenceforth he became the representative or active agent of Jehovah in the creation of everything that was created. "All things through him came into existence, and without him came into existence not even one thing which hath come into existence." (John 1:3, *Rotherham*) The image, the expression and representative of Jehovah, was the first brought forth of every creature. We can have some conception of his greatness and majesty when we read: "Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities,

or powers; all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell."—Colossians 1:15-19.

He is designated "the Word of God". As spokesman or mouthpiece of Jehovah, his title originally was the Logos. Dr. Alexander Clark has well said concerning his title Logos: "This term should be left untranslated for the same reason that the names Jesus and Christ are left untranslated. As every appellative of the Savior of the world was descriptive of some excellencies in his person, nature or work, so the epithet Logos, which signifies a word, a word spoken, speech, eloquence, doctrine, reason, or faculty of reason, is very properly applied to him." "In the beginning was the Word, and the Word was with [the] God, and the Word was [a] god. The same was in the beginning with God." (John 1:1, 2) "And his name is called the Word of God." (Revelation 19:13) St. John in his epistle to the church speaks of him as "the Word of life". Through him Jehovah speaks the word that brings life to mankind.

In order that man might be redeemed from the curse of sin and death, the life of this mighty One was transferred from the spirit to the human plane. Before his birth as the man-child, the angel of Jehovah brought to Mary, his earthly mother, the message: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end".—Luke 1:32, 33.

When he reached manhood's estate, as provided by the terms of the law, he became a qualified, perfect high priest; and was designated as "the Lamb of God", to be slain that man might be relieved from the great sin committed in Eden and the effects that resulted therefrom. When he entered upon his earthly ministry, his forerunner announced: "Behold the Lamb of God, which taketh away the sin of the world".—John 1:29.

In Eden God had provided a tree of life, which produced perfect food and which would sustain the organism of man and keep him alive forever if obedient to God's law. Because of disobedience man was removed from that tree of life and no longer permitted to feed upon its perfect food; hence in due time he died. Jehovah made a covenant with Israel in which he promised to that nation life if they would keep his covenant. The Psalmist states the rule of God concerning life thus: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed". Thus the Lord states that all who will have life must trust him, be obedient to his laws, and thus do good; and shall therefore be fed upon the bread that brings life everlasting. When some came to Jesus to know what they might do in order to work the works of God that would lead them to life, he answered: "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:32-35) Thus he designates himself as that sustaining bread provided by Jehovah for the life of the world.

Light is a symbol of life, while darkness symbolizes death. For four thousand years the world had been in darkness, and when Christ appeared he was the light shining in a dark place. And those who have observed and followed that light have been blessed with the opportunities for life. To the Pharisees Jesus said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life". (John 8:12) To his disciples he said: "As long as I am in the world, I am the light of the world". (John 9:5) As a great light, he has guided the seekers after righteousness into the way of life everlasting. He is the "Light which lighteth every man that cometh into the world".—John 1:9.

The way to life was closed before the coming of the Lord Jesus Christ. Although God had made provision in his law that a perfect human life might be given as a ransom or redemptive price for Adam and his race, yet of all the people of earth none of them could by any means redeem his brother or give to God a ransom for him. (Psalm 49:7) God sent his beloved Son Jesus into the world to open the way of life, that thereafter whosoever of mankind would believe upon him shall not perish but have everlasting life. (John 3:16) As a perfect man, he came to give himself a ransom for as many as would believe upon his name. (Matthew 20:28) He came that the people might have life and that the faithful might have it more abundantly.—John 10:10.

It was sin that deprived man of the right to life. "The wages of sin is death." There could be no release from this condition of death except another perfect man willingly permit himself to be put to death as an offering for sin. Hence Jesus was made "to be [a] sin [offering] for us, who knew no sin, that we might be made the righteousness of God in him". (2 Corinthians 5:21) By the grace of God he tasted death for every man. (Hebrews 2:9) He was that holy, spotless one, without blemish. Man's redemption is not accomplished by an imperfect one, by himself, nor by corruptible things, "but with the precious blood of Christ, as of a lamb without blemish and without spot," who for that purpose was foreordained before the foundation of the world.—1 Peter 1:19, 20.

Christ Jesus was not haughty, self-centered, or austere, proud or ambitious. He was meek and lowly of heart. He gave all honor and credit to the Father.

He came to do the Father's will and in this he delighted. He was a servant amongst those who had the privilege of fellowship with him. As he stated "I am among you as he that serveth". (Luke 22:27) Being obedient to the Father's will, he humbled himself to the ignominious death of the cross. He died, the just for the unjust, that he might bring us to God. (1 Peter 3:18) It was not possible that he should be held in death, God having loosened the pains of death and raised him up to life. (Acts 2:24) He arose triumphant over death and the grave, "and being so raised, God hath made him both Lord and Christ"—Acts 2:36.

The plan of Jehovah was kept secret and none were able to know it until his due time. This fact Jesus pictured to St. John in vision. The heavenly Father is shown as seated upon the throne, holding in his hand a scroll sealed within and without, representing his plan, until some one would prove his worthiness to open the seal and thereby become the executor of the divine arrangement. Inquiry is made as to who is worthy to open the book and to loose the seals thereof. None were found in heaven or earth. And because of this fact the messenger wept much. But one of the prophecies of old speaking, said: "Behold, the Lion of the tribe of Judah hath prevailed to open the book". By proving his loyalty to God even unto death, he was not only made Lord and Christ, but was given the great honor of becoming the executor of God's great plan, to whom was justly given the title "the Lion of the tribe of Judah", and upon whom was conferred all power in heaven and in earth. (Matthew 28:18) And now he is Lord of lords and King of kings. (Revelation 17:14) He is the Christ, and ultimately to him every knee shall bow of the things in heaven and in earth, and every tongue shall confess Christ as Lord, to the glory of God the Father.—Philippians 2:10, 11.

Having gained the most exalted position in the universe, which he will hold forever, subject only to Jehovah, in him and by him Jehovah laid the foundation for the new creation. He therefore is the solid rock upon which the new creation is building. "Behold, I lay in Zion a chief cornerstone, elect, precious [a sure foundation]; and he that believeth on him shall not be confounded." (1 Peter 2:6; Isaiah 28:16) At Pentecost, Jehovah, by Christ, began the selection of other living stones, chiseling, preparing and fitting them for a place in the building of God. It is these to whom God giveth the victory through Christ. As we observe the care with which these have been selected, the gracious and loving provision made for their beginning and development, our faith is made strong, that he who began the good work will finish it to his own glory. Therefore we may be assured that if we are in Christ, and abiding there faithfully to the end, we shall have the victory over all the enemies of the new creation.

Foreshadowing the preparation and development of the new creation, God established the tabernacle and its services amongst the Israelites. The court surrounding the tabernacle represented the condition of human perfection. The only entrance into the court was by the gate. The gate pictured Christ, the only way of entrance into justification. "I am the door [*Greek*, gate]: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9) Thus he shows the way that leads to life and the way for acquiring the perfect food that sustains one journeying to the goal. He plainly states that he is the way and that there is none other "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) All other ways are false. He is the only true way

Christ is our wisdom. He leads us into the ways of life everlasting provided by Jehovah. "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Corinthians 1:30) When we came to the Lord, presenting ourselves in full surrender, he showed us the right way. He imputed to us his merit and thereby became our righteousness. And then he presents us to the Father. By the Father we were justified and set aside for the Master's use, begotten to the divine nature, and the sanctification or development began, which continues until our complete deliverance when we shall have gained the victory through our beloved Head and Lord.

He is the Bridegroom and the church is the bride. (John 3:29; Revelation 19:7) He has betrothed unto him the church his bride and given her precious promises of sharing with him the habitation which has been in preparation for many centuries. To her he says: "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." (Hosea 2:19, 20) He is the Head over the church which is his body. Be it known, then, that he exercises the greatest degree of care and watchfulness over those who are thus betrothed to him by being begotten, anointed and baptized into Christ.

Called to the heavenly calling, the Christian is directed that it is his privilege and duty to follow in the footsteps of Jesus, who is his example. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2:21) Of necessity such following entails suffering upon the one who follows. Journeying along the narrow way, he soon finds that he is hampered by his own imperfect organism, and as a new creature is set upon by his enemies, the world, the flesh, and the devil. The new creature thus finds himself engaged in a deadly battle. His flesh is one of his enemies, while other enemies operate through the weaknesses of his flesh. The mind of the flesh wars against the new mind. The old mind was long in control of the organism, because born

in sin and shapen in iniquity. But now the new mind, the mind of Christ, has taken possession and must control; hence the warfare is on. "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would."—Galatians 5:17.

Experience proves that St. Paul was right when he says: "Ye cannot do the things that ye would". To win the victory, then, over the flesh what shall I do? The apostle Paul answers: "Walk in the spirit [follow the way of Christ Jesus and by him gain the victory], and ye shall not fulfill the lust of the flesh". (Galatians 5:16) While the new creature must continue to fight against the wrongful tendencies, never yielding to his adversaries, he must not become discouraged because of inability to think, speak or act perfectly. You make a mistake and you are truly sorry for it. Now what shall you do? Go immediately unto the Lord. He is the merciful Christ. He is the High Priest of our profession; he knows and understands the infirmities of those who walk in the narrow way. (Hebrews 2:17) "Let us therefore come confidently unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:16.

The mind is the battleground. It is the mind that must be transformed. (Romans 12:2) The success in the battle of the Christian, however, will depend in large measure upon what occupies his mind. For this cause St. John writes: "My dear children, these things write I unto you that ye sin not". By this he means that the new creature should have in mind the things discussed in his epistle concerning the Lord Jehovah and the Lord Jesus, the development of the church and the glorious things that are set before its members. The mind filled with such things will add strength to battle against the adversaries. But while in the flesh the Christian is not perfect. If because of weakness he stumbles, he must rise up and go on in the battle. "A just man falleth seven times and riseth up again." (Proverbs 24:16) Therefore we should not become discouraged, but press on. Hence St. John says to the church: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous". (1 John 2:1) As Advocate or Counsellor he appears in the presence of God for us. Not only is he an Advocate, but he is a Friend also, a true Friend at court. He is a Friend that sticketh closer than a brother (Proverbs 18:24), always unselfishly looking after the interest of his followers. What must we as his followers do to be sure of his friendship? "He that loveth with a pure heart, and hath grace upon his lips, shall have the king for his friend."—Proverbs 22:11. *Leeser.*

To be misunderstood is a part of the experience of the Christian. Jesus was misunderstood, even by those who walked with him in the flesh for more than three years. Many will misunderstand you as his follower, and you may be mistreated because of this misunderstanding; but be not discouraged. This experience may be to give you an opportunity to develop long-suffering. Love is long-suffering and kind. As one of his followers, St. Paul says: "Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." (1 Timothy 1:15, 16) As a follower of Jesus you may be misjudged and your motives impugned as evil. Let each Christian have in mind that man is not his judge, but that all must stand before the judgment seat of Christ (Romans 14:10), and it is he that judges with a righteous judgment, for he is that Just One.—Acts 22:14.

Satan, the adversary of the new creation, the devil, as a roaring lion walks about seeking whom he may devour. (1 Peter 5:8) His chief concern is to destroy the seed of promise. Working through the weaknesses of the flesh, the organism of the church this side the vail, he stirs up strife amongst the brethren. In this way he endeavors to devour them. "If ye bite and devour one another, take heed that ye be not consumed one of another." (Galatians 5:15) If each one of Christ's followers would keep in mind his or her proper relationship to Christ Jesus, and therefore his or her proper relationship to each other member, a more strenuous effort would be put forth to avoid the controversies such as described by the Apostle, which arise amongst the brethren. The followers of the Master should see to it that they do not lend themselves as instruments to Satan.

They must keep up the warfare against this enemy. Not only is the warfare against Satan and the flesh and the spirit of the world, but against principalities, powers, and a host of demons. (Ephesians 6:12) But when the battle is raging with fierceness round about, fightings within and fightings without, then is the time for brethren to stand shoulder to shoulder, fighting for the gospel of Jesus Christ and never quailing before the adversaries.

Conscious of our own weaknesses, and seeing we are beset by such a host of enemies, how could we ever hope to win against such great odds? Of our own selves we could not win; but let each one keep in mind that only self can separate us from the love of God which is in Christ Jesus our Lord. (Romans 8:30) Greater is he that is for us than all that can be against us, and if we abide in him, victory is sure.

Christ is the Captain of our salvation (Hebrews 2:10), and it pleased God in bringing many sons to glory to make him (the Captain) perfect through sufferings. Hence he knows how to sympathize fully with those who are being perfected through like experiences and is not ashamed to call them brethren. Let each one, then, be of good courage and know that God will give us the

victory through Christ Jesus our Captain, our Redeemer and Lord.

This is the Mighty One who is leading the hosts of heaven against the entrenched hosts of darkness and wickedness. It is the last time. The great battle is on. His armies are following where he leads and victory to him is sure. His followers may be sure of victory if they abide in Christ and his Word abides in them. They that are with him in this warfare and that will be victorious are the called and chosen ones who continue faithful even unto the end. This means that their love for Jehovah and for Christ Jesus is supreme; and to love God and love Christ means that we will do his commandments with a joyful heart.—1 John 5:3.

He is Christ, the obedient one. He said: "I have kept my Father's commandments and abide in his love. If ye keep my commandments ye shall abide in my love." (John 15:10) Not only did Christ Jesus keep the commandments of Jehovah, but he did it zealously; and this zeal and earnestness with which he proved himself the true and faithful Witness led to persecution. It is written concerning him: "The zeal of thine house hath eaten me up". (Psalm 69:9) As sons of God, members of the house of sons, each one must have that zeal peculiar to the Lord's house, a loving, glowing zeal to do with our might what our hands find to do.

OUTLOOK FOR 1922

The year 1921 just closed was a year of wide witness for the truth. United in heart and in action, the members of the Lord's army this side the vail have gone forth declaring the message: 'The kingdom of heaven is here, millions now living will never die'. During the year colporteurs, sharpshooters, and class workers combined numbered almost 10,000 persons in the United States alone. This number of workers should be doubled during the year 1922 just opening. Every consecrated child of God, seeing and appreciating the fact that the kingdom of heaven is being set up, should eagerly grasp the opportunity to let others know about it and thereby be a faithful witness to the Lord and a comforter to those that mourn.

These workers in 1921 called on 6,067,544 families; and counting 3.5 persons to a family, approximately 21,000,000, or about one-fifth of the population of the United States, were afforded an opportunity to hear the truth. Suppose the number of workers should be doubled during the year 1922, and these workers by putting forth a great effort should double the number of calls made, that would mean practically 84,000,000 persons would have an opportunity to hear the truth.

There is now on hand in possession of the classes a limited number of the combinations—"The Finished Mystery," "Can the Living Talk with the Dead?" and "Millions" booklets—and these should be in the hands of the people within a short while. This will leave a clear field for the campaign to be made with the new book, "The Harp of God". This book is specially adapted for beginners in Bible study and is proof conclusive that millions now living will never die. With this book the same ground that has been gone over can be again canvassed. Every one to whom a "Millions" booklet was sold last year should want "The Harp of God" this year. It contains the message that will comfort the sad and bring joy to the hearts of those who are looking for a better time. We should keep in mind that before any one can get life everlasting he must have a knowledge of God and of Christ. It is our privilege to help others get that knowledge. The principal work, therefore, is not to sell books, but to induce the people to acquire the knowledge that is necessary. Every Sunday school teacher will find the "Harp" book particularly valuable in the preparation and teaching of lessons in the Bible. Every Sunday school pupil will find it of great aid as a textbook. In the nominal churches and Sunday schools are doubtless yet many who have some faith in the Lord and who will want to know the truth, and to whom the Lord will send the truth. The workers should see to it that these teachers and Sunday school pupils have the opportunity of providing themselves with the "Harp" book.

Every class or ecclesia should inaugurate a Bible study amongst the young people of the consecrated, and assign some brother to teach, using the "Harp" as a textbook. Remember that the children now growing up have open minds, which minds should be prepared for the kingdom; and they should be made fit for the use of the princes in the earth in carrying on the new government. No parent could leave his children a greater heritage than to give it now a knowledge of the divine plan.

Your neighbor needs the truth and his children need the truth; and it is your privilege to give it to them. The "Harp" volume contains more than 1500 questions with answers. Encourage your neighbor to get the book and read it and to encourage his children to study, by giving them so many questions daily to answer.

Through the "Bulletin" announcement will shortly be made to the directors and workers of a systematic method of doing the canvassing. First the ground will be gone over with the combination until it is exhausted. Then will follow the canvass for the "Harp" book, with a card system of questions to be mailed each week by the classes to those interested, the purpose being to induce the purchasers of the book to read it, and then will follow the organization of classes. A third canvass will be made for the STUDIES IN THE SCRIPTURES, the price of which will be greatly reduced so as to be put within the reach of all. Bible classes should be started in homes, and every brother who is able to teach should be given an opportunity to teach the truth.

Brother Russell stated in 1916 that the purpose of the V. D. M. questions was to ascertain how many brethren had the qualification to teach. The time has come to put this into practical use. The operations for

the year 1922 should afford an opportunity for every one that is qualified to teach to do so. There will be public lectures, private meetings, Bible classes, new ones being started. The people must know the truth. It is the Lord's time and it is the Christian's greatest privilege to make known this truth to others.

Beginning with 1922, the subscription price of THE GOLDEN AGE is reduced to $1.00 per year, thus placing it within the reach of almost every one. An intensive campaign in due time will be carried on to put THE GOLDEN AGE into the hands of hundreds of thousands of people.

WORLD-WIDE CAMPAIGN

On September 25, 1921, October 30 and December 11 thereafter public meetings were simultaneously held in all parts of the United States and Canada, at which the message "Millions Now Living Will Never Die" was proclaimed. This united action has brought splendid results. The Lord's blessing is upon it. It has afforded opportunity for all the Pilgrims, elders and other public speakers to give a witness for the truth. Up to this time this effort has been confined to the United States and Canada particularly; but now in the near future it will be extended to every country in the world where the truth is known. The date has been set and the classes will be notified of the exact date through the "Bulletin", for a world-wide proclamation on a certain Sunday afternoon of the message "Millions Now Living Will Never Die". It will be preached in every language in which the truth is now published and probably more. We invite the WATCH TOWER readers, the consecrated brethren throughout the world, regardless of language, to join in this proclamation of the message of the truth on the day appointed. Begin to make preparation for it immediately. There will be much advertising matter and many tracts for distribution. There will be service in procuring halls, arranging for the meetings, etc., and thus every one will be afforded an opportunity to do something. Even the crippled and those who are unable to leave their homes can participate by their prayers unto the Lord for his blessing, remembering the picture given in David's experience, that they who stayed behind with the stuff should likewise be counted in the army, whose hearts and prayers are united with their brethren at the front.

Political campaigns have been waged between great contending parties amidst much excitement of the people, resulting in the putting out of one government and the bringing in of another. With the hope of bettering the condition of the people, monarchies have been overturned to be replaced by republics. Nations have fallen before nations and kingdoms before democracies in an effort on the part of the people to alleviate suffering humanity. But Satan, the god of this world, has overreached all human effort. Now, however, a campaign is on such as the world before has never known and will never again experience. It is a fight between Satan and the allies of his empire on one side, against the Christ on the other side. God's judgment is written against Satan's empire. It must fall. God will bring this great victory for righteousness through Christ, releasing the people from their thraldom. The whole creation has long been groaning and travailing in pain, waiting for this day. Let those who see it now lift up their heads and rejoice.

Christ comes to lead the world into truth. "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3:22) Christ is that great Prophet, now come to proclaim his message of deliverance to mankind.

Christ has come as the great Priest. Of him it is written: "Thou art a priest forever after the order of Melchizedek". (Psalm 110:4) He is that great Priest. There has never been one like unto him before; there will never be another like unto him. As the great Priest he will minister unto the people and bestow upon them the blessings long ago promised by Jehovah.

Satan with his beastly organization in earth has oppressed mankind for ages. The rulers of the earth under his influence have exploited the people, subjecting them by violence and injustice. Christ comes as the great King now to rule in righteousness. (Isaiah 32:1) "And the government shall be upon his shoulder," and he will bring life and peace and happiness to mankind, for he is "the everlasting Father and the Prince of Peace".—Isaiah 9:6.

Christ comes as that "one mediator between God and men"; and he will mediate the new law covenant and through it will minister unto the people health, strength, life, and happiness. (1 Timothy 2:5) He will put the law of God in their minds and write it upon their hearts. —Hebrews 10:16.

Christ, therefore, is the desire of all nations. (Haggai 2:7) Long have they waited and hoped and prayed for relief, not knowing how it was coming; but now it has come.—Romans 8:22, 19.

It is under this mighty One, the King of kings, the Lord of glory, that his people on earth are now privileged to be enlisted. The members of his earthly army are fighting the last desperate conflict. It is a fight for life — fightings within and fightings without. Within ourselves we cannot gain this victory; but God will give us the victory through Christ, if we hold fast the beginning of our confidence unto the end, rejoicing in hope. (Hebrews 3:6) Therefore "let us not be weary in well-doing, for in due season we shall reap if we relax not". (Galatians 6:9, *Diaglott*) Will you gain the victory this year? It is a fight of faith. According to your faith be it unto you.

The hope set before the Christian is life divine with all its attendant glory and honor. What a prize in prospect! Before the Christian can come to the fruition of his hopes he must prove his faithfulness unto the end. Absolute loyalty leads to victory. Appreciating the fact that he is on the Lord's side; that Christ Jesus is his true friend, he can truly say: 'Christ is my all; Christ is my life'. "Keep your heart with all diligence, for out of it are the issues of life." (Proverbs 4:23) God will show forth his strength in behalf of those possessing a perfect condition of heart (2 Chronicles 16:9) Then let each soldier of the cross fighting under the banner of Christ Jesus, the Captain, remember that it is his duty not only to be loyal to the Captain, but a real friend to his brother, each member of the body. Let each one, therefore, see to it that peace prevails amongst those who profess his name and that a solid and united front be presented to the enemy, and all go forth in the battle rejoicing in the hope. "And above all these things put on love which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom."—Colossians 3:14-16.

REPORT OF BRITISH BRANCH

MY DEAR BROTHER RUTHERFORD:

I have the honor and the pleasure of reporting to you respecting the work of the Lord in the British field for the past financial year, concluded October 31st There has been no outstanding event such as marked the end of our last financial year when we had the pleasure of your visit, and when we had so large a public witness to the Truth now due, and to the coming of the kingdom of our Savior, but the year has been one of happy service in the Lord.

The figures herewith reported show both decreases and increases, but though there are decreases which must be put on record, I am glad to be able to say that this does not at all indicate any flagging of zeal on the part of the brethren. The year has been a very trying one for the British people owing to the great slump in trade, and to the disastrous coal strike, with its great and terrible consequences to the trade of the country and the community at large. Our dear colporteurs found that the general unemployment almost precluded them from selling the STUDIES, and the workers generally have reported cases of lack of means which have been distressing to hear. Those who would have purchased books have not had money to buy necessary food. A few weeks ago a sister reported that she and another sister, working in separate districts of the town, were met with the statement, which they had no reason to believe was untrue, that not a man in either street had been in employment for many months; and yet in both those streets a considerable number of" Millions" booklets were sold. I think that I have not hitherto seen such joy in the work as has been shown during the past year by those who have actively taken up the message of the kingdom. Indeed, the gladness of heart and the joy of service have been so manifest that this favor of the Lord has been one of the special tokens of his love for the blessing of those who are following the lead that he has given.

THE GOLDEN AGE work which began with the canvassing of the special issue No. 27 served the brethren splendidly. Those who took up that work put on courage as one clothes himself with armor. They felt by the grace of the Lord that they could now witness for him in a way that had hitherto seemed impossible. Courage and faith and hope were strengthened. Then came the great privilege of canvassing with the "Millions" booklet, a message that all the brethren have felt was a joyous one; and this proved, as it were, a God-given help to the colporteurs to enable them to tide over the difficult period of money scarceness. Now the brethren are taking up the selling of the Combination Set, and many are reporting good success.

Below are given some details of the various phases of the work:

Colporteur Work: For some time after your visit was concluded this work was fairly brisk, but with the coming of the winter season, and the aforementioned causes, money became so scarce that this phase of the work was carried on with difficulty. Then came the selling of the "Millions" booklet and many were able to enter in, or keep in the work who otherwise could not have done so. It was surely a blessing from the Lord for the workers, as well as the Lord's message for those who have ears to hear—for the people. Our sales of STUDIES is just below 40,000, the lowest figure for many years, but we sent out from the London office up the 31st October 178,500 "Millions" booklets, and nearly 15,000 "Talking with the Dead" booklets. Of course a good many of these books have gone to the classes and have been put into the hands of the public by the GOLDEN AGE workers, but a good number have gone through the hands of the colporteurs. At the present time there are on our books 97 colporteurs who claim to be giving the whole of their time to the work, and 28 who are giving part time, and at the moment there is a considerable number who are taking up the Auxiliary Colporteur Service. Under the circumstances these numbers are very encouraging. We are cheered by the thought that so many dear brothers and sisters are spending their energy in devoting their time and strength to the furtherance of the Lord's work. It is evident that though times are difficult a young man or

woman with energy and spirit, and the love of God in the heart, can make the colporteur service provide a means of livelihood while yet their whole time may be given in the direct service of the Master.

Pilgrim Service: This has been well maintained during the year. The number of visits made is 1712, a considerable increase on last year. There are at the present time nine brethren on our Pilgrim list, though it rarely happens that all can be used at the same time. We can still say that these visits are of benefit and much pleasure to the brethren, and that the blessing of the Lord is on that branch of the service.

Public Witness: It is a pleasure to be able to report much activity in this side of the work. The total number of public meetings held during the year large and small which have been under the direction of the office is 929. Many of these meetings were arranged by the Motor-cycle parties in what we call the Country Witness work, which has been, this year as last, a most profitable work when considered as a means of reaching and interesting the villagers and farmers who live far away from where there are any classes. Besides the foregoing we have had in coöperation with some classes, particularly the larger ones, a number of meetings held in the suburbs of the large towns, and in this way we have been enabled to give a very wide witness chiefly by the topic "Millions now Living will Never Die". In connection with these meetings we have printed and distributed folders to the extent of 2,019,450. Each of these folders carries a message of Truth. Little leaflets 7x5½ inches folded, carry 2½ pages of reading matter, and they have been a real witness for the Truth so that the brethren distributing them have not merely distributed advertisement of a meeting. We have had much evidence of interest aroused by the folders. In view of the fact that all the summertime we have been holding meetings at the rate of 30 to 40 per week, and that arrangements have been made for continuing this work, it seems hardly possible to arrange at present for a series of simultaneous meetings, but we look forward to such an effort in the early part of the new year.

The method of having "drives" or concerted efforts has proved a happy stimulus to the brethren and of much service to the work. Some of the classes have followed up a public lecture making use of the fact of the lecture as an introduction to their canvass. They naturally enough found people who knew what they were going to talk about and many who had not been to the lecture were glad to buy the message in the better form of the "Millions" booklet. Altogether the year's work has proved a happy service for the Lord, and the blessing of the Lord is manifestly with the brethren and the work.

Volunteer Work: There has been no regular issue for volunteer service during the year, but we had on hand a good number of booklet tracts and during the year these have been distributed, the total number being 730,000. A good many of these tracts were on "Spiritism", having been printed when spiritism was beginning to manifest itself so forcefully.

We are now beginning the distribution of the Zionist article: about two million of these are being despatched, and will very quickly be in the hands of the public.

Finance: A statement of the Tract Fund Receipts and general expenditures therefrom is enclosed. As you will see this phase of the British work has about sustained itself during the year.

As to the general situation and the prospect of continuing the present, and the future work, I think it could be truly said that the outlook is as good as ever it has been. The continued pressure of circumstances, and the disintegration of the present order of things are forcing to a new outlook, and it can be truly said that there are more people ready to listen to our message than ever. The topic "Millions now Living will Never Die" has been, and continues to be the most attractive we have had. This topic has drawn more intelligent audiences to our meetings than any topic we have hitherto had. The political outlook at the moment is dark, and the clouds of the labor world are always threatening, but the dark night in which no man can work is not yet upon us. The Lord is surely delaying the final break-up of this great Empire in order that his people can complete his work. The churches are helpless. The Church of England has been in conference in Birmingham during the past few days, and it has been very freely said amongst themselves that that Church had no light for the people, and that it was torn by internal dissension. The Nonconformists are merely beating time: indeed, it is clear that there is no force in the "religious" world. So though general circumstances are trying, and unemployment rife, the lack manifested by the churches gives the Lord's messengers their best opportunity of telling of the Truth now due, and of the immediate establishment of the kingdom.

We keep very busy in the office, but this pleases us; for it is what we desire, since it betokens activity in the Lord's work. Our mail has been heavier this year than ever. Letters received 25,069, and letters out 31,985 show a total of 57,054 pieces of mail. We are glad of the privileges of coöperation with you in the Lord's work, and we all join in love to you.

I am sure the British friends would be delighted if you could say you were coming back soon, and personally I think that the coming Springtime would be a very favorable time for such a witness as we could give, and for such a stimulus to the work as your presence with us would be. We all send our warmest love and good wishes, and ever remembering you at the throne of heavenly grace that the Lord may guide you in your work,

I am, my dear Brother Rutherford,

Your brother and servant, J. HEMERY.

REPORT FROM CENTRAL EUROPEAN OFFICE

DEAR BROTHER RUTHERFORD:

You will be pleased to know that our first efforts in Austria were greatly blessed of the Lord; and I hasten to inform you of the fact that we believe it was at the divinely appointed time that we began work at Vienna. Brother Balzereit gave the first lecture on the "Millions" in a hall holding 3,000 attendants, and hundreds could not be accommodated. Twelve hundred addresses were left and 2,100 "Millions" booklets were sold. A good quantity of other literature was also sold the same evening and such a rush for the books as never was experienced on this continent before. Brother Balzereit reports, telling us of the most respectfully listening crowd of people, attentively following and hungrily receiving the message, unique in its solemnness, and such an applause when closing that he never observed in his life anywhere. People stormed the platform asking questions and begging the speaker for further information. Several friends are now at work looking up the addresses while Brother Wellershaus, one of the Pilgrims, is continuing with public speaking, giving what is wanted through the Word by the grace of God. Another Pilgrim will again spend a period of two weeks time, working among the Vienna people and bringing together all the interested ones to constitute a Bible class and to begin with the regular studies. This will be necessary for a basis to work from in that land.

Brother Wellershaus writes from Vienna today: "The greatest difficulty here in Austria is because of the people living without the Bible and knowing nothing of the Bible—being Catholic, with few exceptions May the dear Lord give us wisdom to help these poor people out of the gross darkness wherein they live. They are so poor, and everything so high-priced, that it is almost impossible for anyone to buy a Bible. The dearth increasing day by day they grow less able, accordingly, to purchase books. I would therefore suggest that you announce in the TOWER that every old or new Bible that could be spared by the friends, should be collected and shipped to Vienna; this people must have Bibles where ever they come from. I shall report of proceedings later, etc." Signed, Carl Wellershaus.

I wonder if it were possible, dear Brother, to get some second-hand Bibles, Elberfeld edition preferred, from the German friends in America. All Bibles of good translations are quite expensive today and a dozen or so from the states would surely help us greatly. We shall certainly do all in our power to get a lot of Bibles for the hungry after truth in that land.

We thank you most heartily for the money just received, a draft for Fr. 26,716.53 which will most thoroughly change our possibilities for the better, and the dear Lord has evidently led you wonderfully right, by drawing your attention to some of the half-forgotten districts in Europe, where Catholicism is still keeping the people in darkness as to the Bible and its teachings.

We want to get this message humming in every land the Master opens up for us. Hungary no doubt is wanting the truth. My former brethren in the faith, the Apostolic Christians or "New Amish" (not Amish as usually known in America) are represented by 20,000 in that land; so I do know Hungary is wanting the true light, and letters from over there are calling for same.

Dear Brother Rutherford, do you know a number of Doctors and Professors of the University of Zurich are greatly interested and are quite enthused over the STUDIES and the truth in general? Some are diligently reading the volumes. A peculiar "sign" of the times.

Last Monday I spoke at Zurich in a hall holding 1,000, which was packed to the limit, on "Talking with the Dead?" Spiritism is overflowing Europe and we felt it was good to give a few lectures on that topic together with the "Millions". The audience was very attentive. We do exactly as you suggested, organize study classes wherever we find people interested.

Your letter is a source of encouragement to me, dear Brother, and a blessing. Thank you very, very much for the words of kindness and brotherly admonishment. I am sure the Lord is blessing our every effort here and I never worked harder in my life. I shall follow up with another report very soon. May the Lord bless you richly; and please remember me before the throne. You know I do want the Lord's help now more than ever, owing to the circumstances peculiar to Europe.

With much love from the family and myself to yourself and all,

Your humble brother in Christ. C. C. BINKELE.

[Any of the brethren throughout the country who have German Bibles, particularly the Elberfeld edition, and who can spare them and desire to have them sent to Austria, please send them to this office or direct to the WATCH TOWER BIBLE & TRACT SOCIETY, Hönggerstrasse 12, Zürich, Switzerland.]

HIPPODROME MEETING, NEW YORK, DECEMBER 11

FOR two weeks prior to December 11 the friends of the New York congregation labored faithfully and well in the distribution of one million folders containing, besides a brief witness for the truth as we understand it, an announcement of the public lecture which had been arranged to be given by the Society's President in New York's famous "Hippodrome" on the subject, "Millions now Living will Never Die".

Aside from the folders distributed from door to door, a large showing on the bill-boards and in the newspapers was made; so that the publicity was quite thorough indeed. But while thus inviting the public to come, it was not forgotten to seek the Lord's guidance and overruling providence in the matter; and much evidence of his blessing was observed.

The day was fair, though not bright; and at two o'clock the doors were opened. By two-forty the great house was

filled and those who arrived after that time were necessarily turned away. The plat of the house shows 5650 seats. Besides these, six hundred seats had been placed on the stage, and in the orchestra pit, which were filled early All standing room was occupied · and counting these and those seated approximately seven thousand people were inside the building. No accurate knowledge is had of how many were turned away, but the management of the building believed that about as many sought vainly to gain admittance as actually got inside

The audience was particularly attentive and not infrequently showed decorous enthusiasm by applause at some of the more welcome points of the lecture As is the case in any large audience, some few were displeased, but among those who gave expression to their views, by far the majority were comforted and encouraged by the hope of near relief from the world's great distress and perplexity.

Just prior to the beginning of the lecture and before the speaker came onto the platform a carefully worded canvass, in the form of an announcement, was made for the combination offer, "Millions now Living will Never Die," "Can the Living Talk with the Dead?" and "The Finished Mystery". Experienced brethren had carefully placed a hundred and seventy sellers at advantageous points in the audience and in the lobbies. Those in the audience were seated and not known to be sellers until the meeting was over. Immediately at the close of the lecture they were busy in an unobstrusive way, merely saying, 'The special combination as announced'. In the lobbies single books were on sale. Altogether 2901 copies of the books were sold, including several hundred disposed of in front of the building to those who could not get in In addition to these about nine hundred were sold on mail orders deriving from the advertisements

Altogether the friends of Greater New York felt much encouraged that the Lord had seen fit to bless their efforts to speak for him in a place where faith in God's Word is very small

JEHOVAH OR BAAL?

[CONCLUDED FROM DECEMBER 15 ISSUE]

Idolatry was not a mere sin into which people gradually sunk; but it was a Satanic device into which people rose in order to gratify the lusts of the flesh under the cloak of religion. Baal (which means glory and is associated with the splendor of the sun) was elsewhere called Moloch Baal is a more specific and distinctive name of the same deity, as is seen by comparing Jeremiah 7.31 and 19.5. This consideration helps us to understand many places where the word Baal is used singly. In the last of the forty years of wilderness wandering Israel joined themselves to Baal-peor and "ate the sacrifices of the dead". (Psalm 106 28) In the seventh or inmost shrine of the Moloch temples a large brazen image of that calf-headed god was placed, which was heated up on occasions, to which were sacrificed and by which were consumed the children of devotees. Connected with these offerings of children were minor sacrifices which were eaten by the members of the family of the dead. This was the terrible sin of Israel just before entering Canaan. They sacrificed their living sons to Baal or Moloch and celebrated the event by eating the associated sacrifices. Solomon fell so far as to construct a temple to this god on the Mount of Olives across the Valley of Tophet from the city of his father. *Toph* means a drum or tom-tom which was used in connection with these barbarous sacrifices to drown out the cries of the perishing child.

These facts lend color to the incident before us; for Baal was not only the god of the sun, or celestial fire, but fire was also used in the most intimate of Baalite sacrifices.

From morning, probably about nine o'clock or the hour of the morning sacrifice in the Temple, until noon the priests of Baal invoked their god. During this time Elijah said not a word The wild, heathenish outcries of the pagan prophets rang along the mountain side—"Baal, O hear us, and answer us!" But the sad comment is made: "There was no voice, nor any that answered"

Obtaining no response, no fire from heaven, the prophets increased the vigor of their outcries and added to them the whirling, swirling dances which are still used in all heathen lands They jumped up and down about the altar until noon.

Not all people could endure such strenuous and violent exercises. Pagan prophets, even now in the Orient, are specially instructed in this sort of gymnastics. Their bodies are kept lithe and supple by frequent anointings.

ELIJAH'S TAUNTING

At noon, which was one of the seasons of prayer for devout Jews (Acts 10:9; Daniel 6·10; Psalm 55:17), Elijah began to taunt the unhappy prophets of the devil's religion He shouted to them that they had better 'call him louder' Yes, he is a god all right, and he is very attentive to your pleadings, that is fully demonstrated by the outcome of your morning's exertions But don't give up. Either Baal is in his library thinking over ways and means to hold his influence with the nation or he has gone aside for some private matter. It may be also that he is giving audience to others. In any of these cases, let him know that this is an important thing It will not do for him to be in a profound reverie now when his name and prestige among the whole people are at stake. Call him louder Perhaps he is off on a hunting trip. But don't let that fact discourage you, here is bigger game than anything he could bag in heaven. Shout! Let him know that all is now in the balance. He cannot afford to lose all his credit and reverence on earth merely to pursue doubtful quarry in the happy hunting grounds above.

Stung by these taunts of Elijah, the priests of Baal gave themselves all the more ardently to the work of arousing their god, this time gashing themselves with knives and daggers until the blood spurted out upon their half-naked bodies. If Baal would not take notice of the bullock's blood, perhaps he would of theirs. "But there was neither voice, nor any to answer, nor any that paid attention" But the dizzy orgy proceeded with more or less of fervor until Elijah was ready with his sacrifice.

Some time before three o'clock Elijah called for the attention of the people, who by this time would be well wearied of the senseless and fruitless ravings of the heathen prophets. He invited them to draw near to the spot where an ancient altar of Jehovah lay in ruins. It was merely an earthen altar built during the time of the Judges or during the reign of Saul. Elijah took twelve stones, to remind the people of the fact that the divine promises were associated with the *twelve* tribes and not merely with the northern ten. These stones he used as a cap or covering to the earthen altar. Around this altar he dug a trench deep enough to set a two-seah (twenty-one-quart) measure in. Then he placed wood in proper order above the stones and, having cut the bullock in pieces, he laid it on the wood Then, to demonstrate positively that none of the heathen deceptions were going to be practised, he ordered some of the people to draw four barrels of water from the spring-fed brook nearby and to pour these on top of the sacrifice and the wood. This order was repeated yet a third time,

until the sacrifice, the wood, the altar, and even the trench round about were thoroughly drenched with water. These minute points establish beyond the possibility of a doubt the miraculous nature of the subsequent fire.

JEHOVAH INVOKED

Then follows the calm, dignified prayer of the Prophet: "O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again" from idolatry to a recognition of thee. This formula comprising the names of the three ancient patriarchs was intended to turn the minds of the people back to the first time it was used, where at the burning bush Jehovah's angel manifested himself as a flame of fire—Exodus 3:2.

Then fell the fire from heaven. It consumed the burnt sacrifice and even the altar itself. The process of this consumption is very remarkable; and calculated to remove the possibility of a suspicion that there was any concealed fire whatever. The fire *came down* from heaven. The pieces of the sacrifice were *first* consumed. The wood next, to show that it was not even by means of the wood that the flesh was burned. The twelve stones were also consumed, to show that it was no common fire, but one whose agency nothing could resist. The dust, or earth of which the altar was constructed, was burnt up. And the water that was in the trench was, by the action of this fire, entirely evaporated. The action of the fire was, in every respect, downward, contrary to the nature of all earthly flames. Nothing can be more simple and artless than this description; and yet how amazingly full and satisfactory is the whole account.

This was a dramatic spectacle for the people and their interest in it was heightened by the long, boresome waiting of the day. The prophets of Baal were taken and slain by the Brook Kishon, either by Elijah's hand or by his order. This was in fulfillment of one of the most terribly explicit of the statutes of Moses' law which condemned to death those who endeavored to seduce the people to idolatry. (Deuteronomy 13.6-9) And why was not Ahab slain, since he was the most responsible of all in the gathering? The Prophet doubtless knew that he would be punished in a special manner. It was not many years before he too was killed.—1 Kings 22:34-36.

Elijah heard the sound of approaching rain. This was a miraculous hearing; for no one else had perceived it as yet, and the actual storm was many miles distant at sea. Ahab went up the mountain to eat and drink; but Elijah went to the top of the mountain to pray. Most men would have thought that they had done a day's work already, but Elijah was willing to be used as long as the Lord chose to use him. He prayed about the rain and sent his servant seven times to observe the Mediterranean. Only on the seventh observation was there a cloud visible. This was the sign Elijah looked for. He sent his servant to advise Ahab to move with all haste in his chariot to Jezreel. But while Ahab drove furiously to outrun if possible the blackening storm, the strength of the Lord rested on Elijah so that he was able on foot to outrun Ahab in his chariot and actually preceded him into the gates of the city. The distance was above eighteen miles.

ELIJAH'S FLIGHT AND RETURN

— — JANUARY 22 — 1 KINGS 19:1-21 — —

JEZEBEL'S THREAT — "ARISE AND EAT" — WIND, EARTHQUAKE, FIRE — VOICE OF GENTLE CALMNESS — HAZAEL, JEHU, ELISHA — SEVEN THOUSAND FAITHFUL.

"I waited patiently for Jehovah; and he inclined unto me and heard my cry."—Psalm 40:1.

SUDDEN was the reformation which apparently in one day overthrew the religion of Baal, destroyed his priests, revived the religion of Jehovah and brought Elijah most prominently before Israel. But, as before remarked, idolatry was not something into which the people fell merely through ignorance. Idolatry was a system of playing to and worshiping the desires of the flesh under the simulation of religion. There was no doubt about the evidence on Mount Carmel as to the propriety of Jehovah's being God. But the people had worshiped self so long that they liked it that way.

But even such of the people as had convictions lacked the courage of them, and consequently were easily brought under the influence of the corrupt national court in which Jezebel was the dominant figure. Her evil spirit and self-will were courageous enough to combat anything, everything.

Humanly speaking, she was on relatively secure ground. Having no conscientious scruples she was not bothered by having to consider the moral appropriateness of ways and means. Ahab had some conscience, but his principal business was in dodging it. This weakened him and made him more a tool than a certain leader.

Jezebel's father was the powerful Phœnician king, and this fact gave her assurance. For many, many times war had been made upon one country for supposed affronts to their foreign-born queen. In the impoverished condition of his country (after the three and a half years of drought) Ahab would not relish a clash with his father-in-law, especially since his own faith was not strong enough to seek Jehovah's help.

JEZEBEL THE FURIOUS

Ahab and all Israel seemed to be quite humbled at the outcome of the fire test on Carmel and at the subsequent downpour of rain. The waters descended. They drenched the parched ground, they gathered in pools in the long-thirsty hollows; they formed first in rivulets, then in streams and torrents, and rushed along to gladden the stony beds which had missed them so long.

But the storm outside was not greater in its way than the one that raged in the royal palace. Mutterings of disdain at her husband's weak compliance with the commands of Jehovah's prophet,—gusts of passion at having been scorned and overlooked,—hot hissings of hate against Elijah for daring to slay the priests of a religion with which *she* was associated,—sporadic spittings of spleen against the people for allowing themselves to be convinced,—flashy flarings of fire from those Sidonian eyes, as black as her own heart was wicked,—such was the storm inside the palace and inside the vitals of Jezebel.

But the woman with the serpent tongue either did not dare to send and slay Elijah outright so soon after the fire and the rain, or else she was persuaded by her husband to try something else first. There was danger of civil war if too rash methods were followed. So the queen sent a special messenger to the Prophet with what amounted to an alternative edict—banishment or death, leave or die.

So Elijah arose and went for his life. He saw it was best to give place to this storm, and to go to a place of safety. Maybe he had thought that the miracle at Carmel would be the means of effecting the conversion of the whole court

and of the country: but finding himself mistaken, he was greatly discouraged.

It has been a very popular pastime in Christendom to poke fun at Elijah because he fled; but there seems to be no proof that this is the proper thing to do. Elijah was God's man, God's special servant; and he had been under special guidance and care for at least three years. Those three years had been more or less of a strain and especially had the nervous tension of the day just passed been little short of terrific — even barring the eighteen-mile run for which he was supernaturally strengthened. Now he was in Jezreel the rain had come; the witness for Jehovah had been given as directed. What next?

Elijah was weary; he was weak, he was disheartened at a lack of genuine response to the manifested power of the Lord; he was without definite divine instructions what to do or where to go or stay. Humanly speaking, Jezebel was not only his queen, but she was vastly his superior in resources and he was honest enough to know it. Was not the Lord's hand over David and yet did he not flee and wander about for years? Yes. Moreover, the Lord had not specifically told him to stay in Jezreel and he had no right to presume on the Lord's protection as long as a way of escape was open.

The Lord allowed the situation to be so that Elijah would feel his own weakness, so that he would not be proud of himself and go crowing around about how *he* had cleaned up the country. 'These weak-kneed, lady believers like Obadiah make me weary The way to do is to stick out your chest and show them you are not afraid of them; and you will have the country at your feet.'

But if Elijah had been a man of that kind the Lord would not have used him in the first place. And rather than run the risk of making him such a man the Lord left Elijah in a humiliating situation. Personal pride and pugnacity were not to be the outstanding part of the story; but the glory of the Lord was. Those who serve Jehovah faithfully will have no occasion to glory in the flesh.

IN FLIGHT

The Prophet could hardly hide again in Phœnicia to the west nor in Gilead, his home, to the east. So he departed toward the south, but not panic-stricken, so far as anything in the account shows. But Judah was in close affiliation with Israel at this time; so Elijah passed right on through to Beersheba, about a hundred miles from Jezreel. Beersheba lay originally in the land allotted to Simeon; but that tribe had been practically absorbed by Judah.

At Beersheba the Prophet left his disciple and body-servant, and pressed on into the wilderness about thirty miles to the south.

It was early summer and the sands were scorching hot. The long journey had fatigued Elijah; and the barrenness of the landscape only burnt in the design of disheartenment which had been painted on his soul during the last few days. He sat down under a broom tree and told the Lord just how he felt. "It is enough." I have lived long enough. I can do no more good among this people, let me now end my days. There Elijah "struck bottom", and incidentally let out the secret that he had been a little inclined to preen himself on his superior faith and virtues. But after all he saw that he was no better than his fathers. He was no compliment to Jehovah; but Jehovah's use of him was an inestimable and unelicited favor.

SLEEP AND REFRESHMENT

Excessive anguish of mind frequently induces sleep, as well as great fatigue of body. Elijah slept, until an angel woke him up. He needed refreshment and God sent a heavenly messenger to bring him what was necessary. So God has done or will do for all those who acknowledge their own undone state. He has sent his own Son to touch, to awaken, and to nourish all who look to him.

A cake baked on hot stones was supernaturally provided for the Prophet, as also a cruse of water. Again he slept and was again awakened and miraculously fed; this time with the intimation that a long journey was before him. And after the second partaking of this heaven-provided bread the Prophet was strengthened to go some one hundred fifty miles through desert and hills to Horeb, the mount of God. The time consumed in the journey seems to have been the same as the time of the fast—forty days. So he fasted just the same time as Moses did at Horeb; and as Jesus did in the wilderness.

It should be remembered also that these three personages it was who were represented in the vision in the holy mount: Moses, the law-giver; Elias, the law-restorer; and Jesus, the law-fulfiller. So Elijah is seen in our lesson as working his way slowly back to the place where the law was given.

The Prophet lodged in a cave on the mountain side, which is conjectured by some to be the same cave into which God put Moses that he might give him a glimpse of his glory.—Exodus 33 · 22.

"What doest thou here?" Is this a reproach for unbelieving fears? Perhaps in a measure; but also it is a way of reminding him that he has nothing to do and of thus preparing him for the new commissions to follow. God was about to comfort Elijah by giving him work to do. He knew how discouraging it was for his Prophet to feel useless

Elijah put in a plea which is described by the apostle Paul as being not so much *for* himself as *against* Israel (Romans 11:23); although he did comment, and justly, upon his own past zeal. His charge against Israel was threefold:

(1) They have forsaken thy covenant—they have cleaved to and worshiped other gods;

(2) They have thrown down thine altars — endeavored as much as they possibly could to abolish thy worship and destroy its remembrance from the land, not only by quitting the worship at Jerusalem, but also by tearing down even the lay altars which represented private worship:

(3) And they have slain thy prophets—that there might be none to reprove their iniquity, or teach the truth to those who desired to hear it

"I only am left." They have succeeded in destroying all the rest of the prophets and they are determined not to rest till they slay me.

A LESSON IN OMNIPOTENCE

Elijah needed a little lesson in omnipotence and God gave it him. He was told to stand upon the mount and the Lord treated him in the same way that he treated Moses on a similar occasion; and it is not unlikely that Elijah stood upon the same spot.—See Exodus 19:9, 16.

The great show of divine power which followed may have been to impress Elijah with the thought that God would look out after him. The sequence of the display also contained the thought that, while much of Elijah's work in the past had been spectacular, the work which he would do for the rest of his life would be of a smaller, quieter, more patient, and plodding kind. There are not enough Carmels to go around for every day in the year.

The order of the phenomena at the mount is just the same as that connected with natural earthquakes of severity.

(1) Previous to great earthquakes the atmosphere is much disturbed, mighty winds and tempests taking place.

(2) This is followed by the actual agitation of the earth.

(3) In this agitation fire frequently escapes, or a burning

lava is poured out, often accompanied with thunder and lightning.

(4) And after these the air becomes serene, the thunder ceases to roll, the forked lightnings no longer play, and there remains but a gentle breeze.

But while the order in this case is natural, the inducing cause is supernatural.

The tempest itself was terrible, rending the rocks and tearing off strong pieces of the mountain. But the Lord (thought to be represented here as elsewhere by the Shekinah or glory light) did not appear in the tempest. Nor did he in the earthquake or even in the heavy play of celestial and terrestrial fire, but only after the storm gave room for the gentle voice, a sound with which no other sound was mingled.

Then it was that Elijah wrapped his face in his mantle. This he did to signify his *respect*. so Moses had hid his face, for he dared not to look upon God. (Exodus 3:6) Covering the face was a token of respect among the Asiatics; as uncovering the head is among Europeans

"WHAT DOEST THOU HERE?"

The repeated query as to what Elijah was doing in the wilderness brought forth the repeated defense: I am here because it has not been safe to be in Israel. Thereupon the Lord commissioned Elijah for a new and three-fold work, all of which implied divine protection until that work was done. But Jehovah did not ask him to take a road by which he would be likely to meet Jezebel or any of his enemies, when another way would do just as well.

Elijah was instructed to anoint or to provide for the anointing of Hazael, Jehu, and Elisha. God was about to bring his judgments on the land and especially on the house of Ahab. The subsequent accounts show how this was accomplished. Hazael, Jehu, and Elisha, each in his own place, were to be the ministers of God's vengeance against that disobedient and rebellious people. But the thousands who had not bowed to Baal nor kissed his image were to be spared in this destruction. Doubtless Elijah was astonished and consoled to learn that there were so many who loved Jehovah. It showed that there would be a work for him in the catechetical schools which Samuel had long ago founded and David fostered. There was someone who would be glad to learn of God's law given from the same awful bench which the Prophet was just quitting.

On his way up the east side of Jordan Elijah came upon the young farmer Elisha, plowing in a field. He himself was in the furrow, driving the hindermost of twelve yoke of oxen. He was with the last plow, doubtless, that he might keep an eye on the other plowmen. The number of oxen working indicated a secular standing considerably advanced over poverty, no small estate.

Elijah walked up to the young man (he lived more than sixty years after this) and without a word cast his cloak of skin on his shoulders. Elisha understood perfectly thereby that he was to follow Elijah and succeed him in due course. The young man conferred not with flesh and blood, but determined at once to respond to the call. He was prompt to obey.

But one thing he wished to do, to bid farewell to his parents. Elijah said that that would be all right, since to honor his father and mother was a command of the very law he was expected to learn and to teach But in thus telling him to return for a few hours Elijah made it plain that the call was not from himself. 'It was not my call. Don't ask me about the matter. You are accountable to the Lord for the use or abuse of your call.'

Elijah did not anoint either Jehu or Hazael. The latter was to be used to weaken Israel from without and Jehu was to succeed Ahab from within the kingdom. But Ahab showed such a measure of repentance at his share in the murder of Naboth that the Lord told Elijah the work of destroying the dynasty would be postponed until after Ahab's death. (1 Kings 21:29) The judgment merely slept out of divine mercy to Ahab.

LETTERS FROM AFIELD

APPRECIATE TABERNACLE

DEAR FRIENDS

Loving Christian greetings! It is with much gratitude in our hearts that we wish to thank you and our heavenly Father, who supervised the work, for the revised Tabernacle Shadows. We have just completed the study of the booklet; and we as a class can joyfully say that we have derived greater benefit and blessings through this study than in all our previous studies of the booklet combined.

At first we thought that it would have been better to have made the corrections right in the text, instead of having the Appendix of Notes. But we have decided that the Lord knew best and overruled in this also; for we have found that it has worked out a rich blessing to us, in looking up these notes and making the corrections ourselves thus noting the changes. This has enabled us to appreciate more perfectly the increasing light.

We also desire to thank you for the blessed WATCH TOWER, laden with such wonderful and inspiring articles. Surely we have an abundance of evidence that the Lord is still using the same channel in dispensing his truth and meat in due season! And we wish to assure you, dear Brethren that you have our hearty coöperation in the promulgation of these blessed truths, and that to the best of our ability we are endeavoring by word of mouth, both publicly and privately, and by the printed page, to give forth the witness. We have joined the Lord's army, and through his grace hope to come off victorious. May the Lord's guidance and blessing abide with you.

With much Christian love, PASO ROBLES ECCLESIA, *Calif.*

"STEDFAST, IMMOVABLE"

DEAR BRETHREN:

Just a few lines to inform you that I personally have appreciated more than can be expressed in words the October 1st issue of THE WATCH TOWER, and especially the article on "The Paths of Death". It is true that the article is merely a restating of fundamental Bible doctrines which we have acknowledged for many years; but it is in the restating of these doctrines that we are able to abide in the truth, to appreciate the truth as contrasted with error, and to grow in our determination that by the Lord's assisting grace (which is promised in every time of need) to be stedfast, immovable, as far as fidelity to our consecration vow is concerned, and to fight the good fight of faith through the various processes of the sacrificial death until victory has crowned our efforts and demonstrated that 'greater is he who is for us than all who can be against us'.

With much Christian love, and asking that you remember me in your prayers, as the greatest desire of my life is to be found faithful, I am

Your brother in Christ, EDGAR M. ROSS, *Ind.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Wilson, N. C. ..... " 17, 20
Vanceboro, N. C. 18, 19
Selma, N. C. ..... Jan 22
Mt. Olive, N C. ..... " 23
Wilmington, N C. .. Jan 24, 25
Hayne, N C. .. .. Jan. 26
Fayetteville, N. C ..... " 27
Charlotte, N C. ..... " 29
Kannapolis, N. C. ..... " 30

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Mt Vernon, N. Y. .... Jan 17
Port Chester, N Y ... " 18
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South Norwalk, Conn .. " 20
Bridgeport, Conn ..... Jan 22
New Haven, Conn ..... " 23
Providence, R. I ..... " 24
Pawtucket, R. I ..... " 25
Woonsocket, R. I. ..... " 26

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Vicksburg, Miss ..... " 16
Wamilla, Miss ..... " 17
Weathersby, Miss. ..... " 18
Laurel, Miss. ..... " 19
Vosburg, Miss ..... Jan 20
Hattiesburg, Miss. .. Jan 22, 23
Poplarville, Miss .. Jan 24
Carriere, Miss ..... " 25
New Orleans La . Jan. 26, 29

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Aurora, Ill ..... Jan 19
Roseland, Ill ..... " 20
Chicago, Ill ..... " 22
Elkhart, Ind. ..... Jan 23, 24
Edgerton, Ohio ..... Jan 25
Bryan Ohio ..... " 26
Toledo, Ohio ..... " 27
Mansfield, Ohio ..... " 29
Akron Ohio ..... Jan 30 31

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Aitkin, Minn. ..... Jan 23, 27
Riverton, Minn. ..... Jan 25
Thor, Minn. ..... " 26
Fargo, N. Dak. ..... Jan. 29, 30
Fergus Falls, Minn. ..... Jan 31
Onamia, Minn ..... Feb 1
Farmington, Minn. ..... Feb 2, 3
Mapleton, Minn. ..... Feb 5
Rochester, Minn. ..... Feb 6, 7

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Union Springs, Ala ..... Jan. 16
Eufaula, Ala. ..... " 17
Clayton, Ala. ..... Jan 18, 19
Selma, Ala. ..... Jan. 22
Eclectic, Ala ..... Jan 23
Loachapoka, Ala. ..... " 25
Opelika, Ala. ..... " 26
Stroud, Ala ..... " 27
Roanoke, Ala. ..... " 29

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Huntington, W. Va. ..... " 18
Pomeroy, Ohio ..... " 19
Parkersburg, W. Va. ..... " 20
Marietta, Ohio ..... " 22
Cambridge, Ohio ..... Jan 23
Bellaire, Ohio ..... " 24
Clarington, Ohio ..... " 25
Wheeling, W. Va. ... Jan 26, 29
Steubenville, Ohio ..... Jan 27

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Northumberland, Pa. ..... " 16
Benton, Pa. ..... Jan. 17, 18
Nanticoke, Pa. ..... " 19, 20
Wilkes Barre, Pa. ..... " 20, 22
Hazleton, Pa. ..... Jan. 23
White Haven, Pa. ..... " 24
Lehighton, Pa. ..... " 25
Kunkletown, Pa. ..... Jan. 26, 27
Allentown, Pa. ..... Jan. 29

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Chico, Cal. ..... " 17
Paradise, Cal. ..... " 18
Sacramento, Cal. ..... Jan. 19, 20
Stockton, Cal. ..... " 22, 24
Lodi. Cal. ..... Jan 23
Oakdale, Cal ..... " 25
Tuolumne, Cal. ..... Jan. 26, 27
Modesto, Cal. ..... " 29, 30
Turlock, Cal. ..... Jan. 31

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Thornton, Tex. ..... Jan. 17
Mexia, Tex. ..... Jan 18
Teague, Tex. ..... " 19
Normangee, Tex. ..... Jan. 21, 22
Austin, Tex. ..... Jan. 23
Temple, Tex. ..... Jan 26, 27
Lampasas, Tex ..... Jan 29
Brownwood, Tex. Jan. 30, Feb 1
Brookesmith, Tex. ..... Jan. 31

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Lebanon, Tenn ..... " 16
Nashville Tenn ..... " 17
Gadsden, Tenn ..... " 18
Memphis Tenn . Jan. 19, 20
Little Rock Ark ..... Jan 22
Donaldson, Ark ..... " 23
Texarkana, Tex. ..... " 24
Shreveport, La. ..... " 25
Joaquin, Tex ..... " 26

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Gilbert Plains Man ' 18, 19
Dauphin Man . Jan 20
Kelwood Man . Jan 21, 22
Rapid City, Man. ..... " 23, 24
Brandon, Man Jan 25, 26
Portage La P., Man. " 27, 28
Winnipeg, Man . Jan 29, 30
Wimmins, Ont .. Feb 1, 2
Matheson, Ont. ..... Feb 3

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Clifton Forge, Va. .... " 23
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Salisbury, N. C. ..... Jan 29
Charlotte, N. C. ..... Jan. 30
Greenville S. C. ..... " 31

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Milford Mass ..... Jan 17
Medway, Mass ..... " 18
Franklin, Mass ..... " 19
Attleboro, Mass ..... " 20
Providence, R I. .. Jan 22
Taunton, Mass. .. .. " 23
Stoughton, Mass ..... " 24
Brockton, Mass .. Jan 25, 26
Quincy, Mass . " 27, 29

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Key West, Fla. ..... " 13, 14
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Avon Park, Fla. .. Jan. 23, 24
Lakeland, Fla . Jan 25
Arcadia, Fla . Jan 26, 27
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Roseland, Ill. ..... " 16
Hegewisch, Ill. ..... " 17
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Des Plaines, Ill. ..... " 19
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Aurora, Ill. ..... Jan 25, 26

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Tilsonburg, Ont. ..... " 17
Simcoe, Ont ..... " 18
Caledonia, Ont ..... " 19
Dunnville, Ont. ..... Jan. 20, 22
Welland, Ont ..... Jan. 23
Thorold, Ont. ..... " 24
Niagara Falls, Ont. ..... " 25
Beamsville, Ont. ..... " 26
St. Catharines, Ont. Jan 27, 29

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Point Marion, Pa. ..... " 16
Wallace, W. Va. ..... " 17
Parkersburg, W. Va. ..... " 19
Gallipolis Ferry, W. Va. " 20
Charleston, W. Va. Jan. 22, 25
Coco, W. Va. ..... Jan. 23
Nitro, W Va. ..... " 24
Huntington, W. Va. ..... " 26
Ashland, Ky. ..... Jan 29, 30

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MacLennan, Ont. ..... Jan 15, 16
Marksville, Ont. ..... Jan 18
Slt. Ste. Marie, Ont. Jan 19, 22
Searchmont, Ont ..... Jan 20
Oxdrift, Ont. ..... Jan 24
Kenora, Ont ..... Jan 25, 26
Winnipeg, Man. ..... " 27, 29
Morris, Man ..... Jan 30
Altona, Man. ..... Jan 31

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Oklahoma City, Okla. Jan 15, 16
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McLoud, Okla. ..... Jan 18, 19
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Tecumseh, Okla. .. Jan 22, 23
Paden, Okla ..... Jan 24
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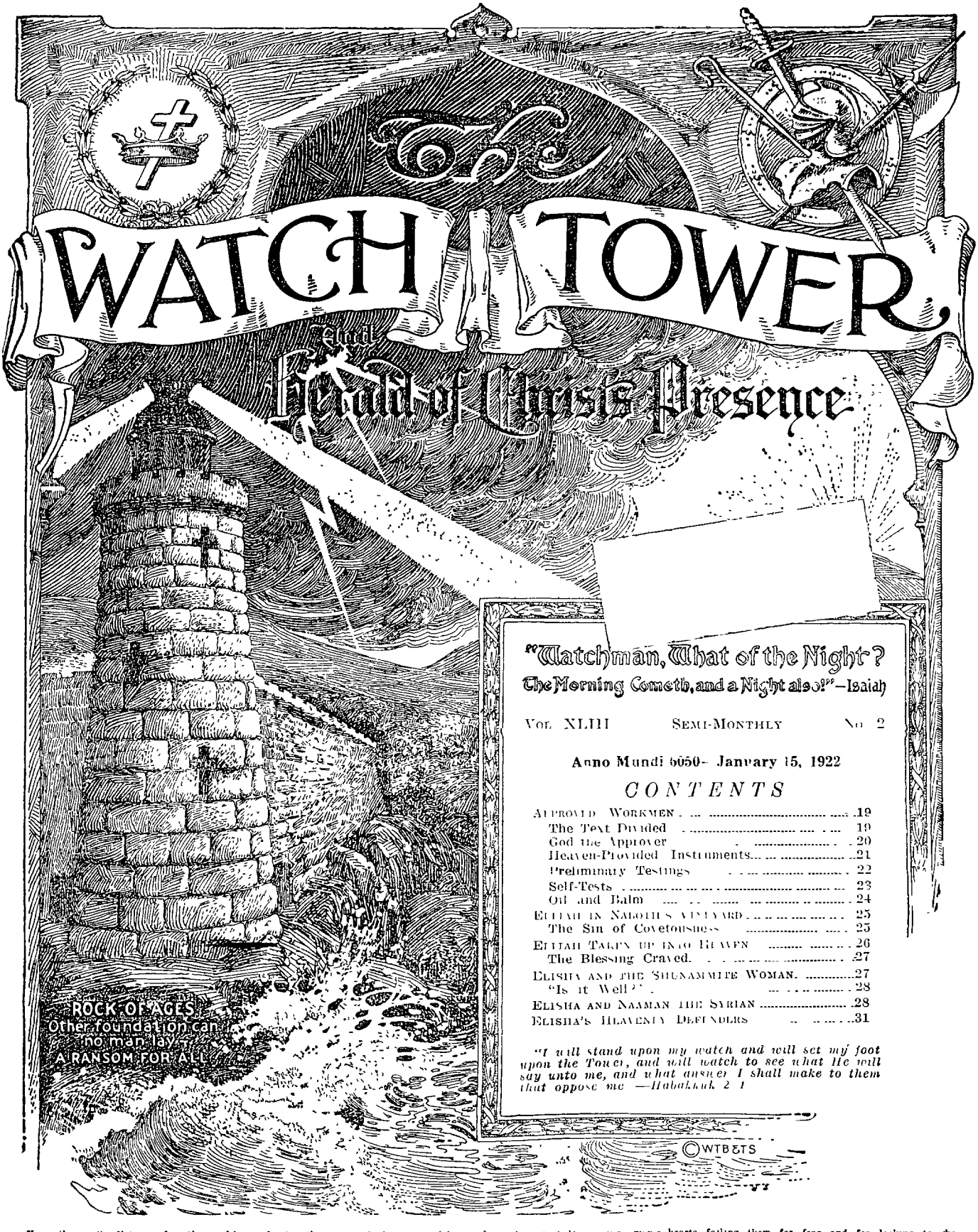

"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33, Mark 13:29, Luke 21:28-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3.2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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AND HERALD OF CHRISTS PRESENCE
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APPROVED WORKMEN

"Study to show thyself approved unto God, a workmen that needeth not to be ashamed, rightly dividing the word of truth."—2 Timothy 2 15

ONE of the beauties of the Word of God is the brilliant light often found in a simple expression or sentence. Though some light may be apparent to all, there is such a brightness as exceeds the range of vision of the natural man. The natural ear is deaf to sounds too low or too high, and the natural eye is blind to light too dim or too bright; even though the ear or the eye may be trained beyond the usual limits. The ear can also be assisted by megaphones, and the eye by magnifying glass and telescope, yet be unable to detect the high-powered light or hear the heaven-tuned voices of angels or spirit beings or conditions. Something more is needed. The Apostle explains that "the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned". He also tells us that God dwelleth in unapproachable light, and that no man hath seen or can see him. However, during the gospel age God has been willing to give a high-powered sight to such as will comply with the conditions, full consecration and a faithful keeping of the contract unto death. Speaking of this he says: "But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God".

The perception of the natural man might be likened unto an oil lamp, and the spirit-illuminated mind to the electric search-light, which clearly reveals distant objects, not otherwise discernable. Thus we "look . . . at the things which are not seen" to the natural eye. The difference is largely in the reflector behind the light. So with the spiritual perception, the Reflector, Christ, brings the hitherto hidden things to light.

The above text is one of those brilliant search-lights of Scripture thrown upon the pathway of all whose spiritual eyes have been opened and who endeavor to follow in the footsteps of their Lord. Even the natural man may be able in a general way to see some good in the suggestion of the Apostle to Timothy; that he should be diligent, earnest, faithful, and zealous in his God-appointed work. But few indeed have ever had the eyes of their understanding opened to see where the Lord's path really leads to. Let us examine it more carefully with the aid of other Scriptures.

The words themselves are all simple and need no special definitions. It is their setting that gives the text its brilliancy. Even a piece of common glass may be so cut by the skilled lapidist that it sparkles like a diamond. The diamond is made of common coal dust crystalized.

THE TEXT DIVIDED

As a ray of sunlight divides into the beautifully colored rainbow under the refraction of the mist, so this text divides into a seven-fold spiritual bow under the Lord's prism of spiritual discernment.

"Study — to show thyself — approved — unto God — a workman — that needeth not to be ashamed — rightly dividing the word of truth."

"Study"] From the Greek word *speudo,* to make an effort, be prompt or earnest, give diligence, endeavor, labor. Same word is found in 2 Timothy 4:9 and 21, also in Titus 3:12 and 2 Peter 1:4. All imply earnest action, intensity of effort.

"To show thyself"] The application is personal. Throw the search-light of the Scriptures upon self, not upon another. (1 Corinthians 11:31) Note the Apostle's further instructions: "Having therefore these promises, dearly beloved, let us *cleanse ourselves* from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord". "But let every man *scrutinize his own conduct,* and then shall he find out, *not with reference to another,* but with reference to himself, what he has to boast of." (*Weymouth*) "Test yourselves to discover whether you are true believers; put your *own selves* under examination. Or do you not know that Jesus Christ is within you, unless you be insincere?" (*Weymouth*) "Work out *your own* salvation." (2 Corinthians 7:1; Galatians 6:4; 2 Corinthians 13:5; Philippians 2:12) The concentrated rays of these and many similar texts focus to an intense light in the simple statement, "To show thyself".

Many can remember when a harangue to go and "save souls" was considered a "good gospel sermon", and the most important work for the Lord; the implication being that the speaker and hearers were saved, of course, and therefore all energies should be concen-

trated to help the Lord save others. What a wily trick of the adversary! There is but one soul for each person to save, and that cannot be done without assistance from God. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God." (Ephesians 2:8) "For it is God which worketh in you both to will and to do of his good pleasure." (Philippians 2:13) How necessary for each one who hopes to receive the promised reward to "give the more earnest heed to the things which we have heard, lest at any time we should let them slip". (Hebrews 2:1) We should not neglect doing good to all as we have opportunity, specially to the household of faith, but first and foremost is the work of self-development.

"Approved"] Tested, tried; one who has been thoroughly examined by a skilled expert. Approved for what? To receive glory, honor, and immortality. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1:12) Weymouth renders it, "When he has stood the test". The following texts amplify the thought. "The true character of each individual's work will become manifest, for the day of Christ will disclose it, because that day is soon to come upon us clothed in fire, and as for the quality of every one's work, the fire is the thing which will test it." (*Weymouth*) "But the God of all grace, who hath called you unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." "For our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." (1 Corinthians 3:13; 1 Peter 5:10; 2 Corinthians 4:17) Each apprentice must be passed upon individually before he can receive the diploma of approval.

GOD THE APPROVER

"Unto God" God is the Master Workman before whom all must stand approved, if at all; for "every one of us shall give an account of himself to God". "It is God that worketh in you to will and to do of his good pleasure." "Now that God of peace, that brought again from the dead our Lord Jesus, . . . make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight." "That ye may stand perfect and complete in all the will of God." "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." (Romans 14:12; Philippians 2:13; Hebrews 13:20, 21; Colossians 4:12; 1 Peter 4:19) God's will is the standard by which all are to be guided, trained, tested, and approved.

"A workman"] One who works, and works at something definite. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." (1 Corinthians 9:26) The implication of our text is that it designates an apprentice, one who is learning a trade. The trade or vocation of the follower of Christ is "to do the will of God", to grow in love, perfecting holiness, without which no one shall see God; "to give diligence to make your calling and election sure".

"That needeth not to be ashamed"] "So that you may be men of transparent character, and may be *blameless*, in preparation for the day of Christ." (*Weymouth*) "Now unto him that is able to keep you from falling, and to present you *faultless* before the presence of his glory, with exceeding joy." "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, *without spot and blameless*." "According as he hath chosen us in him before the foundation of the world, that we should be holy and *without blame* before him in love." "That he might present it to himself a glorious church, *not having spot*, or *wrinkle, or any such thing;* but that it should be holy and *without blemish*."—Philippians 1:10; Jude 24; 2 Peter 3:14; Ephesians 1:4; 5:27.

"To present you *holy* and *unblameable* and *unreproveable* in his sight." (Colossians 1:22) In other words a perfect workman, one who will stand every test.

"Rightly dividing the word of truth"] Every workman needs tools, and tools suited to his vocation. Here the Apostle calls attention to the tools of the Christian, the Word of God. As a workman needs to understand the use of each tool in his list, and become skilled in its use, so it is necessary for every Christian to become familiar with his tools; how *and when* to use each one; how to divide rightly between them; how to use them singly or jointly. No needless tools have been supplied by the Lord; every one is for use; and sooner or later the Lord will apply the test. The tools are also of the best material, and peculiar in one respect: they never need sharpening. "The Word of God is living and active and sharper than any two-edged sword, piercing even to the dividing of the soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the hearts." (Hebrews 4:12) These tools in the Word of God might be likened to the electrically-driven tools now being used very generally, such as electric hammers, saws, planes, bits, riveting machines, etc., which exert a power far above the power of the workman himself. They might be said to be alive with energy; so the power or spirit of God works through his Word. The Word of God can cut between the "soul"—the being, the personality with all its powers—and the "spirit"—the motive, the purpose, the why of each action; and between the joints and marrow, very close-fitting parts of the natural body. So the Word cuts between close-related members of the mystical body if necessary. "And this I pray, that your love may abound more and more in knowledge and wisdom, that ye may try [put to the test] things that differ"—or which are not in harmony with the truth. (Philippians 1:9, 10) Knowledge may be likened to an accumulation of facts, and wisdom the ability to use the facts. Thus the Apostle prays that the church may

have the necessary knowledge to work with and the wisdom to use the knowledge properly in order that all may develop the necessary result, love.

HEAVEN-PROVIDED INSTRUMENTS

One might have a beautiful set of tools, of the finest quality, and be very proud of them and always desirous of exhibiting them; but if he knows not how to use them of what benefit are they to him? So the Apostle says the possession of knowledge alone "puffeth up". A wise workman will not need to show his tools as his chief recommendation as a skilled mechanic, but will rather let his work speak for him, as the Psalmist reminds, "The heavens declare the glory of God, and the firmament showeth his handiwork".

Tools are of little value without the skill to use them. They cannot use themselves. So knowledge without wisdom is of little practical use. Restating our text in the words of another, "Earnestly seek to commend yourself to God as a servant who, because of his straightforward dealing with the word of truth, has no reason to feel any shame".—*Weymouth*

Before a workman is employed he must be entered upon the "pay-roll"; before he is entered upon the pay-roll there must be an agreement or contract, written or implied, stipulating the conditions of employment and the consideration of remuneration. Our Lord says: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (Matthew 7:22, 23) In other phrase, many will ask the Lord, Why are we not receiving our wages? Surely we have worked hard enough to entitle us to good wages. Just look at the works, surely you must have seen them, they were not done in private. The answer will be, You never made any contract with me, nor worked under my directions. You must have been working for some one else; or possibly you were working for your sympathies, your pride, your desire to shine in the sight of others, or some denominational system. Therefore you cannot expect me to pay you; you are unjust to expect it of me; you are not in line with the law, therefore violators, transgressors, workers of iniquity.

ARE WE THE LORD'S?

We need first of all to ascertain if we are on the Lord's pay-roll. Have we made a contract to enter his service? This must be a definite act of consecration to do his will. As recorded of our Lord at Jordan, "Then said I, Lo, I come . . . TO DO THY WILL, O GOD". (Hebrews 10:7) That was the contract Jesus made with the heavenly Father; no stipulations or limitations whatever. Every one who ever obtains eternal life, whether as a member of the bride class, of the great company, or of the restitution class, will have to make that simple, yet all-inclusive contract. It will be for God to determine what the remuneration shall be. All who understand God's glorious arrangement must acknowledge that restitution will be a far greater reward than the best service could merit; hence no one should stop for an instant to contend for "better wages". To do so would be very improper and in the nature of an insult to God. Even Jesus did not stop to inquire 'what the wages would be'. His faith in his Father was sufficient to know that he would receive no injustice, and that his reward would doubtless be far above what he could ask or expect.

Some have the idea there must be some sort of feeling or inward "push" before they can be sure it would be proper to take the step of consecration. They feel it might be improper, or self-assertive, to come and offer themselves without this "evidence" that he desires them. Such have an erroneous idea of God's methods. Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest". (Matthew 11:28) Then we are to sit down and count the cost, estimate as far as possible the value of the "exceeding great and precious promises", the amount of faith-stock we have in God's Bank of Grace, and then come to a definite conclusion, irrespective of any feeling or non-feeling. "And whosoever doth not bear his cross and come after me [make the contract] cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" (Luke 14:27, 28) Let each answer the question for himself or herself, whether such a contract has been signed. If so let this check of faith be cashed: "Him that cometh to me I will in no wise cast out".

We will suppose that each one has thus entered into covenant relationship with the Lord and been started as an apprentice. What next? "Looking unto Jesus the author and the finisher of our faith" we find that the first thing he did after taking the vow of full consecration was to go to the wilderness. He did not fully understand the contract when he signed it at Jordan, for he was only a "natural man" and "the natural man receiveth not the things of the spirit of God; . . . neither can he know them, because they are spiritually discerned". He immediately went to the wilderness, to be alone and unmolested, that he might study the agreement he had already signed. Did he not act unwisely by signing something he did not fully comprehend? That would have been true had he not had sufficient faith in his Father to believe that he would not ask him to undertake anything but what would be right and proper. His faith was thus severely tested at the start. How diligently he studied may be known by the fact that after forty days of fasting, when he was weak in mind and body the adversary was permitted to test him on the points which would appear to be the most pregnable. Note the devilishness of the adversary in attempting thus to take advantage of the weakness of another. How

did our Lord meet the attack? Always, "It is written". Where? In the contract. How did he know? By forty days' diligent study with the aid of the holy spirit. So, the admonition in our text, "study," applies individually to the Lord's followers. If we are to be 'sanctified through the truth' how can we know unless we also 'give the more earnest heed to the things which we have heard, lest at any time we should let them run out' as leaking vessels?—Hebrews 2:1.

PRELIMINARY TESTINGS

Suppose a man advertises for a mechanic, and one applies for the position. The man asks the applicant, "What can you do?" He might reply, "Anything desired of a first-class mechanic". The employer desires to have first-hand knowledge, not mere statement. He determines to test the man. He gives the man a piece of work to do, the doing of which will test the man as to his knowledge of machinery and tools. He may put him at half a dozen jobs and not let him complete one of them. He just lets him go far enough to demonstrate his ability in each department, until the workman may come to the conclusion that his employer does not know his own mind, is erratic or something wrong somewhere, and possibly has decided to seek employment with a man who knows what he wants. Then the employer calls him into the office and lays before him specifications for an intricate machine which would test an expert's ability. He explains: "I have here some very important work. Here are the plans in detail, and in that large shop you will find all the machinery and tools necessary, also all the materials. I desire you to do the work for me." "But," says the workman in astonishment, "I have not completed any of those other jobs you started me at." "Never mind them. I did not care for any of them." "You did not! Then why did you have me waste so much time on them?" "Oh, you said you were a mechanic that could do any kind of work, but I did not know whether you could or not, so I determined to find out for myself. I would not think of entrusting such a job as this to any one until I was fully satisfied whether it would be safe or not. So I tested you on all lines and found you competent. So now, go ahead. I know you can do it." What before appeared foolishness to the workman now was seen to be wisdom itself. "The Lord your God proveth you, to know whether ye do love the Lord your God with all your heart and with all your soul."—Deuteronomy 13:3.

So to the Christian. God desires some master workmen to do a very important work in the future. He has all the materials and machinery necessary, but no one can receive an appointment for that work until he has been thoroughly tested. "For when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Sometimes he places us at a work which seems to us to be very important, and we exert our zeal and ability to "make good". Soon the Lord may send us off to something entirely different, which does not appeal to us at all. We wonder why. Surely we had not made many mistakes. The work seemed prospering under our hands. Then we are not fitted for the new work, and are liable to make many blunders and little if any progress. Was he dissatisfied with us, and is this change given in the nature of a punishment for some unintentional mistake? How such thoughts are apt to trouble us. It is here we need to know how to properly "divide the word of truth".

HOW KNOW THE RIGHT?

Then comes the adversary with his suggestions: 'How do you know that you are right, anyway? Do you not know many who apparently are as conscientious as yourself, who are endeavoring as loyally as you are to serve God? How do you know but that they are right and you wrong after all? Pretty hard for some one who is changing your work all the time, apparently not knowing what he wants himself.' The skilled workman will immediately reply: I "know that all things work together for good to them that love God, to them that are called according to his purpose" (method and object); therefore God must be trying me out in the use of some instructions (tools) with which I may not be so familiar. But, then, how may I be sure that I really love him?

God has fully supplied "all things necessary" (2 Peter 1:3) if we but look for them. So over in one corner we shall find a pair of perfect balances by which we may weigh ourselves at any time. Put a tag on it so we can always find it. Alcove 1, shelf 2, box 3—1 John 2:3. "And hereby we know that we know [some people have a knowledge but do not know that they have it, and when some one tells them their knowledge is no good they believe him and throw it away] him, IF WE KEEP HIS COMMANDMENTS."

How simple! Not our feelings, nor the amount of work done. Not how well we can answer questions or lead a class. Not how many books we can sell or how good a discourse we can give. Not how much or little we think of ourselves or how many flaws we can find in another. Not how much we have given to the Lord or how many aches and pains we may have physically. (1 Corinthians 13:1-3) Simply, Are we keeping his commandments to the best of our ability. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." (John 15:10) How did Jesus know he was keeping his Father's commandments? Because he "felt good", or because he exerted every last ounce of energy every day, or because he was making such great impressions upon the people? Oh, no. God's commandments were his meditations day and night. (See John 8:28) He stood the test in every department. He was tried in all points like as we are.

Let us note carefully the little instrument in the adjoining box. (1 John 2:4) "He that saith, I know him,

and keepeth not his commandments, IS A LIAR, and the truth is not in him." Is every one who claims to be a followers of Christ, or a Christian, who does not keep his commandments a liar? Having made a full consecration to do God's will, are we not under obligation to obey? It may not be amiss to test ourselves.

SELF-TESTS

We will take a simple test first. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matthew 18:15-17) Have we had a brother trespass against us? How did we meet the situation? Did we first go round and tell many others, until we had a good deal of sympathy, and then go to the brother and demand an open apology? If so what were we doing? The Apostle says that those who do not keep God's commandments are liars. Is that a commandment or not? Did our actions prove us to be liars? Will God accept liars into his kingdom? Who knows but that God permitted that brother to commit some act of trespass against us? It may not have had any willfulness in it. It may have been done in ignorance. At any rate we were given an opportunity to use that "tool". Suppose we reply, "Well, that brother can out-talk us three to one, and no doubt he would have proven us to be in the fault, Wouldn't that have been a fine situation!" Well, what of that? The question is, Did we obey the command or not? If not, what did we do? Can we expect to pass approval if we are so careless about the commandments?

Let us try another: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets". (Matthew 7:12) Suppose in the course of a class election some brother who is not quite up to our elite standard as to ability as a public speaker, and whose grammar "murders the queen's English" and his manners are not as genteel as desired. Withal a good brother, and has much of the spirit of the Lord, but we would never have voted for him if we had been present at the meeting. We think, What did the class elect him for? We should think they would be ashamed of themselves. We never get any good whenever he tries to explain anything. We will not go to any classes he leads. Ah, suppose the matter were just turned around, and the class had thought well to elect you as elder, how would you like to have him act towards you? Would you like to have him go around and show up your short-comings and make deprecatory remarks regarding you? Would it not be nice if he were to ask the Lord to bless your ministry, and endeavor to study his lessons that whenever he were asked a question you could always depend upon getting a studied answer, one that showed thought and care? If we criticize and find fault what are we doing? "And keepeth not his commandments is a ——?" Possibly the Lord overruled that that brother should be elected that we might be tried on that very point. Again, suppose the class were to elect another instead of reelecting us to eldership. Then we determine to "let the class go to pieces, if they do not appreciate that only by our untiring efforts it has been kept going as long as it has. It will teach them a lesson." Would we have liked it if others were to act that way when we were elected elders? The same command applies to all the relationships of life. From the elder to the class; from the husband to the wife, from the wife to the husband; the test is a broad one.

THREE IMPORTANT INSTRUMENTS

There seem to be three "tools" with which more of the Lord's people have cut themselves than any others in the whole list. Many seem to have been so badly cut that they have spiritually bled to death. How can one bleed to death spiritually? If we see some one cut with a sword or knife, and he bleeds until there is no more activity left, we conclude he has bled to death physically. If one is cut spiritually and loses all activity in the Lord's service, is it unreasonable to conclude such a one has bled to death spiritually? Let each reader recall the personal misunderstandings, class controversies, divisions among the workers, as far as personal knowledge may cover, and ask how many of these could easily have been avoided if the following "tools" had been carefully handled: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." "Let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busy-body in other men's matters." "Study to be quiet and do [mind] your own business." (1 Peter 5:6; 4:15; 1 Thessalonians 4:11) Rather hard for a "busy-body" to be classed with murderers, thieves, and evil-doers. If the above had been carefully heeded, all ambition, haughtiness, pride, desire to lord it over others, effort to run some one else's affairs, and the troubles that follow in their wake would have been eliminated. It was lack of humility that caused Lucifer to fall. If we seek to exalt ourselves; if we go nosing around in other people's business; if we do not study to be quiet, and a long list of other questions, what are we doing? Keeping his commandments or not? If not what are we proving ourselves to be? Let us recall the text again, "Study to show thyself approved".

BLEEDINGS FROM CUTS

We might cite an instance or so from the history of the harvest period. Those who have been long in the work can remember the sifting of 1894. Some of the office force at the Bible House, then at Allegheny (now

N. S. Pittsburgh), Pa., became impressed with their own importance and concluded that Brother Russell was taking "too much of the authority and honors" upon himself, and that they were not receiving proper credit for what they were doing. It reminds us of Numbers 16:3. They wrote a very scurrilous pamphlet accusing Brother Russell of many things. Having access to the WATCH TOWER list they mailed the pamphlet to all the TOWER subscribers. It struck the church like a bolt of lightning from a clear sky. It shivered from stem to stern. Could Brother Russell be such a man as there insinuated? Many went immediately to the Lord for the promised grace to stay their faith. Brother Russell had not harmed any member of the church, but had been a messenger at the hands of the Lord for their blessing. Nevertheless, some were eager to "busy-body" in other men's matters; it was not long until they began to show signs of loss of spiritual blood, and later all signs of vitality vanished. Neglecting the commandment of the Lord, they laid themselves open to attack by the poisonous darts of the adversary, who was quick to note their shattered defense of faith. What was the result? So far as we have been informed none of those who were thus disobedient to the Lord's Word ever became interested again in the active work of the harvest. We are not judging, but our Lord advises us to note carefully the fruit on a tree.

Again in 1908 when the vow was brought forth many gave themselves much trouble in busy-bodying and evil-speaking about Brother Russell, accusing him of immorality and of then bringing out the vow and demanding that others take it in order to cover his own sins. What was the result? The same as in 1894. Apparently "the earth [business and worldly cares and interests] opened her mouth, and swallowed them up," as far as any further spiritual activity in the harvest is concerned. Many can recall more recent trying experiences. Again the ship of church was struck and shivered from stem to stern. Again many sought the Lord for strength of faith to trust him amid the storm. He answered the prayers of all such. Others seemed not to manifest the same spirit. What has been the result? We see a large number of divisions, and these are subdividing, again and again, apparently so interested in personal or class affairs that but little if any time is left for the Lord's work. But it is not for us to find out where any one else stands. Our contract reads: *"Test yourselves* to discover whether you are true believers: *put your own selves under examination"*. Again, "Judge not that ye be not judged". The moment we attempt to pass judgment upon another we disobey our Lord's commandments and place ourselves in line to be counted liars. We doubt not that most of those who were formerly with us are still conscientious and think they do God's service. To think otherwise would be to accuse them of hypocrisy, and many who have been pleased to work with us again have assured us they were thoroughly convinced that they were pleasing God when they separated from us, but have been very thankful that they saw differently later on. If the Apostle would not even judge himself, much less another, and cautioned us to "form no premature judgments, but wait until the Lord returns [who] will both bring to light the secrets of darkness and will *openly disclose* the motives that have been in people's hearts," we should carefully heed the words. We may take warning from the experiences of others as the Apostle suggested in his day. (1 Timothy 1:19; 2 Timothy 4:14, 15) Some of these "dear friends tell us they thought they were standing for principle but forgot that principle is a rule of action, and that God's principle is his rule for our action, and anything contrary to that is disobedience, irrespective of our own private impressions or preferences.

OIL AND BALM

What then should be our attitude towards those who claim to be able to pass judgment as to who are of the little flock, and who are of the great company and who are elsewhere? Simply follow instruction: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrines which ye have learned, and avoid them". (Romans 16:17) Simple enough. Nothing further is incumbent upon us. This does not mean that we are to brand them as culprits, or liars, or say that are worthy of the second death, or even speak evil of them in any way. That is not our business. Let others do as they think best. "As for me and my house, we will serve the Lord," should be the heart attitude of every child of God. We all have sufficient to do to "cleanse ourselve from all filthiness of the flesh and spirit," otherwise we shall miss the mark, and find ourselves unapproved of God.

"Not neglecting, as some habitually do, to meet together, but encouraging one another, and doing this all the more since you see the day of Christ approaching." This does not mean that we shall get up from sick beds and go whether we are physically able or not, but to use the spirit of a sound mind and come together as often as we can within all reasonable limitations.

We merely call attention to a few of the paragraphs of the contract, or some of the "tools" if we like the illustration, as an indication how we may be able to study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing his Word of truth. By this simple rule we shall never go far astray; for 'the spirit itself will bear witness with our spirit that we are the children of God,' and, "as many as are led by the spirit of God, they are the sons of God," for "it is the spirit that quickeneth . . . the words [sayings] that I speak unto you, they are spirit and they are life". (John 6:63) If we carefully endeavor to follow the Lord's commands we may be sure he will never permit us to go far from the path that leads to the crown.

God has not overlooked supplying some "oil" and "balm" in case we get hurt with the tools, on account of not knowing how to use them well. "If any may sin we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." "If children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

ELIJAH IN NABOTH'S VINEYARD

— — JANUARY 29 — 1 KINGS 21:1-29 — —

AHAB'S SELFISH GREED — HIS BABYISH PETULANCE — AHAB'S APPARENT TRIUMPH — ELIJAH'S COMMISSION — GOD'S JUDGMENT.

"Be sure your sin will find you out"—Numbers 32:23.

NO ONE can so inspire a man to noble purposes as a noble woman, and no one so thoroughly degrade a man as a wife of unworthy tendencies. All that was worth admiration in the character of Henry VI was a reflection of the heroics of his wife Margaret. William, Prince of Orange, was restored to the right path by the grand qualities of his wife Mary. Justinian, the Roman emperor, confessed that his wise laws were the suggestion of his wife Theodora. Andrew Jackson, the warrior and president, had his mightiest reenforcement in his plain wife, whose martistic attire was the amusement of the elegant circles in which she was invited Washington, who broke the chain that held America in foreign vassalage, wore for forty years a chain around his own neck, the chain holding the miniature likeness of her who had been his greatest inspiration, whether among the snows at Valley Forge or the honors of the presidential chair." While this is but a bit of worldly observation and leaves small room for the virtues of a Joseph, still there is much truth in it.

Jezebel is marked by the incidents of this lesson, if we had no other record of her evil way, as being a most diabolical woman. The tenderness which belongs to her sex had entirely given place to the feeling of envy, pride, and ambition, incident to her great exaltation to power as the wife of king Ahab She was ready to instigate perjury, and the foulest of murder, to gratify her whims, or to please those who truckled to her vanity And the terrible degradation to which the people of Israel and their elders, who were presumably of average or more than average intelligence, had descended, is shown by their willingness to obey their wicked queen, in utter disregard of their own consciences and of justice. It is doubtful whether our disgust should be greater with the queen, who instigated the evil, or with the elders, who so supinely became her tools to accomplish it. This shows, however, that where a people lose sight of the grand teachings of the law of the Lord, and come under the influence of the devil, through other religions, there is no knowing where the corruption of morals will end: all sense of justice and right seems to become obliterated in proportion as people are willfully separated from the Lord and from the word of his testimony.

THE SIN OF COVETOUSNESS

The beginning of this crime perpetrated by Jezebel and the elders of Israel—the murder of Naboth and his sons (2 Kings 9:26)—was Ahab's sin of covetousness. He coveted Naboth's vineyard, and wished to purchase it, and, as the sequel shows, although he did not perpetrate the crime of murder himself, he was quite satisfied with the crime and its results, and hastened to appropriate the murdered man's vineyard at the earliest opportunity. There is a great lesson here for Christian people today. While the crime of murder is recognized and thoroughly reprobated, the crime of covetousness is now not only general and common, but almost approved as proper. It seems to be generally practised, and almost without a suspicion as to its being wrong, sinful, condemned of the Lord, and fruitful of many evil works of the flesh and of the devil.

Nor is the church of God free from those who have this spirit of covetousness. It inspires many petty jealousies and envyings and strifes as to which should be greater, for honorable positions, etc. And how many large and small scandals have been the results of covetousness, and a desire to break down the influence of one, for the purpose of establishing the influence of another, or of himself or herself.

Ahab coveted the vineyard of Naboth. He wanted it for a truck garden. And when Naboth declined to part with his inheritance Ahab was childishly petulant about it. He pouted. Jezebel found him pouting and said: Why don't you be a man with some stamina and backbone! Stand by: I'll show you how to get your truck garden in no time. And she did.

From Samaria, Ahab's capital, Jezebel "wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth," i. e., to the elders and nobles that were in Jezreel, the summer capital of king Ahab, about twenty miles north of Samaria. "And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people, and set two men, sons of Belial, before him, saying, Thou didst blaspheme God and the king: and then carry him out, and stone him, that he may die." The law required two witnesses, at least, in all cases where the punishment was death. (Deuteronomy 17:6; 19:15; Matthew 26 60) The witnesses required by Jezebel were men of no character, who would take bribes, and swear to any lie. We are reminded of the two false witnesses set up by the Jews to convict Jesus—and on the same charges as those brought against Naboth.

That Ahab was not displeased at the conduct of Jezebel is

shown by his ready acceptance of the fruits of her villainy; and this fact, in connection with the fact that the Lord sent the reproof as much to Ahab as to Jezebel, leaves room for the inference that he had intentionally worked upon the feelings of Jezebel, with a view to getting her (more courageous for wickedness than himself) to devise and carry out plans for the satisfaction of his covetousness. Ahab may have thought Jezebel a wee bit rough, but—'she gets there'.

So some today seem to feel free to covet the possessions of others, social, religious, financial, or otherwise, and to take possession of these, if possible, but they strive to have the dirtiest part of the work done by others, or at least not directly by themselves. But such unquestionably are sharers in every crime to which their covetousness by any road may lead others.

"LOVE ENVIETH NOT"

Let all who have named the name of Christ be especially on guard respecting this deceptive covert sin; and the best ounce of protection that we can take against it (far better than any pound of cure after it has entered in) is to have our hearts permeated with the spirit of love, of which we are told, "Love worketh no ill to his neighbor". And more than this, "Love is kind. . . envieth not; . . . seeketh not her own" interests merely, but is concerned for the interests of others, love is helpful, generous, good.—1 Corinthians 13:4, 5.

As an illustration of how hypocrisy usually accompanies covetousness, seeking to cover up the real motives and intentions not only from fellow creatures, but from one's own conscience, and from the Lord, note in this lesson how Jezebel accomplished her purpose through the appointment of a feast, and the giving of Naboth, the victim, the seat of honor in connection therewith.

But while the Lord did not interfere to protect Naboth nor to prevent the machinations of the evil one and his servants, he nevertheless took note of the evil, and did not permit it to pass unpunished. Accordingly, when Ahab went in to take possession of the vineyard, and to rejoice his heart that his covetous desires had reached accomplishment, the Lord sent Elijah to meet him in the vineyard. Ahab recognized the Prophet at once, and, evidently smitten by conscience, exclaimed: "Hast thou found me, O mine enemy?" How prone we are to mistake our enemies. Ahab thought Elijah was his worst of foes, but had he known it, he was his best of friends. Elijah answered, "I have found thee; because thou hast sold thyself to work evil in the sight of the Lord". Then follows the prophecy of violent deaths to his children; foretelling also how that the dogs should eat Jezebel: all literally fulfilled later. Out of twenty bad kings, Ahab was the worst.

REPENTANCE AND A SLEEPING JUDGMENT

However, Ahab was learning to have great confidence in the word of Elijah, and in the power of Jehovah; and when he heard this prophecy, "he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly". On account of this degree of repentance the Lord sent word through Elijah that the calamities prophesied would not be in Ahab's day, but in the days of his sons. The fact that sinners may for a time go unpunished, the apostle Peter shows us, is a mark of God's patience and forbearance, and not an indication that he will not reward both the welldoer and the evildoer.

Someone has said, "The covetous person lives as if the world were made altogether for him, and not he for the world; to take in everything, and to part with nothing". The only covetousness encouraged by the spirit of righteousness and the Word of the Lord is that mentioned by the Apostle, "Covet earnestly the best gifts"—the gifts of divine grace, which neither rob others, nor make God the poorer.—1 Corinthians 12:31.

"How Ahab longs! Ahab must be possest
Of Naboth's vineyard, or can find no rest.
Ahab grows sullen; he can eat no bread:
His body prostrates on his restless bed.
Ahab's desire must not be withstood,
It must be purchas'd, though with Naboth's blood
Unlawful pleasures, when they jostle further
Than ordinary bounds, oft end in murther.
Methinks the grapes that cluster from that vine
Should (being prest) afford more blood than wine."

ELIJAH TAKEN UP INTO HEAVEN

— — FEBRUARY 5 — 2 KINGS 2:1-18 — —

ELISHA'S CONSTANCY — THE JOURNEY TO JERICHO IN REVERSE ORDER TO THAT OF ORIGINAL ENTRANCE OF ISRAELITES — TAKEN UP BY WHIRLWIND — THE MANTLE OF ELIJAH.

"Be thou faithful unto death, and I will give thee the crown of life."—Revelation 2:10.

THE words, "When the Lord would take up Elijah," suggest that Elijah had a specially protected life, that it was not subject to the power of his enemies, that he was wholly under divine control. This was true, we remember, of Jesus in the flesh. The scribes and Pharisees made many attempts at his life before the successful one, but could not harm him previously because "his hour was not yet come". So with every member of his body in the flesh, not even a hair of their heads could fall without divine notice and permission. These are not to esteem that any of their affairs are accidental, for being fully consecrated to the Lord and fully accepted by him, all of their affairs, great and small, are under divine supervision—their health or sickness, their rights or privileges, their joys or sorrows.

Elijah and Elisha were at Gilgal, one of the cities at which was located a "school of the prophets", where piously-inclined young men sought instruction respecting the divine law under the supervision of those who were recognized as prophets, and with a view to become doctors or expounders of the law of God in the various cities in which they lived. Elijah and Elisha had been at this place for some time, and now Elijah proposed a journey, suggesting that Elisha go not with him. The latter, however, would not forsake the older prophet, whom he styled his master, and toward whom he performed the duties of a body-servant. So they went together to Bethel, at which was located another school of the prophets. We are not told how long was the stay at Bethel, nor what the prophets did or said at the school, but we do know that the pupils, known as the sons of the prophets, came privately to Elisha and in confidential whispers asked him if he was aware that the Lord was about to take from him his master Elijah.

Elisha's answer was that he did know it, but did not wish to discuss the matter. Evidently he was filled with sorrow at the thought of the loss he was about to sustain, for everything indicates that during the ten years or more that he had been Elijah's servant and co-laborer in the prophetic office a deep personal attachment had sprung up between the two men, who in some respects were very dissimilar. Again Elijah suggested that Elisha should tarry

while he would go on to the city of Jericho; but again, with strong vociferations of his earnestness, Elisha declined to leave his master.

When they arrived at Jericho Elisha had a similar experience, the sons of the prophets again asking him whether or not he had heard of the Lord's intention to take up the Prophet, and again he refused to discuss the matter. For the third time Elijah suggested to him that he tarry while he would go farther under the Lord's direction, not to a city but to the river Jordan, but Elisha would not tarry, and they went on. Apparently the prophets of this last school, fifty in number, while modestly refraining from following with Elijah and Elisha, nevertheless were deeply interested in the event they knew was about to take place. They went to a prominent point near Jericho, high above the river Jordan and overlooking it, and there witnessed what occurred. In the distance they beheld Elijah take off his mantle and roll it into something resembling the form of a club, and therewith smite the waters of the river Jordan, dividing them so that the two passed over as the Israelites had long before done by the miracle which the Lord wrought through Joshua at very nearly the same point. On the prophets went, up the steep hillside beyond Jordan —quite possibly Mount Nebo, where Moses died.—Deuteronomy 32 49, 50.

THE BLESSING CRAVED

As the two prophets went on Elijah asked Elisha what blessing he would most desire at his hand before their separation. The latter requested a double portion of Elijah's spirit. This was the familiar way of expressing an elder son's portion — a double portion as compared with other members of the family. Elisha aspired to have of the Lord a recognition as the Lord's special representative instead of Elijah when the latter was gone The answer was that his request would be granted if he should see Elijah at the time of his taking. This seemed to imply that circumstances or conditions would tend to separate the two, and if they were separated from any cause Elisha would fail of the blessing desired.

It is to be noted that, after the Lord had determined to take Elijah up, he led him by a circuitous route, and at the various stopping-places Elijah suggested that Elisha tarry: but to have suffered anything to separate him from Elijah would have excluded him from the desired blessing, and, as above seen, Elisha clung closely to the Prophet, allowing nothing to detain him or hinder his being with Elijah to the very last.

The record is that Elijah and Elisha were separated by a chariot of fire, and that Elijah was taken up not by this, but by a whirlwind into heaven. Elijah's mantle, symbolical of his authority and dignity, fell to Elisha, as was prophetically implied ten years before when he was invited to become Elijah' servant. Elisha took off his own outer garment or mantle and tore it into two parts, an act in that day symbolical of grief, sorrow, mourning, and then instead of his own he appropriated Elijah's mantle.

Elisha, calling upon the name of the Lord, returned by the route which they had come, arriving at Jordan, and used Elijah's mantle as a rod to smite the waters of Jordan, knowing that if the power of God was with him, as it previously was with Elijah, then the same results would follow in his case, and the waters would divide at his command as they previously had done at Elijah's. His faith was undoubtedly made stronger by the manifestation of divine favor in connection with the separation of the waters, while he passed across to the western side of Jordan, where the sons of the prophets awaited him When they saw the miracle which Elisha had worked, using Elijah's mantle as his instrument, at once they cried, "The spirit of Elijah doth rest on Elisha" And in quick acceptance of his new supremacy, they came and bowed before him, acknowledging him as their chief. Nevertheless the question of Elijah's mysterious disappearance troubled the sons of the prophets. Elisha withstood their desire to search for the body till it seemed unseemly to oppose it, as if he feared that the discovery of a still living Elijah would deprive him of his new preëminence. So he allowed them to search, and when they came back without Elijah or his dead body he was human enough to say, in effect, 'I told you so'.

A DOUBLE POWER

It is an interesting fact connected with the 'double portion' of Elijah's spirit which rested on Elisha that the latter performed just twice as many miracles as his master. The list of miracles is as follows:

ELIJAH (1 and 2 Kings): (1) Shutting heaven (17:1); (2) oil multiplied (17 14), (3) widow's son raised (17: 22, 23); (4) fire from heaven (18:38), (5) rain (18:45), (6) fire on fifty (2 Kings 1 10), (7) fire on fifty (2 Kings 1:12); (8) Jordan divided (2 Kings 2:8).

ELISHA (2 Kings): Jordan divided (2:14); (2) waters healed (2 21) (3) bears from wood (2:24); (4) water for kings (3:20), (5) oil for widow (4:1-6); (6) gift of son (4:16, 17), (7) raising from dead (4:35); (8) healing of pottage (4:41); (9) bread multiplied (4:43); (10) Naaman healed (5:10); (11) Gehazi smitten (5:27); (12) iron to swim (6:6); (13) supernatural sight (6:17); (14) smiting blindness (6:18); (15) restoring sight (6.20); (16) one after death (13:21).

ELISHA AND THE SHUNAMMITE WOMAN

— — FEBRUARY 12 — 2 KINGS 4:8-37 — —

THE SHUNAMMITE'S HOSPITALITY — THE PROPHET'S CHAMBER — THE SHUNAMMITE TAKES HER NEED TO ELISHA — ELISHA'S GOD-GIVEN POWER — "TAKE UP THY SON"

"Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John 5:25.

SHUNEM (the modern village of Solam) was about five miles north of Jezreel, on the northern border of the Plain of Jezreel, southeast of Mount Carmel, and southwest of the Sea of Galilee. It belonged to the tribe of Issachar (Joshua 19:18) and there the Philistines encamped before the battle of Gilboa. (1 Samuel 28:4) The particular feature of today's lesson, the Shunammite woman and her son, contains a suggestion of the great restitution blessing of awakening the dead. This Shunammite has the record of the Scriptures that she was "a great woman". Apparently she and her husband were comfortably situated in life, perhaps indeed the greatness referred in part to wealth, but evidently she was a more than ordinary woman in other respects, as is indicated by the narrative. She may have been superior to her husband in intelligence, as the narrative seems to indicate. She had the kind of greatness, too, which recognizes goodness, and reverences the Lord, and those who are his. Seeing the Prophet pass her place occasionally, probably on his way to the schools of the prophets, she hospitably urged him to take dinner with her, and so, apparently, every time he passed that way he stopped to partake of her hospitality.

BOTH NOBLE AND REVERENT

The more this great woman saw of the Lord's prophet the more she realized that it was a favor to have him under the roof, so she said to her husband, "Behold now, I perceive that this is an holy man of God which passeth by us continually. Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." Although apparently the husband was less religiously inclined than his wife, and perhaps less "great" in some other respects, yet this courteous request, expressed in so wifely and proper a manner, appealed to him, and was acted upon, and we may say that part of the woman's greatness is manifested in this her dealing with her own husband. How many women there are who, if they felt themselves the greater of the two, would altogether forget the propriety of consulting with the husband, the divinely appointed head of the family, and requesting coöperation in religious work and benevolence, rather than demanding it. Modesty and humility are true signs of greatness, both in men and in women.

Hotels and lodging houses and restaurants were not arrangements of those days, and consequently hospitality was more practised than today. In some respects we have lost considerably by the change of customs, for the *spirit* of hospitality seems to be considerably less than in olden times. We believe that a blessing, spiritual if not temporal, comes to all who seek to cultivate this spirit of loving generosity, benevolence, kindness, in the entertainment of the Lord's servants, and in general the household of faith, as they may have opportunity.

A similar spirit of benevolence and thoughtfulness for others was in the Prophet, who requested his servant to notice whether or not the kind entertainer was lacking of anything which would minister to her comfort, which he could supply. The answer was that she was childless; and, seizing the opportunity, the Prophet informed her that she should have a son. There is a lesson here for each of us, to the effect that if we are the recipients of favor from others—from either the Lord or his people—if we have the same spirit we will seek to do something in return. Those who accept of the favors of others, and lack the desire and fail to seek the opportunity to do as much or more in return, are certainly lacking the Lord's spirit in this particular.

Years passed; the child grew to boyhood, and while in the harvest field was taken ill with something like sunstroke, and died. The mother, with exhibitions of great faith, laid the dead child in the Prophet's room, upon his bed, and immediately started with her servant in all haste to find the Prophet.

"IS IT WELL?"

When the Prophet by the mouth of his servant asked, "Is it well?" she had faith enough to answer, "It is well"; and, reaching the Prophet's presence, she reminded him of the fact that she had not requested the son, that he had been a gift, and intimated that if now the lad were taken away, instead of being a gift or benefaction to her the matter would be only a sorrow; yet she did not say that the boy was dead, apparently having full confidence in the power of God, through the Prophet, to awaken him, even from the sleep of death. The Prophet, full of faith also, sent his staff to be laid upon the child, at the hands of the servant, but the mother had not so much faith in the staff as in the Prophet, and would be satisfied with nothing less than a visit from him.

When Elisha arrived he found the child dead, but neither did this stagger his faith he shut the door, and prayed to the Father in secret. Not only did he pray, but used such cooperative means as were at his command. Finally the Lord granted the awakening of the child from the sleep of death, and the Prophet delivered him to his mother, whose faith had thus its reward

We are not to consider this as a resurrection of the dead, in the proper Scriptural sense of the word resurrection It was merely a temporary awakening from the sleep of death, as in the case of Lazarus and the son of the widow of Nain, and the daughter of Jairus.

ELISHA AND NAAMAN THE SYRIAN

— — FEBRUARY 19 — 2 KINGS 5:1-27 — —

A GREAT MAN, BUT A LEPER — A POOR MAN, BUT GOD'S PROPHET — "GO, WASH" — JEHOVAH THE ONE GOD — GEHAZI'S LEPROSY.

"Bless Jehovah, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."
—Psalm 103:2, 3.

ELISHA'S fame was evidently quite general throughout Israel, and this lesson tells us of its spread to Syria, the adjoining kingdom, through one of its captives—a maidservant in the household of one of Syria's principal generals. For some reason the Lord seems to have had more interest in Syria than in the other nations of the world outside of Israel and Judah. The reason of this probably lies in the fact that king David conquered Syria and incorporated it as a part of the twelve-tribe kingdom, and it so continued during the period of Solomon's reign. It was thus considerably permeated with Israelitish influence. At the time of the revolt of the ten tribes and the division of Israel into two kingdoms, the kingdom of Syria seems to have regained its independence: nevertheless, because of its intimate relationship with the people of Israel, Elijah the prophet was authorized to anoint Hazael to be king over Syria, as indicating a personal oversight of that people on the Lord's part, more than of other gentile nations. No doubt because of this intimacy with Israel Syria is frequently also referred to in the prophets, and her captivity to Babylon was foretold.

At all events, affairs so shaped themselves as to bring to the chief general of Syria a better knowledge of the true God, Jehovah, and that through the instrumentality of the little bondmaid. Naaman, with all his prowess in war, and his favor with the king, and the honor done him by the people, had a very serious ailment — leprosy. A man of wealth and position, he would have given almost anything to be free from the loathsome disease. The little maid, so far from feeling envious, revengeful, and wickedly toward her captors, was evidently exercised by a benevolent, kindly disposition; and perhaps indeed she had been well cared for by her captors, and was appreciative. Seeing the general's trouble, she called the matter to the attention of her mistress, assuring her that there was a prophet in Israel who could heal him.

She probably knew nothing about the name of the Prophet, nor about his resident city, but her account was sufficiently explicit to awaken the interest of her master, the leper, who started out on his journey to the land of Israel, to see the Prophet. Naturally, he sought to bring as much influence to bear as possible, and hence took letters from

the king of Syria to the king of Israel, as well as valuable presents of money, fine apparel, etc. This would be expected of a wealthy man, dealing with a wealthy man, a king. And the thought in the mind of the general, as well as in that of the Syrian king, evidently was that any prophet so notable as the one indicated, and able to cure any kind of disease, and who had already performed wonderful cures, would be found at the royal court, specially favored of the king, and made a high officer in some sense in the kingdom.

Hence it was that so remarkable a letter was written, which for the time confounded the king of Israel. It read: "I have herewith sent Naaman, my servant, to thee, that thou mayst recover him of his leprosy". Leprosy was recognized as being an incurable disease; therefore the king of Israel at once surmised that the king of Syria wished to pick a quarrel with him, and to have an excuse for another invasion, to carry off more spoil and more captives. The rending or tearing of the outer garments was, in olden times, a sign of sore distress, perplexity of mind; but it was much less of an operation than it would have been with modern clothes. The action of the king was evidently soon noised abroad and came to the ears of Elisha, who at once sent word that the king need have no perplexity, but should send the leper to him, intimating that he would be healed.

All of this experience doubtless seemed very strange to Naaman, as he found that the king knew nothing about such a person at first, and finally had sent him to a lowly house. He was still more surprised and disappointed when the Prophet did not even think it worth while to come out and salute him, or do obeisance, or make particular inquiry, or say any words of enchantments, but sent a commonplace message, that he needed to go and wash several times. He was indignant, he knew that the waters of the river Jordan were muddy, far less likely to wash away any defilement than the waters of his own city, Damascus, which were beautiful, clear mountain streams. Naaman was wroth: had he come a long journey, and with an imposing outfit of chariots and servants, to be treated like a dog? Was he not a great man with his master, the king of Syria, and was not the latter an influential king in those parts? "So he turned and went away in a rage."

Leprosy in the Scriptures, because it was incurable, and because it eats as a canker, is used as a symbol of sin, which cannot be eradicated from the blood and the system, except by divine power. Sometimes great sinners, and wealthy sinners, recognize themselves as sinners, and desire to be cleansed, and some of these are inclined to think that there should be some special manner of dealing with their cases, different from the general one: for they are willing to give of their influence or of their means. They forget that our God is not poor; all the gold and silver are his, and the cattle upon a thousand hills. It is, therefore, difficult for wealthy people to humble themselves, and to come to the Lord in the only attitude of humble obedience that will attain the desired end; hence it is that the Lord said: "How hardly shall they that have riches enter into the kingdom of heaven"—with what great difficulty will they get in—how few of them will get in. And this applies not only to the great riches of money, but also to riches of reputation and to wealth of learning. Hence we see that it is much easier for poor people, and unlearned people, and people without great reputations to come to the Lord and to accept the great gift of his grace, upon his conditions In coming to the Lord there is no difference between the king and the beggar; both need his bounty, his grace, and it is offered to both on precisely the same terms.

Naaman had evidently some sensible companions, servants, or possibly under-officers, who "came near", approached him in a moderate and wise manner, and offered him some good advice, saying in substance: We know how disappointed you feel, we know that if this prophet had demanded of you some great thing you would have been pleased to perform it, and not only so but would have been pleased to reward him handsomely, and now because he has ignored your wealth and your presents, and has bidden you do something which seems quite commonplace, it is well calculated to make you resentful; but consider the other side: it is an easy thing to perform, and we advise that you do so forthwith.

How excellent a thing is good counsel; it is needed not only by the foolish, but needed also by the wise as in this case. Naaman was undoubtedly a wiser and abler man than his servants, yet in the present case he was so closely interested that his judgment did not act as well as theirs; and they were wise servants, and were surely the more appreciated by Naaman for not obsequiously joining with him and agreeing with his every word and every thought. The true greatness of Naaman is also here incidentally brought forward. Had he been a man of inferior mind, he would have been so haughty and dignified that his servants could not even have offered him a suggestion; or, receiving it of them, he would have resented it as being from an inferior source; considering that his servants were not qualified to offer him any suggestions. But being a wise man, "a great man," as our lesson expresses it, he was not unapproachable, nor inclined to disrespect sound, reasonable advice, even though it came from an unexpected and humble quarter.

Naaman dipped himself in the water of the Jordan, as directed, once — no sign of improvement; twice — still no sign; three, four, five times—still no sign. The Prophet had said seven times: but he might reasonably have expected that the leprosy would begin to go away with the first dip; but no, he was to exercise faith It required faith to go to the muddy river of Jordan to bathe at all; it required faith to continue the bathing until he had fulfilled the full number of times, according to the promise. With the seventh dip came the blessing, and he was clean. His flesh came again, soft, smooth, clean, not scurfy and dead, as in leprosy.

Our Lord refers to this miracle (Luke 4:27), saying: "Many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian". Our Lord points out that there was a difference in the condition of heart as between some of these lepers of Israel and this particular Syrian leper, just as there was a difference in that particular widow of Zarephath with whom the prophet Elijah dwelt during the famine, and whose cruse of oil and jar of meal on this account did not exhaust. There was *faith* found in the widow. There was *faith* found in Naaman. The "many lepers" of Israel had heard of this Prophet, no doubt, as well as had the little bondmaid. But Naaman had faith in God to come seeking Elisha, and with large presents, while the lepers of Israel had not thought it worth while to seek Elisha, for help, although in the same country.

How comforting is the Scriptural assurance that the notable general lack of faith is owing very largely to the influence of Satan, "the prince of this world," who shortly shall be bound for the thousand years of Christ's reign. "The god of this world hath blinded the minds of them which believe not." Thank God that soon all these 'blind eyes shall be opened'.—John 12:31; 2 Corinthians 4:4; Isaiah 35:5.

Another matter which shows Naaman in an excellent light, and which assures us that God appreciates character, and made no mistake in sending word to Naaman respecting his prophet, is found in the fact that, after he had been healed in Jordan he did not thanklessly go on to his home, saying, Now that king and his prophet, who were so inde-

pendent that they would not come down and make more ado over me, and perhaps come to Jordan with me, to see whether or not it took effect, have missed getting the present which I brought from Syria for them, and I am the gainer by just that much. No, with a true nobility of soul he desired to make some acknowledgment of the goodness which had been bestowed upon him. So he returned to Elisha with the remarkable words: "Behold, now I know that there is no God in all the earth but in Israel; now therefore, I pray thee, take a blessing [a present] of thy servant". Here true dignity of character is shown. He was not seeking to see how cheaply he could get the favor of heaven; he did not say within himself, If Elisha had bargained with me for a large sum before I went down to Jordan and got the blessing, then indeed I would have given much to obtain this great benefit, but now I will put him off with some trifling gift, and no doubt, as a poor man, he will think a great deal of it.

On the contrary, he had brought a gift representing, it is claimed, over seventy-seven thousand dollars, besides much "goodly apparel", and he evidently was desirous that the Prophet should receive all of this as a token of his appreciation of the great benefit conferred. But if the noble, proper spirit was manifested by Naaman in desiring to render something in return for the mercies received, there was not less of the noble spirit in Elisha, in refusing to receive those gifts. To receive the gifts would have meant the selling of the divine power which operated through him; and Elisha well knew that God's gifts are not for sale. Fortunate would it be for many who deal with the spiritual things of the Lord, in the cure of the leprosy of sin, if they could take as exalted a view of matters as did Elisha. We fear that too often the Lord's servants are ready to accept earthly *rewards* for their part in the healing of sin-sickness —costly apparel, gold and silver.

And then comes out still another lesson of nobility of character. Naaman requested that he might have as much soil from the land of Israel as two pack mules could carry, intimating that his desire for this earth was that he might place it in some suitable location in his own country that he might kneel upon the sacred soil, which God had blessed, and might offer prayer to the true God, who had healed him, besides whom there is no God. And the keenness of his conscience is shown by his further remark, that he knew that his king, a worshiper of a false god, would expect him to go with him, as his servant, as usual, that he might lean upon his arm when bowing himself before the false god Rimmon in his temple at Damascus. Rimmon, as the storm-god, was a malevolent deity: as the rain-god, he was a kindly god. Hadad was one of his names, and Ben-hadad was named after him. He may have been the tutelary deity of Damascus. Naaman inquired whether or not Jehovah would pardon him for thus joining with and assisting his king in the worship which now he would no longer take part in from the heart. Elisha indicated to him that, since he was a servant, it would be no personal transgression for him to help his master, the king, down and up at his religious worship, even though it was before an idol.

We cannot doubt that Elisha sought direction of the Lord in this matter, and that he had the Lord's mind in respect to it. But why even this much sanction to a false god should be permitted may be a question. We suggest, as an explanation, that God was not then dealing with any gentile nation, but with Judah and Israel only. The redemption sacrifice for the sins of the whole world had not yet been offered, would not be offered for several centuries; consequently, although Naaman was of so honest a heart that the Lord delighted to send him to the Prophet and to heal him of his leprosy, and although the Lord appreciated his nobility of character, yet *the time had not come* for making any offer of reconciliation to the gentiles. The only offer thus far made was to the seed of Abraham, according to the flesh.

There is still another feature of this narrative which contains a valuable lesson. Elisha had a servant named Gehazi, who had been with the Prophet for a considerable time and witnessed many of his wonderful works; the same servant, probably, who carried his staff and laid it upon the Shunammite woman's son, and who very well knew that the Lord's power had operated through the Prophet for the recovery of the child to life. But all of this contact with divine power and goodness and mercy, and all of the illustrations of the Prophet's nobility of character and generosity —all of this counted for practically nothing, to Gehazi. He saw the rich presents that had been brought by Naaman, and allowed covetousness to enter into his heart, instead of allowing the spirit of righteousness and generosity to prevent it. He said to himself, What a pity to see this wealth thus rejected by the Prophet! I will contrive a plan by which I may get some of it for myself; then I can have olive groves and vineyards, and be a very wealthy man, and some of these costly garments will make me the envy of my neighbors. So he ran after the departing chariot to accomplish his purpose.

As a matter of fact, covetousness, with almost everyone, leads to various other sins—generally to lying, sometimes to murder. Nearly every crime is more or less traceable to covetousness. In this case Gehazi did not hesitate to lie, and not only so, but to misrepresent his master, and thus indirectly to misrepresent God. His falsehood was, "My master hath sent me, saying, Behold even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver [$1 944] and two changes of garments". Naaman was too much of an Oriental to be fooled by this, but, nonetheless he urged Gehazi to take two talents of silver, and bound them in two bags, with the changes of garments, and laid them upon two of his servants, and they bare them before him; and when he came to a secret place Gehazi took them from their hands and hid them in the house.

But Elisha called him and said "Went not mine heart with thee when the man turned again from his chariot to meet thee? Is it a time [a suitable occasion] to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants — intimating that all of these things had been the moving, covetous cause before the mind of Gehazi: and no doubt at that period such an amount of money, nearly four thousand dollars, would have purchased a great deal and have made Gehazi a wealthy man. But the penalty of his misconduct was severe, for the leprosy of Naaman was given him.

So, we are sorry to say, there are some in daily contact with the truth and with the Lord's consecrated servants, who do not partake of the spirit of the truth—in whom selfishness is the ruling passion and who will, therefore, eventually not only fail to receive the great blessings, such as came to Naaman, but additionally will receive the divine disfavor, the second death.

"Proud disputants for power,
See whom your God, to view,
Rich in his Kingdom's dower,
Sets in the midst of you!

With Jordan's washings seven,
Take, leprous soul defiled,
Bathed with the dews of heaven,
The flesh of that young child!"

ELISHA'S HEAVENLY DEFENDERS

— — FEBRUARY 26 — 2 KINGS 6: 8-23 — —

THE PERIL OF THE NATION — ELISHA'S SUPERNATURAL SIGHT — THE DEFENSE OF THE ANGELIC HOST—DEFENSE OF KINDNESS.

"The angel of Jehovah encampeth round about them that fear him, and delivereth them.—Psalm 34: 7

OUR lesson is based upon a miracle which the Lord wrought through Elisha the Prophet. As already noted, the kingdom of Syria lay to the north and east of the kingdom of Israel, and the two were not separated by natural boundaries, such as mountains, seas, etc Consequently, wars between the two countries were not infrequent. We recall that in one of these raids of the Syrians upon the Israelites, Naaman's wife's maid was taken captive. We recall that when Naaman came to the king of Israel the latter thought his coming merely a pretext for another war Our lesson calls our attention to a later determination upon the part of the king of Syria to invade Israel, and get spoils Several plans of attack were devised to raid one city or another, but each time these raids were frustrated, for the Syrian army found the cities they attacked freshly prepared for defense. The king concluded there was a traitor in his court or camp who disclosed his secret plans and arrangements to the king of Israel, and instituted a search for the traitor. His counsellors, however, had heard of Elisha—perhaps through Naaman or those who accompanied him at the time of his healing. These explained to the king of Syria that a more likely interpretation of the matter was that the prophet Elisha revealed to Israel's king all plots and schemes against the interests of the nation.

Although the king was evidently a man of force, he was not wise in his determination to ascertain the location of Elisha and to capture him first, and thus to secure a free hand in looting the cities of Israel. He might have known that if Elisha could inform the king, he could be equally well informed in matters respecting himself. But thus it is with all who leave the wisdom of God out of their calculations. The Apostle sums up the matter for them, saying, The wisdom of man is as foolishness with God, for the world by its wisdom knows not God and does not take into consideration the boundlessness of his wisdom and power. The Christian, on the contrary, recognizing divine power and wisdom and coming into accord with the same, is thereby blessed. Whatever was the measure of his wisdom and prudence as a natural man, this would be certainly intensified by his participation in the wisdom which cometh from above—"the spirit of a sound mind," the spirit of the Lord.

As soon as the king learned that Elisha was at the little town of Dothan he sent an army, including horses and chariots, to surround the city and to make sure of capturing the Prophet. The latter doubtless understood in advance but, working in harmony with the Lord's arrangement, he did not flee the city. He was entirely restful in mind respecting the matter, but his servant was greatly alarmed—he thought of the Prophet and himself being carried prisoners to Syria thenceforth to be bondmen Elisha, however, comforted him with assurances respecting the divine power which encompassed them, much greater than the power of their enemies Then, not only as a lesson to the servant, but doubtless also intended of the Lord as a lesson his people all the way down through the ages, Elisha prayed that the young man's eyes might be opened that he might see and realize the true situation. At once the servant perceived that all round the city the entire hill was amply protected against the surrounding hosts—"horses and chariots of fire" round about Elisha and himself We must assume that the horses and chariots of fire were in the nature of a vision granted to the servant and to us, as illustrative of the divine power and protection given.

With the morning light the Syrian soldiers drew near to the village of Dothan, making inquiry for the Prophet, who, by prayer, brought upon them "blindness". The original word, however, does not signify total blindness, but rather a visual indistinctness somewhat akin perhaps to mesmeric or hypnotic conditions as they are known today. The Prophet proposed to lead them to Elisha and his home, the latter being in the city of Samaria, and thither he led them. When they were within the walls of the city and completely, therefore, at the mercy of the king of Israel and his warriors, the Prophet dispelled the illusion, and, opening the eyes of their understanding, made himself known to them and introduced them to the king of Israel. The latter inquired of the Prophet whether he had led them there to be smitten, destroyed as enemies of the Lord and the kingdom, but Elisha's answer was, No; that the king should set a feast before them of royal bounties and send them back to their king and friends—in a word, that he should figuratively heap coals of fire upon their heads'. (Proverbs 25: 21, 22) This was done, and the result is given in a few words: "So the bands of Syria came no more into the land of Israel".

The special feature of this Scripture lesson is that there are invisible powers on every hand for the protection and assistance of the Lord's people, while doing his work. There are also "wicked spirits", invisible to humanity, whose fiendish delight is to deceive, mislead, and ensnare mankind. But in this lesson we have the other side of the question presented to our attention. It is an encouragement to know that, although beset by evil spirits, the Lord's people are surrounded by other invisible agents no less powerful, whose interest in their welfare is of the highest order, and who are near to guard us in proportion as our hearts are pure, and loyal to the Lord and his Word.

[CONCLUDED IN FEBRUARY 1 ISSUE]

BAY CITIES CONVENTION

A convention of the Bible Students will be held at San Francisco, California, February 2-5, inclusive. Besides local brethren, this convention will be served by Brothers Pickering, Macmillan and Rutherford. The public witness will be given Sunday afternoon by Brother Rutherford This convention will furnish an opportunity for friends in California, Oregon and Nevada to have four days of fellowship together. For information concerning accommodations, etc., address N. A Yuille, 1819 Ellis Street, San Francisco California

HYMNS FOR MARCH

Sunday	**5** 138	**12** 166	**19** 256	**26** 102
Monday	**6** 180	**13** 315	**20** 311	**27** 170
Tuesday	**7** 6	**14** 44	**21** 198	**28** 13
Wednesday **1** 171	**8** 157	**15** 297	**22** 287	**29** 153
Thursday **2** 176	**9** 275	**16** 23	**23** 322	**30** 48
Friday **3** 45	**10** 41	**17** 177	**24** 293	**31** 200
Saturday **4** 77	**11** 20	**18** 29	**25** 266	

PRAYER-MEETING TEXTS FOR MARCH

March 1. THE LION OF JUDAH "The Lion of the tribe of Judah hath prevailed"—Revelation 5: 5

March 8. THE FAITHFUL WITNESS "These things saith . . . the faithful and true Witness"—Revelation 3: 14.

March 15. LIGHT OF THE WORLD "I am the light of the world."—John 8: 12

March 22 THE LORD OF LORDS: "For he is Lord of lords."—Revelation 17 14

March 29: THE LORD OF GLORY "Had they known, they would not have crucified the Lord of glory."—1 Cor. 2: 8.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Hickory, N. C.	Feb. 1	Shelby N C.	Feb. 10
Asheville, N. C.	Feb. 2, 5	Spartanburg, S. C.	12
Hendersonville, N. C.	Feb 3	Gastonia, N C.	13
Brasstown, N. C.	" 7	Greer S C	" 14
Lincolnton, N. C.	" 9	Greenville, S. C.	Feb 15, 16

BROTHER J. A. BOHNET

Zona, La.	Feb 1	Jennings, La.	Feb. 8
Folsom, La.	" 2	Lake Charles, La.	" 9
New Orleans, La	" 3	McNary, La.	" 10
Baton Rouge, La	Feb 5, 7	Kelly, La	" 12
Pride, La.	Feb 6	Sikes, La.	Feb. 13, 14

BROTHER A. J. ESHLEMAN

Onamia, Minn	Feb 1	Tomah, Wis.	Feb. 11, 12
Farmington, Minn	Feb 2, 3	Milwaukee, Wis.	" 13, 14
Mapleton, Minn.	Feb 5	Racine, Wis	Feb. 15
Rochester, Minn.	Feb 6, 7	Hammond Ind	" 16
Whalan, Minn.	Feb. 9	Valparaiso, Ind.	" 17

BROTHER A. M. GRAHAM

Bessemer, Ala.	Feb 1	Lincoln, Ala	Feb. 8
Randolph, Ala.	" 2	Piedmont, Ala.	Feb 9, 10
Birmingham, Ala.	" 5	Boaz, Ala	Feb. 12
Pell City, Ala.	" 6	Walnut Grove, Ala.	" 13
Riverside, Ala.	" 7	Albany, Ala.	" 16

BROTHER M. L. HERR

Washington, D. C.	Feb 1	Rocky Mount, N. C.	Feb. 8
Richmond, Va	Feb 2, 3	Wilson, N C	" 9
Petersburg, Va	Feb 5	Mt Olive, N C	" 10
North Emporia, Va.	" 6	Wilmington, N. C.	Feb 12, 13
Enfield, N. C.	" 7	Sumter, S. C.	Feb. 14

BROTHER M. A. HOWLETT

East Liverpool, Ohio	Feb 1	Negley, Ohio	Feb 7
West Point Ohio	" 2	Salem, Ohio	" 8
Lisbon, Ohio	" 3	Alliance, Ohio	" 9
New Brighton, Pa	" 5	Niles, Ohio	" 10
East Palestine, Ohio	" 6	Youngstown, Ohio	Feb 12, 13

BROTHER S. MORTON

East Stroudsburg, Pa	Feb. 1	Carbondale, Pa.	Feb. 8
Scranton, Pa	Feb 2, 5	Honesdale, Pa	" 9
Maplewood, Pa.	" 3	Towanda, Pa.	" 10
Throop, Pa	" 6	Williamsport, Pa.	Feb 12, 14
Peckville, Pa.	" 7	Alba, Pa.	Feb. 13

BROTHER W. H. PICKERING

San Francisco, Cal	Feb 2-5	Eureka, Cal	Feb 12, 13
San Rafael, Cal.	Feb. 6	Oakland, Cal	Feb. 15
Petaluma, Cal	" 7	Richmond, Cal.	" 16
Santa Rosa, Cal.	" 8	San Jose, Cal	" 17
Scotia, Cal.	" 10	Santa Cruz, Cal.	" 19

BROTHER G. R. POLLOCK

Miles, Tex	Feb. 1	Snyder, Tex.	Feb 9
San Angelo, Tex.	" 2	Lamesa, Tex.	" 10
Merkel, Tex.	" 5	Lubbock, Tex.	" 12
Abilene, Tex.	Feb 6, 7	Roswell, N. Mex.	Feb 13, 14
Sweetwater, Tex.	" 8, 15	Eastland, Tex.	Feb. 16

BROTHER V. C. RICE

Beaumont, Tex.	Jan 29, 30	Galveston, Tex.	Feb. 9, 12
Crosby, Tex.	Jan 31	Palacios, Tex.	Feb. 13
Houston, Tex.	Feb. 1, 5	Sealy, Tex	Feb. 14, 15
Waller, Tex.	" 2, 3	Hallettsville, Tex.	Feb 16
Alvin, Tex.	" 7, 8	San Antonio, Tex.	Feb. 17

BROTHER C. ROBERTS

Wimmins, Ont	Feb 1, 2	Orillia, Ont.	Feb. 12, 13
Matheson, Ont.	Feb. 3	Midland, Ont.	" 14, 15
New Liskeard, Ont.	Feb 5, 6	Elmvale, Ont.	Feb. 16
North Bay, Ont.	" 7, 8	Barrie, Ont.	" 17
Bracebridge, Ont.	" 9, 10	Toronto, Ont.	" 19

BROTHER R. L. ROBIE

Greenville, S. C.	Feb 1	Dallas, Ga.	Feb 10
Demorest, Ga.	" 2	Rome, Ga.	Feb. 12, 13
Lavonia, Ga.	" 3	Rockmart, Ga	Feb. 14
Athens, Ga.	Feb 5, 6	Cedartown, Ga.	" 15
Atlanta, Ga.	" 7-9	Tallapoosa, Ga.	" 16

BROTHER O. L. SULLIVAN

North Duxbury, Mass	Jan 30	Newport, R I	Feb. 6
Plymouth, Mass.	" 31	New Haven, Conn.	" 7
Plympton, Mass.	Feb 1	Bridgeport, Conn.	" 8
New Bedford, Mass.	Feb 2, 3	Elizabeth, N. J.	" 9
Fall River, Mass.	Feb 5	Trenton, N. J.	" 10

BROTHER W. J. THORN

Bradentown, Fla	Feb 1, 2	Zephyrhills, Fla.	Feb. 10
St. Petersburg, Fla.	" 3, 5	Williston, Fla.	Feb. 12
Clearwater, Fla.	Feb 6	Dowling Park, Fla.	Feb. 14
Oldsmar, Fla.	Feb 7, 8	Monticello, Fla.	" 15
Tampa, Fla.	Feb. 9	Marianna, Fla.	Feb 16, 17

BROTHER T. H. THORNTON

Rockford, Ill.	Feb. 1	Clinton, Ia.	Feb. 9
Belvidere, Ill.	" 2	Moline, Ill	Feb. 10, 12
Marengo, Ill.	" 3	Rock Island, Ill.	" 12, 13
Freeport, Ill.	Feb. 5, 6	Davenport, Ia.	Feb 14
Dubuque, Ia.	" 7, 8	Kewance, Ill.	Feb 15, 16

BROTHER W. A. THRUTCHLEY

Galt, Ont.	Feb. 1	Cananoque, Ont.	Feb. 8
Guelph, Ont.	" 2	Brockville, Ont.	" 9
Toronto, Ont.	Feb 3, 5	Iroquois, Ont.	" 10
Belleville, Ont.	Feb 6	Montreal, P. Q.	Feb 12, 13
Kingston Ont.	" 7	Woodstock, N. B.	Feb. 15

BROTHER S. H. TOUTJIAN

Paintsville, Ky.	Feb 1, 2	Louisville, Ky.	Feb 9, 12
Lexington, Ky.	" 3, 4	New Albany, Ind.	Feb. 13
Frankfort, Ky.	" 5, 6	Jeffersonville, Ind.	" 14
Shelbyville, Ky.	Feb. 7	Brandenburg, Ky.	" 15
Jeffersontown, Ky.	" 8	Owensboro, Ky.	Feb 16, 17

BROTHER J. B. WILLIAMS

Winkler Man	Feb. 1	Moose Jaw, Sask	Feb. 12
Darlingford, Man.	" 2	Chaplin, Sask	" 13
Brandon, Man.	Feb 4, 5	Herbert, Sask.	" 14
Souris Man	" 6, 7	Maple Creek, Sask.	" 15
Wawota, Sask.	" 8, 9	Medicine Hat, Alta.	" 16

BROTHER W. M. WISDOM

Sapulpa Okla	Feb 1, 5	Nowata, Okla	Feb. 10, 12
Okmulgee, Okla.	Feb. 2	Claremore, Okla.	" 13, 14
Bixby, Okla	" 3	Muskogee, Okla.	Feb. 15
Bartlesville, Okla.	Feb 6, 7	Tamaha, Okla.	Feb. 16, 17
Coffeyville, Kan.	" 8, 9	Fort Smith, Ark.	Feb. 19

BROTHER L. F. ZINK

Marysville Wash.	Feb 1	Port Townsend, Wash	Feb. 10
Everett, Wash	Feb. 2, 5	Puyallup, Wash.	Feb. 13, 14
Snohomish, Wash.	" 6, 7	Enumclaw, Wash.	Feb. 15
Seattle, Wash.	" 8, 12	Tacoma, Wash	Feb. 16, 19
Bremerton, Wash.	Feb. 9	Lake Bay, Wash.	Feb. 17

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

NEWARK, N. J., Jan. 22; Miss B. Naughright, 115 Fourth St.
COLORADO SPRINGS, COLO. Jan 29; Mrs. J. M. Martz, 522 S. Weber St.
SALT LAKE CITY, UTAH, Jan 31; L D Swingle, 171 Q St.
SAN FRANCISCO, CAL., Feb. 2-5; N. A. Yuille, 1819 Ellis St.

WATCH TOWER

And Herald of Christ's Presence

"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. XLIII SEMI-MONTHLY No. 3

Anno Mundi 6050—February 1, 1922

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.

Upon the earth distress of nations with perplexity, the sea and the waves (the restless discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15.5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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DATE OF MEMORIAL

The date of the Memorial for 1922 is Tuesday, April 11th, after six p. m. The fourteenth of Nisan is April 12 As a Hebrew day this begins after 6 p.m. on April 11, the evening of which therefore is the correct time for the Memorial

ERROR IN PRINTING

On page 30 of the Tower for January 15, 1922, the following error in printing should be corrected by indicating with pencil or ink the right arrangement of matter which is out of place In the second column, the lower half of the column beginning in the second paragraph with the seventh line commencing with the word "offered" should be at the top of the column, and the column should end with the end of the second paragraph, the word "death".

LOS ANGELES CONVENTION

A three-day convention of the International Bible Students Association will be held at Los Angeles, Calif., February 11, 12 and 13. Brothers Macmillan and Pickering and other pilgrims, and also the President of the Society, will be present and address the convention. A large advertised public meeting will be held on February 26, addressed by the President of the Society. For further information write to F. P. Sherman, 1051 South Grand Ave., Los Angeles, Calif.

TEXAS CONVENTION

The International Bible Students Association will hold a general convention at Dallas, Texas, March 9, 10, 11 and 12. A number of pilgrim brethren will be present and the President of the Society will address the public on Sunday afternoon. This convention will furnish an opportunity for the friends of Texas, Oklahoma, and other adjoining states to have a season of personal fellowship together. It is expected that this will be well attended, as it is the only convention held in the Southwest during the winter For local accommodations address E. Telkamp, 4641 Travis Street, Dallas, Texas

PHILADELPHIA CONVENTION

A general convention of the International Bible Students Association will be held at Philadelphia, Pa., April 13-16, inclusive. This will afford four days of fellowship together of the brethren, many of whom are expected to attend from Pennsylvania and adjoining states On Sunday afternoon a well advertised public meeting will be held, addressed by the President of the Society. We are advised that the railroads will grant special rates Further information concerning this will appear in THE WATCH TOWER. Concerning accommodations or other information please address G. G. Calhoon, 6019 North 10th Street, Philadelphia, Pa.

BEREAN STUDIES

A number of the friends having read "The Harp of God" and reported it as being so helpful to them, have asked about a Berean study in this book Since "The Harp" attempts to give a brief epitome of the fundamental truths stated in the seven volumes of STUDIES IN THE SCRIPTURES, our thought is that it would be specially helpful to classes that are young in the truth, and helpful to all, in fact Therefore if any of the friends feel disposed to begin a Berean study in this volume this may be done The questions appear following each chapter, and each class can select in advance as many questions for a lesson as they deem best. Whether the classes shall substitute this for a First Volume study each class must determine for itself. Where both Berean lessons can be carried, Volume 1 and "The Harp", that would be preferable

OPPORTUNITIES FOR SERVICE

The SOCIETY will be pleased to have an application for service at headquarters by young brethren who are qualified as first class stenographers. Please address the President's office.

(Items Continued on Page 47)

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIII FEBRUARY 1, 1922 No. 3

VIEWS FROM THE WATCH TOWER

PRAYERS on behalf of the Washington Conference on Limitation of Armaments were officially sanctioned by the Archbishops of Canterbury and York, to be used at suitable occasions during the conference. One of them reads—according to the Baltimore *American*:

"Almighty God, from whom all thoughts of truth and peace proceed, kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility thy kingdom may go forward till the earth is filled with the knowledge of thy love; through Jesus Christ, our Lord. Amen."

There can be no object for the Christian in being cynical and slurring in his attitude toward everybody and everything outside of his own small circle. Fault-finding, however necessary it may be at times, is very poor provender as a steady diet. On the other hand, it is not proper to overlook notable discrepancies in either others or ourselves. It is much nicer and much more edifying to grant in one's mind that those who prepare and launch such a prayer as the above prayer are deceived. But admitting a tolerable motive, one is forced to question their mentality. It is impossible to do more than look at the facts and things themselves, leaving the motives and mentalities, too, to a wiser Judge.

The facts are that these same officials were, during the war, not praying for the true interests of either Christ or his kingdom, but were praying, in effect, that their communicants might kill more Germans than the Germans would be able to kill British.

AN OPEN CONFESSION

One of those who joined with high English churchmen during the war now sees his mistake, and is reported in the London (Eng.) *Daily News* as expressing himself with considerable frankness:

"The Rev. G. A. Studdert-Kennedy, addressing a gathering last night in connection with the two hundredth anniversary of St. Martin's-in-the-Fields, said that he appealed to the troops during the war and encouraged them to fight on the ground that they were fighting for freedom and honour. He knew now it was nothing of the kind.

"There was no freedom and there was no [honour to the] war. We had lied as a nation and besmirched our honour. We had broken our promises and gone back on our word in half a score of cases. There was no peace, and we seemed to be further from peace in many ways than ever before, and he felt it was due from him as an act of penitence to make this open confession to God, because he did not rise high enough and become brave enough at that time.

"What he should have known and what they all should have known was that there was no freedom to be won by the sword, no honour to be vindicated by it, and no peace to be got out of it. It could only lead to more and worse disasters.

"In an appeal to those who might have lost dear ones he asked for forgiveness for their enemies, for they knew not what they did. They were mad, he said; he himself was mad; they were all mad out there. They were given decorations for what they did when they were mad. He appealed to all to concentrate their whole thoughts and minds on the frustration of force, and to turn in their need to the Prince of Peace."

But the same kind of shallowness and lack of discernment (or political palaver, whichever it may be) as shown by the English Archbishops was expressed in this country in a proclamation by Governor Sproul of Pennsylvania. The Philadelphia *Public Ledger* reports:

"At the invitation of the Chief Executive of our Nation, there will assemble in the capital city of Washington on Armistice Day a conference, perhaps more fateful in its effects upon the destinies of mankind and civilization than any other assemblage ever planned by man. Designed to arrive at an accommodation of purpose and understanding among the great peoples of the earth to prevent future wars destruction and bloodshed, by providing for a reduction in armament and military expenditures, it may lead to results comparable only to the millennium of peace and good will."

More of the same in a circular letter from the Federal Council of the Churches of Christ in America; particularly from the Commission on International Justice and Goodwill:

"'If civilization is to endure, the Conference on Limitation of Armament must succeed,' says Senator Swanson; and Viscount Bryce even more emphatically declares that 'we must destroy war or war will destroy us'.

"The opportunity of a life time, perhaps of a century, is just ahead of us, to make a real beginning in substituting international agreements for the existing system of competitive armaments. To succeed, the Conference must have the united intelligent and enthusiastic support of our entire country."

Still more of the same from Premier Hara of Japan, just before his assassination—*Associated Press* dispatch:

"'President Harding has been inspired by God to do this,' said the Premier, 'and it behooves mankind which is represented at this conference to accomplish things for the high and lasting benefit of humanity.'"

THE AFFECTED MOVEMENT

Other less ephemeral and more sophisticated words are to be found in abundance. Mr. H. G. Wells, perspicuous English observer and writer who has been visiting America with a view to taking in the Arms Conference at closer range, says in the New York *World*:

"We are all naturally trivial creatures. We do not live from year to year; we live from day to day. Our minds naturally take short views and are distracted by little, immediate issues. We forget with astonishing facility. And this is as true of the high political persons who will gather at Washington as it is of any overworked clerk who will read about the conference in a street car or on the way home to supper and bed. These big questions affect everybody, and also they are too big for anybody. A great intellectual and moral effect is required if they are to be dealt with in any effectual manner."

In another article the same writer remarks:

"At present the chief powers of the world show no signs of the collective action demanded. They are still obsessed by old-fashioned ideas of national sovereignty and national competition, and though all verge on bankruptcy, they maintain and develop fresh armies and fleets. That is to say, they are in the preparatory stage of another war. So long as this divided and threatening state of affairs continues there can be no stability, no real general recovery; shortages will increase famine will spread, towns, cities, communications will decay; increasing masses of starving unemployed will resort to more and more desperate and violent protests, until they assume a quasi-revolutionary character. Education will ebb, and social security dwindle and fade into anarchy. Civilization as we know it will go under and a new Dark Age begin.

"And this fate is not threatening civilization; it is happening to civilization before our eyes The ship of civilization is not going to sink in five years' time or in fifty years' time. It is sinking now. Russia is under the water line; she has ceased to produce, she starves; large areas of Eastern Europe and Asia sink toward the same level; the industrial areas of Germany face a parallel grim decline: the winter will be the worst on record for British labor. The pulse of American business weakens

"To face which situation in the world's affairs this crowd of hastily compiled representatives, and their associates, dependents and satellites, now gathers at Washington. They are all, from President Harding down to the rawest stenographer girl, human beings. That is to say, they are all inattentive, moody, trivial, selfish, evasive, patriotic, prejudiced creatures, unable to be intelligently selfish even, for more than a year or so ahead, after the nature of . . . No. 1.

"Every one has some sort of blinding personal interest to distort the realities that he has to face. Politicians have to think of their personal prestige and their party associations; naval and military experts have to think of their careers.

"One may argue it as good a gathering as our present circumstances permit. Probably there is some good will for all mankind in every one who comes. Probably not one is altogether blind to the tremendous disaster that towers over us, but all are forgetful."

MORE TRENCHANT WORDS

Still more penetrating words are found in the Baltimore *Evening Sun*:

"If the total net result of the Conference is merely a horizontal reduction in armaments, then it will certainly not have the effect of making war more unlikely than it is today. On the contrary, it will have the effect of making war more likely, for it will remove one of the chief of the existing objections to war, to wit, the objection that it costs too much. What is needed, first, is a definite and final renunciation of the incessant international intriguing, the endless hatching of plots and alliances, the infernal dabbling with encirclements and balances of power which caused the last great war, and will inevitably cause another one if it is not soon abandoned. And what is needed, secondly, is an equally definite renunciation of the doctrine that it is the solemn duty of certain powerful nations to interfere forcibly with the inner organization and foreign relations of certain weaker nations, and that the latter lay themselves open to just punishment when they resist.

"The actual purpose of the Conference from the American standpoint — not the purposes outlined in Dr. Harding's lyrical nonsense, or even those described by the more intelligent and honest Mr. Hughes, but the real purpose, the fundamental purpose — is to clip the wings of Japan by diplomacy, and so obliterate the necessity of clipping them by force. If the Japs are to be permitted to run wild in Northern Asia, then it means money out of Uncle Sam's pocket — and not a few dollars, but millions and billions. He is trying (under all the highfalutin and posturing) to accomplish this by breaking up the Anglo-Japanese alliance —by offering the Government of England such gaudy inducements that public opinion will force it to throw over the Japs and accept. If he succeeds, then every American profiteer who is a man and a Christian will fall upon his knees and give thanks to God. If he fails, then we must prepare for another butchery—and this time, in all probability, one in the grand manner."

"The childish nonsense of Dr. Harding about the altruism of the United States is deceptive, of course, to no one, and least of all to the Japs They know very well that the interest of the oligarchy which rules America in the liberty and honor of the Chinese, Koreans, Siberians, and so on is infinitely less passionate than its interest in the trade of these peoples. The American statement of war aims in 1917 was notoriously hypocritical and false, and every intelligent foreigner is well aware of it; even certain rash Americans, for example Senator Glass, have begun to denounce the discrepancy between the protestation of lofty intention and the obscene scramble for easy loot. In the present case, no sane man believes, as Dr. Harding said, that 'we harbor no fears' and 'have no sordid ends to serve'. We harbor, in fact, a very real fear—the fear of Japan, with a fear of England floating in the air. And our end is quite as sordid as that of the Japs themselves: we are trying to keep them from hogging Asia, that our own patriotic *entrepreneurs* may have a fair chance to swindle the simple Asians, e. g., with consortiums, missionaries, bootleg whiskey, phonograph records, chewing-gum, patent medicines, picture postcards, embalmed beef, mouldy flour, and all the other great engines of Christian *Kultur*. Our altruism in Asia is precisely like our altruism in Mexico and Haiti—a transparent disguise for self-interest."

"The case of American imperialism against Japanese imperialism is as weak and hypocritical as the case of British navalism against German militarism. The Japs have done nothing to the Koreans that we have not done to the Haitians. In our case, in fact, the provocation was vastly less, and the means adopted were even more brutal and cowardly. The Japanese people needed room for expansion, and Korea was directly under their noses; and it was as natural for them to ooze into it as it was for the Canadians to ooze into Saskatchewan. But we went into Haiti for the sole purpose of screwing money out of the Haitians—

and our enlightened method of collecting it was to murder three thousand Haitians, nine-tenths of whom, I dare say, had never so much as heard of the debt, if actual debt it was. Here was imperialism in its crassest and most ignoble form—and the same President Harding, who burbled of altruism last Saturday, and the same Secretary Hughes, who followed him with a plea for the stacking of arms, have taken over and accepted full responsibility for its consequences, and have let nine months go by without the slightest move to atone for them."

"Two different results may thus flow out of the Disarmament Conference, judging by the cards now on the table. First, there may be a new Triple Alliance—England and the United States, with the Japanese, maybe, admitted to the ante-chamber to save their faces—a Triple Alliance that will last precisely as long as any of those in the past have lasted, viz.: until the two great paladins of righteousness begin quarreling over the spoils. Secondly, there may be a genuine and whole-hearted abandonment of imperialism and militarism—a forthright giving up, not of one or two of the pistols in the rack, but of the fundamental scheme of things that makes it prudent to keep them primed and loaded—a formal quitting of the business of murder and robbery as a means of gain. This is what Senator Borah dreams of — honest, uncontaminated, disinterested peace and good-will, like that, say, between Maryland and Pennsylvania—international relations purged of chicanery, brutality, avarice, braggadocio.

"It is a beautiful dream. But don't put any of your money on it."

THE POOR PARSON

Bad as pecuniary conditions have been among American clergymen (only seventeen percent of whom receive $1,500.00 or over per year), the conditions are worse in Great Britain. The London *Daily News* comments on the situation in that country:

"The miserable plight of the majority of ministers of religion in nearly all denominations is the worst scandal of the churches today. They are expected, large numbers of them, to carry out their high mission in circumstances that are often degrading and demoralizing, even to the finest spirits, and on pittances that a dustman would reject with scorn. What right have the lay critics, in the face of such notorious facts as these, to complain of the thinness of the spiritual sustenance sometimes offered to them? And how long do they imagine it will be before the source of supply will altogether dry up? There are in the Church of England at least four million communicants, from whom a contribution of a shilling apiece would provide, not only the sum asked for on behalf of the clergy, but sufficient also to supply the amount allotted by the National Assembly for the pensions of clergymen too old to do their work efficiently, but compelled to continue as the only alternative to complete destitution. A religion which is not worth a shilling a year seems to us to be worth nothing to speak of."

The public evidently concurs.

MORE SOUTHERN METHODIST TROUBLES

All honest people must admire the course of Mr. Charles W. Rankin, who has just returned from China where he has been doing missionary work under the auspices of the Southern Methodist Church. Mr. Rankin has recently resigned. The Chattanooga *Sunday Times* remarks editorially:

"His address to the Martin class was in the nature of an explanation of his suddenly changed purpose and also an admonition to the church of a serious and radical change that he declares has come over the spirit of the service. He charged directly that without qualification the 'unorthodox doctrines' were being taught by missionaries and that the mission schools were being 'saturated with the new theology' which denies the divinity of the Bible and the miraculous birth of Christ, and that this was being done with the consent and apparent approval of the mission board. He had protested, he said, to the board without success, and not being conscientiously willing to continue in a service that was undermining the very essential fundamentals of the religion he believed in and which he had abandoned his professional business to teach the Chinese in their blindness, returned home. He closed with the warning to his hearers that the same poison—rationalism and materialism—was spreading throughout the church, and insisted that it must be met and countered; that 'heresy is not confined to the work in China, but that factions in the church at home are seeking to take the divine inspiration out of the Bible which, if not met and overcome, would wreck the church on the rock of materialism'."

A BASIS FOR JUDGMENT

All we need to do to judge, not of the everlasting destiny of individuals, but of the merits and demerits of a Christian movement, is to inquire into its attitude toward the Word of God. A cursory review of the course of Christendom will show it to be but a series of apostasies, with a few feeble returns to the truth; but never has there been such complete apostasy as at the present time, even in those very bodies which owe their rise to a return to God's Word. Catholicism, as exhibited in the Greek and Roman Churches, has never in all these centuries of apostasy been guilty of the repudiation of the Sacred Writings, but rather they have *hidden* them — hidden them from the laity; hidden them with a covering of superstitious legends and observances; hidden them as the scribes had covered them of old, with such a thick crust of tradition that the very custodians of the truth did not know the *Truth* when he came, but disdained and crucified him.

The Greek Church, be it said to its credit, has always cherished a knowledge of the original texts of the Bible and has striven at various times to revise its Versions to conform to them. While the Roman community opposed the Reformation, the Greek Church inaugurated a similar reform, but was opposed by the people. Nevertheless, that national religion has become so firmly established by custom and usage, and is so far divorced from the vital realities of Holy Writ that it is deemed unworthy of any divine support or protection. It has already begun a serious disintegration.

So much has been said against the Roman movement by Protestants that it is needless to enlarge upon her crime in withholding the Scriptures from the people and so utterly misrepresenting God as to lead them to suppose that he is bartering his favors for their penance and their pence. They make merchandise of his gifts to enrich themselves. And Protestantism and its pro-

geny has torn off some of the traditions of Rome, specially restoring the truth of justification by faith.

But even this truth has been practically disowned by the various state churches which were founded upon it. It still remains in their creeds, but finds only a scattered individual recognition among their members.

THE ONLY SAFE WAY

Take as an evidence of the prolificness of apostasy one notable instance, Methodism. Itself a protest against lax living, it is repudiated on this ground by Free Methodism. This in turn is succeeded by the distinctly Holiness Movement; but this, in turn, is discounted by the "Tongues", which is itself split into various and discordant divisions. Noble and devout students of God's Word have been in all the movements in Christendom; but the human element has sooner or later prevailed, and their followers have given *their* word, their opinions, about the Scriptures a higher place than the Sacred Text itself.

Each of these movements seems to have had one effect —to divorce believers from the faith. The most marvelous experiences and visions and tongues, coupled with extreme sanctity, if it refuses to bow to the Word of God, is proof of apostasy. The ripest scholarship which discards aught of divine revelation is proof of apostasy. The most godly disciple of a doctrine which is buttressed by hoary suppositions and sacred traditions may think that he is opposing the apostasy and still be its most efficient advocate!

The greatest danger, to those who love God's Word lies, not in the carping critic, not from those who live on their emotions; for these do not exert nearly so great an influence as defenders of the faith who are honestly endeavoring to oppose what they deem error.

What is our safety, then? Safety lies only in such a recognition of the prevalence of apostasy as will lead us to pass by all human authority and supposition and tradition and found all our faith upon the facts of the Word. Nor do we exclude ourselves from the list of those who should not be followed. We have the same difficulties within and without to contend with as the rest. But we hope that all who read these lines may be able to grant us this one thing, that the burden of our message is a return to God's Word. If it is not that, then we have no excuse for a separate existence. We claim only one thing—an earnest desire to believe God; and to receive what he has said, regardless alike of the praise of men or the fear of men; and apart from all traditional beliefs or interpretations.

THE PARENTHESIS OF SIN

"We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth." (Revelation 11:17, 18, R.V.) "For yet a little while, and the wicked shall not be; Yea, thou shalt diligently consider his place and he shall not be."—Psalm 37:10, R. V.

TWO moral forces, right and wrong, have been and are operative in the world. That wrong seems to be the more powerful of the two at present, will be considered by most. As to why this should be few can reasonably explain. Fewer yet will attempt to trace these forces to their fountain-heads for a solution. Have these forces always been active, and will wrong always be dominant? Could not the God who created man and supplied him with a means for a limited life have arranged for a perfect environment with perfect food and freedom from sin that he might have enjoyed eternal life, thus avoiding the awful calamity, death, and its attendant miseries?

Many of the brightest minds of the ages have long puzzled over these questions, unable to solve them. They were limited by lack of knowledge and of faith in God, and deceived by the god of this world. Therefore there have been many false theories advanced. We need not stop to inspect all the mentally and logically nauseating creeds put forth by imperfect men. Satan has continued to put light for darkness and darkness for light, as we read: "The god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should dawn not upon them". In contrast to all these "babblings of science" Jehovah has stated the entire case so clearly that all who desire may easily find the real explanation, one which satisfies reason, justice, love, and power. Why need we search further?

We call to mind the strain of the Psalmist, "The heavens relate the glory of God; and the expanse telleth of the work of his hands. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words; their voice is not heard, but their melody extendeth through all the earth, and to the end of the world their words." (Leeser) Carefully studying those heavens astronomers advise us that the moon is about 240,000 miles from the earth. Its orbit therefore would be about 480,000 miles in diameter. The sun is 960,000 miles in diameter, large enough to enclose several earths and their moons, orbits and all. The sun is 93,000,000 miles from the earth. The

diameter of the earth's orbit is about 186,000,000 miles. Astronomers tell us that Betelguese, one of the stars of the star-group Orion, has a diameter of 230,000,000 miles. This could enclose our sun, with the planets Vulcan, Mercury, Venus, and Earth, and permit them to continue their present courses about the sun, and still not fill Betelguese. Yet Betelguese is but one of countless giants which course the skies.

Who created Betelguese and his entourage, and who directs their times and courses with a precision exceeding that of a locomotive engineer, that every appointment shall be made exactly on time? "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." (Isaiah 40:25, 26) No wonder the Psalmist again exclaims, "What is man that thou art mindful of him? and the son of man, that thou visitest him?" By way of comparing the relative sizes of the earth and Betelguese, we might think of a globe about 600 feet in diameter as representing Betelguese, the earth would be about the size of a small pea. Then think of a speck on the pea small enough in proportion to represent a man. It would be so small that the most powerful microscope would be required to find it. Would any sane mind contend that a being capable of filling the heavens with giants like Betelguese and holding them in leash, could not control the speck of a man, or a myriad of them, if he so desired? "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing."—Isaiah 40:15.

THE BIBLE A TELESCOPE

The Bible claims to be a revelation from God to man, and Christians and Jews have so accepted it for centuries. Suppose we think of the Bible as a telescope through which we may view something of the scope of God's vast empire, which spans from ages past on into the limitless future. A hand telescope is usually folded closely and has a cap over each end to protect the lenses. It would be of little value until the caps were removed and it were adjusted to the eye of the observer, usually drawn to full length. So with the Bible, it is of comparatively little value to a possessor until the caps are removed and it is properly adjusted. Drawing it to its full length, as we would a telescope, and letting Genesis and Revelation be the end lenses what do we see? A clear vision of God's plan for the human race, from sinlessness to sinlessness, with an interim or parenthesis of 7000 years of sin. The first three chapters of Genesis describe the preparation of the earth as a home for a new creation, man. The work of six creative days, or epochs, of 7000 years each, 42,000 years, is briefly sketched, showing the gradual changing from a void or chaotic condition to one of order and life-sustaining arrangements. Other Scriptures inform us that God had set aside a great seven-day week for the perfecting of the earth. We may know from this that the earth was not perfect at the end of six days. A perfect home in the Garden of Eden was specially prepared for the forthcoming king of earth, man.

It is interesting to note that there is not the slightest intimation that God created man to die, or that he only intended him to live upon earth for a short time and then transfer or transplant him elsewhere to other environments, or that he had not made full provision for man's eternal life. On the contrary, Genesis 2:9 and 3:22 state very clearly that everything was prepared for the enjoyment and eternal life of Adam. Could we expect less from a loving, all-wise, all-powerful Creator towards his creatures whom he had brought forth in his own image? Nothing less did God provide. The creature was perfect, his environments were perfect. He was basking in the full sunshine of the favor of his Maker. He was given a perfect start and told to generate after his own kind.

COMPANION FOR ADAM DIVINELY PROVIDED

God began dealing with him lovingly and methodically to develop his latent powers of mind that he might know himself and his surroundings. To satisfy his hunger he might choose from all the varied fruits of the garden, only one exception being made. To keep the garden in order he might arrange his work as he desired. (Genesis 2:15) He enjoyed the favor of personal communion with his Creator, the Logos. All the birds and animals were brought before him that he might name them, and "whatsoever Adam called every living creature that was the name thereof". His language and memory were thus put to work. Furthermore he must have been set to thinking and reasoning, for "Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him". This implies that he was looking for some suitable companion, and since none was found he must have thought and wondered about it. Doubtless Jehovah thus coached his development in mind and, concurrently, in personal character that he might be able properly to use the great abilities with which he had been endowed As he realized his lack of human companionship, and reflected upon it, he would be better prepared to appreciate the gift of a partner suitable to his station. With what ecstatic joy he must have first beheld Eve and realized that she was 'bone of his bones, and flesh of his flesh'. What a happy, congenial union! What a mutual joy in each other's companionship! Perfect beings, perfect in beauty, paradisaic surroundings, eternal prospects. No forebodings of evil, not a cloud upon their horizon, not a thing to mar their happiness. What more could God give? As an obedient child never thinks of disobeying the parent,

nor questions the right of the parent to give commands or limitations, doubtless these two never questioned the prohibition to eat of the tree of knowledge. Why should they? There was plenty of everything needed for life and enjoyment. They were daily growing in knowledge and appreciation of their blessings, and luxuriating in each other's love and the love and care of God.

Here the record introduces another experience. One of the well-known beings of the garden, the serpent, was used by some exterior power to convey a message to the woman. Being found alone she was invited to use her reasoning faculties along a new line, individually, aside from consultation with her husband. Suggestions merely, but with an insinuation of evil on the part of God towards them. This was something new. No force, no coercion used. Why did not the woman immediately resent the insinuation against her very best Friend? Because she had doubtless come to love and trust the spirit being who was now deceiving her. She put forth her hand and took and did eat of the forbidden fruit. She did not discern the situation clearly, for she was deceived by her tempter. No doubt the fruit tasted good, just as it had looked desirable to the eye. St. Paul tells us that the woman was deceived; probably thinking she had found something valuable and desirable, and being of a generous disposition she at once desired to share her new-found treasure with Adam.

ADAM WAS NOT DECEIVED

When she presented the fruit to him, he was not deceived for a moment, but he was confronted with a situation never before met. Here was his first acquaintance with sin, the principle of wrong in action. How should he meet it? We may reasonably presume that his mind began to work as it had never worked before. His beautiful, lovely, God-given companion had broken the command of God and eaten of the forbidden fruit. What would be the result? Not many particulars are given, but we may easily picture the grief and dismay which wrung his heart and mind. No doubt in his mind but that the death sentence would be imposed upon her as soon as the matter came before Jehovah. Apparently there was no possible hope for her, she must die. What would he do? Apparently he must choose between life and loyalty to his Creator, without his wife, or disobey and die with her. What an opportunity for him to wait and seek wisdom from God. We may readily conclude, from other Scriptures bearing upon the subject that God would have been willing to tell him that he was the head of the family, and that the responsibility therefore rested upon him. He had not transgressed, and was therefore not culpable; but as for Eve, being in transgression, but not under direct personal trial, some punishment suitable to the offense would be meted out to her, and that would suffice. The death sentence might not have been inflicted upon her, because she was deceived.

Adam knew from experience what it was to be without such a companion. He did not wait to seek further information. He made up his own mind. He decided to die with her, rather than live without her, as he supposed would be necessary; so he deliberately disobeyed and made himself a transgressor.

It is a true saying, "Conscience doth make cowards of us all". Instead of, as formerly, looking forward with pleasure to the evening season of fellowship with their Lord, they wanted to hide from his presence. The wise man says, "The wicked flee when no man pursueth". It is probable that whenever the Lord appeared to Adam it was in some such manner as he appeard to Abraham in the plains of Mamre. (Genesis 18) As Lucifer had been appointed the care-taker and protector of Adam (Ezekiel 28:14) it may be doubted, whether he had ever appeared in bodily form, though he used the serpent to present the temptation to Eve. Adam and Eve were human beings, perfect to be sure, but nothing more, "of the earth, earthy," as explained by St. Paul. Not spirit-natured nor heavenly-minded, nor with the slightest hint that they might ever expect anything more than they had.

DIVINE JUSTICE MANIFESTED

We pause a moment to examine the sentence passed by the great Judge. No one has the right to add to or take from what is recorded. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." No intimation here that there had been a conscious soul or spirit hovering in the air at the time of Adam's creation which God had taken and placed in the created body; and no intimation that he called such supposed combination man. (Genesis 2:7) Hence when *he returned* to the ground there could be no soul or spirit to continue conscious after the destruction of the body. Consciousness is only possible with a body. To carry out the sentence they were denied longer access to the perfect food and conditions of the garden (Genesis 3:22), but might prolong life for a while by seeking such sustenance as might be found in the herbs and roots outside. The results of the sentence passed on to their offspring by heredity.

The last three chapters of Revelation bring to our view the same human homestead 7,000 years later. The full seven-day week is there ended; the world perfected: a world-wide Paradise; perfect conditions, climate, fruits and water; perfect government. Millions and billions of perfect beings—"the kings of the earth do bring *their* glory and honor into" the city or government. Who are they? The sons of Adam who had shared in his loss and terrible experiences with sin and death, but who were redeemed by Another, and given the opportunity to recover from that loss, wiser, happier,

stronger in character for their awful experience. They will be able more fully to appreciate the wisdom, love, and power of God, and his reason for hating sin in all its forms, and his justice in destroying forever all willful sinners. The memory of their terrible experiences during the reign of sin and death will cause them to recoil from its polluting touch with horror. They will still be human beings their nature will not have been altered in the least; nor will their place of residence have been changed. Neither will their transgression alter God's purpose to have a world filled with intelligent beings, in his own likeness and image on the human plane.

Stop and look at the picture carefully. Every one perfect, with the glory and honor of God's image stamped forever upon him nothing to harm or make afraid, surrounded with the delights of Paradise, blessed with the fellowship of his fellow-creatures, and every sense of joy and happiness fully gratified; forever freed from sin; wrong never again to function on earth.

Man's experience with sin would therefore be a period of 7,000 years. He came into the world sinless and pure. He was told to propagate and replenish the earth. His transgression did not change God's plan, but gave God the opportunity to manifest a wisdom, justice, love, and power, in such a manner as might never have been proper under any other conditions, and to appeal to the intelligence of his creatures as to the righteousness of all his acts.

WHEN GOD WAS ALONE

Thus our first view through the telescope of God's Word reveals the fact that God is fully able to cope with wrong and sin whenever and however he may please, so far as the earth is concerned. But this does not carry us back far enough to see where sin first originated. Wrong was apparently already active when Adam first came in contact with it. Let us therefore turn our glass to scan further into the past. Suppose we go back to the time when God was alone. How may we know that God ever was alone? By carefully scanning the records of the past which God has had recorded and preserved for our instruction. In Revelation 3:14 we read that the Logos was "the beginning of the creation of God". What God may have been doing before he began creating is not material to the subject. That is back far enough. There he began the work of creating. His first creation was the Logos. (John 1:1-3) Of course God must have existed before he could create anything. Hence before that he must have been alone. Again in Colossians 1:15 we read that the Logos was "the image of the invisible God, the firstborn of every creature"—the same thought stated in different phrase. God is not a creature, a created being, for he is from everlasting to everlasting. He is called the Father of the Logos. No one could be a father and be no older than his offspring. The Logos is called the Son of God. No one could be a son and be as old as his father. Thus the testimony multiplies that there was a time when God was alone. 'His work is perfect; for all his ways are judgment [justice]; a God of truth and without iniquity, just and right is he." (Deuteronomy 32:4) Wrong could not function then, for there was no one to put it into action. That was long before the beginning of sin.

After the bringing forth of the Logos there were two beings in the universe. Of him we read that he was "holy, harmless, undefiled, and separate from sinners". Hence neither of them was evil in any way The principles of right and wrong have always existed, as principles. But principles cannot act of themselves: there must be some active agent to put them into operation. As God and the Logos were perfect in action as well as being, they could not set the principle of wrong into action.

WHO CREATED THE DEVIL?

In Ephesians 3.9 we are further informed that it was God "who created all things by Jesus Christ"; and verse 11 states that all was in accord with a plan designed by God. In Colossians 1:16 we are further informed that by him, the Logos, "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him". Additional information is given in Revelation 10:6: "Who created heaven, and the things that therein are and the earth, and the things that therein are, and the sea, and the things which are therein". Hence whatever life came into existence must have received a start from the Logos. Furthermore, as the principle of wrong must have an active agent, whoever that active agent is must have received life from God at the hands of the Logos. If there is a personal devil, here must have been his source of life. Did they make a devil? How could they if neither could do wrong? To create a devil would surely be a great wrong. Is there then no devil, or if there is did he spring from some other source?

There were other intelligent beings long before man was created, for we read in Job 38:7 that when the foundations of the earth were laid "the morning stars sang together, and *all the sons of God* shouted for joy". Who were these other "sons of God" who were so interested in the work of creation that they verily shouted for joy? The Psalmist says: "What is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels." Ah! they are angels, personal beings of somewhat higher order than man, with spirit-nature bodies instead of fleshly-nature bodies. Our Lord further explains: "That which is born of the flesh is flesh [a fleshly or human being]; and that which is born of the spirit is spirit [a spirit being with a spirit-body]. . . .

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the spirit [brought forth on the spirit plane of life]." Human beings cannot sense the presence of spirit beings, for their bodies are so different. Intimations are given that there may be several grades or planes of spirit beings, or angels, some of less ability, and some of greater ability and authority. What a happy family of heavenly beings, singing and praising God for his blessings and bounties, and all interested in every further manifestation of his wisdom and purposes. No wrong or sin anywhere. Can any one imagine there were no ties of love and affection among the members of that family?

"LUCIFER, SON OF THE MORNING"

We are not favored with the personal names of many of those heavenly beings; only three names are given, viz., Michael, Gabriel, and Lucifer. Gabriel is mentioned by name four times, Lucifer but once. Not much is said of either Michael or Gabriel by way of personal description, but Lucifer is described at some length in Isaiah 14:12-19 and Ezekiel 28:12-19. By connecting and combining the two descriptions we have a clear statement of the beginning of sin, also its calamitous end.

"O Lucifer, son of the morning," "thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in all thy ways from the day that thou wast created, till iniquity was found in thee." How thou art fallen from heaven. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness [turned all thy wisdom into the ways of wickedness and corruption]." "For thou hast said in thine heart [secretly plotted against God]: I will ascend into heaven [usurp some position not given him by Jehovah], I will exalt my throne above the stars of God [take a position above all my companions], I will sit also upon the mount [government, place of greater authority] of the congregation in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High."

Here is the explanation of the first sin in the universe, the principle of wrong put into action by a personal agent, Lucifer. Being a free moral agent he had the privilege of choosing that course if he so desired.

No doubt Lucifer, "The Morning Star," was greatly beloved by all the heavenly host, not only for his beauty and wisdom, but also for his personality and good qualities Also he occupied a high position in the kingdom. As yet his scheme was "in his mind", and doubtless he thought no one could know of it, not even Jehovah. However, if God is able to read the thoughts and imaginations of the hearts of his creature man, is it presumable that he would limit his ability to man alone of all his intelligent creatures? Would it not be far more reasonable to suppose that he would reserve to himself that privilege towards all his creatures? We have no doubt then that Jehovah could easily read the thoughts of Lucifer's mind. Knowing the final result of sin, God could have nipped this insurrection "in the bud" had he so desired. But supposing he had done so, what would have been the effect upon all the other angels? If God had instantly annihilated Lucifer, the others, not knowing the cause, and unable to comprehend the ultimate effects of sin if they had been told, would have considered God an arbitrary tyrant, and probably attributed all sorts of motives to his action, such as jealousy, desire to show his authority and power, etc. They would have feared him for his power, and not loved and obeyed him in spirit and in truth. Apparently God gave no evidence of knowing Lucifer's thoughts.

LUCIFER'S AMBITION REALIZED

At just what time in the past Lucifer first entertained such thoughts is not stated, nor is it necessary for us to know, but evidently they were not acted upon until he decided to try them out upon Adam. Being exceedingly wise, he determined to present the matter to Eve, who loved and trusted "The Morning Star" and to Adam through his most vulnerable trait, his love for Eve. He doubtless reasoned that it would be useless to ask Adam to join in any open rebellion against God. He therefore planned to trap Adam into an act of disobedience, which would result in his loss of favor with Jehovah, and this would automatically enlist him with Lucifer. We need not rehearse the sad account again. Lucifer succeeded. Then there were two in rebellion against God, one a powerful angel, the other a man, with dominion over the earth. In the condemnation against the serpent there was a veiled sentence against Lucifer, which he may or may not have understood. He may have thought that God had not suspected his treachery, but really considered the serpent the guilty party, and therefore condemned it henceforth to crawl upon its belly. But Lucifer had no intention of playing equal with his partner in sin. Adam had something too valuable to be lost sight of, which Lucifer greatly desired, viz., the dominion of earth. God had not recalled the appointment of Adam as ruler of the earth, although it was of course implied in the death sentence. Lucifer may have had either of two expectations: one that Adam would not really die, as death had never come to any of God's moral creatures up to that time, and provision had been made for his eternal existence in the garden; the other that if he should die the dominion might be

grasped by himself. It did not take the angel long to bring the man and his posterity into subjection. (2 Corinthians 4:4) God did not particularly interfere, but let Lucifer have all the liberty necessary to plant and reap a full crop of sin, that all might see for themselves the actual fruit of sin gone to seed.—Rev. 14:18.

ANGELS TESTED AND SIFTED

What a testing these experiences must have been to all the angels. Every one would be compelled to make a choice. Lucifer, the beautiful, great, mighty, at the head of powerful organizations carrying on an apparently successful rebellion against God, yet God seemingly making no effort to restrain him. What was the matter? Was God afraid of Lucifer, and unable to meet so able and wily an antagonist? But God could keep his own counsel, and saw it would be well to let them think. They were developing characters. Many concluded Lucifer was having the best of it and decided to join him; thus he became the "chief of devils". (Luke 11:15) He organized principalities, powers, appointed rulers of darkness, and set up his fellow wicked spirit beings in heavenly positions in his government. (Ephesians 6:12) The faith of every angel must have been severely tested. Doubtless some lost faith. Occasionally God sent servants and prophets to promise great blessings some time in the future, after he had permitted sin to run a sufficient course.

Other of the angels determined to trust God at all events. What a change must have come over the once happy heavenly home. Discord, division, breaking of tender heart-ties, and bonds of affection that had cemented friends for ages.

Nowhere in all the Bible is there an intimation, by word, parable or prophecy that God has not been able at all times to cope fully with any and every condition of opposition that might arise. Men and angels might, from their own limited reasoning, indeed conclude that the situation had gotten beyond God. If they had an opponent who was making such devastations and had the power to overthrow him, how quickly would they do it. Would they permit him to continue his depredations, deceiving, destroying and killing their best friends and most loyal supporters? No, indeed! Then why does God? Ages roll by and still little if any signs of activity on his part. The world is still in subjugation to Lucifer and he is doing about as he will. God must be unable [some say] to carry out his benevolent designs, and he has left us to work out our own salvation. Lucifer, later known as the devil, coached such misrepresentations, and many forgot or almost began to hate God.

Finally God sent forth word by his prophets in no uncertain terms, though still somewhat covered by figurative applications as against "the king of Babylon" and the "king of Tyrus". We read again from Isaiah 14 and Ezekiel 28: "How art thou cut down to the ground, which didst weaken the nations. . . . Thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms? That made the world a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee." "All the kings of the nations, even all of them, lie in glory, every one in his own house But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; a carcass trodden under foot. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people" "All they that know thee among the people shall be astonished at thee; thou art become a terror, *and never shalt thou be any more.*"

WICKED SPIRITS TO BE DESTROYED

What a castigation! The final sentence has been passed; and Lucifer and all the lesser devils now know and understand that God intends their final destruction. (Luke 4:34) God has permitted them to demonstrate fully the terrible results of sin and their own unworthiness for further life. They turned their dominion into a wilderness and made themselves a terror to everything good and righteous. Their execution will therefore be seen clearly to be in fullest harmony with justice, not only to themselves but towards all others.

"And they sang the song of Moses the servant of God, and the song of the Lamb, saying. Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear [reverence] thee, O Lord, and glorify they name? for thou only art holy; for all nations shall come and worship [in spirit and in truth because of their understanding] before thee; for thy judgments are made manifest." (Revelation 15:3, 4) "And I saw a new heaven and a new earth, for the previous heaven and the previous earth were passed away. . . . And there shall in no wise enter into it anything that defileth, neither worketh abomination, or a lie; but [only] they which are written in the Lamb's book of life."—Revelation 21:1, 27.

For ages in the past there was no such thing as sin. God's Word reveals to us the first inception of sin in

the mind of Lucifer, tracing it down to its full fruition; the wreck it made of him and all who followed in his course, the awful pall it cast over heaven and earth; and leads on down to sin's final extinction. Again will follow ages where there will be no sin. The memory of the misery, distress, and destruction during the rebellion of Satan will seem like a horrible nightmare of the past, and cause every child of God to forever recoil from the death-dealing touch of sin.

As we by faith now behold the glorious outcome, and already see the Lord of hosts resuming control, shall we not enthusiastically join in the hallelujah chorus of Revelation 5: 11-14?

Looking thus through God's Word we see that sin has been permitted of God for only a comparatively short time. It might be called an explanatory parenthesis of the ages which more clearly reveals God's wonderful characteristics, justice, love, power, and wisdom.

"I will extol thee, my God, O king; and I will bless thy name for ever and ever. . . . Great is Jehovah, and greatly to be praised, and his greatness is unsearchable. . . . I will speak of the glorious honor of thy majesty, and of thy wondrous works. . . . They shall abundantly utter the memory of thy great goodness, and sing of thy righteousness. . . . They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. . . . Thou openest thy hand and satisfiest the desire of every living thing."—Parts of Psalm 145.

GOD'S DEALINGS WITH A HEATHEN CITY

— — MARCH 5 — JONAH 3 1 — 4: 11 — —

JONAH AND THE STORM — THE PROPHET'S ORDERS, DISOBEDIENCE, PUNISHMENT, AND PRAYER — JONAH AND THE CITY — GOD'S REPENTANCE — JONAH AND THE GOURD.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah 55: 7.

JONAH was a prophet of Jehovah in the northern or ten-tribe kingdom of Israel after the time of Elisha. He was a man connected with the strong nationalist movement in Ephraim. The prophecies which God gave through him concerning Ephraim were such as showed that the kingdom of Israel was to regain some ground from the Assyrians which had been taken under circumstances humiliating to the Israelites. Jonah's prophecies gained for him power, position and popularity at court and among the people.

But God had previously foretold (1 Kings 14: 15, 16) of how Assyria would be the whip in his hand to chasten his people Israel. This threat still hung over them unfulfilled, despite the other prophecy concerning the temporary prosperity of Israel. The Assyrian kingdom had been the most powerful of all the kingdoms in the world for some time prior to Jonah's experiences. But shortly before the time of Jeroboam the Second's reign Assyria was experiencing a backset. There are eighteen silent years in her own history, which means that there were no conquests—history being largely a record of conquests and defeats. During these eighteen or twenty years the great and proud city of Nineveh had experienced the chagrin of revolutions from various of its provinces. It really looked as though Assyria's sun was about to set. If it did set, then God's prophecy about the breaking of Ephraim could not be fulfilled; and the Ephraimites hoped that this might be the case.

But God's vision was longer-sighted than man's. When the time drew near for Ephraim's (Israel's) denationalization, an ambassador was ordered to Assyria to prepare a shelter for the exiles from Israel who would be led thither captive. That ambassador was Jonah.

JONAH'S AWKWARD SITUATION

Imagine the situation in which Jonah found himself when the miraculous whisper told him to go to Nineveh and to cry against its wickedness. "Now Nineveh became a great city unto God," as reads the literal rendering of Jonah 3: 3. That is, Nineveh began to show up large in the divine purposes. Ephraim was about to cease being the head (Deuteronomy 28: 13) and was about to become the tail. It was a transition period, which is the most difficult time of all for people to discern God's will. Jehovah purposed from now on to have a representative at the court of Nineveh, and to have the same representative as had been at the court of Ephraim, because the supremacy was passing from Ephraim to Assyria. Assyria was to become dominant over the Semitic peoples.

The secret voice of the Lord as it came to Jonah was this time unwelcome. His previous ministry had won for him fame and, doubtless, the fortune that goes with fame. To move to Nineveh now after he had prophesied prosperity for Israel, to go to that long-time enemy of Israel and extend to them opportunity for repentance, and thus make likely an avoidance of their destruction, would be to turn from ministering to his own country and be 'rendering aid and comfort to the enemy'. The whole idea offended his patriotic feeling, wounded his national pride. Such a move would also involve him in the loss of social advantage, and would ruin his temporal prospects. It would break up the sacred ties of home and country. In the eyes of his associates it would be nothing short of social and religious heresy. It would ostracize him for ever from the things which he had held dear. It would tarnish his prophetic glory, and destroy his prestige among his own people. It would expose him to the charge of inconsistency. He would be classed as a pervert, a traitor, a renegade.

EFFORT TO ESCAPE

Did he have the strength to proclaim publicly the message which had been whispered to him in private? On the one hand lay the favor of God; on the other the respect of man. On one side was divine truth; on the other, ancient custom. On the one hand was the vision of a future which was offensive to his national pride; on the other the memory of a past which flattered his personal vanity. Was there no third way? Oh yes: he might dodge it, dodge the responsibility for such a drastic change in his life.

The more Jonah thought of the proposition the more it appealed to him to be the proper thing to do—to get away

from the whole thing. Anyway, he was not seeking to avoid the prophetic mission simply to spare his personal pride, the humiliation attendant upon such a work: for if he got away he would also be serving his country a good turn. His patriotism was almost stronger than his love for God. It was generally understood that outside of the Holy Land God would not communicate his messages. So if he could only get away and bury himself in the depths of heathendom, there he would cease to hear the voice of God. Nineveh would not be warned, would not repent, would therefore be destroyed, and his people Israel spared the degradation of defeat and captivity at the hands of the great Assyrian power.

The voice was at once so imperative and so persistent that he must do something: so he journeyed more than fifty miles to Joppa, and there paid passage on a ship bound for Tarshish, now known as Gibraltar. He paid his fare all the way, but did not get the worth of his money. Man's schemes are often different from God's plans.

After the ship had gotten well out to sea and while Jonah was sleeping, exhausted, somewhere under deck, a mighty storm arose which so tossed the craft as to threaten its immediate destruction. This storm was raised by divine power to furnish a means of teaching Jonah a lesson which he might not have learned in another way.

The storm was so great that even the experienced sailors were frightened. They heaved overboard much of their cargo and movables, to lighten the ship. They called every man upon his own God, praying for deliverance. But the waves continued to rage and beat upon the sides of the ship with fury. Since the heathen prayers were unavailing, the ship's master descended to awaken Jonah and to implore him to call upon *his* God. Maybe he would be willing to grant the deliverance. It is not said that Jonah prayed. But it is reasonably certain that he did some thinking. He perceived that the storm was connected with his own disobedient flight and with his effort to escape the instructions of the Lord. He began to realize that God had more than one way of speaking. If Jonah would not listen to the inner and miraculous whisper, perhaps he would give heed to the mighty waves, beside which Jonah was a mere pygmy for power.

Meanwhile the sailors were casting lots to ascertain whose fault it was for which the evil had come upon them. The lot fell upon Jonah. Here was another lesson for Jonah: God was as able to overrule the lots on a heathen vessel on a heathen sea as he was in connection with the high priest's bag in the Temple at Jerusalem. Jonah was trying to escape from the presence of the Lord; but he was beginning to learn that God is no mere national Deity.

When the sailors learned that Jonah was a worshiper of Jehovah, who made the sea and the dry land, they had much respect for him and desired to know what they could do to calm the sea, for it was becoming more and more tempestuous. Jonah was moved by the candor and reverence shown by these heathen sailors, and was likewise rebuked by it. Here he was, trying his best to escape from Jehovah's service; and here were these pagan sailors willing to run much risk for him. He got the idea of magnanimity from them, and at the same time realized the justness of a proposition from him. He proposed to offer himself a sacrifice that the rest might be spared from the dangers of the deep.

But even then the sailors were loath to take so much responsibility. They made a last desperate effort to reach land by hard rowing, but could not. Even when their efforts failed in this direction they had such respect for God's power that they did not give up Jonah until they had prayed to God that they might be blood guiltless in the matter. Then they threw Jonah overboard.

A great fish had been prepared by God to swallow Jonah up. This was not to keep him from drowning, but was to render easier a deliverance of him at a certain spot three days later, and to make more specific the picture of his entombment. During the last moments of his consciousness inside the great fish, Jonah prayed earnestly coming quickly to the point of sorrow for his own course of disobedience. Snatches of psalms passed rapidly through his mind, and after his deliverance he wrote these down under prophetic guidance.

ANOTHER MESSAGE

Three days later Jonah found himself disgorged on dry land, probably not far from Joppa, whence he made his way back to Gath-hepher, his home. Jonah had now learned much toward the suppression of his racial prejudice. He still had something to learn about his religious prejudice. He waited for another message from the Lord. Finally it came, and was practically the same as his first. He was told to arise and go to Nineveh and preach unto it the preaching which God would show him. Now Nineveh was above five hundred miles from Jonah's home and was a long and arduous journey. But Jonah made it, this time, without a whimper.

The present ruins of Nineveh correspond exactly in size with the size indicated in this prophecy. It was three days journey in circumference, or about sixty miles around, fifteen miles on each side. The present area, as shown by the mound heaps and ruins of the ancient walls, consists of about two hundred sixteen square miles. But it must be remembered that the city was loosely built with houses of mostly one story, and that there were large tracts for cultivation and pasturage inside the walls.

Nineveh existed as the head of the Assyrian kingdom for about a thousand years, but there was never any national coherence in either the Assyrian kingdom or the empire. It was maintained solely by force of arms. The Assyrian rulers were almost all high class bandits, dragging into their capital city the spoils of pilfered nations. There was no patriotic fervor in Nineveh. It was merely a place to trade and to gamble. It was filled with a motley crowd of fantasmic foreigners.

Just at this time the city was suffering reverses and God's message of repentance came to them through his prophet Jonah. The Prophet entered into the confines of the great city, declaring his message to the people whom he met in the byways, market-places and concourses, for one whole day. So marked was the heed given to his simple utterance that it was carried on by its own momentum, and finally reached the ears of the king, safely ensconsed behind his palace walls, his body-guard, and his royal hangings.

The king had evidently been troubled, and this new message from the God of Israel gave him hope. Repent they could, and repent they would. Anything to turn the tide of their misfortune. He felt flattered to have this much attention from the special Guardian of his special enemy. The king sent forth couriers throughout the city to declare a fast of both man and beast. The king rightly understood the message to imply that if they repented from the violence which they had been accustomed to doing the city might be spared. If there were no hope, why should Jehovah take the trouble to warn them? Accordingly, the fast and its accompanying physical humiliation was carried out in extreme heathen style; but there is everything to indicate that the repentance on the part of both king and people was genuine.

REPINING AT REPENTANCE

Jonah became indignant at this turn of events. This repentance of the Ninevites showed that their city would not be destroyed, and that it would, therefore, be used in harmony with God's prophecy to punish his people Israel. His religious prejudice was still strong, forgetting, as he did, that his own ten tribes had long been separated from the proper place of worship, Jerusalem He entertained a certain amount of disdain for this heathen repentance. It was not according to ritual, and perhaps God would not accept it after all. He would hang around and see what happened.

The Prophet went outside the city to a ridge of hills lying to eastward and built him a little booth He would wait out the forty days, at all events, and see what to do after that time Jonah's first great lesson was shown him by the mighty waves of the ocean. They were admittedly his superior But now another lesson was to be taught him by a humble little broad-leaved plant, over which he felt his power. God caused this plant to grow up and to shield him from the burning sun. When Jonah had come to appreciate the plant and its services toward him, God caused worms to unleave the plant and a hot sirocco wind to blow upon him until he longed for death

Here God questioned Jonah as to the propriety of his great displeasure. Jonah was not backward about saying that he was angry and that he had good cause. The destruction of the plant was merely the last straw. Everything had conspired to irritate Jonah, to ruffle his feelings. His displeasure at the repentance of the Ninevites was not the waywardness of a child, but was the displeasure of a man of God, for what seemed to him great and sufficient reasons.

Then the Lord carefully showed Jonah what he wished him to learn from the worm-eaten and withered plant. Jehovah said to him, in substance 'Are you not in your anger refuting the very grounds of your own discontent? You have taken an interest in a plant which was grown on heathen soil. You accepted the ministration of the plant, which was a plant of Nineveh. You did not disdain its shadow because it grew on heathen soil. You did not insist on transplanting it into Jewish ground before accepting its service No You eagerly sought its shade, because it met your need, because it satisfied your craving for refreshment. And shall not I accept the service of Nineveh? Though its fast be a heathen fast, though its cry be a cry from pagan hearts, though its repentance be the repentance of an untutored conscience, though its voice be the voice, not of intelligent knowledge, but of dire presentiment, it refreshes my heart, it satisfies my longing for responsive love. By your own anger you have vindicated my ways.'

JONAH AS TYPES

As for types there are two distinct ones indicated:

(1) Jonah was a type of the death, burial, and resurrection of our Lord. (Matthew 12:40) As our Lord was raised from the dead at the end of his period of death, so Jonah was cast forth from his temporary "sheol".

(2) "As Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation." (Luke 11:30) The generation which was witnessed to by our Lord after his death, burial, and resurrection, was as grieved and angered at the faith and repentance of those to whom the resurrection of our Lord was proclaimed as Jonah was at the repentance of the Ninevites, or as the Ninevites would presumably have been at the message of Jonah had they been as stiffnecked and hard of heart as were the Jews of our Lord's day.

AMOS WARNS ISRAEL

— — MARCH 12 — AMOS 6:1-8 — —

REVELRY AND RUIN — CARELESS CAROUSERS — THE IMPENDING DISASTER — THE DANGERS OF WEALTH AND SELF-GRATIFICATION.

"Woe to them that are at ease in Zion."—Amos 6:1.

OUR lesson tells us of a time in the history of Israel when the prosperous class had become wealthy — when many of the nation's wisest and most brilliant people had settled down to ease and luxury—to self-gratification. They considered that they had won in the battle of life, and would now take their ease and enjoy the fruits of their strife and diligence. They would let the other fellow do the worrying for awhile, and they would live on Easy Street.

The Lord through the Prophet upbraided them, assuring them that he was not pleased with such a course. He tells them that woes are to be expected as a result. It was made the mission of Amos to call attention to the fact that aggressive selfishness had accumulated great riches, that the wealthy were living in great luxury, and that these conditions fostered pride and moral laxity among the wealthy; while the poor were being filled with avarice, losing respect for God and religion, for truth and mercy, and the desire for further knowledge of God. Society was on the edge of a great volcano, and God declared that an eruption was near at hand. Amos was his mouthpiece. Today's lesson is a part of the message he delivered.

Our lesson is not inappropriate to our times. Nothwithstanding the progress that has been made in many good lines, inside and outside the Christian denominations, nevertheless there is danger. First of all, let us consider the danger of the rich. The wealth of our day to a certain extent reaches to the very humblest and scatters blessings to all.

But the bulk of the world's wealth is in the hands of the few. The inordinately rich are in great danger of injuring themselves. Some of these cannot devise ways and means by which to consume even their incomes. Luxuries of every kind are tasted in the hope of finding rest, happiness, joy, peace. Not finding these, mankind still pursue them, seeking new avenues to happiness. Wealth brings increased opportunity for sin in its various forms, including debauchery.

The influence upon the poor is notable. The latter, seeking pleasure, imagine erroneously that the rich and indolent are finding it, while they themselves are seeking in vain. Thus the poorer, surrounded by the wonderful blessings of our day, are often miserable, because their minds are discontented. They want happiness, joy, pleasure, and believe they can obtain these only through wealth. The result is that their hearts are filling with anger and malice, and jealousy of the rich. The way is thus paved for most evil and atrocious conditions, and many are fully persuaded that our present comparatively favorable social conditions are maintained only through police and military power, backed by all the assistance of modern times—the telegraph, telephones, etc.

"WARN THEM THAT ARE RICH"

These words of the Apostles were never more in season than now. Those trusting in the uncertainty of riches need to arouse themselves. They need to learn the lesson that the pleasure they seek lies not in the direction of their indulgence of self, but rather in self-sacrifice—in the service of others. Indeed this is the great lesson for all to learn—both rich and poor. While millions are seeking joy, pleasure, only a remarkably few have found them. Those few are God's saintly people—whether Catholics or Protestants.

The secret of their success in finding what others are still seeking for lies in the fact that they have been heaven-directed, and that they have followed the guidance of God's Word. And the more fully they have heeded his instructions, the greater has been their blessing. God's message to all is, Seek first God's righteousness, God's will, the divine rule or kingdom. Father Adam rebelled against the divine will, and by breaking his covenant precipitated upon himself an avalanche of imperfection and death, which has since remained on the world—the reign of sin and death.

God's Word reveals that in due time he will roll away the curse, and bring blessings and opportunities to every member of our race. But meantime he would gather out a special class for a special purpose—the church of the first-borns, whose names are written in heaven. (Hebrews 12:23) These are to be highly exalted and to be used of the Almighty with the Savior Jesus in the great work of blessing the whole world. These are the seed of Abraham, the body of the Messiah, of which Jesus is the Head.—Galatians 3:16-19.

The greatest privilege of the present time is to get into this elect company of God's saints. In order to enter this company faith and obedience are necessary requisites. That faith must recognize Jesus as the Lamb of God, the Sin-Bearer. We must recognize him also as the Pattern and Exemplar. The reward will be to those who have his spirit, his disposition, and who will walk through the present life in his footsteps. Such will eventually gain with him glory, honor, immortality—the kingdom.

In the present time they will to the world seem to have the unfavorable side, a battle against the world, the flesh, and the adversary. The world cannot understand what pleasure and blessing these really enjoy because of the conformity of their wills to God's will, and because of the spirit of the Lord, which they consequently receive. But these alone have the peace and joy and blessing which the world can neither give nor take away. What other men are seeking and failing to find, God's saints enjoy.

INTERESTING LETTERS

APPRECIATES THE HARP OF GOD

DEAR BROTHER RUTHERFORD:

I consider THE HARP OF GOD a most wonderful epitome of the STUDIES IN THE SCRIPTURES. All the salient Scripture points of God's plan are therein clearly and forcefully set forth, and in a way of clear and full comprehension on the reader's part. In fact, upon its reader's mind is deeply impressed all the points he would be apt to retain from a careful perusal of the entire set of the STUDIES IN THE SCRIPTURES as they pertain to the plan of God.

The reader of THE HARP OF GOD can gain a quicker, if not a more comprehensive, knowledge of the truth as we understand it than he could obtain by giving manifoldly more time to the reading of the STUDIES, wherein he must wade through so much matter that bears only indirectly upon the simple outline of the divine plan.

For *beginners* this book fills a long felt want, especially in this day of rush and hurry and lack of time to read. I have read THE HARP with profit as a means of refreshing my mind on things long known. It is truly a wonder. Like the "Millions" book it goes right to the point. There is no mistaking its meaning; seemingly it has no superfluous words. Divine help surely was given in its preparation.

I trust THE HARP OF GOD will be widely advertised, widely circulated and widely read. It simply can't be beat as a speedy means of enlightening the people on "the plan of the ages". For the restitution class it goes ahead of anything the Society has yet brought forth. It bears effectually the message of the hour.

As a publication it is surely worth its weight in diamonds if not in radium.

Faithfully yours, J. A. BOHNET.—*Pilgrim.*

VALUABLE ADDITION TO TRUTH LIBRARY

DEAR BROTHER RUTHERFORD:

I just wish to express briefly my appreciation of your last book, THE HARP OF GOD. While I have been studying present truth for about 33 years, yet I consider THE HARP as a most valuable addition to my truth library. This thought, of course, applies particularly to the last chapter, Restoration", that subject being just *now* particularly due and in order. As presented in THE HARP it should surely appeal to all openminded people the world over. Surely it has been especially directed of our Lord for this time. May it accomplish things for the people by preparing them for restitution blessings now just at the door. I am,

Your fellow servant in the Lord, ELSTON LUTTRELL.—*Ala.*

INVESTMENTS

Quite a number of the friends have been induced to invest their small savings in oil and other stocks and have lost. Our advice is asked and we answer: Great corporations control the oil, gold and industrial business. If a small independent company is fortunate enough to strike oil or gold the big companies make it impossible for the small company to succeed and the latter is compelled to sell out to the big corporations for practically nothing or lose all. If small amounts are invested in the big oil or mining companies' stocks, then the majority stockholders usually put through some scheme to squeeze out the "little fellow". The Lord's people should keep their hands out of the lion's mouth. Our advice would be to avoid all such investments.

COLORED BRETHREN

Information is needed at this office for the Colored Branch, for organization. We request each class of colored brethren that is organized to advise us through its secretary of the number in the class, and in towns where there is only one brother or sister, for such to kindly write to this office giving name and address. This information can be given on a postal card addressed WATCH TOWER BIBLE & TRACT SOCIETY, Colored Department, 124 Columbia Heights, Brooklyn, N. Y.

HYMNS FOR APRIL

Sunday	**2** 254	**9** 78	**16** 58	**23** 70	**30** 21
Monday	**3** 289	**10** 95	**17** 90	**24** 267	
Tuesday	**4** 46	**11** 47	**18** 333	**25** 93	
Wednesday	**5** 128	**12** 92	**19** 269	**26** 74	
Thursday	**6** 299	**13** 122	**20** 275	**27** 229	
Friday	**7** 226	**14** 190	**21** 209	**28** 19	
Saturday	**1** 183	**8** 184	**15** 308	**22** 1	**29** 112

PRAYER-MEETING TEXTS FOR APRIL

April 5: THE PRINCE OF PEACE. "His name shall be called . . . the Prince of Peace"—Isaiah 9:6

April 12. CHRIST THE DAYSPRING. "The dayspring from on high hath visited us."—Luke 1:78.

April 19. CHRIST THE DELIVERER: "There shall come out of Zion the Deliverer"—Romans 1:26

April 26: CHRIST OUR WISDOM: "Christ Jesus . . . of God is made unto us wisdom."—1 Corinthians 1:30.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

New Brookland, S C.	Feb 19	Charleston, S. C.	Feb. 26
Kershaw, S C.	" 20	Elko, S C	" 27
Rock Hill S C	" 21	Augusta Ga.	" 28
Sumter, S C.	Feb 22, 23	Macon, Ga.	Mar 1
Lamar, S. C.	Feb 24	Eufaula, Ala	" 2

BROTHER T. E. BARKER

Hagerstown, Md.	Feb 16	Ashland, Ky	Feb 22, 23
Cumberland, Md.	" 17	Portsmouth, Ohio	Feb 24
Clarksburg, W. Va.	" 19	Cincinnati, Ohio.	" 26
Marietta, Ohio.	" 20	Batesville, Ind	" 27
Huntington, W. Va.	" 21	Greensburg, Ind.	" 28

BROTHER J. A. BOHNET

Shreveport, La.	Feb. 15	Dover, Ark	Feb 23
Foreman, Ark.	Feb. 16, 17	Havana, Ark	" 24
Washburn, Ark.	Feb 19	Little Rock, Ark	" 26
Fort Smith, Ark.	" 20	Hot Springs, Ark.	" 27
Ozark, Ark.	" 21	Donaldson, Ark	" 28

BROTHER E. F. CRIST

Batavia, N. Y.	Feb. 17	Cortland, N Y.	Feb 23
Rochester, N. Y.	" 19	Ithaca, N Y	" 24
Hammondsport, N. Y.	" 20	Syracuse, N Y.	Feb 26, Mar 1
Elmira, N Y.	" 21	Auburn, N. Y.	Feb 26, 27
Binghamton, N. Y.	" 22	Geneva, N Y.	Feb 28

BROTHER A. J. ESHLEMAN

Valparaiso, Ind	Feb 17	Mansfield, Ohio.	Feb 23
Fort Wayne Ind.	" 19	Newark, Ohio	" 24
Van Wert, Ohio.	" 20	Zanesville, Ohio	" 26
Lima, Ohio.	" 21	Cambridge, Ohio.	" 27
Marion, Ohio.	" 22	Wheeling, W Va	" 28

BROTHER M. L. HERR

Wilmington N C.	Feb 12, 13	Jacksonville, Fla.	Feb 20, 21
Sumter, S C.	Feb 14	Titusville, Fla	Feb 22
Charleston, S. C.	" 15	Lake Worth, Fla.	" 24
Savannah, Ga	Feb 16, 17	Miami, Fla	Feb 26, Mar 1
Brunswick, Ga.	Feb 19	Key West, Fla.	Feb. 28

BROTHER M. A. HOWLETT

Youngstown, Ohio	Feb 12, 13	Canton, Ohio.	Feb. 19
Warren, Ohio	Feb 14	Alliance, Ohio	" 20
Ashtabula, Ohio.	" 15	Massillon, Ohio	Feb 21
Cleveland, Ohio.	Feb 16, 26	N. Canton, Ohio	" 22
Hudson, Ohio.	Feb. 17	Akron, Ohio.	Feb. 23, 24

BROTHER S. MORTON

Gaines, Pa	Feb. 15, 16	Brockwayville, Pa.	Feb. 22
Falls Creek, Pa.	" 17, 18	Kittanning, Pa.	Feb. 23, 24
Punxsutawney, Pa.	Feb 19	Oil City, Pa.	Feb 26
Mahaffey, Pa	" 20	Titusville, Pa.	" 27
Curry Run, Pa.	" 21	Warren, Pa.	" 28

BROTHER G. R. POLLOCK

Eastland, Tex.	Feb. 16	Electra, Tex.	Feb 27
Ranger, Tex.	" 17	Childress, Tex.	" 28
Weatherford, Tex.	" 19	Amarillo, Tex.	Mar. 1
Alvord, Tex	" 24	Dalhart, Tex.	Mar. 2, 4
Wichita Falls, Tex.	" 26	Hooker, Okla.	Mar. 3

BROTHER B. M. RICE

Osseo, Wis	Feb. 15	Monticello, Wis.	Feb. 23
Black River Falls, Wis.	" 16	Gratiot, Wis.	" 24
Tomah, Wis	" 17	Dubuque, Ia.	Feb. 26, 27
Madison, Wis.	Feb. 19, 22	Elma, Ia.	Mar. 1, 2
Boaz, Wis.	" 20, 21	Waterloo, Ia.	" 3, 4

BROTHER V. C. RICE

Sealy, Tex	Feb 14, 15	Bandera, Tex.	Feb 22
Hallettsville, Tex.	Feb 16	Tarpley, Tex.	Feb. 23, 24
San Antonio, Tex.	Feb 17, 26	Simmons, Tex.	" 27, 28
Kerrville, Tex.	Feb. 19	Mathis, Tex.	Mar. 1
Comfort, Tex.	" 20	Premont, Tex.	" 2

BROTHER C. ROBERTS

Midland, Ont.	Feb 14 15	Beamsville, Ont.	Feb 27
Elmvale, Ont.	Feb 16	St Catharines, Ont.	Feb 28 Mar. 1
Barrie Ont	" 17	Thorold, Ont	Mar. 2
Toronto, Ont.	" 19	Niagara Falls, Ont.	Mar. 3, 5
Hamilton, Ont.	" 26	Welland, Ont.	Mar. 6

BROTHER R. L. ROBIE

Cedartown, Ga.	Feb 15	Montgomery, Ala.	Feb. 21
Tallapoosa, Ga.	" 16	Brewton, Ala.	" 22
Pell City, Ala.	" 17	Bay Minette, Ala.	Feb. 23, 24
Birmingham, Ala.	" 19	Mobile, Ala	" 26, 27
Bessemer, Ala.	" 20	Deer Park, Ala.	Feb. 28

BROTHER W. J. THORN

Williston, Fla.	Feb 12	Millville, Fla.	Feb. 20
Dowling Park, Fla.	" 14	De Funiak Spgs, Fla.	Feb. 22, 23
Monticello, Fla	" 15	Pensacola, Fla	" 25, 26
Marianna Fla.	Feb 16, 17	Florala, Ala.	Feb 27
Dothan, Ala.	Feb. 19	Stella, Fla.	" 28

BROTHER T. H. THORNTON

Kewanee, Ill.	Feb 15, 16	Decatur, Ill	Feb 22
Knoxville, Ill.	Feb 17	Hammond, Ill.	" 23
Peoria, Ill	" 19	Monticello, Ill.	" 24
Canton, Ill	" 20	Champaign, Ill	Feb 26, 27
Bloomington, Ill.	" 21	Broadlands, Ill.	Feb 28

BROTHER S. H. TOUTJIAN

Owensboro, Ky.	Feb 16, 17	Guthrie, Ky.	Feb 23
Evansville, Ind	Feb 19	Lebanon, Tenn.	" 24
Beech Creek, Ky.	" 20	Nashville, Tenn.	" 26
St. Charles, Ky.	" 21	Clarksville, Tenn.	" 27
Hopkinsville, Ky.	" 22	Big Sandy, Tenn.	" 28

BROTHER J. B. WILLIAMS

Chaplin, Sask.	Feb 13	Lethbridge, Alta.	Feb. 19
Herbert, Sask	" 14	Calgary, Alta.	" 21
Maple Creek, Sask	" 15	Rumsey, Alta.	" 22
Medicine Hat, Alta.	" 16	Camrose, Alta	" 23
Bow Island, Alta.	" 17	Edmonton, Alta.	" 26

BROTHER W. M. WISDOM

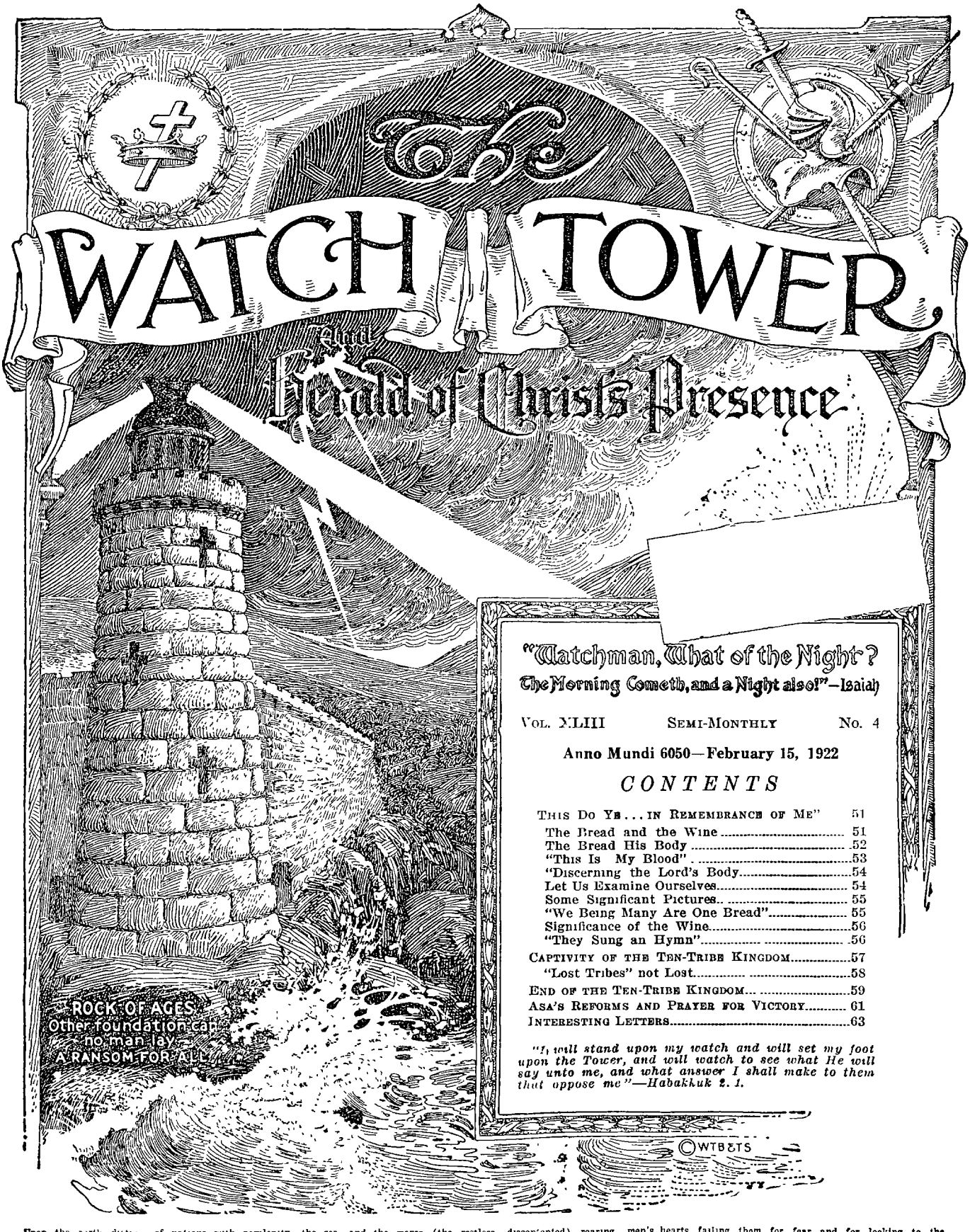
Fort Smith, Ark.	Feb 19	Atoka, Okla	Feb. 24
McCurtain, Okla.	" 20	Denison, Tex.	" 26
Quinton, Okla.	" 21	Sherman, Tex.	" 26
McAlester, Okla.	" 22	Durant, Okla	" 27
Wilburton, Okla.	" 23	Caney, Okla.	" 28

BROTHER L. F. ZINK

Puyallup, Wash.	Feb 13, 14	Chehalis, Wash	Feb 22, 23
Enumclaw, Wash.	Feb 15	Vancouver, Wash.	Feb 24
Tacoma, Wash.	Feb 16, 19	Portland, Ore.	Feb 26, 27
Lake Bay, Wash.	Feb. 17	McMinnville, Ore.	Feb. 28
Olympia, Wash.	" 20	Dallas, Ore.	Mar. 1

The WATCH TOWER

And Herald of Christ's Presence



"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

VOL. XLIII SEMI-MONTHLY No. 4

Anno Mundi 6050—February 15, 1922

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me"—Habakkuk 2. 1.

Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken When ye see these things begin to come to pass, then know that the Kingdom of God is at hand Look up, lift up your heads, rejoice, for your redemption draweth nigh—Matt 24 33, Mark 13 29; Luke 21. 25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3.2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIII FEBRUARY 15, 1922 No. 4

"THIS DO YE . . . IN REMEMBRANCE OF ME"

"The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—1 Corinthians 11:23-25.

THE memorial celebration always falls on the evening of the fourteenth of Nisan. In 1922 it is the evening of April 11. The time is after six o'clock. This is the annual remembrance by Christian people of the death of Jesus Christ. It is also an eternal memorial of things associated with him and with his death.

It is not a memorial of the resurrection of Christ, nor of the resurrection of the church. It is not a bringing to mind of events in the history of the Hebrews—the Passover of the first-born of Israel, the destruction of the Egyptian first-born, the exodus from Egypt, the passage of the Red Sea, or the extinction of Pharaoh and the armed hosts of the Egyptians.

The memorial is not a feeding upon the actual body and blood of Jesus in either a material or a spiritual sense. There is no transubstantiation or actual physical change of the elements of bread and wine into the actual body and blood of Christ, as our Romanist friends assert. Nor do the sacred elements become in a spiritual and mystical way the body and blood of Christ, as is advanced by our Episcopalian friends. The memorial celebrates the death of Jesus Christ himself. It is also of direct importance to the church of God in the simple sacramental observance instituted by the Lord Jesus at the last Passover supper with his disciples. There is pictured unmistakably the participation of the members of the church in those features which obviously and directly memorialize the Lord.

The memorial is simply what its name suggests—primarily a remembrance of the death of the Lord.

A frequency of celebration of the memorial is nowhere taught in Scripture. Some celebrate it once a month, others once a week, some once a quarter or once in four months. But there is a singular appropriateness about memorializing the death of Jesus Christ on the anniversary of that death. So we celebrate the memorial always on the fourteenth of Nisan, the same evening in which Jesus and the Twelve gathered in the little upper room for their last supper together on earth.

THE BREAD AND THE WINE

The two elements in the sacred feast are the bread and the wine. In the Hebrew Passover and in the primitive church the wine was mingled with water.

Jesus Christ made an offering of himself in two distinct but allied senses. He willingly brought about the death of his body, and associated with this there are many sacred pictures and symbols. He also poured out his life, and with this too there are associations which are profitable for the Christian to keep in mind.

The death of his body is memorialized in the bread, and the outpouring of his life in the wine.

The twelve apostles sat down with the Lord for the Passover feast. They little thought that this feast was to be in any wise different from any Passover supper which the little family, of which the Lord was the head, had eaten together.

During the course of the supper when the Lord came to the distribution of the unleavened bread among those who were partaking with him of the supper, he introduced what to the Twelve was an entire innovation.

It was customary at the Passover for the celebrant to make an explanation of what was signified by the various features of the supper. In addition to whatever may have been the used words connected with the significance of the unleavened bread, he took a loaf of bread and held it in his hands. He then blessed the loaf. He broke it, with an unaccustomed change in the familiar formula of the Passover supper. With words which have since been repeated billions of times by the professed followers of Christ, he declared unto them that the bread represented his body which was broken for them and for many. When they had all eaten of the bread, he instructed them that whenever they, or those who through their teachings should believe on his name, celebrated the memorial, they were to "do this" new thing that he was then instituting.

The supper continued, and after it was over and apparently before the extended conversation which he held with them and which closed with the singing of a psalm,

he took in his hand the last of the four cups of wine used at the Passover supper. As usual, he gave thanks over the cup. Then he handed it to the Twelve, telling them to drink all of it and that from then on the cup which had been the cup of praise was destined to represent something new. He told them that was his blood, the blood of the new testament shed for them and for many, for the remission of sins.

The little company knew that the old law covenant or testament had been sanctified with the blood of bulls and goats, and they had been brought up to believe that the blood of bulls and goats took away sins. He told them that this wine from henceforth represented his own blood and that his blood was the blood which would sanctify the new testament or covenant. They understood later on that it was shed for them and for many, and that it was for the actual remission of sins, and that the blood of bulls and goats could not possibly purge away any sin whatever.

Shortly afterward the Lord was betrayed by a favored friend, convicted on false testimony, and in an unjust trial sentenced to death. Then he was crucified, dead and buried.

ENLIGHTENED BY THE HOLY SPIRIT

The twelve apostles did not discern at the time any of the significance of the innovations which the Lord had made in the Passover supper. Perhaps they discussed with one another the novel departures from the ritual well over a thousand years old. Undoubtedly they turned the matter over in their minds, questioning what the Lord could mean.

But the unexpected return of the Lord from the dead showed them that there was not only mystery but some mighty power, some supernatural operation of God, in connection with the acts of their Lord and Master. It is written that he taught them many things concerning the kingdom of God, the affairs of his church, and it is not unreasonable to think that he explained to them something at least about the new features of the Passover supper.

Finally came the day of Pentecost. Their Lord and Master had gone away from them into the heavens. They had seen him depart far into the azure sky of Palestine. They remembered and obeyed his injunction to wait in Jerusalem for something that was coming from him. They were gathered in an upper room in Jerusalem on the day of Pentecost, and suddenly came that marvelous experience of the descent of the holy spirit upon them. From then on all things were made new.

The Twelve remembered the things that had been said and done by their Master throughout his ministry. They began to understand them. Great must have been their joy in their gatherings, as one after another would explain some of the things that Jesus had done and what they really signified. The spirit spake through them and made plain the full significance of the memorial supper. The apostle Paul gave expression to the widening understanding of the last supper. He made it plain that the bread and wine of the memorial signified not solely the body and blood of Jesus Christ, but also the actual partnership of Christians with their Lord in the whole body and blood.

The spirit gave discernment that Messiah—Christ—who they had believed would be a single individual was divinely planned to be a company of holy persons, of whom Jesus was the head and all faithful Christians the body.

They saw that in all things save headship, the Head was made like unto his brethren and they were made like unto him.—Hebrews 2:17.

THE BREAD HIS BODY

In the light which was to shine more and more, the bread symbolized first and primarily the body, the perfect humanity, of Jesus. It was soon appreciated that as a loaf of bread is made up of many grains of wheat, the loaf signified the partnership, participation, fellowship of the members of the church in the perfect humanity of the body of Jesus Christ. It was an imputed partnership, but nevertheless was real and tangible—just as the value imputed to a commercial note by endorsement is real and of actual worth. So imputation gives worth, value, partnership, fellowship in that which is imputed.

Thus Saint Paul wrote to the Corinthians: "The bread which we break, is it not [a symbol of] the communion [partnership, participation] of the body of Christ?"—1 Corinthians 10:16.

In modern English "to partake of" is ordinarily understood to mean to eat of. This is the significance commonly attached to the memorial act of eating the bread. The underlying thought of this erroneous or partial conception of the truth is that the partaker merely eats or assimilates the body of Christ in an actual sense or in a spiritual sense.

This is not the right thought, because it is not the complete thought. Every consecrated person does assimilate and have a share in the body of Christ. But in the Greek language, in which Paul wrote, the word which is translated "partaker" means one who has partnership, participation, fellowship. The broader thought of Paul is that of an actual participation in that which is symbolized by the bread, namely, the perfect humanity of Jesus Christ.

Saint Paul seeks to make the matter perfectly plain. He says to the Corinthians: 'For we, being many, are one loaf [bread] and one body; for we are all partakers [partners, participators in] of that one loaf [bread]'.—1 Corinthians 10:17.

Therefore, whatever is represented by the bread, the members of the church are partners or participators in

it. Jesus said, "This is my body". Elsewhere he said that it was his flesh. And it is in the perfect humanity of Jesus Christ that the church has fellowship or partnership. This is by imputation, and yet, as shown, imputation imparts the value of that which is imputed. Language could not make it clearer that the loaf represents not solely the physical body of Jesus, but his perfect humanity imputed to all the members of Christ.

By justification, which is conferred by God as a consequence of implicit faith and consecration, all footstep followers of Christ are partners in that which is symbolized by the bread eaten at the memorial supper

"THIS IS MY BLOOD"

After the last supper with the twelve disciples was over, Jesus, the great Teacher, reclined with them, and, after the manner of teachers and schools of those days, conferred with them on many things before they sang the hymn and went out. He had told them in veiled language that he was not going to be with them always, but now he informed them plainly that he was about to go 'to his Father', as he put it, in strange language to them. The Twelve were greatly troubled at the thought of him leaving them, on whom they had wholly depended. Then he said: 'I have been your paraklete, helper, adviser, and comforter, but when I am come unto my Father, I will send you another paraklete, helper, adviser, and comforter, the holy spirit, and the holy spirit will show you all things, and lead you into all truth, and make all things that I have said and done clear to you'.

The spirit of God has cast a flood of light upon the cup of wine. "This is my blood." Blood when in the body represents life. Blood poured out symbolizes life laid down. Jesus laid down his unforfeited and perfect human life wherewith to obtain the merit which would buy just one perfect human life, the life of Adam—no more, no less. The life laid down, the right to life as a perfect man given up, was destined to purchase from God, in the aspect of divine Justice, the forfeited perfect life of Adam, the right of Adam to live again as a perfect man. On a principle of the old law of slavery, all of Adam's children are included in the purchase because the payment for a slave also included all the offspring without additional price. (Exodus 21: 1-4) Thus the life laid down, the blood poured out, effects the purchase of Adam and all his children.

Jesus said concerning the cup of wine: "This is my blood of the new testament which is shed for you and for many—for the remission of sins". (Matthew 26:28) It is made plain by Jesus Christ that the only ones who will fully understand the truth are those who most faithfully walk in his footsteps. Peter, by suggesting the addition to faith of the various traits of Christian character, elaborates the thought and says that those who lack these things become more or less blind. Nearly all Christian people have been more or less unfaithful. They are more or less afflicted with spiritual blindness and fail to discern that mystery hid from ages and from generations, 'Christ in us,' as applying directly to themselves. Our Lord and the apostle John could not have made it plainer that Christ is in his disciples and they are in him; but blindness has covered the minds of the host of professed Christians, and they cannot see distinctly the deeper things of the Word of God.

This is associated with the teaching that was brought forth by Paul, that Jesus Christ was made like unto his brethren in all things and they like unto him. They are partners in his imputed humanity. They are also partners in his life-laid-down.

Paul exhorts the Christians to present themselves a living sacrifice, as an offering to Jehovah. If their bodies were dead they would be wholly unacceptable, and a body imperfect or dying would be an abomination as an offering. For, in the typical sacrifices, the animal which was to be presented as an offering must not only be perfect and unblemished, but it must have life. When Christians are justified the perfect human life of Jesus is imputed to them. It is like the imputation of his perfect humanity—it is the life which is imputed. It is real and actual, and of equal value to his life, like the value which is imputed to a worthless note by endorsement. This value may not be misused; it is imputed only to those who, by a previous complete consecration to do the will of God, are committed to the laying down of the imputed life as an offering unto Jehovah.

So the members of the body of Christ are partners by imputation in the perfect life of Jesus Christ. They are partners in his blood — in the perfect human life which is symbolized by the blood.

MADE LIKE UNTO HIM

Paul makes this partnership plain in the strong form of a rhetorical question. He says: "The cup of blessing which we bless, is it not the communion [partnership, participation] of the blood of Christ?" (1 Corinthians 10: 16) We are made like unto him in his body, his humanity; we are made like unto him in his perfect life laid down. In all things the principle holds that we are made like unto him in everything save headship—partners in the humanity of Jesus, partners in his perfect life—all actual but all by imputation.

"For which cause he is not ashamed to call them brethren." (Hebrews 2: 11) Both the Head member and the body members of Christ have one Father, Jehovah, the Eternal One. They also have one perfect humanity, one perfect human life. The Head had this actually and tangibly; the body members have it actually but intangibly as a result of the imputation.

Anyone that faithfully abides in Christ is able to discern this oneness of himself with his Lord and Head. This is the mystery or hidden secret of the gospel which

is known only to the ones in the secret. and is the certain knowledge that they are in Christ and that Christ is in them. Others of less discernment or of lost discernment see that the Bible says that such a thing exists, but they know not to whom it applies.

"DISCERNING THE LORD'S BODY"

Unto us is made known, and we continue to know the mystery hid from ages and from generations, that Christ is in us and we are in Christ. Those in the secret know that Messiah is a class of which Jesus is the Head and the others are the members of his body.

Everyone that has been justified is a partner in the humanity and the life of Jesus Christ. To properly perceive this great mystery as applying to themselves is a great privilege of the faithful ones. None continue to discern this except those abiding in him and he in them.

The apostle Paul speaks of unworthily eating the bread. In 1 Corinthians the occasion for referring to partaking unworthily was the unseemly conduct of some at the memorial, but it has a wide application. This may be explained more fully. One person may for a long period have been a worthy partner in the body and blood of Christ; that is, he has walked worthily, or as a person who enjoys this precious privilege should conduct himself in life. Afterwards he walks unworthy of his high calling. He then has eaten and drunken unworthily, and is one of those of whom Paul says: "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not [any longer] discerning the Lord's body". (1 Corinthians 11:29) If anyone walks unworthily and makes a practice of it he gradually loses the discernment he once had of this great mystery. Spiritually he becomes weak or sick. Paul explains: "For this cause many are weak and sickly among you, and many sleep". (1 Corinthians 11:30) Some go so far as to be oblivious, asleep to their membership in the body of Christ and everything connected therewith.

Happily, the sick may be healed, and those who are asleep may be awakened.

Another may be now walking in a manner quite inconsistent with his sacred partnership in the imputed humanity and life of Jesus Christ. Then the partnership which was intended to be for life and divine approval, becomes for him a just cause for divine judgment. He, too, eateth and drinketh judgment to himself.

Yet another may be interested in and a defender of some form of occultism. Many of these forms seem to be harmless enough—astrology, for example. Instead of being a firm opposer, in accordance with the Vow taken by the Bible student he tolerates, or even defends. This one is eating of the table of devils and drinking the cup of devils. Sooner or later he will be obliged to make a choice between Christ and the demons. "Ye cannot," warns the apostle Paul, "drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. . . . I would not that ye should have fellowship with devils." (1 Corinthians 10:21, 20) Such persons are found among those who evidently are still partners in the bread and the wine, but they are unworthy partners. Fortunately indeed, the Word of God shows that all such may be recovered.

There is a remedy, and that a speedy, easy, and direct one. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1) If, then, we confess our sins, as instructed by our Advocate, with sincere repentance, which is proved by turning from the evil, God is faithful and just to forgive us our sins and to cleanse us from all our defilements. Let any of us who have been walking unworthily immediately act without delay. Let us take to the Lord our weaknesses, our frailties, even things which perhaps we have thought seemed right, and ask him for deliverance and for safety and for forgiveness, knowing that if we then resolutely turn our face away from the course which we have been following, he will immediately forgive us and clean the slate of whatever record may have been against us.

LET US EXAMINE OURSELVES

It is desirable from time to time for consecrated Christians to make a searching introspection. It is not well to make too frequent practice of this, lest one become morbid. But self-examination from time to time is profitable, to ascertain exactly where we stand. Let us each see whether we are fully in the faith. It is best for us to prove our own selves in order that it may not be necessary for the Lord to judge us, by stripes and chastisements leading us back to the way. Let us be comforted by the assurance that we are still partners in the blood and the wine, for, says Saint Paul: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates."—2 Corinthians 13:5, 6.

According to the Scriptures a very proper time for self-examination is that preceding the celebration of the Lord's supper. In that connection Saint Paul gives this sound advice: "Let a man examine himself. . . . If we would judge [examine] ourselves, we should not be judged [by the Lord]; but when we are judged [by the Lord], we are chastened of the Lord, that we should not be condemned. . . . So let him eat of that bread and drink of that cup."—1 Corinthians 11:28-32.

The important matter is the partnership in the imputed humanity and the imputed life of Jesus Christ. The bread and the wine of the memorial supper are only the symbols which bring the actuality vividly before our minds.

Who may partake of the Lord's supper? All persons may partake of the bread and the wine of the memorial

supper who believe in Jesus Christ as their personal Redeemer, have fully consecrated themselves to do his will and whose walk in heart is worthy of him, or who, if unfortunate enough to have been walking unworthily, by examination, repentance, and confession to God have been cleansed by him of all their defilements and are again in harmony with the Father.

SOME SIGNIFICANT PICTURES

When we come together for the Lord's supper it is profitable to have our minds set upon the beautiful and significant pictures which appear in the manner of conducting the memorial. The real table of the Lord is that state or condition in which we have partnership in his imputed humanity and his imputed life. The Lord's supper is the symbolical table of the Lord. Let us who have come to that table consider some of the features which will enlarge our hearts and edify our minds.

The Head of the little company that gathered in the upper room and partook of the first memorial was Jesus Christ himself. Jesus himself was the celebrant; he blessed and broke the bread; he passed it to the others; he gave thanks over the cup, and he passed the cup of wine to the Twelve.

In every little company of the Lord's people, every ecclesia or church, someone is chosen to conduct the memorial. He is the celebrant, and, for the time being, he stands as the head of the little company. He is in the same relationship to them that Christ was to the twelve disciples. Christ did certain things at the first memorial supper. What the celebrant does at the memorial supper represents what Christ himself did.

Representing Christ, the Head of the church, the celebrant blesses the bread. The bread is Christ's imputed humanity. It is the mystical loaf, or body, of which all the true followers of Jesus Christ are members. Just as the celebrant blesses the loaf, so does Jesus Christ bless richly with favor and privilege and all spiritual blessings the one and undivided body of consecrated Christians.

The celebrant breaks the bread. The bread represents the body or humanity of Christ. As the celebrant breaks the bread, so did Christ by the power and guidance of the indwelling holy spirit resolutely break his own body, beginning at the river Jordan, and continuing well and faithfully until he died on the cross and his humanity, his body, was fully broken.

The celebrant gives the bread to the partaker. The bread is the humanity of Jesus Christ, which by a special arrangement, in order that there might be a company of brethren in all ways like one another and like unto their Head, was to be imputed to the body members in order that they might have wherewith to offer an acceptable sacrifice. As the celebrant gives the bread to the partaker, so Christ imputes his perfect humanity to each member of his own body.

The partaker takes the bread and breaks it himself. The bread here is the imputed humanity of Christ. He symbolizes that he, as a new creature and given strength and guidance by the holy spirit of God, does willingly, gladly, and continually break his justified humanity as did the Master break his own body. Let the prayer of each one breaking bread at the table of the Lord be that he may faithfully continue to coöperate with the Lord, not quenching the spirit, in the breaking of himself even unto death.

The partaker eats the bread. The bread again represents the imputed humanity of Christ. The bread enters the body of the partaker and becomes a very part of himself. As his blood stream assimilates this piece of bread, it is carried along, and finally there is no part of his entire body where that bread is not carried. So, in a figure, the imputed humanity enters the body of Christ, and there is no member of the body of Christ in the remotest corner of the earth and in all centuries in which this humanity has not been. Day by day let the partaker remember that as the physical bread is in him and abides there, so Christ is in him, and will abide in him.

"WE BEING MANY ARE ONE BREAD"

It is not to be forgotten also that this loaf of bread is made up of many grains of wheat ground up so that in a sense every grain is in contact with every other grain. This pictures the mystical union of the faithful followers of Jesus Christ. "We are members one of another," reminds Saint Paul. (Ephesians 4:25) The fact that we have mutual membership in the body, in the loaf, will help the partaker to love more deeply all of his fellow members, and to do good to all of them as opportunity affords, because "no man ever yet hated his own flesh; but nourisheth and cherisheth it".—Ephesians 5:29.

So let us as members of this mystical loaf, love and cherish one another as we do ourselves. Let love reign supreme, and let one member care for and look out for and provide for those members who need care and provision with not only the spiritual things but with the material things of this life.

The celebrant takes the cup of wine and gives thanks for it. The cup of wine represents the perfect human life of Jesus Christ. So did Christ thank God for the perfect human life that was his, for the opportunity to so greatly serve the Father by laying down this life, for the privilege of service as he went about in the ministry of his disciples and of his people, and for the untold privileges of service for poor and needy humanity that will come about in the Golden Age. For when the laid-down life has been transmitted to Justice, then Christ and those who are members of Christ will bestow the divinely-appointed blessings upon all the willing and obedient of mankind.

The celebrant gives the cup to the partaker. The wine represents the imputed, perfect human life of Jesus Christ. So does Christ give to each one of his footstep followers the privilege of being his partner by imputation in the life laid down and in the privileges connected therewith.

SIGNIFICANCE OF THE WINE

The partaker silently thanks God for the wine, in symbol thanking him for the precious privilege of having this personal partnership in the life represented by the wine.

The partaker drinks of the wine.

The wine represents the imputed life of Jesus Christ. The wine passes into his body, and in a short time there is no portion of his body where the wine is not. So do all the partakers receive by imputation the perfect human life of Jesus Christ and become partners in that life. The partaker perceives as he drinks of the wine that this same imputed life is in all the members of Christ everywhere, and again he lifts his heart in thanks to God for the mystical common-union of the whole church of God during nineteen centuries—all sharers in the same imputed life. He silently and reverently rededicates his life unto the will of God, and petitions the Father for grace and strength to continue the pouring out of life willingly and gladly until all is poured out in death—as did his Master before him.

The wine represents the life of Christ; and the wine poured out represents his life poured out unto death. "He poured out his soul unto death." (Isaiah 53:12) The Christian partaking of the wine understands that it represents to him first his privilege of participating in the life of Christ that results to him by virtue of the merit of Christ; and that the pouring out of the wine pictures his privilege of pouring out his own life in death that he might be dead with Christ in order that he might be raised with him. Jesus poured out his life faithfully unto death, and because of his faithfullness God raised him out of death and exalted him to the position of glory, honor and immortality, far above all other powers and principalities. He who faithfully pours out his life as a member of the body of Christ unto death has the promise of and will partake in the first resurrection, being granted life everlasting on the divine plane. (Revelation 2:10) Jesus said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."—John 6:53, 54.

So in the memorial celebration we hold two things in remembrance: the death of Jesus Christ, and the partnership of the church in the body and blood of him. As we pass out from this wonderful table of the Lord, we meditate in silent thought and give continual thanks for the unspeakable blessings and privileges given unto us. Day by day we will from time to time meditate and think upon the mystical emblems and their profound significance to us.

'THEY SUNG AN HYMN'

The simple ceremony closes with a hymn. For, after "they had sung an hymn, they went out". If we had been among the Twelve privileged to be at the first memorial supper, the hymn which was sung at the close just before they went out or just before the conversation which Jesus held with them, would have been the portion of the Hallel or "hymn of praise" which is contained in Psalms 116, 117, and 118. The whole Hallel comprises also Psalms 113, 114, and 115; but these had been sung earlier in the Passover supper.

We cannot appreciate the grandeur and beauty of this hymn which was sung by the Twelve and by the Lord himself, because the translation into English causes it to lose the rhythm and beauty of the Hebrew psalm. But we can join in the beautiful and appropriate thoughts of this Hallel, in which the Lord and his twelve apostles lifted up their voices before they went out unto the great tragedy which we memorialize.

I love the LORD,
because he hath heard my voice and my supplications.
Because he hath inclined his ear unto me,
therefore will I call upon him as long as I live.
The sorrows of death compassed me,
and the pains of hell gat hold upon me:
I found trouble and sorrow.
Then called I upon the name of the LORD;
O LORD, I beseech thee, deliver my soul.
Gracious is the LORD, and righteous;
yea, our God is merciful
The LORD preserveth the simple:
I was brought low, and he helped me
Return unto thy rest, O my soul,
for the LORD hath dealt bountifully with thee.
For thou hast delivered my soul from death,
mine eyes from tears, and my feet from falling.
I will walk before the LORD
in the land of the living
I believed, therefore have I spoken:
I was greatly afflicted.
I said in my haste;
All men are liars.
What shall I render unto the LORD
for all his benefits toward me?
I will take the cup of salvation,
and call upon the name of the LORD.
I will pay my vows unto the LORD
now in the presence of all his people.
Precious in the sight of the LORD
is the death of his saints
O LORD, truly I am thy servant;
I am thy servant, and the son of thine handmaid:
Thou hast loosed my bonds.
I will offer to thee the sacrifice of thanksgiving,
and will call upon the name of the LORD.
I will pay my vows unto the LORD
now in the presence of all his people,
In the courts of the LORD'S house,
in the midst of thee, O Jerusalem.

Praise ye the LORD.
O praise the LORD, all ye nations:
praise him, all ye people.
For his merciful kindness is great toward us:
and the truth of the LORD endureth forever.
Praise ye the LORD.
O give thanks unto the LORD;
for he is good:
because his mercy endureth forever.
Let Israel now say,
that his mercy endureth for ever.
Let the house of Aaron now say,
that his mercy endureth for ever.
Let them now that fear the LORD say,
that his mercy endureth forever.
I called upon the LORD in distress:
the LORD answered me, and set me in a large place.
The LORD is on my side;
I will not fear: what can man do unto me?
The LORD taketh my part with them that help me:
therefore shall I see my desire upon them that hate me.
It is better to trust in the LORD
than to put confidence in man.
It is better to trust in the LORD
than to put confidence in princes.
All nations compassed me about:
but in the name of the LORD will I destroy them.
They compassed me about; yea, they compassed me about:
but in the name of the LORD I will destroy them.
They compassed me about like bees;
they are quenched as the fire of thorns:
for in the name of the LORD I will destroy them.
Thou hast thrust sore at me that I might fall:
but the LORD helped me.
The LORD is my strength and song,
and is become my salvation.
The voice of rejoicing and salvation
is in the tabernacles of the righteous:
the right hand of the LORD doeth valiantly.
The right hand of the LORD is exalted:
the right hand of the LORD doeth valiantly.
I shall not die, but live,
and declare the works of the LORD.
The LORD hath chastened me sore:
but he hath not given me over unto death.
Open to me the gates of righteousness:
I will go into them, and I will praise the LORD.
This gate of the LORD,
into which the righteous shall enter.
I will praise thee: for thou hast heard me,
and art become my salvation.
The stone which the builders refused
is become the head stone of the corner.
This is the LORD's doing,
it is marvelous in our eyes.
This is the day which the LORD hath made;
we will rejoice and be glad in it.
Save now, I beseech thee, O LORD:
O LORD, I beseech thee, send now prosperity.
Blessed be he that cometh in the name of the LORD
we have blessed you out of the house of the LORD.
God is the LORD, which hath shewed us light:
bind the sacrifice with cords, even unto the horns of the altar.
Thou art my God, and I will praise thee:
thou art my God, and I will exalt thee.
O give give thanks unto the LORD;
for he is good
for his mercy endureth for ever.

How little did the twelve apostles comprehend the significance of what they sang. But Jesus knew, because the holy spirit had enlightened his mind. They sang of humiliation, and glory; of defeat, and life; of combat, and victory in the name of Jehovah; of the rejected stone and its headship; of the sacrificial animal tethered to the altar; of vows made and kept; of victory over the grave; of eternal mercy; and of everlasting salvation.

The Lord himself as he sang understood what the symbolisms of the Hallel signified. But the Twelve conceived of the hymn of praise in terms of earthly dominion. Fifty days later at Pentecost the Twelve again were gathered in an upper room, and there came into their lives that indwelling of the holy spirit which was destined to completely alter their lives and their conceptions. From an earthly dominion and things connected therewith, their vision expanded wider than the skies and higher than the visible heavens.

Unwittingly at this Passover the Twelve had celebrated the imminent death of Jesus Christ, their leader. Soon they began to see that his death conveyed the significance of their own death in partnership with him. Soon they began to memorialize the death accomplished, and they applied to themselves the symbolisms of the emblems of the memorial supper, as do all enlightened Christians throughout the world today.

Let us each and all sing our praises to Jehovah in a hymn of praise and in terms of the better sacrifices and the higher hopes. Let us go forth with a hymn in our hearts. Let us consider Jesus Christ, and let us pray that we may ever remember his death and ever bear in mind the privilege that he has given to us to be in all things like unto him and he in all things like unto us.

CAPTIVITY OF THE TEN-TRIBE KINGDOM

— — MARCH 19 — 2 KINGS 17:1-18 — —

ISRAEL'S GRADUAL DECLINE — "LOST TRIBES" NOT LOST — CAST OFF AS A PUNISHMENT — THE RESULT OF SELF-WILL — IDOLATRY THEN AND NOW — ISRAEL'S DOWNFALL INEVITABLE — SIN A REPROACH TO ANY PEOPLE.

"Righteousness exalteth a nation; but sin is a reproach to any people." — *Proverbs 14:34.*

THE decline of Israel as a nation, from the time of Solomon, had been a gradual one. The most religiously inclined had been attracted to the southern division called Judah. The latter, with the smaller tribe of Benjamin, not only had the Holy City and the temple, but gradually gained all the holy people of Israel, attracted by the worship of Jehovah and repelled from their own tribal homes by the prevalent idolatry.

The separation of the ten tribes from the two tribes at the death of Solomon was an important step in this gathering of the Lord's true people into the two-tribe kingdom. The Lord had distinctly stated in advance that the Lawgiver whom he had promised should come out of Judah, and hence any Israelites indeed in the ten-tribe kingdom must have looked with longing interest toward Judah as the ultimate end of their hopes — the Messiah, and the fulfillment through him of the Abrahamic covenant. Throughout the varying history of these two kingdoms the greater religious faith and zeal was always to be found in Judah, and gradually many of the more religious in Ephraim removed to Judah and identified themselves therewith, because of the greater religious privileges and blessings there enjoyed. Thus Judah eventually represented the cream of the nation.

The ten tribes must have wasted away considerably before the final removal of Hosea and the remnant left in Samaria.

"LOST TRIBES" NOT LOST

When thinking of the ten tribes of Israel "scattered abroad", we should remember how few there were of them when the ten-tribe kingdom finally died. Whoever of them maintained his religious faith in God and observed circumcision in his family, thus maintained his membership as an Israelite. Others ceased entirely to be Israelites.

Later on, when the two-tribe kingdom of Judah was also carried captive into Babylonia, the division lines were lost and the name Jews became dominant and synonymous with Israelites. Thus in our Lord's day he declared that his mission was to "the lost sheep of the house of Israel". So also the apostle James later wrote respecting "the twelve tribes scattered abroad". Some of all the tribes were to be found loyal to God, in the surrounding nations and in the land of Israel. Those in foreign lands, we remember, came up to Jerusalem yearly to keep the feast of the Passover, and again to keep the atonement day celebration. These were not in any sense of the word *lost*, but merely scattered, as the Jews of today are scattered, in all parts of the world.

CAST OFF AS A PUNISHMENT

Our lesson recounts how, at the divinely appointed time, the ten-tribe kingdom was utterly overwhelmed by the kingdom of Assyria. The people, deprived of weapons, although otherwise well treated, were deported to the lands under Assyrian control, while other peoples conquered by the Assyrians were settled in the land of Israel.

For over two centuries the ten-tribe kingdom, especially after Solomon's death, was extremely perverse: not more degraded, we may presume, than the surrounding nations, but their perversion was more wicked, more reprehensible, because of greater privileges, blessings, knowledge and opportunities which the Lord had granted to them as the posterity of Abraham, and the inheritors of the great oath-bound covenant made to Abraham and confirmed to Isaac and Jacob. One is amazed, in reading of the Lord's dealings with Israel and Judah, to note their general tendency toward idolatry, and this in spite of the divine chastisements, corrections, etc., which evidently influenced only the few. In thinking of these matters we are to remember that the surrounding nations were still more grossly steeped in idolatry and its lustful orgies, practised in the name of worship. These other nations were not specially chastised for idolatry as was Israel, but were allowed to practically take the course they chose, as the Apostle explains in Romans 1:28: God gave them over to a reprobate mind and to doing those things which were not proper because they had not wished to retain him in their minds.

The captivity of the ten-tribe kingdom should be viewed from this same standpoint. It was God's abandonment of them; his permission for them to have their way, and henceforth to be treated of him as the heathen—without special chastisement. It was in this sense and in this sense only that those tribes were "lost". Located in various parts of Assyria, they gradually assimilated with the population surrounding them and lost identity as Israelites, intermarrying with their neighbors.

It was because of their failure to appreciate him, because of hankering after false gods and false worship and the more or less mingling of these false worships with the true worship, that God withdrew his favor.

THE RESULT OF SELF-WILL

It is pointed out that God did not cast them off without reproving them, chastising them and sending them messages by prophets and seers. To the seers the Lord gave prophetic visions and messages built upon these, and by the prophets he sent them instructions and warnings, encouragements and threatenings. Elijah and Elisha had been amongst them, and later Jonah and Amos and Hosea. Through all these the Lord had warned and cautioned. Through Hosea the Lord had made especially kind and loving appeals to them as a father to children— "How can I give thee up, Ephraim? How shall I make thee as Admah?"—a desolate room. Again we read: "Ephraim feedeth on the wind"— "I will heal thy backslidings, I will love thee freely".

These messages had indeed some effect upon a few individuals in the nation, but did not affect the people as a whole, neither did they lead to a reformation. As our lesson declares (verse 14): "They would not hear, but hardened their neck like to the neck of their fathers . . . . And they rejected his statutes and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity," etc. Hardness of neck here is a figure of speech doubtless drawn from the stiffness of neck of a yoke of unruly bullocks—unmanageable, self-willed, resenting every effort to turn them in the right way.

There seems to have been a general desire to gratify self—self-will, and this self-gratification with its unsatisfactory fruits, caused them the loss of divine favor. Further, they used divination and enchantments, we are told: they held intercourse with the fallen angels, operating through mediums, witches, wizards, necromancers, who affected to personate the dead, and to reveal the secrets of the future.

A disposition of wilfulness and dissatisfaction with the divine arangements naturally leads people into these delusions—to seek to know of the future from some other quarter, to the intent that they might frustrate, if possible, the operations of divine providence, so as the more thoroughly to accomplish their own self-will. This same spirit is not lacking today among the professed people of God, Christendom.

IDOLATRY THEN AND NOW

The lesson states (verse 9) that Israel favored the false religions, and practised them secretly. By that we understand that they hypocritically built the altars of sacrifice to the false gods, and established the false worship in all their cities and villages, under the pretence that they were doing this in the service of the true God. They were claiming, and probably to some extent deceiving themselves with the thought, that they were becoming more religious, more zealous, more holy, and that the evidences of this increase of religious zeal were to be found in these various altars of worship in every city; whereas formerly only the one city of Jerusalem had been the place set apart for divine worship, where the sin-offerings and sacrifices for sin should be made, and to which they were to come at least once a year.

Israel's service of idols finds its counterpart at the present time, too, for although we are not sunken to that degree of ignorance that would lead us to worship images, Christendom nevertheless is full of idols— every city, every village. The idols of the present time are known by different names, also, from those of olden times. One of the idols most worshiped today is "Popularity": another is "Wealth"; another "Fame"; another "Self"; another "Our Denomination". Few, very few indeed, have no other gods than the one true God.

There is even a counterpart of the horrible god Moloch, in whose brazen arms the Israelites of old burned their little ones to death. The modern Moloch, ignorantly worshiped by many professed spiritual Israelites today, is far more terrible than was the Moloch of olden times, for the children who were then burned did have an end of tortures, while, according to the theories advocated by many in spiritual Israel, they worship a Moloch who will hopelessly torture his victims to all eternity. As such a worship of Moloch in olden times tended to degradation of the feelings and conduct, tended toward brutality and heartlessness, so the tendency of the modern Moloch worship is in the same direction. This was clearly manifested by the priests of modern Moloch, who preached the sons of the nations into the holocaust of the World War. He whose idea of God is that of injustice and terrible ferocity cannot well have a life and feelings of his own directly the opposite of this. The tendency of all is to copy after the character and disposition of their ideal god.

ISRAEL'S DOWNFALL INEVITABLE

The overthrow of Israel, we are directly told, was a judgment from the Lord "Therefore the Lord was very angry with Israel and removed them out of his sight; there were none left but the tribe of Judah only".—2 Kings 17:18.

Sin tends to national destruction in a very natural way— by sapping the vitals of the people of the nation. But in Israel's case there was something more than this. God had entered into a special covenant with that nation by which he bound himself and they bound themselves. Israel agreed to be God's people, to serve and obey him faithfully; and God agreed that, if they would do so, he would specially favor them and look out for their interests, their flocks, their herds, their health, their prosperity; all were to be blessed as long as they were loyal and true. On the contrary God specially pledged himself that if they as a people proved unfaithful to the covenant, he would specially chastise them, punish them, deliver them to their enemies, etc. Thus Israel's prosperity or defeat indicated surely the Lord's favor or disfavor, in a manner not applicable to other nations.

Our lesson recounts the Lord's testimony against his people in which he points out wherein they had failed in their part of the covenant. They had done things which they should not have done and had left undone things which they should have done. Nevertheless, the Lord testifies unto Israel and unto Judah through the prophets sent to them "Turn ye from your evil way and keep my commandments and my statutes, according to the law which I commanded your fathers and which I sent to you by my servants, the prophets". God did his part, and more.

SIN A REPROACH TO ANY NATION

The Golden Text is the pith of this lesson, illustrated on all the pages of history. The kingdoms of this world are not the kingdoms of our Lord—he is not their ruler: nevertheless the general principle expressed in the Golden Text prevails. In proportion as any nation conforms to principles of righteousness, justice, in the same proportion the nation is exalted; while in proportion to the prevalence of sin in any nation will be its tendency to downwardness in every respect.

When we look about us in the world and perceive that national policies are shaped by absolute selfishness, and that the rulers amongst men are very generally consecrated to doing their own wills as far as possible, we may well be astonished to see to what extent the influence of the righteous, the salt of the earth, exercises a preservative effect upon them. So far from wondering why the kings of earth are not better than they are, we are inclined to wonder that the laws and regulations of Christendom are anything like as good as they are. Undoubtedly there is in the great majority of the human family, at the bottom of their hearts, a respect for righteousness and truth and goodness, and were it not that this is overbalanced at the present time by prevalent selfishness and evil influence from every quarter, we might have hope for such reforms as many seem to expect, but which the Scriptures do not warrant us in expecting. Our hope, on the contrary, is that the Lord, according to his promise, will establish his own kingdom in power, superhuman power; that the great King Immanuel will subdue all things unto himself; that thus released from present bonds of selfishness, evil surroundings and Satanic deceptions, the great majority of mankind will choose righteousness, choose obedience to the Lord, that their experiences under the blessings of the kingdom shall in the majority of cases, fix character in accord with the principles of righteousness.

All of the Lord's people, in proportion as they see the downward and degrading influence of sin, become more and more strong in their determination to uphold righteousness in their every thought, word and act, and to throw their influence upon that side of every question in every appropriate manner. In so doing they will be seeking first, primarily, the kingdom of God and its righteousness, and be in process of training for the great privileges of the kingdom time, that they may be associated with the Lord in the bestowment of the blessings of that Millennial kingdom upon all the families of the earth.

END OF THE TEN-TRIBE KINGDOM

——MARCH 26—REVIEW——

DIVISIONS IN ISRAEL—WHY THE TEN-TRIBE KINGDOM CAME TO RUIN—ANALOGIES IN SPIRITUAL ISRAEL—JEHOVAH JUST AND GRACIOUS.

"Jehovah is righteous in all his ways and gracious in all his works."—Psalm 145:17.

WITHIN the past quarter we have witnessed the division of the people of Israel into the ten-tribe and two-tribe kingdoms and have followed the fortunes of the ten-tribe kingdom down to the time of its final overthrow in the reign of Baasha.

We have seen how confidence in Jehovah's promises gradually drew the godly out of all Israel into the tribe Judah, about which the Messianic hopes centered, and how the ten-tribe kingdom gradually wasted away in numbers and importance, despite the ministrations of the prophets Elijah, Elisha and Amos, who did all in their power to recover the people from their idolatries and the punishment which was

sure to follow, because Jehovah is "a jealous God" (jealous for the good of his creatures) and his law of retribution is unerring.

The chapter (2 Kings 17) which narrates the account of the overthrow of the ten-tribe kingdom, tells us just how it was that Israel came to its ruin. The evidence is summed up in verse 15 and is to the effect that: (1) they rejected God's statutes—God's law, God's Word; (2) they lost sight of and neglected the covenant which he made with their fathers—they lost faith in the promises of God; (3) they lost sight of the testimony which he gave them respecting what would be the result of forsaking his counsel; (4) they followed vanity (foolishness—they did not take the wise course) and became vain (foolish) and went after the heathen that were round them (copied after others, desiring to be not peculiar, but popular), concerning whom the Lord had charged them that they should not do like the other nations.

Applying these various points to antitypical nominal Israel of today, we find that to the extent she has gone from the Lord, in theory and in practice, it has been very gradually as the result of (1) not heeding the Lord's Word; (2) of being negligent of the promises which were set before spiritual Israel, the high calling, etc.; (3) of becoming foolish, in attempting to serve God, and to be his "peculiar people", and at the same time attempting to please and to copy the world and to be popular therewith. All this is fulfilled in so-called Christendom today.

ANALOGIES IN SPIRITUAL ISRAEL

In the division of fleshly Israel into two great camps we may reasonably expect to find analogies in spiritual Israel, and we find them The first epoch of the church's history in the days of the apostles was quickly followed at their death by the great "falling away" from the faith and simplicity of the original establishment; chastisements followed, persecutions, etc., and finally the great majority went into captivity to the world—to Babylon. To these the worship of images and shrines and pictures and the offering of incense and burning of holy candles were associated with a great false sacrifice—the "sacrifice of the mass" which is "an abomination unto the Lord".

Gradually the Lord separated from that system of confusion and error the few who were spiritual Israelites indeed. Protestantism thus gradually grew, and in some respects represented more nearly than did the Greek and Roman churches the true hopes and prospects of the Christian; and yet in Protestantism much was found that was reprehensible in God's sight, many who had only a form of godliness without the power, but some—a proportionately larger number than in Papacy—were found at heart loyal to the Lord and desirous of knowing his will and plan.

These dealings with nominal spiritual Israel for the past eighteen centuries are gradually separating to the Lord an overcoming class and preparing a remnant for him in his second presence. The Reformation movement gathered out of Papacy the majority of the loyal souls at that time; and now in the harvest time of this age the ripe wheat is being garnered from "all Israel", from Catholicism as well as Protestantism, though because of previous siftings, etc., much the larger proportion, as might be expected, is gathered from Protestantism.

JEHOVAH JUST AND GRACIOUS

The overthrow of the ten tribes came as an act of God's justice, but it was preceded by a long period, two hundred and fifty-nine years, of the ministries of his grace and mercy toward his erring people. As our text declares, Jehovah is not only righteous, just, in all his ways, but he is gracious as well. No human being will be able to say, at the end of his career, that he has not been treated justly, nor will he be able to say that he has been denied mercy. The righteous character of God will be universally recognized.

The mercy precedes the justice, but when the time has come for Justice to act nothing can turn it aside. It is irrepressible; it opposes anything that comes against it, and favors anything that goes in harmony with it. We can recognize something of this principle in various laws of nature; as, for instance, gravitation. Let us also recognize that the principles of divine government operate in a very similar manner. As fire burns the evil or the good when they come in contact with it, and as the law of gravitation operates in respect to all, whether good or bad, who come into the line of its influence, so the principles of divine justice operate automatically.

The correctness of the foregoing statement may be questioned by some, who may say that in the majority of cases justice does not seem to operate, that those who tempt God are set up, and those who work wickedness and deceit often prosper. We reply that in order to understand our position it must be remembered that God's government has never been established in the world except over the one nation of Israel; and, hence, only in that one nation should we expect to find the laws of retribution operating automatically The Lord said of Israel: "You only have I known [recognized] of all the families of the earth". (Amos 3:2) Again, the Apostle asks: "What advantage hath the Jew?" and, answering, declares: "Much every way; chiefly because to them were committed the oracles of God". God entered into obligations with Israel that if they, as a people, would obey his laws and keep his statutes, they would be blessed in proportion to their faithfulness and obedience; and if they should fail of obedience, they would be correspondingly punished; that he would permit to come upon them various chastisements—diseases, etc.—as the natural results of the violations of the principles of his government. But such an arrangement has not been made with other nations at any time in the world's history.

OUR PERSECUTION A BLESSING

With spiritual Israel God's blessings and chastisements are spiritual, and may also extend to temporal affairs. In proportion to their faithfulness they grow spiritually strong and beautiful; and in proportion to the unfaithfulness they grow spiritually weak and receive chastisements and lose divine favor. It is not true with the spiritual Israelite as it was with the natural Israelite, that by obeying the Lord he would be blessed temporally in all his undertakings. On the contrary, to the spiritual Israelite the Lord gives the express declaration and encouragement: "All that will live godly in Christ Jesus shall [in this life] suffer persecution"; "Marvel not, my brethren, if the world hate you"; "Ye know that it hated me before it hated you"; "Blessed are ye when men shall say all manner of evil against you for my sake: rejoice and be exceeding glad; for great is your reward in heaven"—in spiritual things, not in temporal matters.—2 Timothy 3:12; 1 John 3:13; John 15:18, Matthew 5:11, 12.

When the Millennial kingdom shall be established, and, in harmony with the petition of our Lord's prayer, God's kingdom shall come, and his will be done on earth as in heaven—then the laws of righteousness will work automatically again, and "every transgression shall receive its just recompense of reward", and every proper endeavor will bring its meed of blessing and uplifting influence—restitution.

ASA'S REFORMS AND HIS PRAYER FOR VICTORY IN WAR

——April 2—2 Chronicles 14:1-12——

GOOD KING ASA — ONE CAUSE OF THE INQUISITION — ASA'S COURSE NOT PROPER FOR US — HIS PRAYER FOR VICTORY — SUCH PRAYERS NOT NOW ACCEPTABLE — ASA'S SICKNESS AND DEATH ALSO MISUNDERSTOOD.

"Help us, O Jehovah our God: for we rely on thee."—2 Chronicles 14:11.

THOSE who selected the topic for today's lesson were no doubt sincere in the thought that this lesson teaches the obligations of professed Christians of our day to act as punishers of false religion, to lead armies into battle and to pray for victory over their enemies. The lesson teaches nothing of the sort, as we shall see.

In our studies of the course of the ten tribes, we saw that the division of the kingdom had worked to the advantage of the two tribes, Judah and Benjamin, known as the Kingdom of Judah, in that it had humbled them, drawn them nearer to the Lord, and made them more zealous of his worship, and more faithful in resisting idolatry of the surrounding nations; much of this, no doubt, resulted from the division of the empire, and the very wrong idolatrous course taken by the ten tribes.

Thus the three years reign of Abijah, although a very short one, seems to have been a good reign in many respects. Nevertheless, his loyalty to the Lord did not lead him to make a thorough reformation, and to utterly put away the groves and high places devoted to improper worship, which began to be established in Solomon's day, and consequently he failed to have the Lord's approval, as it was subsequently pronounced upon his son, Asa. "Asa did that which was good and right in the eyes of the Lord his God." "The heart of Asa was perfect all his days."—2 Chronicles 15:17.

Likewise today there are those who are on the Lord's side and get a blessing as a result, who, nevertheless, fail to have the Lord's hearty approval. It is not sufficient that we outwardly acknowledge the Lord to be our God; if we would have the fullness of the divine approval we must be zealous, not only in being on the Lord's side, but zealous also and faithful in serving his cause. Such faithfulness means activity in the cause of truth, and effort to bring others into full accord with the divine law.

Asa's course was approved more than that of his father, Abijah, because, as it is stated, *his heart was perfect*: he was not serving the Lord because it would be the most profitable course for himself and for the nation—not merely to obtain divine blessing—but he served from a heart that was in harmony with God, and that wished to accomplish the divine will. So a right heart made Asa a great reformer.

ONE CAUSE OF THE INQUISITION

Many Christian people, making the very serious mistake of not noticing the difference between the covenant which God made with fleshly Israel and the different covenant and different regulations with spiritual Israel, have naturally fallen into the mistake of seeking to follow after the course of God's instructions to natural Israel, which is not proper for the Christian. He has a "new commandment" even to love one another. For instance, while it was perfectly right for Asa to interfere with the other religions in the land under his control and to overthrow the false worship, and to burn the idols, and to destroy the altars and groves, it would be entirely wrong for any Christian king, president, governor, mayor, or one of any position, to attempt to do similarly with the religious arrangements of others today, either in Christian or in heathen lands. The duty of the spiritual Israelite is to worship the Lord according to the dictates of his own conscience, and to leave everybody else free to do the same—not molesting him, his institutions or arrangements in any manner whatever.

The only way in which he would be permitted to interfere with others would be by preaching, by making known to them the true God and the true worship; and even in this he would have no privilege to intrude upon others contrary to their wishes, but may merely make known the good tidings to those who have "ears to hear"—to those willing to be taught. It was a wrong view of this matter, and a copying of Israel's doings, and of the things which God approved in Israel, which, misunderstood and misapplied, undoubtedly led to many of the religious excesses and violations both of justice and of love and mercy, during the dark ages. It was a failure to recognize the *different* law of this gospel age, over spiritual Israel, that led to much of the religious persecution of the dark ages, the burning of church edifices of so-called heretics, the burning of the heretics themselves, and of their Bibles, their persecution by inquisitors, etc. Christendom in general is outgrowing these false ideas, especially in Great Britain and the United States, where religious liberty for all denominations, all religions, and toleration for all creeds is recognized, demanded, and enjoyed, in harmony with the enlightened judgment of their peoples. But those who thus recognize religious liberty as the proper thing now, very generally fail to see how or why anything else than religious liberty could have been proper at any other time. Such are inclined to look upon the Bible as not up to date—as countenancing bigotry and persecution; and as long as they regard the matter from this viewpoint they are in great danger of a growing agnosticism and infidelity. Let us understand clearly, therefore, why the course of Asa was approved of God, and blessed, while a similar course today, in any nation of Christendom, would be disapproved of the Lord, and of those who have his spirit.

ASA'S COURSE NOT PROPER FOR US

The explanation of the difference is that Israel as a nation took upon itself a special covenant with God at Mount Sinai, by which every individual of that nation, including the children, became bounden nationally and individually to God, to be his people; while God bound himself to them to be their God, their King, their Protector. In the compact or covenant the people further guaranteed that they would neither have nor make images of wood, nor worship any other God. That covenant constituted Israel God's peculiar people; they became his typical kingdom; he was the recognized King among them, and so it is written: "Solomon sat on the *throne of the Lord* as king instead of David his father". (1 Chronicles 29:23) It was God's throne all along, and earthly representatives sat upon it. Hence as long as that nation was preserved as a kingdom among the nations, it was bound by the will or law of its King, the Lord, which specifically demanded that all idolatry should be put away. And as we have previously seen, God separated this one nation from all other nations of the earth, in order that he might make of them a typical nation or kingdom, foreshadowing in them the "holy nation" of spiritual Israelites, which he is now gathering out of every kingdom, people, nation, and tongue, and which shortly he will organize under Immanuel, to be the kingdom of heaven and to rule and bless all the families of the earth.—1 Peter 2:9, 10; Luke 12:32.

It would be wholly improper, now, for the people of the United States, for instance, to attempt to decide what is false worship and to abolish it; or to interfere in any manner or degree with absolute religious liberty; *because* the people of the United States are not God's kingdom, as Israel was God's kingdom. God never did recognize any

other nation than Israel (Amos 3:2); nor did he ever make covenants with other nations. On the contrary, the present governments of earth are all of them reckoned as "kingdoms of this world", in contradistinction to the kingdom of our Lord and of his Anointed—the "holy nation" now being prepared. While the heavenly kingdom, the antitype of Israel's kingdom, is not yet set up in glory as the holy nation, the peculiar people, the royal priesthood, nevertheless, in each individual heart of this elect class this principle applies each Israelite indeed has entered into a covenant with the Lord that he will have no other gods and that he will render worship to no other, but will serve the Lord with all his heart, with all his mind, with all his being, with all his strength. And as the nation of Israel was obligated by its covenant to abolish idols, so each individual Christian of this new holy nation is obligated by his covenant to destroy every idol from his heart, and to worship the Lord only, and in the beauty of holiness.

ASA'S PRAYER FOR VICTORY

The ten years of quiet mentioned in verses 1, 5, and 6, in which Asa instituted reforms among the people and equipped them for defense, were evidently all needed for the struggle recorded in verse 9. Zerah, the Ethiopian, with an army of 1,000,000 men, is supposed by some to have been Osorkon II of Egypt, who was of Ethiopian descent. Others suppose that Zerah was the general of this king. In the days of Rehoboam the king of Egypt had invaded Judah and conquered it, and had taken away from it an immense treasure in gold accumulated by King Solomon, including the solid gold shields which Solomon had hanging from the pillars of the Temple. It is assumed that Judah became practically a vassal nation to Egypt as a result of this war, and that Asa's organization of the nation on a military basis and the erecting of fortifications meant a declaration of independence and a refusal to pay tribute to Egypt, and that Zerah's army was sent to punish him, to bring away more spoil and to reduce the nation again to the condition of a vassal.

Asa called into requisition his army, which numbered only about one-half that of the invading foe, but his confidence was in the Lord, and he cried unto him in prayer for help that the war might result favorably to the Lord's people, the Jews. His recorded prayer is beautiful for its simplicity of faith:

"Asa cried unto Jehovah his God, and said, Jehovah, there is none besides thee to help, between the mighty and him that hath no strength: help us, O Jehovah our God; for we rely on thee, and in thy name are we come against this multitude. O Jehovah, thou art our God; let not man prevail against thee."

The Lord blessed the forces of the Jews. The enemy was discomfited, scattered, routed, and pursued through the land of the Philistines, who evidently were in league with them as enemies of the Jews. This was one of the most remarkable victories ever achieved by the Jews over any foreign nation.

SUCH PRAYERS NOT NOW ACCEPTABLE

Following the custom of Asa and David and Moses, and others of bygone times in Israel, it is the habit of Christian peoples of our day to offer up prayers for success in war. The offering of such prayers, the making of munitions, and the raising of war funds, constitute in time of war the principal occupations of millions who claim to be God's children. These prayers are offered on all sides of every conflict. It is this which caused Napoleon's cynical remark that "God is on the side of the heaviest battalions". As a matter of fact, God pays not the least attention to any prayers of this sort. The pope blessed the Spanish navy and Admiral Schley sent it to the bottom of the sea. Protestant Germany prayed for victory over Catholic and infidel France, and the French arms were victorious.

We would not be understood as declaring or even implying that God has no interest in the affairs of the world, and that God does not in any measure take a hand in the results of the wars of our time Quite the contrary. We believe that the Lord's power, especially in this time of "harvest", is supervising and shaping the affairs of the nations with a view to bringing about the grand consummation of the age so long foretold in the Scriptures— a social political and financial upheaval which will prepare the way for the kingdom of God's dear Son in its due time. But we deny the propriety of Christians attempting to pray or otherwise direct the Lord in connection with these matters, and the outworking of the divine program, which we cannot fully and clearly comprehend. No nation in the world today is God's nation in the sense that Israel was his people. With no nation in the world today has God made a covenant such as that which subsisted between himself and Israel for the centuries between the giving of the law at Sinai and the rejection of the Lord at the time of his crucifixion. No nation or kingdom in the world can claim divine authority or right or backing. The title, "Christian nations," is entirely a misnomer, unauthorized by anything in God's Word. All these nations, from the Scriptural standpoint, are "kingdoms of this world", gentile kingdoms. The Lord acknowledges none of them, but describes them unitedly as great Babylon, which in due time will fall and give place to the glorious kingdom which the Lord has promised — the antitype of the Jewish kingdom under a still more favorable covenant, under a still better Mediator, under a still more grand and glorious King than David or Solomon or any other.

NEUTRALITY THE CHRISTIAN'S ATTITUDE

The proper attitude, therefore, for the Lord's consecrated people to occupy is that of neutrals. "They are not of the world, even as I am not of the world." (John 17:16) "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John 15:16) The fruit which the Lord's people are to bear is not strife and enmity and vainglory, but love, joy, and peace in the holy spirit. This does not mean either that we are to quarrel with the world and seek to bring all mankind to the same position that we occupy. On the contrary, we are to realize that the world is of one nature and the Lord's consecrated and accepted ones are of a new nature, that the Lord has not given to the world the same law that he has given to his consecrated ones, and that he is not expecting of the world the same course of conduct that he is expecting of the house of sons begotten of his spirit, adopted into his family, and guided by his spirit and his Word.

Let the world fight its fight; the Lord will supervise and the results will be glorious eventually. Let us who belong to the new nation, to the new kingdom that is not of this world, who use no carnal weapons, but the sword of the spirit— let us fight the good fight of faith, lay hold upon the glorious things set before us, and not only stand ourselves, but help all those begotten of the same spirit and members of the same heavenly army corps to stand, complete in him who is the Head of the body, the Captain of our salvation. Bye and bye God's loving care over all his creatures will be manifested in the glorious kingdom of his dear Son, which shall bless and rule,

instruct and uplift mankind in general. "The groaning creation" will then be delivered from the bondage of corruption into the glorious liberty of the sons of God—so many of them as will then accept the blessing. Then all will see that God so loved the world as to give his Son to die for us and to thus open the way for his kingdom blessings.

ASA'S SICKNESS MISUNDERSTOOD

Much ado is made by some out of the statement that when Asa was subsequently diseased in his feet, "In his disease he sought not to the Lord but to the physicians. And Asa slept with his fathers." From this it is argued that it is sin for anyone to make use of medical assistance, and that God's displeasure was manifested in Asa's death as a lesson to his people then and now. We will not attempt to controvert the claim that much of the medicine given by physicians does more harm than good, but we deny that there is any ground for using this case as a basis for such an argument as the foregoing suggested. We must not forget that God's covenant with fleshly Israel, made at Sinai, implied not only that he would be their Captain, and give them deliverance in the time of war, and that he would be their Law-Giver and King, to rule them for their best welfare, but also that observance of his laws would, under his providence, protect them from pestilences and the common diseases of life, so that, as expressed in one of the commandments, their "days should be long in the land" which the Lord their God gave them. This being the case, it is understood among scholars that the physicians here referred to were enchanters and magicians who affected to heal diseases and who undoubtedly performed some cures, after the manner of clairvoyant physicians and voodoo and black-art doctors of today—by Satanic power. Hence, although it was a mistake on Asa's part to seek to the physicians of his day and to neglect the divine covenant with his people, we see no intimation here that it would be wrong for mankind in general to make use of bona fide medical skill and aid today.

We are permitted to select from nature's provisions such foods as we find to be most suited to our health and occupation; so also we may reasonably use anything from nature's laboratory which we ourselves or others may be able to compound which would serve to correct or tone up our physical systems for greater usefulness in life. It is a mistake of some to suppose that God has promised to keep spiritual Israel free from sickness and pain and trouble. On the contrary, we know that he permits the difficulties of life to afflict some of his most loyal children. What he does promise is that whatever he may permit to his people will work out something for their good, for their blessing, if they will be rightly exercised thereby, and seek for the blessings.

INTERESTING LETTERS

TOWER APPRECIATED IN HAWAII

DEAR BRETHREN:

Greetings in the name of our King

At a recent meeting, motion was made and unanimously carried that a letter be sent to you conveying our love, as well as to show our appreciation of the wonderful articles which have come to us in THE WATCH TOWER.

These precious truths brought forth from our Heavenly Father's great storehouse, have given us much joy and strength.

Daily our prayers are that you may be richly blessed in the future as in the past.

Realizing that a great witnessing work is yet to be done, we wish to assure you of our earnest desire to coöperate with you in any way possible.

HONOLULU (Hawaii) ECCLESIA, J. M. HARRUB, Sec'y.

FINDS THE FOOD APPETIZING

DEAR WATCH TOWER OFFICERS:

I have just concluded reading the article on "Approved Workmen" in last TOWER and think it one of the richest if not the best since Brother Russell's death.

Daily I am praying for the Lord's supervision over THE TOWER, as well as all the work, and that he will not permit anything to appear therein except what would be for our Christian welfare.

Now it comes along with a good hot serving of food and warms us throughout, stimulating us as the message from the apostle Peter was intended to do when he wrote 2 Peter 2 1-13.

The Lord well knew what his children needed. If we were all in a healthy spiritual condition there would be little friction and much zeal for the truth manifested.

It seems we have so little time for study and are such leaky vessels we forget things so important to our Christian welfare We change, but the Lord and his Word change not.

Dear brethren, I feel it my duty to write and express my heartfelt thanks for the "meat in due season" which I have received through your labor of love.

May the Lord's blessing continue to rest upon you is the daily prayer of

Your sister in the Lord, Mrs. A. H. SHERWOOD,—*Mass.*

"MY BELOVED IS MINE AND I AM HIS"

SONG OF SOLOMON 2 16

"I am his," O blest assurance, how it thrills my soul with joy!
How it brightens every moment that I spend in his employ.
How it makes my days seem shorter,
How it makes my tasks seem light,
Makes my hours rosy-tinted, makes my songs abound at night.

"I am his!" My time, my talent, to be spent at his sweet will,
Subject to his wise direction God's great purpose to fulfill.
What a sense of comfort fills me,
What a sense of peace and rest,
As I lean upon my Savior, knowing that his way is best.

"I am his", and oh the richness of my joy and ecstacy
As I sit low at his feet and hear his whispered words to me.
Words of wisdom and instruction,
Words so loving and so kind,
Words revealing all the grandeur of the graces of his mind.

"I am his!" and his forever, oh how precious is the thought,
To be with him, to be like him, and to love him as I ought,
To be in his presence ever,
To be sharing in his joy,
Blessing all his blood has purchased, which shall be our glad employ.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Macon, Ga. ..... Mar. 1
Eufaula, Ala. ..... " 2
Clayton, Ala. ..... " 3
Dothan, Ala ..... " 5
Enterprise, Ala. ..... " 6
Elba, Ala. ..... Mar. 7
Opp, Ala. ..... Mar 8, 12
Andalusia, Ala. ..... " 9, 10
Geneva, Ala. ..... Mar. 13
Florala, Ala. ..... " 14

BROTHER T. E. BARKER

Madison, Ind ..... Mar. 1, 2
New Albany, Ind. ..... " 3, 5
Louisville, Ky. ..... " 5, 6
Jeffersonville, Ind. ..... Mar. 7
Palmyra, Ind. ..... " 8
De Pauw, Ind. ..... Mar. 9
Boonville, Ind. ..... " 10
Evansville, Ind. ..... Mar. 12, 14
Wadesville, Ind. ..... Mar. 13
Washington, Ind. ..... " 15

BROTHER J. A. BOHNET

Redfield, Ark ..... Mar 1
Hamburg, Ark ..... Mar 2, 3
Helena Ark ..... Mar 5
Forrest City, Ark. ..... " 6
Judsonia, Ark ..... Mar. 7, 8
Searcy, Ark. ..... Mar. 9
Des Arc, Ark. ..... " 10
Ward, Ark ..... Mar 12, 13
Swifton, Ark Mar.14
Batesville, Ark. ..... " 15

BROTHER E. F. CRIST

Syracuse, N. Y. ..... Mar. 1
Mannsville, N. Y. ..... " 2
Watertown, N. Y. ..... Mar 3, 5
Rome, N. Y. ..... Mar. 6
Oneida, N. Y. ..... " 7
Utica, N. Y. ..... Mar 8, 9
Oneonta, N. Y. ..... Mar. 10
Johnstown, N. Y. ..... " 12
Gloversville, N. Y. ..... " 13
Schenectady, N. Y. ..... Mar. 14, 15

BROTHER A. J. ESHLEMAN

Pittsburgh, Pa. ..... Mar 5
Canonsburg, Pa. ..... " 7
Washington, Pa. ..... " 8
Waynesburg, Pa, ... " 9
Rices Landing, Pa. ..... " 10
Brownsville, Pa ..... Mar. 12
Point Marion, Pa. ..... " 13
Leckrone Pa ..... " 14
Connellsville, Pa. ..... " 15
Buena Vista, Pa. ..... " 16

BROTHER M. L. HERR

Miami, Fla ..... Mar 1, 2
Bellglade, Fla ..... Mar. 5
Moore Haven, Fla. ..... " 7
Avon Park, Fla. ..... " 8
Lakeland, Fla. ..... " 9
Zephyrhills, Fla. ..... Mar. 10
Tampa, Fla. ..... Mar 12, 14
Bradentown, Fla. ..... Mar. 13
Oldsmar, Fla ..... " 15
Clearwater, Fla. ..... " 16

BROTHER S. MORTON

Erie, Pa ..... Feb 28, Mar. 1
Meadville, Pa. ..... Mar 2
Sharon, Pa ..... " 3
New Castle, Pa. ..... " 5
Farrell Pa. ..... " 6
Ellwood City, Pa. ..... Mar. 7
Butler, Pa ..... Mar 8, 9
New Kensington, Pa. ... Mar 10
Kittanning Pa. ..... " 12
Vandergritt, Pa. ..... " 13

BROTHER W. H. PICKERING

Santa Rosa, Cal. ..... Mar 2
San Rafael, Cal. ..... " 3
Oakland, Cal ..... " 5
Richmond, Cal. ..... " 6
Fresno, Cal. ..... " 7
Reedley, Cal. ..... Mar. 8
Orosi, Cal. ..... " 9
Tulare, Cal ..... " 10
Porterville, Cal ..... " 12
Bakersfield, Cal. ..... " 13

BROTHER G. R. POLLOCK

Amarillo, Tex. ..... Mar. 1, 5
Dalhart, Tex. ..... " 2, 4
Hooker, Okla. ..... Mar. 3
Wichita Falls, Tex. ..... " 6
Bowie, Tex. ..... " 7
Dallas, Tex. ..... Mar 9-12
Dublin, Tex. ..... Mar. 13
Stephenville, Tex. ..... " 14
Gustine, Tex ..... " 16
Purmela, Tex. ..... Mar 17, 18

BROTHER B. M. RICE

Elma, Ia. ..... Mar. 1, 2
Waterloo, Ia. ..... " 3,4
Cedar Rapids, Ia. ..... " 5, 6
Shellsburg, Ia. ..... Mar. 7
Oxford Jc., Ia. ..... " 8
Clinton, Ia. ..... Mar. 9, 10
Davenport, Ia. ..... Mar. 12
Moline, Ill. ..... " 13
Rock Island, Ill. ..... " 14
Muscatine, Ia. ..... " 15

BROTHER V. C. RICE

Mathis, Tex. ..... Mar. 1
Premont, Tex. ..... " 2
Alice, Tex ..... " 3
Corpus Christi, Tex. ..... " 5
Waco, Tex. ..... " 7
Dallas, Tex. ..... Mar. 9-12
Fort Worth, Tex. ..... Mar. 13
Alvord, Tex. ..... " 14
Bowie, Tex. ..... " 15
Stoneburg, Tex. ..... " 16

BROTHER C. ROBERTS

St, Catharines, Ont. ..... Mar. 1
Thorold, Ont. ..... " 2
Niagara Falls, Ont. ..... Mar. 3,5
Welland, Ont. ..... Mar. 6
Dunnville, Ont. ..... Mar. 7, 8
Caledonia, Ont. ..... Mar. 9
Brantford, Ont. ..... Mar. 10, 11
Scotland, Ont. ..... Mar. 13
Simcoe, Ont. ..... Mar 14, 15
Tilsonburg, Ont. ..... Mar. 16

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West Point, Miss. ..... " 3, 5
Okolona, Miss. ..... Mar. 6
Columbus, Miss. ..... " 7
Jackson, Miss. ..... Mar. 8, 9
Vicksburg, Miss. ..... Mar. 10
St Joseph, La. ..... " 12
Wanilla, Miss. ..... Mar. 13, 14
Hattiesburg, Miss. ..... " 15, 19
Laurel, Miss. ..... Mar. 16

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Bainbridge, Ga. ..... Mar. 2, 3
Thomasville, Ga. ..... Mar. 5
Albany, Ga ..... Mar. 6, 8
Bronwood, Ga. ..... Mar. 7
Blackshear, Ga. ..... Mar. 9
McRae, Ga. ..... Mar. 10, 13
Fitzgerald, Ga. ..... Mar. 12
Eastman, Ga. ..... " 14
Rentz, Ga. ..... " 15

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Mattoon, Ill. ..... Mar. 2, 5
Pana, Ill. ..... Mar. 3
Effingham, Ill ..... " 6
Martinsville, Ill. ..... " 7
Flora, Ill. ..... Mar. 8, 12
Rinard, Ill. ..... Mar. 9
Cisne, Ill. ..... " 10
Clay City, Ill. ..... " 13
Lawrenceville, Ill. ..... " 14

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Gadsden, Tenn. ..... Mar. 1
Memphis, Tenn. ..... " 2
Judsonia, Ark ..... " 3
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Donaldson, Ark. ..... " 6
Texarkana, Tex. ..... Mar. 7
Dallas, Tex. ..... Mar. 9-12
Waxahachie, Tex. ..... Mar. 13
Hillsboro, Tex. ..... " 14
Waco, Tex. ..... " 15

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Achille Okla ..... " 2
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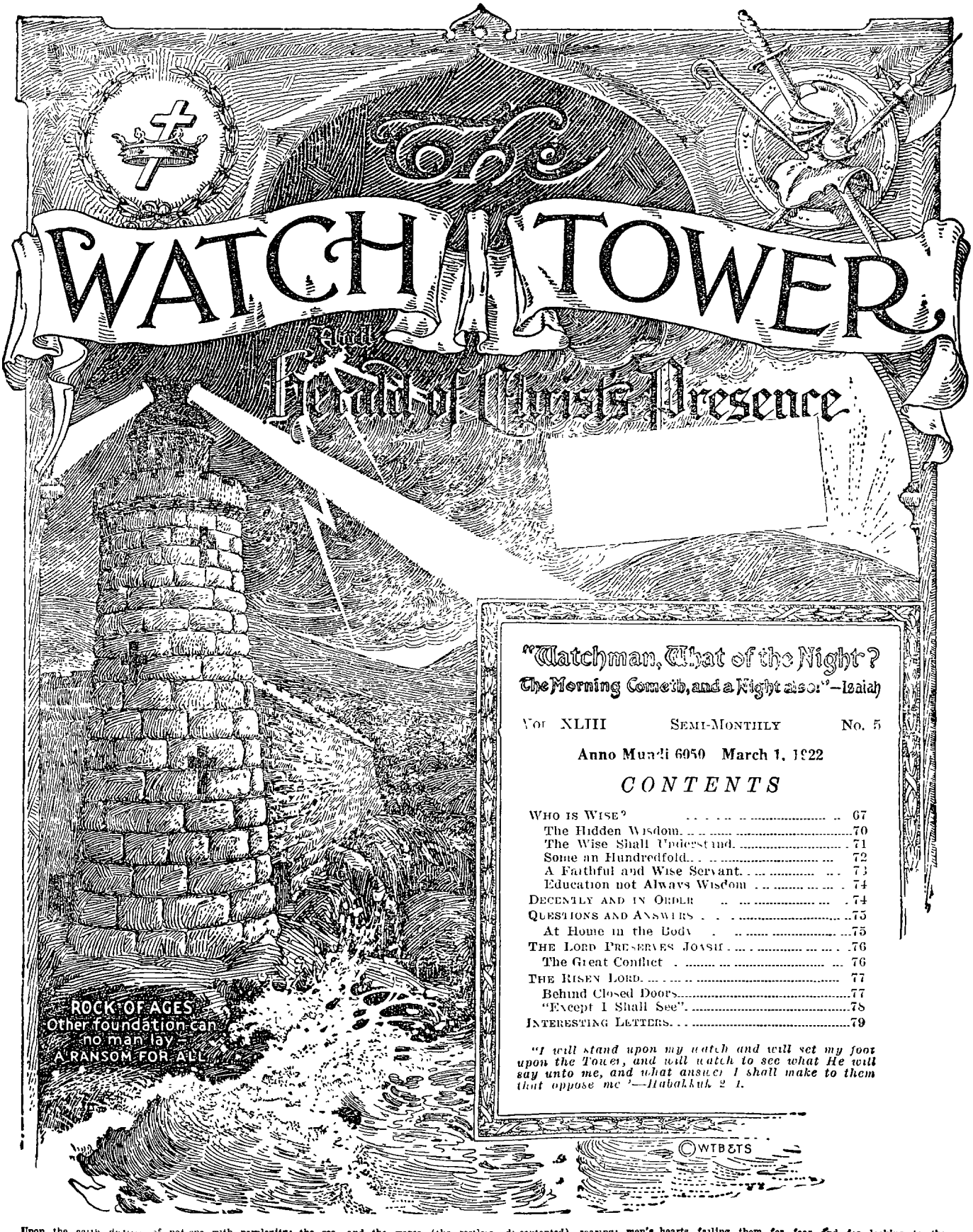
Valliant, Okla. ..... Mar 5, 6
Durant, Okla. ..... Mar. 7
Dallas, Tex. ..... Mar 9-12
Ardmore, Okla. ..... Mar. 13, 14
Madill, Okla ..... Mar. 15
Sulphur, Okla. ..... " 16
Ada, Okla. ..... " 17

WATCH TOWER

Announcing the Establishment of the Kingdom of Christ's Presence



"Watchman, What of the Night? The Morning Cometh, and a Night also."—Isaiah

VOL. XLIII SEMI-MONTHLY No. 5

Anno Mundi 6050 March 1, 1922

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14, Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection, and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium —Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9, John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir —1 John 3:2, John 17:24, Romans 8:17, 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world, and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:31, Revelation 1:6, 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

Chapter VI: Our Lord's Return

Week of May 7.....Q. 36-42 Week of May 21.....Q. 50-56
Week of May 14.....Q. 43-49 Week of May 28.....Q. 57-63

Question books on "The Divine Plan", 15c postpaid

TEXAS CONVENTION

The International Bible Students Association will hold a general convention at Dallas, Texas, March 9, 10, 11 and 12. A number of pilgrim brethren will be present and the President of the Society will address the public on Sunday afternoon. This convention will furnish an opportunity for the friends of Texas, Oklahoma, and other adjoining states to have a season of personal fellowship together. It is expected that this will be well attended, as it is the only convention held in the Southwest during the winter. For local accommodations address E. Telkamp, 4641 Travis Street, Dallas, Texas.

PHILADELPHIA CONVENTION

A general convention of the International Bible Students Association will be held at Philadelphia, Pa., April 13-16, inclusive. This will afford four days of fellowship together of the brethren, many of whom are expected to attend from Pennsylvania and adjoining states. On Sunday afternoon a well advertised public meeting will be held, addressed by the President of the Society. We are advised that the railroads will grant special rates. Further information concerning this will appear in THE WATCH TOWER. Concerning accommodations or other information please address G. G. Calhoon, 6019 North 10th Street, Philadelphia, Pa.

HYMNS FOR MAY

Sunday	.....	**7** 280	**14** 205	**21** 49	**28** 286
Monday	**1** 9	**8** 264	**15** 331	**22** 57	**29** 233
Tuesday	**2** 281	**9** 300	**16** 53	**23** 52	**30** 133
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Saturday	**6** 27	**13** 22	**20** 81	**27** 44	.....

PRAYER-MEETING TEXTS FOR MAY

May 3 CHRIST THE VINE "I am the true vine."—John 15:1.

May 10. CHRIST THE FOUNDATION: "Behold I lay in Zion . . . a sure foundation"—Isaiah 28:16.

May 17. CHRIST THE HOLY "These thing saith he that is holy."—Revelation 3:7.

May 24: CHRIST THE RIGHTEOUS "My righteous servant shall justify many."—Isaiah 53:11.

May 31: CHRIST THE FAITHFUL: "Faithful is he that calleth you."—1 Thessalonians 5:24.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIII MARCH 1, 1922 No. 5

WHO IS WISE?

"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm 90: 12.

WISDOM is one of the divine attributes. Divine wisdom always operates in exact harmony with justice and love.

According to the world, wisdom is the possession of common sense and the using thereof in a skillful manner to accomplish the end in view. This is not the kind of wisdom that is always profitable. It is not the wisdom which the Psalmist here mentions.

The proper kind of wisdom is knowledge applied in a manner that will result in the greatest amount of good.

There is a wide distinction between knowledge and wisdom.

Knowledge is that which is gained by instruction, by enlightenment or learning. Knowledge is usually the result of storing the mind with the thoughts of other men. It is a material with which wisdom builds. Knowledge often makes one proud that he has learned so much and therefore knows more than others. Knowledge when applied according to worldly wisdom more often than otherwise produces pride, haughtiness and love for self; hence turns the heart in an unwise course. One who has acquired some knowledge and uses that knowledge in a wise way is humble of mind. One may be a learned person and yet be very unwise. Men of great reading who have filled their minds with what other men have said or written are said to be learned. But it does not follow at all that such are wise.

For instance, it is quite the usual thing for the clergy of our day to be termed learned men, i.e., men who have read all about the history of the world, about the sayings of other men both ancient and modern. When they apply this learning in an unwise course, these learned men become higher critics and infidels or agnostics concerning God's Word. It was not the knowledge that hurt them, but the application of knowledge according to the worldly standard and not according to the divine standard. Such have become worldly-wise. These 'by wisdom know not God'.

The text under consideration is a part of a prayer of Moses, the meekest of the meek. To be meek means to be teachable, having a sincere desire to be led in the right way that good may result. In gaining wisdom the heart is involved. The heart is that faculty of the being which induces action. It is the seat of motive and the seat of affection. To become wise, then, means that the heart must be pure. It must be unselfish and action must be induced by love for God, for his truth, for righteousness, and for his holy arrangement.

THE BEGINNING OF WISDOM

Because of man's imperfection resulting from inheritance of the effects of father Adam's wrongful course, man is not naturally wise. Wisdom must be acquired. Some are born with greater endowments for the acquiring of wisdom than others. Comparatively few of the human race have ever followed the course of wisdom. The god of this world (Satan) has blinded the mass of mankind by false philosophy, false sophistries, pride, ambition, false and faithless religion, and by various other improper means.

The Psalmist writes: "The fear [reverence] of the Lord is the beginning of wisdom". (Psalm 111: 10) Obedience to the Lord leads to greater wisdom. Before one can begin to grow wise he must believe that Jehovah is God and is the rewarder of them that diligently seek him; that his ways are right and his Word is truth. Moses plainly showed that such was his condition of heart. He extolled Jehovah and worshiped him in sincerity and truth. He contrasted the greatness of Jehovah with the smallness of man.—Psa. 90: 1-6, 16, 17.

FALSE WISDOM

To be cunning, crafty, or wily, is not to be wise; and yet this is what the world generally understands as wisdom. Knowledge unwisely applied leads to disaster. Knowledge wisely applied leads to joy and life eternal. This divine rule and its results are strikingly set forth in the Word of God. Lucifer has applied his knowledge in a wrongful way. The Logos applied his knowledge in a wise way.

Lucifer was a creature of unusual ability and clothed with some power, as the Scriptures show. He must have possessed the knowledge of how the human race would be propagated and in due time populate the earth. He knew it was the will of God that man should have dominion over the earth and be a glory to his Creator.

Had his heart been right he would have applied his knowledge in a wise way and would have gladly obeyed the divine will, and his action would have been in harmony therewith. But it is written of him that he had a bad heart; that in his heart he meditated a usurpation of God's authority and set about to usurp that authority.—Isaiah 14:12-15.

The condition of heart thereby exhibited by him caused Jehovah to change his name from Lucifer to Satan, the dragon, the serpent, and the devil; dragon meaning devourer, Satan opposer or adversary, serpent deceiver, and devil slanderer. He has since been the violent opponent of Jehovah, has attempted to counterfeit every part of the divine plan, and has applied his knowledge to carry out his selfish and wrongful schemes. Establishing a false religion as a counterfeit of the true and seizing the governments of earth, he became the god of this world. Hence the wisdom that is of the world is unrighteous and devilish and contrary to the divine wisdom.—1 Corinthians 1:21-24; 2 Corinthians 4:3, 4

TRUE WISDOM

The beginning of God's creation was the Logos. He is the connecting link between Jehovah and all of his creation. His knowledge necessarily surpasses that of all creatures because he is the active agent of God who created all things that have been created. In every way the Logos has used this knowledge wisely. His heart being always pure toward Jehovah, it is always his delight to do Jehovah's will. Because he has always done that which is pleasing in the Father's sight, his name is used as a synonymous term for wisdom. Being in the form of God, he did not permit a selfish desire in his heart to cause him to usurp any part of the dominion or glory of God; but with delight, and in obedience to his Father's holy will, he divested himself of heavenly glory and honor and became a man, alike in form and nature to sinful men of earth, yet without sin. It was humiliating to become the associate of such vile, imperfect creatures as humankind; yet he loved mankind because he desired to do them good in harmony with his Father's will.

As a man his knowledge was limited to the sphere of a perfect human being. At the time of his baptism in the Jordan the heavens (higher things) were opened unto him. He learned the divine purpose that he should be the Redeemer of the human race and gather unto himself a bride, the church, and in due time destroy Satan's power and influence and restore the humankind to that which was lost. To accomplish this he saw that it meant to him suffering and death; yet he said: "I delight to do thy will, O my God; thy law is written in my heart".

When hungry, worn and weary after his long fast, Satan appeared unto him and tried to induce Jesus to use his knowledge and energy in an unwise and improper way. This Jesus spurned, declaring his purpose to be guided by the Word of God, as it is written. He did this because his heart was pure. He loved the Father and the Father loved him. Applying his heart wisely, then, he determined to be and was faithful unto death. This faithfulness subjected him to reproach, to slander, to abuse, to wicked persecution and ignominious death. These things were heaped upon him by Satan and his emissaries.

Was Jesus a learned man? As the world knows learning, he was not. He never had attended a theological school. No human institution had conferred upon him the title of doctor, or any other title; and this was one of the excuses for heaping abuse upon him and for the charges leveled against him by the Pharisees. Because of his natural endowments, and because he was filled with the holy spirit, his knowledge far exceeded that of the men of learning of his time. The doctors of the law and the rulers of the Jews knew the text of the Scriptures, but they did not apply such knowledge to make them wise. Jesus knew the text and without doubt possessed the wisdom that came from properly applying the knowledge. He did not boast of his great learning, or of his wisdom, as did the Pharisees and others of the so-called learned Jews. He gave all credit to his Father.

At a feast of tabernacles in Jerusalem Jesus appeared in the temple and taught the people. Imagine how these worldly-wise Pharisees and doctors and scribes must have scowled and manifested a displeasure because of this unlearned one (according to their standard) teaching. They said: "How knoweth this man letters, having never learned?" Suppose Jesus had been unwise like his adversaries. He would have boasted of his own learning. But possessing and exercising divine wisdom, he said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." (John 7:16-18) Again: "The word which ye hear is not mine, but the Father's which sent me".—John 14:24.

It is written: "To obey is better than sacrifice". (1 Samuel 15:22) Jesus made the supreme sacrifice of himself and that was pleasing to Jehovah; but that which was most pleasing to Jehovah was the complete obedience of his beloved Son. Jesus knew from the beginning of his earthly ministry that the pathway before him was one of suffering. He went forward. He suffered from physical discomfort. He suffered by virtue going out from him while ministering to others. He was subjected to the greatest indignities at the hands of Satan's instruments. He might have avoided all of these discomforts and might have exercised his power to destroy

his enemies, but that would have been an unwise course because it was the Father's will that he should do otherwise.

When he reached the hour of his supreme suffering he did pray unto the Father: "O my Father, if it be possible, let this cup pass from me: nevertheless *not as I will,* but *as thou wilt*". (Matthew 26:39) God permitted his beloved Son to suffer. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8, 9) Thus is demonstrated the announced principle that obedience is more pleasing than sacrifice. Furthermore, this shows that the reverence of Jehovah is the beginning of wisdom, and that full and complete obedience to Jehovah, even unto the greatest sacrifice, is the end or completion of wisdom. Hence it is written: "Wisdom is the principal thing".—Proverbs 4:7.

TWO MASTERS

There are but two masters: The master of sin and death, Satan the devil; and the Master of truth, the Lord Jesus. This great contrast of the two is made in the Scriptures for the teaching of the people of God, that they might properly apply their hearts unto wisdom. Everything written is written for their learning. (Romans 15:4) It follows, then, that every one is the servant of one or the other of these two masters. St. Paul writes: "Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16) It is written: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3), "in whom are hid all the treasures of wisdom and knowledge".—Colossians 2:3.

To gain worldly knowledge and apply it according to the worldly manner may develop in one cunning and craftiness, but will lead to disaster. To have knowledge of God and Jesus and apply it in the wise way according to the divine standard leads to life and endless happiness. The Word of God is given for the instruction of men in the way that leads to wisdom and to life.

OTHER EXAMPLES

The children of Israel were God's chosen people. Sometimes that nation pursued a wise course, but more often an unwise course. Had the Israelites been wise, they would have adhered strictly to the true religion, always recognizing Jehovah as the true God and joyfully obeying his commandments. They yielded, however, to the seductive influence of the other master, Satan, and were led away in unwise paths, embracing a false religion and following after false gods. They had the promise of Jehovah that obedience would lead to endless blessings. (Exodus 19:5) Had their hearts been applied to wisdom they would have been obedient to their covenant; but they were not. Their rulers and teachers and leaders became wise after the Satanic order of wisdom, and led the masses into wrong paths.

When Jesus came to his own people he found that their teachers and rulers claimed to be men of great learning, according to the world, and appropriated to themselves titles such as doctor, etc., and that they were self-centered, selfish, and wise in their own conceits. Their hearts were impure. For this reason Jesus did not choose any of them to be his disciples. Those whom he did choose were men in ordinary walks of life, fishermen and craftsmen. They had not attended theological schools. They were unlearned men according to the Pharisees' standard; yet, with but one exception, they became wise men.

Concerning Nathaniel, Jesus said: "Behold an Israelite indeed, in whom is no guile!" (John 1:47) There was nothing about that Israelite that was cunning and wily and diplomatic. He was a humble and wise man. Because eleven of these did apply their hearts to wisdom, the Lord has made them mighty ones in his kingdom. Their earthly wisdom did not help them at all, however, to get such exalted positions.

APPLIED UNTO WISDOM

St. Stephen is an example of one who applied his heart unto wisdom. He was not a learned man, but being full of faith and the spirit of the Lord, his arguments were so powerful that the debaters of the synagogue of the Libertines, the Cyrenians, Alexandrians, and them of Cilicia and of Asia, were not able to resist him. (Acts 6:9, 10) These worldly-wise clergymen thought they would soon squelch poor Stephen; but being unable to do it with their own knowledge, and their hearts being impure, the devil imparted to them his wisdom of cunning and wickedness and they set about to destroy Stephen in that manner. They hired men to swear falsely against Stephen and caused him to be arrested and brought before the supreme court of their land. In that august body sat what many supposed to be the men of greatest learning and wisdom in all Israel. Those worldly-wise doctors and judges heard the false witnesses testify against Stephen, wrongfully convicted him, and sent him to death.

Stephen's heart was applied unto wisdom; and because of his faithful obedience to the Lord and the witnessing to his cause, the Lord granted him a vision at the moment of supreme test; and looking up into heaven, he said: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God".—Acts 7:56.

Sometimes a man of learning and knowledge concerning earthly matters becomes wise. Saul of Tarsus was a learned man, but not a wise man during the early

part of his life. Doubtless he had an honest heart and his persecution of Christians was based upon the belief that he was doing right. In due time when the eyes of his understanding were opened and he applied his heart to pure wisdom, the Lord sent him forth as a special messenger to bear his name before the gentiles and kings and the children of Israel. (Acts 9:15) Thereafter his love and devotion were to the Lord and to his cause. He went forth as a humble messenger of the Lord and spoke in language that others could understand. He specially avoided using language that his hearers could not understand. (1 Corinthians 14:28) When he went to the friends to speak to them, or when he wrote an epistle to them, he did not expatiate about his great knowledge of Arabic, Sanskrit, Syriac, or any other language except the one they understood. He did not tell them what a great lawyer he was, or give them a lecture on criminal or medical jurisprudence. He did not come to them in the excellency of his own speech and parade his own learning before them; but on the contrary he said: "I am determined not to know anything among you, save Jesus Christ, and him crucified. . . . My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." (1 Corinthians 2:2-5) This is an example that all Christians would do well to follow.

THE HIDDEN WISDOM

There is a temptation to man to exhibit his own learning before others. This is not a wise course. When we speak or write it should be in such phrase as can be understood by our hearers or readers, that they may be edified. It is quite probable that St. Paul was as learned as any member of the Jewish Sanhedrin; but he did not speak with the wisdom that they spoke with. On the contrary, he says: "We speak . . . not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes [rulers] of this world knew". (1 Corinthians 2:6-8) The princes of this world did not have such wisdom because they had not the spirit of Christ. Their hearts were applied in the wrong direction. Their love was for the honor and plaudits of men. St. Paul applied his heart to wisdom, his love being for God and for Christ Jesus.

There never was a man in this world who thought himself wise according to worldly wisdom but that was a fool in God's sight, "because the foolishness of God is wiser than men"; "for it is written, . . . Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Corinthians 1:19, 20, 25) The preaching of Christ in the eyes of the worldly-wise is foolishness; hence the higher critics deny God's plan, deny his Word, and deny the great Redeemer. For this reason we see "that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the [worldly] wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence".—1 Corinthians 1:26-29.

"NONE OF THE WICKED SHALL UNDERSTAND"

More than five years have passed since Brother Russel died, and yet many of the so-called orthodox clergy continue to malign, slander and libel him. It is unusual to defame a man long after his death. When such a course of defamation is pursued there must a reason. What is that reason? Have in mind that there are but two masters, and that the name of one of these masters is the devil, which means slanderer; and his children do his will. (John 8:44) On the other hand, if Brother Russell was a special servant of the Lord and rendered faithful service, then it would be expected that because of his faithfulness he would be persecuted by the offspring of the devil. Jesus said: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you." (John 15:20) It will be disputed by some even who have come to a knowledge of present truth, that Brother Russell occupied any more peculiar relationship to the Lord than any other servant or follower of Jesus. In him we find another example of one who applied his heart to wisdom.

What was his peculiar relationship to the Lord, and why was and still is he the special target of the adversary? Let us examine the evidence here upon these points.

Just before the crucifixion of our Lord he said to his disciples that he was going away and would return again and receive the faithful ones unto himself, that they might in due time be with him where he was going. From Pentecost forward Christians have looked for the return of our Lord. St. Paul expressed it as his greatest desire that the Lord might return and that he might be with him. He declared that at the Lord's return he would not only reward St. Paul with a crown of righteousness, but likewise would grant a crown at that time to all who would love his appearing. Christians for a long time waited and prayed and hoped for that blessed time to come. All those who have been specially watching for it had the promise of a blessing, particularly those who should survive that time.

God caused his holy prophets of old to write concerning the coming of the Messiah, but the prophets did not understand their own writings. It was not due time for them to understand. Would the time ever come when the true watchers would understand? Yes; God said to

one of his holy prophets: "Go thy way, Daniel, for the words are closed up and sealed until the time of the end. . . . None of the wicked shall understand; but the *wise* shall understand." (Daniel 12:9, 10) The devil is that wicked one; and, as we have stated, his name signifies slanderer. If we find, then, some engaged in slandering and defaming the name of one who was striving to follow the Lord, and those who are engaged in this slandering do not understand the divine plan, it is easy to determine to which class they belong. If they were wise, they would understand and not scoff. If they are other than wise, they cannot understand.

THE WISE SHALL UNDERSTAND

Daniel the prophet is caused to utter the key words by which the "time of the end" may be definitely located. He wrote prophecy, which means that the spirit of Jehovah operating upon Daniel's mind caused him to describe certain events that would take place in the future, and when these events come to pass such would be conclusive proof that the time foreshadowed by him had arrived. Daniel wrote in advance the history of several world powers from Babylon until the "time of the end", which latter time he marked thus: "*At the time of the end* shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon."—Daniel 11:40, 41.

The fulfillment of this prophecy fixes the beginning of the "time of the end" because the prophecy so states. The king of the south here mentioned refers to Egypt; while the king of the north refers to Great Britain, which was then an integral part of what had been the Roman empire. Napoleon, fighting his battles in Egypt, gained great victories; but at the same time the British, under the leadership of Lord Nelson, were making an effective attack upon Napoleon's forces at sea. This campaign began in 1798 and Napoleon finished it and returned October 1, 1799. Therefore 1799 is marked as the beginning of the "time of the end".

Still another method is given by Jehovah to Daniel of fixing the beginning of that period of time. God caused Daniel to describe in symbolic phrase four great world powers, which are symbolized by the term "beast"; and the fourth beast is described as "dreadful and terrible". The three component elements that go to make up the "dreadful and terrible beast" are, to wit: commercialism, professional politicians and apostate clergy, or ecclesiasticism. This union took place amongst these component elements for the first time in 539 A. D., at the time of the overthrow of the Ostrogothic monarchy, and was followed shortly by terrible persecution of Christians. The Lord showed Daniel that from the time of this union or formation of the "dreadful and terrible beast" to the "time of the end" would be 1260 years; thereby marking 1799 again as the date of the "time of the end".

Mark now that the second appearing of the Lord is the chief thing discussed in Daniel's prophecy in the twelfth chapter. The coming of the Messiah is the most blessed time for which Christians have looked forward. The Lord gave to Daniel the key by which it could be determined when that blessed time should begin. He caused him to write: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days"—symbolic days, or 1335 literal years. Counting the time, of course, from 539 A. D., the point from which the terrible beast began its operations, forward 1335 years, brings us to 1874, the blessed time for which the watchers were asked to wait. At this time the Lord was due to be present.

Fulfilled prophecy consists of historical and physical facts, which are indisputable. Such facts never stultify themselves. While we have a line of Bible chronology showing the presence of the Lord due in 1874, even if we did not have this the evidence given by fulfilled prophecy clearly marks the date of the Lord's second presence. Having now in mind God's unchangeable promise, that during the "time of the end" the wise should understand, and added to that the testimony of St. Paul that greater light would be given to the watchers at the end of the age, it is to be expected that some one in the world, waiting and watching for the coming of the Lord, would be numbered among the wise.

KNOWN BY THEIR FRUITS

Like fulfilled prophecy, circumstantial evidence is one of the most conclusive ways of making proof of a question at issue. If, then, we find the circumstances around a certain person that exactly fit conditions foretold in prophecy, the fulfillment of the prophecy shows the time definitely; while the circumstances in connection therewith locate the person or persons in connection with the matter.

There lived in Allegheny, Pennsylvania, in the early seventies a young man engaged in the mercantile business, by the name of Charles Taze Russell. He was fully consecrated to the Lord. He was not a learned man as the world terms learning. He was not a university graduate; yet he was a careful student and a diligent searcher for truth. Above all, he was applying his heart in the direction of knowing the Lord. He was taking a proper course in order to be wise. "By their fruits ye shall know them." (Matthew 7:20) While he watched and studied, waited and prayed, the Lord further illuminated his mind; and it was about 1875 when he became convinced of the second presence of the Lord,

and in 1877 he wrote, published and widely distributed a booklet entitled "The Object and Manner of Our Lord's Return". We believe without question that this was the first publication that ever announced the Lord's second presence.

In 1879 he began the publication of THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, the subtitle expressing his confidence in the fact that the Lord was then present. Since then THE WATCH TOWER has continued to be published regularly and is the only paper that has ever persistently and consistently announced the second presence of the Lord. Jesus said: "Howbeit, when the spirit of truth is come it will guide you into all truth". (John 16:13) Fully consecrated to the Lord, begotten and anointed of the holy spirit, his heart devoted to the Lord, Brother Russell continued to search and write; and becoming convinced from an examination of the Bible that Jehovah has a divine plan which he is working out in an orderly way, in the year 1881 he wrote "Food for Thinking Christians". In the same year he wrote "Tabernacle Shadows of the Better Sacrifices". This was the first time that any student, as far as we know, had applied the types and shadows connected with the sacrifices of Israel at their proper place and showed how they foreshadowed the sin-offering on behalf of the world, and how the church in due time would have a part in that sin-offering.

"SOME AN HUNDREDFOLD"

In 1886 he wrote and published "The Divine Plan of the Ages", Volume 1 of STUDIES IN THE SCRIPTURES, a more elaborate and detailed statement of God's great plan of salvation. In 1889 he wrote and published Volume 2 of this series, "The Time is at Hand," explaining the "times and seasons", the Bible chronology, the "times of the gentiles", the parallel dispensations, etc. In 1891 he published series 3 of the STUDIES IN THE SCRIPTURES, "Thy Kingdom Come," clearly and fully explaining the prophecies relating to the coming of the Messianic kingdom, the time of the end, the cleansing of the sanctuary, the time of the harvest, the work of the harvest, the deliverance of the church and the restoration of Israel.

In 1896 he published a small book on "What Say the Scriptures about Hell", exposing the defamation that Satan had heaped upon Jehovah's character, and removing fear and dread from hundreds of thousands of minds. In the same year he produced the booklet on the "Chart of the Ages", explaining the ages and dispensations.

In 1897 he wrote and published the fourth series of STUDIES IN THE SCRIPTURES, "The Battle of Armageddon," foreshadowing the great trouble which has since come upon the world and which is now in progress. The same year he published a small book on "What Say the Scriptures about Spiritism", giving the Bible explanation of the so-called communication with the dead. The Lord had promised that "the path of the just is as the shining light that shineth more and more unto the perfect day". The light continued to increase, because the "time of the end" was here and God was fulfilling his promise that the wise should understand.

Because greater light was shining upon God's Word, Satan was active in trying to blind the minds of God's people, particularly their leaders. The evolution theory began to get a strong foothold in the churches and amongst the preachers. Higher criticism began to be rampant; and in 1898 Brother Russell wrote and published "The Bible versus the Evolution Theory", thus exposing Satan's attempt to destroy faith in the Word of God.

In 1899 he wrote and published in Volume V of STUDIES IN THE SCRIPTURES that wonderfully clear explanation of the "Atonement Between God and Man", clarifying the philosophy of the ransom sacrifice and the sin-offering, and the witness and operation of the holy spirit.

In 1900 he again wrote and published a small book on "Our Lord's Return", explaining the matter of Christ's second presence in greater detail.

In 1904 he published the sixth of the series of STUDIES IN THE SCRIPTURES, "The New Creation," which deals with the call, begetting, anointing and development of the church, and the government and discipline in the church.

In 1914 he produced and published the Scenario of "The Photo-Drama of Creation", which has had a tremendous circulation throughout the earth.

He had written much in THE WATCH TOWER and other publications which was afterward used in compiling the seventh of the series of STUDIES IN THE SCRIPTURES, "The Finished Mystery," which was published after his death.

THE TIME OF THE HARVEST

Jesus said that the age would end with a harvest, at which time he would be present, and that he would then send forth his messengers to gather together his elect. (Matthew 13:24-30; 24:31) It is to be expected that the Lord would have some witness in the earth at the time of the harvest to make announcement of the fact of his presence and of the harvest. Here is some more circumstantial evidence which is proof conclusive; some more physical facts that speak louder than audible words, to wit: It was Brother Russell who announced the time of the harvest and the presence of the Master of the harvest. It was he who first went forth throughout the land crying out, 'The harvest is here; go ye into the field and labor'. And thousands of others taking up the slogan joined in the proclamation of the message.

Jesus plainly said that during the time of his presence he would have a faithful and wise servant whom he

would use to give meat to the household (of faith) in due season. Every one today who has a knowledge of the divine plan of the ages must truthfully answer that he derived that knowledge from studying his Bible in connection with what Brother Russell wrote; that before such time he did not even know that God had a plan of salvation. Every person who today is rejoicing in the light of the truth of God's Word realizes that the Lord brought to him that truth, unfolding it through the ministrations and work begun by Brother Russell shortly following the presence of the Lord.

Was he a servant of the Lord? No one who knew him and who tells the truth can deny the fact that he was a servant, because he gave his time over to service. He devoted all of his earthly possessions that others might gain a knowledge of God's plan. He devoted his life from the time of his early manhood until his death in going throughout the earth serving others in the name of the Lord.

A FAITHFUL AND WISE SERVANT

Was he faithful? This question must be answered in the affirmative. Faithfulness means to follow loyally and constantly the course that one starts out to follow, viz., a devotion to the Lord and his cause. Never for one moment did he deviate from the faith once delivered to the saints. He put forth every power within him to remove from the minds of the people the foul stain on Jehovah's character placed there by Satan and his emissaries, many of which emissaries paraded before the people as representatives of Christ. He turned on a flood of light from the Word of God and "put the fire out of hell", giving its true, Scriptural meaning. He held forth before the people that God is love and that Jesus is the express image of the Father, the great Redeemer of man, the head of the church, the King of kings and Lord of lords. He made clear the philosophy of the ransom sacrifice and the sin-offering. He preached consistently justification by faith through the blood of Christ alone; sanctification by the washing of the Word and following in the footsteps of the Master. He made clear to searchers for truth the true relationship of the church to her Head and Master. He explained covenants and brought to light the true import of the Abrahamic promise and the restoration of man.

Two great truths had long been hid under the rubbish piled upon them by worldly-wise clergymen blinded by the adversary, namely, the Abrahamic promise and the restoration of man. God used Brother Russell to bring joy to millions of hearts by unearthing these great truths and bringing them again to light. He was used to put into the minds of the people a clearer understanding of the divine arrangement than any man of modern times. And why? The answer is, Because the Lord is present; the end of the age is here, and Jehovah is making true his promise that then the wise should understand.

WISE TOWARD GOD

Was he wise? As the world understands that word, particularly as defined by worldly clergymen, *he was not.* And thank God he was not. Had he possessed great worldly wisdom, such as that employed by his defamers, the Lord would never have used him. Be it noted that these so-called learned clergymen charge against him that he was not learned in the Greek and Hebrew. That charge is true. The facts demonstrate beyond a doubt that the majority of men who possess a knowledge of Greek and Hebrew take themselves too seriously. They begin to think they know so much that they must bring forth something startling to upset what somebody else has done. They depart from the Lord's way and lean to their own understanding, contrary to his Word. (Proverbs 3:5, 6) They usually speak and write in such phrase that the ordinary mind cannot grasp it; and this they do hoping to magnify their own wisdom in the eyes of others. Because they believe they have greater wisdom than others they make statements in a dogmatic form, regardless of whether right or wrong, depending on the matter being swallowed by others because not able to fathom this supposed wisdom.

Satan takes advantage of these things and leads them into error deeper and deeper; and if they ever had any faith in God's Word it is soon destroyed. They have taken the wrong course because of self-love, because of desire for approval by others, a desire to be thought great and wise. They have applied their hearts unto selfishness and have not applied them unto wisdom—not that the knowledge of Greek and Hebrew or any other learning is in itself wrong or detrimental. It becomes detrimental only when one permits himself to become wise in his own conceit by reason of possessing such knowledge.

Brother Russell was not that kind of man. His heart was completely devoted to the Lord. He realized his dependence upon the Lord and joyfully laid all of his burdens at the feet of Jesus. He numbered his days and applied his heart unto wisdom; and the Lord made him wise. Christ Jesus was made unto him wisdom. (1 Corinthians 1:30) To him was the promise fulfilled: "When the spirit of truth is come he will guide you into all truth".—John 16:13.

The indisputable facts, therefore, show that the "time of the end" began in 1799; that the Lord's second presence began in 1874; that the harvest followed thereafter and greater light has come upon the Word of God. In this connection, then, let us note the words of Jesus: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." (Matthew 24:

45, 46) It must be conceded, then, that at the end of the world, at the "time of the end", during the presence of the Lord, during the harvest, he would have in the earth a servant who would be faithful and wise. The physical facts show that Brother Russell met every one of these requirements. This prophetic utterance, then, has been fulfilled. Therefore fulfilled prophecy, or physical facts, and the circumstantial evidence are conclusive proofs that Brother Russell filled the office of that faithful and wise servant. He applied his heart unto wisdom.

EDUCATION NOT ALWAYS WISDOM

Ever and anon some one, yielding to the seductive influence of the adversary, concludes that he must, because of his own construction of some Greek or Hebrew word, or something that he has found in secular history, overturn some teaching of the truth; and he is bound to exhibit his own wisdom to others, even though it upsets the faith and confidence of God's people. Who would be interested in inducing any human being to take such a course that would result in injury to the faith of any of the Lord's little ones? Remember again that there are but the two masters, and that Satan the devil is interested in destroying all faith in God and in his Word. Let none of the Lord's sheep become discouraged when these things arise. They will come periodically and they operate as tests to those who are consecrated unto the Lord. Let each one, then, consider how the Lord has led him and how the Lord has unfolded his truth at the end of the age, and witness these disturbances only as another evidence that the Lord is dealing lovingly with his own people.

Some will arise from time to time who dispute the chronology of the Bible, deny the presence of the Lord, deny the resurrection of the saints, deny the harvest period is here, and deny that the church is the bride of Christ, etc. They will base their conclusions largely upon human reasoning. This is not the wisdom that cometh from above.

Let the indisputable physical facts, the fulfilled prophecy, forever put to silence those who would become wise in their own estimation. If we had no chronology at all, or if our calculations concerning chronology are wrong, yet fulfilled prophecy, circumstantial evidence, is proof conclusive of these great fundamental truths: the presence of the Lord, the harvest of the saints, the end of the world, and that the kingdom of heaven is at hand.

Let each one who has the truth ask himself, From whence did I get it? He must answer, I obtained it by reading the writings of that faithful and wise servant who interpreted and unfolded to me the divine plan. Is it reasonable, then, that the Lord would use the agencies he has used during the past forty years to illuminate the minds of consecrated Christians and lead them along the way and then permit it to appear that all these agencies are fraudulent? It is wholly unreasonable. It is wholly unlike the Lord. Then let all who have obtained a knowledge neglect not the applying of their hearts to the acquiring of wisdom by filling their minds again and again with the precious truths contained in the STUDIES IN THE SCRIPTURES and other writings of that faithful and wise servant; and by devoting themselves to the Lord and to his cause.

In our next issue we will have something to say about the practical application of the hearts of God's people unto wisdom.

DECENTLY AND IN ORDER

A LETTER from one of the consecrated states that in the Berean class the leader oftens reads a question, several answer it, and then pass questions back and forth between each other. When the leader starts to speak some talkative sister interrupts him and does most of the talking. The question is then asked, How should a Berean lesson be conducted?

The Apostle admonishes us to do everything decently and in order. Occasionally a sister is found in the class who is zealous, yet who talks too much, meaning well, but who does not act wisely, creates disorder in the class and prevents others from having a proper opportunity of expressing their thoughts. The correct way to conduct a Berean lesson is this: After opening with devotional service, the leader should propound the question and call upon certain ones for answer, not always the same ones, of course. Where there are as many as fifteen in the class, the leader may call on four or five to express their views briefly, and then, give those opportunity to speak who have not spoken and who desire to speak. No one should be permitted to speak twice upon the same question, unless there is some special reason why the chairman should grant the privilege. Then the leader should briefly sum up, and while he is stating his thoughts he should not be interrupted by any one. Members of the class should address themselves to the chairman when propounding a question and not to other members of the class. It is manifestly unjust for one or two to attempt to do all the talking, and the leader should not permit this, but firmly, yet kindly, say: 'We will have one speak at a time and speak only once on each question'.

After the leader has summed up briefly, then he may call on some one in the class to read the printed comment pertaining to the question at issue. One question finished, then another should be taken up in an orderly way; and so on, throughout the lesson.

QUESTIONS AND ANSWERS

"WE HAVE NO SUCH CUSTOM"

QUESTION: In a praise, prayer and testimony meeting where one arises to give a testimony is it necessary to address the chairman before speaking by saying, Dear Brother A, and then proceed with the testimony?

Answer: Such formality is not at all necessary. A testimony meeting is not a political meeting or business meeting that requires such formality; but the leader should encourage every one to testify who desires to with the least formality possible. When one arises to testify the leader may recognize him merely by a nod of the head, if there are a number present, or by merely calling his name if a small company; and then the one so recognized should proceed with his or her testimony. Such formalities as addressing the chair should not be required in any class. All speaking should be spontaneous and from the heart, having a desire to grow in grace and build up one another on the most holy faith.

"IN JESUS"

Question: In THE WATCH TOWER for May 15, page 153, col 2, par. 2, the statement was made, "the expression 'in Jesus' is not found in the Scriptures," and I am wondering how this comports with the passage in Ephesians 4:21, which speaks of "truth in Jesus"?

Answer: The question is well taken. The statement in the WATCH TOWER referred to is technically wrong; for the expression "in Jesus" does occur in the passage cited, as also in Romans 3:26—"the justifier of him that hath faith *in Jesus*". But, we submit, there is no statement of Scripture which says that one individual is in another individual; and that is the subject of the paragraph referred to. This limitation could have been better stated than left to be understood.

The New Testament writings also make use of such expressions as: "the spirit of life *in* Christ *Jesus*" (Romans 8:2); "redemption *in* Christ *Jesus*" (Romans 3:24); "patience of hope *in* our Lord *Jesus*" (1 Thessalonians 1:3); etc. These are all understandable. But even as regards individuals the Bible speaks of "the sanctified in Christ Jesus" (1 Corinthians 1:2), "the faithful in Christ Jesus" (Ephesians 1:1), "helpers in Christ Jesus" (Romans 16:3), etc. These must be understood in harmony with the facts. As we have been "baptized into Jesus Christ" ((into subservience to him who is the Head over his anointed body) (Roman 6:3), so we "are in Christ Jesus" (in the anointed body over which Jesus is the Head) (1 Corinthians 1:30), and consequently "all one in Christ Jesus".—Galatians 3:28.

"Greetings in the Lord Jesus" or "in Christ Jesus" would be perfectly proper, since they signify 'in the name of the Lord Jesus'.

AT HOME IN THE BODY

Question: What does the Apostle mean by the expression in 2 Corinthians 5:6, "While we are at home in the body we are absent from the Lord"?

Answer: His meaning is apparent from the context. The following words give us the reverse of the thought which is in verse 6. Verse 8 speaks of being absent from the body and at home with the Lord. Manifestly the one statement describes the condition beyond the vail when our dwelling place will be heavenly; with equal clearness verse 6 speaks of our present dwelling place or condition as being earthly. The localized meaning of the words "at home" as referring to a comfortable feeling cannot be forced into this passage; and nothing is gained if it is. The passage becomes perfectly simple if "at home" is read 'dwelling' or 'housing', and this is the basic meaning of the Greek text. Word for word the Greek reads: "Knowing that indwelling in-the body we-are-out-dwelling away-from the Lord, . . . and we-are-pleased rather to-be-out-dwelling out of the body and in-dwelling in-the-presence of-the Lord". Now a third thing is present which fills up our lives in this camping-out condition, and that is: "We-are-ambitious whether in-dwelling or out-dwelling, well-pleasing to-him to-be". That is, while we are camping out in a tent we are, naturally, not in our eternal home; this is the time for the hope but not the fulfillment. But when we are in the heavenly home we shall not be in a tent; for "flesh and blood cannot inherit the kingdom of God". "For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal be swallowed up of life."

ELECT AND VERY ELECT

Question: Do the Scriptures use the terms "elect" and "very elect" in contrast with each other, as signifying the great company and little flock?

Answer: A double usage of the word very in the English language has given occasion for the playful employment of it among many of our readers in a way not supported by the Greek text at all. The passage which speaks of 'deceiving if it were possible the very elect' (Matthew 24:24) signifies merely 'deceiving if it were possible *even* the elect'. Jesus spoke of the 'very hairs of our heads being numbered'. Does anyone think for a moment that our Master meant by those words to teach that there are *hairs* and *very hairs*, differing in variety and kind from each other? Certainly not. He merely meant: 'Even the hairs of your head are numbered'. There can be no purpose whatever served by a using of the expression "the very elect" as though it meant something different from the elect; for such is not the case.—See Mark 13:22.

THE LORD PRESERVES JOASH

— — April 9 — 2 Kings 11:1-17 — —

Athaliah's bloody reign — Jehosheba's faith and works — Jehoiada's trust and patience — six years of waiting — the seventh and the king.

"The Lord preserveth all them that love him."—Psalm 145:20.

GOD often uses very small incidents to effect his purposes. Once he used the tears of the infant Moses to touch the heart of the daughter of Pharaoh (Exodus 2:6) In this lesson he uses the affection of a sister of the murdered king for her nephew, Joash, an infant in arms, to preserve the unbroken line from David to the Messiah.

God had made a promise concerning the descendants of David (2 Kings 8:19; Isaiah 7:6, 7; Jeremiah 33:18-26), and all the Athaliahs that ever lived on earth could not make void the smallest promise of God

Between the last lesson and this one came the reigns of Jehoshaphat, Jehoram, and Ahaziah. Jehoshaphat was one of the best kings that Judah ever had, but he made the great mistake of forming an alliance with the idolatrous northern kingdom under Ahab and Jezebel. And, as was the custom, this alliance was sealed by the marriage of Jehoram, son of Jehoshaphat, with Athaliah, daughter of Ahab. This Athaliah wellnigh wrought ruin in Judah.

THE GREAT CONFLICT

Since this story of the preservation of Joash forms one of the links in the chain of Satan's efforts to thwart God's purposes concerning the promised seed, it may be well to remind ourselves of the previous attempts which he had made. In each case the human agent had some personal interest of his own to serve, while Satan had his own great object in view. In each case God interfered to avert the evil and the danger, of which his servants and people were often wholly ignorant. The following assaults of Satan, up to the time of Joash, stand out prominently in the divine record. They aimed at:

The destruction of the chosen family by famine —Genesis 50:20.

The destruction of the male line in Israel —Exodus 1:10:15, 16; 2:5; Hebrews 11:23.

The destruction of the whole nation in Pharaoh's pursuit. —Exodus 14.

After David's line had been singled out (2 Samuel 7) the devil selected it for special assault.

One sally was in the union of Jehoram and Athaliah. Then, after the death of Jehoshaphat, Satan made a most determined effort; for the course of things was being narrowed down within smaller limits, and every blow was intended to count. The "seed" was, so to speak, passing through a narrow defile, with the enemy perched on the vantage ground above, ready to hurl down death and destruction.

Jehoram "slew all his brethren".—2 Chronicles 21:4.

The Arabians came and slew all his sons (2 Chronicles 21:16, 17; 22:1); and "there was never a son left him, save Jehoahaz [Ahaziah], the youngest of his sons". These are significant words, and by them the Lord impresses upon us the fact that his faithfulness rested at that time on two lives—Jehoram and Ahaziah.

Jehoram and Ahaziah die, and Athaliah "arose and destroyed all the seed royal of the house of Judah" (2 Chronicles 22:10), or thought she had, "but Jehosheba the daughter of Jehoram, sister of Ahaziah [though whether actually a daughter of Athaliah is not stated], took Joash the son of Ahaziah [her nephew], and stole him away from the king's sons that were [about to be] slain, even him and his nurse, and . . . hid him from Athaliah, so that he was not slain".

THE HIDDEN KING

Picture what would have happened but for this divine interposition. The promise of God would have failed; the faithfulness of his word would have fallen into disrepute; his counsels would have come to nothing. All hung on *one* life, and that the life of an infant less than a year old. Satan's designs had so far succeeded that all depended on the life of one small child. God therefore took a hand in the preservation of that life. Nothing could destroy it.

Picture the feelings of the godly in Judah who knew nothing of the rescue of the heir, who thought all had failed! Picture the joy with which the secret news was passed from mouth to mouth, 'The king is not dead—he is alive—and will be manifested in due time' Therefore the message which was given to Jehoiada and which he was to pass on to the faithful was: "Behold the king's son shall reign, *as the Lord hath said* of the sons of David". (2 Chronicles 23:3) Everything depended on what the Lord had said.

The six years soon ran their course; the seventh year came; the king was manifested; the promise fulfilled and the faithfulness and power of Jehovah were vindicated.

So with faithful believers in Christ Jesus throughout this gospel age: Like Jehosheba, their hearts have been occupied with the glorious person of the king, him upon whose life all was made to hang. Their life has been hid, not in one of the chambers of an earthly temple, but hid with Christ in God, on high. Also, like Jehoiada doubtless did, they have been going forth among the people, initiating many into the blessed secret that the King is not dead, that the divine purposes live in the living heir.

"Behold, the King's Son shall reign, as the Lord hath said."

"TREASON! TREASON!"

Athaliah, the one who of all in the kingdom was most guilty of treason, cried, "Treason! treason!" when she heard the blare of the trumpets which announced her grandson as king. The plans had been so well laid by the high priest and so thoroughly coöperated in by the guard and heads of families in Judah, and, above all, so guided and blessed of the Lord, that everything was done before Athaliah was aware. She herself was slain. Having herself used the sword so mercilessly, she perished by it.

"And Jehoiada made a covenant between Jehovah and the king and the people, that they should be Jehovah's people; between the king also and the people." Even so will the great Messiah, acting both as High Priest and King, establish the arrangement whereby the people shall be God's people and he their God.

"Blest thought! each conflict here, each bitter strife,
Shall but add sweetness to the cup of life;
Each heavy stroke shall but God's child prepare
To be a pillar in his temple there;
There, where the things which darkly now I see,
Shall be in perfect light revealed to me."

THE RISEN LORD

— — APRIL 16—JOHN 20:19-31 — —

JESUS APPEARS UNTO THE DISCIPLES, THOMAS BEING ABSENT — THE SPIRIT-ENDOWMENT — JESUS APPEARS TO THOMAS — THE PURPOSE OF JOHN'S GOSPEL.

"The Lord is risen indeed."—Luke 24:34.

RATHER more time seems to be required for the masculine mind to reach the position of implicit trust than for the feminine mind. Man calls for more evidences, more proofs; and our Lord was not unwilling to give these to his apostles after his resurrection. It was a very small token which convinced Mary of the fact of her Lord's resurrection; and the thought of any honor at being the first to discern it was completely lost sight of in the blessed fact itself, the fact that her Lord again lived. Quite probably if one of the eleven had been the first to meet the Master after his resurrection, that one would have had difficulty in forgetting it. Yet Jesus did not choose Mary to be one of his apostles. Why not? Because quickness of discernment was not the only requirement for apostleship. Our Lord does not expect just the same qualities and qualifications in each one. The natural mind inclines to look for military precision, rigid conformity to an outward standard. But the Master's way is to expect from each individual only what that one is able to perform. This is the happy way for us, too, if we can only learn it.

Mary's work of announcing the fact that the Lord had risen was necessary to enable the slower minds of the apostles to accommodate their logic to the fact. Had the appearance of our Lord on the evening of his resurrection day in the upper room been the first manifestation and information respecting his new estate, we can readily suppose that it would not have produced the faith and joy that did result. Wonder, astonishment, and reasoning required the entire day for their exercise; and by the time our Lord showed his hands and his side this culmination of evidence was convincing.

BEHIND CLOSED DOORS

Jesus had been taken from the disciples, and it was natural for them to apprehend that the Jews would next attempt to wreak their vengeance on his followers. Hence they met in the evening, and behind closed doors, lest the Jews should bring against them the same charge of sedition that they had brought against the Lord Jesus. We are not certainly informed as to the object of their assembling, but it is quite reasonable to suppose that it was to talk over the events which had just occurred; to deliberate about their condition, and to engage in acts of worship. This was the first meeting of Jesus' disciples on the first day of the week of which we have any knowledge.

First of all it was necessary for our Lord to establish the proof of his resurrection, and that could be done only by his appearing as he was when he died. This he did.

Suddenly, while the disciples were thus deliberating or worshiping, Jesus appeared in their midst, saying, "Peace be unto you!" *His* sudden appearance, his *sudden* appearance, and his sudden *appearance* had probably startled them. He addressed them in such a way as to allay their fears and to assure them that he was their own Savior and Friend. Doubtless these words of reassurance began to take on a new meaning. They began indeed to find a peace for their troubled hearts which they had not known for some time. Since they realized their Master to be again alive they could well have peace; for they had learned to have confidence in him and his love. And they intuitively realized that all things would work together for good to them, under his care, though as yet they knew not how. And so it is still. It is only those who realize Jesus to be their Redeemer and Lord, who died and who rose on their behalf, and who have been chosen of him to be his disciples, only such can really receive of his peace, only such can have the peace of God keeping guard in their hearts.

When our Lord was about to leave his disciples in death he had said, "My peace I give unto you," and now his first words after coming forth from death and when meeting with the group, were also of peace. "Peace be unto you!" He is indeed the Prince of Peace, and the grace of peace which he gives to his faithful disciples is a blessing beyond all measure, such as the world can neither give nor take away. But this peace is measurably dependent upon certain conditions of the heart: first, faith, trust in God; second, obedience, an effort to do those things which are pleasing in his sight. To such and such only comes the heavenly peace; and in proportion as either the faith is lost or the obedience is lacking the peace flies away. Whoever, therefore, believes himself to be a child of God, who trusts in Jesus and is faithful in his service, should expect the Lord's peace to rule in his heart, giving him rest, no matter what his circumstances or condition in life. If any of this class are without the peace, they may look to it and repair the difficulty, insofar as in them lies.

Another lesson here is, that however much contention and strife his message, the truth, stirs up among men, our Lord himself was always peaceably disposed, and a peace-maker as respects others. And so all of his disciples are to be. "Blessed are the peacemakers; for they shall be called the children of God." Whatever of strife may come in contact with the Lord's people should not be of their production or cultivation. And even when they speak the truth, which will necessarily cause strife, they are directed to speak the truth in love, meekness, in gentleness, and with long-suffering and patience, not in strife; for "the servant of the Lord must not strive".

"SO I SEND YOU"

Immediately after speaking peace to the troubled disciples Jesus spoke of a commission. "As my Father hath commissioned me, even so dispatch I you." The two words for *send* are not the same. The former implies that the Father had sent his Son alone into the world, but that he would dispatch them as with an escort, and that escort would be his spirit. "Receive ye [the] holy spirit." The article *the* is wanting in the Greek, and refers simply to an effusion of the spirit, giving them miraculous discernment of motive and authority for judgment, much as the ancient prophets had possessed. Apparently this power from on high was not limited to the apostles, but came also upon "them that were with them". (Luke 24:33; Acts 1:14; 2:1) Evidently Joseph Barsabbas and Matthias were in the group (Acts 1:21, 22), as well as others. The act of breathing was symbolic and signified an impartation of power from the breather.—Ezekiel 37.

"Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." However we may interpret this promise, it was specific and not general. It was a special gift connected with this breathing, and should not be looked for after the miraculous period passed. Even this was not the fuller endowment of the spirit which came later at Pentecost (Acts 1:5), and under which baptism they were begotten as new creatures and empowered for a special testifying work—in harmony

with other regulations which the Master also made. Indeed this initial breathing and pronouncement seem to have been a kind of sign or pledge that they should be more fully endowed a few weeks later. It would serve all their needs in the meantime.

But even if this promise be limited absolutely to the eleven apostles (or to the ten then present), it surely gives no such preëminence in the matter of remitting sins which is claimed by the church of Rome. The same power was conferred on each one. Our Lord gives no one of them any peculiar authority.

The meaning of the passage is not that *man* can forgive sins—that belongs only to God (Isaiah 43:23); but the meaning is that they should be *inspired* or specially and miraculously guided in the matter mentioned. This commission is quite different from the authority which the Roman church claims of remitting sin and of pronouncing pardon. Rather, the apostles were to be taught by the holy spirit as to what terms, to what characters, and to what temper of mind God would extend forgiveness of sins. In every instance they would lay down such directions respecting sins and their forgiveness as would be in full accord with the divine arrangement—that thus they might act as mouthpieces of God, explaining to men the nature of sin and the terms of its forgiveness. This view we know is fully borne out by the facts in the case. The apostles did define sin and the terms of forgiveness, justification, reconciliation, etc., in a manner entirely plain, in such a manner as our Lord himself never explained; because he left this work for his representatives to accomplish in his name and under the guidance of the holy spirit.

"EXCEPT I SHALL SEE"

But Thomas was not with the others when Jesus appeared on that Sunday evening. Possibly he was too deeply enshrouded in gloom to come together with the others, some of whom had hastened back from Emmaus to be there. This incident about Thomas should be an encouragement to all pessimists, to all people who possess small natural hope; for he was inclined to look on the dark side of things. In each of his three mentionings in the Gospel of John is found testimony to this effect. He was willing to go back with the Lord into Judea, but he was just certain that the visit would result disastrously. (John 11:16) Again, when our Lord was saying, "Whither I go ye know, and the way ye know," Thomas was thinking, 'I can't understand at all what he is driving at; I fear I shall never get where he is if he goes away'. He felt convinced that things were going to turn out wrong and now, after his Master's death, he was sure they had so turned, and life could never be bright again. 'What's the use going down to that meeting merely to exchange condolences? I stay right here.'

Our Lord understood Thomas: he knew what was in man. He did not commend Thomas for incredulity. Unbelief in the Lord's promises is always a fault; but it is a fault which has many excusable causes in imperfect men. It is probable that the ground for Thomas' unbelief was his deep grief and that despondency which fills the mind when a long-cherished desire is completely frustrated. In such a case it requires proof of uncommon clearness and strength to overcome the despondency. Thomas has been much blamed, but he asked only for proof that would be satisfactory in his own circumstances. Taken abstractly, the testimony of ten disciples should have been sufficient; that was five times as much testimony as was required by the law to condemn a man to death. But problems are not always abstract. To render just judgment the temperament of the individual, the specific condition of his mind at the time of an act, past experiences, natural endowment, as well as the act itself, must be taken into consideration. No human judge can do this perfectly. And our Lord was not interested in displaying the flaws in Thomas, whatever they may have been, but rather in convincing him of the fact that his Master was alive. How kind, how gracious the Savior is!

This instance shows, what all the conduct of the apostles proves, that they had not *conspired* together to impose on the world. Even they were slow to believe, and one of them refused to believe even on the testimony of ten of his brethren. How unlike this to the conduct of men who might agree to foist a fictitious story on mankind.

A WEEK OF WATCHING

Another week went by, and by that time Thomas was able to emerge sufficiently from his state of blues to meet with the other brethren. Maybe, after all, there was some ground for the belief so tenaciously held by those whom he had long known and who had nothing to gain by being implicated in an imposture. Anyway, he would go.

The Lord had been watching him all the week, knew what he had been turning over in his mind, and felt sympathetically toward his yearning to be convinced of what he dared not trust to reason. Again the doors were shut; and again Jesus appeared in their midst, thus showing that he had the spirit body; again his reassuring words of peace; again the wound marks, significant of his past suffering. In short, the scene of a week before was reënacted, but with the lime-light on Thomas. The Master's words, "Be not faithless, but believing," were intended to encourage the gloomy apostle. The word for *be* is literally *become*, and therefore does not signify that Thomas was devoid of all faith. But it did contain a warning that if he continued in the same way he had been, his faith would finally ebb away. The play on the two adjectives is lost in English. It can be awkwardly approximated by reading it "Become not believingless but believing"—Don't let this discouragement get the best of you.

As soon as he saw the marks of his Master's suffering, Thomas' whole being went out to him in deepest devotion and worship, crying, "My Lord and my God!" This is the first testimony to the divineness of the risen Lord. Jesus was was no longer a human being, and the name God is expressly given to him by one of his own apostles. There is no evidence, as some have supposed, that this was a mere expression of surprise or astonishment. The language was addressed to Jesus himself: "Thomas said *unto him*". The Savior did not reprove him or check him as using any improper language. If he had not been divine, it is impossible to reconcile it with his honesty that he did not rebuke his disciple. No merely pious man would have allowed such language to be addressed to him. The Savior proceeds immediately to commend Thomas for believing. But what was the evidence for his believing? It was this declaration, and this only. This passage, proves, therefore, that it is proper to apply to Christ Jesus the name Lord and God, as the early church did, Stephen praying to him.—Acts 7:59.

Jesus approves the faith of Thomas after having seen the wounds, but more highly commends the faith of those who should believe without having seen. This was by way of encouragement to us, that we should not ask for more proof than he has already given, which is fuller now than it was when Thomas doubted.

"What though with weariness oppressed?
'Tis but a little and we rest,
This throbbing heart and burning brain
Will soon be calm and cool again;
Night is far spent and morn is near—
Morn of the cloudless and the clear."

INTERESTING LETTERS

FINDS THE HARP A STIMULUS

DEAR BRETHREN:

I must write you, expressing my gratitude to the SOCIETY, Brother Rutherford, and every brother and sister who had any part whatever in the preparation of THE HARP OF GOD. I have had three spiritual thrills and stimuli since Brother Russell left us: THE FINISHED MYSTERY, the MILLIONS booklet and now THE HARP. Each one begat in me an increased desire to pass these blessings to other hungry hearts and minds.

I believe THE HARP will be found a very strong and convincing array of evidence of the Lord's kingdom. Surely sincere Christians who read it will realize they cannot gainsay it. More power to your arm! Have not heard any complaint against THE HARP yet, but as it is quite likely the adversary will in time manifest his displeasure of it, I want to register my gratitude now.

With more Christian love than before to each one doing any part of the work at Brooklyn for the feeding of those in the field,

Your brother in the Lord, C. W. GERDES.—*Cal.*

JOYFUL IN SERVICE

DEAR BROTHER RUTHERFORD:

Greetings in our Master's name! may grace and peace be multiplied unto you.

I received THE HARP OF GOD which you had sent to me and we (Sister Hoskin and myself, being one in the work) thank you very much for remembering us. We do not feel that we are worthy to be remembered in such a way. We do what little we can, but it seems to us very small when the harvest is so great. However, we know that it is not the amount of work that counts but the willingness to do and the love for it.

The district allotted to me here is about 100 miles in length in the mountains. I manage to get over it once a year, some of it oftener. I cannot take in the "drives" as outlined in the *Bulletins*, but the people get the books and message so that they cannot say they were never told.

In canvassing a town last spring I forgot to ask where the ministers lived, so I soon was face to face with one at his door. He said, "I suppose you know what I am". I said, "No, sir". When he told me I said, "Well, we should surely talk agreeably on the Scriptures, and even if we differ on some things we can agree to disagree and part as friends". But we had talked only a few minutes when he began to rage. He struck the door so hard that I looked to see the large glass fall to the floor. Then his wife appeared and said to me, "You have no business here; if I had a gun I would shoot you!" I did not speak to her, and he quieted down. I then explained what I was bringing out of the Scriptures. He found no fault with the explanation, but said, "You have been in jail [in 1918] and ought to be there again and all the Russellites. What are you doing in this town among Christians? Why don't you go to the heathen and talk to them?" (I felt that I *was* talking to one.) The next day (Sunday) he warned his flock of me from his pulpit. I sold what books I had, came home, and shortly after I received a letter saying that this Methodist preacher was going about telling the people that I was the worst fraud that ever struck that town and that I ought to be shot.

I soon packed up more books and was on the spot again. In four days I sold all I had. I never made better sales and never had a more glorious time canvassing. Some of the people even exclaimed, "I know that you are a man of God!" and asked if they could help me that I might not want for anything. Others said to their fellow workmen, "That man has the goods; buy the books; they give us plain facts," etc. None of these were Bible students.

I was arrested on July 18, 1918 for "sedition". That night a government official informed me that I was "the head Bible Student here", and that they had been after me for months and that now they had gotten me "the others would be afraid and keep quiet". Two days later my so-called trial started. The Crown evidence was taken. One of the witnesses gave me as good a reputation as one person could possibly give another, saying that the only thing wrong with me was that I talked Bible every day of the week and might be going astray in my mind. He was a policeman. I was left free over Sunday on $2,000 bail. On Monday my evidence was taken. The Crown prosecutor would not allow Scriptures to be used and said he would not permit that old Bible stuff. But the judge said, "The best and most intelligent minds in the past and present have tried to understand those prophecies but have been unable, and I am doubtful if anyone can; but I will allow this man's evidence".

I told them of how God chose out Abraham from among the heathen, and how the twelve tribes were God's chosen people. Then out of these chosen people he chose one tribe for a special work. They had to take care of the oracles of God while the other eleven tribes had to do the fighting, and that they dared not number one man for war out of the tribe of Levi; and that where there is a type there is always an antitype, and that the clergy had failed to be the antitype and we had taken their place and was taking care of the oracles of God.

My lawyer said that I had not broken any order in council, nor spoken against the government. The judge said, "This man teaches love, and we want the men to fight; besides, he has a very strong mind and may influence thousands so that the Germans will come over and take our country. I think he had better be put where he cannot talk to the people." So he fined me $100 and cast me into jail for six months. I was released on Christmas, early in the morning. All classes of people, wherever I go, say they know that I suffered as a Christian. Yes, it hurts, but it is glorious, and if we are willing to be used by him he will do more witnessing through us in a few days, than we could do in a life time in the way we would like to take. "Oh, to be nothing, nothing, only to lie at his feet!"

We are always glad to receive THE WATCH TOWER. It seems to us just the same as when our dear Pastor was the editor; always giving the household of faith the meat as it becomes due; a little brighter light in each TOWER as we near the kingdom.

Some of the dear friends are thinking that all, or nearly all, of the bride class have passed beyond the veil. Those entertaining this thought (I believe) are not taking an active part in the work and feel they are not called to go out and sell books. I cannot get such a thought to stick for one minute on the top of my brain. I am the same today as in the years gone by—happy and rejoicing in the work, with the Lord leading on to sure victory.

After reading THE HARP OF GOD it makes me think it is the last book to be sent out, as it is made so plain for both the spirit-begotten and the earthly, that even though one may be foolish he may not err therein.

Remembering daily in our prayers the Bethel family and the dear saints everywhere, also asking to be remembered at the throne of grace, we remain,

Your brother and sister in his service,

J. H. and A. M. HOSKIN.—*Can*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Bay Minette, Ala.	Mar. 16	Montgomery, Ala.	Mar. 23
Robertsdale, Ala.	" 17	Eclectic, Ala.	" 24
Mobile, Ala	" 19	Loachapoka, Ala.	" 26
Silas, Ala	" 20	Columbus, Ga.	" 27
Selma, Ala.	" 22	Strouds, Ala.	" 28

BROTHER T. E. BARKER

Salem, Ind.	Mar. 18	Dugger, Ind.	Mar. 26
Bedford, Ind	" 19	Sullivan, Ind.	" 27
Sparksville, Ind.	" 21	Jasonville, Ind.	" 28
Linton Ind	Mar. 22, 23	Terre Haute, Ind.	Mar. 29, 30
Bicknell, Ind.	Mar. 24	Bridgeton, Ind.	Mar. 31

BROTHER J. A. BOHNET

Turkey, Ark.	Mar. 17	Springdale, Ark.	Mar. 23
Zinc, Ark.	" 17	Bentonville, Ark.	" 24
Joplin, Mo.	" 20	Pittsburg, Kan.	Mar. 26, 27
Siloam Springs, Ark.	" 21	Girard, Kan	Mar. 28
Fayetteville, Ark.	" 22	Cherokee, Kan.	" 29

BROTHER E. F. CRIST

Saratoga Springs, N. Y.	Mar. 16	Granville, N. Y.	Mar. 23, 26
Fort Edward, N. Y.	Mar. 17, 19	Greenwich, N. Y.	Mar. 27
Glens Falls, N. Y.	" 19, 20	Mechanicsville, N. Y.	" 28
Ticonderoga, N. Y.	Mar. 21	Troy, N. Y.	" 29
Rutland, Vt.	" 22	Watervliet, N. Y.	" 30

BROTHER A. J. ESHLEMAN

McKeesport, Pa.	Mar. 17	Johnstown, Pa.	Mar. 23, 24
Monessen, Pa.	" 19	Altoona, Pa.	" 26, 29
Elizabeth, Pa.	" 20	Alexandria, Pa.	Mar. 27
Duquesne, Pa.	" 21	Coles Summit, Pa.	" 28
Greensburg, Pa.	" 22	Cumberland, Md.	" 30

BROTHER A. M. GRAHAM

Schenectady, N. Y.	Mar. 19	Niagara Falls, N. Y.	Mar. 24
Utica, N. Y.	" 20	Buffalo, N. Y.	" 26
Rome, N. Y.	" 21	Erie, Pa.	" 27
Syracuse, N. Y.	" 22	Ashtabula, Ohio	" 28
Rochester, N. Y.	" 23	Cleveland, Ohio	" 29

BROTHER M. L. HERR

St Petersburg, Fla.	Mar. 17, 19	Ocala, Fla.	Mar. 26
Arcadia, Fla.	Mar 21	Williston, Fla.	" 27
Punta Gorda, Fla.	" 22	Dowling Park, Fla.	" 29
Fort Myers, Fla.	" 23	Monticello, Fla.	" 30
Lakeland, Fla	" 24	Marianna, Fla.	Mar. 31, Apr. 2

BROTHER W. H. PICKERING

Long Beach, Cal.	Mar. 16	Los Angeles, Cal.	Mar. 23
Santa Ana, Cal.	" 17	Ontario, Cal.	" 24
San Diego, Cal.	" 19	Riverside, Cal.	Mar. 26, 28
Oceanside, Cal.	" 20	San Bernardino, Cal.	" 26, 27
Ramona, Cal.	" 22	Goldfield, Nev.	Mar. 30

BROTHER G. R. POLLOCK

Gustine, Tex.	Mar. 16	Houston, Tex.	Mar. 22
Purmela, Tex.	Mar. 17, 18	Beaumont, Tex.	" 23
Waco, Tex.	Mar. 19	Lake Charles, La.	" 24
Rockdale, Tex.	" 20	Baton Rouge, La.	" 26
Columbus, Tex.	" 21	New Orleans, La.	" 28

BROTHER B. M. RICE

Iowa City, Ia.	Mar. 16	Fort Dodge, Ia.	Mar. 23
Marengo, Ia.	" 17	Wall Lake, Ia.	" 24
Des Moines, Ia.	Mar. 19, 20	Cherokee, Ia	" 26
Marshalltown, Ia.	Mar 21	Sutherland, Ia.	" 27
Roland, Ia.	" 22	Alton, Ia.	Mar. 28, 29

BROTHER V. C. RICE

Wichita Falls, Tex.	Mar 17, 19	Floydada, Tex.	Mar. 26
Electra, Tex.	Mar. 20	Lubbock, Tex.	" 27
Childress, Tex.	" 21	Lamesa, Tex.	Mar 28, 29
Amarillo, Tex.	Mar 22, 24	Snyder, Tex.	Mar. 30
Dalhart, Tex.	Mar. 23	Sweetwater, Tex.	" 31

BROTHER C. ROBERTS

Tilsonburg, Ont.	Mar 16	Leamington, Ont.	Mar 24
Aylmer, Ont.	Mar 17, 19	Windsor, Ont	Mar 26 27
St. Thomas, Ont.	" 20, 21	Chatham, Ont.	" 28 29
Ridgetown, Ont.	Mar 22	Sarnia, Ont.	Mar. 30
Blenheim, Ont.	" 23	Strathroy, Ont.	" 31

BROTHER R. L. ROBIE

Laurel, Miss.	Mar. 16	Zona, La	Mar. 24
Vosburg Miss.	" 17	New Orleans, La.	Mar. 26, 27
Meridian, Miss.	" 18	Folsom, La	" 28, 29
Poplarville, Miss.	" 20	Osceola, La.	Mar 30
Bogalusa, La	Mar. 22, 23	Baton Rouge La.	Apr. 2, 3

BROTHER W. J. THORN

Davisboro, Ga.	Mar 16	Athens Ga	Mar. 23
Irwinton, Ga.	" 17	Willard, Ga.	" 24
Augusta, Ga.	Mar. 19, 21	Atlanta, Ga.	Mar 26, 27
Avera, Ga.	Mar. 20	Dallas, Ga	Mar. 28
Thomson, Ga.	" 22	Rockmart, Ga.	" 29

BROTHER T. H. THORNTON

Bellmont, Ill.	Mar. 16	Thebes Ill	Mar. 23
Marion, Ill.	Mar 18, 19	Mounds Ill.	" 24
White Ash, Ill.	Mar. 20	Anna, Ill	" 26
Metropolis, Ill.	" 21	Alto Pass, Ill.	" 28
Paducah, Ky.	" 22	St. Louis, Mo.	" 29

BROTHER S. H. TOUTJIAN

Waco, Tex	Mar. 15	Utopia Tex	Mar 23
Temple, Tex.	Mar. 16, 17	El Paso, Tex	Mar 26 27
Austin, Tex.	Mar. 19	Phoenix, Ariz	" 29 30
San Marcos, Tex.	" 20	Yuma Ariz	Mar. 31
San Antonio, Tex.	" 21	San Diego, Cal.	Apr. 2

BROTHER W. M. WISDOM

Ada, Okla.	Mar 17, 19	Wynnewood, Okla.	Mar. 23, 26
Konawa, Okla.	Mar. 18	Elmore, Okla.	Mar. 24
Purcell, Okla.	" 20	Chickasha, Okla.	Mar 27, 28
Norman, Okla.	" 21	Minco, Okla	Mar. 29
Paoli, Okla.	" 22	Comanche, Okla.	Mar 31, Apr. 2

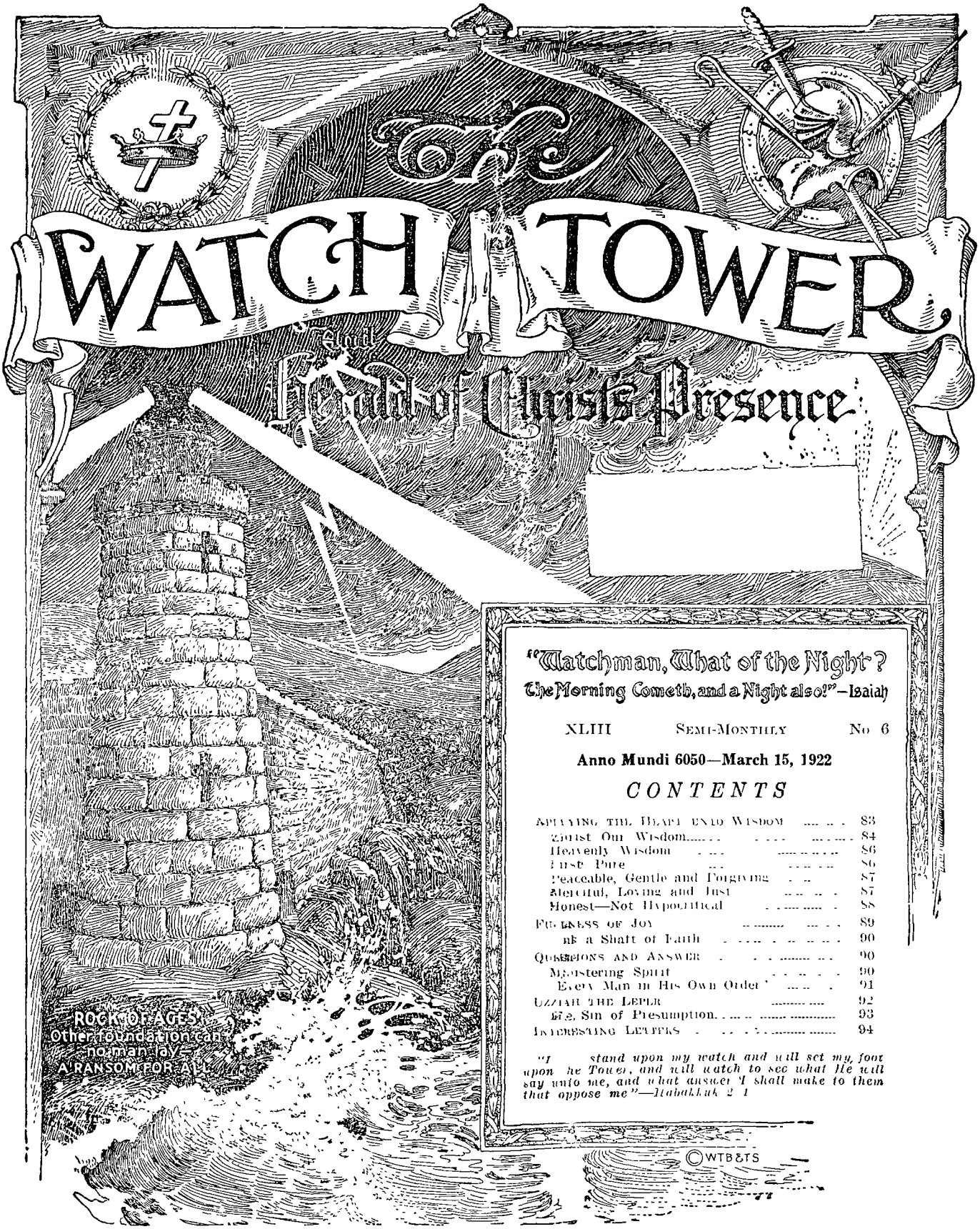
BROTHER L. F. ZINK

Ashland, Ore.	Mar. 16, 17	Stockton, Cal.	Mar. 26
Chico, Cal	" 19, 21	Modesto, Cal.	" 27
Paradise, Cal.	Mar. 22	Fresno, Cal	" 28
Sacramento, Cal.	" 23	Porterville, Cal.	" 29
Lodi, Cal.	" 24	Bakersfield, Cal.	" 30

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

DALLAS, TEX., Mar. 9-12; ..... E. Telkamp, 4641 Travis St.

WILKES-BARRE, PA., Mar. 19; C. Cole, 21 Welles St., Kingston, Pa.



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me"—Habakkuk 2:1

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

The journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19, 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service, hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come 'to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14, Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", 'elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint heir—1 John 3:2; John 17:24; Romans 8:17, 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world, and to prepare to be kings and priests in the next age—Ephesians 1:12; Matthew 24:14, Revelation 1:6, 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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CONVENTIONS IN GREAT BRITAIN

The International Bible Students will hold a general convention at Manchester, England May 4 to 7, inclusive. Manchester is centrally located and is easily accessible to Ireland, Scotland and Wales as well as England, and it is expected there will be a large attendance of the Bible Students at this convention. Arrangements are being made for a largely advertised public meeting to be held during the convention. British friends desiring further information should address the Convention Committee at the London office.

A convention will also be held at London, June 23 to 26, inclusive. It is expected that this convention will also be largely attended. The Royal Albert Hall has been taken for a public meeting for Sunday, June 25. The meeting will be extensively advertised and it is hoped a wide witness to the truth may be given. For further information address Convention Committee, Watch Tower B. & T. Society, 34 Craven Terrace, London, W. 2.

RAILROAD RATES FOR CONVENTION AT PHILADELPHIA, PA., APRIL 13-16, 1922

We have been able to procure the regular concession of fare and one half for the round trip in connection with this Convention. The territory covered by the Passenger Association granting the special rate is as follows: New York state (east of and including Buffalo, Niagara Falls, Suspension Bridge and Salamanca) New Jersey, Pennsylvania (east of and including Erie, Oil City, and Pittsburgh), Delaware, Maryland, District of Columbia, Virginia and West Virginia (east of and including Wheeling, Parkersburg, Kenova, Orange, and Norfolk)

As most of the New England friends will be passing through New York city, they may obtain the special rate for the round trip New York city to Philadelphia on the certificate plan.

Friends who live in territory west of that outlined above should purchase a local ticket to the nearest point in this territory, then purchase a round trip ticket on the certificate plan to Philadelphia. As an example, if you live in Columbus, Ohio, buy your ticket to Pittsburgh, then change at Pittsburgh and purchase a round trip ticket Pittsburgh to Philadelphia on the certificate plan.

It will be necessary for us to show that 350 tickets have been purchased in the territory covered by the above limits which have cost 67 cents or more for the one way trip. Therefore, friends living near to Philadelphia and whose tickets will cost 67 cents or more for the one way should travel by rail and be sure to travel on the certificate plan. By doing they will help to make up the required 350 tickets, which will mean quite a saving for the friends coming from a greater distance.

All friends traveling on the certificate plan should get a certificate showing that they are purchasing their tickets "Account of the I. B. S. A. Convention, Philadelphia, Pa., April 13 to 16" *at the time they purchase their going tickets.*

Tickets on the certificate plan should be purchased April 10th to 15th, not before or after, and will be good for return not later than April 19th

ROOMS AND MEALS

Communications regarding accommodations should be addressed to G. G. Calhoon, 6019 North 10th St., Philadelphia, Pa., and not to the Society. Advise Brother Calhoon as early as possible.

Arrangements have been made to serve meals at a moderate rate in the same building as the convention sessions will be held.

Meetings on April 13, 14 and 15 will be held in Moose Auditorium, 1314 North Broad Street. The Metropolitan Opera House, Broad and Poplar Streets, has been engaged for all day Sunday, April 16.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIII MARCH 15, 1922 No. 6

APPLYING THE HEART UNTO WISDOM

"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm 90: 12.

IN a previous issue of THE WATCH TOWER the distinction is shown between knowledge and wisdom, between false or worldly wisdom and true or heavenly wisdom, with explanations illustrating each of the fixed rules. Herein we consider the acquisition of wisdom and its practical application.

The text first above given is the expressed sincere desire of Moses. It was written, however, for the benefit of Christians. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Romans 15: 4) With propriety we who are consecrated to the Lord apply the text to ourselves.

To number our days means to count them; to enumerate them; to enroll them, that a proper appreciation of the length of time given to do a certain work within ourselves may be had. *Apply* means to engage and to employ diligently, or to give close attention to, and to put to use properly our time and energies.

Moses dwells upon the fact that man's days are but few and many of these are spent in sorrow and laborious efforts. The Christian can appreciate this, knowing that all Christians who attain to the goal must die like Prince Jesus before reaching that prize, and that the days for proving loyalty to the Lord while in the flesh are but few. The reverential mind desires to be instructed in the right way; and this is the thought conveyed by Moses' words. Expressed in more ordinary phrase, we pray that the Lord may enable us to so count and consider the time that is ours that we may properly employ that time in giving our best endeavors, our love and devotion, to his cause.

BEGINNING OF WISDOM

One who pursues a course contrary or in opposition to God's Word is designated in the Scriptures as a fool. A fool is the very antithesis of a wise person. "The fool hath said in his heart, There is no God." (Psalm 14: 1) There are many educated fools. The learned infidel is in the fool class. The unlearned who does not believe God and refuses instruction from his Word is likewise in the fool class. It follows, then, that the learned man, as the world understands learning, is not necessarily a wise man. "For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness."—1 Corinthians 3: 19.

The worship of men is never indulged in by strong-minded or wise persons. Those who worship men for any cause belong to the fool class. "Therefore let no man glory in men." (1 Corinthians 3: 21) Hero worship belongs to this class. It is the result of devilish wisdom.

It is written: "The reverence of the Lord is the beginning of wisdom". The perfect man Adam, possessing a perfectly balanced brain, was endowed with the organ of veneration. Therefore by nature he would worship God. He deviated from the path of wisdom and became a fool in the sense that he did not regard the divine commandments. His children were all born imperfect, and therefore the organ of veneration in each one was dwarfed. It is to be presumed that all persons born under reasonably favorable circumstances possess some natural reverence. Some have more and some less reverence. But a person devoid of reverence does not become wise.

The one who has a desire to worship God begins to acquire knowledge; and if this knowledge is properly applied, it leads to wisdom; but if improperly applied, the person remains a fool and often becomes more foolish than ever. The beginning of wisdom, therefore, is marked by the fact that one believes that Jehovah is God and the rewarder of all who diligently seek him. Such a man realizes that he was born a sinner and because of his inherited imperfections he needs some help. He acquires some knowledge that Jesus is the great Redeemer. He believes that to be true, and has a sincere desire in his heart to obey the Lord and to become a recipient of his favor and blessings. Thus God draws such a one to Jesus. "No man can come to me, except the Father which hath sent me draw him." (John 6: 44) Such a man, then, with a reverential mind and humble heart desires to come into harmony with God. To him Jesus says: "I am the way, the truth, and the life; no man cometh unto the Father but by me". (John 14: 6) This man now seeking for truth has an opportunity to become wise.

CHRIST OUR WISDOM

St. Paul wrote "Christ Jesus . . . is made unto us wisdom, and righteousness, and sanctification, and redemption". (1 Corinthians 1:30) Christ Jesus is made unto us wisdom in two ways, to wit: by precept and by example. By precept is meant a commandment or authoritative rule of action or authoritative instruction. As spokesman of Jehovah God, the Lord Jesus gives authoritative instructions and commandments to his followers. He expresses the divine rule of action that makes one wise. "If ye love me, ye will keep my commandments." The wise man endeavors to keep the commandments of the Lord.

By example is meant a true pattern to follow. Jesus took the proper course, leaving us the example that we are to follow in his steps. (John 13:15; 1 Peter 2:21) If the one drawn to Jesus by Jehovah would become wise, he must now follow the instruction and the example of Christ Jesus; and doing this, Christ Jesus is made unto him wisdom. Now to such a one the Lord Jesus says: "If any man will come after me, let him deny himself, and take up his cross, and follow me". (Matthew 16:24) That means consecration. This step of self-denial or consecration to do the will of God taken, Christ Jesus, the great high priest, imputes his merit to the one consecrating and presents him to Jehovah; and based upon the merit of Christ's sacrifice God justifies the one thus consecrating. Justification means made right with God. This justification comes because of the merit of Christ Jesus; hence Christ Jesus is made unto us righteousness.

God's part of sanctification is an instantaneous matter. The one thus justified he begets by his own will through the Word of truth and anoints him by reason of receiving him into the body of Christ, and sets such aside for his own use. The standing of such a one then is in Christ Jesus, which standing is instantaneous. But the person now who has become a new creature must develop the fruits and graces of the spirit. This is a work of sanctification on his part, which must be done through Christ and which must continue until he is made in the image and likeness of God's dear Son. If this righteous course is followed consistently and persistently unto the end of his earthly career, it is the wise course and leads to deliverance and to glory; and thus Christ is made unto us deliverance.

GROWING IN WISDOM

It is assumed that the one here under consideration is now a new creature in Christ Jesus and desires wisdom. How may he acquire it? St. James answers: "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5, 6) The sincere Christian desiring to grow in wisdom is instructed to go to God in prayer, believing that God will reward him, asking in faith through the merit of Christ Jesus; then to study the Word of God and diligently apply his mind and heart to gain a knowledge thereof, and then to obey the commandments of the Lord. This necessarily leads him in the proper course of wisdom. Every question that may arise in his mind concerning his course he will find answered according to the fixed rules of the Lord as set forth in the Bible. And rendering himself in obedience to these fixed rules will make him wise according to the rule of divine wisdom. "For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints."—Proverbs 2:6-8.

SOME PRACTICAL APPLICATIONS

He who would be wise must receive instruction from the divine teaching and follow the same. Lucifer fell because he disregarded the divine instruction and leaned to and followed his own understanding. Knowing the weaknesses of new creatures who are yet dwelling in the imperfect organism of flesh, Satan attempts to inject into the minds of such as are susceptible to his machinations the same disposition possessed by himself, namely, a disregard for the Word of God and a leaning to human reasoning and understanding. Such a course is not wise, but foolish. "The fear of the Lord is the instruction of wisdom; and before honor is humility." (Proverbs 15:33) Having once learned that Christ has become unto us wisdom, then it would be foolish to disregard the Word of God and set up against it our own imperfect reasoning. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:5, 6.

Humility means to be submissive to the Lord. The opposite of humility is selfishness or pride, or love for self, or desire to be admired and complimented by other persons. Such a one is led to take himself too seriously; to come to the conclusion that he is unusually wise and that it is his duty to give to the world some new interpretation of the divine plan entirely at variance with what he has learned of the divine plan as set forth in the STUDIES IN THE SCRIPTURES. Although when the question is plainly put, he admits that all he knew of the divine plan he gathered from first reading the explanation of the Bible as set forth in the STUDIES IN THE SCRIPTURES, yet he becomes imbued with the idea of his great importance and that he is specially delegated by the Lord to bring forth something new and startling. He has failed to heed the admonition set forth in Proverbs 3:5, 6. He should now note the further instruction of the Lord: "Be not wise in thine own eyes; fear the Lord, and depart from evil".—Proverbs 3:7.

Even the dumb brutes know where they have been fed and return for more food. Every ox knows his stall. The Lord has promised to feed his people who diligently

seek him; and it may be depended upon that he will do it. He has his own proper course of doing it, and he does not favor the proud of heart. "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble." (1 Peter 5:5) This is divine wisdom expressed.

The one who rejoices in the Lord's way, who appreciates the fact that we are at the end of the world, that the Lord is present, directing his harvest and gathering together his saints, and that in due time he will make effective to all the merit of the great ransom sacrifice, joyfully follows where the Lord leads. He rejoices to submit himself under the mighty hand of God, and to him is constantly fulfilled the precious promise: "The path of the just is as the shining light, that shineth more and more unto the perfect day". (Proverbs 4:18) This does not mean that God is going to reveal a new plan; for he has but one. But it does mean that to the wise the Lord constantly illuminates his revealed plan, and that is seen and appreciated more and more clearly.

Some are disposed to tell everything they know about their own affairs and much more about their neighbors', of which they know positively nothing. Such a course is not applying one's heart to wisdom. It is not wise to tell others everything about one's own affairs. It is not wise to parade one's imperfections and defects before others, nor even one's admirable qualities. The probabilities are that these will be found out soon enough. "A fool uttereth all his mind: but a wise man keepeth it in till afterwards." (Proverbs 29:11) "A fool also is full of words." (Ecclesiastes 10:14) "Wisdom resteth [abides or remains] in the heart of him that hath understanding: but that which is in the midst of fools is made known."—Proverbs 14:33.

One who talks too much is often found busybodying or meddling in the affairs of others. Such is not the course of wisdom. "Every fool will be meddling." (Proverbs 20:3) God's Word must be the standard by which we determine true wisdom.

Let us remember that God has set the members in the body as it pleaseth him. (1 Corinthians 12:18) If your brother has some duty or service to perform which has been assigned to him and this is none of your affair, let it alone. Do not try to exhibit your learning or ability by interfering with something that is none of your business. Each one's responsibility is to the Lord; hence "study to be quiet and do your own business". (1 Thessalonians 4:11) Meddling in other men's affairs often brings suffering. Quite frequently the one who meddles suffers much, and may begin to think that this is suffering for righteousness' sake. Not so, however. "Let none of you suffer . . . as a busybody in other men's matters." (1 Peter 4:15) Meddling and talebearing lead to contention. Is it wise, then, to indulge in gossip, repeating of rumors, bearing tales, or meddling in other men's affairs? The Lord's Word answers: "A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the answer of his soul. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly."—Proverbs 18:6-8.

Slander means speaking in a manner derogatory of or injurious to another. Suppose you hear something about your brother which is very uncomplimentary. You do not know whether it is true or false, because your information is based merely upon hearsay. Whether true or false, it would be slander to repeat it. Would it be the part of wisdom to repeat it? The Lord's Word answers: "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." (Proverbs 10:18, 19) The devil is the chief slanderer. To indulge in slander, then, means to follow his foolish course and not the divine or wise course. "Be ready to every good work; to speak evil of no man."—Titus 3:1, 2.

Meddling, talebearing, and slander are fruits of the evil one; for he is a meddler and a slanderer. His course was very unwise. It would be unwise to follow it. Sometimes a brother is placed in a certain position of service in the church. Others in the congregation envy him and because of that condition of heart begin to meddle, to bear tales, to indulge in evil surmisings, evil speaking, false accusations, all of which lead to strife. Thus strife and bitter speech are uttered by the same mouth that praises the Lord. Such a course leads to a division in the class. Satan was the instigator of the trouble; and when the division of the class results Satan has gained a victory over the brethren. These claim to be brethren in the Lord, are at one upon the doctrines, yet refuse to meet together and fellowship one another. Brethren, such is not a wise course. Such condition ought not to be. To what master are you rendering service? If to the Lord and Master of the church, then there will be an absence of bitterness and strife and division. There will be love and a willingness to be long-suffering with one another's weaknesses and yet be kind. Be assured that if there is bitterness and envy existing in your class amongst the brethren, and that you find in your heart some such bitterness, all who are in such condition are not following the course of divine wisdom. Maybe you think that you are wise in taking the course that you are taking. But examine your heart according to the divine standard. You will find it to read: "If ye have bitter envying and strife in your hearts, glory not, and lie not [by your course of conduct] against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." (James 3:14-16) Let every class of Bible students that reads these lines, and every member of such class, where there is strife or division ask himself or herself honestly the question, Am I following the course of divine wisdom or am I being guided by false wisdom?

Remember again the commandment that Jesus gave

to the new creation: "That ye love one another as I have loved you". If this proper, divine, unselfish, pure love exists, a division in the class will be an impossibility.

HEAVENLY WISDOM

As new creatures in Christ we earnestly desire to serve our heavenly Lord and Master acceptably to him. To gain the heavenly prize we must become wise according to the divine standard. If we are wise, we will obey the commandments given to the new creation by the Lord (John 13:34, 35) If there are some members of the ecclesia who insist upon being meddlers, fault-finders, slanderers, backbiters, or contentious, let every one who desires to have the divine wisdom avoid such a course and follow the right course of living and conduct, being guided by a humble and teachable spirit.

Concerning the true wisdom which cometh from the Lord, St. James says: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." (James 3: 17, 18) This Scripture is often misconstrued and misapplied. To illustrate: A member of a class has a high opinion of himself or herself and makes it his or her business to be a kind of spiritual policeman for others of the class. Such self-constituted police officer is imbued with the thought that is it his or her duty to censor the walk or course of conduct of others of the ecclesia. The action results in disturbance and trouble. The self-constituted policeman justifies himself or herself, however, upon the theory that it is his or her duty to first insist that all must be pure before there can be any peace, and that he or she will not permit peace in the class until able to so correct the others that they will walk according to his or her idea of a perfect standard. The self-constituted policeman says in substance: 'I stand for principle and I propose to straighten out things in this class'. This brother sees not that what he calls principle and for which he stands is his own interpretation of the proper or improper course to be pursued. In almost every instance he is violating the Scriptures by leaning to his *own* understanding and not trusting in the Lord and following his way. (Proverbs 3:5, 6) Principle really means God's law or expressed will It is the divine rule of action for the governing of intelligent creatures. He who stands strictly for principle must be guided strictly by God's Word. It will be noted that St. James does not say that divine wisdom consists in one brother purifying the course of another. There is no text in the Bible which says that it is the duty of one brother to punish another and thereby effect his purity. On the contrary, the divine rule is expressed thus: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted".—Galatians 6:1.

Any attempt to help a brother into a better and purer course should be done in a meek and kind way, the purpose being to help him bear his burden and not on the contrary, to increase the brother's burden. Usually one who attempts to be the spiritual policeman of the rest of the class regards himself as of great importance. Of such the divine expressed wisdom is: "If a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work."

FIRST PURE

Where one brother has caused an offense to another the Lord lays down the principle or rule of action which must be followed. (Matthew 18:15-17) This divine code of procedure cannot be violated without following an unwise or foolish course. There are some offenses committed against the church, and the church as a body should deal with such in the manner pointed out by the Word of God. Under certain circumstances the church properly would disfellowship a brother; but there is no place in the Bible that authorizes the church to inflict upon any member punishment with a view to injuring or disgracing him. The disfellowshiping is a punishment of course; but it is inflicted for one purpose and one only, and that is to try to awaken the brother to his own danger and to *help to get him away from the adversary's influence and to fully recover him.* There is no just cause or excuse or justification for doing injury to another in the church or out of it. Christians are commanded to do good unto all as they have opportunity, and especially unto the household of faith. Hence where a brother is properly disfellowshiped, the ecclesia should stand ready at any time when he shows a disposition to repentance and reformation to do everything possible to restore him. Satan is the one who would be interested in destroying the brother. Let no child of God render aid to Satan. Anyone who follows a course of attempting to drive a brother or a sister away from others of the Lord's people is following a course directly opposite to divine wisdom. If a separation becomes necessary, let it be done in kindness and with purity of heart, and without indulging in vindictive or bitter speech.

But what did St. James mean when he said that divine wisdom is "first pure"? He meant what he said, that each one is to walk according to the divine standard of wisdom, purifying himself. The hope of the wise is to be made like the Lord Jesus and to be with him "And every man that hath this hope in him purifieth himself, even as he [the Lord] is pure." (1 John 3:3) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Corinthians 7:1) Read this Scripture with the emphasis on *ourselves.* We should follow God's Word and not our own imperfect understanding of things. "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he

reprove thee, and thou be found a liar." (Proverbs 30: 5, 6) The purity here referred to means purity of thought, purity of word and of conduct. It means that one is without fraud or deceit, is sincere, open and above board, loving the light and the truth and following it. It means the heart and mind which accepts the Lord's Word as final. It means one who does not deceive himself into believing that his own conclusion is superior to God's expressed will.

"Blessed are the pure in heart; for they shall see God." (Matthew 5: 8) The ones that enter into the kingdom must have "clean hands and a pure heart". (Psalm 24: 4) The Christian is admonished to think upon pure things. (Philippians 4: 8) If you see others doing wrong by slander, illwill, backbiting, or other wrongful course, 'be not partakers of their sins; keep thyself pure'. (1 Timothy 5: 22) If every one were pure of heart and pure of speech, there could be no strife. Nothing but peace would follow, because "the words of the pure are pleasant words". (Proverbs 15: 26) Therefore we can see the force of St. James statement that divine wisdom is *first pure*. Then it necessarily follows that peace will prevail amongst the people of God. Let each one, then, look well to *himself*, purify *his own heart* and mind and conduct; refrain from faultfinding, meddling, backbiting or injuring *another* in any way; put away all selfishness, pride, and ambition, and follow the divine admonition to "love one another with a pure heart" (1 Peter 1: 22), and peace will follow.

PEACEABLE, GENTLE AND FORGIVING

"Then peaceable." Divine wisdom is "then peaceable". There is no justification or excuse for strife amongst the Lord's people, even though it becomes necessary to disown some because of impurity. Such positive action should be taken in a firm, yet kind and loving way, bitter words being entirely absent. Divine wisdom instructs: "Follow peace with all, and holiness, without which no man shall see the Lord".—Hebrews 12: 14.

If the course of a Christian is in harmony with the divine Word as taught by Jesus, both by precept and example, then such a one will dwell in peace. Jesus is called the Lord of Peace. "Now the Lord of peace himself give you peace always by all means." He who is in Christ, following the course of divine wisdom, has the promise that "the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ". (Philippians 4: 7) One who is impure of heart or conduct will find trouble in his conscience and in his heart and will not possess that peace; hence the necessity of first purity in self, and then will follow this peace that passeth all human understanding. Therefore let every one purify himself according to the divine standard and perfect peace will prevail in the ecclesias. Meditation upon divine wisdom will establish peace in the heart and mind.—Isaiah 26: 3.

"Gentle and easy to be entreated." Divine wisdom develops gentleness in one who follows it. To be gentle means to be mild, affable and kind, even under a trial of long-suffering; not austere, sour or harsh, but placid, mild and meek. Mild implies that one has a temper not easily provoked; while meekness shows a spirit that has been schooled into mildness by suffering. Moses suffered much and became the meekest of the meek. David endured great hardships and suffering and became gentle. Gentleness is Godlike After David had fought with the Philistines time and again in the hills of Judæa and had been delivered from them and others of his enemies, he composed and sang a song of praise, extolling the name of Jehovah, in which he said: "Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great". (Psalm 18. 35) The apostle Paul in his second epistle to Timothy, instructing him in the qualities that must be possessed by one pleasing to the Lord, wrote "The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient".—2 Timothy 2: 24

"Easy to be entreated" means that one who has suffered an injury from another is willing to hear the prayer or petition of the offender and hear it with a sympathetic ear; and not only hear it, but be glad to forgive and forget and to render all aid possible to help the one who has been unfortunate. We pray God to forgive us our trespasses as we forgive those that trespass against us. We expect him to do so if we ask in faith. The one who is developing according to the divine wisdom desires to be Godlike; therefore willing to forgive those who trespass against him. Such ones realize that all are imperfect and all come short; that all must ask forgiveness of the Lord and must be willing and anxious to develop and manifest this Godlike attribute.

MERCIFUL, LOVING AND JUST

"Full of mercy and good fruits." To be merciful means to be compassionate; to look with pity upon the unfortunate. It means forbearance to inflict punishment where punishment might be justly due. "For thou, Lord art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." (Psalm 86: 5) "With the merciful thou wilt show thyself merciful." (Psalm 18: 25) "Blessed are the merciful, for they shall obtain mercy." (Matthew 5: 7) Again divine wisdom says: "Be ye therefore merciful, as your Father also is merciful.... Condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." (Luke 6: 36, 37) Mercy makes a distinction between wrong and *wrongdoers*. No Christian can have sympathy with wrong; but he can exercise properly a compassionate feeling toward one who has done wrong when such a one tries to recover himself or manifests sorrow for such a wrong.

"Good fruits" means that which results from doing good. One who is following divine wisdom is endeav-

oring to do good unto all, and thus there results to him the good fruits of the spirit

"*Without partiality.*" Partiality means to show favoritism to one person or one side and therefore not to deal justly and honestly with all. But the one who is following divine wisdom strives to hold the balance of justice with an even hand and to deal honestly and fairly with all. The apostle Paul again says in writing to Timothy: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Timothy 5:21) Divine wisdom, then, directs that the Christian deal justly with all particularly with his brethren.

HONEST—NOT HYPOCRITICAL

"*Without hypocrisy*" A hypocrite is one who plays a part outwardly but who inwardly takes a different attitude, one who pretends to virtue and piety but who has an evil heart. Hypocrisy is an attribute of Satan. It is deception; and one of the devil's names, serpent, means deceiver. To be without hypocrisy, then, means to be open and above board, fair and honest; not feigning to do one thing and then doing another. The scribes and Pharisees were hypocrites They pretended to represent the Lord, when in fact they were the children of the devil. (Luke 11.44; John 8.11) The inspired witness of the Lord speaking divine wisdom to the Christian says: "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings . . desire the sincere milk of the word, that ye may grow thereby".—1 Peter 2:1, 2

Thus we see that he who becomes wise according to the divine standard is first pure by being washed in the blood of Christ and through the transforming influence of the Word, sanctified through the truth, purifying himself both outwardly and inwardly. Such a one, then, is at peace with God and has the peace of God and desires to dwell in peace. But self-purity, however, is first: then comes the peace. He desires peace and harmony and unity with the brethren and strives to develop the Godlike qualities of gentleness, compassion, and love. He, then, who keeps before his mind the perfect pattern Christ Jesus and who feeds upon the Word of God and the words of the Master learns to appreciate that God has made Christ unto him wisdom.

Remembering, then, that we have but a short time to develop the heavenly wisdom, let each one make the prayer of Moses his prayer, that we may so number our days that we may apply our hearts unto wisdom, that true wisdom which cometh from above, and which develops in one who learns it the Christlike character. The Christian, then, should carefully and soberly number his days. He should count them as so many privileges and opportunities to grow in the likeness of the Lord and to show forth his praises who has called him out of darkness into his marvelous light; and in doing so he should be anxious and willing to render aid and comfort and assistance to others of his brethren who are likewise striving in the same narrow way to grow into the same Christ likeness. To walk in the paths of wisdom means to travel the way unto life eternal. Appreciating, then, the distinction between the false and the true wisdom and the practical application of divine wisdom, we can have a better understanding and appreciation of the words of the wise man who said: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."—Proverbs 3:13-18.

WISDOM

"Happy the man who wisdom can obtain,
And getteth understanding 'Tis a prize
Far better than the silver's merchandise,
In value greater than the latent vein
Of sparkling ore; than the rich ruby's gem
More precious: man's ideal world displays
Naught that can equal her; since length of days
"In her right hand shines like a diadem,
While wealth and honor in her left appear.
Her ways are truly ways of pleasantness,
And all her paths are paths of peace,
To him that dares, unmoved by tim'rous fear,
Hold her with firm and steadfast grasp, she'll prove
A tree of life! Thrice happy he who can retain her love!"

FULLNESS OF JOY

"Esteem it all joy, my brethren, when you fall into various trials; knowing that the proof of your faith produces patience. But let patience have a perfect work, so that you may be perfect and complete, deficient in nothing." —James 1: 2-4, Diaglott.

TO THE natural man the path of the Christian is exceedingly dreary and doleful. There seems to be nothing to attract, nothing to enjoy, nothing to give pleasure. The promises of reward to be given at the end of the way are vague and visionary. The policy of the world appears at the head of a daily paper: "I don't want something way off in the future; I want mine right here and now".

To the fully consecrated Christian the very reverse is true. Everything about him is transient and illusory. The glittering tinsel is not gold. The gaudy display does not satisfy the heart; the strain of life does not bring rest, nor the possession of gold give happiness and peace. To him the only things worth while are those promised by God, to be realized and enjoyed in the future.

The natural man has little or no faith in God and usually no belief in his promises. He passes them by indifferently as a sheep would pass a gold coin. Why bother himself with such things? But the Christian has all faith in the promises of God. To him they are more valuable than the gold bonds of any earthly government. They are the most valuable of all his possessions, including his present life.

Joy is that which delights and gladdens. Under the misrule of Satan it is exceedingly scarce and hard to find. The little that is found is a low-grade ore. Few expect to find it. Many spend their time and energy seeking for anesthetics to deaden their pains — wine to drown their sorrows, and opiates to cause forgetfulness of distress.

The words of our text imply that beneath the Christian's earthly troubles lie hidden mines of joy which, when found, yield immense treasures of wealth. The worldly prospector would not think of locating a mine beneath such rubbish.

Most Christians are inclined to pay little heed to the Apostle's suggestion. But it behooves us as consecrated Christians to give close heed to every word from the Lord and his apostles. Let us follow the Apostle's lead:

"My brethren". This is a loving salutation to fellow travelers en route to the kingdom.

CHRISTIAN MATHEMATICS

"Esteem": Reckon, account, take into account as an asset, consider valuable. Sometimes it may be difficult to determine whether a possession is an asset or a liability. Suppose a man has a farm with a possible value of $2,000. There is a mortgage of $1,500 against it, liable to be foreclosed on short notice. The soil is poor, and there is a part so rocky and hilly that it cannot be worked. The farm will produce only enough to pay the interest on the mortgage and leave a bare pittance on which to live, with nothing to pay on the principal or to lay by for a "rainy day". He might sell his $500 equity for a few dollars, but that would not sustain him long nor buy a better farm. If he can retain the property he will be able to sustain life a few years longer. It is hard to tell whether the farm is an asset or a liability.

In his extremity he seeks the assistance of a friend. The friend looks the farm over and tells him that the most unlikely part of the land is really the most valuable. He advises him to sink a shaft through the rocks and he will strike a valuable mine. He offers to lend an outfit for sinking the shaft. The owner believes his friend, and takes advantage of the generous offer. He must work alone, for he has no money with which to hire help, and no credit. In due time he reaches the valuable mineral. What a change! In one day from poverty to riches! Is there any question as to whether the farm is an asset or a liability? There is nothing more on it than before. Knowledge and work have brought the hidden wealth to light.

MILLIONAIRE CHRISTIANS

A man in northern Minnesota owned a quarter section of land in the scrub-pine timber district. He was a poor man and needed money. He offered the farm for $1,600—$10 per acre. No one wanted it. The soil was too poor for farming and the timber too poor to market. Finally someone bought it on a speculation, for there were vague rumors that iron had been found nearby. The purchaser sold it for a few thousand dollars, realizing a good profit. The rumors increased, and it was turned over several times at ever-increasing prices. The last owner received $50,000 a month royalty for the mines discovered beneath the surface.

Here and there people of the world make great fortunes. Why does not the Lord give some brother a hint about such a farm? Why does not the Lord give all his people the information when there are such extraordinary opportunities for acquiring wealth? How much might be used for the spread of the truth!

Is not the Lord interested in the welfare of his people? Surely. He knows where the richest ore bodies are, but he prefers not to have his loved ones work rich earthly mines, but rather mines of the true riches of heavenly treasure. To this end he directs their attention to mines all about them and gives special directions how they may be worked to the best advantage.

At best we have but little of this life. We may be able to eke out a living for a few years. Death holds a mortgage against us which may be foreclosed at any time. There is little prospect of laying up anything for the future of this life.

Is the present life—our farm—an asset or a liability? Troubles, trials, and besetments hinder us. In our perplexity we turn to Christ.

SINK A SHAFT OF FAITH

The Lord informs us that our trials, difficulties, and distresses are a valuable part of our possessions. He advises us to sink a shaft of faith into the stony, hilly part of our lives. We shall strike a mine of rich returns of joy—the very thing all long for but which the wealth of this world—if we had it all—cannot buy. The undesirable suddenly becomes the most valuable part of our lives. Our Lord desires us to have the best he has to give. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John 15:11.

The kingdom could not be a state of happiness were no joy to be had. Joy does not lie in wealth, health, beauty, honor, power, official position, or authority. These properly utilized are accessories to joy, but not joy itself. Many who have great possessions are unhappy. Some commit suicide in order to end their troubles. Lucifer has a kingdom, but has no joy.

Joy is a feeling arising from the expectation or realization of some good. The highest joy arises from an understanding of God and his plan for bestowing good things upon those that love him. No lasting joy is ever attained otherwise, either in this life or in that which is to come. God has so decreed.

The Christian's joy may abound amid the greatest trials, adversities, and commotions of life. With the poet, the child of God can joyfully sing:

> "Content with beholding his face,
> My all to his pleasure resigned,
> No changes of season or place
> Can make any change in my mind:
> While blest with a sense of his love,
> A palace a toy would appear;
> And prisons would palaces prove,
> If Jesus still dwelt with me there."

The apostle Paul had this joy: "Great is my boldness of speech toward you, great is my glorying of you; I am filled with comfort, I am *exceeding joyful* in all my tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side, without were fightings, within were fears." (2 Corinthians 7:4, 5) Not joyful *because* of the troubles, but joyful *in* them, because he recognized God's overruling care and power and purpose in them all.

QUESTIONS AND ANSWERS

MINISTERING SPIRITS

QUESTION: I understand that there are guardian angels watching over the Lord's saints, helping them to make their calling and election sure. Is this the correct thought?

Answer It is important that every Christian should have the eyes of his understanding opened, that he may see by faith that which was shown to Elisha and his servant literally. During this gospel age the Lord does not open our natural eyes to see the wonderful provisions he has made for us, and his power for our protection: but instead he gives us a still better knowledge of the subject through his Word of grace and truth, so that we are enabled to walk by faith and not by sight; to see the armies of the Lord encamped round about us and to recognize their protection of us without any miracle being performed upon our natural sight None of us are sufficiently strong to pass through the fight of Christian warfare without just such assistances as these which the Lord has provided, and which faith beholds, accepts, lays hold of, rests upon, and is strengethened by.

The Bible speaks of good spirits, good angel beings in contradistinction to the evil spiritism which is of Satan and his fellows, the fallen angels, the wicked spirits in exalted positions. (Ephesians 6:12) We believe that this is so, and and spiritists admit that there are both good and evil spirits. They are sure that there are evil spirits, because they know how these have ensnared them in evil, enticed them into sin. They know that they are what the Scriptures term "lying spirits", because they have been lied to by the spirits which communicated with them: but they insist that there are good spirits, and they think that sometimes they have had communications with these. But this proposition we dispute: we hold that all the rappings, wonder-doing, and other manifestations of so-called spiritists are from the evil one and his consorts entirely.

A small amount of common sense should convince anyone that the holy angels must have something better, higher, nobler, to do than are the various practises of these so-called spirits who speak through mediums and by obsession. Indeed, we hold that the good spirits, the holy angels, make no communications with man now: that these communications belonged to a previous time, when they were appropriate and necessary as the channels of divine communication. We do not need their ministry through mediums today, and we are specially forbidden to seek communication or knowledge through such channels: this for the same reason that we do not need the testimony of any supposedly inspired seers and prophets today; for God has made abundant provision for us through the prophetic utterances of the past, to the intent that we of this gospel age should walk not by sight nor by communication with the angels, but by faith. We may realize no less

clearly, but even more clearly than did the ancients, that he who is on our part is more than all they that be against us: we may discern by the eye of faith that "the angel of the Lord encampeth round about them that fear him, and delivereth them": we may realize that all the powers of heaven—"more than twelve legions of angels"—although invisible to us, are nevertheless present, and fully subservient to every will of our glorious Lord: and that thus surrounded and thus protected, we are living "under the shadow of the Almighty", and, as it were, in the hollow of his hand.

In this connection we are reminded of our Lord's words respecting his faithful disciples, his "little ones". He assures us that the very humblest of those who are his have high connections with the heavenly throne, saying: "Their angels do always behold the face of my Father which is in heaven". (Matthew 18:10) That is to say, as the angels are all "ministering spirits, sent forth to minister for them who shall be heirs of salvation [the gospel church]" (Hebrews 1:14), there are some of them who have a charge, a watch, a care over each member of the body of Christ. Perhaps one guardian angel to each saint, perhaps more than one: but we have the Lord's assurances that his provision is sufficient. One thought that our Lord's words give us is that these holy angels, charged with ministering to and caring for the elect, are in no danger of being detained so that they must wait for a long time on more important business before having access to the Father: on the contrary, they always have access to him, they can always see his face; and through the Redeemer, and by these agencies, God is ever ready to respond to our cries and to cause all things to work together for good to them that love him.

"EVERY MAN IN HIS OWN ORDER"

Question: Do the Scriptures teach that the ancient worthies will be resurrected before the church is completed and changed to glory?

Answer: No, the Scriptures do not so teach, as we understand them. On the contrary, it seems that we could not reasonably expect the ancient worthies to be resurrected until after all the members of the body of Christ are raised to glory and forever united with the Lord Of course anything is possible with Jehovah, but it hardly seems possible in the carrying out of his plan as outlined in his Word.

The three covenants enable us to understand this matter. Abraham married three wives, and these wives foreshadowed or typified the three covenants. Hagar, the bondwoman, was the mother of one son, who foreshadowed the law covenant made with Israel at Mount Sinai. Sarah gave birth to one son, Isaac, who pictures the offspring of the Abrahamic-Sarah covenant, which seed is the Christ. (Galatians 4:23, 31) Subsequently Abraham married Keturah. This marriage took place after the death of Sarah and after the marriage of Isaac to Rebecca. (Genesis 25:1) Keturah pictures the new covenant.

If we think of covenants as bearing offspring, then we can keep the matter more clearly in mind. The Jewish nation was the offspring of the first law covenant. The new creation, the Christ, is the offspring of the Abrahamic-Sarah covenant; whereas all who will get life on the human plane will be the offspring of the Keturah covenant. The Apostle plainly shows us that the seed of promise, the offspring of the Abrahamic-Sarah covenant, is the Christ. (Galatians 3:16, 27, 29; 4:31) Since Christ Jesus the head is the offspring of this covenant, then it follows that the members of his body must likewise be born from the same mother, the Abrahamic-Sarah covenant. (Colossians 1:18) None are the offspring of this covenant except those who are spirit-begotten. The ancient worthies were not spirit-begotten. They all died in faith, but died before the ransom sacrifice was given.

The marriage of Isaac to Rebecca pictures the union of Christ Jesus the head and the church, the members of his body; and the fact that Abraham married Keturah after that would suggest that the new covenant could not be made until after the church is glorified and united with her Head.

The sin-offering also gives us another picture bearing on the point. The church participates in the sin-offering by reason of being a part of the priesthood. On the atonement day the blood of the bullock was carried into the most holy and sprinkled upon the mercy seat, and thereafter the blood of the Lord's goat was likewise sprinkled. In antitype this shows that Jesus appeared in the presence of God for us, the church; and the first sprinkling is the presentation of the merit of the ransom sacrifice as a sin-offering on behalf of all who come to God through Christ during the gospel age. The presentation of the blood of the Lord's goat foreshadowed the sin-offering to be made at the end of the gospel age and at the completion of the church and for the purpose of sealing the new covenant. This sin-offering cannot be made until the church is completed. While the preparation for the covenant has been in progress throughout the gospel age, the completion of the new covenant is its sealing; and this sealing takes place when the merit of Christ is presented at the end of the gospel age, at the time of the glorification of the church.

This merit on deposit with divine justice keeps good the justification of all those who are spirit-begotten until they have finished their course in one of three ways: (1) second death, (2) tribulation, or (3) little flock class. The sin-offering made on behalf of the world is made by the high priest; and the church becomes a part of the high priest when all the members thereof are united to the Head. It follows, then, that this sin-offering would not be presented or made until the church has passed beyond the vail. And since this merit is to be then used for the sealing of the new covenant, it conclu-

sively follows that the new covenant cannot be made or completed until after the church, the body members, shall have finished their course and passed into glory to their eternal reward.

Since the ancient worthies get life on the human plane, they will be the offspring of the new covenant. Then it follows that they could not be resurrected until the new covenant is made; and since the new covenant cannot be made until all the members of the body have been changed to glory and are forever with the Lord, it follows that the ancient worthies could not be resurrected until after that time. This is in exact harmony with the apostle Paul's statement. In the eleventh chapter of Hebrews he enumerates those who constitute the faithful ancient worthy class. He says: "All these having obtained a good report through faith, received not the promise, God having provided some better thing for us [the church], that they without us should not be made perfect". (Hebrews 11:39, 40) It follows, then, that until the Christ is completed these faithful men of old cannot be made perfect, neither can they be awakened out of death prior thereto.

UZZIAH THE LEPER

——April 23—2 Chronicles 26:1-21——

ONE ERROR MAY BE FATAL—NOT INVITED TO OFFER INCENSE—SMITTEN WITH LEPROSY—PRIDE GOETH BEFORE DESTRUCTION—STRONG WHEN WE ARE WEAK—THE SIN OF PRESUMPTION.

"Pride goeth before destruction, and a haughty spirit before a fall."—Proverbs 16:18.

ONE error may be fatal. The experiences of King Uzziah show how easy it is for one who is truly a great man and a good man, one who has received many favors and honors at God's hands, and who is in line for many more favors and honors, to spoil his whole career by a single mistake, a single outburst of vanity, of self-love, of lack of real humility of heart.

Here was a man that was undeniably one of the most capable men that ever sat on the throne of David, a prime favorite with all the people of the realm. He was but sixteen years of age when he began to reign, and "all the people of Judah took" him "and made him king in the room of his father Amaziah". (Verse 1) Older brothers may have been set aside in his favor.

Here was a man that not only did that which was right in the sight of the Lord, as a natural result of parental influence, but went further and set his own heart to seek God. No question is raised as to the faith of Uzziah. He believed that "He is, and that he is a rewarder of them that diligently seek him". (Hebrews 11:6) The account declares that he set himself to seek God in the days of Zechariah, who had understanding in the visions of God. (verse 5) This is not the same Zechariah whose prophecy has come down to us. Uzziah reigned from 829 B.C. to 777 B.C., while Zechariah the prophet lived in the days of Darius the king, about 520 B.C.—Ezra 4:24; 5:1; 6:14, 15.

Here was a man, Uzziah, whom God had made to prosper, for it is to be remembered that Israel's kings were anointed by divine commission and authority, as were no other kings, and they were said to 'sit upon the throne of the Lord' as no other kings before or since have held dominion, and hence when they turned to the service of and the worship of Jehovah they were blessed in a way and to a degree different from any other kings in the world.

Here was a man who waged many and successful campaigns against the Philistines on the west, the Arabians on the south, and the Ammonites on the east, extending widely the boundaries of the typical kingdom of God over which he reigned, and thus in some sense of the word picturing the great king Immanuel, who shall bear rule over all the earth "in the day of [his] power".—Psalm 110:3

Here was a man that was a noteworthy builder of walls, towers, and other fortifications, a digger of wells, a patron of vine-dressing and husbandry, a cattle raiser on a large scale, an organizer, equipper, and trainer of armies, and one of the notable inventors of ancient times (verse 15); and yet his whole life was ruined by a single act of conceit.

King Uzziah forgot that he was merely the Lord's representative in the kingdom and that his first duty as a subject of the Almighty was to hearken to and obey the divine commands. Having accomplished great things in all the other activities of the time, Uzziah essayed to attain religious distinction.

NOT INVITED TO OFFER INCENSE

The one great mistake of Uzziah's life was in permitting the growth of self-love—in assuming that God would be pleased to have him enter the Temple after the manner of the priests and offer incense at the golden altar. He knew of the rules and regulations governing the Temple and its service, but considered himself above them. He would go direct to God and not recognize the priest.

Many successful people fall into the same error of supposing that their success in one field or another of human activities, their brilliancy of mind, or their polish of education are the only requisites to be pleasing to Jehovah. They feel that if they give attention to the things of God, God will of course give them the first place in religion. This is a great mistake. The great King Eternal, the "lofty one that inhabiteth eternity", has rules and regulations governing all attempts to approach him. There is just one way of approach, and no other.

No soul desirous of approaching God needs to come through the clergy of any denomination. There is but one way of approaching God, and that is by and through the great Advocate whom he has appointed for us, "Jesus Christ the righteous"—'a priest for the age, after the order of Melchisedec'. (Hebrews 5:6) "No man cometh unto the Father but by me," was his message; "There is none other name under heaven given among men, whereby we must be saved," is the Apostle's message.

SMITTEN WITH LEPROSY

King Uzziah knew of the divine arrangement, that incense—symbolic of prayers—might be offered to the Almighty at the golden altar by a priest only. He attempted to set aside the divine requirements, and was instantly smitten with leprosy for his presumption and pride, as had been Miriam, and Gehazi.

Leprosy, Scripturally considered, is a type of sin. Uzziah's

experiences, therefore, signify, typically, that whoever would approach God aside from his ordained Priest, having a knowledge of the impropriety, would come under divine sentence as a more or less willful sinner. The penalty would be in proportion to the enlightenment previously enjoyed.

When the king entered the Holy of the Temple to offer incense at the golden altar, the high priest and eighty of the under priests followed him, protesting against his sacrifice. Although this was only their duty, it nevertheless marked them as valiant, courageous men, for in ancient times a king had great power and even as they spoke to the king his wrath turned against them.

Their words of protest voiced what the king already knew respecting the restrictions attaching to the services of the Temple, but they added "Go out of the sanctuary; for thou hast trespassed: neither shall it be for thine honor from Jehovah God". And even as they spoke the leprosy broke out upon his forehead From that moment his glory departed; he was for the rest of his life an outcast, cut off from his fellow men.

"PRIDE GOETH BEFORE DESTRUCTION"

The lesson of King Uzziah's example, one of the many written for our admonition upon whom the overlapping ends of the ages have come, seems to be (1) that we are to expect *leadings of divine providence* in connection with the affairs of spiritual Israel We are not to regard the matter of the Christian progress of the past eighteen centuries as being merely of human leadership nor to think, therefore, that human leaders could today take hold of Israel's affairs and right matters and bring in the Millennium, as the higher critics, social reformers, and religious politicians of our day propose to do The Lord is still at the helm, still guiding; nor will he permit the matter to be taken out of his hands. Although our goal has not been reached as yet, and although the journey has been a long and tedious one, with numerous trials and besetments, nevertheless, it has been accomplishing what God designed in the way of valuable lessons and experiences which his people could not do without, and yet be prepared for the inheritance promised.

We are also to draw from King Uzziah's experience the lesson that the Lord is at the helm in respect to the very smallest affairs which affect his Zion, that "he putteth down one and setteth up another" (Psalm 75:7), and that whosoever attempts to place himself in some position in the church is violating the divine arrangement, as it is written: "Now hath God set the members every one of them in the body, as it hath pleased him". (1 Corinthians 12:18) Whosoever, therefore, shall conspire in any manner to overthrow the divine arrangement, will be summarily dealt with.

Based upon these many examples from the past, the Apostle urges us, the gospel church, each individual Israelite, to be on guard lest we should fall from the Lord's favor and fail of entering into our inheritance. It is the common thought, especially with those who are in most danger (as was King Uzziah), that they cannot fall and that they are secure; but their end may be miserable, as was his.

STRONG WHEN WE ARE WEAK

Humility, a realization of our own littleness and of the Lord's greatness, is the most favorable condition for those who would keep faithfully on the pilgrim way. Thus the Apostle stated it respecting himself, saying: "When I am weak, then am I strong". (2 Corinthians 12:10) It is when we realize our own weakness that we realize our dependence upon the Lord and are willing to be guided of him in his way. Hence, the Apostle specially exhorts that those who feel that they are standing, who feel strong, who feel that they are in no danger, shall take heed lest they fall.

THE SIN OF PRESUMPTION

Oh, how we need to beware of the pride that goeth before destruction and of the haughty spirit that precedeth a fall! (Proverbs 16.18) For if in pride we go about to establish our own ways, and do not fully submit ourselves to the right ways of the Lord, we shall surely deceive ourselves and be led away by the error of the wicked, so that God's way or plan, as viewed through the colored glasses of our ambitions and prejudices, will seem to our obscured vision as the wrong path, while the alluring path which Satan sets before us will seem to be the right one. There is nothing more dangerous than pride, whether it be manifested in a love of display or in ambitions to be great or to be thought well of by others.

The force of our text is still greater to us who are spiritual Israelites than to any others in the world at any time; for by the grace of God we who have received the high calling have reached a position, a standing, never previously granted to any, and the higher the standing the more serious would be the fall, and the greater the blessing the more serious would be the loss by destruction. Let us, dear brethren, as those who have tasted of divine favor, as those who have been made recipients of so great blessings, walk humbly with the Lord. Let us remember that pride leads to destruction; that a haughty spirit, a domineering, self-satisfied disposition, tends to undermine the character, and ultimately to precipitate the haughty one from his vantage position into degradation—in some cases into death, the second death, which King Uzziah's leprosy typified.

"TEACH ME THY WAY, O LORD"

"Being perplexed, I say
Lord, make it right!
Night is as day to thee,
Darkness is light.
I am afraid to touch
Things that involve so much.
My trembling hand may shake
My unskilled hand may break,
Thine can make no mistake.

"Being in doubt, I say,
Lord, make it plain!
Which is the true, safe way,
Which would be vain?
I am not wise to know
Nor sure of foot to go;
My blind eyes cannot see
What is so clear to thee—
Lord, make it clear to me."

INTERESTING LETTERS

LIGHT FROM VOLUME ONE

DEAR SIR:

Having read one of your books, "The Divine Plan of the Ages," I have received more enlightenment from that one book than all the books I have read in my life, 60 years. It is a revelation from God. I have read Volume 1; I would like to get the other six volumes but I cannot afford them now, but mean to get them as soon as I can.

Yours truly, GORDON MCQUEEN. *Alta.*

BARRAGE OPENED UP SOMETHING

DEAR BRETHREN:

No doubt you will be glad with us to know that to date we have had twenty-six mail orders from nearly all over North Carolina, from men and women, for the "Millions" booklet. One order came from a Baptist minister in Florida. We have canvassed a part or all of six small towns since Brother Van Amburgh was through this district. In all of them we heard of his lecture, sold the books better, and could get at the people more readily as a result. The barrage seemed to open up something. Since the meetings on the twenty-fifth [of September], and including them, we have been able to sell about two hundred eighty books, against a much smaller number on the two-weeks' average prior to that time. Thank God, the time for his glory to cover the earth is not far distant!

May the Lord abundantly bless you and all the Bethel family.

Yours in the Master's service, BERTHA ELLER. *N. C.*

"TIRED FEELING LEFT"

DEAR BRETHREN:

I was very tired and thought I would lie down and rest, taking the August 1st Bulletin as reading matter. As I was reading along my zeal grew stronger and stronger and when I came to the paragraph, "It is no time to stop and wait for opportunities to knock at your door, inquiring for the truth. Your service consists in hunting opportunities by knocking at the doors of other people," etc., my tired feeling left me and I was ready for the kingdom message, and started out with the Seventh Volume and the "Millions" booklet. From the time I left home until I returned, in all an hour and a half, I had sold seven "Millions" and two of the "Finished Mystery"; and on delivering the Seventh Volumes a little later in the evening, as I had not carried them with me, I sold another Seventh Volume and a "Millions" booklet, also had many wonderful talks with the people. It was a *blessed* afternoon never to be forgotten.

Sincerely, MRS. N. A. LINDERBERG. *Minn.*

"BLESSED ARE THOSE THAT HUNGER"

Dear Friends

I received your book Millions Now Living Will Never Die, also THE GOLDEN AGE and THE WATCH TOWER. I thank you a thousand times, for every word of their contents has filled my heart with joy and happiness. For a long time I have been so hungry for the true gospel. Many, many times I have fallen on my knees and asked my heavenly Father to help me to it, and now he has granted my request.

I did not feel satisfied in my church, and so I have been staying at home and reading my Bible alone. There are so many churches here that I did not know which one had the right religion. Nothing satisfied me until one of your tracts was placed in my mail box. When I had read the tracts I felt I wanted more of that kind of spiritual food.

I sent to you for the book, Millions Now Living Will Never Die. You were very kind and sent me more than I asked for. This book has opened my eyes and my heart is filled with joy and happiness. I never felt as happy and satisfied in all my life as now—never as desirous of falling at my Savior's feet. God bless you and help you to find many more such hungry ones as I was.

MRS. AUGUST WERK.—*Mich.*

THE TRUTH SPREADING IN AUSTRIA

From the Central European Office under date of January 12 comes the following report relating to Austria:

"Aside from the unbelievably sad conditions as to poverty, dearth of food, unrest and degradation in that country, there is among the masses a want and longing for the true religion that alone can satisfy. This is what every brother who has gone there to preach to the people has found. Being a new field, unknown to us and priest-ridden for centuries, we had, in beginning to present the message, to feel our way carefully so as to secure a solid basis upon which to work. Our operations are carried on from Vienna. Here large numbers of interested, with hungry and appreciative hearts, have come to hear the truth.

"Friends of Switzerland have liberally contributed for the special work in Austria and several thousand Bibles have been gathered from Switzerland and Germany and taken into Austria as a kind of first aid; and more are still coming, and the money you sent for the Austrian work will do great good.

"The cost of living is very high in Vienna. For instance, for a bed in a third-class hotel the charge is 1560 crowns per day. We had an additional 400,000 of the 'Millions' books printed since you sent the last check for $5,000.

"The message is also spreading in Czecho-Slovakia, and brethren are being sent from Germany to serve the people there."

NEWS FROM SYRIA

DEAR BROTHER IN THE LORD:

I have arrived, thank God, at Tripoli, Syria, the place I intend to be. I met all my relatives and they are all well. They were exceedingly glad to hear the testimony which I gave to them gradually, because they know nothing about the holy Bible on account of being Greek Orthodox, who know nothing more than church regulations. Those that do know the Bible greatly rejoiced in this testimony. I sat with teachers, leaders of the protestant churches and told them of your discourse, "Millions now Living will never Die," and about the hope to all the world. I told also especially about the seven volumes. That pleased them well. One of them is now reading in the Second Volume, "The Time is at Hand". He is well pleased to have it and he said to me, God purposed sending you here that we may hear this testimony, admitting also, that the writer of those books is of God, and that he had ministered to the world a good service by publishing these books which show the divine plan explaining the inauguration of Christ's kingdom and especially the near downfall of church systems. There is another brother joyfully reading the First Volume. He ordered from me ten of them to distribute among his friends or to sell them. I ordered some books of Brother Fakoury and soon I will order more. The friends here are planning to organize a class to study the Bible by means of Volume One. We shall begin soon if God wills. My desire was to not write you until the studies begin, but I could not keep from declaring my joy at God's blessing on his Word and at his opening the ears of his children to his truth. I am writing you these preliminary lines that you may be glad at God's blessing upon me while I am far away from you deprived of your sweet fellowship. I ask for your prayers; for I am in need of them. I hope you will hasten publishing the Second Volume and "Millions" in Arabic; for I know that the Lord will glorify his name and spread the work here.

Your brother and fellow servant, M. H. ABOUD, *Syria.*

AN ARMENO-TURKISH LETTER

[The Armenian Branch of the Society is in receipt of a letter from an old man, seventy-seven years of age, who seems to be thoroughly devoted to the Lord. The letter is written from Adrianople, Greece, which a few years ago was in Turkish territory. This old brother recently came into possession of the "Millions" book, and after reading it wrote the letter, which we have had translated and insert in full below]

Bible Students, who have found honor from God the Father and have been increased in the everlasting knowledge, peace be unto you from our Lord and Savior Jesus Christ. Grace, mercy, wisdom and divine love to you, the faithful believers.

On the eighteenth of this month, when the words "millions now living will never die" shined forth from the wonder-revealing books you sent me, as though I got possession of the treasures of Egypt, my old heart was filled with wonder, joy and excitement. On the square of the market place . . . where shall I stand and read? To whom shall I speak? What shall I speak? What was in there? Shall I swallow it up? While I was standing on the street, thus filled with wonder and joy, a man came along to whom I had given THE WATCH TOWER. I said "Mr K——, look!" "What is this?" "Do you want it?" I said. He took it and went away. The wind was blowing bitterly, but I could not go home. I was going back and forth. I wanted to do something. Then a friend of mine came along. I showed the book to him too. He said: "Sell this book to me, and also take my name for a subscription to THE WATCH TOWER". He gave his address and went away.

I still wandered: . . . went to a few stores. I wanted to shout: "Who wants it? Who wants everlasting life? Come and let us study." I came home at last. And now, my dearest brethren, rejoice with me. As I read, I am lost in great joy. I read up to page 81. I read and wept; I read and wept. These tears were like a balm to my soul. I forgot all of my troubles. I prayed for fifty-five years: "O Lord, open my eyes that I may see wonders from thy book"; and the Lord of my soul has kept the answer until this my old age. Let no one think that the Lord will not answer those who cry unto him sincerely. No. No.

O! how joyful and delightful are the pages where it speaks about the returning of youth. I was not altogether ignorant of these things, but this book came to me a bouquet of nice flowers, prepared by a wise gardener. It was for this time, then, that the Lord let me wander from one denomination to another; yet he did not leave me bound in any of them. My brethren, my heart is boiling! I cannot explain my joy and desires.

I received the "Where are the Dead?" tracts too, and distributed them. The Jews rejoice very much. Send me some Turkish literature too. Let us say something to this spiritually poor people also. I have distributed parts of the Testaments to them freely. Thank God that he is merciful toward all and his favor is to all of his creatures. He loves all of his creation and has prepared an opportunity for them. O! what a glorious message! Good news to you, the whole world, the living and the dead! My foolishness! My foolishness! How I narrowed the favor of God to a limit. Thanks be to God who gave knowledge to my ignorance and light to my darkness. Let the aged and learned and haughty preachers be ashamed and reform. Amen.

Please send me any publication that you may have, either in Armenian or Armeno-Turkish. I leave my lot with you. Please give me things new and old, as you say, and nourish this old baby.

Accept my greetings of love and joy. The Lord bless and give success to your efforts, and give you wisdom divine. Embracing you in the Savior, I am

Your brother, G. TATARIAN, *Greece.*

BROTHER YOUNG IN THE WEST INDIES

Brother George Young, now making a tour through the West Indies, reports among other things as follows:

"It is three weeks today since my last report. I would have reported sooner, but have had tropical influenza. It came on Christmas day. As my route was made out and advertising arranged for, I decided to go right ahead. The dear Lord has given me strength and grace. I lectured and traveled, never missing an appointment. For ten days I could hardly look at the yams, cocoas, etc., of the natives. In Kingston I bought some shredded wheat, Bovril, cocoa, and some condensed milk and have made out O. K. I am almost well now. This is different from traveling in America. Philippians 4:19 has been my portion.

"The truth is being received as never before. At Port Antonio the Hon. French, M. L. A., arose after the meeting and said 'I do not care who hears me, I have heard things tonight I never knew were in the Bible. I appreciate the message, etc. He is a Roman Catholic.

"At Mandeville, an important tourist resort and trade center, when Brother Price was here no strangers came to hear him. Brother Bundy advertised well; only 25 came out. This time some 365 were crowded into the hall; 24 'Millions' books were sold and the friends sold 20 after I left. The Hon. Miller, M. L. A., in opening the meeting said, 'You will be surprised to see me on the platform. Most people think I never trouble with Biblical matters. They are mistaken. It is the doctrine of eternal torment with its burning and roasting that drove me from the churches,' etc., etc.

"At Black River no lectures have been given. Babylon was too strong. A customs officer has become interested. We secured the court house. The place was crowded. I do not know how many could not get in.

"At Mandeville a Scotch lady wrote a very nice letter asking many questions. She has been a strong opponent of the truth. At Black River I received word that if I could spare the time would I call on a lady who wanted to ask some questions. Her husband has one of the large stores. I found a consecrated Christian, sighing in Babylon. On leaving she said, 'Be sure and send the book "The Harp of God"'. She asked questions like a Bible student.

"At this place (Montego Bay) the clergy fought the truth. A few people would come out to the two or three lectures given here. This time the town hall was crowded right into the corridor. I have arranged for another meeting tonight. The class here is sickly. The U. N. I. A. (United Negro Improvement Association) teachings have touched some of the friends. I think they see the mistake of getting back again into Babylon and I think the class will be organized and a good witness given.

"I am traveling second-class and stopping with the brethren whenever possible in order to cut down cost. They are mostly very poor, all colored excepting one place (Black River) where there is one white sister. They do the best they can. They treat me the best they know how and I praise the dear Lord to find in these colored natives the true spirit of Christ. Many of them are fighting a good fight, standing against the imported white preachers and bearing the scoff and ridicule of the so-called better class. I leave in the morning for Somerton and Falmouth. I expect to leave Kingston as soon after the 26th of February as I can get a steamer."

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Birmingham, Ala ..... Apr 2, 11
Bessemer, Ala. ..... Apr 3
Pell City, Ala. ..... " 4
Riverside, Ala. ..... " 5
Lincoln, Ala ..... " 6
Piedmont, Ala. ..... Apr. 7
Boaz, Ala ..... " 9
Walnut Grove, Ala. ..... " 10
Cullman, Ala. ..... " 12
Albany, Ala. ..... " 13

BROTHER T. E. BARKER

Brazil, Ind ..... Apr 2, 3
Rockville Ind ..... Apr 4
Crawfordsville, Ind ..... " 5
New Richmond, Ind ..... Apr 6, 7
Indianapolis, Ind. ..... " 9, 10
Anderson Ind ..... Apr. 11
Knightstown, Ind ..... " 12
New Castle, Ind ..... " 13
Sulphur Springs, Ind ..... " 14
Muncie, Ind ..... Apr. 16, 17

BROTHER J. A. BOHNET

Parsons, Kan ..... Apr 2, 3
Neodesha, Kan ..... Apr. 4
Independence Kan ..... Apr 5, 6
Coffeyville Kan ..... Apr 7
Arkansas City, Kan. ..... Apr. 9,11
Winfield, Kan. ..... Apr 10
Douglass, Kan. ..... " 12
Augusta, Kan ..... " 13
Eldorado Kan. ..... " 14
Wichita, Kan. ..... Apr. 16, 18

BROTHER B. H. BOYD

Yuma, Ariz ..... Apr 3
Beaumont, Cal ..... " 4
Riverside Cal ..... Apr. 5, 6
San Bernardino, Cal ..... " 7, 9
Redlands, Cal. ..... "10,11
San Jacinto, Cal. ..... Apr 12
Ontario, Cal ..... Apr 13, 14
Los Angeles Cal ..... " 16, 17
Pasadena, Cal ..... " 18, 19
Alhambra, Cal ..... " 20, 21

BROTHER A. M. GRAHAM

Findlay Ohio ..... Apr 3
Fostoria Ohio ..... " 4
Tiffin Ohio ..... Apr 5, 6
Fremont Ohio ..... Apr. 7
Sandusky, Ohio. ..... " 9
Norwalk, Ohio ..... Apr. 10
Bellevue Ohio ..... " 11
Attica, Ohio ..... " 12
Bucyrus, Ohio. ..... " 13
Martel, Ohio. ..... " 14

BROTHER M. L. HERR

Marianna Fla ..... Apr 2
De Funiak Spgs, Fla ..... " 4
Pensacola Fla ..... Apr 5, 6
Brewton Ala ..... Apr 7
Bay Minette, Ala ..... " 9
Mobile Ala ..... Apr 10, 11
Deer Park, Ala ..... Apr 12
Waynesboro, Miss ..... " 13
Meridian, Miss ..... " 14
Hattiesburg, Miss ..... Apr 16, 17

BROTHER W. H. PICKERING

Sparks Nev ..... Apr 2
Lovelocks Nev. ..... " 3
Midas Nev ..... Apr 4, 5
Ogden Utah ..... Apr 7
Midvale, Utah. ..... " 8
Salt Lake City, Utah ..... Apr. 9
Grand Junction, Colo Apr 11, 12
Pueblo, Colo ..... Apr. 14
Garden City Kan. ..... " 16
Dodge City, Kan. ..... " 17

BROTHER G. R. POLLOCK

Pensacola, Fla. ..... Apr. 2
Flomia, Ala ..... " 3
Stella Fla ..... " 4
De Funiak Spgs, Fla. ..... " 6
Marianna, Fla. ..... " 7
Jacksonville, Fla. ..... Apr 9-11
New Smyrna, Fla ..... Apr 12
Sanford Fla ..... Apr 13 14
Titusville, Fla. ..... Apr 16
Orlando, Fla. ..... Apr 17, 18

BROTHER B. M. RICE

Inwood, Ia. ..... Apr 2
Chancellor, S Dak. ..... Apr 3, 4
Parker, S Dak ..... Apr 5
Hartford, S Dak. ..... Apr 6, 7
Irene, S. Dak. ..... Apr 9
Yankton, S Dak ..... Apr 10
Vermillion, S Dak ..... Apr. 11, 12
Menno, S Dak ..... " 13, 14
Mitchell, S Dak. ..... " 16, 17
Huron, S Dak. ..... " 18, 19

BROTHER V. C. RICE

Abilene, Tex. ..... Apr. 2
Merkel, Tex. ..... Apr. 3, 4
Ranger, Tex ..... Apr 5
Weatherford, Tex. ..... Apr. 6, 7
Fort Worth, Tex. ..... Apr. 9
Stephenville, Tex. ..... Apr. 10
Dublin, Tex ..... " 11
Brownwood, Tex ..... Apr 12, 17
Brookesmith, Tex. ..... Apr. 13
Miles, Tex. ..... " 14

BROTHER C. ROBERTS

Windsor, Ont ..... Apr 2
Ruthven, Ont ..... " 3
Leamington, Ont ..... " 4
Blenheim, Ont. ..... " 5
Ridgetown, Ont. ..... " 6
St Thomas Ont. ..... Apr. 7
London Ont ..... " 9
Milestown, Ont ..... " 10
Ingersoll, Ont ..... " 11
Woodstock, Ont. ..... Apr. 12, 13

BROTHER R. L. ROBIE

Baton Rouge, La. ..... Apr 2, 3
Jennings, La. ..... Apr 4
Lake Charles, La ..... " 5
Kelly La ..... " 7
Little Rock, Ark. ..... " 9
Judsonia, Ark ..... Apr. 11
Poplar Bluff, Mo ..... " 12
E St Louis Ill ..... " 14
Gillespie, Ill ..... " 16
Springfield, Ill ..... Apr. 17, 18

BROTHER O. L. SULLIVAN

Omaha, Neb ..... Apr 2, 3
Auburn, Neb. ..... Apr 4
St Joseph, Mo ..... Apr 5, 6
Leavenworth, Kan. ..... Apr 7
Kansas City, Mo. ..... " 9
Lawrence Kan ..... Apr 10
Topeka Kan ..... " 11
Manhattan Kan ..... " 12
Randolph Kan ..... " 13
Wymore, Neb ..... " 14

BROTHER W. J. THORN

Rome Ga ..... Apr 2
Chattanooga, Tenn ..... " 3
Knoxville Tenn ..... " 4
Morristown Tenn. ..... " 5
Bristol, Tenn. ..... " 6
East Radford, Va. ..... Apr. 7
Lynchburg Va ..... " 9
Charlottesville Va ..... " 10
Washington D C. ..... " 11
Wilmington, Del ..... " 12

BROTHER T. H. THORNTON

Alton, Ill. ..... Apr. 2
Upper Alton, Ill. ..... " 3
Bunker Hill, Ill. ..... " 4
Gillespie, Ill ..... " 5
Granite City, Ill. ..... " 6
Vandalia, Ill. ..... Apr 7
Patoka, Ill ..... " 9
Alma, Ill ..... " 10
Pana, Ill ..... " 11
Springfield, Ill. ..... Apr. 12, 13

BROTHER W. M. WISDOM

Fort Scott, Kan ..... Apr 2, 3
Eldorado Springs, Mo. ..... Apr 4
Clinton, Mo ..... " 5
Freeman, Mo. ..... " 6
Pleasant Hill, Mo. ..... " 7
Chilhowee, Mo. ..... Apr. 9
Sedalia, Mo ..... " 10
Burton Mo ..... Apr 11, 12
Macon Mo ..... Apr. 13
Wheeling, Mo ..... " 14

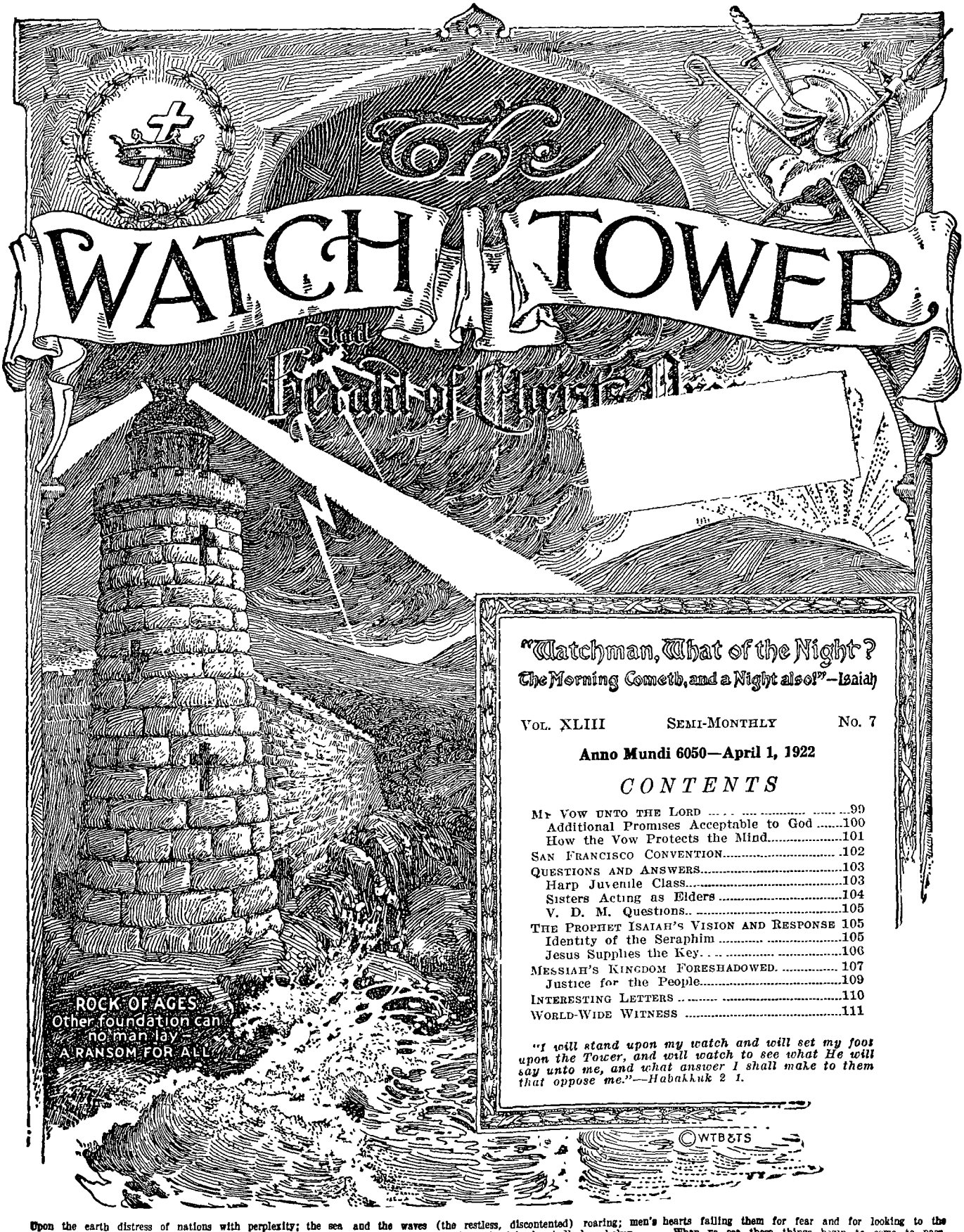
CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

TOLEDO, OHIO, April 2; ..... G. C. Delamarter, 435 Knower St.

PHILADELPHIA, PA., April 13-16; ..... G. G. Calhoon, 6019 N. Tenth St.

WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2 1.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13 29, Luke 21 25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir—1 John 3:2; John 17.24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6, 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

Chapter VI: Our Lord's Return

Chapter VII: The Permission of Evil

Week of June 4 .....Q. 64-68 Week of June 18.....Q. 8-14
Week of June 11.....Q. 1-7 Week of June 25.....Q. 15-21

Question books on "The Divine Plan", 15c postpaid.

CONVENTION AT HAMILTON, ONT. APRIL 8-10

A three-day convention as above has been arranged under the auspices of the Society. Several of the pilgrim brethren will be present, in addition to the President of the Society A well advertised public lecture has been arranged for Sunday, April 9. All communications should be addressed to William Albins, 323 East Avenue North, Hamilton, Ont.

PHILADELPHIA, PA. CONVENTION, APRIL 13-16

We are advised that hotel accommodations have been procured at $2 per night (two in a room) at two hotels very convenient to the convention auditorium.

In our last issue it was stated that the Metropolitan Opera House had been engaged for all day Sunday, April 16. We wish to correct this: Only Sunday afternoon and evening services will be held in the Opera House. All the other sessions of the convention will be at Moose Auditorium 1314 North Broad Street

All requests for accommodations should be sent as early as possible to G. G. Calhoon, 6019 North Tenth Street, Philadelphia, Pa.

PRAYER MEETING TEXTS FOR JUNE

June 7: CHRIST THE TRUE "He that seeketh his glory that sent him, the same is true."—John 7:18.

June 14: CHRIST THE JUST: "The God of our fathers hath chosen thee, that thou shouldst . . . see that just one."—Acts 22:14.

June 21: CHRIST THE GUILELESS: "Who did no sin, neither was guile found in his mouth."—1 Peter 2:22.

June 28: CHRIST THE SINLESS: "He hath made him to be sin for us, who knew no sin."—2 Corinthians 5:21.

NEW ADDRESS

Because of enlargement of the work, our offices, with the exception of the Executive Department, have been established in new quarters. Please take note of address in sending mail.

The mail of the President should be addressed to 124 Columbia Heights, Brooklyn, N. Y.

All mail intended for the Watch Tower Bible & Tract Society, the International Bible Students Association, and THE GOLDEN AGE, should be addressed to 18 Concord Street, Brooklyn, N. Y.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIII APRIL 1, 1922 No. 7

MY VOW UNTO THE LORD

"Pay thy vows unto the Most High." "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee."—Psalm 50:14; Deuteronomy 23:21.

THE Vow which we make unto the Lord addresses God by the endearing title, "Our Father". It bespeaks sonship, a peculiar reliance and dependence upon the Father.

It implies fatherhood, loving care by him (John 16:27), and "in every time of need", the massing of the resources of the Almighty Father in the Son's behalf. (Deuteronomy 33:27) The Father addressed is not an earthly parent with temporal limitations, but a Father whose home is the spirit world; indeed, the divine realm. His angels are greater in power and might than men. (2 Peter 2:11) How much vaster in power our Father "which art in heaven", how all-seeing, how infinite in resources, how wise, how comprehensive, how righteous and just, how tenderly affectionate, and how mighty to save from the trials which for a brief period he permits for the development and testing of the divine character of his sons.—Romans 5:4.

Such a Father is indeed holy, and is venerated and worshiped by those that know him; but during the centuries of Satan's rebellion and of his evil empire, the Father's character is misrepresented and misunderstood and he is unknown and is not generally hallowed. In our Vow we petition for the time to come when his name will be esteemed holy and sacred, venerated and worshiped; and by implication we vow that we ourselves will ever hold that name sacred and hallowed.

Then we recognize him as King. We speak of his dominion, his rule. In saying, "May thy rule come," we recognize the over-lordship of our Father and imply that we approve of his rule and swear allegiance to his kingdom.

In due time the rule of God will be over the whole earth, and we long for that time; but now we have no control over the earth, for Satan's rule is permitted for a season. But over our own hearts we have a control which even the Father recognizes and does not infringe upon. Our hearts will be ruled either by God or by Satan, and we pray and vow that, as we understand better and better, his reign may come more and more completely into our hearts, until no other control shall exist—by self, friends, enemies, man, the devil, or Satan's empire. Not that the heart at consecration is not wholly given to the Father, but that there are wanderings and enticements, strayings and deviations of thought, word, and deed, and we vow that we will seek to eliminate these variations more and more. In another figure, we vow to direct our little craft as nearly as we can without variation or turning on toward the haven of our hope.

"THY WILL BE DONE"

Long ago we consecrated ourselves to do the Father's will. This is our earnest and sincere intention and purpose, but "how to perform that which is good I find not". (Romans 7:18) When we seek to do good evil is present with us, and the thing which we would not, that we do. All of our Christian lives we have striven to make this condition better and to become more nearly perfect, as our Father in heaven is perfect. Our heart is set on doing all things as Christ would have them done, and we ever pray that the spirit of God may become more and more manifest in our thought, words, and acts. So we vow, "More and more thy will be done in my mortal body".

The ancient Hebrew in his promises and vows received none of the divine assistance that the Christian is given as a free gift. If perchance the Hebrew violated his vow, it was a trespass, which had to be expiated by a costly offering at the altar. (Leviticus 5:15) He vainly thought that the blood of bulls and goats or of rams took away his sin; but the Christian, in his incessant missings of the mark of perfection as to the terms of his vow, knows that the blood of Christ avails and cleanses from all sin. (Hebrews 9:14) All unintentional violations of the Vow are covered by confession, sincere repentance, and prayerful supplication for forgiveness, and become as though they had not been (1 John 1:9), except as memories profitable for better accomplishment in the Lord. If the heart is set on keeping the Vow, the Vow is not broken by unintent-

tional or unwitting variances from it, nor by those due to natural weaknesses. The Christian is able to keep his vow inviolate in his heart, but only by "relying upon the assistance of thy promised grace to help in every time of need".—Hebrews 4:16.

The Vow unto the Lord has been given by the Father to his church, because, as the end of the church's course draws near, the Father knows that there will be innumerable times of need. Every time is a time of need when we are tried along the comprehensive terms of our Vow. Then those who have put on the whole armor (Ephesians 6:11, 13), including the defensive and offensive features of the Vow, may reasonably expect the promised assistance. That divine aid is given to those who sincerely adhere to the terms of their Vow unto the Lord is the actual experience of thousands of the Lord's people.

Of our own selves we can do nothing, but through Christ who strengtheneth us we can do all things needful to overcome. So we make our Vow "through Jesus Christ our Lord".—Philippians 4:13.

The initial consecration which all persons must make before they can be justified and spirit begotten is a most solemn vow unto the Lord to the effect, in simple language, that they will do his will as he shows it to them.

If this basic vow is unblemished when made, that is, complete, willing, and devoid of mental reservation or additions to the divine requirements, it is, when divinely accepted, irrevocable. A consecration, however, which is partial or otherwise blemished, is an antitype of the non-permissible vows of the Hebrews. (Leviticus 22:21-25) Such a vow is not even accepted by the Lord. In due time its non-acceptance becomes manifest in the subsequent wrong course of the individual, who may lose his interest in present truth, or take offense, and finally separate himself. He never was in the truth (1 John 2:19), because the Lord accepts none but a full, whole-hearted consecration (Acts 8:37), however much the individual, and even others for a time, may have mistakenly thought otherwise. An instance is recalled of one who professed to come into present truth, but when he made his consecration vow unto the Lord never completely left the nominal church; he even retained his "letter" from the church, thinking it might be useful sometime, and did not insist upon the taking of his name from the church roll. He was a good talker and became an elder—in fact, the most prominent elder in the class. But he displayed in his talks a striking lack of spiritual-mindedness. He took needless offense at unintentional slights; he separated himself, and eventually drifted back to his unforfeited standing in the nominal church, which he had never left. There he remains today—a prominent member in one of the goat pens of Babylon. (2 Timothy 4:1, 3, 4) The consecration, to be acceptable to Jehovah, must constitute a thorough-going severance in heart from every phase of the dominion of the adversary.

ADDITIONAL PROMISES ACCEPTABLE TO GOD

The consecration vow, of course, includes in its purview everything that will come within the Christian's walk as a new creature, but subsequent promises or vows concerning further details are not unacceptable, but pleasing to our Father.

Much can be learned from a consideration of the typical vows which the Hebrews were encouraged to make. Among the Hebrews a lad of twelve or thirteen years became officially a member of the nation. At this age and for this purpose Jesus was in the Temple with his parents, as recorded in the Gospel of Luke. (2:46) At this age, to use the language of the rabbis, the young Hebrew became "a son of the commandment". Jesus from that age on was bound by the law requiring every male to present himself at the Temple thrice a year (Exodus 34:23; Deuteronomy 16:16), and was dedicated, consecrated, to do the will of God as expressed in the Law Covenant.

In one sense this corresponds with the consecration of the Christian, who, by presentation of himself on his part, and by acceptance on Jehovah's part, becomes a member of the holy nation, the Israel of God.—1 Peter 2:9.

After this basic consecration to God, a Hebrew was privileged to manifest his appreciation and love to Jehovah by making such other vows, promises, and dedications as he saw fit and which were authorized by the Lord. The subsequent vows did not interfere with his original self-dedication, nor did they add to it, nor were they forbidden by it. Indeed, the ceremonial at the age of twelve or thirteen marked the beginning of a lifelong period during which special promises might be made to God. So the Christian's consecration vow is the basis upon which he becomes qualified to undertake special promises and obligations to his Father. Every consecrated Christian makes many such promises, great and small, to the Lord. He promises his Father that he will undertake some special work, and asks for divine aid and protection. He promises the Lord that he will go forth with some of the witness work. He promises that he will try harder to control his temper, to keep down some appetite (1 Corinthians 9:27), to attend certain meetings regularly, to visit the sick and afflicted of the Lord's people. He makes promises concerning this and that, and with such promises God is well pleased. Each of these promises is an antitype of what the Hebrew would have considered a vow or a dedication of something or a binding of himself from something; for in the Hebrew language a vow signifies simply a promise. All of the promises to God by the new creature are solemn and sacred because of the peculiar relationship between himself and God, and they correspond to the Hebrew vows and dedications.

Different periods of time vary in their special perils and dangers. The close of the gospel age and the transition period to the Millennial age, is a period of pe-

culiar and great danger to the new creation, when unusual safeguards are required and afforded. (2 Timothy 3:1; Mark 13:22) The Lord Christ foreknew that during this period of peril the powers of darkness would be peculiarly imminent and potent, and that there would be special dangers to his brethren. He knew where the battle would take place. The initial battle ground is in the mind, and the mind requires unusual safeguarding. For safety's sake, and for efficiency in the Lord's battle, the whole armor must be put on, and the divinely-provided armor of the day—our Vow unto the Lord—contains parts specially suited to the needs of this time. The experience of thousands upon thousands of the Lord's dear people is that the Vow provides additional protection in the Christian armor and armament, in places peculiarly open to danger from the darts and sword and spear thrusts of the adversary.—Ephesians 6:14-17.

HOW THE VOW PROTECTS THE MIND

The battle-ground is the mind, and there a protection is furnished by the Vow. Let us consider this protection that the Lord has provided for us, soldiers in his army, and see how it safeguards the mind in the struggle with the enemy of our souls.—1 Peter 5:8.

The vow unto the Lord is not a kind of charm, but consists of parts like the remainder of the armor of the Lord's people, consisting of the following parts: "Your loins girt about with *truth*, and having on the breastplate of *righteousness;* and your feet shod with the preparation of the gospel of *peace;* above all, taking the shield of *faith*. . . . And take the helmet of *salvation*, and the sword of the spirit, which is the *Word* of God: praying always with all *prayer* and *supplication* in the spirit, and watching thereunto with all *perseverance* and supplication for all saints."—Eph. 6:14-18.

Prayer is the line of spiritual communication with the Father. "Watch and pray," was the last admonition of the Master to his disciples in Gethsemane. (Matthew 26:41) Without prayer the Christian is at the mercy of the adversary as completely as a soldier whose line of communication is cut is at the mercy of his enemies, for the severing of the vital line means danger and may signify death. So we vow to keep the line of prayer clear and open to the throne of the universe—to pray daily, continually, as long as we live (1 Thessalonians 5:17), and accordingly we vow: "Daily will I remember at the throne of heavenly grace".

THE GENERAL HARVEST

The kingdom of God is about to be established on the earth. Already the King has come, and with him he gathered tens of thousands of the king-priests to be associated with him. Daily the dominion of Satan in the earth is being weakened. Hourly the tidings are proclaimed that the reign of evil and death is nearly at its end. Not a moment passes that is not marked by discussion of and meditation upon the glad tidings that millions of people now living will never die.

The messengers of the Lord have been sent out (Matthew 13:4) and are laboring daily in the world-wide harvest of wheat and tares. The wheat is being touched with the sickle of truth and subjected to the various processes which will end in the gathering into the heavenly garner. The tares, too, are being cut by the truth, some already are burning. (Matthew 13:49) Beyond the vail the Lord of the harvest directs his great harvest in all its general phases (Revelation 14:14, 15) and the resurrected saints in power are doing their work. (Revelation 14:13) By a thousand means on both sides the vail and by tens of thousands of divinely commissioned harvesters the general harvest goes on; and we are privileged to vow that we will pray daily for "the general interests of the harvest work". As harvesters we lift up our voices to the Lord of the harvest for divine aid in behalf of one another (Matthew 9:38); but each of us has his own work. In the heat of opposition and persecution we are liable to faint, but "we shall reap, if we faint not". (Galatians 6:9) There are wages to be paid, rewards of glory, honor, and immortality to be given; and we do not wish to fail of our full reward. (2 John 8) We earnestly desire that we may be pleasing to the Lord of the harvest and be permitted to continue in his service unto the end. We pray that until the close of our lives we may be found among those of whom it is written, "He that reapeth receiveth wages, and gathereth fruit unto life eternal". (John 4:36) So we gird up the loins of our mind (1 Peter 1:13) and vow by the help of the Harvester that we will daily pray for "the share which I myself am privileged to enjoy in that work".

Daily also we lift up our petitions for our "dear colaborers" everywhere in the earth and especially those at the visible headquarters of the harvest work.

ON THE BATTLE-GROUND OF THE MIND

In the mind we fight the good fight and there we win the victory of faith. (1 John 5:4) Faith is confident belief in the truth and fidelity in doing what we believe. According to our faith will it be unto us.

In a figure, the soldiers on this mental battle-ground are the thoughts there arrayed. Let us scrutinize the soldiers.

Against our small but mighty army of thoughts is arrayed a vast and motley host of thought-soldiers inspired by the adversary. (1 Timothy 4:1) The thoughts from the enemy come up boldly to face our army, or as spies to open the way for others. They come into the mind through impressions made upon our mental processes by the things of the world and the flesh and the devil and by memory of these things.

We cannot possibly prevent some of the hostile ideas from coming upon the field, but God has given us

power to keep some of the enemy's thought-soldiers off the scene. These soldiers appear in many places. Numberless and of deadly power are some of the hostile thoughts expressed in human philosophy and sophistry, in books, magazines and newspapers; in sermons, addresses, and other utterances of the children of this world and the children of the devil. Many of these we can largely shut off from the battle-field if we resolutely refuse to see, hear, or read them. It need not be imagined that there is no peril here, because the danger is real if we disregard our Vow. Somewhere the adversary has an enemy-thought of deadly power, able to defeat or even destroy the power of our little thought-army, if we but admit it to the battle-field. We vow to avoid such ideas and not permit them to enter the mind, knowing that if we willfully admit them we cannot prevail over them in our own strength and that without the lesson of a severe defeat the Lord will not give us of his power with which to conquer.

Not infrequently the hostile thought-soldiers may put on the uniform of the army of God, and assume the appearance of helpful angels of light. (2 Corinthians 11:13-15) If we fail to carefully scrutinize our thoughts, some such "angels" will gain admission to the ranks of our army, and there, as spies and mutineers, impair or destroy the morale of the army of the Lord, in whose undivided strength lies victory. How important it is to carry out the promise made to God: "I vow to still more carefully if possible scrutinize my thoughts and words and doings". How sad the defeat of our army, if we fail in vigilance! But how great the victory is if we constantly "watch and pray", for this portion of the Vow is our promise to our Father to "watch".

In another figure faith and love, joy and peace, are dead without works that prove that vital power. (James 2:20; 1 John 3:17) Whom we love we serve, because the expression of love is service. We ought to "do good . . . especially unto them who are of the household of faith". (Galatians 6:10) Humanly helpless, amid hostile powers, cold and weary in the storms aroused by the adversary for its discouragement and destruction, is the flock of God. They, above all others, are in peril and need. None others in all the world are so well worthy of our devoted service as the servants of the most high God, and none need our services more than do they. We ourselves frequently need the help of others, their encouragement, their inspiration, their zeal, their love. As we have need of service, so have all the flock; and it is that we may be "the better enabled to serve" the flock of God that we scrutinize our thoughts and words and deeds. And in serving them we serve the Lord himself, for even now the principle is true that "as ye have done it unto one of the least of these my brethren, ye have done it unto me".—Matthew 25:40.

SAN FRANCISCO CONVENTION

THE convention of the International Bible Students Association held at San Francisco February 2 to 5, inclusive, was attended by about seven hundred friends. Brother Pickering acted as chairman. The address of welcome was delivered by Brother Gerdes of the San Francisco Class and responded to by the chairman. During the four days the convention was addressed by Brothers Pickering, Macmillan, MacPherson, Goux, Sexton, Taliaferro and Rutherford. All the sessions were well attended, including the praise, prayer and testimony meetings, which were very helpful and edifying to the brethren. Every one seemed to be happy and rejoicing and the expression was frequently heard that "this is the best convention yet". The addresses of the brethren were edifying, upbuilding and encouraging to the friends, and all went away with a better appreciation of the privilege of engaging in the service of witnessing to the incoming of the Lord's kingdom.

On Sunday night, the fifth, a public meeting was held at the Dreamland Rink, addressed by Brother Rutherford. This place has a capacity of 4,000 and was filled to its capacity, with some standing in the rear. This was the largest public meeting of the Bible Students ever held in San Francisco, and it is hoped that much good was done. The attention was splendid, and at the conclusion a great many of the audience went away with the books.

This convention was attended by a number of Japanese brethren. The Japanese have a separate study class in San Francisco and several of them are fully consecrated to the Lord. One very dear Japanese brother has recently translated the "Millions" book into Japanese, which will be published shortly; and he is now engaged in translating "The Harp of God". As soon as this literature is ready it will be available for distribution amongst the Japanese in various parts of the world.

A number of the friends of the San Francisco Class who have heretofore not been able to engage in the service work signified their intention of immediately engaging in it as the Lord opens the way, and it is hoped that much good may be accomplished in the distribution of the Society's literature in this city. San Francisco is one of the important points, because it is really the gateway to the Orient, and people of many nationalities pass that way. The opportunity of service is on the increase, much to our gratification. More and more the dear brethren are realizing it is a great privilege to engage in the Lord's service in any capacity he is pleased to grant the opportunity. Indeed, appreciating the fact that the war is on between the beast and

the Lamb, and that the weapon of warfare of the followers of the Lamb, Christ Jesus, is the message of truth, the use of this weapon in the spirit of the Lord is not only a protection but a great means of strength to the Lord's little ones. The dear brethren are putting forth more zeal and energy in the work.

The outlook for 1922 for a wide witness to the truth is very good, and we pray that the Lord may send many more into the field to labor to his glory and for their own good. The interest of the public is on the increase. As trouble and perplexity increase, the desire of the people to know why increases, and greater is the opportunity of giving them the comforting message of the Messianic kingdom, which really offers the only solution for the ills of humankind.

The conventions are a great encouragement to the dear brethren, building each other up on the most holy faith and advancing them toward the goal. We feel that the San Francisco Convention was a great help to all who attended.

QUESTIONS AND ANSWERS

SEVENTH VOLUME IN GERMAN

QUESTION: How soon may we look for the Seventh Volume in German?

Answer: The Seventh Volume in German is now being put on the press and should be ready for distribution within the next thirty days.

NEW COVENANT: WHEN OPERATIVE?

Question: When will the new covenant begin to operate toward the millions now living on earth?

Answer: It will begin to operate as soon as it is made, sealed and completed. This will take place when all the spirit-begotten ones have finished their course. The merit of Christ presented as a sin-offering on behalf of the church at the time he ascended on high will again be presented on behalf of the world when all the church class is completed. That merit, therefore, will be used for the sealing of the new covenant; and upon the basis of that merit the new covenant will be made between God on one side and the Christ on the other, the Christ being the legal representative of Israel. All who come under the terms of the new covenant then will receive its blessings; and its operation should begin immediately after it is made.

PRAYING TO BE HID

Question: Since the millions who will never die must go through the time of trouble, why should it not be better for the world to pray that they might be hid in the grave until God's wrath be over?

Answer: It is not likely that the Lord would hear and answer the prayer of one of the world who was so praying. St. Peter says: "The eyes of the Lord are over the righteous and his ears are open unto their prayers; but the face of the Lord is against them that do evil" (1 Peter 3:12) The proper attitude would be expressed desire to the heavenly Father of being in harmony with his holy will and then to pray that his will might be done concerning them. That would put them in a proper attitude. It would at least show a righteous condition of heart. Furthermore, it would seem much more desirable to witness the passing change and enter the new order without dying than to be hid in the grave and wait until the kingdom was in full operation and then come forward. Since it will be done anyhow according to the Lord's will, the proper thing is to ask that his will be done.

HARP JUVENILE CLASS

Question: We are starting a juvenile class for Bible study, using "The Harp of God" as a text-book together with the Bible. Who should be the teacher of this class?

Answer: This question was answered in our issue of January 1, 1922, but we here answer it again. It is quite proper that studies of this kind should be started for the children. Where an elder is available to teach and is not otherwise engaged, he should take the class. Next in order would be a deacon if an elder is not available. And if neither an elder nor a deacon is available, then any consecrated person, brother or sister, might teach. This is no transgression of the Scriptural rule when St. Paul says: "I suffer not a woman to teach a man"; nor is it teaching in the church, because these children are not members of the church. No one can be a member of the church except by an individual consecration, acceptance, justification, spirit-begetting and anointing; and any one who has proceeded to this point would not need to be in the juvenile class but in the regular class.

We do not recommend that these classes be called Sunday schools, because that would confuse the thought with what they really are. Sunday schools in the nominal church become more of a social affair than for the study of God's Word. It would be better to designate the class a juvenile Bible class.

In some classes it has been found well to form also a Primary class, for children too small to attend the Juvenile class. For such classes it has usually been found well for some sister, usually a married sister who is familiar with small children, to take charge, as brethren are not well adapted to teaching the little ones. Care should be exercised to select some one who is qualified for such work.

SISTERS ACTING AS ELDERS

A LETTER from one of the friends says: "For the benefit of the dear friends here will you please answer the following questions in THE WATCH TOWER: (1) In an ecclesia where a sister performs the duties of elder, deacon, secretary and treasurer, encouraged by some elders and deacons, and if anything is said to that effect feels and makes others feel that it is only a spirit of picking, fault-finding, what are we to think?"

Answer: We quote the question verbatim. We assume that the interrogator would have the reader to understand that in an ecclesia a sister volunteers to perform the duties of elder, deacon, secretary and treasurer, and is encouraged by others so to do. Of course, if this is done it is unscriptural. No sister is qualified to be an elder or a deacon; and where there are brethren in the class who can perform the duties of secretary and treasurer our thought is that a sister should not fill that place. Sisters should not have too much to say about the business affairs of the church. The holy spirit has made the elders overseers. It is proper for the sisters to calmly express their views when occasion requires; but to persist in advising the class what should or should not be done is not the proper course. Woman's place in the church has been thoroughly explained by St. Paul, and in Volume VI of STUDIES IN THE SCRIPTURES, page 254 and following, and page 264 and following.

"(2) *Question*: Under the conditions above described can it be said that the Lord is supervising the meetings, and is it the proper thought that he would have us be submissive to such action?"

Answer: Anything that is done contrary to what the Scriptures clearly state cannot be said to be supervised by the Lord. There is nothing disorderly in the Lord's arrangements. The Lord may not interfere where one insists on taking a disorderly course, but let them follow it to the logical conclusion. What the class should do under such circumstances is to inform the sister that she is out of order; that she should occupy a sister's place in the church, and when that is done that that is the end of her duties. If she persists in being out of order, then she should be properly dealt with as the Apostle has pointed out for dealing with all who are disorderly. It is a great misfortune for any class for a sister to have too much to say in public. Elders elected to perform their duties should perform them, and an elder leading should not permit a sister to interrupt or to attempt to dictate to him or to other members of the class what is to be done. Everything should be done decently and in order. It is neither decent nor in order for a sister to attempt to usurp the office of elder or deacon.

Our advice to a class, under the circumstances above mentioned, is that some brother be elected to the office of secretary and treasurer, and that the sister in question be given no official position in the church until she learns to properly respect her position as a sister.

JUVENILE BIBLE CLASSES

Question: Is it because we are entering into a new age that classes for children are being formed so that they may be of those who will have an opportunity of coming into harmony with God's plan?

Answer: It is quite proper to teach the children God's plan at any time. Any consecrated parent should feel an obligation of instructing his or her child in the Word of God insofar as the child is able to grasp it. We are just now, however, in a peculiar time. The old order is passing out and the new is coming in. The children of the consecrated may be among those that will pass through the time of trouble and be among the first to have the opportunities of restoration blessings. What greater heritage, then, could a parent leave to his or her child than to give such a one an understanding of the divine plan, that they might be thus equipped to see and grasp the opportunity of serving the Lord and be among the early ones that receive the Lord's blessing? Without doubt the Lord will have much to do for all who are willing to do it, and some of the little ones now instructed in the way of the Lord as they grow up might be used to instruct others who are anxious to know. It would seem, therefore, quite essential that the children should be instructed in the divine plan. We do not think it wise to speak of these classes as Sunday schools, but rather form a class to be known as a juvenile Bible class. Assign some qualified brother to teach the children, and where there is no brother available a sister may teach the children, because that does not mean that the sister is teaching in the church. The children are not a part of the church. They could not be a part until they reach the age to make a consecration intelligently. One of the purposes of "The Harp of God" is to enable the teacher to have a list of questions which the children may read and find the Scriptural answer briefly and succinctly stated. A sister at this convention has reported the splendid progress her little girl is making in studying "The Harp of God", and states it is remarkable how she is grasping the knowledge of the divine plan. Since we expect the ancient worthies to be back on earth in a few years it would be entirely proper to advise the children to prepare themselves with all the knowledge of the divine arrangement they can, to be ready to act should the ancient worthies call upon them or assign them to any service. No place could be found for a child that would be equal to or better than serving under the direction of Abraham or some of the other ancient worthies. If your child is instructed in the truth, has a willing ready disposition to obedience, this might be one of the essential qualifications that would secure for such a child better opportunities of service under the new order of Messiah's kingdom.

V. D. M. QUESTIONS

Question: Is it against the rules of the Society to have a brother to be elder or deacon if he has not given answers to the V. D. M. questions?

Answer. The V. D. M. questions are not a test of fellowship. They were begun by Brother Russell for a specific purpose. In 1916, shortly before his change, he made the statement that the time would come when many teachers of the truth would be needed and that we should be able to lay our finger on each one who is qualified to teach, and that he knew of no better way than to have them answer the V. D. M. questions, because by this means it could be determined whether or not they had a sufficient knowledge of the divine plan to teach. As opportunities increase for teaching, those who gained such a knowledge can take advantage of the opportunity. The Society has never made any rule requiring anybody to take the V. D. M. examination. It would not be proper for the Society to say that each one who is an elder or a deacon must take such examination. That is a matter each class must determine for itself. The apostle Paul in discussing the qualifications of an elder says that he must be apt to teach; and one of the ways in which a class may determine a brother's aptness or ability to teach is to know whether or not he has given satisfactory answers to what are known as the V. D. M. questions. It would seem unnecessary, however, to propound this question every time a brother is elected as an elder. For instance, if an election is held in 1920 and the brother states that he has answered the V. D. M. questions, is elected and serves as an elder, and when the election comes on in 1921 every one in the class knows he has answered them because he has previously so stated, then it would seem to be superfluous to again ask him, Have you answered the V. D. M. questions?

All the brethren who are sent out by the Society as Pilgrims have answered these questions, but this is not the limit of the qualification required for a Pilgrim. Brethren are selected for the Pilgrim service with a view to their qualifications as teachers and public expounders of the truth, as men who can aid, advise and comfort the brethren. It would seem that no one who is consecrated to the Lord should object to these questions, because they relate entirely to the divine plan, and a refusal to answer them would either show a stubborn disposition or an admission that one was unable to answer them. It would seem that any one who has an understanding of the divine plan would be glad to tell it to any one else when asked so to do.

THE PROPHET ISAIAH'S VISION AND RESPONSE

— — APRIL 30 — ISAIAH 6:1-13 — —

THE LORD'S COMING KINGDOM — IDENTITY OF THE SERAPHIM — JESUS SUPPLIES THE KEY — "YE ARE A HOLY NATION" — TOUCHED WITH A LIVE COAL — AN UNPOPULAR MESSAGE.

"Here am I; send me."—Isaiah 6:8.

AS STATED in our last lesson, King Uzziah was in some respects one of the greatest of Hebrew monarchs; and it has been inferred that, returning from the funeral of the leprous king, with his spirits depressed at the miserable end which had come to one who, at one time, he may even have hoped would be the Messiah, Isaiah was granted this vision which assured him of the coming triumph of him whose right it is to reign not only over Israel but over all the earth.

The vision which Isaiah beheld was not a view of Jehovah only, although in verse 5 Jehovah alone is named by the prophet, who understood not what he uttered (Daniel 12:8; 1 Peter 1:10-12); and although the vision is esteemed by trinitarians to have been a view of Jehovah only. It was especially a view of our Lord Jesus in his coming glory and is so explained by our Lord Jesus himself. "These things said Esaias [Isaiah], when he saw his glory and spake of him." (John 12:41) And when we examine the passage closely we see that the word translated "Lord" in the first verse is the word *Adonai*, not *Jehovah*, and is a term which the Scriptures apply to our Lord and Master, Christ Jesus.

Isaiah, at the time of this vision, was standing, actually or mentally, in the court of the temple, but his vision was not of the temple as he had seen it or as others had seen it with their natural eyes; it was a vision of the temple in glory, with Jesus "high and lifted up", sitting upon the throne of his glory in the midst of the temple, and his train, his garments, filling it to the full. Isaiah saw not Solomon's temple, but the true temple.—1 Peter 2:5-10.

How these expressions bring to mind the words of the Master: "I, if I be lifted up from the earth, will draw all men unto me". (John 12:32) It was the lifting up of Jesus to die upon the cross that results in his being lifted up to be the Ruler that King Uzziah longed in vain to be, the Ruler that shall banish not poverty only but sickness, death and every evil thing. "Unto him shall the gathering of the people be."—Genesis 49:10.

The garments of the Lord that shall fill his glorified temple are the same garments spoken of by the Psalmist: "All thy garments smell of myrrh [wisdom] and aloes [patience] and cassia [counsel and might]". (Psalm 45:8) Here indeed will be a Ruler that will be clothed with all power in heaven and in earth, and that power will have associated with it all the wisdom, all the patience and all the counsel and might necessary to make a perfect sovereign of the people.

IDENTITY OF THE SERAPHIM

Great as will be the majesty of our Lord during the thousand years of his Millennial reign, it is appropriate that all should know that there is One, and only One, that is greater still. That is the One to whom our Lord Jesus will turn over the kingdom at the end of his reign. Wonderful is the beauty and force with which the Apostle has put the scene before us: "Then cometh the end, when he shall have delivered up the kingdom, to God, even the

Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he said, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all thing under him, that God may be all in all [everything to everybody]."—1 Corinthians 15:24-28.

Appropriately, therefore, in the vision granted Isaiah, "above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly". This is the only place in the Bible where seraphim are mentioned and there has been much speculation as to their identity. But there need be no speculation. It is evident that seraphim and cherubim are identical. Each of them had six wings (Isaiah 6:2; Revelation 4:8); each of them had the same message: "Holy, holy, holy, is the Lord of hosts" (Isaiah 6:3; Revelation 4:8): they are the four attributes of God, Justice, Power, Love and Wisdom.

On this point "The Finished Mystery", quoting in part from the pen of Pastor Russell, says:

"The vision of Isaiah is a prophecy of the future, when 'the glory of the Lord shall be revealed, and all flesh shall see it together' in the establishment of the kingdom of God during the Millennium. (Isaiah 40:5) Only from this prophetic standpoint would the words of the seraphim be true; for the whole earth has never yet been filled with the Lord's glory; but on the contrary, the earth is full of sin and violence, and every evil work. Six is a symbol of imperfection, and the six wings thus seem to refer to the six thousand years of the permission of evil (and the restoration of Edenic conditions)—the theme of the entire Bible. For the first two thousand years, from the fall to the covenant with Abraham, God's face was almost entirely hidden from man. For the next two thousand years, until the death of Christ, it was not apparent how the place of God's feet, his footstool, should ever be made glorious. (Isaiah 60:13; 66:1) But since then, for two thousand years, God's love has been manifest to all, and 'the earnest expectation of the creature waiteth for the manifestation of the sons of God' (Romans 8:19), to set up the kingdom, the Golden Age, for which we all so long have prayed. (Matthew 6:10) The wings operate in pairs."

JESUS SUPPLIES THE KEY

When our Lord Jesus explained that Isaiah's vision related to himself, the Messiah, he furnished the key that unlocks the entire passage, because, as we ponder on our Lord's past experiences and his coming glory, we see how every feature of the vision fits perfectly.

In fulfillment of the divine promise Jesus appeared at his first advent and offered himself to Israel as their great King of glory, the great mediator of the new covenant, promised them by Jehovah. (Jeremiah 31:31) God knew that Jesus would be rejected; nevertheless, the offer was made. Had he been received and had he then taken to himself his Messianic glory and power it would have meant that a sufficient number of the Jewish nation had received him with their whole heart, so as to constitute the complete number of the bride class, to be associates in the spiritual kingdom. In that event there would have been no offer made to the gentiles of joint-heirship with Messiah in his glorious kingdom; Israel would have gotten the entire blessing. The kingdom would have been established forthwith and the nation of Israel, accepting Messiah, would at once have been the channel of divine blessing to all nations.

But when the voice declared: 'Let the whole earth be full of the Lord's glory,' the unreadiness of the world to receive the message was indicated by the shaking of the doorposts and the smoke (dimness, confusion, darkness) beclouding the glorious scene. The fulfillment of this we see in the fact that the Jewish nation, which is the doorway to this glory, was not in a proper condition. A new doorway must be provided through which the glories of the King of kings will issue forth to the world. St. Paul declares that shaking of anything, in a typical sense, represents its instability, its removal; that something superior may be established in its stead. The Jewish nation was removed from its favored position and a new nation, a new doorway, a new channel of access between God and men, has since been in process of establishment.

"YE ARE A HOLY NATION"

At Mount Sinai God made a covenant with the nation of Israel, saying to them: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." (Exodus 19:5, 6) No other nation was ever so favored; and when the Jews had disregarded their covenant as a nation God said to them: "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities".—Amos 3:2.

No other nation in the world was found more worthy than Israel of the honored position. Consequently, God proceeded to make a new nation composed exclusively of saints. As St. Peter explains: "Ye are a royal priesthood, a holy nation". (1 Peter 2:9) First of all, the saintly Jews were taken to be the nucleus of the new nation, spirit-begotten, heavenly. Subsequently, the selective processes having continued throughout this gospel age, with its close the holy nation will be completed by the power of the first resurrection. Then everything will be in proper readiness, and the command, 'Let the whole earth be filled with the glory of Jehovah God,' will go forth; and then the world will be blessed, natural Israel being promised a prominent share in connection with this grand work.

In the vision Isaiah recognized that the shaking of the doorposts and the obscuring mist signified an unpreparedness somewhere for the glory of the Lord, and he cried out, recognizing his own imperfection and the imperfection of those with whom he dwelt. A glimpse of the Lord's glory showed his own defects and those of his neighbors.

Thus we ever find it: those who are brought closest to the divine presence, and who see the divine glories and majesty most distinctly, with the eyes of their understanding, and who realize most fully the holiness and perfection of our God—these feel more than do others their own blemishes and shortcomings and unworthiness, though actually they are far superior to others of the human family, else they would never be granted such insight into the divine plan, character and coming glory. Humility is not only an appropriate grace for all who are blemished through the fall, but it is appropriate also to the angels; for is it not one of the fruits of the holy spirit, as pointed out by the Apostle? Whoever has a deep humility of heart, an intense appreciation of his own demerits, and of the divine perfection, is in a condition of heart ready for divine blessing and for usefulness in the divine service; while the pharisaical, who claim perfection for themselves in thought, word or deed, are in a condition of heart that is deplorable, and wholly unfit to be used as messengers of divine grace.

This was the effect of Jesus' teaching upon all those who received his message. The law shone out more resplendently than ever and they found that they violated it more than they had supposed, not only in deeds, but also in words and thoughts. The holy ones, represented in Isaiah, took the matter to heart and humbled themselves before the Lord and acknowledged that they were not fit to be the teachers of men, but that the whole Jewish nation and all others were imperfect, and that any message which their lips could carry would be imperfect.

TOUCHED WITH A LIVE COAL

As Isaiah's lips were touched with a live coal from the altar, it illustrated how the saintly ones of Israel and from all nations during this gospel age have had the required blessing upon their lips and have joyfully proclaimed the gospel. To their consecrated brethren they have joined with St. Paul in saying: "Present your bodies a living sacrifice, holy, acceptable unto God". (Romans 12:1) This message, enkindled by the live coal from God's altar of sacrifice, has gone hither and thither throughout the world for nineteen centuries. It has not only taught a cleansing from sin, but a service to God and acceptability to him.

Isaiah was a picture of the truly consecrated, spirit-begotten class of the gospel age. These have possessed the spirit of sacrifice. They desire to serve the Lord in whatsoever place they are put, and are represented by Isaiah as saying: "Here am I, send me". Our lesson further shows that the message of this Isaiah class would be unpopular. Few would hear; few would see; few would receive the blessing of forgiveness and begetting of the holy spirit. The Master and his apostles began this proclamation. It has continued the same to this day.

But we are not in this to be discouraged. Only the "little flock", the pure in heart, the followers in the footsteps of Jesus, will get this blessing and be prepared to constitute the kingdom class, the new doorway or threshold connecting the divine holy with the world of mankind.

Israel's experiences are used as the measuring line to show when the completion of the church will be accomplished and the glory of the Lord shine forth upon Israel, and through Israel to all nations, peoples, kindreds and tongues, for a thousand years. That measuring line tells of the desolation of Israel's land in the seventy years of desolation, and in the still greater period onward from A. D. 73. The last verse of the lesson tells of how, in the end, there will come a sprout out of the roots—a holy seed, a holy people, under divine providence, will be raised up. These holy ones of Israel, on this side the vail, will be the ancient worthies, who will be resurrected as perfect men and enter into their reward as the earthly representatives of Messiah's kingdom. (Hebrews 11:38-40; Psalm 45:16; 148:11) To these princes will be gathered the faithful, loyal, holy of the Jews, the nucleus, the beginning of the Messianic kingdom.

AN UNPOPULAR MESSAGE

The message which Isaiah was commissioned to deliver to God's people living in his day was a difficult message to deliver to any people, and we are not surprised to learn that the message was resented. Although Isaiah lived to the good old age of seventy, there seems reasonable ground for the truth of the claim made by tradition that he eventually died a martyr's death, being sawn asunder. Isaiah's message was quoted by our Lord and by St. Paul as further applicable to Israel at the first advent, and it is applicable to nominal spiritual Israel now.

In this day of greater enlightenment God has put a new song into the mouths of the true followers of Jesus. These have the harps of God, the harmonious truths, and are singing praises to Jehovah. They are showing forth his loving kindness and tender mercies. They are telling of the blessings that the Lord has in store not only for the truly consecrated but the blessings that will soon come to the whole world. This message, like the message of their prototype Isaiah, is not favorably received. Although presented in a kind and loving manner, it is met by scoffers from nominal Israel, those who worship human theories and creeds and love them more than the message of the Lord.

Those who would speak the message of present truth in love, and yet with courage and fearlessness of man, need just such an encouragement as the Lord granted to Isaiah. They need that the eyes of their understanding be granted a *vision* of the King in his beauty; and they need to hear distinctly uttered the fact that ultimately the Lord shall establish his kingdom, which shall fill the whole earth with his glory. And just such a view and such a message the Lord is now granting to those whom he would use as his servants and mouthpieces. The present truth, the eating of the "meat in due season" now provided by our present Lord, affords his faithful a waking vision of the Lord's glory, never conceived of before, but now clearly recognized by the eye of faith, in the light of the clearer truth. In this light we see the divine character as never before. Wisdom, justice, love and power are fully operating in absolute accord in all the great work of our God, comprehending the past, the present and the future.

In this our vision there comes to us also the seraphic testimony: "Holy, holy, holy, is the Lord of hosts. The whole earth is [to be] full of his glory." From this standpoint of the future work of our God, through the glorified Christ, we can see divine holiness, love, wisdom and justice, as it is not possible for them to be seen from any other.

MESSIAH'S KINGDOM FORESHADOWED

— — MAY 7 — ISAIAH 2:2-4; 11:1-19 — —

THE KINGDOM IS AT HAND — IT WILL BE A REAL KINGDOM — OPERATED IN RIGHTEOUSNESS — GREAT CHANGES IMPENDING.

"Come ye, and let us walk in the light of the Lord."—Isaiah 2:5.

MANY centuries ago God foretold the reign of his righteous Son. Among others he caused the prophet Isaiah to write concerning that blessed time. In Genesis we read of the great sabbath or day of rest of Jehovah. (Genesis 2:2) This day is a period of 7,000 years. The prophet Isaiah writes concerning the last days of this period of time. It is the same thousand-year day to which St. Paul referred when he said that God will judge the world in righteousness by that man, Christ the Lord, whom he hath ordained. (Acts 17:31) While Isaiah the prophet wrote concerning that time, he did not know the details regarding the establishment of the Lord's kingdom because it was not due time. His words are called prophecy because they foreshadow what will happen in a future time; and when those events foreshadowed do happen then they will be fulfilled prophecy; therefore proving conclusively that the prophecy itself is of divine origin.

In Isaiah's day the Lord's house was situated on Mount Moriah, one of the three hills upon which the city of Jerusalem was erected. That house was built by Solomon. Mount Moriah was not the tallest mountain of Jerusalem, nor of that vicinity. Mount Zion, situated across the ravine south and west of Mount Moriah, is a loftier elevation. It was the site of the tabernacle, pitched there by David. The word mountain as used in this text does not mean a literal elevation of land; nor is it to be expected that there is to be an upheaval in Palestine resulting in the creation of high mountain peaks. The language of this text is highly figurative. Mountain here, as in many other texts of the Scriptures, symbolizes kingdom. Hill is used as a symbolic term referring to smaller kingdoms.—Isaiah 2:2; 40:4; 52:7; 54:10; Psalms 46:2, 3; 97:5.

The statement of the prophet is that the mountain of the Lord's house shall be established in the top of the mountains; i. e., the kingdom of God through the reigning house shall be established over the other kingdoms. Solomon's temple was a type of the Lord's house here mentioned. The antitype is the true Christian church, of which Jesus is the head and chief cornerstone and the members of his body living stones which go to make up the reigning house. "Ye also, as living stones, are built up a spiritual house." (1 Peter 2:5-10) "The temple of God is holy, which temple ye are." (1 Corinthians 3:17; 2 Corinthians 6:16) This temple of God is his dwelling place, wherein he dwells by his holy spirit. While in course of construction his spirit dwells within them. Outwardly they appear to the world as insignificant, even as the hill upon which Solomon's temple was built was inconspicuous compared with other mountains in that vicinity. This temple class when completed will constitute God's royal family, the kingdom class.

SATAN'S COUNTERFEIT

Satan has attempted to counterfeit every portion of God's plan and has succeeded in deceiving the greater number of humankind. During Satan's misrule of earth he has thrown up great symbolic mountains, namely, universal empires, some of which have boasted themselves as being the kingdom of God; while all in fact are opponents of God's kingdom. Satan's kingdom, pictured by a mountain, has overshadowed God's kingdom in the eyes of men. But now a reversal of the order is at hand. There are earthquakes or upheavals in various parts of the world, as foretold by the Lord; and there is yet to be a still greater earthquake which will completely throw down the mountains or kingdoms of Satan, and there shall arise instead the kingdom of God's dear Son. That kingdom, as foreshadowed by the Prophet, will be great, grand and glorious, and shall completely obliterate all other kingdoms.

Other corroborative evidence of this coming kingdom God gives through the prophet Daniel. In explaining Nebuchadnezzar's dream regarding the great image, Daniel shows that the kingdom of God when first set up at the introduction of the Millennium will be but a small stone which has been cut out without hands, but which will become a great mountain and fill the whole earth. (Daniel 2:31-45) This kingdom when in power will grind all other kingdoms into powder, and the wind of trouble will carry them away. This is the same kingdom referred to as the mountain or kingdom of the Lord's house in the first verse of today's lesson. That kingdom will be a kingdom of righteousness, truth, purity and holiness. With the establishment of God's righteous order all the nations, the peoples that have been blinded by the glamour of Satan's kingdom, shall flow like a mighty stream, steady and irresistible, unto God's kingdom. "Thy people shall be willing in the day of thy power." "Many people," i. e., the great mass of mankind long oppressed by an unrighteous order, will be glad to be relieved from oppression and will favor the new order. The Prophet represents them as saying one to another: "Come ye, and let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob [Israel again in covenant relationship with God]; and he will teach us of his ways, and we will walk in his paths". The purpose of the people's going up to the house of God will be to gain information concerning the Lord's will. This pictures their consecration. Seeing the Lord's kingdom in operation, it will be their desire and will to be submissive to the Lord's will, whatever that may be for them; and all who are of this submissive mind and heart will make progress.

"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The term Zion primarily applied to the hill on which David's citadel or tabernacle for God's ark was erected, and by extension referred to the triple-peaked ridge on which Jerusalem was built; and is here used in a symbolic sense. (Galatians 4:26; Hebrews 12:22) Zion here means the glorified Christ, the royal or reigning house from which will emanate the law or rule of action by which the people will be governed. When all the saints are exalted and united with the Lord Jesus in heavenly glory, then this prophecy will have its fulfillment. Of necessity it will be spiritual and therefore invisible to human eyes. It will both make and enforce the law through duly constituted agencies.

Since it is invisible, necessarily we should expect that God would provide some visible representatives. This prophecy foreshadows such representatives under the symbolic term of Jerusalem. Without doubt the city of Jerusalem will be literally rebuilt. Jesus is authority for the statement that Abraham, Isaac, Jacob and the prophets will be there and will be observed by others who come. Again God's prophet speaks of these as princes in all the earth. (Psalm 45:16) It is to be expected, therefore, that Jerusalem will be the city of government, or the place of earthly administration of the affairs of the new order of things in the earth. It will be capital of the world. These princes or rulers, the ancient worthies, being resurrected as perfect men, will have communication with the invisible part of the kingdom. As visible representatives of the reigning house, these will send forth the word or voice of the Lord, directing the people what they shall do and what they shall not do.

Satan foresees the coming of this reign of Messiah and he brings forth a counterfeit and now attempts to establish a universal empire under an arrangement designated a league of nations or association of nations, held together by compacts and treaties and ruled over by his representatives, namely, big business, big politicians and big preachers. This alliance is an unholy one and will be dashed to pieces shortly by the great Messianic kingdom. Satan's counterfeit is now beginning to cry: 'Peace on earth; good will to men,' saying that through the League of Nations and disarmament conference they are establishing God's will on earth. This is deceiving many and will deceive all except God's elect. Satan's kingdom is belligerent, martial, oppressive and wicked. The Lord Jesus now present has taken unto himself his power to reign, and his judgments are now upon the nations of the earth and Satan's empire is tottering to the fall. Satan's representatives are now crying out that the World War which began in 1914 prepared the way for peace and reconstruction, which the devil's agencies are now pretending to bring to light. In the World War more than 7,000,000 men were killed, and upwards of 18,000,000 were wounded or driven insane; and notwithstanding all this the unholy alliance cries out: 'It was for the good of mankind and to make the world safe for democracy; and the League of Nations resulting from it is the political expression of God's kingdom on earth'.

The war has bankrupted the nations and prepared society for the great earthquake that shortly shall follow and shall result in the complete downfall of Satan's empire.

THE RIGHTEOUS BRANCH

Then God caused the prophet Isaiah to foretell from whence would come the head of this new kingdom. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Jesse was the father of David. David was a type of Christ. The term David means beloved. Christ Jesus is the beloved One of Jehovah.

Apparently little was expected of this young son of Jesse. The favor of the Lord, however, was with him. God's protection overshadowed him; and in due time he was anointed to be king over Israel Even so when the antitypical David, the Lord Jesus, came to the earth, little regard was paid to him, and the wise and mighty of the earth despised him. In due time, however, Jehovah anointed him with the holy spirit without limitation, which anointing took place at the time of his baptism at the Jordan. From Pentecost until now all the body members who go to make up the kingdom class have received the anointing by reason of coming into the body of Christ. As soon as the last member thus anointed has completed his course and is united forever with the Lord in glory, then the judgment of the world—the people individually—will begin in the newly constituted court, Christ Jesus and the members of his body.—Matthew 25:31-46; 1 Corinthians 6:2.

JUSTICE FOR THE PEOPLE

The people have always suffered at the hands of Satan and his emissaries. Satan enslaved the human race and has oppressed them, preyed upon them through profiteers and exploiters under the name of politics, religion and commerce, and in other ways. The whole creation now groans and for centuries has been groaning under this great load. They are waiting for deliverance, which deliverance is certain to come and is near at hand. (Romans 8:19, 22) At all times during the world's history there have been some honest-hearted men and women who have earnestly striven for the deliverance of mankind; but these cannot succeed because human efforts are inadequate to cope with the evil powers and influences. Mankind has organized governments for the purpose of bettering itself, but Satan has overreached these. Man has established courts and enacted good laws; and if these laws were administered according to the principles of righteousness the people would be relieved of great suffering. But on the contrary, Satan has corrupted the judicial tribunals. God likened Satan's rule to a wild beast, as distinguished from the peaceable rule of the great Messiah.

The wild beast, a symbol of a rule by violence, is composed of the governing factors of the people. This beastly order, being the offspring of Satan, is now making war against the Lamb and all of his followers; but we have the absolute certainty of victory for the Lord, and this will mean the release of the people. In the Lord Jesus' day he was tried before a corrupt court; and St. Stephen, as we are told, was tried before the same corrupt court, that suborned witnesses, i. e., hired them to swear falsely. And even so it is today. False witnesses are brought forward to accomplish the purpose of the beastly order. Unrighteous judges are swayed by an improper influence, and mankind suffers. When the new judiciary of the Lord is established, however, such will not be the case. "When the judgments of the Lord are in the earth the people will learn righteousness." Now "man looketh upon the outward appearance, but Jehovah looketh on the heart". Even so under the new and righteous order of the Messiah the Lord will judge according to the secret intents of the heart and will administer justice to the people.

"A Branch shall grow out of his roots." This branch is the great Messiah. Through another prophet Jehovah said: "Hear now, O Joshua the high priest [symbolically picturing the Messiah], thou, and thy fellows that sit before thee: for they are men [to be] wondered at: for, behold, I will bring forth my servant The Branch". (Zechariah 3:8) "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the reverence of Jehovah, and shall make him of quick understanding." It will not be necessary to have long-drawn-out examinations of jurymen and then of the witnesses and argument of counsel; but the Lord's tribunal will readily ascertain the true facts; and "he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor [poor in spirit, the meek, the humble-minded], and reprove with equity for [justice] 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".

He will remove the mask, let the truth be known, by righteousness exposing wickedness; and thus by righteousness he will destroy wickedness. With this punitive rod he smites the earth; i. e., the unrighteous order of things prevailing among men which operates against the people and particularly against the meek and humble. As for the wicked, those who have cast the Lord's Word behind them and sinned against light and the clear rights of their fellow creatures, these he will slay with the breath of his lips. To be sure he could literally extinguish the wicked instantly. The language here used is symbolic. The breath of his lips represents the words which he utters, which words "are spirit and they are life". Again he said: "The word that I have spoken the same shall judge him in the last day". Thus his utterance will act as a powerful destroying agency by convicting the wicked, guiding them to repentance and conversion, and entering upon and passing along the highway of holiness until they are cleansed.

"And righteousness shall be the girdle of his loins." The girdle is symbolic of a servant; hence foreshadowing that he will serve the people in righteousness. His spirit of faithfulness shall uphold him in the path of duty and of service as though it were a girdle around his waist.

In symbolic phrase the Prophet then describes the blessed results of his reign. The wolfish spirit will disappear from men and they will become like lambs. The spotted leopard class, pretending to be righteous, yet wicked at the present time, will then be changed to a gentle disposition and repose with the child-like. Men's hearts of stone will be removed and hearts of flesh substituted, resulting in their transformation from vicious and beastly creatures to beings in God's likeness and image. We may be sure from the prophetic words that even the dumb brute creation will be affected and reflect the condition prevailing among men. Security will pervade all quarters. Harmony will rule between man and man, man and beast, and beast and beast. Then it will not be necessary to lock the house to keep out the thief, nor to lock the barn to keep in the animals. The ravaging and destroying of the inoffensive will no longer be permitted, because those amenable to righteousness will lose the disposition to harm or injure others. The incorrigible will be destroyed.

The glorious climax in human history will be the product of the Lord's rule and judgeship, an overspreading of the earth with knowledge, the true knowledge of God. It is God's will that all men shall be brought to an accurate knowledge of the truth after having been saved through the redemptive blood. (1 Timothy 2:3-6) The tide of truth will rise gradually higher and higher until it fills the earth as the waters now fill the deep, and all shall know the Lord from the least to the greatest; and as it rises, one will say to another: "Come ye, and let us walk in the light of the Lord".

For centuries mankind has hoped for this blessed time. Now it is at the door. The present disturbed condition is but the fulfillment of prophecy, marking the fact with unmistakable evidence that the old system of Satan is crumbling and the Messianic kingdom is taking its place.

INTERESTING LETTERS

GOOD NEWS FROM AUSTRIA

A letter from a brother representing the Society in Austria, written the latter part of January, says:

"After a discourse January 21 in the evening, I started for a journey through the largest cities of the land to arrange for a lecturing tour, and returned to Vienna January 28. The dear Lord assisting, I found the authorities receiving me very kindly so that I got the largest halls for a trifle, almost for nothing, to pay for light, heat and cleaning. Having to pay so little for halls, I can spend more for propaganda purposes. Cost of living, however, has within three months increased about 300 percent. For instance, a hall in October cost 32,000 crowns; while now it costs 90,000 crowns (90 francs or eighteen dollars).

"High officials of the government and authorities in the various cities frequently offered me their own seats, ink, paper and pen, so that I could write down immediately petitions or requests necessary to procure the halls and a permit to speak, so as not to lose time. Aulic Counsellor Dr. N—— of Innsbruck, Tyrol, from the local government, asked me to come back soon so the people might hear the message. You see I had much joy and blessing while battling with other difficulties. 'Millions' discourses will be held at Vienna in the afternoon of February 26, and at Wagram in the evening."

"DEEP THANKFULNESS TO THE LORD"

DEAR BRETHREN:

Love and greetings in the name of our blessed Redeemer. . . . I cannot help expressing my deep sense of thankfulness to the Lord for the grand joys of truth, which is being supplied to us through that channel at this time when we see men's hearts failing them, but when we can rejoice, as we see our deliverance drawing nigh.

The evidences are quite clear to us that the new work opening up to us now in proclaiming the comforting message of the day, "Millions now living will never die," is certainly exposing Satan and his messengers in their monumental lie. We know that it fills our hearts with joy to be privileged not only to invest, but to do something practical in this interesting feature of the work, as we go along giving wide evidence to the hope within us, as ambassadors of the kingdom of our Lord and Master.

May the blessing of our loving Father and our dear Redeemer rest and abide with you all.

Yours in the One Hope, WILLIAM FERREIRA,—*Trinidad.*

IN THIS BLESSED SERVICE

DEAR BRETHREN:

The article "Keeping His Commandments" in the November 1 WATCH TOWER is surely timely and should arouse the entire ecclesia to renewed activity in the service of the Master. We are living in a wonderful time, as great as that of the apostles nineteen hundred years ago, if indeed not greater because of the increased facilities for proclaiming the gospel message unto the nations. Its perusal should bring back into line all those who have arrayed themselves against the Society, which the Lord instituted by his messenger Brother Russell, and cause them to coöperate heartily with his people in the sending forth of that message of cheer and comfort to the hearts of all peoples of earth. I am glad to know that some who opposed are realizing their mistake and are again with us in this blessed service. Others may return too late to be of service. We sympathize with them in allowing themselves to be blinded at this important time of Biblical history. We can but pray that they will pause and think.

Faithfully, J. A. BOHNET, *Pilgrim.*

HARP CUTS GORDIAN-KNOTS OF ERROR

DEAR BROTHER RUTHERFORD:

Have intended writing you for a long time, and it seems the time could not be found. Since being here for past two weeks I have been at desk almost continually, from early morn until late at night. There were so many things to be gone over.

The first thing done on arriving here was to "play on THE HARP" for two days. No time had been found previously for reading it, and so the treat had only been enjoyed by anticipation. Well, it was a delightful and profitable privilege, I assure you.

THE HARP OF GOD is wonderfully clear, beautifully simple, and forcibly convincing. It cuts every one of the Gordian-knots of error that have confused the world. It is so natural in style as to make you think a child could have written it, until you undertake to copy that style yourself, and then you find out it is almost unapproachable. This short, clear, convincing, fascinating book is evidently given at the present time because it is necessary on account of the *shortness of the time.* This makes it possible to gain some accurate, clear knowledge of the whole plan in a brief space of time.

Arrangements are being made everywhere I have been to embrace it in the class work. It seems to me to be the wise thing to do.

In lots of love to yourself and all the dear ones at Bethel, I am

Your brother and fellow-servant, O. L. SULLIVAN, *Pilgrim.*

INCREASED INTEREST

[The following letter shows the continued increased interest in the use of THE HARP OF GOD in class study. We strongly recommend that the friends everywhere organize classes as outlined in the "Bulletin" of the Service Department, as well as classes for beginners in the study of THE HARP OF GOD.]

It has for a number of years been the privilege of Sister Work and myself to have a beginners' class in our home, using in turn as the vehicles of study the "Divine Plan of the Ages", the "Millions" booklet, and now for the past five weeks, THE HARP OF GOD. I believe, therefore, we are in a position to pass, almost authoritatively may I say, upon the efficacy of the studies named. We are united in the thought that the HARP goes far beyond the two just mentioned, because we find epitomized in it all the information of the seven volumes, the Tabernacle, "Talking with the Dead," and the "Millions" booklet, ten in all — ten books, corresponding to the "ten strings". This judgment is corroborated by the interest shown; in all our years of experience we never had anything approaching the attendance in our class study last Friday. Sister Work is an experienced "packer", but her ingenuity was put to the test to get 65 people into an upper room. Most of those attending are young in the truth and many of them beginners. The interest manifested is intense. The Philadelphia elders have very lovingly made a special arrangement for me to conduct a special class for beginners. The Lord has so wonderfully blessed our mutual efforts along this line that I feel that it would be pleasing to him to have a similar effort put forth in every large class, the object being to direct beginners to the special class for beginners; the meeting place should be as central as possible, and the leader one who especially loves "babes".

The time for the last member to consecrate draws on apace, the dark night cometh when no man can work in the harvest field, and if we by wise direction can hasten that event, let us get busy.

Your brother by his grace, R. D. WORK,—*Pa.*

FEEDING AT THE LORD'S TABLE

Dear Brethren:

I feel it my duty to write a word of thanks for the blessed food that I have received through The Watch Tower Bible & Tract Society. It is all so rich and so satisfying. How can we doubt its coming from the Lord's table? I daily, at the throne of grace, thank the Lord for this food and ask blessings upon each one who is serving.

The Lord knows just what we need and always sends it at the right time. When we are ready to faint of weakness, in comes a good stimulant such as the "Approved Workmen" in January 15 Watch Tower, and encourages us. As we learn something of the justice, power, love and wisdom of the great Jehovah, and see more and more our own weakness and imperfections we are filled with gratitude and love and rejoice that we have this High Priest to hand this "meat in due season", and who knows how to sympathize and help.

May the Lord continue to bless you is the prayer of your sister in the Lord. Mrs. M. M. Poole, *Ark.*

WORLD-WIDE WITNESS

CONCERNING himself Jesus said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth". Thus the Lord emphasizes the importance of his testimony. Each one who will be a member of the body of Christ must likewise be a witness for the truth. During his earthly ministry the burden of Jesus' testimony was "The kingdom of heaven is at hand". All of his parables related to the kingdom. He had no fear of being accused of talking about one thing only.

We are now at the inauguration of the kingdom. There is a message for us as members of his body, and as his ambassadors, to deliver. A few of the friends have raised objection to the repeated use of the message "Millions Now Living Will Never Die", because, say they, it is made to appear that we can talk about nothing else. This objection is without merit. Let us remember that it is the message of the kingdom we must get before the people. It matters not what others may think about the messengers. Jesus clearly foretold the conditions that would prevail at the end of the world, namely, the world war, famine, pestilence, revolution, return of Israel to Palestine, persecution of Christians, etc.; and then added: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come". *This gospel* means the specific good news that the old world has ended, the kingdom of heaven is here, and millions now living will never die. His messengers must give this witness throughout the world; otherwise he will provide other messengers.

With this thought in mind,, the friends have been asked to give a united witness at a given time. February 26 was a day set for a world-wide witness. All over the earth where the truth is known the brethren rejoiced in this opportunity; and on that day public addresses were given in thirty-three languages, announcing "this gospel". Reports are beginning to come in showing a tremendous and enthusiastic witness throughout the world. Space will not permit us here to give a detailed report. We hope to do later when all the reports are in. We quote excerpts from a few of the reports.

From London: "There was much enthusiasm among the brethren. The great witness has so stimulated the brethren that many who have treated themselves as unable to take part in such a privilege are being awakened; and I confidently expect that the next opportunity will see greater things done. We had 306 meetings, with an attendance of 67,010."

From Jamaica: "The drive was a success. We believe it was divinely directed to have the same, and we pray God may guide you to arrange some more. Thirty-three meetings were held in Jamaica."

From the French office, Switzerland: "Numerous letters are being received telling us how this world-wide witness was a great encouragement for the dear brethren." The French-speaking people in Switzerland, France and Belgium responded as never before. In these French-speaking communities, where heretofore it was difficult to do anything, more than 15,000 people attended the public addresses on that date.

From Vienna, Austria: "A meeting was held here in the great hall holding more than 5,000 people, which was packed to the limit; and a far greater number standing on the outside clamoring in vain for admission. So great was the interest that the hall has been rented for three more lectures. Everywhere the government grants the largest halls free of charge. The people have great hunger and little money."

In the United States and Canada the witness was greater than it has ever been.

SUNDAY, JUNE 25. 1922

has been set for another world-wide witness, everybody speaking the same message, "Millions Now Living Will Never Die". There is so much to say upon the subject that no one need give the same discourse again. To accomplish results we must do as our Lord did and as our Lord commanded us: Keep this message prominently before the minds of the people as a witness. Remember the date and begin now to make preparations. May the Lord's blessing be with each one who puts forth an effort.

Conventions to be Addressed by Brother Rutherford

Manchester, England	May 4-7
Copenhagen, Denmark	" 12-14
Orebro, Sweden	" 16-19
Dresden, Germany	" 26-28
Vienna, Austria	May 31, June 1
Zurich, Switzerland	June 9-11
Paris, France	" 18, 19
London, England	" 23-25

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Tuscumbia, Ala. ..... Apr. 14
Nashville, Tenn. ..... " 16
Lebanon, Tenn. ..... " 17
Knoxville, Tenn. ..... Apr. 18, 19
Bristol, Tenn. ..... Apr. 20
Wytheville, Va. ..... Apr. 21
Lynchburg, Va. ..... " 23
Petersburg, Va. ..... " 24
Richmond, Va. ..... Apr. 25, 26
Washington, D. C. ..... Apr. 27

BROTHER S. MORTON

Indianapolis, Ind. ..... Apr. 16
Kokomo, Ind. ..... " 17
Peru, Ind. ..... " 18
Plymouth, Ind. ..... " 19
South Bend, Ind. ..... " 20
Niles, Mich. ..... Apr. 21
Benton Harbor, Mich. Apr. 23, 24
South Haven, Mich. ..... Apr. 25
Kalamazoo, Mich. ..... Apr. 26, 30
Three Rivers, Mich. ..... Apr. 27

BROTHER T. E. BARKER

Newcastle, Ind. ..... Apr. 13
Muncie, Ind ..... Apr. 16, 17
Alexandria, Ind. ..... Apr. 18
Elwood, Ind. ..... Apr. 19, 20
Kokomo, Ind. ..... Apr. 21
Marion, Ind. ..... Apr. 23, 24
Montpelier, Ind. ..... Apr. 25
Auburn, Ind. ..... " 26
Garrett, Ind. ..... " 27
South Bend, Ind. ..... Apr. 29, 30

BROTHER W. H. PICKERING

Wichita, Kan. ..... Apr. 18
Joplin, Mo. ..... " 19
Lebanon, Mo. ..... " 20
St. James, Mo. ..... " 21
St. Louis, Mo. ..... " 23
Flora, Ill. ..... Apr. 24
Sparksville, Ind. ..... " 25
Cincinnati, Ohio ..... " 26
Chillicothe, Ohio ..... " 27
Marietta, Ohio ..... " 28

BROTHER J. A. BOHNET

Englewood, Kan. ..... Apr. 17
Newton, Kan. ..... " 19
Hutchinson, Kan. ..... " 20
Arlington, Kan ..... " 21
Pratt, Kan. ..... " 23
Dodge City, Kan. ..... Apr 24
Rolla, Kan. ..... " 25
Fort Dodge, Kan. ..... " 26
Friend, Kan ..... " 27
Garden City, Kan. ..... " 28

BROTHER B. M. RICE

Menno, S Dak. ..... Apr. 13, 14
Mitchell, S Dak. ..... " 16, 17
Huron, S. Dak. ..... " 18, 19
Miller, S. Dak. ..... Apr. 20
White, S. Dak. ..... " 21
Conde, S. Dak. ..... Apr. 23, 24
Mellette, S Dak. ..... " 25, 26
Ipswich, S Dak. ..... Apr. 27
Berlin, N. Dak. ..... Apr. 29, 30
Fredonia, N. Dak. ..... May 2, 3

BROTHER B. H. BOYD

Ontario, Cal. ..... Apr. 13, 14
Los Angeles, Cal. ..... " 16, 17
Pasadena, Cal. ..... " 18, 19
Alhambra, Cal. ..... " 20, 21
Sawtelle, Cal. ..... Apr. 23
Hawthorne, Cal. ..... Apr. 24, 25
Lawndale, Cal. ..... Apr. 26
Redondo Beach, Cal. Apr 27, 28
Long Beach, Cal. Apr. 30, May 1
Terminal, Cal. ..... May 2, 3

BROTHER V. C. RICE

San Angelo, Tex. ..... Apr. 16
Lampasas, Tex. ..... " 18
Austin, Tex. ..... Apr. 19, 20
San Marcos, Tex. ..... " 21, 23
Bastrop, Tex. ..... " 24, 25
Rockdale, Tex. ..... Apr. 26
Temple, Tex. ..... Apr. 27, 28
Waco, Tex ..... Apr. 30
Pulmela, Tex. ..... May 1, 2
Gustine, Tex. ..... " 3, 4

BROTHER E. F. CRIST

Port Chester, N. Y. ..... Apr. 17
Stamford, Conn. ..... " 18
South Norwalk, Conn. ..... " 19
Bridgeport, Conn. ..... Apr 20, 21
New Haven, Conn. ..... Apr. 23
Waterbury, Conn. ..... Apr. 24
Woodbury, Conn. ..... " 25
New Britain, Conn. ..... " 26
Cromwell, Conn. ..... Apr. 27, 28
Hartford, Conn. ..... Apr. 30

BROTHER C. ROBERTS

Toronto, Ont. ..... Apr. 16
Oshawa, Ont. ..... " 18
Orono, Ont. ..... " 19
Trenton, Ont. ..... " 21
Belleville, Ont. ..... " 23
Kingston, Ont. ..... Apr. 24
Gananoque, Ont. ..... " 25
Brockville, Ont. ..... " 26
Prescott, Ont. ..... " 27
Iroquois, Ont. ..... " 28

BROTHER A. J. ESHLEMAN

Downingtown, Pa. ..... Apr. 17
Lancaster, Pa ..... " 18
Annville, Pa. ..... " 19
Reading, Pa. ..... " 20
Boyertown, Pa. ..... " 21
Pottstown, Pa. ..... Apr. 23
Linfield, Pa. ..... " 24
Norristown, Pa. ..... " 25
Lansdale, Pa. ..... " 26
Brooklyn, N. Y. ..... " 30

BROTHER O. L. SULLIVAN

Lincoln, Neb. ..... Apr 16, 17
David City, Neb. ..... Apr. 18
Columbus, Neb. ..... " 19
Stanton, Neb. ..... " 20
Winside, Neb. ..... " 21
Clearwater, Neb. ..... Apr. 23
Schuyler, Neb. ..... " 24
Ericson, Neb. ..... " 25
Burwell, Neb. ..... " 26
Grand Island, Neb. ..... Apr. 27, 30

BROTHER A. M. GRAHAM

Marion, Ohio ..... Apr. 16, 17
Mansfield, Ohio ..... Apr. 18
Crestline, Ohio ..... " 19
Galion, Ohio ..... " 20
Delaware, Ohio ..... " 21
Columbus, Ohio ..... Apr. 23, 24
Dayton, Ohio ..... Apr. 25
Tippecanoe City, Ohio ..... " 26
Piqua, Ohio ..... " 27
Sidney, Ohio ..... " 28

BROTHER T. H. THORNTON

Burlington, Ia. ..... Apr. 16
Muscatine, Ia. ..... " 17
Clinton, Ia. ..... " 18
Gratiot, Wis. ..... Apr. 19, 20
Monticello, Wis. ..... Apr. 21
Madison, Wis. ..... Apr. 23, 25
Boaz, Wis. ..... Apr. 24
Waukesha, Wis. ..... " 26
Racine, Wis. ..... Apr. 27, 28
Milwaukee, Wis. ..... Apr. 30

BROTHER M. L. HERR

Hattiesburg, Miss. ..... Apr 16, 17
Laurel, Miss. ..... Apr. 18
Vosburg, Miss ..... " 19
West Point, Miss. ..... Apr. 20, 23
Columbus, Miss. ..... Apr. 21
Okolona, Miss ..... Apr. 24
Memphis, Tenn. ..... " 26
Helena, Ark. ..... " 27
Forrest City, Ark. ..... " 28
Paragould, Ark. ..... " 30

BROTHER W. M. WISDOM

Rutledge, Mo. ..... Apr. 18
Medill, Mo. ..... " 19
Knoxville, Ill. ..... " 20
Rock Island, Ill. ..... " 21
Davenport, Ia. ..... " 23
Moline, Ill. ..... Apr. 24
Clinton, Ia. ..... " 25
Dubuque, Ia ..... " 26
Rochester, Minn. ..... Apr. 27, 28
St. Paul, Minn. ..... Apr. 30, May 1

BROTHER O. MAGNUSON

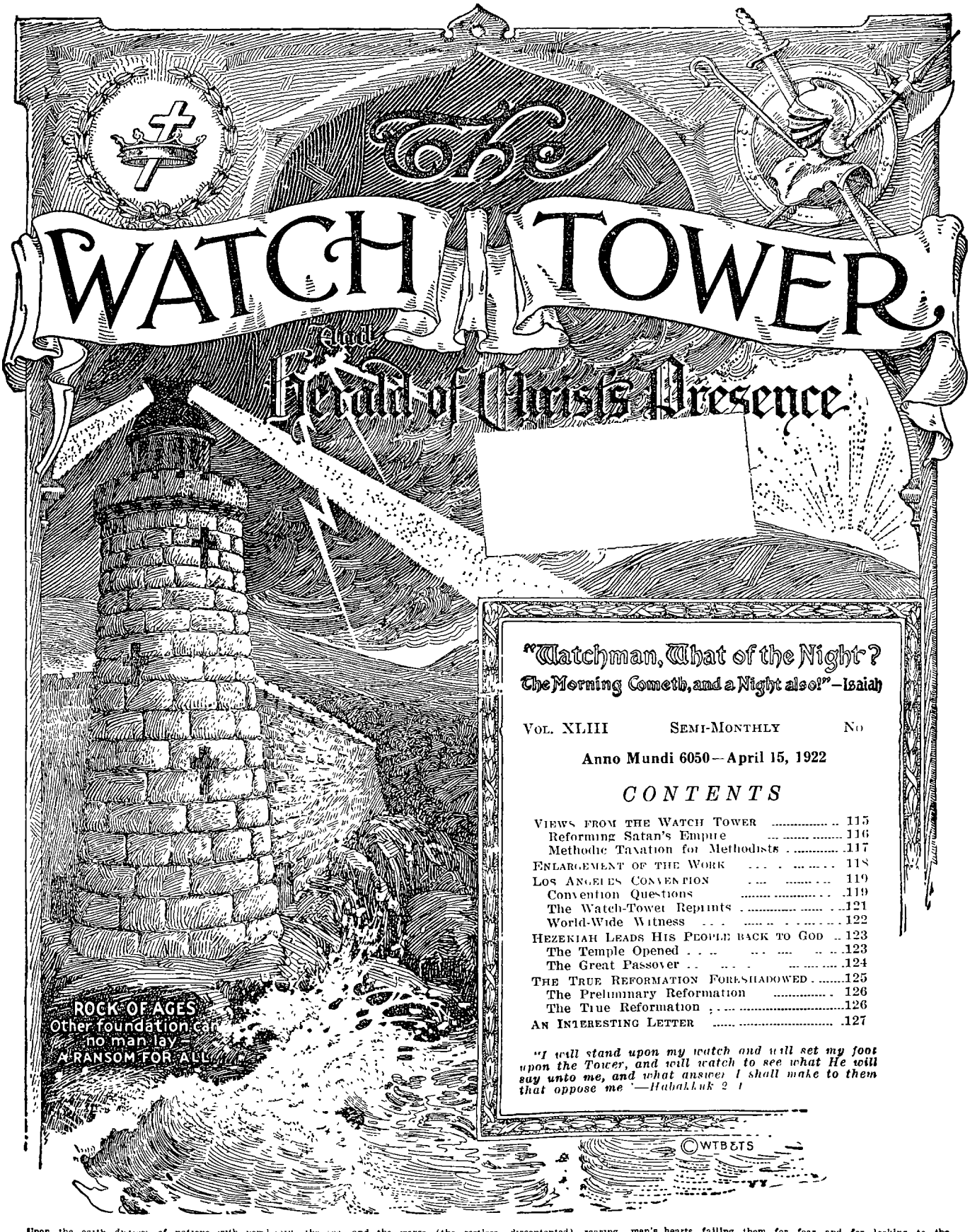
Helmic, Tex. ..... Apr. 11
Houston, Tex. ..... Apr. 12, 16
Sealy, Tex. ..... " 13, 14
Crosby, Tex. ..... Apr. 17
Beaumont, Tex. ..... Apr. 18, 19
Waller, Tex. ..... Apr. 21
Galveston, Tex. ..... Apr. 23-25
Alvin, Tex. ..... Apr. 27
Palacios, Tex. ..... " 28
Corpus Christi, Tex. ..... " 30

BROTHER L. F. ZINK

Lovelocks, Nev. ..... Apr. 11
Midas, Nev. ..... Apr. 13, 14
Salt Lake City, Utah ..... " 16, 17
Midvale, Utah ..... Apr. 18
Ogden, Utah ..... " 19
Grand Junction, Colo. ..... Apr. 21
Durango, Colo. ..... Apr. 23, 27
Aztec, N. Mex. ..... Apr. 24
Farmington, N. Mex. ..... " 26
Albuquerque, N. M. Ap. 30, May 1

The Watch Tower

and Herald of Christ's Presence



"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1

Upon the earth distress of nations with perplexity the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken. "When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24: 33; Mark 13. 29, Luke 21 25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection, and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3.2; John 17.24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world, and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.

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WATCH TOWER BIBLE & TRACT SOCIETY

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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CONVENTIONERS, ATTENTION!

Again we call to the attention of the friends the necessity of buying their railway tickets from their home to the Philadelphia Convention on the certificate plan Even though you travel a short distance, do this When you buy your ticket, ask for the certificate to I. B. S. A. Convention, Philadelphia When you arrive present this to the chairman of the convention This is quite important since a specified number of certificates must be had in order to obtain the reduced rate for return passage. Failure to observe this has cost many of the other friends considerable money in the past few months.

CHRONOLOGY

For some time requests have been coming in from various parts asking THE WATCH TOWER to publish something about chronology in reply to the many theories that have been set forth in recent months. This is to advise our readers that beginning with the issue of May 1 a series of articles will be published dealing with chronology. Our advice to the friends is not merely to read them, but to study them carefully, with Bible in hand, referring to each text. We also urge upon the friends a careful study of Volumes II and III of STUDIES IN THE SCRIPTURES in connection with these articles.

SEVENTH VOLUME — REPRINTS

The seventh volume of the WATCH TOWER Reprints containing a complete index to the WATCH TOWER articles for forty years, is now in the hands of the bookmakers, and we hope to be able to ship them to the friends within a few weeks. The making of this index required a great deal more time and effort than was calculated upon to begin with; hence the delay. We feel sure, however, that when you come to an examination of the index you will be repaid for waiting.

REPORT OF MEMORIAL

We earnestly request Bible Students everywhere to send us a report on the 12th of April, stating the number who partook of the Memorial. The secretary should make this report immediately after the celebration of the Memorial. Where the number is so small that there is no secretary, let some member of the class send in the report. State briefly: Memorial celebrated, number partaking. ..... Address Watch Tower Bible & Tract Society, 18 Concord Street, Brooklyn, N. Y., U. S. A.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIII APRIL 15, 1922 No. 8

VIEWS FROM THE WATCH TOWER

IT IS not to be wondered at that the clergy and laity in the nominal church should be vacillating in their stand on some matters of principle. The *nominal* church had its origin at the time when the criminal emperor Constantine the Great in 325 A.D. subverted the church of God. Since then the nominal church has been a department of big business and the state.

The elements of this evil order of things being controlled by demons well able to deceive, both clergy and laity have been deceived by sophistries suggested to their minds by evil spirits. The clergy have introduced error after error into their nominal systems.

To men with minds partially darkened there is always some phase of even the worst things which can be set forth in a good light. War is no exception to this rule. When the demons, who bring about wars, desire to enlist good people in a conflict, they cause their dupes in the church, business, and the state to intermingle some uplifting or religious ideal with the bloody work which commercialism or government desires to undertake.

BRAVE WORDS, RATHER LATE

The following item from *The Churchman* of November 12, 1921, the principal mouthpiece of the Protestant Episcopal Church in the United States, says something about war which well illustrates the confused state of mind of these unfortunate Christians who are among those deceived by the great adversary:

"Nothing will end war except the conviction dominating the Church that war is a sin. When the Christian Churches become convinced that for nations to fall to killing one another, hating one another, lying about one another in order to hate one another, is a sin, then only will wars be made to cease throughout the world. It was the conviction that slavery was unchristian which put an end to human bondage. The Christian conscience, not economical considerations, abolished slavery. The Christian conscience, not economic treaties about the open door in China and the reduction of taxes for armament, will put an end to war.

"What are the Christian Churches doing to educate the conscience of Christendom towards the abolition of the greatest curse that has ever afflicted the human race? Have we any reason to be proud of what we have done to make men loathe war as they ought to loathe it? The Churches among all the warring nations shared the sins of their governments during the war. We hated as our governments bade us hate. We spread lies about our enemies as those lies were meted out to us in official propaganda. We taught unforgiveness even as our rulers and diplomats inspired us to do. Wherein did we show the spirit of Christ in these things? We sinned grievously,—humanly it may be,—but we sinned. Are we ashamed of it? Not yet. Is there any promise from what our leaders are teaching us that we should not sin as grievously again, were our governments to decree that we should once again teach hate and unforgiveness, slaughter and rapine? We see no such promise.

"Such words as these may easily be misunderstood. Base and ungrateful would any man be who, in lamenting the curse of war, should not recall the beauty and holiness of the sacrifice which the youth of the world made in all the camps and battlefields of the war. One would rather cut off his right hand than to write words which would seem to depreciate what these men have done. But the lavishness of such sacrifices makes even greater the sin of the war-makers, for a large percentage of the men went to their death believing that the war they were fighting was a war to end war.

"We can see only two ways to abolish war. Both seem to us Christian. One way is that the Churches should refuse to bless any war. That might have grim consequences; but governments would hesitate to appeal to arms while a Christian conscience decreed that war is sin. The other way is that all nations should repent together of their commercial selfishness and so remove the causes of war. If the Christian Churches of Great Britain and America should dare to teach that war is sin, the conviction would spread like an evangel throughout the world. The contagion of its good-will would undermine militarism everywhere. Governments would discover that it would no longer be safe to purchase markets with blood. May not the hour come for the youth of Christendom to rise up and say: 'Never again shall the Church consent to the crucifixion of her Lord.' Age by age God reveals to His Church new moral issues, for His revelation to us of our sin is progressive. Was it not so with slavery? Slavery was not a moral issue with the Church in the first century. Does any one now doubt that it finally became one? So may not one think that the hour is come when God has at last, with unmistakable signs, revealed to us that war is a sin, and that He wills His Church so to declare it?

THE VICTORY

"Ten million youths, the flower of Europe, lie in their graves on this Armistice Day,—thirty millions of men, women, and children have perished of starvation, sickness, and lesser wars since 1914; and the toll of death has not yet been gathered. That is what the war cost the world. But this does not compute the total human wreckage of the war. Ministers have found since the armistice abundant topics for sermons in the sexual laxity, cynicism, and waves of crime that have swept the world. The war tarnished the soul of the whole race. What has all this martyrdom and hate and anguish accomplished? What questions have been settled? Not one. Germany and France are still at war,

as they have been continuously since Louis the Great dragged his armies across the Rhine Vengeance is still in the hearts of the conquered, sowing seeds for another war. Is there reason, is there decency in this method of settling disputes? The ministers of Christ throughout the world cannot, perhaps, tell statesmen in Washington what to do. But the ministers of Christ throughout the world can declare that from this hour forward the hands of the Church must be free of the stain of blood."

Our sympathies must be with noble-minded men who have been deceived in this manner. We look forward to the early arrival of the day when they will be willing to learn the truth and become undeceived, and be ready as honest men to take their stand for Christ and real righteousness.

REFORMING SATAN'S EMPIRE

There is a host of people whose minds are favorable toward right-doing. To persons of this cast of mind reform and civic righteousness are attractive. Under the deceptive influences which have held sway in the churches since the fourth century, when the church became a department of the pagan government, it has been the honest but erroneous belief of many Christian men and women that the kingdom of God has begun in some measure and has been extending its sway in the hearts of those that joined the churches. This delusion has been fostered by the great adversary for the purpose of keeping, not only the evil, but the good under his control. The governments of this world have always been controlled by the evil one, and, in the aggregate, they constitute Satan's empire. The folly of seeking to reform such a dominion is manifest as long as the master mind and the evil personality in control remains unreformed and unfettered.

Attempts to reform the present order of things are quite hopeless as far as lasting good is concerned. Though many such reforms have achieved no small measure of success, practically all the reforms of history have been wiped out at last by some eruption of wickedness.

This does not signify that we are opposed to righteousness. The place to bring about reform, and the only organization which can actually be reformed, is the church of God itself. Reforms can have lasting effect only in the minds and characters of Christian people, and if they will reform themselves and reform their religion back to the model of the apostolic church, they will do a work well-pleasing unto God. This can be done, because God has promised his holy spirit and his own mighty power in his church as long as it walks in a course entirely separate from the state and from commercialism.

It is interesting to observe the program of reform under the auspices of the Protestant churches. Note how the reforms which are proposed have little or nothing to do with the church of God but are attempts to improve some part of Satan's kingdom. As presented in *The Reform Bulletin* (Albany, N. Y.) for January 27, 1922, the organ of these churches in their reform work, the legislative program for 1922 is as follows:

"*First:* A Bill for the Strict Regulation of Public Billiard Rooms and Pool Parlors."

"*Second:* A Bill to Regulate Dance Halls."

"*Third:* A Bill Forbidding Anyone to Run a Soft Drink Place without a State License."

"*Fourth* A Bill to Stop Legislators Who Are Lawyers Becoming Lobbyists for Special Interests."

"*Fifth:* A Bill to Strengthen Our Motion Picture Censorship Law."

"*Sixth:* A Bill for the Suppression of Traveling Carnivals in Our State."

"*Seventh:* A Bill to Stop Chauffeurs or Taxicab Men Taking People to Immoral Houses."

"*Eighth:* For the Enactment of What is Known as an 'Ouster Law' . . . for the removal from office of an executive official who refuses to enforce the law in that city or town."

"*Ninth.* A Bill to Provide for Educational Movie Films."

"*Tenth:* To Improve our Direct Primary Law."

Among "bad bills we must oppose" are listed:

"Bill to Repeal State Prohibition Enforcement Laws."

"Bill to Legalize Sale of Beer."

"Bill to Legalize Sunday Football Games."

"Bill to Repeal Movie Censorship Law."

"Bill to Repeal Prohibition Section of Penal Law."

"Bill to Allow Jews to Open Stores on Sunday."

NOT WHAT JESUS DID

Some of the recent achievements of the "Law and Order Department" include items which are far from the scope of the true church of God:

"Dope joint closed up."

"Proprietor of a saloon arrested for violation of the Prohibition Act."

"Suppressed the playing of crap games."

"Man arrested and fined for violation of Prohibition Act."

"Proprietor of pool-room fined $200 for violation of the Prohibition Act."

"Suppressed the awarding of prizes at church card party and the prizes were sold in a legitimate manner and proceeds turned over to the church."

"Having discovered that a new, indecent magazine had recently been placed on the market through periodical distributers, we informed the New York Society for the Suppression of Vice of the same and with their cooperation the distributer of the magazine was arrested and 4019 copies of the magazine were seized. The distributer wired to the publisher immediately canceling the contract for its distribution and in court stipulated that the 4019 copies which were seized should be destroyed. As a result later issues of that magazine have been much cleaner."

"Road-house raided, proprietor arrested."

"Man arrested for selling liquor."

"Place raided and liquor seized."

"Hotel raided, liquor seized, proprietor arrested, convicted and fined. Some local citizens coöperated with us in this matter."

"Pool-rooms closed on Sunday. One proprietor arrested."

"Lottery scheme suppressed.—As a result of the work of our Field Secretary, Mr. R. T. Hodgson, a turkey raffle was stopped and three other lotteries suppressed."

"Sale of cigarettes to minors stopped."

"Eighteen punch-boards taken, also coin machine seized as a result of the work of our Field Secretary, R. T. Hodgson."

"We furnished the Government officials with advertising matter and information in regard to a colossal nation-wide lottery scheme, and as a result of our calling their attention to the matter, evidence was secured and the promoters arrested."

That reform is needed in the churches themselves, appears in one interesting item above. The reformers closed up a few lotteries, and in one case had the promoters arrested. Running lotteries, however, has been a special privilege of churches; but at Gloversville, N. Y., the reform people state that they "suppressed the awarding of prizes at church card party and the prizes were sold in a legitimate manner and proceeds turned over to the church".

No report is made whether the pastor or the church officials were prosecuted under the lottery law, but perhaps the ancient "privilege of clergy" still operates to exempt ecclesiastics from the consequences of their crimes now, as it did in the dark ages.

HOPE FOR THE WORLD

One of the prophets of the present order of things is Mr. H. G. Wells of London. Mr. Wells has written a book entitled "The Outline of History". From this we quote a paragraph illustrating the fact that even men who are fast bound in the chains of the god of this world sense better things coming. It is not to be expected that, with no enlightenment of the holy spirit, they should perceive that the coming Golden Age is not to be brought about by some "movement of the racial soul"— a bit of mental-science-Hindoo-self-help philosophy—but by the power of Almighty God. Through a variety of channels, besides those in which the holy spirit is operating, God is preparing the minds of the greater part of mankind and raising their expectations to a higher standard. When the still loftier arrangements of the kingdom of God have come, they will say, 'This is the desire of all nations'. We quote from Mr. Wells

"But out of the trouble and tragedy of this present time there may emerge a moral and intellectual revival, a religious revival, of a simplicity and scope to draw together men of alien races and now discredited traditions into one common and sustained way of living for the world's service.... Great movements of the racial soul come at first 'like a thief in the night' and then suddenly are discovered to be powerful and world-wide. Religious emotion—stripped of corruptions and freed from its last priestly entanglements—may present[ly] blow through life again, bursting the doors and flinging open the shutters of individual life and making many things possible and easy that in these present days of exhaustion seem almost too difficult to desire."

THE METHODIST TERROR IN ITALY

During the dark ages the papal empire operated through brotherhoods and sisterhoods, alleviating the condition of the very poor of that somber period. Immense was the charitable work carried on from the monasteries, and no small amount of industrial training was given to the common people.

Within the last century this kind of welfare work has waned and ecclesiastical effort has centered more on getting money from the poor than on giving them assistance. The degradation and poverty of the poor of Italy is a monument to the lack of real love in the prevailing religion of that country. There the Young Men's Christian Association and the Methodist Episcopal Church entered the country in war time to work for the soldiers, but remained after the war, and by means of recreation, charitable, and educational centers carried on a work like that done in the United States.

OPENS ITALIAN EYES

This departure in religion has so opened the eyes of the Italian people to the fact that there is something better than the ancient ecclesiastical system that has cursed the peninsula that the Methodist Church has become a veritable terror to the papacy.

One of the last acts of the late pope Benedict XV was a decree singling out the Young Men's Christian Association as particularly to be guarded against. The pope was reported to have called upon the Knights of Columbus of the United States to send over a million-dollar fund to be devoted to American welfare work under K. of C. auspices That this is directed at the Y. M. C. A. and the Methodist Episcopal Church there is little doubt, but our Roman Catholic friends are careful to say that "it is not a fund to wage war on anybody; it will simply be the means of assisting in the conservation of the faith of the youth of Italy"—in plain language, that something has to be done to keep the people of Italy from abandoning Romanism and joining the Methodist Church.

METHODIC TAXATION FOR METHODISTS

The Methodists have learned something from the forward-looking methods of their Roman Catholic brethren, whose propaganda throughout the United States is an object lesson. The Methodists are planning to propagate their faith all over the world by means of a motion picture telling the story of John Wesley. According to the prospectus of the new Methodist activities, one of the characters of the play is to be Lord George Gordon, "whose cry of 'No popery' echoed around the world". The prospectus, however, devotes a paragraph to suggesting that the Methodist Church should give up its dependence upon voluntary offerings and adopt an obligatory tax on the membership end:

"Too much dependence upon voluntary subscriptions has kept Methodism back. Its greatest rival, the Roman Catholic Church, keeps the floodgates of subscriptions and propaganda going night and day. Its Peter's Pence, an obligatory subscription from each church, its Knights of Columbus, its Sisters organizations, its parochial schools, its propaganda in the moving pictures, where it portrays mass, confessions, last rites for the dying, are all propaganda for which money is given and received. Methodism must meet this competition in publicity."

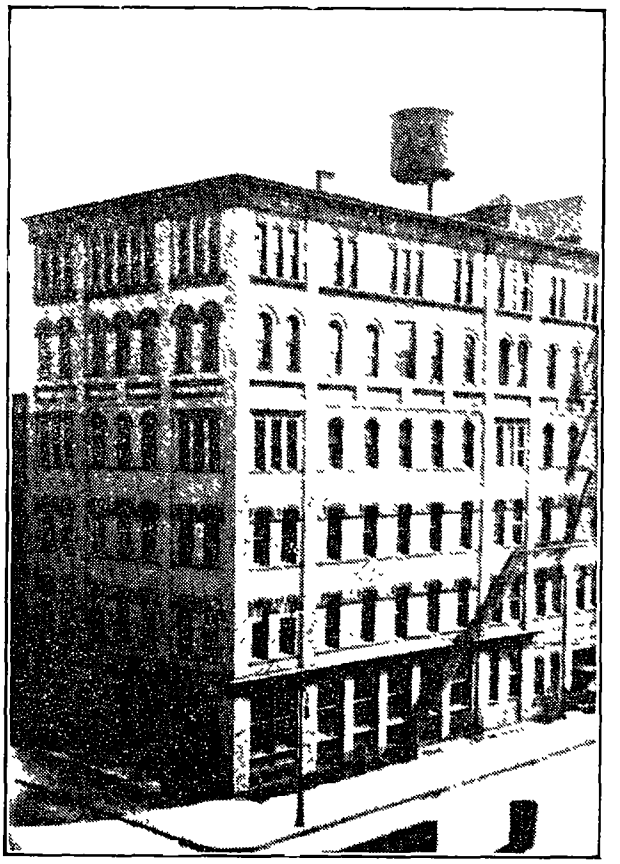
ENLARGEMENT OF THE WORK

"Work with your hands."—1 Thessalonians 4:11.

THAT the Lord is pleased to have his children engaged in working with their hands to further the gospel of the kingdom, we have abundance of Scriptural proof. The Lord himself is present and directing his work, and we as brethren are privileged to be co-laborers with him. Sometimes the Lord indicates his will concerning his people by making it very difficult to follow a certain course and at the same time opening another way. We believe the Lord has done so with the Society in recent months.

Heretofore the books of the Society have been manufactured by worldly concerns under contract. The labor, of course, was done by those who have no real interest in it, but who perform their duties for pecuniary consideration. It seems reasonable that the Lord would be well pleased to have his work performed by those who do so because of their love for him and the work. Hence the Society more than a year ago installed a large printing-press to do a certain amount of its printing. The Lord has abundantly blessed that effort; thus indicating his approval.

It seemed that the Lord might be pleased to have the books of the Society manufactured by consecrated hands. After much meditation, prayer and consideration concerning the matter, the way began to open whereby such a thing seemed possible; and so as the Lord has led we have tried to follow. In the course of time the way was opened whereby it seemed entirely feasible to procure machinery for the printing and binding of the STUDIES IN THE SCRIPTURES and others of our publications. This has been done. More space was required, of course; and the way readily opened for us to secure a good term lease upon a six-story and basement building situated at the corner of Concord and Liberty Streets, Brooklyn. In the basement of this building have been installed printing presses for the printing of THE WATCH TOWER, THE GOLDEN AGE, booklets, STUDIES IN THE SCRIPTURES, "The Harp of God," and other books. On the first floor is installed the most modern and efficient machinery for the stitching and the binding of these publications.



SOCIETY'S OPERATING OFFICE

It was found that we would have space sufficient to place in one building the offices of the Society here, together with the branch departments of the Arabic, Armenian, Colored, Czechoslovakian, German, Greek, Hungarian, Italian, Lithuanian, Polish, and Ukrainian. The Polish brethren have voted to have the work placed entirely under the supervision of the Brooklyn office and to have the Detroit office moved to Brooklyn; that is now being done. Consequently the work at headquarters will all be concentrated at one point. This will make the handling of all the work more economical and enable it to be done in a more efficient manner. Hence the offices of the Society, except the executive offices and the bookstore, have been moved from Bethel to the newly equipped building at the corner of Concord and Liberty Streets, Brooklyn, and installed on the second floor of said building; while other floors are occupied by the manufacturing, packing and shipping departments.

On the fifth floor we have installed six typesetting machines; and now we are able to set the type in Arabic, Armenian, Bohemian, Croatian, Danish, Dutch, English, Finnish, French, German, Greek, Hungarian, Icelandic, Italian, Lettish, Lithuanian, Maori, Norwegian, Polish, Portuguese, Roumanian, Russian, Ruthenian, Slovak, Spanish, Ukrainian, and Zulu. On this floor is also installed the stereotyping department, where we make our own plates for printing magazines and booklets; also an electrotyping outfit, by which are made the electroplates for books, etc.

We gratefully acknowledge the Lord's goodness and manifest loving kindness toward us in thus enlarging the work and the capacity to work at headquarters. This will give employment to a greater number of the consecrated brethren at a time when employment is difficult for some to find. It will enable the books in a short time to be produced cheaper than we could have them otherwise produced, and thereby enable us to have

them placed in the hands of the people at a cheaper rate. We feel quite sure that the friends everywhere will give thanks to the Lord and rejoice that thus he manifests his protection, guidance and blessing over the efforts of the Society. As the Lord enlarges the capacity for the work, it would seem an indication that there is much more work to be done. Having in mind, then, that our chief work is to be faithful and true witnesses to the Lord, we hope all will be moved to a greater degree of zeal in performing their part in giving the witness wheresoever situated.

As times grow harder, we find it necessary to watch every way to carry on the work the Lord has given us to do in the most economical manner possible. While it is true that the Lord has riches beyond limit, yet he is pleased to have us, we are sure, use our faculties to the best advantage in doing the greatest amount with a small outlay of money. As the Lord widens the opportunity for work in America, likewise it is being widened in foreign countries, particularly in continental Europe. Let us, dear brethren, work with our hands, laboring with joy now while we have opportunity.

LOS ANGELES CONVENTION

THE Lord spread a feast of fat things for his people at Los Angeles. A convention of the International Bible Students Association was held February 10, 11 and 12. Brother Sexton acted as chairman; and the other speakers at the convention were Brothers Pickering, Macmillan, Seklemian and Rutherford. About 1200 attended the convention. The discourses were timely, encouraging and helpful to the friends. The praise and testimony meetings gave evidence that the friends are greatly rejoicing in their privileges. It was a convention long to be remembered by those present.

More and more the Lord's dear people are realizing the importance of the Apostle's admonition to assemble themselves together, particularly as we see the end of the narrow way approaching. The trials and besetments of each one are such that each needs the encouragement of the other, and fellowship with others of like precious faith is upbuilding.

On Sunday morning a discourse on baptism was delivered by Brother Rutherford, at the conclusion of which there were thirty-four candidates for immersion. Amongst these was one old brother who said he had been for seventy-eight years without a Bible, but had recently come to a knowledge of the truth. His childlike faith, manifested in his words, as well as in the expression of his face, was inspiring. Thus we see what a wonderful transformation the truth will make in a person in a short while. Amongst others who were immersed were several young people. The fact that others are coming to a knowledge of the truth, making a consecration and symbolizing their consecration and giving evidence of being spiritually-minded, shows that the way to the heavenly calling is yet open. We should encourage any one to make a consecration who is so disposed. There is no reason why one should fail to make a consecration to the Lord for fear that there might not be some place for him in the body of Christ.

A consecration to be pleasing to the heavenly Father must be unreserved, unconditional, and what reward shall be granted must be left entirely to him. It will be in order to consecrate at any time; in fact, none will get life on the human plane unless they make a consecration to do the Lord's will. Since the times of restoration have not yet actually begun, there is no invitation to consecrate to earthly blessings; in fact, a consecration should never be made with a view to what will be the reward; but it should be made with a view to doing that which is pleasing in the sight of the Lord. Whatever he has for any of us will be far better than we merit. All his blessings are a gracious gift to us.

During the convention a question meeting was conducted by Brother Rutherford and we set forth here a few of the questions that were answered, as well as some that were considered at the San Francisco convention the week previous:

CONVENTION QUESTIONS

Question: Would you advise the consecrated at this time to invest their savings in oil stocks?

Answer: The more experience I have the less I am inclined to advise anybody what they *should* do. I can only advise what one *may* do and let each one take the responsibility. My observation and personal experience is that small investors in big corporations seldom if ever make any money. If a small company discovers oil, the big corporations will refuse to buy, and being unable to market it they are forced to sell out for anything they can get. If the small investor buys stock in a large company, the larger stockholders liquidate their holdings so that he is forced to sell his stock for almost a song. Big business controls all the mining industries of the world. This includes oil and minerals, of course, such as gold, silver, etc. The small man seems to have little or no show. I would not risk investing money if I had it either in oil stocks or gold-mining stocks, or similar investments. Each one, however, must be governed by his own judgment.

CLASS CO-OPERATION

Question: When a convention is being held at one point and in connection with it a largely advertised public meeting, is it proper for the resident class to write neighboring classes that the neighboring classes may be privileged to participate in bearing the expense if they feel so disposed? Is this soliciting funds?

Answer: A convention like the one held at San Francisco, in connection with which there is a largely advertised meeting, is not merely the convention of the San Francisco Class, but a convention in which all the classes round about are interested in giving the witness. Not every class can have a largely advertised public meeting for the reason that not all classes are in large cities, and a well-advertised public meeting in a city like San Francisco reaches not only the people of that city but surrounding towns. The full-page advertisement in the newspapers is not merely for the purpose of filling the auditorium where the public meeting will be held, but it is a witness as well to the readers of the paper that do not attend the meeting. This advertisement, you will observe, carries a brief statement of the truth which is in the nature of a tract and gives the readers some conception of what is meant by "Millions Now Living Will Never Die" and "Can the Living Talk with the Dead?" I am advised that during a former public meeting in this city in which newspapers made the usual announcement many isolated districts in the mountain country were reached and from there came many requests for literature, and orders were sent in by upwards of two hundred persons. This is a sample of how the better advertising reaches others who could not be reached in any other manner. It would not be proper for one class to solicit funds from another, but it would be entirely proper to write a letter to the effect that a convention is being arranged in our city at which there will be a wide witness to the truth. If neighboring classes who are not privileged to have such a witness at their home town feel disposed to join with us in this witness, they will be privileged to do so; and we will appreciate it. This is not soliciting funds.

It has been the custom of the Society since the publication of THE WATCH TOWER to publish once each year a statement enabling the friends to send in to the office a letter advising approximately how much they will be able to contribute to the "Good Hopes" fund, and upon the basis of these letters an estimate can be made as to about how much outlay shall be made during the year in spending money to give witness to the truth. The letter sent out by the classes, then, is of the same nature. It would not be advisable to make a practice of sending out such letters by the classes, the exception being when there is a largely advertised public meeting which is really for the benefit of a section of the country far greater than the town or city in which the advertisement is made, like the San Francisco meeting. Besides, the letter that is sent out, and in fact was sent out, is not in the nature of soliciting money, but merely informing the friends in other cities that they may participate if they so desire. The meeting then is not only the meeting of the San Francisco Class, or the class where the meeting is held, but is really the meeting of all the surrounding classes that participate, and it is the proper business of all the classes involved.

GREAT COMPANY

Question: Will there be a great company class called and remaining after the little flock is completed and taken to glory?

Answer: As shown by the type, as well as by other Scriptures, the great company as a class exists at the end of the atonement day and has its particular experiences during the time of trouble. There is no call to the great company class. All are called in one hope of our calling. The call means an invitation to obedience to the Lord's commands in consecrating and following in the footsteps of the Master. All who respond to that call by making a full consecration and are justified and accepted of the Lord are begotten to the divine nature, to membership in the body of Christ, or the little flock. If faithful to their covenant unto death they will be born on that plane, but the Scriptures indicate that there has been a class at all times during the gospel age who have been negligent, yet who have not repudiated the great ransom-sacrifice and still love the Lord, but do not possess the burning zeal, love and devotion incident to the Lord's house. Some also have been careless in their conduct and these seem to be the ones indicated by St. Paul in 1 Corinthians 5, who might be properly termed "tribulation saints".

We understand, however, that at the conclusion of the church class there will be a great multitude who have been spirit-begotten and anointed, who will have lost their anointing and who will be born on a lower plane than the members of the little flock and, as described in Revelation 7, will come up through great tribulation; and these constitute what is generally termed the great company class and which is otherwise indicated in the Scriptures as the scapegoat class, and again designated by the Lord Jesus as the foolish virgin class, who have their peculiar experiences after the wise virgin class has gone into the marriage.

SUNDAY DISCOURSES

Question: Is it not only wise but essential that discourses or class talks be given each Sunday by the elders?

Answer: This is not necessarily essential and not always wise. It would depend in a large measure upon the ability of the elder to instruct the class in spiritual matters as to whether or not he or they should talk every Sunday. Time and again Brother Russell called attention of the friends in the columns of THE WATCH TOWER to the fact that the classes which faithfully pursue the Berean studies and have fewer discourses make the better progress; not that they should not have any discourses at all, but that the Berean studies are more essential than the discourses. This ought to be evident to almost any one. When there is a discourse one does all the talking, and quite possibly many sit silent without doing any thinking; whereas during a Berean study, when each one is expecting to be called upon at any

time to answer a question, he is alert, thinking, and ready to answer, hears what is said by the others and makes some progress. Of course these matters are to be determined by each class separately. Where a class determines that it seems to be the best interest that fewer discourses be had and more Berean studies, that should be taken as the Lord's will and pleasing to him.

BEGETTING AND ANOINTING

Question: What is the difference between spirit-begetting (James 1:18) and spirit-anointing? "He who hath anointed us is God."—2 Corinthians 1:21.

Answer: Both the begetting and the anointing are by Jehovah; both done by his, the holy spirit; therefore the same spirit. The operations, however, are different and in successive order. The begetting is in the nature of a contract or covenant. The word covenant is the solemn form or expression for the term contract. Two parties are required to a contract, based upon a consideration passing from one to the other. Mutual promises furnish that proper and sufficient consideration. To illustrate: When a man turns away from the world and seeks the Lord he is drawn to Jesus, and because of his faith in the Lord's sacrifice and his heart's desire to be in harmony with God he surrenders himself by fully consecrating himself to do whatsoever is the will of God. By this consecration he promises God to be obedient to his holy will. That is his part of the contract in process of making. Then Jehovah gives to the man thus consecrating his exceeding great and precious promises, that by these he might become partaker of the divine nature. (2 Peter 1:4) Here, then, is the promise on Jehovah's part to make such a one of the divine nature, provided he is faithful to his side of the covenant. Therefore "of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures". (James 1:18) According to his own will and by his promise, which is the word of truth, the begetting takes place. The begetting means the beginning. This begetting is to the divine nature. St. Peter says: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a hope of life by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away". (1 Peter 1:3, 4) The only inheritance that is incorruptible, therefore immortal, is the divine. Hence this proves that the begetting is to the divine nature. Now if the one begotten faithfully performs his part of the covenant unto death, he is guaranteed the crown of life, namely, immortality, the divine nature.—Rev. 2:10.

Thus it is seen that this begetting or beginning of the new creature is in the nature of a contract or covenant; and this is further shown by reference to the words of the Lord, thus: "Gather my saints together unto me, those that have made a covenant with me by sacrifice".

As to the anointing, Aaron the high priest was a type or picture of the Lord Jesus Christ. When installed in the priesthood he was anointed, and the precious ointment poured upon the head of the priest ran down upon the beard, even down to the skirts of his garments. (Psalm 133:2) The antitype of this was performed at the time of the baptism of Jesus in the Jordan. (Matthew 3:16, 17) Jesus Christ is the head over the church, which is his body. (Colossians 1:18) The Head of this new creation received the anointing at the Jordan. As in the type the anointing oil was poured upon Aaron and ran on his garments, therefore picturing that the anointing upon the Head of the new creation would descend upon all the members of his body, consequently in antitype every one who is begotten of the holy spirit is begotten to membership in the body, and by reason of coming into the body of Christ automatically receives the anointing of the holy spirit. It is God that does the anointing. He anointed Jesus in the first instance; and now the anointing comes upon the members of his body when inducted into the body. Anointing means designation to position. Therefore those who are begotten as members of the body of Christ are assigned to some position in the body of Christ. If we might say there is a difference in the time of the begetting and the anointing, the begetting must come first. As a matter of fact they occur practically at the same time; but in order, the begetting of necessity must come first.

GREAT COMPANY AND THE ANOINTING

Question: Do those of the great company come under the anointing?

Answer: We are called in one hope of our calling. (Ephesians 4:4) All who are begotten are begotten to the divine nature, but some are less faithful. All who are thus begotten receive the anointing, as heretofore stated. The great company as a class is not manifested separately until the end of the sacrificial age. Those who will compose the great company of necessity were begotten and anointed, but because of less faithfulness—of failure to live up to the terms of their covenant—yet still having faith in the ransom and loving the Lord, they lose the anointing; i.e., lose their position in the body of Christ and are relegated to the position of servants of the Christ before the throne, and companions that follow after and serve the bride class.—Revelation 7:15; Psalm 45:14.

THE WATCH TOWER REPRINTS

Question: When may we expect to get the Seventh Volume of the THE WATCH TOWER Reprints? Why the long delay?

Answer: The Seventh Volume of the Reprints of THE WATCH TOWER contains the index. The making of this index was a tremendous task. It required a careful reading of every article published during the forty years of THE WATCH TOWER'S existence and the marking of each paragraph, and then digesting this paragraph and making an index of the topic discussed.

After this was done, a topical index was made of every point discussed in THE WATCH TOWER. Then each Scripture cited in all those articles was indexed and placed under the proper heading. This has required the services of two or three persons for nearly two years. This is the cause of the delay. The copy was completed and went to the typesetters in September, 1921. It is a tedious task to set this type on the index. That is now completed and the proof is being carefully read for the perfecting of the plates. It may be expected, therefore, that this proof will be in the printers' hands within a few weeks, and we believe that the friends will find the index of much value. It will readily enable them to ascertain what Brother Russell has written on all subjects treated.

THE MEDIATOR

Question: In 1 Timothy 2:5 we read: "There is one God, and one mediator between God and men, the man Christ Jesus". Does this mean that the church will be a part of the mediator of the new covenant? and does the term "man Christ Jesus" in this text include the church?

Answer: In this text St. Paul is saying in substance this: There is one God, Jehovah, the eternal One. There is one mediator between God and men, one who goes between to make reconciliation between God and men; and this one who is that great mediator is and was the man Christ Jesus, the one who gave himself a ransom for all, to be testified in due time. Christ Jesus is the great mediator of the new covenant. The apostle Paul in Galatians 3:27, 29, shows that all who are baptized into Christ are baptized into his death; and if these are faithful unto death and are born with him, they shall constitute a part of the Christ, the seed of Abraham according to the promise. Again in Colossians 1:18 he shows that the church is a part of the Christ, being the body members. Then we might with propriety say that the mediator of the new covenant is Christ Jesus. He is the one who provides the ransom price and no one else shares in the ransom price. The purchasing value is all in the merit of Christ Jesus. This same one, then, is the mediator; but since the church is made a part with Christ Jesus as members of his body, the church thereby becomes a part of the mediator, but has no part, of course, in purchasing the world.

PUBLIC WITNESS

On Sunday, February 26, the date set for the public witness throughout the world, a public meeting was addressed by Brother Rutherford at Trinity Auditorium, Los Angeles. The meeting had been well advertised and an hour before the time for the address to begin 2800 people packed the auditorium and the doors were locked. The Gamut Club, some three blocks away, was quickly filled to its capacity of about 1200, while many others were turned away. Very marked interest was manifested by the public and after listening for nearly two hours a great many purchased the books that were offered for sale. Approximately one thousand books were sold at the public meeting, and shortly thereafter orders received through the mails amounted to more than 200 in addition.

This is the fourth time that Brother Rutherford has given the lecture on "Millions Now Living Will Never Die" at Los Angeles, and with each time the interest increases. Some have had difficulty in understanding why the same subject is used time and again; but we should remember that the purpose is to get the message before the people, and nothing succeeds better than to continue to present to them the same general message. Of course it is not necessary to treat the subject exactly the same every time, because there is so much to say upon it that it can be approached from different angles. Having in mind that the Lord is now present, that the day of God's vengeance is here, and that the kingdom of heaven is at hand, these things should be emphasized before the people and their attention specially directed to the fact that restoration will shortly begin, and that those who are obedient to the righteous reign of the great Messiah will be granted life everlasting on the earth.

Arrangements had been made for this lecture to be broadcasted by wireless telephone; and in this manner it is estimated that Brother Rutherford spoke to approximately 25,000 people who were "listening in" on their receivers in various parts of the Pacific coast section. This is one of the remarkable inventions of the present time—another evidence of the time of the end and the nearness of the Lord's kingdom. A quarter of a century ago it would have been difficult to make people believe that speech could be heard more than 1500 miles without the use of wires, but such is now an accomplished fact. There is installed near the speaker a transmitter, which receives the voice and transmits it to the wireless receiving instruments within range for a distance of hundreds of miles.

WORLD-WIDE WITNESS

Previous notice had been sent out by the Society to all its branches throughout the world to prepare for and have public meetings on Sunday, February 26, each speaker using the subject "Millions Now Living Will Never Die". Prior to the date messages were received from every part of the globe where the truth is known, to the effect that arrangements were perfected and the brethren were enthusiastically looking forward to a great witness. The reports are meager thus far, but we expect within a short time reports from various parts of the earth, showing that the address was given in more than thirty languages. A cablegram received from London the day previous announced that three hundred and twenty meetings had been arranged for England for February 26. Many other meetings were held in and about the vicinity of Los Angeles on this date, as well as throughout the United States generally. Practically every public speaker was engaged.

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

— — MAY 14 — 2 CHRONICLES 30:1-27 — —

THE TEMPLE RE-OPENED — FAITHFUL OF BOTH KINGDOMS INVITED TO KEEP THE PASSOVER AT JERUSALEM — INVITATION A TEST OF LOYALTY — DIVINE BLESSING UPON THE PEOPLE — LESSONS FOR OUR DAY.

"For if ye turn again unto the Lord your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."—2 Chronicles 30:9.

AT THE age of twenty-five years Hezekiah ascended the throne of the Lord. Surely under the coaching of a godly mother and probably of Isaiah he possessed well defined ideas as to what he should do before his hour of opportunity arrived. As heir-apparent he had looked forward to the time when he could put his plans into operation, reversing the wicked order set up by his father, re-establishing the worship of Jehovah, and enforcing the divine covenant. It could hardly have been otherwise. For in the very first year of his reign, indeed in the very first month, he opened the doors of the temple, which had been closed by his predecessor, gathered together the priests and Levites, and organized them for the cleansing of the Lord's house from all the filth and debris that had collected in its hallowed places.

"It is in mine heart to make a covenant with the Lord," he explained. Ah yes! He had traced the relation between cause and effect. There was some responsible cause for the misfortunes which had befallen Judah and Jerusalem, and Hezekiah perceived that cause to be disregard of the covenant which their forefathers had made with the Lord at Sinai. He purposed to renew the sacred obligation. However, he did not sound popular opinion first to make sure that this would not run counter to it. He boldly stepped forward on the side of Jehovah in the full view of a nation steeped in sin and idolatry for the past sixteen years. Not only would he himself prove faithful to the Lord but he was determined to exercise his regal power and influence in favor of national reformation. Admirable was the courage he displayed. His trust in the God whom he worshiped rendered him undaunted.

THE TEMPLE OPENED

Whether some of the people in Judah were weary of the reign of idolatry and sin under Ahaz or others were being merely guided by policy, it matters not. At any rate the nation was quick to take the cue and conformed to the example of their king. This but serves to show what a blessing each one can be in the sphere in which he is known and observed by exercising his personal influence and power for good. It is true there may not be any kingly authority to add weight and impressiveness, but still there must be some effect made upon others by a godly example: some secret chord is touched and set vibrating in the beings of others, except in the case of the gross and hardened of heart.

As soon as the sanctification of the temple had been effected, beginning with the "inner part" and working outward, the rulers and the congregation were called together to the slaying of a "sin-offering for the kingdom". The purpose of this was to cleanse the temple and the nation with the blood of sacrifices, for "almost all things are by the law purged with blood". The occasion was made one of joy, for the musicians and singers of the temple were appointed to supply sweet music as the burnt-offerings were being consumed. The multitude having renewed their consecration to the Lord, Hezekiah exhorted them now to bring on their sacrifices. The congregation responded readily, and so great was the number of offerings that the body of sanctified priests had to be assisted in the slaying of the animals by the Levites, for numerous of the priests had been tardy in respect to their ceremonial purification for this service. Hezekiah had lost no time in restoring the true worship of Jehovah and the ceremonies of the law. We are expressly informed that "the thing was done suddenly".

"LET A MAN EXAMINE HIMSELF"

The cleansing of the Lord's house and the sin-offering for the kingdom were but preparatory. They looked forward to the celebration of the annual Passover, at that time just four months off. From this viewpoint Hezekiah's course furnishes a lesson for the spiritual Israelites, the new creation of God. For them the Lord's supper, properly celebrated on the anniversary of the typical Passover, displaces the Jewish feast.

So much of serious importance being involved in the memorial of our Lord's death, the Scriptures pointedly advise upon all Christians a preparation of heart and appreciation ere they partake of the emblems of our Savior's sacrifice. Self-scrutiny is eminently proper in order to ascertain how faithfully their covenant with the Lord by sacrifice is being fulfilled. Violations should be honestly acknowledged and confessed, and this recognition of shortcomings should stimulate each one to reaffirm his original vow unto the Lord. Appropriately there should be a 'cleansing of ourselves from all filthiness of the flesh and spirit'. (2 Corinthians 7:1) The spirit comes first. The purification should proceed from within and outwardly, even as "the priests went [first] into the inner part of the house of the Lord, to cleanse it". And as the kingdom was cleansed by the blood of the sin-offering, so all the children of God should invoke the divine cleansing by the blood of him who is the propitiation not alone for the church's sins, but also for those of the entire human race. Then as these purified ones renew their consecration unto the Lord, they may be certain that the Lord is well pleased with them; and with this assurance will come peace and its sister grace, joy, a "making melody in your hearts unto the Lord". No need for fear now that they will eat and drink at the Lord's table unworthily and thereby eat and drink condemnation unto themselves.

"ALL YE ARE BRETHREN"

Hezekiah was prompt and decisive, but the popular current was still sluggish. In consequence recourse had to be taken to a precedent established in Moses' lifetime. This allowed that if any Israelites had defiled themselves so close to the Passover as to be ceremonially unworthy to partake of the feast at the proper time—the fourteenth day of Nisan—they might postpone their personal celebration and keep the feast a month later. (Numbers 9:10, 11) Thus Hezekiah's great Passover, though held at an unusual time, was not irregular.

Considerable breadth of mind was shown in the matter of inviting the communicants to the paschal supper. Hezekiah did not recognize the intra-racial boundaries and differences. His civil authority might extend over only Judah and Benjamin, but the ten tribes were just as much the descendants of Abraham, Isaac, and Jacob as was the two-tribe kingdom. The schism had nothing to do with the worship of the Lord. In harmony with this thought letters were written to bid all twelve tribes to come up and celebrate in "the place which the Lord your God [had

chosen] out of all your tribes to put his name there". Today's golden text forms a portion of the message sent. "Yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever." it pleaded.

The couriers dispatched ran from city to city with the gracious invitation. Those who bore the king's letter into the northern kingdom specially required courage and humility. Scoffing callousness, rebuffs were sure to be encountered by them. They anticipated this, so did Hezekiah. They were placed in the same position with those who bear the Lord's printed message from door to door today Nevertheless, surely there was a remnant in Israel that would return unto the Lord, and this was worth all the hardness endured in finding it. But if courage and humility were needed by the postmen, as much if not more were needed on the part of the remnant who accepted the invitation. Jeers, ridicule, charges of disloyalty to the northern kingdom, interference with their going to the feast, were inevitable. They must brave these things if they would obey the Lord and go and get the blessing. In spite of all this the posts prosecuted their mission, and some — a "little flock" — from Ephraim, Manasseh, Issachar, Zebulun, and Asher volunteered to undergo the humiliating experiences; they 'humbled themselves' As for the mass of the ten-tribe kingdom, they were beyond appeal: they had grown proud, haughty, and self-satisfied: they had become disdainers of them that are good, all of which led to their rejection with scorn of the opportunity held out to them by the Lord. Five years later divine retribution overtook them and they were deported to Assyria. Hezekiah's letter, however, was better received by his own subjects. It welded them together in a unity of purpose and spirit

In the aforementioned experiences history has repeated itself During the past half-century the Lord has been spreading a feast of spiritual fat things, of meat in due season. It has not been prepared within the walls of any denominational system; and in inviting the Israel of God, Israelites indeed, the Lord has altogether ignored sectarian lines of division He has sent his call to those who are his people, regardless of whether they were inside or outside of denominationalism They are his people if so be that they have surrendered themselves to him in full consecration, have received the imputation of the Savior's merit, have been justified and begotten of God's spirit. Sectarian names do not have any bearing on the matter. In this, too, there is a helpful lesson for all the children of God.

They show the spirit of the heavenly Father in recognizing as brethren all whom Jesus is not ashamed to call brethren; for "he that loveth him that begat, loveth him also that is begotten of God". Hence our effort today should be to break down sectarian fences and assemble as brethren to share with one another the good and true things of God's Word and to unite in worshiping the Lord and in keeping his law, his will.

THE GREAT PASSOVER

The gathering of such a multitude at Jerusalem with just the one thing in mind fired them all with great religious zeal; and before the feast began they rose in demonstration against sin and destroyed as many of the heathenish idol altars as the time allowed. This was in keeping with the spirit of the law which required that all leaven should be put away from their houses prior to the Passover. And was not idolatry a form of symbolic leaven, sin? It was "then [that] they killed the passover on the fourteenth day of the second month". But some who had come down from Israel on the north were still ceremonially unclean. Yet they showed a right heart condition. Their very presence at the feast betokened a sincere desire to participate Hezekiah's heart was touched and he was loathe that these should be denied their religious privileges. He would pray for them that the Lord should grant pardon. The king's prayer did not miscarry. "The Lord hearkened and healed the people" he imputed to their bodies the condition of their hearts.

Joyous was the feast of unleavened bread which followed, beginning with the fifteenth day of the month And why not? It was a privilege which the devout Israelites had not enjoyed for at least sixteen years, and hence it was peculiarly sweet to them. What spiritual blessings they had missed all those long years! They were now hungry for fellowship with those of "like precious faith". To them the legally specified seven festal days were too few, too soon gone, to satisfy their appetite And so it was that "the whole assembly took counsel to keep other seven days; and they kept other seven days with gladness". No one could reasonably object to this prolongation of the feast in manifestation of their appreciation. It was justified in the results that followed. Their hearts were renewed in the Lord; they were united in spirit they were filled with holy joy; and they received a far-reaching impetus toward holiness. For note: At the end of the feast their kindled jealousy for Jehovah incited them to break up the paraphernalia and images connected with idol worship.

These iconoclastic proceedings were not confined merely to Hezekiah's domain, but those who returned to their homes amongst the ten tribes extended the work of destruction there. Later, under the king's instructions the people gave so liberally to the Lord's cause that new storehouses had to be built in the temple to take care of the super-abundance of the offerings made. Truly, as they brought their tithes in and proved the Lord, Jehovah poured them out blessings such that there was not room enough to receive them.—Malachi 3:10.

The foregoing bit of history reminds us of a greater than Hezekiah—the Messiah. On his accession to earth's throne he too will completely abolish the old order, fr ed up by Satan; and will establish "new heavens, and a new earth, wherein dwelleth righteousness". During his Millennial reign the true temple of God, composed of Jesus and his glorified saints, will have its doors flung wide open, that mankind may through it have access to God.

Under the leadership of this great King the peoples of earth will be led into the ways of consecration to God and purification from all taint of sin. The benefits of the death of the great antitypical Lamb, "Christ our Passover," will be made available for all mankind; and as they partake, their rejoicing will abound. Responding to the love and goodness of God through Christ, the appreciative will bring forward their tithes of love, obedience, and faithful service; and in requital the Lord will open the windows of heaven and shower down blessings, enriching them with restitution from the fall to perfection of being and everlasting life in an earthly paradise.

"Not less the patriot than the man of faith,
How full of prayer and deed thy noble reign!
Before thy God how lowly and how meek;
Before Assyria's captains, strong and brave,
What did Jerusalem owe thee for thy love,
Thy wisdom, and thy faith! And that old pool,
Poor and in ruins, as it now appears,
Yet tells of thee and of thy peaceful reign."

THE TRUE REFORMATION FORESHADOWED

— — MAY 21 — 2 CHRONICLES 34:14-33 — —

"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:105

KING JOSIAH THE REFORMER — FINDING THE WORD OF THE LORD — HULDAH THE PROPHETESS — THE PRELIMINARY REFORMATION — THE TRUE REFORMATION — THY WORD IS A LAMP.

TRUE reformation in a religious sense consists not in finding something new, but in finding something old; not in the development of some new and untried human plan for human salvation, but in the rediscovery of the plan of God, in the restoration of his Word to its rightful place in the hearts of the people; and this is illustrated in the events of today's lesson.

King Josiah, whose name signifies *Jehovah will support,* was born during the period of his grandfather Manasseh's reformation movement and apparently was of godly parentage on his mother's side. Her name, Jedidah, signifies *the beloved of Jehovah:* and her mother's name, Adiah, signifies *the honored of Jehovah.* Parents who had no interest in the worship of Jehovah would not thus name their children, and we may assume that the early training of King Josiah was of the best.

Josiah came to the throne at eight years of age. His sixteenth year dates his conversion, the date at which the chronicler says: "He began to *seek after* the God of David, his father". And this brings to our attention a fact that is lost sight of by many; viz., that it is one thing to be well-born and well-disposed and another thing entirely to consecrate the heart to the Lord; and this latter step many morally inclined, "good" people, neglect to take, to their own permanent disadvantage. It is not sufficient that we be well-disposed, moral. It is necessary that we become the Lord's, devoting ourselves to his will, and then seek after him to know his will that we may do it. It is only to those that thus draw near to the Lord that his promise extends: "Draw near unto me, and I will draw near unto you".

The result of the king's thus seeking the Lord culminated four years later in a determination to use his influence and power for the complete overthrow of idolatry throughout the kingdom; and the next six years of his reign were devoted to this work. How well the work was done the Scriptures bear witness: "Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, according to all the law of Moses; neither after him arose there any like him". (2 Kings 23:25) Our lesson shows the basis for this thorough-going reformation which King Josiah instituted.

FINDING THE WORD OF THE LORD

During the reign of King Josiah's great-great-grandfather, a hundred years previous, the wicked King Ahaz had caused the manuscripts of the law to be burned, presumably all of them. However, in God's providence, perhaps with the cooperation of some of the faithful priests, one copy of the law was buried under a pile of stone and rubbish in one of the little rooms surrounding the court of the temple. There it was found by the priest Hilkiah in the process of the cleaning up and restoring of the temple services commanded by King Josiah in connection with the reforms he instituted. It is supposed that the book which was found was the book of Deuteronomy.

Presumably this was the copy of the law which Moses wrote with his own hand, and commanded to be placed inside of the ark, with the golden pot of manna and Aaron's rod that budded. Quite probably the ark, as the most sacred and most valuable of the temple's furniture, had been secreted at the time the temple was denuded of much of its golden ornamentations to pay tribute to invaders, and was now discovered. We are to remember too, that books were few in that day, and that few could either write or read them, and that the law of Moses was communicated to the people orally by the priests, who gave it from memory.

It is not surprising, therefore, that when the book of the law was found by the priest Hilkiah it was esteemed a treasure, delivered to Shaphan, the king's secretary, and read in the king's hearing. Its delineations of the law of God incumbent upon his people Israel were so different from what the people had been taught by the priests, by word of mouth, that the king was astonished and "rent his garment" (an expression of dismay). Nor could we expect otherwise, when we remember that idolatry had flourished to a considerable extent for over three hundred years, with only occasional reformations; and that during all that time the priests and Levites who had in any degree remained faithful to the Lord were without support from the people; for they had no land of their own, and were largely dependent upon the tithes, and consequently during the period of idolatry would be obliged to engage considerably in secular employment.

Realizing how far short Israel had come of the demands of the law, and noting the punishments prescribed in that law for unfaithfulness, the king was greatly troubled. Accordingly he sent several of his court officers with the high priest to inquire of the Lord, through a prophet, respecting the status of the case and respecting what should be done by Israel to escape the punishments which he realized justly belonged to the nation under the conditions of that law covenant.

HULDAH THE PROPHETESS

The prophets Jeremiah and Zephaniah were then living and prophesying, but the king for some reason sent his messengers to a prophetess, Huldah, daughter-in-law of one of his court officers. Why the king passed by two prominent prophets, to make inquiry at the mouth of one otherwise unknown in the Scripture narrative, we can only conjecture: (1) It may have been that of a woman the king might hope to receive a softer and more peaceful message than from a man, especially as this woman, through her father-in-law, was connected with his own court and would therefore be disposed to give as kindly a message as possible. (2) Another suggestion is that Jeremiah and Zephaniah may have been absent from Jerusalem on preaching tours, and thus could not be readily communicated with. (3) An additional and even more forceful suggestion is that Jeremiah and Zephaniah had been prophesying in the name of the Lord publicly, foretelling the judgment of the Lord about to come upon that nation, and that their preaching probably had somewhat to do with the reformation which Josiah had inaugurated. Thinking favorably of his own reforms, the king doubtless thought their predictions unwarranted and extreme. He felt, therefore, that he *knew* what answer these prophets would make to his questions, and desired to hear through still another channel which he might hope would be less severe. (4) Besides, Jeremiah was the son of the high priest, Hilkiah; and Zephaniah was the king's own cousin. The king's desire, therefore, would seem to be to obtain an outside testimony, and as favorable as possible. Additionally, Jeremiah was comparatively a young man at this time — it being at least thirty-five years before Zedekiah's downfall.

While the Scriptures do not show that our Lord selected any women as his apostles, nor that they were ever elected as elders in the church, nor occupied positions as pastors and evangelists, yet the Scriptures do recognize that women are eligible to high honors in the Lord's service. They show

plainly that each one, male or female, who possesses a talent or gift, becomes a steward of the same; and in the reckoning day the Lord will require each steward to give an account of his stewardship. Faithfulness is required of *all* in the use of all talents possessed.—Matthew 25:14-30.

In harmony with the teaching of these Scriptures, that women—as well as men—are accountable to God for the use of their talents in the church, be they many or few, and also with the teaching of Paul, that the activity of every member of the body of Christ is necessary to the general health of the whole body—we have numerous precedents established in the Scriptures. Thus (1) the women who were the first at the sepulchre on the morning of the resurrection were sent by the Lord to bear the first message of his resurrection to the apostles. (2) The woman of Samaria with whom the Lord conversed, and to whom he was pleased to reveal himself as the Messiah, was not forbidden to go into the city and declare the news to many—which she did at once, leaving her water-pots and going in haste. And the result was that many believed through her testimony, however she may have declared it.—John 4:28-30, 39.

We find, too, that women, as well as men, shared the gift of prophecy, which the apostle Paul (1 Corinthians 14:3, 4) defines to be "speaking to edification, exhortation and comfort", i. e., teaching or exhorting according to the measure of the gift of God. (See also 1 Corinthians 12:31) And in 1 Corinthians 11 Paul admits the propriety of women praying and prophesying, provided they do so with the head covered, as evidencing that the church (which the woman symbolizes) teaches nothing on her own account, but receives her instruction from her Lord and Head, Christ Jesus. In this instance the Lord was pleased to use Huldah as his mouthpiece, as he had previously used Miriam (Micah 6:1-4) and Deborah (Judges 4:4-24), and as he subsequently used Anna (Luke 2:36-38) and the four daughters of Philip.—Acts 21:8, 9.

The Lord's reply through the prophetess was most direct—confirmatory of all that had been declared by the mouth of Jeremiah and Zephaniah, but adding words of comfort and consolation for the king himself: "Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place . . . and hast rent thy clothing and wept before me, I also have heard thee, saith the Lord". It was too late for any national reformation; the nation had been tried for several centuries, and it had been found wanting, and according to the divine plan the time was near at hand when the typical kingdom should be entirely overthrown—overturned until he—Messiah—should come, whose right the antitypical kingdom is, and to whom it will be given. There was no reason, from the divine standpoint, why this course should be altered, and the repentance of the king could therefore be treated only as an individual matter, and dealt with accordingly, for God has an individual providence over all those who are consecrated to him, as well as a general supervision of the affairs of the nations.

THE PRELIMINARY REFORMATION

As the Word of the Lord was lost during the reign of the wicked kings who had preceded King Josiah, so the Word of the Lord was lost in a most important sense during the dark ages. Forms and ceremonies and the decrees of councils took the place of the testimony which the Lord declares to be sure. The result was increasing confusion and loss of spiritual vitality among those professing the name of Christ. Not only was the Word of the Lord lost in the sense of not being followed, but in a very important sense it was also lost by not being studied. The writing of the Scriptures was generally discontinued and the old manuscripts were lost sight of.

The finding of the Word of God seemed to begin afresh with the introduction of the art of printing, at a time when certain of the Lord's people were aroused to inquire more particularly for the "old paths". (Jeremiah 6:16) In Luther's day, when printing was considerably advanced, history tells us that although he had been in a religious college for years, and was a professor and teacher, he had never seen a copy of God's Word until he was twenty years of age. Thank God, conditions are so changed now that his Word is found in the sense of being easily accessible to the whole people, and in the sense, too, that, under his providential care, in this time of the end, knowledge has been increased so as to be universal in Christian lands. (Daniel 12:4) Thank God that today his Word is abundantly distributed in all civilized lands and is obtainable in all heathen lands and in all languages.

Nevertheless the Word of the Lord is in one sense still hidden. In the homes where the book is to be found there is often so much blindness upon the eyes of the understanding that the truth of God cannot be appreciated. It is still necessary for us to pray with the Apostle, for ourselves and for others, that, the eyes of our understanding being enlightened, we might be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God, which passeth understanding. It is only as our eyes of understanding open that we really see the wonderful things of God's book, and that we really get the wonderful blessings which he intended only for those who seek in truth and in sincerity—only for the saints.

THE TRUE REFORMATION

Only those whose eyes have been enlightened with the great truths which have been shining forth from the Word of the Lord since the beginning of the blessedness spoken of by Daniel the prophet (Daniel 12:2) would be able to accept the proposition that the Reformation in Luther's day was not the true one, but that the true one is in progress now; still we can claim nothing less.

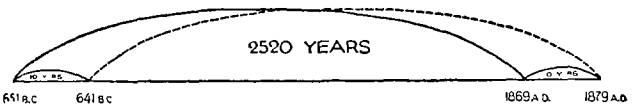
Luther's Reformation was not a complete reformation; and the Scriptures so present the matter. It was designated as "a little help" (Daniel 11:34); and so it was, but its effect was largely wasted because of the wiles of the adversary. Just as Satan saw that the best way to overcome the power of the early church was by corrupting the leaders and bringing about an unholy alliance between church and state, as was accomplished in the days of Constantine, so it was predicted of Luther and the other reformers of his day, that "many shall cleave to them with flatteries". And so we have found it. Honors and titles were offered, promises of help and success if they would shape their course according to the wisdom of this world: and Luther and his colleagues yielded and established in the minds of the people a protestant likeness of the whole papal system, and with most of the doctrinal errors of the papal system left intact.

Bible students are familiar with the fact that the overthrow of Zedekiah's kingdom in the eleventh year of his reign, the fifth month and the twentieth day of that reign, or in other words August 1, 607 B. C. (606 years and five months prior to the beginning of our Christian era), represented the overthrow of Satan's empire after the "times of the gentiles" should run their course. They know that the "times of the gentiles" expired just 2,520 years later, 1913 years and seven months after the Christian era had begun, or, in other words, August 1, 1914. All know that that day marks the outbreak of the World War, the time when our Lord served notice on Satan that his lease had expired.—See Z'19-94.

What happened prior to the World War that corresponded with the finding of the book of the law in the days of King Josiah? Who that is interested in the message of

present truth can doubt that the Lord guided Pastor Russell to find the key which unlocked the buried treasure in the Book? This began when Pastor Russell was in his eighteenth year, after the first faith of childhood had been swept aside, and after voluminous reading of other philosophies had convinced him that the Bible and it alone was worthy of re-examination. This was in 1869; and the next ten years, up to the time of the founding of THE WATCH TOWER, in 1879, were ten years of remarkable progress in the bringing to light of old truths and the destruction of old errors. Pastor Russell's activities did not cease with the founding of THE WATCH TOWER. They really began anew But the great work of finding the truth and of demolishing the creed idols of the dark ages was done in the minds of Pastor Russell and those who were associated with him at that time.

Glancing back to the days of King Josiah, we find that the period of his activities in finding the book of the law, and in clearing the idols from the land, was also a period of ten years; and, curiously enough, those years, 651 B. C.



to 641 B. C., were just seven symbolic "times", 2,520 years, prior to 1869 and 1879, respectively.

Was this all by chance? Who can believe that the great Architect of the divine plan of the ages did not foresee and plan it all? And is it not a wonderful corroboration of our faith and of our chronology to have items like this brought to light at this time?

The great Reformation is under way. The systems of error are smitten with death within and without. Even their own spokesmen admit as much; but those whose hopes are in the Word of the Lord, and who are able to give a "Thus saith the Lord" for their hopes, are correspondingly joyful and thankful as they realize that the blessed reign of Messiah is no near.

THY WORD IS A LAMP

Our golden text is most appropriate. It emphasizes what all the Scriptures corroborate; namely, that "the whole world lieth in the wicked one" — in darkness. Notwithstanding the faithfulness of Jesus and the few light-bearers enlightened with the holy spirit of which they are begotten, still "darkness covers the earth and gross darkness the heathen". This same thought pervades the Scriptures from first to last; namely, that for six thousand years, from the time of the entrance of sin to the second coming of Jesus, the world will be subject to a reign of sin and death — it will be under a pall of darkness, ignorance, superstition and sin. The only ones who will see the path of righteousness distinctly will be those guided by the "lantern", God's Word.

St. Peter, writing to the church from the same standpoint, declares: "We [the church] have a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn". (2 Peter 1 19) Darkness covers the whole earth at the present time But God's people are granted a special light. They love the light It is not a light like that of the moon, which reaches far out, but merely a little light at the feet of those who are watching for it. Those who are going to sleep will find their light going out. No amount of praying will make up for a neglect of study of the Lord's Word, which is the only lamp to our feet given us as our guide in this long, dark night in which sin has reigned in the world. It deters from sin, it encourages toward righteousness, it gives consolation in trouble, it gives strength and courage in a time of general fear and quaking, it gives wisdom in times of perplexity.

The lamp of the truth of revelation has guided all the faithful, watchful pilgrims in their journey toward the celestial city, the heavenly kingdom. Oh, what a comfort it has been, and how dreary would have been our pilgrimage without it!

"Looking back, we praise the way
God has led us, day by day!"

AN INTERESTING LETTER

WORK A VOLUNTARY ONE

DEAR BRETHREN:

For more than twenty years it has been my experience that if any doubt or perplexing questions came up and if I just waited with patience for a little, there would soon appear an article in THE WATCH TOWER that settled it all and filled my heart with peace, rest and a stronger faith than ever before, just as if God, knowing all my needs, spoke through THE WATCH TOWER for my benefit only. But as yet I never have expressed my appreciation for the same to those whom the Lord used to send me these comforts, for fear I would intrude on their time. But as my heart at this time is overflowing, I cannot refrain from writing. I refer especially to the articles in the June 15th WATCH TOWER, "Murmuring against Jehovah," and July 1st, "Our Responsibility concerning Present Truth".

For some years I served as captain of the volunteers in St. Paul, Minn. Every house in the city was served with literature. Nearly every Sunday morning we were out, all glad to have a share in the work and never any complaints. But why is it that there are murmurings now? For there is murmuring going on among the dear brethren, as I have found myself. Is it that we are right at the end, that the church is standing close up on this side of the vail, and that the final test is on for each one of us? Is it that the Lord, like Gideon of old, is mustering his army; and that those who are afraid are being told to go home and sit down in an easy parlor-chair to grumble, while the few are entering in to continue exactly the same work on the other side—to preach that his kingdom is at hand, to bring the truth to a sin-sick world, to bind up the broken hearts, to wipe away the bitter tears? This the Lord, through the W. T B. and T. Society, says: Go and do . . .

The work at any rate is a voluntary one. No one is forced to take part. The Lord will be able both to set up his kingdom and to run it without any of us. It is just a blessed privilege for any one to have a share in the work now. So even if I could not spare more than one hour each month, let me tell the Director in the class. Let him plan the work; but let me put in that hour gladly, as unto the Lord. The least I can do is to refrain from murmuring and fault-finding with the Society and others, and by so doing discourage those who wish to work. Let me at least ask the Lord to bless those who are working. There is a responsibility, and I am thankful for having this brought to my attention through THE WATCH TOWER.

Your brother in Christ, H. HENNUM, *Minn.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Elkhart, Ind.	**May 1**	La Porte, Ind.	May 8
Goshen, Ind.	" 2	Hammond, Ind.	May 9, 10
Warsaw, Ind.	May 3, 4	Hegewisch, Ill.	May 11
Plymouth, Ind.	May 5	Roseland, Ill.	" 12
Michigan City, Ind.	" 7	Chicago, Ill.	" 14

BROTHER J. A. BOHNET

Garden City, Kan.	Apr. 28	Florence, Colo.	May 5
Holly, Colo.	" 30	Pueblo, Colo	May 7, 8
Lamar, Colo.	May 1	Colorado Springs, Colo	" 9, 11
Rocky Ford, Colo.	" 2	Cripple Creek, Colo.	May 10
Trinidad, Colo.	May 3, 4	Denver, Colo.	May 13, 14

BROTHER B. H. BOYD

Redondo Beach, Cal	Apr 27, 28	Oceanside, Cal.	May 8
Long B'ch, Cal	Apr 30, May 1	San Diego, Cal.	May 9, 12
Terminal, Cal.	May 2, 3	Ramona, Cal.	May 10
Santa Ana, Cal.	" 4, 7	Los Angeles, Cal	" 14
Anaheim, Cal.	May 5	Santa Barbara, Cal.	May 15, 16

BROTHER E. F. CRIST

S Coventry, Conn.	May 1	Pawtucket, R I.	May 8
Elliott, Conn.	" 2	Woonsocket, R I.	" 9
New London, Conn.	" 3	Franklin, Mass.	" 10
Deep River, Conn.	" 5	Medway, Mass.	" 11
Providence, R. I.	" 7	Milford, Mass.	" 12

BROTHER A. J. ESHLEMAN

Easton, Pa	May 1	Allentown, Pa	May 7
East Stroudsburg, Pa.	" 2	Kunkletown, Pa.	May 8, 9
Pen Argyl, Pa	" 3	Lehighton, Pa.	May 10
Bethlehem, Pa.	" 4	Tamaqua, Pa	" 11
Northhampton, Pa.	" 5	Pottsville, Pa.	" 12

BROTHER A. M. GRAHAM

Wapakoneta, Ohio	May 2	Fort Wayne, Ind.	May 7
Van Wert, Ohio	" 3	Defiance, Ohio	" 9
Bryan, Ohio	" 4	Delaware, Ohio	" 10
Alvordton, Ohio	" 5	Columbus, Ohio	May 11, 14
Pioneer, Ohio	" 6	Newark, Ohio	May 12

BROTHER M. L. HERR

Greenway, Ark.	May 1	Little Rock, Ark.	May 7, 8
Jonesboro, Ark.	" 2	Ward, Ark.	" 9, 10
Swifton, Ark	" 3	Hot Springs, Ark.	May 12
Batesville, Ark.	" 4	Donaldson, Ark.	" 14
Judsonia, Ark.	" 6	Dover, Ark.	" 16

BROTHER O. MAGNUSON

Kingsville, Tex.	May 1, 2	Alice, Tex	May 10
Harlingen, Tex.	May 3	Premont, Tex.	" 11
McAllen, Tex	May 4, 7	Mathis, Tex.	" 12
Samfordyce, Tex	May 5	Simmons, Tex.	" 14
Corpus Christi, Tex.	" 9	San Antonio, Tex.	" 15

BROTHER S. MORTON

Battle Creek, Mich.	May 1, 2	Hart, Mich.	May 10
Otsego, Mich.	May 3	Manistee, Mich.	" 12
Grand Rapids, Mich	May 4, 7	Empire, Mich.	May 14, 15
Sparta, Mich.	May 5	Manton, Mich.	May 16
Muskegon, Mich.	May 8, 9	Clare, Mich.	" 17

BROTHER G. R. POLLOCK

Bellglade, Fla.	May 4	Punta Gorda, Fla.	May 11
Moore Haven, Fla.	May 6, 7	Fort Myers, Fla.	" 12
Avon Park, Fla.	May 8	Tampa, Fla.	May 14, 17
Lakeland, Fla.	" 9	Bradentown, Fla.	" 15, 16
Arcadia, Fla.	" 10	Oldsmar, Fla.	May 18

BROTHER B. M. RICE

Fredonia, N. Dak.	May 2, 3	Bonetrail, N. Dak.	May 13, 14
Wyndmere, N. Dak.	May 5	Zahl, N. Dak.	May 15
Fargo, N Dak.	May 7, 9	Dore, N. Dak	16
Northwood, N Dak.	May 8	Belfield, N. Dak.	May 18, 19
Enderlin, N. Dak.	May 10, 11	Reserve, Mont.	May 21

BROTHER V. C. RICE

Purmela, Tex.	May 1, 2	Thornton, Tex.	May 10
Gustine, Tex.	" 3, 4	Ennis Tex	" 11
Teague, Tex.	May 6	Waxahachie, Tex.	" 12
Normangee, Tex.	May 7, 8	Dallas, Tex	" 14
Mexia, Tex.	May 9	Hillsboro, Tex.	" 15

BROTHER C. ROBERTS

Sherbrooke, P. Q.	May 1, 2	Fredericton, N. B.	May 10
Moore's Mills, N. B	May 3	Nashwaak Bridge, N. B.	" 11
Rollingdam Sta., N. B	" 4	Moncton, N. B.	May 12, 14
St. John, N. B	May 5, 7	Amherst, N S.	May 15
Evandale, N. B.	May 8, 9	Truro, N. S.	" 16

BROTHER E. STARK

Spokane, Wash.	Apr. 30, May 2	Colfax, Wash.	May 7
Athol, Ida.	May 1	Rosalia, Wash.	" 8
Coeur d'Alene, Ida.	" 3	Latah, Wash	" 9
Moscow, Ida	" 4	Pomeroy, Wash.	" 10
Oakesdale, Wash.	" 5	Waitsburg, Wash.	" 11

BROTHER O. L. SULLIVAN

Hastings, Neb.	May 1	Lewellen, Neb.	May 7
Ravenna, Neb.	" 2	Sidney, Neb	9
Kearney, Neb.	" 3	Sterling, Colo.	May 10, 11
Brady, Neb.	" 4	Bloomington, Neb.	May 12
North Platte, Neb.	" 5	Kansas City, Mo.	" 14

BROTHER W. J. THORN

Port Jervis, N. Y.	May 1	Salamanca, N. Y.	May 8
Eldred, N Y.	" 2	Oil City, Pa.	" 9
Liberty, N. Y	" 3	Akron Ohio	" 10
Binghamton, N. Y.	" 5	Dayton, Ohio	" 11
Perry, N Y.	" 7	Terre Haute, Ind.	" 14

BROTHER T. H. THORNTON

Oconomowoc, Wis	May 1	Glenwood City, Wis.	May 7
Tunnell City, Wis.	" 2	Withee Wis.	May 8
Black R Falls, Wis	May 3, 4	Owen Wis	May 9, 10
Osseo, Wis.	May 5	Marshfield, Wis.	May 11
Chippewa Falls, Wis.	" 6	Wausau, Wis	" 14

BROTHER S. H. TOUTJIAN

Bakersfield, Cal.	May 1, 2	Reedley, Cal.	May 8
Porterville, Cal.	May 3	Turlock Cal	" 10
Tulare, Cal.	May 4	Modesto Cal.	" 11
Orosi, Cal	" 5	Oakdale Cal.	" 12
Fresno, Cal.	May 7, 9	Stockton, Cal.	" 14

BROTHER W. M. WISDOM

Ellsworth, Wis.	May 2	Ogilvie, Minn.	May 10
Minneapolis, Minn.	May 3, 4	Cambridge Minn.	" 11
Farmington, Minn.	May 5	Duluth, Minn.	May 12, 14
Pease, Minn	May 7, 9	Superior, Wis.	" 14, 15
Princeton, Minn.	" 8, 9	Two Harbors, Minn.	May 16

BROTHER L. F. ZINK

Albuquerque, N Mex.	May 1, 2	Sealy, Tex	May 12, 13
El Paso, Tex	" 3, 5	Houston, Tex.	" 14 16
Alamagordo, N. Mex	May 4	Beaumont, Tex.	" 17, 18
San Antonio, Tex	May 7-9	Lake Charles, La.	May 19
San Marcos, Tex.	" 11	Jennings, La.	" 20

Conventions to be Addressed by Brother Rutherford

MANCHESTER, ENGLAND	May 4-7
COPENHAGEN, DENMARK	" 12-14
OREBRO, SWEDEN	" 16-19
DRESDEN, GERMANY	" 26-28
VIENNA, AUSTRIA	May 31, June 1
ZURICH, SWITZERLAND	June 9-11
PARIS, FRANCE	" 18, 19
LONDON, ENGLAND	" 23-25

HYMNS FOR JUNE

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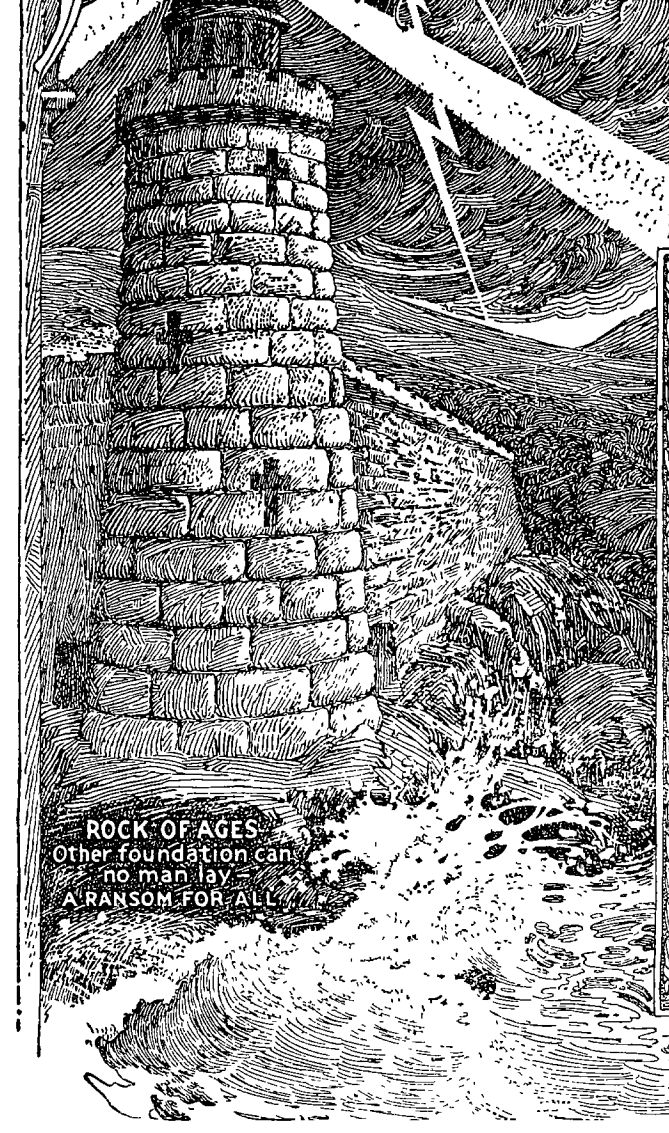
The WATCH TOWER

And

Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me"—Habakkuk 2 1.

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Upon the earth distress of nations with perplexity the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken . When ye see these things begin to come to pass then know that the Kingdom of God is at hand Look up, lift up your heads, rejoice, for your redemption draweth nigh —Matt 24 33, Mark 13 29, Luke 21 [illegible]

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz, *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15, 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14, Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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KINEMO MACHINES AND PICTURES

As heretofore announced in THE WATCH TOWER, Brother Driscoll has been perfecting a miniature moving picture machine for the purpose of projecting pictures in homes, schoolhouses, etc. Agreeable to the former notice in THE WATCH TOWER, we publish the following notice, which we have received from Brother Driscoll. All communications concerning these machines and pictures should be addressed as indicated.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIII MAY 1, 1922 No. 9

THE GENTILE TIMES

"And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins."—Leviticus 26: 18.

ANOTHER test is on. Who will weather the storm? It is a test of faith. "According to your faith be it unto you." During the time of the harvest there have been special tests of faith at fixed intervals. Call to mind the shaking that came with the discussion, in this journal, of the covenants. Then came the shaking relating to the Vow; then followed another shaking with the fuller discussion of consecration and justification; then followed the test concerning the Seventh Volume; and then another test in 1918 concerning the harvest and the work. From all these fiery tests the greater majority of the consecrated have emerged unscathed; but some, because of bitterness of heart, have become blind of vision, gone out of the truth and back into the world, being led away by the error of the wicked. There is a reason for this. Let us examine the facts concerning the reason.

Lucifer was a creature of light and power and of great beauty. Beholding his own beauty and being impressed with his own wisdom and ability, he concluded to put into operation a plan of his own, different from God's arrangement and the carrying out of which would make Lucifer great like unto Jehovah. In his heart he became disloyal to God, turned away from the light and truth, and became the wicked one. Probably his intentions were good when he first began to exercise his wisdom and to be impressed with his own importance. Ambition turned him blind and embittered his heart. Since then he has sought by fraud and deceit and other wrongful means to turn all away from Jehovah. God has permitted this deflection of the great and brilliant creature Lucifer to be made prominent in his Word for some good purpose. The evident purpose is, that all of his other intelligent creatures might learn the proper lesson.

AMBITION'S FRUITAGE

Ever and anon there arises some one who has been following the Lord, for a time at least, who possesses a measure of beauty of mind and character, and possibly of person—one who takes himself too seriously. He succeeds in convincing himself that the Lord has appointed him to look after things divine and to lead God's people out of the wilderness. As he goes on in this way, he becomes convinced in his own mind that the Lord made a mistake in selecting Brother Russell as that servant; and this doubt leads to the conclusion later on that Brother Russell was not "that servant" at all. He begins to doubt what Brother Russell wrote, and so expresses himself. Now he disregards the Lord's Word, which says: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Thus disregarding this admonition, and being led on by the subtle influence of the adversary, he convinces himself that it is his solemn duty to undo all the things that Brother Russell taught and to turn the church's vision in the right way. He prepares a manuscript and charts in support of same, setting forth his views. Submitting it to others and being advised that his thoughts are wrong, he construes this to mean a desire to prevent him from permitting his light to shine, and disregards such advice. So thoroughly is he impressed that he must thus teach the people and undo that which has been taught, that he begins the publication of his thoughts and to send these forth to the consecrated. His arguments seem plausible to those who make only a superficial examination, and especially to those who have forgotten what they were taught. Doubt arises in the minds of some who thus read. Now the test is on.

QUESTIONS DISCUSSED YEARS AGO

About a year ago there began some agitation concerning chronology, the crux of the argument being that Brother Russell was wrong concerning chronology and particularly in error with reference to the gentile times. More than fifteen years ago these questions were raised and thrashed out, and so clearly did Brother Russell set forth the facts in Volume II of STUDIES IN THE SCRIPTURES and in THE WATCH TOWER, that it seemed a waste of time and space now to further discuss the matter in this journal; and the subject was dismissed on that ground.

Seeds of doubt once sown and permitted to germinate in the heart grow until the doubter turns to agnosticism

or positive opposition. If the person holding the doubt takes himself too seriously, thinking more highly of his own importance than he should think (Romans 12: 3), or where he permits bitterness to abide in his heart, darkness is almost certain to ensue.

Agitation concerning the error in chronology has continued to increase throughout the year, and some have turned into positive opposition to that which has been written. This has resulted in some of the Lord's dear sheep becoming disturbed in mind and causing them to inquire, Why does not THE WATCH TOWER say something? Is not its silence tantamount to an admission that our chronology is wrong?

From time to time the question of publishing something in this journal has been considered. Each time the Lord has seemed to interfere, until now. Why should such be the case? Our opinion is that the Lord has permitted the delay in the reviewing of the question of chronology since the agitation was begun in order to give those who had the wrong condition of heart an opportunity to manifest themselves, and to give the others an opportunity to have their faith tested.

FAITHFULNESS IS LOYALTY

To be faithful means to be loyal. To be loyal to the Lord means to be obedient to the Lord. To abandon or repudiate the Lord's chosen instrument means to abandon or repudiate the Lord himself, upon the principle that he who rejects the servant sent by the Master thereby rejects the Master.

There is no one in present truth today who can honestly say that he received a knowledge of the divine plan from any source other than by the ministry of Brother Russell, either directly or indirectly. Through his prophet Ezekiel Jehovah foreshadowed the office of a servant, designating him as one clothed with linen, with a writer's inkhorn by his side, who was delegated to go throughout the city (Christendom) and comfort those that sighed by enlightening their minds relative to God's great plan. Be it noted that this was a favor bestowed not by man, but by the Lord himself. But in keeping with the Lord's arrangement he used a man. The man who filled that office, by the Lord's grace, was Brother Russell.

Jesus clearly indicated that during his second presence he would have amongst the church a faithful and wise servant, through whom he would give to the household of faith meat in due season. The evidence is overwhelming concerning the Lord's second presence, the time of the harvest, and that the office of "that servant" has been filled by Brother Russell. This is not man-worship by any means. It matters not who Charles T. Russell was—whether he was a doctor, a hod-carrier or a seller of shirts. St. Peter was a fisherman; St. Paul a lawyer. But these matters are immaterial. Above all, these men were the chosen vessels of the Lord. Regardless of his earthly avocation, above all, Brother Russell was the Lord's servant. Then to repudiate him and his work is equivalent to a repudiation of the Lord, upon the principle heretofore announced.

FULL TEST OF FAITH

But every one who has a desire in his heart to shine at the expense of the reputation of the Lord's chosen servant, or who meditates the building for himself of a reputation amongst men that it may be said of him that he was particularly wise — such a one is almost certain to have an opportunity to attempt to realize his desires. Every one of the consecrated who has the inclination of heart to follow such self-constituted leaders is almost certain to have an opportunity to have a full test of his faith. For this cause there arise from time to time conditions which operate as a test of the faith of God's people.

Again the test is on. This time it is on chronology. And following this lead, it will be found that the road of doubt and opposition will carry one into doubting the second presence of the Lord, the time of the harvest, the office of "that servant" and the one who filled it, the evidences of the end of the world, the inauguration of the kingdom, the nearness of the restoration of man, and finally to a repudiation of God and our Lord Jesus Christ and the blood with which we were bought.

The opening crevice for the enemy thus to blast at the Rock of Ages is now made by the raising of the question concerning the gentile times. Some thus impressed with their own wisdom begin to hold forth the argument that the gentile times began with the beginning of the reign of Nebuchadnezzar in the year 625 B. C.; hence could not end in 1914; hence the present work of the church is wrong, and the course of action should be reversed. The holding of such views blinds one to the present events, minimizes the importance of the tremendous evidences of the end of the age, causes those who have been active to cease to be witnesses for the Lord, and being thus led away by the error of the wicked one, they fall away from steadfastness.—2 Peter 3: 17, 18.

With gratitude to God for what he has done for us, with supreme love for him, with a heart's sincere desire to be led by him, with humble and sincere supplication that he hold us by the hand and keep us in the light, let us come to an honest examination of the facts.

"TIMES"

The word 'gentile" is a term used to distinguish the nations of earth aside from the Jews, the Jews being God's chosen people, with whom he made a covenant. The "gentile times" is a period of time during which the gentiles shall exercise imperial or kingly power over the affairs of earth. God constituted Israel his chosen people above all other peoples. (Exodus 19: 6) This favor they were to enjoy provided they remained obedient to the Lord Jehovah. For their disobedience he permitted them to be punished from time to time, the punishment being inflicted by other nations. (Judges

3:14; 4:2, 3; 10:7, 8; 13:1) Jehovah warned the nation of Israel that should they fail to profit by these chastisements thus inflicted, he would punish them *seven times*. "If ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins."—Leviticus 26:18.

A "time", as used in the Scriptures, has reference to a year, either symbolic or literal. Symbolic time is reckoned according to a lunar year of 360 days. (See A 89.) The rule for counting symbolic time is a day for a year. (Numbers 14:33, 34; A-91) One *time* being 360 years in duration, seven *times* would be a period of 2520 years.

With Israel God established the true religion, commanding that the people should worship him and have no other god. (Exodus 20:1-3) Satan, the prince of devils and the ruler of the gentile nations, established with those nations the false religion; and the gentiles were taught to worship devils, symbolized in various forms and images. Jehovah erected a shield for the children of Israel by providing in his law the severest penalty for worshiping devils. Time and time again Israel went off after the false religion, worshiping the demon gods; and for this they were punished.—Leviticus 26:1-16.

It must be apparent to all careful students that the period of the gentile times would be a period of great punishment to Israel, and that that period of time must begin with some specific punishment marking the beginning of the gentile times definitely and must continue for a definite period of seven times, or 2520 years. The question at issue is, When did this period of the gentile times begin and when is the end thereof? These facts cannot be proven by profane history, because such history is made by men who acted as agents of Satan's empire and hence were unreliable; for Satan is the father of lies. (John 8:44) Let everyone who wishes to be bound by such authority do so; but surely all Christians will want to stand by the Bible.

An absolutely safe rule to follow, therefore, is this: Where the testimony of the Bible is clear and plain, follow that always. Where secular or profane history is corroborated by the Bible, such testimony may be considered for what it is worth as cumulative evidence. Where secular or profane history is contrary to the Bible, follow it never.—Romans 4:3.

OPPONENTS' CONCLUSIONS

To avoid any confusion we will state that the dates B.C. in this article signify the number of years before Christ, as we have been accustomed to stating them; exactness might, however, sometimes call for the previous year, as the *name* of the year, as distinguished from the *number* of full years elapsed.

Those who have attempted in recent months to prove that the chronology as prepared and published by Brother Russell is wrong make statements not only contradicting Brother Russell, but contradictory in themselves. Some of the Lord's dear children have permitted these contradictory and conflicting statements to disturb their minds. This has been the result of a failure to study carefully the evidence as set forth in the Bible and in the STUDIES IN THE SCRIPTURES. We speak of them here as opponents because opposed to or contradicting the chronology we have. The conclusion of some of these is as follows, to wit: "That the divine lease of power to the gentiles began with the accession of Nebuchadnezzar to the throne in the year 606 B. C; hence the accession of Nebuchadnezzar to the throne marks the beginning of the gentile times, and the 2520 years therefore would run out in 1914". Again they state that "Zedekiah was taken captive and Jerusalem fell in the year 587 B. C.; thus showing that the full end of the gentile times and the fall of gentile governments is indicated to take place in 1934". (It will be observed that this position is contradictory within itself.)

Another of the opponents says that Nebuchadnezzar began his reign in the fourth year of Jehoiakim; that the servitude of Israel to Babylon began the same year; that the desolation began in the nineteenth year of Nebuchadnezzar; that the fourth year of Jehoiakim and the first year of Nebuchadnezzar was 606 B. C; and that the desolation began nineteen years thereafter, which shows the overthrow of Christendom in 1933.

Each of these opponents claims that the position taken *is supported by secular history* and that therefore Brother Russell was mistaken in his conclusions about the chronology. They also admit that *their method of counting time changes the period of the kings* from 513 years to 494 years.

BROTHER RUSSELL'S CONCLUSIONS

The conclusion of Brother Russell, reached from a careful examination of the Scriptures, is succinctly stated in Volume II of STUDIES IN THE SCRIPTURES, page 79, as follows:

"The Bible evidence is clear and strong that the 'times of the gentiles' is a period of 2520 years, from the year B C 606 to and including A. D 1914. This lease of universal dominion to gentile governments, as we have already seen, began with Nebuchadnezzar—*not when his reign began*, but when the typical kingdom of the Lord passed away, and the dominion of the whole world was left in the hands of the gentiles. The date for the beginning of the gentile times is, therefore, definitely marked as at the time of the *removal of the crown* of God's typical kingdom *from Zedekiah*, their last king."

A careful examination of the Biblical proof herein set forth demonstrates that in their position on chronology the opponents of Brother Russell are wrong, and that Brother Russell was right. In arriving at a conclusion, Brother Russell did not always state each step in detail; but his conclusions are plainly and definitely stated and are based upon the Scriptures. We must indulge the presumption, therefore, that he pursued a sound course of reasoning in arriving at these conclusions if we find the conclusions are correct.

We now propose to prove that the gentile times, a period of 2520 years, began in the year 606 B. C. and ended in the fall of the year 1914; and that the ouster proceedings began promptly thereafter and on time. In making this proof we rely upon the Bible and not upon secular or profane history. We consider the points in the order numbered hereinafter, as follows, to wit:

POINT I: TENURE OF KINGS

The time and duration of the reign of the various kings of Israel is one of the Biblical methods of establishing the various dates in our chronology. Saul, Israel's first king, began to reign in the year A. M. 3009. The total period of the tenure of the kings of Israel was, to wit, 513 years. The reign of the kings ended with the year A. M. 3522. No careful Bible students will dispute these facts. No other conclusion can be reached except by juggling the figures and ignoring the Bible statements.

In THE WATCH TOWER of May 15, 1896, page 112, is set forth a statement of chronology from Adam to 1914. These figures are given in *Anno Mundi* time. According to this calculation it is proven by the Scriptures there cited that Jehoiakim's reign began in the year A. M. 3500, which corresponds to the year 628 B. C. The beginning of the reign of Jehoiakim, being definitely fixed, gives us a starting point from which to count the time and by which to determine the universal reign of Nebuchadnezzar and to reach a proper conclusion relative to the gentile times.

The first year of the reign of Nebuchadnezzar, king of Babylon, was the fourth year of the reign of Jehoiakim. "The fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon." (Jeremiah 25:1; see also Jeremiah 46:2) Since Jehoiakim's reign began in 628 B. C., it follows that the first year of Nebuchadnezzar's reign was the year 625 B. C. There was no attack made upon Jehoiakim by Nebuchadnezzar in the year of 625 B. C., the first year of Nebuchadnezzar's reign. There could have been no attack as a king made by him earlier than that. It was in that fourth year of Jehoiakim's reign and the first year of Nebuchadnezzar's reign, to wit, the year 625 B. C., that the prophet Jeremiah delivered the divine decree pointing out that it was God's determination to leave the land of Palestine desolate as a punishment upon Israel.

THE FIRST ATTACK

In the fourth year of the reign of Nebuchadnezzar (and therefore the eighth year of the reign of Jehoiakim), Nebuchadnezzar made his first attack against Jerusalem; and in that year Jehoiakim became the servant or vassal to the king of Babylon. Three years later, to wit, in the year 617 B. C., the same being the eleventh year of the reign of Jehoiakim, Nebuchadnezzar took Jehoiakim a prisoner and put him to death. The record reads: "Jehoiakim was twenty and five years old when he began to reign [628 B. C.]; and he reigned eleven years [617 B. C.]in Jerusalem. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became *his servant three years*: then he turned and rebelled against him [Nebuchadnezzar]." (2 Kings 23:36; 24:1) "Against him [Jehoiakim] came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon."—2 Chronicles 36:6.

The carrying away of Jehoiachin to Babylon was in the year 617 B. C. Jehoiakim's reign having begun in 628 B. C., and he having reigned eleven years, necessarily it ended in 617 B. C. At that time Nebuchadnezzar was in the eighth year of his reign. Thus the Scriptures prove beyond any question of a doubt that the captivity did not begin in the first year of Nebuchadnezzar's reign; nor did the desolation begin there. It is therefore seen that it is utterly impossible for the gentile times to have begun in the first year of Nebuchadnezzar's reign, to wit, 625 B. C. No one claims that the gentile times began in 617 B. C., the year Jehoiakim was taken and put to death, as indeed such a claim could not be successfully made in view of the evidence hereinafter set forth.

HISTORIC CORROBORATION

It is reasonable to suppose that the Jewish historian Josephus, being deeply interested in his own people, would be more reliable in fixing dates than would the historians of the gentile nations. We do not at all need the testimony of Josephus, but because it is corroborated by the Bible we cite it here for what it is worth. He plainly states that no attack was made upon Jerusalem at the beginning of Nebuchadnezzar's reign. We quote from *Antiquities of the Jews,* Book X, Chapter VI, pages 365-367:

"In the fourth year of Jehoiakim, one whose name was Nebuchadnezzar took the government over the Babylonians; who at the same time went up with a great army to the city Carchemish, which was at Euphrates; upon a resolution that he had taken to fight with Necho king of Egypt, under whom all Syria then was. And when Necho understood the intention of the king of Babylon, and that this expedition was made against him, he did not despise his attempt: but made haste with a great band of men to Euphrates, to defend himself from Nebuchadnezzar. And when they had joined battle he was beaten, and lost many thousands of his soldiers. So the king of Babylon passed over the Euphrates, and took all Syria, as far as Pelusium, *excepting Judea.* But when Nebuchadnezzar had already reigned four years, which was the eighth of Jehoiakim's government over the Hebrews, the king of Babylon made an expedition with mighty forces against the Jews, and required tribute of Jehoiakim; threatening upon his refusal to make war against him. He was affrighted at his threatening, and bought his peace with money; and brought the tribute he was ordered to bring for three years.

"But on the third year, upon hearing that the king of Babylon made an expedition against the Egyptians, he did not pay his tribute. . . .

"A little time afterward, the king of Babylon made an expedition against Jehoiakim, who received him into the city; and this out of fear of the foregoing predictions of Jeremiah, as supposing he should suffer nothing that was

terrible; because he neither shut the gates, nor fought against him. Yet when he was come into the city, he did not observe the covenants he had made; but he slew such as were in the flower of their age, and such as were of the greatest dignity, together with their king Jehoiakim, whom he commanded to be thrown before the walls, without any burial, and made his son Jehoiachin king of the country, and of the city; he also took the principal persons in dignity for captives, three thousand in number, and led them away to Babylon. Among these was the prophet Ezekiel, who was then but young. And this was the end of king Jehoiakim, when he had lived thirty-six years, and reigned eleven. But he was succeeded in the kingdom by Jehoiachin, whose mother was Nehusta, a citizen of Jerusalem. He reigned three months and ten days."

Jehoiachin reigned only three months and ten days, and was succeeded by Zedekiah, whose reign began in the year 617 B. C. "Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord. And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah, his brother, king over Judah and Jerusalem. Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem." (2 Chronicles 36:9-11) Thus it is clearly seen that the reign of Zedekiah, which began in 617 B. C., lasted eleven years and ended in 606 B. C. He was the last king of Israel.

POINT II: DECREE FOR PUNISHMENT

A decree means a judicial determination by one having authority, defining what must be done. It means a sentence pronounced that must be enforced. Necessarily decrees are always entered before they are enforced. Jehovah pronounced through Moses a divine decree or judgment that should be enforced against Israel as a punishment, and the decree is in these words: "I will make your cities waste, and bring your *sanctuaries unto desolation*, and I will not smell the savor of your sweet odors. And I will bring the *land into desolation*: and your enemies which dwell therein shall be astonished at it."—Leviticus 26:31, 32.

It must be conceded by all that the taking of certain of the Israelites as prisoners and carrying them away to Babylon would not constitute an enforcement of this decree. The putting to death of Jehoiakim in no wise fulfilled the decree. Besides after his death Zedekiah continued to be the king of Israel and reigned for eleven years. Surely during those eleven years the city was not in waste; nor were the sanctuaries in desolation. Surely during that period the Jews offered their sacrifices in Jerusalem. When, then, in all the history of Israel do we find any record of the enforcement of this divine decree? The Scriptures answer that it had its fulfillment in the latter part of the reign of Zedekiah.

God had restated the decree of judgment against Israel through Jeremiah. Concerning Zedekiah the last king, we read: "He did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar. . . . They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people. . . . Therefore he brought upon them the king of the Chaldees [Nebuchadnezzar], who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they *burnt the house of God, and brake down the wall of Jerusalem*, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for *as long as she lay desolate she kept sabbath*, to fulfill threescore and ten years."—2 Chronicles 36:12, 13, 16-21.

NO CAPTIVITY BEFORE 617 B. C.

This occurred at the end of the reign of Zedekiah, to wit, in the year 606 B. C.

In corroboration of this we cite the further record dealing with the same subject matter, made by Ezekiel the prophet. Ezekiel counts the time mentioned in his prophecy from the date that he and other Jews were taken captive and carried away to Babylon. (Ezekiel 1:1, 2; 8:1; 20:1) This captivity began in the year 617 B. C. In the seventh year of that captivity, in the fifth month and the tenth day of the month, to wit, about the first day of August, 610 B. C., which was the fifteenth year of the reign of Nebuchadnezzar, the divine decree for the punishment of Israel was restated in other phrase by the prophet Ezekiel.—Ezekiel 20:1.

The same judicial determination of Jehovah as set forth in Leviticus 26:31-33 was restated by Ezekiel in the following words: "Therefore thus saith the Lord God: Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and *take off the crown*; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it [to] him."—Ezekiel 21:24-27.

This restatement of the divine decree occurred four years before its enforcement. Brother Russell says that the enforcement of this divine decree marks the begin-

ning of the gentile times; and Brother Russell is right. —B-79, ¶¶ 2, 3.

GENTILE TIMES BEGAN 606 B. C.

God had promised that the sceptre should not depart from Judah nor a lawgiver from between his feet until Shiloh come. (Genesis 49:10) It will be observed that the decree of punishment did not include the removal of the sceptre. It merely states: "Remove the diadem, take off the crown". The crown is a symbol of imperial dominion or rulership; while the sceptre is a symbol of imperial authority or right. The enforcement of this divine decree, therefore, took away from Israel the dominion, which dominion should be enjoyed by the gentiles until the coming of him whose right it is, namely, Shiloh, the Messiah. The gentile times, therefore, could not possibly begin until the enforcement of this divine decree. (Ezekiel 21:24-27) And since it was pronounced by the prophet Ezekiel while Zedekiah was the king, it conclusively proves that the gentile times did not begin with the captivity of Jehoiakim or of Jehoiachin, but did begin with the overthrow of Zedekiah.

About August 1, 606[606⅝]B.C., Nebuchadnezzar the king of Babylon broke down the city of Jerusalem and destroyed it, took Zedekiah and put out his eyes, and desolated the city and the land. (Jeremiah 39:2-9) Thus from another line of proof is definitely established that the divine decree was enforced in 606 B. C., ending the dominion of Israel and permitting the gentiles to establish a *universal* dominion. Here, at this time, it was that Jehovah, figuratively speaking, withdrew from the stage of action and permitted Satan, through his representative, Nebuchadnezzar, to establish a universal empire. Here it was that Satan became the 'god of the whole world'; and from that time forward his rule through earthly representatives is symbolized by a wild beast.

POINT III: DISCREPANCY EXPLAINED

Opponents of Brother Russell's conclusions on chronology attempt to show that the divine decree against Israel began to be enforced in the third year of the reign of Jehoiakim, and cite as authority Daniel 1:1, which reads: "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it". A careful examination of this text at once shows that there is a discrepancy. In the third year of Jehoiakim's reign, as we have heretofore seen, Nebuchadnezzar was *not yet king* of Babylon. He did not become king until a year later (Jeremiah 25:1); and the plain Scriptural statements heretofore cited show that Nebuchadnezzar's first attack against Jerusalem began in the eighth year of the reign of Jehoiakim. Hence it was impossible for him to attack in the third year of Jehoiakim's reign.

The proper and reasonable explanation of this Scripture (Daniel 1:1) is this: That the "third year" here means the third year of the vassalage of Jehoiakim to Nebuchadnezzar; or "the third year of Jehoiakim [as vassal king]". It is plainly stated in the Scriptures, as heretofore set forth, that in the eighth year of the reign of Jehoiakim as king, Nebuchadnezzar came against him and Jehoiakim became his servant and paid tribute to Nebuchadnezzar *three years* and then rebelled against him. (2 Kings 24:1) Therefore, it was exactly three years later the beginning of his vassalage, to wit, the year 617 B. C., that Nebuchadnezzar besieged Jerusalem and took Jehoiakim, and at the same time carried away the prophets Daniel, Ezekiel, and others, including Hananiah, Mishael, and Azariah, whose names were changed by the king to Shadrach, Meshach, and Abed-nego, respectively. Daniel wrote his prophecy while he was in Babylon; and it is quite apparent that he counted time from the date of the beginning of the vassalage of Jehoiakim as king. Manifestly, then, the argument of Brother Russell's opponents that the gentile times began during the reign of Jehoiakim must fall.

POINT IV: NEBUCHADNEZZAR'S DREAM

Again, opponents of the chronology as set forth by Brother Russell state that the beginning of the gentile times is marked by the accession of Nebuchadnezzar to the throne of Babylon, and in support of this contention cite Daniel 2:1. This argument must likewise fall.

Daniel 2:1 reads: "In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him". The dream itself is set forth in verses 31 to 35 of the same chapter. Nebuchadnezzar the king had brought before him magicians, astrologers, sorcerers, and Chaldeans to interpret his dream, and all of them failed. "Then Arioch [the captain of the king's guard] brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"—Daniel 2:25, 26.

It is utterly impossible for this transaction to have occurred in the second year of the reign of Nebuchadnezzar for the following reasons, to wit: (1) because Daniel, in the second year of Nebuchadnezzar, was *not in Babylon and could not then have been taken before the king;* (2) because he was taken to Babylon in the year 617 B. C., which was the eighth year of the reign of Nebuchadnezzar; and (3) because Daniel was not permitted to appear before the king until after he had been in Babylon *three* years, according to his own testimony.

The facts heretofore set forth definitely establish the correctness of reasons (1) and (2). We proceed to the examination of (3):

In the eighth year of his reign Nebuchadnezzar carried away to Babylon many of the Jews, among whom were Daniel and the three Hebrew children. The king gave an order unto Ashpenaz, the master of his eunuchs, that he should bring certain of these Israelites "in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans". In other words, those so selected were to be educated and trained. "And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them *three years*, that *at the end thereof* they might *stand before the king*. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. Now *at the end of the days* [to wit, three years] that the king had said that he should bring them in then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: *therefore stood they before the king*."—Daniel 1: 3-6, 18, 19.

DATE OF DREAM WAS 614 B. C.

According to the king's decree, this transaction of Daniel's standing before the king could not have occurred until the end of the three years of instruction, which was, to wit, in the year 614 B. C. and in the eleventh year of the reign of Nebuchadnezzar. Evidently it was about one year thereafter that Nebuchadnezzar had the dream in question.

Now to remove all doubt as to the correctness of this conclusion, we find that the *Variorum* rendering of this text (Daniel 2: 1) is: "And in the *twelfth* year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams," etc. The circumstantial evidence produced by Daniel himself proves that the *Variorum* rendering is correct.

The explanation of Daniel 2: 37, therefore, is that in the interpretation he told the king in substance that Jehovah had determined that he (Nebuchadnezzar) should be the head of the image observed. We are not left to guess about matters of this kind, because the apostle Paul plainly says that God "calleth those things which be not as though they were". (Romans 4: 17) Otherwise stated, Jehovah had determined that Nebuchadnezzar should occupy this position; but at that particular time Zedekiah was the king, had been king for three years, and reigned thereafter eight years before Nebuchadnezzar really assumed the position as head of the image.

POINT V: THE REIGN OF CYRUS

The argument hereinbefore made proves that the gentile times as a period is based upon the tenure of office of the Jewish kings. This evidence shows that it was the year 606 B. C. when the crown (power to exercise dominion) was taken from Israel, and a gentile king permitted to exercise that power. Now we introduce another line of proof by beginning at a later fixed date and counting back, measuring the time by unimpeachable Biblical testimony, which also shows the beginning of the gentile times to be 606 B. C. The latter line of proof is a complete corroboration of the former.

God had foretold through his prophet Isaiah (see chapters 44 and 45) that the kingdom of the Babylonians under Nebuchadnezzar would be overthrown and that then Israel would be returned to her own land. The Lord's prophet even named the victorious king, Cyrus. The date of the beginning of the reign of Cyrus therefore becomes important.

The reign of Cyrus is shown by the testimony of many secular or profane historians. This testimony is here cited for two reasons: (1) because there is scarcely a doubt about the correctness of the date as stated; and (2) because the date is corroborated by the Scriptural proof. Hence the secular history may be used as cumulative testimony under the rule. We give below a number of these authorities.

REIGN BEGAN 536 B. C., SAY HISTORIANS

Smith's *Bible Dictionary*, under the title "Captivities of the Jews", pages 99 and 100, says: "The Babylonian captivity was brought to a close by the decree of Cyrus, B. C. 536".

Bible Comments (Jamison, Faucett and Brown), Vol. 1, page 288, gives the date of the reign of Cyrus and the issuing of the decree as 536 B. C.

Swinton's History, page 40, gives 536 B. C. as the date of the edict of Cyrus for the return of the Jews.

Historians' History of the World, Vol. 2, page 27, gives 536 B. C. as the date of the decree of Cyrus for the return of the Jews.

Universal Encyclopedia, Vol. 6, page 445, gives 536 B. C. as the date of the reign of Cyrus

Sanford's *Concise Cyclopedia of Religious Knowledge*, page 471, gives the date of the beginning of Cyrus' reign as 536 B. C.

In the Scriptures we read: "Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up." (2 Chronicles 36: 22, 23) "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. . . . Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchad-

nezzar had brought forth out of Jerusalem. . . . All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem." (Ezra 1:5, 7, 11) "And when the seventh month was come and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. . . . They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia"—Ezra 3:1, 7; see also Ezra 5:12-14.

This Scriptural proof shows that the Jews' captivity to Babylon ended with the first year of the reign of Cyrus; and the secular historians above cited show that that year was 536 B. C. In the next succeeding point will be observed the Scriptural proof showing that the date 536 B. C. is correct, which proof also shows that the date 606 B. C. is the beginning of the gentile times.

POINT VI: DESOLATION NOT CAPTIVITY

Much confusion has resulted from using the words captivity, servitude, and desolation as synonymous terms. The Jews were in captivity more than once and for different periods of time; but there was only *one* period of desolation. It is true that the Jews were in captivity during the period of desolation, but such captivity was merely incidental to the desolation. Their first captivity to Nebuchadnezzar began in the year 617 B. C., and not until eleven years thereafter was the land made desolate, without an inhabitant. What God intended for us to understand must be determined by the language employed in his decree for the punishment of Israel. Therein he said "I will make your cities waste, and bring your sanctuaries unto *desolation*, and I will not smell the savor of your sweet odors. And I will bring the land into *desolation:* and your enemies which dwell therein shall be astonished at it." (Leviticus 26:31, 32) Time and again the Lord restated the decree through the mouth of Jeremiah: "I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah *desolate*, without an inhabitant". (Jeremiah 9:11; see also Jeremiah 33:10; 34:22) As heretofore seen, this divine decree was enforced with the overthrow of Zedekiah in the year 606 B. C.

The period of this desolation of the land is fixed by the Scriptures as seventy years. The purpose of the enforcement of the divine decree as set forth in 2 Chronicles 36:18-20 was "to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she *lay desolate* she kept sabbath, to fulfill *threescore and ten years*". (Verse 21) The prophet Jeremiah had said "This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years".—Jeremiah 25:11.

DESOLATE FOR SEVENTY YEARS

The proof heretofore adduced shows that the reign of Cyrus began in the year 536 B. C.; and that the first year of his reign marked the end of the desolation of the land, in which year he issued a decree for the rebuilding of Jerusalem. The Scriptures cited show that this period of desolation was to be seventy years in duration. Counting back, then, seventy years from 536 B. C. brings us to 606 B. C., completely corroborating the other line of proof showing that 606 B. C. is the date when the crown was removed from Israel, when the desolation began, and when the gentile times began.

Incidentally, here we remark that much has been said about the *nineteen years* of the reign of Nebuchadnezzar before the overthrow of Zedekiah; and an attempt is made to show that this indicates that there is a parallel of nineteen years to be fulfilled with reference to the close of the gentile times and the complete fall of gentile governments. There is absolutely no justification for any such conclusion. It is not warranted by reason nor by Scriptures. The nineteen years have nothing whatsoever to do with the gentile times, their beginning, end, or the overthrow of governments. It has merely been injected to confuse the minds of some. We might as well say that because a cat has "nine lives" it would take nine years to kill all the cats, as to say that, because Nebuchadnezzar reigned nineteen years before he overthrew Zedekiah, therefore the overthrow of gentile dominion would be nineteen years after 1914. The argument is unreasonable, unscriptural, and nonsensical.

POINT VII: THE END — OUSTER PROCEEDINGS BEGUN

Upon all the evidence there cannot be the slightest doubt about the gentile times. The lease of universal dominion to the gentiles could not begin as long as there was a vestige of God's typical kingdom. It matters not when the heathen king Nebuchadnezzar began his reign. The nineteen years of his reign so much spoken of are wholly immaterial, foreign to the issue. The possession and exercise of imperial dominion by Israel, symbolized by the crown, ceased when that crown was removed, to wit, when the last ruler of Israel was dethroned. That occurred in 606 B. C. There the dominion to the whole world was left in the hands of the gentiles, which date is by every line of proof fixed as 606 B. C. There the period of gentile dominion began. Being seven symbolic times in duration, to wit, 2520 years, it ended in 1914 A. D.

But, say those who oppose Brother Russell's conclusions, what has happened to show that the gentile times have ended? Are not the gentile governments still exercising ruling power? Are not things going on they were from the beginning?

We answer, Everything has happened that the Lord foretold would happen. With the close of the (Jewish) year 1914, he whose right it is took unto himself his great power and began his reign; the nations were an-

gry, and the day of God's wrath began.—Ezekiel 21: 27; Revelation 11: 17, 18.

GENTILE TIMES ENDED IN 1914

On the first day of October, 1914, Brother Russell walked into the dining-room at Bethel and, clapping his hands, announced in stentorian tones: "The gentile times have ended! The kings of earth have had their day!" Brother Russell was right then. He was right when he wrote Volume II concerning the gentile times. If the contention of his opponents concerning chronology is right, then everything that transpired in 1914 and since must be disregarded as evidence of Messiah's kingdom. It is admitted by them that the tenure of office of Israel's kings must be changed in order to agree with some historians who were agents of Satan. Such a change would put out of joint all our chronology, and destroy the value of the dates 1874, 1878, 1881, 1910, 1914, and 1918. Such would be equivalent to saying, "Where is the proof of his presence?" "My Lord delayeth his coming."—2 Peter 3: 4; Matthew 24: 48.

Is any Christian so blind that he cannot see what happened in 1914 and thereafter, evidencing the end of the gentile times? By way of illustration: A tenant holds a piece of property under a lease, which lease expires January 1, 1914. The tenant refuses to vacate. The landlord, in order to legally obtain possession, must institute ouster proceedings. God granted to the gentiles a lease of dominion for a term of 2520 years, which term or lease ended about August, 1914. Then came forward the Landlord, the rightful Ruler (Ezekiel 21: 27), and began ouster proceedings. It is not to be expected that he would suddenly wipe everything out of existence, for that is not the way the Lord does things; but that he would overrule the contending elements, causing these to destroy the present order; and that while this is going on he would have his faithful followers give a tremendous witness in the world, so that the teachable people might recognize the hideousness of Satan's empire and the blessedness offered by the Messianic empire, to the end that many of these might be brought through the trouble and be ready for the restoration blessings that are to follow.

To this end, exactly on time, the ouster proceedings began in the World War, followed quickly by famine, pestilence, and revolution, the rehabilitation of Palestine by the Jews, persecution of Christians in various parts of the earth, offenses amongst those who claim to be Jesus' followers, while the love of many waxed cold. All of these things Jesus stated would constitute a trying time, a trial of faith and patience, which would be so severe that only 'he that endureth to the end should be saved'. (Matthew 24: 7-13) While these ouster proceedings are in progress, he commands his followers to tell the people that Satan's empire has ended; that the gentile times have ended; that the world has ended, and here is the proof of it; that the kingdom of heaven is at hand; that the time of restoration is here; that millions now living will never die, and that "this gospel [good news] of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come".

Are those who oppose the conclusions of Brother Russell concerning chronology obeying this command of giving the witness? Do we find those who are in harmony with his conclusions concerning the gentile times obeying this injunction and preaching the evidences of the kingdom and that millions now living will never die? Surely everything has happened exactly as the Lord said it would happen concerning the end of the gentile times.

What will transpire in 1925? Wait upon the Lord and see. Be faithful to present privileges. Every Christian's faith is on trial. "According to your faith be it unto you."

TEXAS CONVENTION

A FOUR-DAY convention of the Bible Students was held at Dallas, Texas, March 9 to 12, Pilgrim Brother Edward Stark serving as chairman. The other speakers were Brothers V. C. Rice, S. H. Toujian, G. R. Pollock, O. Magnuson, Scott Anderson, A. H. Macmillan, and Brother Rutherford. The convention was attended by friends from Texas, Oklahoma, Kansas, Arkansas, Louisiana, and Missouri, the largest number of friends attending on any one day being about five hundred. It was indeed good to be there, and on every face was observed the happy Christian smile. Frequently the remark was made: 'This is the best convention I have ever attended'.

These conventions serve as a great uplift and strength to the friends, particularly the isolated ones. They have very little fellowship with others, and coming to a convention of several days is to them like transformation into an entirely different atmosphere. The testimony meetings gave strong evidence of this, the friends showing by their testimonies that they are not only rejoicing in the opportunities of service, but are growing in knowledge of the Lord's plan and the fruits and graces of the spirit.

On Sunday morning a question meeting was conducted by Brother Rutherford and we append hereto a few of the questions and answers:

Question: Is Jehu a type of the great company?

Answer: No. The Scriptures clearly indicate that Jehu did not represent a spiritual class. Some time ago the Society requested the Pilgrim brethren not to discuss in their discourses Jehu in antitype, because it has been deemed a wise course to take.

Question: At a business meeting of the ecclesia should the chairman make a motion or vote upon the motion?

Answer: One occupying the chair should keep order, direct the proceedings of the meeting, etc.; but it would not be proper for the chairman while in the chair to make a motion. If he desires to make a motion or speak upon the motion he should leave the chair and invite somebody else to occupy it temporarily. The chairman should not seek to exercise undue influence over the class, because of his position as chairman. As to voting upon the motion, he should not vote unless there is a tie, in which event he may vote.

Question: When one loves the Lord and the Lord's people dearly, loves the principles of righteousness and truth, and yet finds in himself or herself a weakness that keeps the mind often on earthly things, can such a one be spirit-begotten?

Answer: This question describes the condition of many who are spirit-begotten. The apostle Paul plainly says: "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would". (Galatians 5:17) Again the Apostle says: "I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."- Rom 7:18-20.

The real battle-ground of the new creature is in the mind, and the great battle that a new creature has is to keep the mind off things earthly and keep it on spiritual things. How, then, can a new creature gain this victory? The apostle Paul answers that we must get it through Jesus Christ our Lord. Our year text is exactly in line: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ". (1 Corinthians 15:57) Then says the Apostle: "Walk in the spirit, and ye shall not fulfill the lust of the flesh". (Galatians 5:16) That is to say, walk in the same direction the Lord walked, in the way of righteousness. Because of a failure, do not give up. If a mistake is made, if one falls, remember the proverb: "A just [righteous] man falleth seven times, and riseth up again". (Proverbs 24:16) Again remember that the Apostle says: "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1) This is a part of the Christian's warfare. The Lord has graciously provided that if we come to him in time of need, asking for strength and help in his name, he will grant it. It is the one who continues in faith, and faithfully, patiently endures to the end, that will gain the crown.

For lack of space all the questions answered are not here given.

Sunday afternoon a public meeting at the Coliseum was addressed by Brother Rutherford on "Millions Now Living Will Never Die". About 3,200 attended. The usual keen interest was manifested by the hearers, a great many purchasing the books at the conclusion.

Withal, the convention was a splendid success from the spiritual standpoint; and every one went away happy and rejoicing that they had been privileged again to have some fellowship in the spirit while this side the vail.

ANNUAL REQUEST FOR PILGRIM VISITS

THE Watch Tower Bible & Tract Society finds it important to revise annually its list concerning Pilgrim visits; and to do this, certain information is desired from the various classes. Following the usual custom, we are asking for the information this year. Shortly after this notice is received, each class should by proper vote direct its secretary to forward the required information to this office, by answering the questions printed below. Postal cards should be used in giving this information, in order that we may use the cards in our files. The questions need not be repeated on the card, but the answers should be given following the letter in parentheses in the order named. If possible use a typewriter. In any case, write each name clearly and distinctly.

We advise that the class secretary be not changed any oftener than necessary. Each change requires a new stencil to be cut in our office and a change in our records. But when a change is made, please notify us promptly. Failure to do this often causes inconvenience, both to the class and to the Pilgrims, as well as to this office, and thus hinders the work.

In giving the name of the secretary or any other address, do not give a post-office-box address, but give the street number. Telegrams and other messages cannot be delivered when sent to a post-office-box address. It it also very inconvenient for the Pilgrim brethren to find the secretary when such address is given, and sometimes necessitates the missing of a meeting.

The Society is anxious to serve all the classes, regardless of size, insofar as it is possible; and believing that all the consecrated anxiously desire the visits of the Pilgrim brethren we are pleased to have the information requested in order to facilitate our routing of these brethren. Where there are isolated friends, only one or two, and you would desire a Pilgrim visit, please send in your request; and if possible the Pilgrim will call on you when passing your way.

Great care is used in selecting brethren for the Pilgrim service. In a special sense they are representatives of the

Watch Tower Bible & Tract Society, as it represents the Lord. They therefore represent the kingdom now so close at hand. Their duties are to serve the friends in spiritual matters, to advise, aid and comfort them for their development as new creatures. They come prepared to hold two meetings each day, one in the afternoon and one in the evening.

The friends everywhere take pleasure in entertaining the Pilgrim brethren as servants of the Lord. They do not expect luxurious entertainment, but only wholesome food and a comfortable room where the necessary rest can be had. They travel at the expense of the Society; hence are its representatives.

Because of the importance of the time, there is now an increased desire on the part of the public to hear the truth. Therefore we urge the friends to arrange for at least one public meeting during the visit of the Pilgrim. To this end a good, well-located, reputable hall should be provided, special efforts being made for the public witness Sunday afternoon or evening, as it may be convenient to the class. Remember, dear brethren, the blessed privilege we have to be coworkers with the Lord in the proclamation of the message now due. Hence we ask your cooperation with us and with the Pilgrim brethren in this behalf.

We ask you to answer the following questions, which is information needed for our immediate guidance in preparing the Pilgrim routes:

(a) State number of Bible Students in your class who accept the complete series of STUDIES IN THE SCRIPTURES.
(b) Are weekly meetings held?
(c) Where do you now meet on Sunday? (Give full street address and name of auditorium, hall, or home; notify us of changes)
(d) At what hours are the Sunday meetings held?
(e) Was a vote taken on the Pilgrim invitation?
(f) If a Sunday appointment is made, will a thoroughly advertised public meeting be arranged?
(g) Have the members of your class chosen leaders in accordance with Volume VI, chapters 5 and 6?
(h) Give name and address of one member of class (other than Secretary) whom we may notify in re Pilgrim visits.
(i) Give the name of proper railroad station at which to stop.
(j) How many miles from station is meeting place?
(k) If a distance from railroad station does some member of class have a conveyance to transport the Pilgrim?
(l) Give full name and address of Class Secretary (always notify us of changes).

GOOD HOPES FOR 1922

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Messiah's kingdom. Every consecrated child of God is privileged to participate in this work. Brother Russell always outlined the work during the year in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privilege of using time, energy, and money in telling the message to others. Some are not blessed with endowments for going about and telling it to others, while they are blessed with some money which they desire to use in the Lord's service, to the end that hungry souls might be fed upon the precious truths, as we have been fed.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much enables us to outline the work, based upon what is expected.

Since a large portion of such donations are used to defray the Pilgrim expenses, we have thought it wise to to let the notice for Pilgrim requests and the "Good Hopes" notice appear in the same issue of THE WATCH TOWER.

Heretofore it has been our custom to print one page in THE WATCH TOWER to be clipped out by the friends and sent to us; but this defaces the issue, and some of the brethren have complained about this; hence we are adopting the present method. Upon receipt of this issue of THE WATCH TOWER kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following: "By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of $ . . . . I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me. (Signature) . . . . . ." Kindly address this card to the Watch Tower Bible & Tract Society, Financial Department, 124 Columbia Heights, Brooklyn, N. Y.

Brethren residing outside of the United States may write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices, thus saving time and work for us.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to daily present us before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory, and to do the work entrusted unto us.

JEREMIAH TRIED FOR SEDITION

— — MAY 28 — JEREMIAH 26 — —

"Amend your ways and your doings, and obey the voice of Jehovah"—Jeremiah 26 13.

EFFORTS TO THROTTLE FREE SPEECH — JEREMIAH PREFIGURED JESUS — SHIFTING FROM BLASPHEMY TO SEDITION — JEREMIAH REPRESENTED THE BODY ALSO.

UNDER the evil rule of King Jehoiakim, Jeremiah, under the Lord's guidance, foretold the coming destruction of the city and temple. The effect of such a prophecy should have led the people to self-examination, prayer and fasting, and a full return to loyalty to God. But according to Jeremiah's account it was a time of great moral delinquency. He pictures a terrible condition of the people — a prevalence of dishonesty, of slander, murder, adultery, false swearing and open licentiousness.

The priests led the people in an angry attack upon the Prophet. He was arrested, charged with speaking evil of his city declaring its forthcoming destruction. How foolish! Could merely the Prophet's declaration bring the thing to pass? And if he were the Lord's prophet could their assault upon him turn aside the divine intention? But the spirit of sin is not the spirit of a sound mind as is the spirit of the Lord.

It is noteworthy that it was the priests and the false prophets who, on this occasion, called for the death of a true prophet. And alas! this has not infrequently been the case. Nearly all the persecutions of Jesus and his apostles and his followers throughout the age have come from professed servants of God. What heart-searching this should bring to every one of us lest, peradventure, we should be similarly overtaken in a fault and "be found fighting against God", and should bring upon ourselves severe condemnation. No doubt these religious teachers twisted their reasoning faculties to such an extent that they considered their course a just one—possibly they even thought that it was love on their part for the people; or perhaps they persuaded themselves that they were moved in their persecution, not by hatred, envy, malice, but by love for God. At all events their course shows what an easy matter self-deception is, and their mistake bids us beware and scrutinize carefully our own conduct.

As Jeremiah told them of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in the world's history is at hand—that, ere it reaches its zenith, it will mean the most terrible anarchy, the only relief from which will be the establishment of Messiah's kingdom in power and great glory. And there are some today so foolish as to think that the trouble can be put off or avoided altogether by silencing those who call attention to the Word of the Lord. (Daniel 12:1) Let us not be found fighting against God. He is mighty and will prevail, and all of his purposes, he assures us, will surely be accomplished.

Jeremiah impressed the jurors, the princes of the people. He reaffirmed every word that he had uttered and declared himself ready to die if need be; but he urged reformation. The princes, more just than the priests and false prophets, acquitted Jeremiah, although his words condemned them. So it has been at various times in the history of the truth. If it had not been for the moderation of the civil power many a reformer would have been put to death.

JEREMIAH PREFIGURED THE CHRIST

Jeremiah's offense was that he had said, standing in the court of the temple, "I will make this house like Shiloh, and I will make this city a curse to all the nations of the earth". Shiloh was the point at which the ark, representing the divine presence, had remained from the time of the conquest of Canaan in the days of Joshua down to and including the days of Samuel the prophet. It was in Shiloh that Samuel had his vision of the coming judgment upon the house of Eli the high priest, and it was from this place that the ark went forth to be captured in battle by the Philistines. Here Eli died, filled with dismay at the loss of the ark. The message had previously come to Jeremiah: "Go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel". (Jeremiah 7:12) Not a ruin remains standing to mark the site of this ancient city.

How very similar are these words of Jeremiah to the words of our Lord. As Jeremiah predicted that the temple would become like Shiloh, a ruin from which the presence and the glory of the Lord had utterly departed, so our Lord, viewing Herod's temple, had said to his followers: "See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."—Matthew 24:2.

And as Jeremiah said: "I will make this city a curse to all the nations of the earth"; so our Lord said: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Matthew 23:37, 38.

As the priests and the prophets were the ones that stirred up the people against Jeremiah, so "the chief priests, and elders, and all the council, sought false witnesses against Jesus, to put him to death". (Matthew 26:59) As the formal charge against Jeremiah was that he had uttered words in the name of Jehovah, and thus ostensibly blasphemed, and had uttered his words against Jehovah's house, so it was alleged against our Lord Jesus that he had committed blasphemy (Matthew 26:65) because of a series of similar statements concerning Jehovah's house.—Matthew 26:61.

As all the people blindly cooperated with the priests and prophets and "were gathered against Jeremiah in the house of the Lord" so the same people that but five days previous had strewn their garments in front of the Lord and said, "Blessed be the King that cometh in the name of the Lord" (Luke 19:38) were ready at the instigation of the chief priests and rulers, to say respecting Jesus, "Away with this man, and release unto us Barabbas".—Luke 23:13-18.

As the princes of the people, the civil magistrates, tried to appease the wrath of the priests and prophets and people against Jeremiah, so Pilate and Herod were both unconvinced that Jesus was a malefactor and made several attempts to accomplish his release. Pilate's words are very plain on this point: "Behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him".—Luke 23:14, 15.

SHIFTING FROM BLASPHEMY TO SEDITION

As the priests and the prophets argued before the magistrates and the people, saying: "This man is worthy to die; for he hath prophesied against this *city*" (verse 11), thus adroitly shifting the real ground of their accusation from one of blasphemy to one of sedition, so the chief priests and elders and all the council insisted upon the accusation of blasphemy against Jesus "and said, He is guilty of death" (Matthew 26:66), but when they came before Pilate the

charge was that he had called himself the King of the Jews (Mark 15:2, 12, 26), a charge not of blasphemy but of sedition.

All the gospel accounts agree that the charge upon which Jesus was found worthy of death by the chief priests and elders was one of blasphemy, but that immediately upon their access to the presence of Pilate "they *began* to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king". (Luke 23.2) And as they *began* with a charge of sedition, so they *ended*, for the final argument that won Pilate over to do as they wished was the crafty statement: "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar".—John 19:12.

As Jeremiah bore witness that the words he had uttered were not his own but that the Lord had sent him with the message, so our Lord testified, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak".—John 12:49.

As Jeremiah meekly submitted to his fate without protest, saying, "Behold, I am in your hand; do with me as seemeth good and meet unto you"; so it is testified of our Lord by the prophet, that "he was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth".—Isaiah 53:7.

But as Jeremiah solemnly warned those who had his fate in their hands "Know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof" (verse 15), so Jesus, "when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee: and compass thee round, and keep thee in on every side;... and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation." (Luke 19:41-44) And a little later, when the plans of the priests and elders had carried, he said: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck."—Luke 23:28, 29.

These points of correspondency between the experiences of Jeremiah and those of our Lord, (1) the declarations against God's temple: (2) the declarations against the holy city; (3) the movement of the priests and elders against him; (4) the drawing of the people to the support of their machinations, (5) the intervention of the civil authorities; (6) the accusation of blasphemy (7) shifted, in the presence of the civil authorities, to that of sedition; (8) the solemn witness that the message was from Jehovah; (9) the meekness of the messenger; and (10) the declaration that the fate of the city and its inhabitants was inextricably bound up with the decision that was in the process of the making—all these points, and others that could be deduced, indicate a purpose on the part of Jehovah that Jeremiah should in some sense of the word serve as a type of the Christ.

JEREMIAH REPRESENTED THE BODY ALSO

As Jeremiah represented Jesus the head, so he represented the body also, down at the time when the declaration against the nominal spiritual temple is in order, which is now. And just as a declaration against the nominal church involves not only the church, but the whole city which is associated with this nominal temple, or in other words the whole structure, ecclesiastical, political, financial and social, so the message of the Jeremiah class today inevitably involves the other elements which go to make up the antitypical Jerusalem, the city which we sometimes call by the name Christendom, Babylon.

As the Jeremiah class now proceeds to declare faithfully the coming days of vengeance upon the antitypical temple and city, so the first to take note of their activities and to plan against their liberties and their lives are the antitypical priests and prophets, the hereditary and the self-appointed religious rulers of the present time, the clergy.

As the first step of the clergy of his day was to try to draw the people to their support and into an attitude of hostility against Jeremiah, so we see even now going on about us a great effort put forth by the clergy to try to persuade the people that the Bible Students are the worst people in the world. So eager are they in their efforts that in one city in Eastern Pennsylvania where there are but five of this way in the whole town, and they are among the finest people in the entire community, the pastor of one of the churches has recently preached a series of eight consecutive sermons against this little company, in the effort to stir the whole people against them.

The next step in Jeremiah's experiences was the intervention of the civil authorities. We saw such an intervention during the World War, and without a doubt the charges then were blasphemy in the inner circles of ecclesiasticism: but sedition was the charge before the magistrates. These items are all fresh in the minds of those who have been in this way since the interesting experiences in the spring of 1918.

As Jeremiah solemnly declared that he was not uttering his own ideas, but was faithfully portraying the Word of God, so the Jeremiah class in 1918 declared and continue to declare that the message of present truth is not of human invention but is from the Lord and must be delivered.

In this connection we recall the remarkable words of Pastor Russell in THE WATCH TOWER seventeen years ago (Z'05-254): "Occasionally, and only occasionally need we enter upon the role of Jeremiah to be announcers of the evil conditions coming upon the world. Perhaps as we get down in the stream of time, nearer to the actual trouble, we may see it to be *our duty* to call attention to it more particularly. . . . When that time shall come, such advice will doubtless run counter to the wishes and ambitions of some who will then be in power, and it may be that we shall be *imprisoned* or otherwise maltreated, after the example of Jeremiah."

As Jeremiah meekly submitted to his fate, even so the members of Christ should continue to do. Jeremiah long ago enacted in pantomime some of the experiences through which the church has passed and may yet pass in this, the most interesting period of the world's history. We leave the history of Jeremiah at this point to continue it in subsequent lessons, which contain experiences of equal or even greater correspondency and interest to all of like precious faith.

The Golden Text is a declaration that it is as obligatory upon us to mend our ways, our settled habits, as to amend the individual acts that go to make up those ways, those habits. None can defend themselves or others by saying of an evil, discourteous, unkind, insincere speech or mannerism, 'It is my way' or 'It is his way'. If the way is wrong, then why have such a way? *Amend* it You can do it. It requires effort; effort leads to character; and without character none shall ever sit with Christ upon his throne.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Buffalo N Y	May 21	Dayton, Ohio	May 26
Westfield, N Y	" 22	Cincinnati, Ohio	" 28
Erie, Pa	" 23	Louisville Ky	" 29
Cleveland, Ohio	" 24	Evansville Ind	" 30
Columbus, Ohio	" 25	St Louis, Mo.	" 31

BROTHER T. E. BARKER

Peru, Ind	May 17 18	Mansfield Ohio	May 26
Wabash Ind	May 19	Wooster Ohio	" 28
Ft Wayne Ind	May 21 22	Massillon Ohio	" 29
Van Wert Ohio	May 23	Canton Ohio	" 30
Lima, Ohio	May 24, 25	Alliance, Ohio	" 31

BROTHER J. A. BOHNET

Boulder, Colo	May 18	Cheyenne Wyo	May 24
Berthoud, Colo	" 19	Sterling Colo	" 25
Loveland Colo	" 21	Haxtun Colo.	" 26
Greeley Colo	" 22	Holyoke Colo	" 28
Laramie Wyo	" 23	Sidney, Nebr.	" 30

BROTHER E. F. CRIST

Lynn Mass	May 16	Auburn Me.	May 23
Kittery Maine	" 17	Wilton Me	" 24
Kennebunk Me	" 18	Hallowell Me.	" 26
Sprucevale Me	" 19	Rockland, Me	" 28
Portland Me	" 21	Camden, Me.	" 29
Dry Mills Me	" 22	Bangor, Me.	" 31

BROTHER A. J. ESHLEMAN

Cressona, Pa	May 14	Hazleton, Pa	May 21
Mahanoy City, Pa	" 15	White Haven, Pa	" 22
Shamokin, Pa	" 16	Throop, Pa	" 23
Northumberland, Pa	" 17	Peckville, Pa	" 24
Benton, Pa	May 18, 19	Carbondale, Pa.	" 25
Nanticoke, Pa.	May 21	Honesdale, Pa	" 26

BROTHER A. M. GRAHAM

Nelsonville, Ohio	May 16	Coshocton Ohio	May 24
Shawnee, Ohio	" 17	New Comerstown Ohio	" 25
Crooksville Ohio	May 18 21	Port Washington Ohio	" 26
White Cottage, Ohio	May 19	Dennison Ohio	" 28
Zanesville, Ohio	May 21, 22	New Philadelphia, Ohio	" 29
Dresden, Ohio	May 23	Dover, Ohio	" 30

BROTHER M. L. HERR

Dover Ark.	May 16	Bentonville Ark.	May 24
Havana, Ark	May 17, 18	Siloam Springs, Ark	" 26
Ft Smith Ark	" 20 21	Joplin, Mo	" 28
Fayetteville, Ark.	May 22	Zinc, Ark	" 29
Springdale, Ark.	" 23	Turkey, Ark.	" 30

BROTHER O. MAGNUSON

Bandera, Tex	May 17	San Marcos, Tex.	May 25
Tarpley Tex	" 18	Bastrop Tex	" 26
San Antonio, Tex.	May 19 21	Austin Tex	" 28
Kerrville, Tex.	May 22	Rockdale Tex.	" 29
Comfort, Tex.	" 23	Waco, Tex	May 30, 31

BROTHER S. MORTON

Clare, Mich	May 17	Durand, Mich.	May 24
Midland Mich	" 18	Fenton Mich	" 25
Saginaw Mich.	" 19	Burt, Mich	" 26
Alma, Mich	" 21	Bay City, Mich	May 27 28
Wheeler Mich	" 22	Charlotte Mich	May 29
Flint, Mich	" 23	Lansing Mich	May 30, 31

BROTHER G. R. POLLOCK

Tampa, Fla.	May 17	Wallston Fla	May 25
Oldsmar, Fla	" 18	Jacksonville, Fla	" 26
Clearwater Fla	" 19	Blackshear Ga	" 27
St Petersburg Fla	May 21, 22	Savannah, Ga.	May 28 29
Zephyrhills, Fla	" 23, 24	Mc Rae, Ga	" 30, 31

BROTHER B. M. RICE

Dore, N D	May 16	Great Falls, Mont	May 27 28
Reserve, Mont	" 17	Lewistown Mont	" 29, 30
Outlook, Mont	May 18, 21	Rapelje Mont	June 1
Big Sandy, Mont.	" 23, 24	Bear Creek, Mont.	" 2
Virgelle Mont	" 25 26	Big Timber, Mont.	" 4

BROTHER V. C. RICE

Alvarado, Tex.	May 16	Savoy, Tex	May 23
Cleburne, Tex.	" 17	Roxton, Tex	May 24 25
Plano Tex	" 18	Greenville, Tex	" 26 28
McKinney Tex.	19	Lone Oak Tex	May 27
Sherman, Tex	May 20, 21	Weaver Tex	29
Denison, Tex.	May 21, 22	Birthright, Tex:	May 30, 31

BROTHER E. STARK

Waitsburg, Wash.	May 11	Weiser, Ida	May 20 21
Dayton, Wash	" 12	Ontario Ore	" 22 23
Walla Walla, Wash	14	Nampa, Ida	" 24 26
Pendleton, Ore	15	Melba Ida	May 25
La Grande, Ore	May 16 18	Boise, Ida.	" 28
Joseph, Ore	May 17	Odell, Ore	" 30

BROTHER O. L. SULLIVAN

Jefferson City, Mo	May 16	Peoria Ill	May 23
St Louis Mo	" 17	Canton Ill	4
Springfield, Ill	May 18, 19	Knoxville Ill	25
Decatur Ill	May 21	Kewanee Ill	26
Bloomington, Ill	" 22	Freeport Ill	May 28, 30

BROTHER W. J. THORN

Rolla, Mo	May 17	Coffeyville Kans	May 25
Lebanon, Mo	May 18 19	Bartlesville Okla	26
Springfield Mo	May 21	Lawhusl Okla.	" 28
Monett, Mo	22	Tulsa Okla	" 29
Claremore Okla	2	Bixby Okla	" 30
Nowata, Okla.	" 24	Sapulpa Okla	" 31

BROTHER T. H. THORNTON

Stevens Point, Wis	May 17	Seymour, Wis	May 24
Plover, Wis	" 18	Green Bay Wis	25
Appleton, Wis	" 19	Bonnel Wis	" 26
Clintonville, Wis.	" 21	Marinette Wis	" 28
Marion, Wis	" 22	Oshkosh Wis	" 29
Black Creek, Wis.	" 23	Sheboygan Falls, Wis	May 30, 31

BROTHER S. H. TOUTJIAN

Lodi, Cal	May 15	Myrtle Creek Ore.	May 23
Sacramento, Cal	" 16	Roseburg Ore	" 24
Chico, Cal.	" 17	Oakland Ore	" 25
Paradise, Cal.	May 18 19	Mc Minnville Ore	May 27 28
Ashland, Ore	May 21	Marion Ore	29 30
Rogue River, Ore	" 22	Salem, Ore	May 31

BROTHER W. M. WISDOM

Superior, Wis	May 14 15	Aitkin Minn	May 21
Two Harbors, Minn	May 16	Riverton, Minn	May 22 23
Proctor Minn	" 17	Federal dam Minn.	" 24 25
Northland, Minn	" 18	Onamia, Minn	" 27 28
Barnum Minn	" 19	Fergus Falls, Minn	May 30

GENERAL CONVENTION

It is with pleasure that we announce that negotiations are under way for a general convention of the International Bible Students Association to be held about the first of September. Two places in the midle west are being considered, and as soon as our convention committee makes definite arrangements, announcement will be made in THE WATCH TOWER. We make this announcement now in order that the friends throughout the United States and Canada may be making their plans for the general convention about the time mentioned.

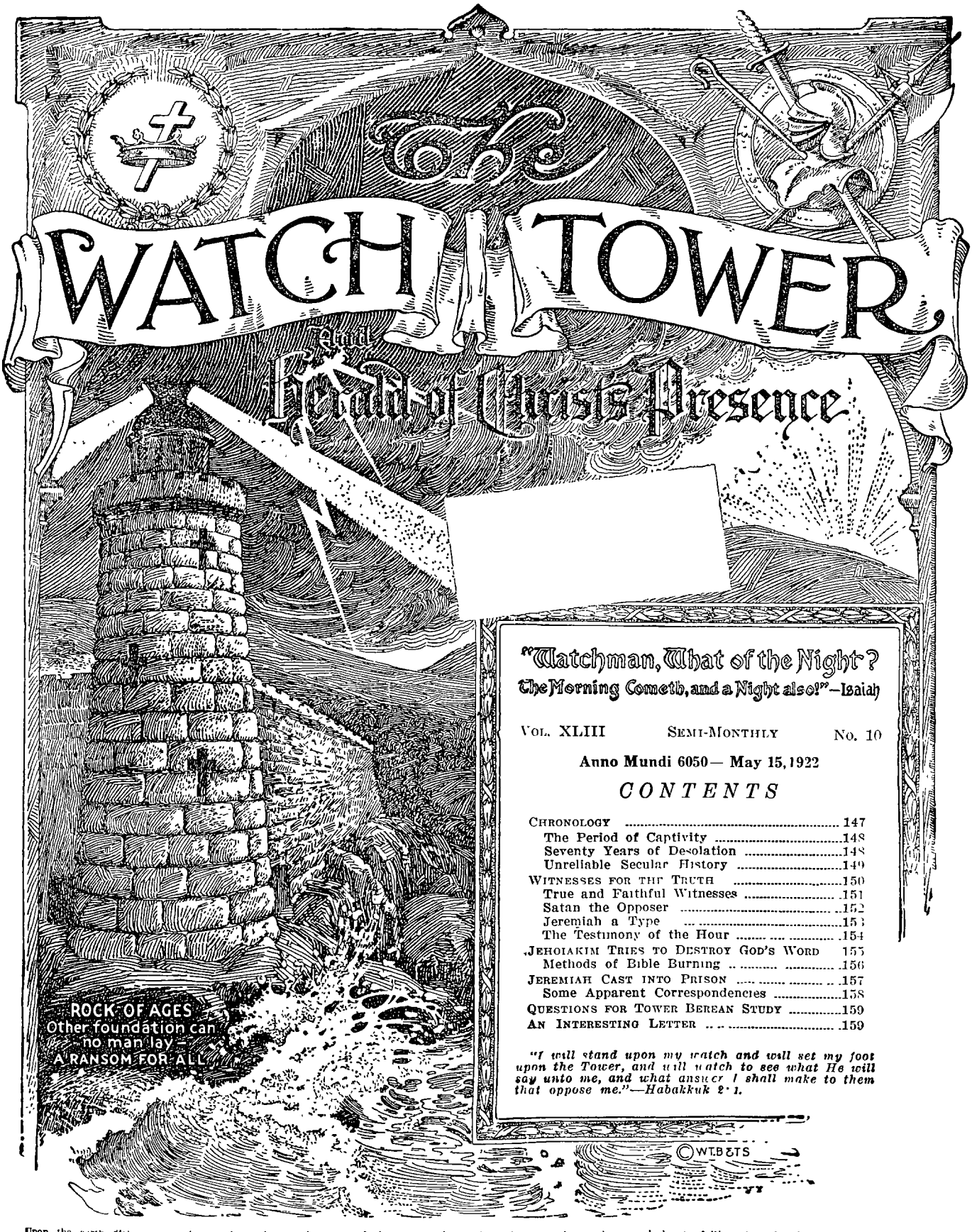
I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The Plan of the Ages"**

Chapter VII The Permission of Evil

Week of July 2 ... Q. 22 28 Week of July 16 ..... Q 36-41
Week of July 9 ... Q 29 35 Week of July 23 ..... Q. 1-7
Week of July 30 Q 8-14

Question books on "The Divine Plan", 15c postpaid



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented roaring men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism, shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33, Mark 13:29, Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1 . 19 , 1 Timothy 2 . 6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3 : 11-15 ; 2 Peter 1 . 5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3 : 5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3 : 16, 17; Ephesians 2 : 20-22; Genesis 28 : 14; Galatians 3 . 29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection, and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium —Revelation 15 . 5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all" and will be the true light which lighteth *every man that cometh into the world",* "in due time".—Hebrews 2 . 9 , John 1 . 9 , 1 Timothy 2 . 5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3 . 2 , John 17 . 24 , Romans 8 : 17; 2 Peter 1 : 4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world, and to prepare to be kings and priests in the next age.—Ephesians 4 : 12 , Matthew 24 : 14 Revelation 1 . 6 , 20 . 6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3 . 19-23 ; Isaiah 35.

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(Foreign translations of this journal appear in several languages)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are J F RUTHERFORD, W. E VAN AMBURGH, J. H. NORTY, G H FISHER E W. BRENISEN

Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May, stating their case and requesting such provision We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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HYMNS FOR JULY

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TOWER BEREAN STUDIES

Some of the Pilgrim brethren have written us suggesting that a study of THE WATCH TOWER articles be had by the classes; that one meeting a week be devoted to this study, and that the leader prepare the lesson in advance, their argument being that many of the friends are not getting the meat out of THE WATCH TOWER that they should. We think this recommendation a very good one What is written for THE WATCH TOWER is prepared with much care, and we believe that a careful class study would enable the brethren to better understand what is therein written We therefore recommend that one of the Berean studies during the week, or on Sunday, be devoted to THE WATCH TOWER. We shall be pleased to have report from classes who try this, to see how it works out

ITALIAN TRANSLATOR WANTED

If there is amongst the consecrated an unencumbered brother who is educated in both the English and the Italian language, with a good knowledge of the grammar of both languages, and who can do translating, please have him communicate with this office immediately, with a view of taking a place in the office at Brooklyn.

GENERAL CONVENTION

The Society has about concluded arrangements for a general convention to be held in the State of Ohio the first week in September We cannot name the exact place in this issue, because there are two places under consideration, and it is not definitely settled now The convention will be eight days in duration, and it is expected that all the Pilgrim brethren in the United States and Canada will be there The Society does not favor local conventions between now and September but advises the friends to concentrate all their efforts on the general convention, believing it will be more beneficial for every one

PRAYER-MEETING TEXTS FOR JULY

July 5: CHRIST THE SPOTLESS: "A lamb without blemish and without spot."—1 Peter 1 19

July 12: CHRIST THE HARMLESS: "Who is holy, harmless, undefiled, separate from sinners"—Hebrews 7 : 26

July 19: CHRIST THE OBEDIENT: "I have kept my Father's commandments"—John 15 10

July 26: CHRIST THE ZEALOUS: 'The zeal of thine house hath eaten me up."—**John 2 : 17.**

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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CHRONOLOGY

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—1 Peter 3: 15.

WE HAVE no doubt whatever in regard to the chronology relating to the dates of 1874, 1914, 1918, and 1925. Some claim to have found new light in connection with the period of "seventy years of desolation" and Israel's captivity in Babylon, and are zealously seeking to make others believe that Brother Russell was in error.

The apostle James assures us that "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him". We believe that promise and daily petition for heavenly wisdom and grace to be guided aright. We also believe that the prayers of the saints ascend daily to the throne of heavenly grace for divine guidance as to what shall appear in THE WATCH TOWER, and we are very appreciative of that fact.

An accurate understanding of chronology apparently is not a necessity to salvation. The subject has been largely concealed during the dark ages, and doubtless many saints have made their calling and election sure without the aid of the chronological features hidden in the Bible. But they had a knowledge sufficient for their time. Even now some find it very difficult to grasp chronology fully, and therefore depend upon the explanations of others. However, a fuller understanding of the times and seasons affords a great joy to the toiling saints of God, and is a stimulus to zeal.

Toward the close of the gospel age, in harmony with the prophecy of Daniel, God began to open the floodgates of knowledge along many lines, in preparation for the incoming kingdom. As people began to awake to the light, they commenced to investigate and explore in every direction. Old libraries were ransacked, long-buried cities were excavated, in search of more light upon the hidden past.

SOUGHT TO DISCREDIT BIBLE

The worldly-wise have always disliked the Bible, because it discounted their wisdom and held it up to scorn. They would rejoice greatly if they could prove it untrue. With eagerness, therefore, have they searched long and diligently to that end. Any new discovery is heralded far and wide with a great show of wisdom. Some of the discovered records give evidence of great age, and are accordingly given much weight as authority. Conclusions are drawn by comparing various writings from different countries, and an endeavor made to piece together broken fragments, found here and there. But even after their best endeavors, they are often forced to admit that their conclusions cannot be proved. Contradictions are often found in some, and connections cannot be made in others.

Some of their best "authorities" are found at times to be unreliable; as, for instance, Josephus and Ptolemy. These men lived during the first two centuries after Christ. They had difficulty in compiling their records; for complete data were not accessible to them. No doubt they did the best they could under their limited circumstances. They are accepted as among the best that secular history can produce. From these and from others, certain dates have been generally accepted by historical writers; but to be generally accepted does not necessarily imply absolute accuracy. However, to impress the weight of their wisdom upon their readers, these conclusions are often stated in positive language, and the student is inclined to accept them at their face statement without further investigation.

But why rely upon uncertainties when the Lord has provided in his Word a complete reliable record from Adam to the return of the Jews from Babylon, and from that time on secular records are reliable? Though to the casual reader there are apparent breaks, God has so overruled that every such break is fully bridged elsewhere. We need not trace all the tangled and broken threads of secular chronology when we have a straight one to follow. The adversary has always endeavored to deceive people. No doubt he has had much to do towards causing the confusion in the historical records of ancient history, where he could not destroy them altogether.

But in spite of Satan's attempts thus to break connections, God has continued to keep an unbroken line that his people may not walk in darkness. (1 Thessalonians 5: 1-5) However God has purposely hidden these from the worldly-wise, who prefer to walk in the light of their own wisdom.—Daniel 12: 10.

TRUE BIBLE CHRONOLOGY

For the benefit of some who may not be so familiar with these divine records and for some of the more recent readers of THE WATCH TOWER, and also that all may refresh themselves with these beautiful truths, we herewith epitomize the line of chronology. For details as to the first six periods here given we refer the reader to pages 42 to 50 of Volume II, STUDIES IN THE SCRIPTURES:

	Years
From creation of Adam to the end of the flood	1656
From the flood to the covenant with Abraham	427
From the covenant with Abraham to the Exodus	430
From the Exodus to the division of the land	46
Period of the Judges of Israel	450
Saul to Zedekiah (21 kings)	513
Creation of Adam to dethronement of Zedekiah	3522

The break in the Old Testament records as to the length of the time the Judges ruled, and the length of the reign of King Saul are carefully covered in the New Testament. Evidently this is of God's overruling for the edification of his people.

It is in the endeavor to connect secular records with the Bible record at the time of the "seventy years of desolation" that some claim to have found the new light. Practically all agree that B. C. 536 was "the first year of Cyrus" mentioned in Ezra 1:1, at which time such Jews as desired were permitted to return to Jerusalem. From thence we have connected records to the present.

There can be no exception taken to the line showing that the last year of Zedekiah was A. M. 3522, as shown above. There is no contention about the first year of Cyrus being B. C. 536. It does make considerable difference where these two records are connected as to what year A. M. we are now in.

THE PERIOD OF CAPTIVITY

In Jeremiah 29:10 and 25:11, 12 a period of captivity of 70 years is mentioned. When did this period begin? The Bible locates the time definitely as 3522 A. M. (606 B. C.), the 19th year of King Nebuchadnezzar. Secular historians vary considerably. The question hinges upon the date of the commencement of the 70 years period, some calling it the "70 years of captivity" and others the "70 years of desolation". Does the captivity synchronize with the desolation?

Daniel 9:25 states that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince would be 69 weeks of symbolic time, 483 years actual time. Jesus became Messiah the Prince at his baptism, A. D. 29, as shown fully in Volume II, page 60. 483 years less the 29 A. D. would leave 454 B. C. as the date when Nehemiah received his commission from King Artaxerxes to rebuild the city and the walls. 454 B. C. was 82 years after 536 B. C., and the Jews were still under the dominion of Babylon. Comparing Nehemiah 5:14 and 13:6 we find the Jews still under the yoke of Babylon, bringing the date down 12 years later, or to 442 B. C. This would make a period of 94 years after the return of some in 536 B. C. If we add the 70 years to that we have a total of at least 164 years, 606 to 442 B. C. under the king of Babylon.

We see in a moment, then, that the desolation and captivity therefore could not synchronize. The Bible testimony is clear that the Jews first became tributary to Babylon three years before the death of Jehoiakim (2 Kings 24:1); but Jerusalem was not captured, nor did Nebuchadnezzar appear before the city, at that time. At the end of the three years Jehoiakim rebelled, Nebuchadnezzar took the city, Jehoiakim died; and Nebuchadnezzar left Jehoiachin, a son of Jehoiakim, on the throne. He ruled only three months and was carried captive to Babylon, together with Daniel and his three companions and Ezekiel. Zedekiah, an uncle of Jehoiachin, was left upon the throne. The city was left, the Temple was not destroyed, nor was the government overthrown.

SEVENTY YEARS OF DESOLATION

We now desire to review some positive evidence that the 70 years of desolation did not begin to count from this capture of Jerusalem. Not until the overthrow of Zedekiah, 11 years still later did it count. In Leviticus 25 the law of the jubilee is given. Every fiftieth year was to be a jubilee. Jewish reckoning was thus divided into semi-centuries, an easy manner of computing time. Every fifty-first year would be the first year of another jubilee cycle of 50 years. Had the Jews been obedient to their law, there could have been no doubt as to the chronological record; for they would never have gone into captivity, and would have preserved their records without interference. Did their disobedience alter God's outlined time arrangements for the bringing in of the antitype? No intimation of such a change is found, but on the contrary the evidence is that he held to his original plan.

Leviticus 26:31 to 35 reads as follows:

31 "And I will *make your cities waste*, and *bring your sanctuaries unto desolation*, and I will not smell the savour of your sweet odors.

32 "And I will *bring the land into desolation*: and your enemies which dwell therein shall be astonished at it.

33 "And I will scatter you among the heathen, and will draw out a sword after you: and your *land shall be desolate*, and your *cities waste*.

34 "Then shall the *land enjoy her sabbaths, as long as it lieth desolate*, and ye *be in your enemies' land, even then* shall the *land rest*, and *enjoy her sabbaths*.

35 *"As long as it lieth desolate it shall rest: because it did not rest in your sabbaths, when ye dwelt upon it."*

This is a prophetic statement, but addressed to the nation. *"It did not rest . . . when ye dwelt* [*yashab*] upon it" shows clearly that none of the time while they were on the land would be counted. The word here rendered 'dwelt' is the same Hebrew word (*yashab*) that is rendered 'inhabitant in Jeremiah 44:22. *Yashab* is rendered 'dwell' 434 times, 'remain' 23 times, 'sit' 25 times, 'inhabitant' 31 times, and by various other rendering in the King James version. The *nation*

was not to be an inhabitant; for it was to the nation that the statement was made. God foreknew what course it would take and so he foretold how he would deal with it. The people would be sent into the land of their enemies; their *land*, their cities and their sanctuaries would all be laid waste and become desolate. The length of the time of desolation is not here stated, except that it would be long enough for the land to "enjoy her sabbaths." There is no Scripture to prove that the land was denuded of every individual.

NEBUCHADNEZZAR'S THREE MOVES AGAINST JEWS

Nebuchadnezzar went against Jerusalem three times, in person or by his orders: first, in the eighth year of Jehoiakim, which was the fifth year of Nebuchadnezzar (2 Kings 24:1); second, during the three months reign of Jehoiachin, who followed Jehoiakim, three years later, which was the eighth year of Nebuchadnezzar (2 Kings 24:12) Apparently Jehoiachin put up no defence, but surrendered without a fight. At this time (617 B. C.) Daniel and his companions and Ezekiel were carried captive to Babylon. It is from this date that Ezekiel dates his prophecies, Ezekiel 8:1; 40:1.

Although Nebuchadnezzar took many captives and much treasure on the second invasion, he did not remove the nation. He left a king upon the throne, many people in the cities, and the Temple and its sanctuaries. The government was still recognized, and therefore the prophecy of Leviticus 26:31-35 could not yet be applied. It was not yet true "I will make your cities waste, and bring your sanctuaries unto desolation. . . . and I will bring the land into desolation".

The third time was 11 years later. (606 B. C.) The record in 2 Chronicles 36:14-21 is very explicit, making mention of the Temple, the cities and the land.

18 "And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon.

19 "And they *burnt the house of God*, and *brake down the wall of Jerusalem* and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof

20 "And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons *until* the reign of the kingdom of Persia,

21 "To *fulfill* the word of the Lord by the mouth of Jeremiah, *until the land had enjoyed her sabbaths*: for *as long as she* [the land] *lay desolate she kept her sabbath, to fulfill threescore and ten years.*"

Here is the complete statement in a nutshell—the explanation of the desolation of the sanctuaries, the waste of the cities, and the desolation of the land, "without an inhabitant" nation. No nation was permitted to hold a dwelling on the land while the Jews were in Babylon. Here commenced the fulfilling of the prophecies of Leviticus 26:31-35; Jeremiah 25:8-11; 29:10; 44:22; and Daniel 9:2. This shows conclusively that the land was to be desolate, to rest for 70 years; and that the desolation began at the downfall of Zedekiah, 606 B. C. and closed at the first year of Cyrus, 536 B. C. Thus 3592 A. M. and B. C. 536 are joined clearly.

Note again the further statements of the Scriptures. Those who returned did not all go to Jerusalem, but "unto Jerusalem and Judah, *every one unto his own city*". They did not have to reconquer the land; their cities were still waiting their return. This shows clearly that the previous order was restored to considerable extent, the rehabitation of the country and the cities, and the reestablishment of the sanctuary at Jerusalem. (Ezra 2:1, 70; 3:1-6) Thus the beginning and the end of the period known as the "70 years desolation" are so clearly marked we do not see how there can be any question whatsoever.

UNRELIABLE SECULAR CHRONOLOGY

How can this be harmonized with secular chronology, which states that Nebuchadnezzar began to reign in 606 B. C., reigned 43 years, and died in 561 B. C.? We are not called upon to harmonize the Bible with secular chronology any more than we are expected to harmonize the gospel of the Bible with secular creeds. It is for the students of secular chronology to harmonize their records with the Bible. "All Scripture given by inspiration of God [and the Scriptures quoted above must have been given by inspiration of God] is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works". The Bible is clear and connected, while the worldly records are acknowledged to be faulty, disconnected, unreliable, and fragmentary. Daniel 12:10 foretells that the worldly-wise will not accept God's Word, and therefore shall not understand. They will lean unto their own wisdom and thus be misled, and on "this account God will send to them an energy of delusion, to their believing the falsehood".—2 Thessalonians 2:11.

It makes no difference to the student of the Bible whether Evil Merodach and Belshazzar were the only two kings to follow Nebuchadnezzar until Cyrus; or whether, as some claim, there were several others also, nor how long each one is said to have individually reigned. The period is fully covered by the records above cited. Besides, the testimony of the larger cycles fully corroborate them, thus making a cable and not a single thread. Those who are humble enough to rely upon the Word of God will be wise enough to understand, and these are all that are desired by the Lord at the present time. In the near future, when all those kings and rulers and historians shall have returned, it will be an easy matter to straighten out all the snarls. There no adversary will be permitted to interfere.

Recapitulating then, the Bible record is conclusive that the first year of Nebuchadnezzar synchronizes with the fourth year of king Jehoiakim, which was the year 3503 A. M. or 625 B. C. The nineteenth year of Nebuchadnezzar connects with the eleventh year of Zedekiah, and was 3522 A. M. or 606 B. C. Seventy years later,

when the Jews returned to their land, connects with the first year of Cyrus, and would be 3592 A. M., or 536 B. C. Thus 1922 is 6050 A. M., as shown on THE WATCH TOWER—3592 plus 536 plus 1922.

STAMPED WITH GOD'S APPROVAL

It was on this line of reckoning that the dates 1874, 1914, and 1918 were located; and the Lord has placed the stamp of his seal upon 1914 and 1918 beyond any possibility of erasure. What further evidence do we need?

Using this same measuring line, beginning with the entry of the children of Israel into Canaan, and counting the full 70 cycles of 50 years each, as clearly indicated by Jehovah's sending of the Jews into Babylon for the full 70 years, it is an easy matter to locate 1925, probably the fall, for the beginning of the antitypical jubilee. There can be no more question about 1925 than there was about 1914. The fact that all the things that some looked for in 1914 did not materialize does not alter the chronology one whit. Noting the date marked so prominently, it is very easy for the finite mind to conclude that all the work to be done must center about it, and thus many are inclined to anticipate more than has been really foretold. Thus it was in 1844, in 1874, in 1878 as well as in 1914 and 1918. Looking back we can now easily see that those dates were clearly indicated in Scripture and doubtless intended by the Lord to encourage his people, as they did, as well as to be a means of testing and sifting when all that some expected did not come to pass. That all that some expect to see in 1925 may not transpire that year will not alter the date one whit more than in the other cases.

The preparations for the kingdom have been coming on apace, and the announcement of it is being heralded with a world-wide witness. The results following the dates of 1918 and 1921 indicate more and more distinctly that they were turning-points or mile-stones on the chronological highway, and clearly foreknown and foretold by the Designer of the Divine Plan of the Ages. The trumpet of liberty for the people has been sounding with ever-increasing volume since 1918, and the world is staggering like a drunken man. Never before has it been so manifest that "there is nothing covered, that shall not be revealed; neither hid that shall not be known". (Luke 12:2) All the signs indicate that the world is in the rapids of the coming cataclysm, unable to rescue itself, and yet unwilling to accept divine assistance.—Jeremiah 51:8, 9.

It seems that God has permitted the adversary to disconnect every other line of chronology prior to the time of Cyrus. No doubt Satan thought he had succeeded completely until God overruled that St. Paul should give just the needed information in his writings. To some this is a test of faith. To the consecrated child of God it is another manifestation of God's careful consideration for the needs of his children, of his provision for their protection in matters of instruction and edification. If others prefer worldly wisdom, that is their privilege. God has promised that his instruction will perfect the "man of God". We need to put on the 'whole armor of God, that we may be able to withstand in the evil day, and having done all [this] to stand [having assured ourselves of God's full provision for our protection, we need not to worry, but to rely upon him fully and confidently]'. A prominent part of this armor is the shield of faith, in his Word, wherewith we are able to quench (ward off) all these darts of unbelief, which are liable to wound even unto death.

WITNESSES FOR THE TRUTH

"These things saith the Amen, the faithful and true witness."—Revelation 3:14.

IT HAS been a rule for some time observed by the Bible Students to have a text for the year and a text for the week for special consideration and meditation. The consideration of these texts is intended to enable the followers of Christ to keep in mind the character of the perfect Pattern and to be conformed thereto. That this is the proper course for the Christian is abundantly testified to by the Scriptures. The apostle Paul writing to the church said: "We all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord". (2 Corinthians 3:18) A mirror is used to reflect the image of one who looks into it. In this instance the Bible is symbolized by a mirror, which Bible reflects the character of Jehovah and of the Lord Jesus. The spirit-begotten anointed ones have their faces opened or unveiled. This is the result of the illumination that comes to those who are anointed of the holy spirit. To such God has revealed the deep things of his Word.—1 Corinthians 2:9, 10.

OUR MINDS TRANSFORMED

The mind of the new creature is the battle-ground. The mind is that which is to be transformed. (Romans 12:2) The figure, then, here given by the Apostle and stated in other phrase is to this effect: As new creatures in Christ Jesus our vision is opened. We desire to have our minds transformed. To do this we are to look into God's Word as though we were looking into a mirror; and looking into it we see the reflection of Jehovah's character and the character of his beloved Son; and thus beholding the transformation from one degree of glory to a greater degree takes place, even by the spirit of the Lord.

Last year our week-texts used for the prayer meetings related to Jehovah, the Father. This year our week-texts relate to the Son. These various texts enable us to view the Lord from different standpoints. How, then,

are we specially benefited by considering these texts? Our answer is, that transformation into the likeness of the Lord does not come to us as a result of magnifying our own weaknesses or the weaknesses of others. Transformation does not result from parading before the other members of the class our own importance or our personal trials. Transformation comes from viewing the perfect Pattern and from forgetting ourselves and forgetting the things that we have left behind When the Apostle says: "Confess your faults *one* to *another*," it is quite evident from his words and the context that he does not mean we are to confess our faults to the congregation and to parade our weaknesses before the congregation at testimony meetings Rather should we speak that which is edifying and upbuilding; and the transformation of the mind results from beholding the perfect Pattern and not from beholding the imperfect one.

Surely we could not impress upon our minds a greater picture than that of the character of Jehovah and of his beloved Son. Nothing could have such a wholesome influence as studying the character of the divine Ones Character means the primary attributes in equal and exact balance—wisdom, justice, love and power. As we look into the Word of God we behold his diversified wisdom, his unlimited power, his equal and exact justice, and his boundless love. Beholding these daily, we shall mark in ourselves a transforming influence, and in time others will mark a change in us; and as we speak to others concerning these divine attributes and the blessings received from them, it is edifying, uplifting and helpful to our hearers. Hence our testimony meetings, when conducted along these lines, result beneficially to all who attend, especially to those who participate.

TRUE AND FAITHFUL WITNESSES

In this text we are viewing the character of the Lord Jesus as the true and faithful witness. This is especially appropriate to the church at this time. It is encouraging and helpful, and enables the members this side the vail to give more faithfully the witness which has been committed to them.

A witness is one who gives testimony on a question at issue. He must be either a witness for or against, a witness for one side or the other. The principles of good and evil have always existed. Evil was put into operation by the act of Lucifer, who subsequently became Satan, that old serpent, the devil. When God expelled Adam from Eden, he declared that the seed of the woman should bruise the serpent's head and the seed of the serpent should bruise the heel of the seed of the woman, and that enmity would continue between them until the end. Since then there has been a question at issue between Jehovah and Satan. Briefly stated, that issue is this: Truth versus Falsehood. This issue has always been prominent before the minds of those who think. Long ago the poet wrote:

"Truth forever on the scaffold,
Wrong forever on the throne;
But that scaffold sways the future
And within the dim unknown
Stands the form of Christ the Savior
Keeping watch around his own."

The triumph of truth is at hand; hence the importance of the hour and the important position in which the witnesses for truth are placed.

In proportion as one appreciates the privilege of being on the Lord's side, in that proportion will his zeal impel him to give the witness for the truth.

Jehovah is the author of truth and righteousness. Satan is the author of lies and wickedness. On the one side the question is, Shall righteousness prevail, the seed of promise be developed, man delivered from the thraldom of sin and death and restored to life, liberty and happiness, and Jehovah exalted in the minds and hearts of all intelligent beings? On Satan's side the question is, Shall evil prosper and prevail, the seed of promise be destroyed, man kept in bondage to sin and death, and Satan's empire be perpetuated? We have now come to the last time, the final conflict. For many centuries it has appeared that Satan has had the better of the conflict. God has permitted this for a purpose. At present the mass of humanity is under the control of Satan. Shortly the tide of battle will be turned. The great Prince of Peace, in the name of Jehovah, will establish his kingdom of righteousness and restrain the evil one.

A SUCCESSION OF GOD'S WITNESSES

Since it pleased Jehovah to make all intelligent creatures free moral agents, it also pleased him to send forth his witnesses from time to time to testify before men and angels concerning the truth, to the end that each one might have the liberty of exercising his choice of good or evil. From Abel to John the Baptist came these witnesses, and gave their testimony, and passed off the stage of action. While darkness covered the earth and gross darkness the people, Jehovah has never been without some witnesses in the earth. In defiance of Jehovah, Satan has sought to kill the witnesses for truth. It was Satan's emissaries who heaped upon the prophets nameless indignities, persecuted them, stoned them and sawed them asunder.

Then came the beloved Son, Jesus of Nazareth. At the Jordan he began his testimony. Shortly thereafter Satan attempted to contaminate and nullify the testimony of Jesus. After our Lord had suffered a forty-day fast and was weak and depleted in energy, Satan presented himself and suggested to the Lord that he testify of his ability by causing bread to be made of the stones thereabout and to feed upon that and thus appease his hunger. The Lord replied: "It is written, Man shall not live by bread alone, but by every word

that proceedeth out of the mouth of God". (Matthew 4:4) Then Satan said unto the Lord: 'You expect to give a witness to the people as to who you are. It will take you a long time to convince them; but if they see you do some spectacular act they will be ready to believe you.' Therefore "the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone". Thus Satan subtly misapplied Scripture and sought to cause the Lord to deviate from the divine course. To this the Lord replied: "It is written, Thou shalt not tempt the Lord thy God".

SATAN THE OPPOSER OF THE WITNESS

Satan was then the god of this world, and he said unto the Lord: 'I will give you all these kingdoms of this world if you will fall down and worship me'. But true to the purpose for which he was sent, Jesus replied: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve".

Failing in this attempt, Satan then sent his emissaries, namely, the scribes, Pharisees and doctors of the law, in an attempt to confuse the Lord and to trap him in his testimony. Failing in this, he then injected into their minds the desire to kill the Lord. They brought him before Pilate. His witness there was just as faithful. When Pilate said to him: 'Are you the king of the Jews?' our Lord replied: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth".—John 18:37.

It will be observed that the Lord never at any time used his divinely-given power for his personal relief and comfort. All of the miracles performed by him were for the purpose of giving witness concerning God's plan and character. It will be further observed that his witness was always for the purpose of honoring Jehovah. He said: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true."—John 5:30, 31.

He was a faithful witness. Faithfulness means loyalty. His absolute loyalty to the Father brought reproach upon him and persecution of him by Satan and his emissaries. His faithfulness led to his ignominious death. Because of his faithfulness Jehovah raised him from death, highly exalted him, gave him a name which is above every name, and clothed him with all power and authority in heaven and in earth.

He was a witness to both men and angels. His entire ministry was given over to testifying concerning God and his great plan. He witnessed by his words, by his course in life and by his faithfulness in conduct. By this faithfulness "he preached unto the spirits in prison, which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing". His faithfulness unto death was a more eloquent testimony to these incarcerated evil spirits, the angels of Satan, than any testimony he could have given by word of mouth.

OTHER WITNESSES

For the purpose of carrying out his great plan, Jehovah foreordained that there should be associated with Jesus 144,000 members of his body; and that these should be called and developed during the gospel age. These must likewise be true and faithful witnesses concerning the divine plan. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Romans 8:29) It follows that these must take a similar course to that pursued by the Master. God did not foreordain the individuals who should constitute these witnesses, but he did foreordain that those who would be members of the body of Christ must be his witnesses, conforming their lives to that of the Master.

Saul of Tarsus was persecuting the church. The Lord miraculously appeared unto him. We have the Apostle's words that he heard a voice saying unto him: "Arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee". (Acts 26:16) He appreciated the necessity of faithfully performing that obligation which had been laid upon him. He said: "Woe is unto me, if I preach not the gospel". (1 Corinthians 9:16) Each follower of the Lord Jesus may truly apply the same words to himself.

Every one inducted into the body of Christ thereby receives the anointing. Such anointing lays upon him the obligation to be a witness for the Lord, as it is written: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn". —Isaiah 61:1, 2.

Thus it is seen that the obligation is laid upon every one who is a new creature in Christ to be a witness for the Lord; and to make his calling and election sure he must be a true and faithful witness. Hence we can truly say that there are two primary reasons why any members of the body of Christ are yet this side the vail: (1) to be witnesses for the Lord in the earth concerning his great plan; and (2) thereby to make their own calling and election sure.

In proportion as one has opportunity, in that proportion he must be a witness in order to be faithful.

Some are so situated that they have little or no opportunities. The Lord requires of them the use of such talents as they have and judges them according to the proper use of these opportunities for service in giving a witness for him. The Lord does not need any of the body members for witnesses; but it has pleased him to use them, thereby enabling them to prove their faithfulness and loyalty.

PREACHERS

Each one must be a preacher of the gospel. Preaching means proclaiming or making known. Preaching the gospel means making known the good tidings of the kingdom. There are more ways than one to preach. One way, of course, is to preach by word of mouth, by making public proclamation from the platform. Not all can do this. The sisters are not expected to do it. This public proclamation, however, is not the more effective way of preaching the truth. This is a time for reading. One of the most effective ways of preaching the gospel, then, is getting the message into the hands of the people in printed form, that it may be read. This affords an opportunity for giving the witness by almost all, if not quite all. Doubtless it is the most effective way of preaching the gospel, by causing and inducing others to read it.

All of the Lord's children can give a witness concerning the Lord by their daily walk and general course in life. The apostle Paul said: "Ye are our epistle, . . . known and read of all men". (2 Corinthians 3:2) The world in general does not know how to read and interpret the Scriptures, but they can observe the conduct and course of life of those who are Christians, and easily mark the ones who are pursuing a course separate from the world and faithfully following the Lord. This of itself constitutes a tremendous witness. It is one of the most wonderful ways of preaching the gospel.

At the end of the age greater light has come, according to the promise; hence greater responsibility rests upon each one who is anointed of the holy spirit. Without doubt the Lord, therefore, has arranged for an effective organization of all the Bible Students' classes, to the end that each one may have some part in being a witness for the Lord and his incoming kingdom. Some have zealously and energetically engaged in this work; while others have refrained from it, making to themselves one or another excuse. Some are saying: 'I am merely a child; I cannot preach. There is nothing that I can do.'

JEREMIAH A TYPE

The prophet Jeremiah was used to typify Christ; sometimes the head, and at other times the body members. God sent him as his witness to fleshly Israel. The testimony he delivered to Israel finds a parallel at the close of the gospel age when a like testimony must be delivered to nominal spiritual Israel, those who claim to be spiritual Israelites, namely, Christendom.

Jeremiah's experiences well foreshadowed the experiences of the church in this latter time. The Prophet was quite a young man when the Lord called him to send him forth as a witness. He was evidently a timid lad, and felt that he was incapable of performing the service. It is written in Jeremiah's prophecy by himself: "Then said I, Ah, Lord God! behold, I cannot speak [preach]: for I am a child." Here the Prophet was making an excuse to relieve himself of the obligation of preaching to Israel. Then he tells what the Lord said to him: "But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." The Lord then told Jeremiah how he would utter his judgment against Judah and Jerusalem. "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them."—Jeremiah 1:6-9, 17.

The church is now in the day of God's vengeance; and the body members this side the vail are commissioned to declare his vengeance, to announce the overthrow of Satan's empire and the incoming of the Messianic kingdom. Hence the words spoken by the Lord to Jeremiah apply with even stronger force to those who are of the body of Christ yet on earth.

Since the Lord has clearly indicated his purpose to have the witness given by the remaining members of the church, it follows that no one could be faithful to the Lord who would refrain from or refuse to avail himself or herself of an opportunity to be a witness in such manner as the Lord may direct.

TO MEN AND ANGELS

The Apostle, addressing himself to the church, said: "We are made a spectacle unto the world, and to angels, and to men". (1 Corinthians 4:9) The word here rendered *spectacle* means a theatre or a show; and thus the members of the body are made a show or witnesses for both men and angels. Men behold the course of the body members, and of necessity must note the faithfulness of such in their determination to continue to give the witness. This is the time of the judgment of the fallen angels, and the Apostle plainly says that the church shall participate in this judgment.—1 Corinthians 6:2.

MEANS PROVIDED

The Lord has graciously provided the means for giving this witness. He has revealed to the church the truth concerning the angels that kept not their first estate and who are restrained in Tartarus until the time of judgment. The Lord has caused the message of truth

concerning this to be put in printed form, that his witnesses may deliver this message to men concerning the angels, to the end that the minds of men might be enlightened. At the same time this testimony serves as a witness against the angels. It becomes a part of the church's testimony to make known the truth concerning the so-called communication with the dead.

This is the time of God's vengeance against Satan's empire, visible and invisible. He has caused to be written and published the truth concerning Satan's empire. He has placed this at the disposal of the truly consecrated and invited them to participate in witnessing to the world against Satan's empire, both visible and invisible. Therefore the opportunity has come to all of the consecrated to do something toward making known this message, particularly that which is contained in the literature put forth by the Society.

THE TESTIMONY OF THE HOUR

But some ask, Why continue to use the subject "Millions Now Living Will Never Die"? Why not preach about something else? The reason is this: The Lord himself set forth the evidence that would be apparent at the end of the world. Amongst the things enumerated by him are, to wit: the World War, great famine, pestilence, social disturbances or revolutions in various parts of the earth, the persecution of Christians because of faithfulness, and a particularly trying time among the Lord's people, to try the patience and love of all. These things have all come to pass. We know that we are at the end of the world. Then Jesus said: "This gospel [good news] of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come". (Matthew 24:14) The good news here mentioned is, to wit, that Satan's empire has come to an end; the old world has come to an end; the kingdom of heaven is at hand; the time for error and falsehood to be destroyed is here; the time for truth to triumph is here; the time is at hand for complete victory of Christ and the members of his body on earth through the head Christ Jesus; the time for the deliverance of the world of mankind is at hand; hence millions now living who will obey the Lord will not die.

It is not what the world thinks about us. We must remember that we are witnesses for the Lord, and as witnesses we are to testify the things that are now due to be testified; and since this message concerning the end of the world and the time for the blessing of mankind is ours, it is our privilege and duty to constantly keep it before the minds of the people. It will be observed that Jesus never deviated from one fixed course. He constantly preached concerning the kingdom. So now we are to preach concerning the kingdom and the things that particularly appertain to its establishment.

AMBASSADORS OF CHRIST

An ambassador is one who represents his government or ruler or king. An ambassador holds an honorable position. Surely the most honorable position any person on earth could occupy would be that of representative of the kingdom of Messiah. The saints on earth are in an enemy's country. They have their present abode in Satan's empire. They are the representatives, however, of the King of glory. As the representatives of the great King of glory, the obligation is laid upon them to give a true and faithful witness concerning their King and his kingdom. Concerning such St. Paul says: "Now then we are ambassadors for Christ, as though God did beseech [the world] by us: we pray you in Christ's stead, be ye reconciled to God".—2 Corinthians 5:20.

The one who proclaims the gospel by word of mouth is not merely a public speaker, but the representative of the King, announcing the King's message. The one who goes forth as a colporteur or as a class worker to put the printed message into the hands of the people is not a book agent nor a peddler, but a representative of the King of kings and Lord of lords, giving the testimony concerning his kingdom of righteousness about to be established. Let each one, then, who has this opportunity be not ashamed nor abashed, but appreciate the high position which he or she occupies. Each one realizes he is engaged in a great conflict with the powers that be, while striving to give this witness. Naturally, such feel weak and the need of aid. Do not rely upon self, however, but "trust in the Lord with all thine heart; . . . he shall direct thy paths". (Proverbs 3:5, 6) "Wait on the Lord [that is to say, give attendance to the Lord's commands and heed and obey the same]: be of good courage, and he shall strengthen thine heart." —Psalm 27:14.

WITNESSES—MARTYRS

The word *witness* is derived from the same root word that is translated *martyr*. St. Paul speaks of the faithful prophets of old as witnesses who witnessed by their lives, suffering martyrdom. Jesus gave witness to the cause of truth and righteousness by his life. He suffered martyrdom. Because he thus proved his faithfulness, God has exalted him and given him a name above all others, next to Jehovah. To him that gains the victory in this great conflict shall be given the honor of occupying the throne with the Lord. (Revelation 3:21) Some of the Lord's dear people may suffer actual martyrdom because of their faithfulness in giving the witness. But even if one knew that this was to be his privilege, he should rejoice in it because the Lord has said concerning such: "Precious in the sight of the Lord is the death of his saints". (Psalm 116:15) To those who are faithful and true witnesses the Lord Jesus said: "Be thou faithful unto death, and I will give thee a crown of life".—Revelation 2:10.

Let no one think that he can gain this victory, however, in his own strength. Knowing that it cannot be

gained in one's individual strength, then, we should not be discouraged because of our weaknesses. It is a fight of faith. "According to your faith be it unto you." If our confidence in the Lord is absolute, then we may know that he will grant all the grace and strength necessary to enable us to overcome. Then we can with confidence each day say: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ". Having been called, begotten and anointed and sent forth to be witnesses unto the Lord, be assured, then, that every one who is true and faithful will be rewarded with victory and with the crown of life which the Lord has promised to them that love him supremely, and are faithful witnesses even unto death.

JEHOIAKIM TRIES TO DESTROY GOD'S WORD

— — JUNE 4 — JEREMIAH 36 — —

DESTRUCTION OF THE BOOK OF JEREMIAH — REWRITING THE DIVINE MESSAGE — JEREMIAH'S DIFFICULT POSITION — THE ANTITYPICAL JEREMIAH — METHODS OF BIBLE BURNING — DESTRUCTION OF "THE FINISHED MYSTERY".

"The word of our God shall stand forever."—Isaiah 40:8.

ALTHOUGH Jeremiah had freedom of movement, as verse 19 of our lesson declares, yet it is apparent that he had been restrained by royal decree from entering into the house of the Lord and hence was "shut up" as far as any ability to personally speak in the court of the temple was concerned. The circumstances under which Jeremiah incurred this enmity of King Jehoiakim were related in our last lesson.

However, the Lord directed the Prophet to write out all his denunciations of Judah and Israel, and warnings respecting their impending fate, which he did on a scroll, after the ancient style, in columns. Jeremiah dictated and Baruch served him as amanuensis.

By the Lord's direction this book of Jeremiah was to be read to all the people at the temple on the occasion of a general gathering for worship and repentance. Since the Prophet himself could not go, he directed Baruch, who took the scroll and read it in the hearing of the people. Its prophecies of dire disaster made a deep impression. One of the princes of the people was present and heard the reading and reported to others of the king's counsellors. They sent for Baruch and had him read it before them all. They, also were deeply impressed and concluded that it should be brought before the king. But, meantime, Baruch and Jeremiah were hidden, the probability of the king's displeasure being great.

King Jehoiakim, not satisfied with the general report given him respecting Jeremiah's prophecy, demanded to see the document itself, and had his own scribe read it before him. The king was unmoved by the message, and after hearing the contents of three or four of the leaves of the manuscript he took his scribe's penknife and cut them off and cast them into the fire before him, and so he continued to do with the remainder until the entire manuscript was read and destroyed. Thus he emphasized his determination to take no counsel from the Lord, or we might say that he evidenced his lack of faith in the Lord and his disregard for his Word.

REWRITING THE DIVINE MESSAGE

The king ordered the arrest of Jeremiah and his scribe, but, in harmony with the Lord's providences, they had already secreted themselves and were not found. In their seclusion they learned of the destruction of the manuscript, and prepared another statement of the prophecy, which we are informed had certain further additions, and this constitutes the book of Jeremiah as found in our Bibles. This edition was made still more complete than the former. Amongst other things it included the divine edict that none of Jehoiakim's posterity should ever sit upon the throne of David.

This gives us a little view of the manner in which the Bible came into existence piece by piece under the Lord's supervision. Doubtless the first manuscript delivered to the king was more particularly in respect to his own time and affairs. This served its purpose, and then the larger and fuller book of Jeremiah's prophecy, as we now have it, was prepared—not especially for the people of that time, but, as the apostle Peter points out, it was designed for the instruction and edification of the gospel church. (1 Peter 1:12; Romans 15:4) Even those things which were applicable in some measure to Jeremiah's day and to Jehoiakim and to the king of Babylon were, as we have seen, of twofold significance—applying not only to the literal Babylon of that time but also to the mystic Babylon of this gospel age.

JEREMIAH'S DIFFICULT POSITION

Jeremiah's position was a peculiarly trying one for although his prophesying evidently had a marked effect and greatly influenced the king and the princes and the people in cleansing the land of its idolatry and in reestablishing the worship of Jehovah, yet he was not permitted to compliment the people on these measurable reforms, and to promise them a return of divine favor, as did the false prophets of that time, and so was considered unpatriotic. On the contrary, under the Lord's inspiration, he kept pointing out to Israel the flagrant sins of the past, and their natural tendency to leave the Lord and follow other gods in idolatry. Under various pictures he represents Israel as wholly indifferent to the Lord's goodness of the past, wholly negligent of the covenant relationship entered into with him as a nation, except when they got into adversity, when their repentance would be but for a short time, and only from the selfish motive of desire to escape the troubles which their own course had brought upon them.

The Lord's messages, at the mouth of Jeremiah, practically held out no hope for a permanent return of divine favor in the near future; but on the contrary predicted that Judah would be carried away captive as Israel (the ten tribes), her sister, had been. And as though emphasizing this thought, the Lord declared to Jeremiah, "Though Moses and Samuel stood before me, yet my mind could not be [changed] toward this people: cast them out of my sight".—Jeremiah 15:1-7.

Thus Jeremiah was what would be esteemed a prophet of evil — a pessimist. It is not surprising, therefore, that in his obedience to the Lord, in his faithfulness in speaking forth the word of the Lord, he became greatly disesteemed of his fellow countrymen, who doubtless would have honored him highly, had he prophesied unto them smooth things, promises of coming blessings and greatness as a nation. Thus we see that Jeremiah had not only the opposition of the idolatrously disposed people of the king-

dom, but the disfavor also of the reformers of his day, who thought indeed that they were doing a grand work, and should be complimented thereon, and should have messages of divine favor.

THE ANTITYPICAL JEREMIAH

As shown in our last lesson, there is a remarkable similarity of Jeremiah's position to that of the Lord's people today, who are enlightened with the present truth, and who, as the messengers of God, declare this truth. Similarly, these note with pleasure the fact that there are many great reforms in progress at the present time, in Christendom. Nevertheless, they are obliged to speak from the divine standpoint: "He that hath my word let him speak my word". (Jeremiah 23:28) And in thus speaking the word of the Lord they oppose and contradict the many fanciful dreams of present-day reformers who are vainly hoping that as a result of civilization and through human efforts, and especially those of their party, all the promised blessings are about to flow to the world of mankind, and thus by human efforts establish righteousness in the earth, and bless all the heathen.

The Lord's faithful mouthpieces of today, Jeremiah-like, are obliged to contradict these fanciful dreams, and to point out that they are unreasonable as well as unscriptural—that much of the present-day progress, civilization, benevolence and loving-kindness of Christendom is only an outward veneer, a drawing near to the Lord with the lips, and in some of the outward forms of conduct, while the hearts of Christendom are far from him, and far from the law of the new covenant, perfect love toward God and toward the neighbor.

The Jeremiah class of today is obliged to point out that all the various efforts being put forth for the conversion of the world will never bring the desired results, "Thy kingdom come, thy will be done on earth as it is done in heaven"; but that on the contrary the increase of the earth's population is far more than keeping pace with the increase of even nominal Christian church membership, so that, as some one has reckoned recently (basing the calculation upon the various censuses from 1833 to the present time), at the present rate of increase of the non Christian world over the professedly Christian world, Christianity would entirely disappear from the earth within seven hundred years. The estimate shows a loss of about one percent every ten years.

METHODS OF BIBLE BURNING

As Jehoiakim found it in the end vain to fight against God, and that burning the words of Jeremiah did not destroy nor render null and void his prophecy, so others are finding the matter in this day. Roman Catholics have apparently long been opponents of the Word of God, the Bible, and under their direction considerable Bible-burning has been done. History tells us that the first edition of Tyndale's translation of the New Testament was bought up in the bookstores of London and burned. Indeed, in very recent years we have heard of similar proceedings in Spain and in Brazil. Cardinal Dougherty of Philadelphia publicly burned 2,000 Bibles in the Philippines. The Bible may be set down as the strongest foe of ignorance, superstition and every wrong-doing. It is no wonder, therefore, that many hate the book.

It is still possible to endeavor to destroy God's Word, though all such efforts will fail. The Word of God will eventually triumph. It may be attempted variously:

(1) By rejecting the Word of God, the Bible—perverting its statements and ridiculing them.

(2) By speaking of its truths irreverently and connecting them with funny stories, and thus vitiating its influence upon speaker and hearers.

(3) By neglecting it, leaving it unread, unstudied.

(4) By forbidding people to read the Bible, or even by limiting or hindering Scriptural investigation.

(5) By persecuting those who preach it conscientiously because their interpretations are contrary.

(6) By misrepresenting the Word of God, substituting for its teachings the traditions of men—hymn-book and creed theology, misrepresenting it to be Bible theology—and thus misrepresenting God's character and plan, while professedly serving him, honoring his Word.

(7) By skipping over and ignoring certain teachings of the Scriptures, because they do not harmonize with preconceived opinions and preferences, as on election, free grace, the second death, etc., etc.

All of these are modern methods of fighting against God, sure to bring punishment—darkness, divine disfavor.

Those whose eyes of understanding are open have doubtless noticed a peculiar change of sentiment among Protestants respecting the Bible. The division is into two main classes: One repudiates the Bible except as a work of literature. These are known as higher critics, who consider their own judgments respecting all Biblical matters to be far superior to the opinions and testimonies of the Lord, the apostles and the prophecies. Egotistical and self-confident, they assume to be much wiser than anything that is written, yet hold that it is not well to break entirely with the Bible because it still has a considerable hold upon many good people, and by rejecting it in toto they would not only lose the respect of these good people but also lose their support. The second class still holds to the Bible as a fetich, a charm, a book of good luck, which they like to have upon their parlor tables and without which in the house they would not feel entirely safe; they regard it as the Word of God, but do not understand it themselves nor do they believe that others understand it. They have a special interest in and regard for churchianity, especially for the branch of it to which they have given adherence, and they somehow realize that an investigation of the Bible might undermine the influence of churchianity and make its students independent of those systems of man which have grown so grandly influential in social and financial circles. These would not burn the Bible itself, but would be in full sympathy with the burning of the STUDIES IN THE SCRIPTURES or any other books which would remove the dust and smoke of superstition from the Word of God and let its true light and beauty shine forth. They would not hesitate to burn these, because they feel instinctively that such a shining forth of the Word of God means a proportionate decline in the luster of their earthly systems of churchianity.

DESTRUCTION OF THE FINISHED MYSTERY

The main features of Jeremiah's experiences were duplicated in 1918 in the experiences of the Watch Tower Bible & Tract Society in connection with "The Finished Mystery", Volume 7 of the STUDIES IN THE SCRIPTURES. As Jeremiah wrote out in full all the Lord's charges against Israel and Judah with warnings of their impending doom, so the Society published the manuscript of "The Finished Mystery", which includes a complete summary of the Word of the Lord as respects Roman Catholicism and Protestantism, which Israel and Judah represented.

As Jeremiah was "shut up", but yet withal had a measure of liberty, so the Society was in a strait place after war was declared, feeling, from the first, a measure of restraint, yet was ostensibly at liberty, and as Jeremiah courageously went ahead and put out the message even under those unfavorable conditions, the Society has proceeded to preach the truth, knowing, as Jeremiah knew, that certain of the rulers would probably take offense at its contents.

As Jeremiah's book came to the attention of the king, so in due time, "The Finished Mystery" came to the attention of the authorities in Washington, Ottawa and other governmental centers. As those authorities at first suggested that seven pages (three or four leaves) be cut from the book, and then followed this by banning the book altogether (destroying it for the time being), so of Jehoiakim we read "When Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth".—Verse 23.

As three of the nobles made intercession with Jehoiakim that he would not destroy the whole book, so three representatives of the Watch Tower Bible & Tract Society visited Washington in a vain effort to prevent the complete banning of "The Finished Mystery", but as the three nobles failed in their mission, so did the Society's representatives fail to accomplish theirs.

As the burning of Jeremiah's book was in the ninth month, and in the winter, so the banning of "The Finished Mystery" was in the ninth month of its circulation, and in a winter month (March, 1918); and as Jeremiah's book was subsequently restored, with added calamities to Judah and Israel, so the Society has not failed since the restoration of the book to put it forth with "many like words" in THE WATCH TOWER, THE GOLDEN AGE, "The Harp of God" and "Millions Now Living Will Never Die". Who that ponders these things can doubt that the Lord is still at the helm, guiding the affairs of his church?

JEREMIAH CAST INTO PRISON

— — JUNE 11 — JEREMIAH 37:1—38:13 — —

JEREMIAH A TRUE PATRIOT — VARIED PRISON EXPERIENCES — WHY CAST INTO THE DUNGEON — LIFTED OUT OF THE PIT — A FRIEND OF THE LOWLY — A TYPE OF THE CHRIST — REMARKABLE CORRESPONDENCIES.

"Be not afraid of them; for I am with thee to deliver thee, saith Jehovah."—Jeremiah 1. 8.

TODAY'S study draws our attention to the persecutions endured by one of the Lord's faithful prophets. He was a patriot in the highest sense of the word, namely, in that he looked for the highest good of his nation along the lines of divine wisdom. His principle was "God First", and he knew that only this procedure could bring divine blessings to his nation. He was of course misunderstood by the king and his counsellors. They did not like him because he told the truth, and that fearlessly; they preferred prophets who would tell them of their own wisdom, greatness and the success of their policies.

At the time of this study Zedekiah was on the throne. He was a vassal to Nebuchadnezzar, king of the Chaldeans, whose seat of empire was to the north. Hoping for assistance from Egypt on the south, Judah revolted, contrary to the warning of the Lord through Jeremiah. The Chaldeans laid siege, and the Egyptian army started for their deliverance.

The siege was temporarily raised and the hopes of Judah rose. Nevertheless, Jeremiah persisted in declaring as at first that the end of the kingdom was near, that they would be swallowed up in Babylon.

Self-willed, the king and his princes esteemed Jeremiah as a traitor to the nation, and their opponent. Alas! they should have realized that the nation was God's, and that Jeremiah alone was standing faithfully with the great King.

When the Chaldean army had withdrawn from the siege, Jeremiah concluded to cast in his lot with some of the nation living outside the city walls—in the portion of the tribe of Benjamin. Attempting to carry out this program, he was arrested on the charge of disloyalty, that he had given himself over to co-work with the Chaldeans against the interests of his own land. Although he denied the charge he was put into prison.

VARIED PRISON EXPERIENCES

His prison experiences were varied. He was first in a dungeon where apparently his stay was brief. This was followed by a long period in which he was evidently shifted from one cell to another. In these cells, translated *cabins* in our common version (see the marginal rendering), it is recorded that Jeremiah "remained there many days".—Verse 16.

King Zedekiah, a weak character, evidently thought well of Jeremiah and would have liked to free him, but feared the nobles who supported his administration. After Jeremiah had been long a prisoner, the king reconsidered his case, wishing to know if there was a further word from the Lord respecting his affairs. Jeremiah told him that there was, and that the further word was that he should surely be delivered into the hands of the king of Babylon. At this time Jeremiah inquired respectfully of the king why he had been cast into prison, wishing to know in what way he had violated the law. The king heard his appeal and, so to speak, granted him bail, committing him to "the court of the prison"—a place where he was still under ward, but granted a larger measure of liberty.

WHY CAST INTO THE DUNGEON

Before Jeremiah had been imprisoned at all by King Zedekiah, he had warned Zedekiah and all the people of the impending fate of the city and its inhabitants unless they yielded themselves to the Chaldeans. His words originally uttered in Jeremiah 21:9, and quoted against the Prophet by the nobles in Jeremiah 38:2, 3, were: "He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set my face against this city for evil, and not for good, saith the Lord, it shall be given into the hand of the king of Babylon, and he shall burn it with fire."

It is self-evident that while Jeremiah was in the court of the prison he did not have access to all the people, and this shows that the events of chapter 38 look back to Jeremiah's previous activities. The thirty-eighth chapter opens with a list of four nobles who had apparently just come in contact with Jeremiah's message, previously delivered, and the effect that it had upon their minds when they had "heard the words that Jeremiah *had* spoken unto *all the people*".—Verse 1.

They demanded of the king that Jeremiah be put to death, saying of him, not that he is a faithful mouthpiece of the God whom we claim to serve, but that "he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt".—Verse 4.

Jehovah was the reprover of Israel, but he was also its caretaker, its ruler. The people were his people the prophets were his mouthpieces. The fate of Jerusalem was in his hands. He had never entrusted its fate to others, ex-

cept as he had permitted them to learn certain lessons on their own account, and on account of the people, in fulfillment of his own grand plan of the ages, in which the doings of Israel have an important place. How far astray from these facts are the higher critics of our day, and how gladly they would deal with the antitypical Jeremiah now as the nobles sought to deal with Jeremiah himself, can be discerned from the following items selected from the New Century Bible and from current Sunday school comments on this passage:

"From their point of view, as men responsible for the defence of the city, they were not unjustified in demanding Jeremiah's death; for his unfaltering predictions of utter disaster were calculated to unnerve and discourage the defenders."

"Jeremiah in the court of the guard was really carrying on a struggle in which neither side either would or could give quarter. He was trying to revive the energies of the partisans of Babylon, that they might overpower the government and surrender the city to Nebuchadnezzar. If he had succeeded, the princes would have had a short shrift. They struck back with the prompt energy of men fighting for their lives."

"It was—aside from the divine command—as if some one in Paris, as the Germans drew near in the World War, should have publicly and constantly urged a surrender of the city to the Central Powers."

King Zedekiah weakly yielded to the nobles, saying, "Behold, he is in your hand: for the king is not he that can do anything against you". The king thus showed that the real rulers of the land were the nobles, doubtless the financial princes of the time. One of these nobles, Pashur, the son of a priest, had previously beaten Jeremiah and put him into stocks. (Jeremiah 20:1-3) He was a prince political, ecclesiastical, financial — a representative of big politics, big religion, and big business.

LIFTED OUT OF THE PIT

The princes would have gladly put him to death, but perhaps fearful of the consequences of the act, or perhaps deterred by the Lord's providences, instead of putting Jeremiah to death they put him into a dungeon, which was probably a water cistern. Its bottom was foul with accumulated mud; and the Prophet sank into this and would soon have perished of hunger had it not been for the interposition of a colored man, an Ethiopian eunuch, one of the king's servants, who appealed to the king against the injustice and was commissioned to take Jeremiah out from the dungeon or cistern by means of thirty men detailed for the purpose. Going to the lumber room beneath the king's storehouse, the eunuch, Ebed-melech, selected a quantity of rags and worn-out garments, let these down carefully by means of cords, so that they would not become fouled in the mire, instructed Jeremiah how to place these beneath his arms, and so gently lifted him to the surface.

The princes made no further efforts against Jeremiah, probably finding their hands full in efforts to defend the city against the attacks of the Chaldeans. Jeremiah remained in the city until its fall, when tradition has it that he was carried by force to Egypt. There he was at first an object of reverence; but continuing to prophesy of Chaldean victories even over Egypt, he was finally stoned to death by his captors and recent admirers.

A FRIEND OF THE LOWLY

Jeremiah had gained the friendship of the workers in the days of Zedekiah, after the latter had ordered the freedom of all the menservants and maidservants in the land, probably in obedience to the words of the Prophet, and then the princes had afterward turned and placed the workers again in slavery. Jeremiah warned the princes and others that no Hebrew could legally be enslaved more than six years and added: "Ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor and ye had made a covenant before me in the house which is called by my name: but ye turned and polluted my name and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids".—Jeremiah 34:15, 16.

For a long time this loyalty to the interests of the lowly and oppressed of the land, the workers who bore the burdens of the whole people, stood Jeremiah in good stead. but gratitude, with many people, lasts only as long as benefits are discernible, and soon lapses into indifference. It is not so with the noble-minded, but it is with the ignoble and the selfish; and there are as many of these among the workers as in the so-called higher stations of life. Lowliness of position does not always mean lowlines of mind; in many instances it means the reverse, and such person when they come into authority are the most tyrannical of rulers. It was at the hands of such that Jeremiah finally came to his end.

A TYPE OF THE CHRIST

We have in the two previous lessons called attention to items which show that Jeremiah was a type of our Lord Jesus, and that he also represented the body of Christ, particularly from the days of the unfolding of the truth in 1879 onward to the full end of the church's career in the flesh. We saw how Josiah's finding of the book of the law corresponded to the findings of the plan of God by Pastor Russell, and that Jeremiah began to prophesy in King Josiah's reign, and his prophecies continued until the final overthrow of King Zedekiah, and even after that in Egypt. We have shown how the experiences of Jeremiah represented the experiences of the present truth movement, and today's lesson brings these still more prominently to light.

That Pastor Russell foresaw Jeremiah as representing the present truth movement we gather from the following items from his pen in THE WATCH TOWER for August 15, 1905:

"In a general way we are informed by the Lord's Word that a great time of trouble is impending. It is not our duty to make this our central theme. Rather the good tidings of great joy which shall be unto all people, secured through the precious blood of Christ, is our central theme, and in connection with this is the proclamation of the terms and conditions upon which we hope to be accepted of the Father as joint-heirs with Christ—members of his body. Occasionally, and only occasionally, need we enter upon the role of Jeremiah to be announcers of the evil conditions coming upon the world. Perhaps as we get down in the stream of time, nearer to the actual trouble, we may see it to be our duty to call attention to it more particularly, and to urge the people to take the course which would save them from the severity of that trouble—the course of harmony and accord with the Lord. When that time shall come such advice will doubtless run counter to the wishes and ambitions of some who will then be in power, and it may be that we shall be imprisoned or otherwise maltreated, after the example of Jeremiah."

SOME APPARENT CORRESPONDENCIES

While technically speaking the Watch Tower Bible & Tract Society is a corporation, yet as a society it is an association of Christians, and all truly consecrated spirit-begotten ones throughout the world who are acting harmoniously in the proclamation of the kingdom message are properly considered the Society. The members of the Watch Tower Bible & Tract Society, in the years 1918 and 1919, passed through experiences closely corresponding to those which Pastor Russell foresaw as outlined in the above paragraph. As the Society must act in an orderly and official capacity, it has certain servants who are placed in positions of responsibility to act in that behalf and they act, of course, for all the members; and as members of the body of Christ what applies to one applies to all. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." —1 Corinthians 12:26.

In 1918 and 1919 some of the members of the Society, acting in the place where the Lord had put them to serve, were incarcerated in prison because of their proclamation of the message of the Messianic kingdom The members of the Society everywhere were in the prison condition This was done at the instigation of the ecclesiastical element. The persecution really started in Germany, where the clergy incited the government political to persecute the Bible Students. Afterward it broke forth in Canada and then in the United States While a number of the Lord's little ones were incarcerated in prison and suffered great indignities, which facts are more particularly set forth in No 27 of THE GOLDEEN AGE, yet others suffered because they were companions of them that were so ill-treated by incarceration and physical punishment.

The experiences of Jeremiah related in chapter 37 seems to illustrate or correspond with the experiences through which individual members of the Society passed in the period above mentioned; while the thirty-eighth chapter may relate to the Society as a whole with reference to its work in general, being left for a time so restrained that it became almost inactive.

As set forth in chapter 38, the princes insisted that Jeremiah be put to death. Even so during the war the ecclesiastical element, acting in conjunction with the political, sought the death or complete destruction of the Society as a body. Doubtless it was their thought that this had been accomplished when the work was broken up at Brooklyn and all there connected with the work moved away. Of course we cannot be positive that this is what Jeremiah's experiences foreshadowed, but it is rather interesting to see how the Lord's people as a body have suffered experiences so nearly in harmony with that foreshadowed by the experiences of the Prophet. However, it is more important for us to be active and energetic in the performance of the duties that the Lord lays upon us rather than to hunt correspondencies between our experiences and those of the Prophet. As to just how we may be removed from the earth is not very material. The important and material thing is that we so faithfully perform our duties to our covenant of consecration that when removed the Lord will be pleased to receive us and give us an abundant entrance into his kingdom.

QUESTIONS FOR TOWER BEREAN STUDY

For the use of readers or classes that desire to follow the Society's suggestion for Berean Bible studies based on the articles in THE WATCH TOWER the following questions furnish a basis for study of the article in the May 1, 1922, issue entitled "The Gentile Times". As many questions as may be desired may be studied at a meeting.

QUESTIONS ON "THE GENTILE TIMES"

1. What quality specially endangers one during a harvest shaking?
2. Describe the course of Lucifer.
3. How are Christians liable to follow Lucifer's course?
4. Why is loyalty to the Lord important?
5. What does the word "times" signify?
6. When did the times of the gentiles begin?
7. How does the tenure of the kings help in understanding chronology?
8. How are the reigns of Jehoiakim and Nebuchadnezzar related?
9. Tell about Nebuchadnezzar's first and second attacks on Jerusalem
10. How does Josephus help in this connection?
11. What punishment was divinely decreed upon the land?
12. When did the first captivity begin?
13. When did the first gentile universal dominion begin?
14. How do you explain the discrepancy in Daniel 1 1?
15. What was the date of Nebuchadnezzar's dream?
16. What secular authority is there for 536 B. C. as the beginning of Cyrus' reign?
17. How do we know that there were seventy years' desolation?
18. What took place in 1914 to prove that the "seven times" ended then?
19. What events characterize the divine ouster proceedings against gentile dominion?
20. What is the privilege of the Lord's people during these proceedings?

QUESTIONS ON THE SUNDAY SCHOOL LESSON FOR MAY 28, 1922

1. How did conditions surrounding Jeremiah resemble present conditions?
2. How did Jeremiah's message anger the authorities?
3. How did Jeremiah prefigure the Christ?
4. What charges were made against Jeremiah and against Christ?
5. How did the experiences of Jeremiah and of Christ correspond?
6. Whom else than Jesus did Jeremiah prefigure?
7. What is the attitude of the clergy toward the Jeremiah class?
8. What fulfillment has there been of the civil action against Jeremiah?
9. Did Pastor Russell foretell a Jeremiah work?
10. What does the Golden Text teach?

AN INTERESTING LETTER

UNDULY BURDENING ONE ANOTHER

[Some of the brethren do not seem to appreciate their privileges but rather abuse them by imposing upon others. It is unkind to burden a brother by frequently calling at his house and increasing his expense by asking to be fed. The following letter is self-explanatory, and the brethren who have been burdening this brother in the Lord should read the reference made to Volume 6 and heed the same.]

DEAR BRETHREN:

Visits from the brethren are very good; but as to one and two a week, and dropping in at meal times, it may be poor judgment. At the present time work is scarce with many of the Lord's people and they are trying to keep bills paid up. This subject is treated on page 570 of Volume 6. You may be able to offer some suggestion through the WATCH TOWER, as you think right. I trust that I am not murmuring in this, for I desire to be patient and to grow in faith.

Your brother in the Lord, ———, *Ont.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Flat River, Mo.	June 2	Neelyville, Mo.	June 9
Farmington, Mo.	" 4	Poplar Bluff, Mo.	" 11
Bloomfield, Mo.	" 5	Chaonia, Mo.	" 12
Clarkton, Mo	June 6, 7	Mountain Grove, Mo	" 13
Dexter, Mo	June 8	South Fork, Mo.	" 14

BROTHER T. E. BARKER

Canton, Ohio	May 30	Westfield, N. Y.	June 5
Alliance, Ohio	" 31	Portland, N. Y.	" 6
Warren, Ohio	June 1	Batavia, N. Y.	" 7
Ashtabula, Ohio	" 2	Albany, N. Y.	" 8
Erie, Pa	" 4	Boston, Mass.	" 11

BROTHER J. A. BOHNET

Lewellen Nebr	June 1	Oberlin Kans.	June 9
Brady, Nebr	" 3	Lenora, Kans	" 11
Kearney, Nebr	" 4	Studley, Kans	" 13
Hastings, Nebr	" 6	Salina, Kans.	" 15
Bloomington Nebr.	" 8	Russell, Kans	" 16

BROTHER E. F. CRIST

Abbot Village, Me.	June 1	Moultonville, N H	June 8
Guilford, Me	" 2	Nashua, N. H.	" 9
Blaine, Me	" 4	Milford, N H.	" 11
Oldtown, Me	" 5	Manchester, N. H.	" 12
Portland, Me.	" 6	Pittsfield, N H.	" 13
Dover, N. H.	" 7	Canaan, N. H.	" 14

BROTHER A. J. ESHLEMAN

Elmira, N. Y.	June 1	Falls Creek, Pa.	June 9
Alba, Pa.	" 2	Salamanaca, N. Y.	" 10
McClure, Pa.	" 4	Olean, N. Y.	" 11
Lewiston, Pa.	" 5	Bolivar, N. Y.	" 12
Mehaffey, Pa.	June 6, 7	Allentown, N. Y.	" 13
Curry Run, Pa.	June 8	Franklinville, N Y.	" 14

BROTHER A. M. GRAHAM

Apple Creek, Ohio	June 1	Youngstown, Ohio	June 8
Wooster, Ohio	" 2	Bellaire, Ohio	" 9
Cleveland, Ohio	" 4	Wheeling, West Va.	" 11
Elyria, Ohio	" 5	Burton, W. Va.	" 12
Lorain, Ohio	" 6	Morgantown, W. Va	" 13
Garrettsville, Ohio	" 7	Brandonville, W. Va	June 14, 15

BROTHER M. L. HERR

Rolla Mo	June 1	Jasonville, Ind.	June 8
Mattoon, Ill	" 2	Linton, Ind.	" 9
New Goshen, Ind.	" 3	Dugger, Ind	" 11
Terra Haute, Ind.	" 4	Sullivan, Ind.	" 12
Brazil Ind	" 5	Bicknell, Ind	" 13
Bridgeton, Ind	" 6	Washington, Ind.	" 14

BROTHER W. M. HERSEE

Niagara Falls, Ont.	June 1, 2	Simcoe, Ont.	June 11, 12
Welland Ont	" 4, 5	Aylmer, Ont.	" 13, 14
Dunnville Ont	" 6, 7	St. Thomas, Ont.	June 15
Caledonia, Ont.	June 8	Ridgetown, Ont.	June 16, 18
Nanticoke Ont	" 9	Leamington, Ont	June 19

BROTHER H. HOWLETT

Galt Ont	June 2, 4	Belleville, Ont	June 13, 14
Milton West, Ont	June 5	Kingston, Ont	June 15
Bramton Ont	" 6	Gananoque Ont.	" 16
Orangeville Ont	June 7, 8	Brockville, Ont.	June 18
Toronto, Ont	" 9, 11	Prescott Ont.	" 19
Trenton, Ont	June 12	Iroquois, Ont.	" 20

BROTHER O. MAGNUSON

Temple, Tex	June 1, 2	San Angelo, Tex.	June 10
Lampassas, Tex	June 4	Merkel, Tex.	" 11
Brownwood, Tex	June 5, 6	Abilene, Tex.	" 13
Brooksmith, Tex	June 7	Ranger Tex.	" 14
Miles, Tex	" 9	Desdemona, Tex.	" 15

BROTHER S. MORTON

Sunfield, Mich	June 1	Plymouth, Mich.	June 9
Concord, Mich	" 2	Detroit, Mich.	" 11
Jackson, Mich.	" 4	Windsor, Ont.	June 11, 12
Adrain Mich	June 5, 6	Mt Clemens, Mich.	June 13
Ypsilanti, Mich	June 7, 8	Pt Huron, Mich.	" 14

BROTHER G. R. POLLOCK

Fitzgerald, Ont	June 1, 2	Clayton, Ala.	June 11
Thomasville, Ga.	June 4	Columbus, Ga.	" 12
Bainbridge, Ga.	" 5	Irwinton, Ga.	June 13, 14
Albany, Ga	" 7	Davidsboro, Ga.	" 15, 16
Bronwood, Ga.	" 8	Eastman, Ga.	June 18
Eufaula, Ala.	" 9	Rentz, Ga.	June 19, 20

BROTHER B. M. RICE

Rapelje Mont	June 1	Missoula, Mont.	June 9, 10
Bear Creek, Mont.	" 2	Pablo, Mont.	" 11, 12
Bigtimber, Mont.	" 4	Arvada, Wyo.	" 14, 15
Bozeman, Mont.	June 5, 6	Ravenna, Nebr.	June 17
Butte, Mont	" 7, 8	Grand Island, Nebr.	June 18

BROTHER V. C. RICE

Winnsboro, Tex.	June 1	Alto, Tex	June 9
Gladewater, Tex.	June 3, 4	Lukin, Tex.	" 11
Big Sandy, Tex.	June 5	Helmic, Tex	June 12, 13
Athens, Tex.	June 6, 7	Beaumont, Tex.	June 15
Rusk, Tex	June 8	Lake Charles, La.	" 16

BROTHER R. L. ROBIE

Cedar Rapids, Ia.	June 1	Omaha, Neb	June 7, 8
Marshalltown, Ia.	" 2	Nebraska City, Neb.	June 9
Des Moines, Ia.	" 4	Lincoln, Neb.	" 11
Ft. Dodge, Ia.	" 5	Wymore, Neb	" 12
Kirkman, Ia.	" 6	Bloomington, Neb.	" 14

BROTHER E. STARK

Vancouver, Wash.	June 1	Marion, Ore.	June 7
Portland, Ore.	" 2	Oakland, Ore	June 8, 9
McMinnville, Ore.	" 4	Roseburg, Ore	June 11
Dallas, Ore.	" 5	Myrtle Creek, Ore	" 12
Salem, Ore.	" 6	Rogue River, Ore	" 13

BROTHER O. L. SULLIVAN

Belvidere, Ill.	June 1	Aurora, Ill.	June 8
Marengo, Ill.	" 2	Joliet, Ill	" 9
Elgin, Ill.	" 4	Kankakee, Ill	" 11
Geneva, Ill.	" 5	Blue Island, Ill.	" 12
Rochelle, Ill.	" 6	Hegewisch, Ill.	" 13
Ashton, Ill.	" 7	Roseland, Ill.	" 14

BROTHER W. J. THORN

Okmulgee, Okla.	June 1	Wilburton, Okla.	June 11
Quinton, Okla	June 2, 3	Atoka, Okla.	" 12
McCurtin, Okla.	" 4, 5	Caney, Okla.	" 13
Ft Smith, Ark.	June 6	Durant, Okla.	" 14
Tamaha, Okla.	June 7, 8	Achille, Okla.	" 15
McAlester, Okla.	June 10	Boswell, Okla.	" 16

BROTHER T. H. THORNTON

Milwaukee, Wis.	June 1	Michigan City, Ind	June 8
Racine, Wis	" 2	South Bend, Ind	" 9
Hammond, Ind.	" 4	Elkhart, Ind.	" 11
Valparaiso, Ind.	" 5	Goshen, Ind	" 12
Plymouth, Ind.	" 6	Warsaw, Ind	" 13
Laporte, Ind.	June 7	Wabash, Ind	" 14

BROTHER S. H. TOUTJIAN

Dallas, Ore.	June 1	Enumclaw, Wash	June 9
McMinnville, Ore.	" 2	Tacoma Wash	" 11
Portland, Ore	June 4	Puyallup, Wash	" 13
Vancouver, Wash.	" 5	Lakeday Wash	" 14
Chehalis, Wash.	" 6	Bremerton Wash	" 16
Aberdeen, Wash.	June 7, 8	Seattle, Wash.	" 18

BROTHER J. B. WILLIAMS

Taber, Alta	June 1	High River, Alta	June 9, 10
Magrath, Alta.	" 2	Calgary, Alta.	June 11
Lethbridge, Alta.	" 4	Knee Hill Val, Alta	June 12, 13
Barons, Alta.	June 5, 6	Red Deer, Alta	June 14
Macleod, Alta.	" 7, 8	Lacombe Alta	15

BROTHER W. M. WISDOM

Appleton, Minn.	June 1	Farmington, Minn	June 7
Wilmar, Minn.	" 2	Mapleton, Minn.	June 8, 9
Jasper, Minn	" 4	Whalan, Minn.	June 11
Montevido, Minn.	" 5	Tunnel City Wis.	June 13, 14
Minneapolis, Minn.	" 6	Black River Falls, Wis.	" 15, 16

BROTHER L. F. ZINK

Andalusia, Ala.	June 1	Elba, Ala.	June 12
Opp, Ala	" 2	Montgomery, Ala.	June 13, 14
Florala, Ala.	" 4	Selma, Ala	June 15
Stella, Fla.	" 6	Notasulga, Ala.	" 16
Dothan, Ala.	June 8, 9	Strouds', Ala.	" 18
Enterprise, Ala.	" 11	Roanoke, Ala.	" 19

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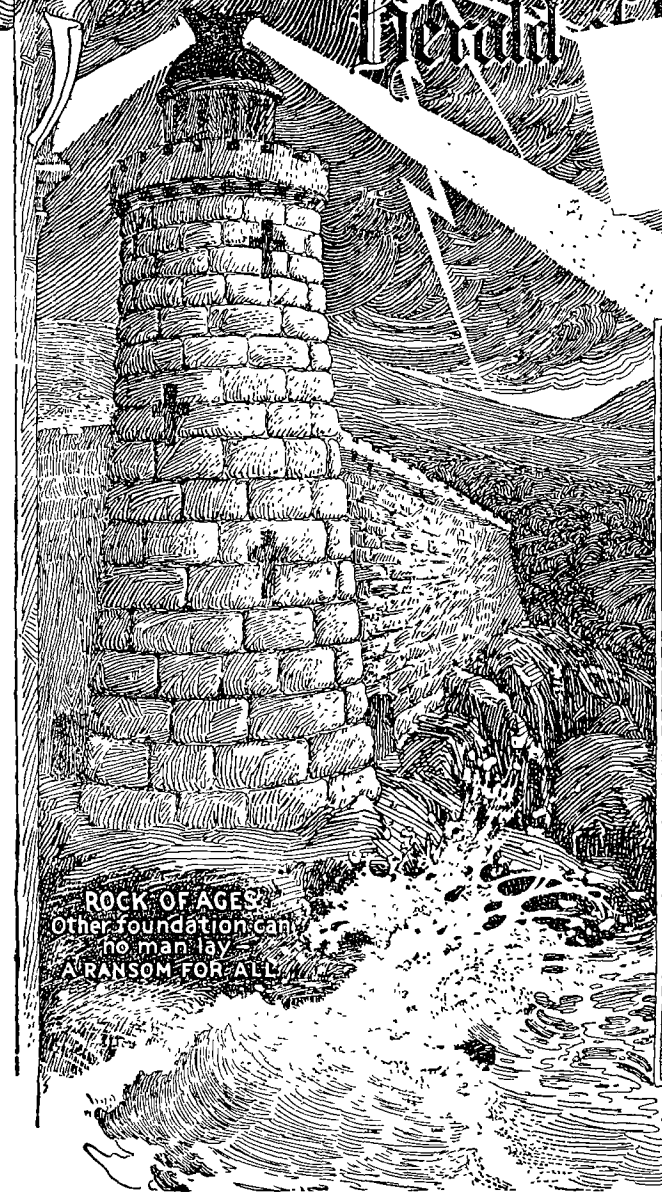

"Watchman, What of the Night? The Morning Cometh, and a Night also" —Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me"—Habakkuk 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:28-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz, *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20 22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1.9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir—1 John 3.2; John 17:24; Romans 8.17, 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12, Matthew 24: 14, Revelation 1:6; 20 6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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Week of August 6 ..... Q 8-14 Week of August 20.....Q. 22-27
Week of August 13.. .Q. 15-21 Week of August 27. ..... Q. 1-7

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SEVENTY YEARS' DESOLATION (PART 1)

"Them that had escaped from the sword carried he [Nebuchadnezzar] away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath to fulfill threescore and ten years."—2 Chronicles 36: 20, 21.

FROM time to time Bible students who quite evidently are either unfamiliar with all the teachings of present truth or unappreciative of the thoroughgoing convincingness of what has been brought out through the Society, "discover" some "error" in proved present truth. Without waiting to communicate with the Society, which could help them, and without making a thorough search, and without properly ascertaining the weight of evidence published and the insubstantiality of their own "findings" (1 Timothy 3:6; 2 Timothy 4:4), they rush to communicate their "new" ideas to others. A few others, no better grounded in the truth than these mistaken leaders, follow their injudicious course, and are led into a state of uncertainty and doubt; and some of them, especially of the leaders, forsake the way of present truth, abandon the opportunities and privileges of co-working with God (2 Corinthians 6:1) and of suffering with Christ (Philippians 1:29), separate themselves from those in present truth, lightly leave their crowns to others (Revelation 3:11), and make shipwreck of their glorious hopes. (1 Timothy 1:19) The uniform experience in all such abandonments of the faith and in the divisions so inaugurated is that they start out with a loud noise of professions of loyalty to abstract truth and soon diminish in numbers and zeal until either wholly scattered or settled down into a state of inactivity—of "waiting upon the Lord", as they are pleased to term their slothfulness in service.

On account of their smallness of numbers, each of these groups regards itself the "little flock". There are a dozen such schismatic "little flocks", characterized by an increasing littleness and by an absence of the predicted glorious activity in the warfare of the Lamb with the beast. (Isaiah 61:2; Revelation 17:14) The result is a slight temporary diminution of the amount of work done in his name, with a more than compensating increase of zeal among those holding the faith.

These occurrences are the periodic siftings and shakings which the Lord has foreknown and which are evidently necessary to cleanse and purify the church; for "there be divisions among you. . . . There must also be heresies among you, that they which are [divinely] approved may be made manifest among you." (1 Corinthians 11:18, 19) If any finally decide that they do not desire to remain with us in our service of the Lord, they must follow their own consciences; but we may rest in the Lord, assured that, whoever they may be that leave us, "they went out from *us*, but they were not of *us;* for if they had been of *us*, they would no doubt have continued with *us*: but *they* went out, that they might be made manifest that they were not all of *us*". (1 John 2:19) These are the promised shakings which will shake everything except that which cannot be shaken. (Hebrews 12:27) However, let the church fear not the siftings and shakings; for these are part of the divinely-promised work of the complete cleansing of the church as it approaches the end of the way. (Matthew 13:41; Revelation 1:15) Rather let the church of God rejoice at these evidences of the Father's attention to its welfare.—John 15:2.

WHEN DID THE SEVENTY YEARS BEGIN?

This time it is the matter of the date of the beginning of the seventy years' desolation of Judea and of whether it was all *desolation* or all *captivity*. This is testing the faith of some. This has been fully and adequately covered by Pastor Russell in "The Time Is at Hand", pages 51, 52, and in great detail in Dr. John and Morton Edgar's "Great Pyramid Passages", Volume 2, pages 29-37, to both of which works we refer our readers. But for the benefit of those not having all the information at hand we will review the salient points, to bring them again clearly to remembrance.—2 Peter 3:1.

SEVENTY YEARS' DESOLATION, NOT CAPTIVITY

Concerning the desolation Pastor Russell says: "Usher dates the seventy years' desolation eighteen years earlier than shown above. . . . He evidently makes the not uncommon *mistake* of regarding those seventy years as a period of *captivity*, whereas the Lord expressly declares them to be seventy years of *desolation* of the land, that the land should lie 'desolate, without an inhabitant'."

The seventy years were years of desolation, not cap-

tivity. This is shown in the Scriptural historical record, which cannot be otherwise understood, and according to which the seventy years did not begin until *after* the overthrow of the last king, Zedekiah, in 606 B. C.: "Them that had escaped from the sword carried he [Nebuchadnezzar, in 606 B. C.]away to Babylon, where they were servants [for seventy years] to him and to his sons, until the reign of the kingdom of Persia [under Cyrus, 536 B. C.] to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths for as long as she lay *desolate* she kept sabbath, to fulfill *threescore and ten* years". (2 Chronicles 36 20, 21) This passage speaks of simultaneous desolation, servitude and captivity.

Other passages showing that desolation means "without an inhabitant" are as follows:

"To make thy land *desolate*, and thy cities shall be laid waste *without an inhabitant*."—Jeremiah 4:7.

"I will make the cities of Judah *desolate, without an inhabitant*."—Jeremiah 9:11

"In this place, which ye say shall be *desolate, without man and without beast*, even in the cities of Judah, and in the streets of Jerusalem."—Jeremiah 33:10.

"I will make the cities of Judah a *desolation without an inhabitant*."—Jeremiah 34:22.

Others that might be quoted are Jeremiah 2:15; 44:22; and 51:37, all showing that the predicted seventy years' desolation meant a period of that length in which the land should be "without an inhabitant". This state was never reached, or even begun, until after the overthrow of Zedekiah, the removal of the people to Babylon, and the flight of the small remnant into Egypt for fear of the Chaldeans (Jeremiah 43:1-7), leaving the land, as divinely predicted, "desolate, without an inhabitant," for "threescore and ten years".

HISTORICAL CONFIRMATION

The Jewish historian Josephus, writing after the occurrence and expressing the knowledge of all Jews—who certainly were conversant with the facts—says that the seventy years were years of *desolation after* the fall of the city under Zedekiah: "He [Nebuchadnezzar] reduced them all, and set our temple which was at Jerusalem on fire [2 Chronicles 36:19-21], nay, removed our people entirely out of their own country, and transferred them to Babylon; when it so happened that our city was *desolate* during the interval of *seventy years*, until the days of Cyrus king of Persia".—Apion 1:19.

In another place Josephus reiterates his statement as to the seventy years of desolation: "But the king of Babylon, who brought out the two tribes [Judah and Benjamin], placed no other nation in their country, by which means all Judea and Jerusalem, and the temple, continued to be a *desert for seventy years*".—Ant. X, 9:7.

It is quite obvious that a Jewish historian, even though not inspired, would not record the seventy years as a "desolate" or "desert" state which began *after* the destruction of Jerusalem, had this not been the actual condition, as generally known by his people. It may have been possible for Josephus to be uncertain in some details of obscure dates, but it is beyond the bounds of possibility for him to have been mistaken about such an important, outstanding fact of his people's history. The Jews of that time were far more likely to know the simple fact, whether those were seventy years of desolation or of captivity, than is some over-zealous but less informed or misinformed scholar, doctor of divinity, or student of the present day. For our part, we prefer to take our stand with the divinely directed mediator, Moses, the inspired prophet Jeremiah, and the ancient historian of the Jewish nation, all of whom agree that these "seventy years" were years of *desolation*, rather than of captivity—the captivity beginning at an earlier date and being a different thing.

DETAILS OF PROPHECY AND FULFILLMENT

In the inspired prophecy of Moses one of the important sabbath rests was the fiftieth year: "A jubilee [sounding of silver trumpets] shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field."—Leviticus 25:11.

The Jews, through unbelief in God's promised abundance, failed to give the land its sabbath rest on even one of the nineteen jubilees which transpired between their entrance into Palestine (1575 B. C.) and the overthrow of Zedekiah (606 B. C.). God foreknew this unbelief, and foretold, through the prophet Moses, that if they failed to keep the law of the jubilee the land was destined to have its divinely-appointed jubilee rest through a coming desolation, during which he would scatter them among the nations, a year of desolation without an inhabitant for each neglected jubilee sabbath year: "And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it."—Leviticus 26:33-35.

The accurate Bible student will not overlook that the prophesied sabbath rest for the land combined a desolation of the land with absence of the Jews from that land. This combined requirement never began until after the overthrow of Zedekiah in 606 B. C. It would be a denial of the prophecy of Leviticus to assert that the mere captivity of some of the Jews, their mere servitude as a tributary nation, met the divinely-foretold "desolation without an inhabitant". The prime

requirement was *desolation,* not captivity or servitude—*desolation combined with captivity and servitude* was the divine penalty. To insist that this seventy year prophecy means servitude without *desolation* of the land is to ignore the Word of God given through Moses, and no such idea can be true nor can those adhering to it have God's blessing on their course. As will be shown, this notion rests upon pagan and demonistic support and leads into other errors, a morass of doubts, and ultimately into higher criticism and infidelity.

PROPHECY AND FULFILLMENT

As the appointed time for the desolation and sabbatic rest of the land approached, the Lord, in harmony with his policy of informing of evils to come, revealed through Jeremiah, without stating when, that the period of contemporaneous desolation, servitude, and captivity was to be seventy years, thus also indicating the total length of the jubilee system as 50 x 70, or 3,500 years: "And this whole land shall be a *desolation,* and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual [lasting] desolations"—as Mesopotamia still is.—Jeremiah 25:11, 12.

"After seventy years be accomplished [by the entire nation] at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."—Jeremiah 29:10.

The historic record of fulfillment of seventy years desolation is plainly stated in the Bible, as well as in Jewish history: "As long as she [the land of Palestine] lay *desolate* she kept sabbath, to fulfill *threescore and ten years*".—2 Chronicles 36:21.

It would be a quibble to assert that this does not mean seventy years of sabbath rest in desolation.

The date for the beginning of the seventy years' desolation of Jeremiah's prophecy was not understood clearly at the time by either the Prophet or the people. It was not until the first year of Darius the Mede (538 B. C.) that Daniel began first to understand from a study of the Books of Jeremiah and Leviticus that the seventy years of desolation were then up: "In the first year of his [Darius', 538 B. C.] reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the *desolations* of Jerusalem". (Daniel 9:2) As usual, the prophecy was not understood until its fulfillment.

Daniel, as a wise and successful governor, came at once into high favor with Darius the Mede (Cyaraxes II—538 B. C.) and then with Cyrus (536 B. C.), and doubtless did something toward influencing the Persian monarch's mind favorably toward the Jews, in bringing to an end the seventy years' empty desolateness of their land. Cyrus permitted part of the Jews to return that year. Part of them remained captive and did not return till the seventh year of the reign of Artaxerxes (Ezra 7—467 B. C.) and others till the twentieth year of the same king. (Nehemiah 2—454 B. C.) So long were some still in captivity that, according to later history, they wondered if the "seventy years" were not figurative, and many never returned from captivity. If the captivity of some of the Jews and not the *desolation* of Jerusalem and of Judea constituted the chief feature in the seventy-years prophecy, then the question might be properly asked, Has the period yet ended?—for some *never* returned to their own land. Such considerations show how the neglect or perversion of some part of the Biblical statements both makes the Word of God of none effect and leads off into endless doubts and confusing questions. This is characteristic of the deceptive methods of demons.

NO CAPTIVITY UNDER JEHOIAKIM

Bishop Usher, and others following his lead, have fathered an unscriptural idea that there was a captivity of the Jews by Nebuchadnezzar in the fourth (or third) year of Jehoiakim (625 B. C.) 18 (or 19) years before the seventy years' desolation began at the fall of Zedekiah (606 B. C.). They imagine that the seventy years' desolation were seventy years' captivity, dating from the fourth (or third) year of Jehoiakim, and consisting of 18 (or 19) years' captivity alone plus 52 (or 51) years' captivity and desolation combined. The fact is, as seen from the above mentioned Scriptures, that there were seventy years of captivity *coincident* with seventy years' desolation.

The effect of this misconception upon the chronology of the Bible would be to show that the desolation was nineteen years shorter than it really was, or that we count the nineteen year period twice, and thus make the period of time prior to the desolation nineteen years too long.

NO CAPTIVITY NOR VASSALAGE IN 625 B. C.

A doctrine should never be based on a passage of doubtful meaning, reading, or authenticity. This error is based upon the reading of a passage which is inharmonious (1) with the rest of the Scripture record of the attacks by Nebuchadnezzar upon Judea and Jerusalem, and (2) with other Scriptures.

A little scrutiny of Daniel 1:1, 2 shows that there is something the matter with it. The passage in our Common Version reads: "In the *third* year [626 B. C.] of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god; and he brought the vessels into the treasure house of his god."

These events, as we shall see, actually took place in 617 B. C.—Jehoiakim's eleventh year—and included (1) the attack by Nebuchadnezzar *three years after Jehoiakim began paying tribute* (620 B. C.); (2) the taking of some of the Temple vessels to Babylon in 617 B. C. when Jehoiakim's eleventh-year and Jehoiachin's three-months reigns were forcibly ended by Nebuchadnezzar (617 B. C.); and (3) the first taking of the first captives to Babylon at the same time. This was eleven years before the final captivity and the beginning of the "desolation" of the land.

The foreign relations of Jehoiakim were briefly as follows:

For eight years (628-620 B. C.) he was tributary to Egypt or at least non-tributary to Babylon: "And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim. . . . And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh."—2 Kings 23:34, 35.

In his eighth year Jehoiakim was forced to begin paying tribute to Babylon. During his eleventh and last year, which would be the *third* year of his vassalage to Nebuchadnezzar (617 B. C.), he attempted an alliance with Egypt, and refused to pay the promised tribute to Babylon. This course brought upon him the wrath of Nebuchadnezzar, a Chaldean invasion, his own death, and the captivity of his successor, Jehoiachin, many Jews, including Daniel. (2 Kings 24:12) Zedekiah was then placed upon the throne as Nebuchadnezzar's vassal, and reigned eleven years, until dethroned in 606 B. C.

THIRD YEAR OF JEHOIAKIM'S VASSALAGE

A discrepancy in Daniel 1:1, 2 is manifest in the date, "the *third* year of Jehoiakim" (626 B. C.); for this would have been one year prior to the beginning of Nebuchadnezzar's reign, which began in the *fourth* year of Jehoiakim (625 B. C.), when Nebuchadnezzar defeated Pharaoh-nechoh of Egypt: "Against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the *fourth* year of Jehoiakim". (Jeremiah 46:2) "The *fourth* year of Jehoiakim, the son of Josiah king of Judah, that was the *first* year of Nebuchadnezzar king of Babylon."—Jeremiah 25:1.

Carchemish is by the river Euphrates in the land of Mesopotamia or Babylonia. The king of Egypt had passed by Judea and was some 400 miles to the east. Babylon at this time was not a world power but this victory by Nebuchadnezzar broke the power of the king of Egypt, and Nebuchadnezzar was quick to follow his advantage and drove the king of Egypt back to his own country, thus changing the nominal control of Palestine from Egypt to Babylon. Pharaoh-necho was probably three or more years on this campaign.—Compare 2 Chronicles 35:20; 36:1.

The two dates—third and fourth years—cannot be reconciled; and as the fourth year was the first year of Nebuchadnezzar, we must conclude that the "third year" mentioned in Daniel 1:2 refers to another *third* year than the third year of Jehoiakim's reign proper—the third year of his vassalage to Babylon, which began in 620 B. C. and ended with his rebellion and death in 617 B. C.

According to the Jewish historian Josephus, the reign of Jehoiakim included no Chaldean attack on Jerusalem in the first year of Nebuchadnezzar (Jehoiakim's fourth year—625 B. C.), but the first attack came four years later, in Nebuchadnezzar's fifth year (Jehoiakim's eighth year—621 B. C.), and the vassalage of Jehoiakim's country dated from that or the next year (620 B. C.). This clarifies Daniel 1:1, 2, showing "the third year" to refer to the third of Jehoiakim's relations with Babylon, and not to the third year of his eleven-year reign. Josephus says:

"Now in the fourth year of the reign of Jehoiakim [625 B. C.] one whose name was Nebuchadnezzar took the government over the Babylonians, who at the same time went up with a great army to the city Carchemish, which was at Euphrates, upon a resolution he had taken to fight with Neco, king of Egypt, under whom all Syria then was. . . . The king of Babylon passed over Euphrates, and took all Syria, as far as Pelusium, *excepting Judea.*

"But when Nebuchadnezzar had already reigned four years [621 B. C.] which was the eighth of Jehoiakim's government over the Hebrews, the king of Babylon made an expedition with mighty forces against the Jews, and required tribute of Jehoiakim, and threatened, upon his refusal, to make war against him. He was affrighted at his threatening and bought his peace with money, and brought the tribute he was ordered to bring *for three years* [until Jehoiakim's eleventh and last year, 617 B. C.]

"But *on the third year* [Daniel 1:1], upon hearing that the king of the Babylonians made [or probably planned] an expedition against the Egyptians, he did not pay his tribute; yet was disappointed of his hope, for the Egyptians durst not fight at this time."—Ant. IX, 6:1, 2.

The Bible record of this is in 2 Kings 24:1—25:7. Josephus makes no mention of an attack on the Jews by Babylon in 625 B. C., but specifically says that Judea was excepted then from the general attack. The Jews, on account of their numbers and the strength of their inland and easily defended mountain position, were let alone for four years (until 621 B. C.), after which their vassalage to Babylon began. There was no captivity of the inhabitants until the fall of Jehoiakim and of Jehoiachin in 617 B. C. This is according to Jewish records, but the commonly accepted idea ignores Jewish history for the reason that it cannot make them agree with the notoriously untrustworthy pagan records.

The "third year of Jehoiakim" (Daniel 1:1) was therefore the third full year of his vassalage to Nebuchadnezzar which was the end of his eleven-year reign (617 B. C.). The Daniel 1:1 record was written in

Babylon and took the Chaldean viewpoint of the third year of Jehoiakim's relationship with Babylon. The events which then took place agree with the Scriptural record of the taking of some of the Temple vessels and of many Jews captive into Babylon in 617 B. C., eleven years before the desolation.

FIRST CAPTIVITY BEGAN 617 B. C.

The record of the historian Josephus of the captivities of the Jews in 617 B. C.—the first of the captivities—is as follows:

"Now a little time afterwards [617 B. C.], the king of Babylon made an expedition against Jehoiakim, whom he received [into the city], and this out of fear of the foregoing predictions of this prophet [Jeremiah], as supposing that he should suffer nothing that was terrible, because he neither shut the gates nor fought against him; yet, when he was come into the city, he did not observe the covenants which he had made, but he slew such as were in the flower of their age, and such as were of the greatest dignity, together with their king Jehoiakim, whom he commanded to be thrown before the walls, without any burial, and made his son Jehoiachin king of the country and of the city: he also took the principal persons in dignity *for captives*, three thousand in number, and led them away to Babylon, among whom was the prophet Ezekiel, who was then but young."—Ant. X, 6:3.

The Bible record of this captivity at the close of Jehoiakim's reign is given in 2 Kings 24:2-6; 2 Chronicles 36:6; Daniel 1:1, 2; and Jeremiah 22:13-19. In this matter many writers on this subject have been misled by attempting to harmonize these events with unreliable pagan records. The pagans in all their affairs were under demonistic influence, and to attempt to follow them in doubtful matters is to fall into error and entanglement.

In the same year (617 B. C.), three months later, took place the second part of the initial captivity of the Jews, under Jehoiachin, to Babylon. (Jeremiah 52:28) This is described by Josephus as follows:

"But terror seized on the king of Babylon, who had given the kingdom to Jehoiachin and that immediately; he was afraid that he should bear him a grudge, because of his killing of his father, and thereupon should make the country revolt for him; wherefore he sent an army and besieged Jehoiachin in Jerusalem; but because he was of a gentle and just disposition, he did not desire to see the city endangered on his account, but he took his mother and kindred, and delivered them to the commanders sent by the king of Babylon, and accepted of their oaths, that neither should they suffer any harm nor the city, which agreement they did not observe for a single year; for the king of Babylon did not keep it, but gave orders to his generals to take all that were in the city captives, both the youth and the handicraft men, and bring them bound to him; their number was ten thousand eight hundred and thirty-two; as also Jehoiachin, and his mother and friends; and when they were brought to him, he kept them in custody, and appointed Jehoiachin's uncle Zedekiah to be king".—Ant. X, 8:1.

The Bible record of this is in 2 Kings 24:10-17; 2 Chronicles 36:9, 10; and Jeremiah 52:28.

After the departure of Jehoiachin and the Jewish captives to Babylon, some false prophets among them at Babylon kept the minds of the captives in unrest by predicting only a brief captivity. To quiet this unrest Jeremiah, in 617 B. C., in a letter (Jeremiah 29:1-23) counseled the captives to settle down and make themselves as comfortable as possible in anticipation of a long period away from home, because the seventy years—to begin in 606 B. C.—were surely to be accomplished at Babylon. (Jeremiah 29:10) No one knew then when the seventy years were to begin. This was not understood by Daniel till the first year of Darius. (Daniel 9:1, 2) It is asserted that Jeremiah's letter (617 B. C.) marked the beginning of the "seventy years"; but this is not the case. As a matter of fact, the Prophet had uttered this very warning in 625 B. C. (Jeremiah 25:1-38; 29:11, 12), eight years before there was any captivity at all; for Judea and Jerusalem were not molested in 625 B. C. nor until four years later, when Jehoiakim, under fear of Nebuchadnezzar's threats, became a tributary vassal to Babylon.

The various nations also were to serve Babylon seventy years, but the servitude of different nations began at different times, from Philistia in 625 down to Tyre in 606 (or 605) B. C., the latter city's preliminary siege beginning (618 B. C.) thirteen years before its fall (605 B. C.) according to the article on *Nebuchadnezzar* in "Smith's Bible Dictionary". The predicted seventy years' servitude of *all* the nations was, however, practically coincident with the seventy years' desolation of Judea, though some served more than seventy years. No one date prior to 606 B. C. can be set as meeting all the requirements of the prophecy of Jeremiah 25:13-28. A seventy-year period upon Tyre had been prophesied by Isaiah (23:15-18); and as this agrees in terms with the Jeremiah prophecy (Jeremiah 25:11, 22), the seventy years' servitude of Tyre to Babylon could not have begun earlier than 606 or 605 B. C. Any close examination then of the facts shows that not even the prophecy of seventy years' servitude or captivity upon the nations began to be fulfilled on *all* of them in 625 B. C. nor earlier than 606 B. C. The expression of Isaiah 23:15 is that "Tyre shall be forgotten seventy years [as an independent people], *according to the days of one king* [kingdom, empire]". Knowing that in prophecy "king" is often used for "kingdom" (Daniel 11:11-14, etc.), the "one king" evidently refers to the seventy-year dominion of Babylon from 606 to 536 B. C. No other explanation of these passages meets all the conditions of prophecy and fulfillment.

A further difficulty comes to light in comparing Daniel 1 with Daniel 2. In Daniel 1 the statement is that the four Hebrew lads were given three years training before presentation to the king. (Daniel 1:5, 18-20) In Daniel 2:1 it is stated that Daniel was brought before the king and revealed and explained the image dream in Nebuchadnezzar's *second* year, which would thus have been a year or two before they were presented to the king as recorded in Daniel 1:18! The

Variorum Bible foot-note reading for "second" is "twelfth", the "second" being evidently a slip of a copyist's pen, like the slip of the pen from eighteen to eight in 2 Chronicles 36:9 and 2 Kings 24:8.

The "twelfth" year of Nebuchadnezzar agrees with the facts. It would be in the year 614 B. C. (625 minus 11 equals 614), three years after the captivity of Daniel and the other three Hebrew lads, Ezekiel and others, and the expiration of their three years' training — three years after 617 B. C., or 614 B. C. (Daniel 1:5, 19) Thus the disclosure of the truth about Daniel 1:1 and 2:1 removes the entire foundation for the notion that the Hebrew captivity began in 625 B. C. and that 625 B. C. was the beginning of the 70 years.

No one knew better than the captive Jews in Babylon when their captivity began. They never dated the initial captivity from the first year of Nebuchadnezzar (625 B. C.), but from the end of Jehoiachin's three-months' reign and the beginning of Zedekiah's (617 B. C.) a date which by no method of reckoning can be made the beginning of a seventy years' captivity. References to this are numerous in Ezekiel, as, "the fifth year of king Jehoiachin's captivity" (Ezekiel 1:2), "in the five and twentieth year of our captivity" (Ezekiel 40:1), and numerous other verses. The captive Jews knew nothing of a captivity beginning in Jehoiakim's fourth year, or Nebuchadnezzar's first year. If there had been such a captivity it would naturally have been mentioned elsewhere than in the doubtfully-dated Daniel 1:1. These facts dispose of the assertion that the seventy years' captivity began in 625 B. C., and show that so far as the Bible and Jewish history are concerned our chronology, which places the beginning of the "seventy years" in 606 B. C., is correct.

GENERAL CONVENTION AT CEDAR POINT

DURING the past two years there has been a great demand for another general convention. The high cost of transportation and of hotel accommodations has been the chief cause for not holding such a convention. But realizing the importance of a general assembly of the Lord's consecrated ones for a season of fellowship together, an effort has been put forth to arrange for a general convention for 1922.

The convention held at Cedar Point, Ohio, in 1919, is generally conceded to have been the greatest ever held during the harvest period, and frequently the brethren are heard to say that they long for another such convention. We are glad to announce that arrangements are practically complete for holding another general convention at Cedar Point on beautiful Lake Erie, beginning September 5 and continuing for eight, and possibly ten, days.

TO BE AT CEDAR POINT, OHIO

Cedar Point is situated on a narrow peninsula jutting out from the Ohio mainland into Lake Erie. It has the advantages of the lake from three sides. For quietness and seclusion we know of no better place. The friends can be practically alone during the convention and have sweet fellowship together. The grounds are situated some two miles across the bay from Sandusky, Ohio, which is reached by ferry, as well as by a roadway; and those who will attend from the outside will be people who are truly interested in knowing something about God's Word, and it will be a real joy to have them present and render any assistance we can to them in understanding the divine plan.

The Boeckling Company, desiring to show its appreciation of the Bible students, has arranged to let the Association have the exclusive use of the hotels, halls, grounds, etc., of Cedar Point for its convention, which will begin September 5 at noon. On this peninsula are situated two good hotels, The Breakers and The Cedars, which accommodate approximately 3800 people. Good accommodations can also be had at Sandusky. A flat-rate of $2.00 per day has been made to all of the brethren attending the convention. This will include room and three meals, to be served of first-class food. When the capacity of the hotels and other accommodations on the peninsula are exhausted, the overflow will be placed in Sandusky in private homes and hotels; and the management of Cedar Point has agreed to provide these quarters at the same rate, and to transport by boat all who will necessarily have to go from Sandusky to Cedar Point, back and forth, free of charge.

We shall have the exclusive use of the auditoriums, which have been improved since we were there before. The weather is usually ideal in the first part of September; and we may find it advantageous to hold outdoor meetings, as was the case in 1919.

There are a number of colporteurs and others of the Lord's dear consecrated ones who may find it difficult to get to the convention and pay their expenses. Hence an arrangement has been made that the management of Cedar Point will employ approximately two hundred to assist in taking care of the rooms, checking the linen, assisting in the dining room and the kitchen. Able-bodied brothers and sisters can engage in this service if they so desire, and for this assistance will receive their room and board free. Those who wish to engage in this work should make application to our Convention Committee in advance of the time of the convention. It is the Association's desire to have all the colporteurs in the United States and Canada to attend this convention, if possible.

MEETINGS FOR FOREIGN FRIENDS

In addition to the English-speaking brethren, it is the desire to have the foreign brethren attend this convention, also; and they will have their separate meetings

in their separate tongues, addressed by able brethren in their respective languages. It is our hope to have every Pilgrim brother in the United States and Canada attend, and probably some from foreign countries.

We make this early announcement of the convention in order to enable the friends to begin to make preparation for their vacations, etc., that they may attend this general convention. Because of the expense, we are not encouraging local conventions to be held between now and September 1, but believe it would be pleasing to the Lord for us to concentrate our efforts toward making the Cedar Point Convention the greatest ever held.

The Society has provided a regular committee on arrangements, who will have charge of the details for the convention. Those desiring special information should address the Convention Committee, 18 Concord Street, Brooklyn, New York.

Transportation facilities for Cedar Point are first-class. Three trunk railways, through Sandusky, besides electric railroads and steamship companies, operate lines there. This year we have succeeded in getting a special rate from the railroad companies without the necessity of the certificate plan, and the friends will be enabled to buy their round-trip tickets at their home station; so there will be no loss of time or confusion at Cedar Point in validating certificates and purchasing tickets. The special rate without certificate is obtainable under rules which must be exactly observed. The rules will be published in detail.

In addition to the Bible Students, all Christians who believe in the Lord Jesus as our great ransom-sacrifice, and who love the Lord, will be welcome to this convention.

And now, dear brethren, let us one and all present the matter before the throne of heavenly grace, and ask the Lord to make this convention one of great blessing to all who shall attend and a splendid witness for his cause. The kingdom of heaven is here! Let us rejoice and be glad, and with gladness tell it out to others.

"NO MORE UNTIL HE COME"

— — JUNE 18 — 2 KINGS 25:1-21 — —

ZEDEKIAH LAST TYPICAL KING — TYPICAL KINGDOM OVERTHROWN — BEGINNING OF THE "TIMES OF THE GENTILES" — JERUSALEM BURNED, TEMPLE DESTROYED, LAND LAID WASTE — PROPHECIES OF JEREMIAH AND EZEKIEL LITERALLY FULFILLED.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

HOW many valuable lessons in life might be learned by observation! It seems to be a trait of fallen humanity to give little or no heed to the lessons that might be drawn from the experiences of others, no matter how similar the conditions may be. "Others were foolish; I'm too wise to be caught in that way" seems to be ingrained in human nature. Many in present truth, even, are slow to learn valuable lessons by observation. Doubtless the adversary is quick to foster such a spirit of self-reliance and disdain for advice.

SCHOOL OF EXPERIENCE NEEDED

For nearly one thousand years God had been dealing with the Israelites as his people, administering punishments or showering blessings, according to their disobedience or loyalty. Zedekiah must have been familiar with these records of national history. The recent experiences of his own brother, Jehoiakim, and his nephew, Jehoiachin, must still have been fresh in his mind. Jehoiakim had broken faith with King Nebuchadnezzar and had lost both his throne and his life. Jehoiachin was then languishing in a Babylonian prison. Yet in the face of all these known facts, Ezekiel informs us that Zedekiah had deliberately broken his covenant with King Nebuchadnezzar, and that this was the immediate cause of his downfall. God would not hold him guiltless for breaking a solemn covenant even with a heathen king. (Ezekiel 17:11-17) How deeply this lesson should be impressed upon the minds of all who have made a covenant with Jehovah! He assures us he will be faithful to keep his part of the covenant and expects us to keep our part to the very best of our ability—perfectly in heart at least.

Zedekiah had treacherously entered into a league with the king of Egypt with a view to throwing off the Babylonian yoke. When Nebuchadnezzar learned of it he determined to bring Zedekiah to his senses. God had foretold that the Israelites would have to serve the king of Babylon, but apparently Zedekiah had as little faith in the Word of God, as do many today who profess with their lips to be his followers, but whose hearts are far from him.

WARNINGS UNHEEDED — DISASTER FOLLOWS

Nebuchadnezzar besieged Jerusalem for about eighteen months before it capitulated. Famine and pestilence weakened the defenders and the city was taken and destroyed. God's time for punishment had come and nothing could stay it longer. (Jeremiah 37:6-10) Zedekiah endeavored to escape, but was soon captured. He and the remainder of the Israelites who had been left from the previous deportation of ten years before, were taken to Babylon with the exception of a few of the poorest of the people. Gedaliah was appointed ruler over this remnant, but he was assassinated within two months by one of Zedekiah's cousins. Fearing the wrath of Nebuchadnezzar, those who were left fled into Egypt thus leaving the land "desolate, without an inhabitant," as God had spoken through his prophets.

PROPHECIES FULFILLED LITERALLY

Jeremiah had said: "Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon," (Jeremiah 34:3); while Ezekiel had foretold: "I will bring him to Babylon, to the land the Chaldeans; yet shall he not see it; though he shall die there". (Ezekiel 12:13) If he had been inclined to doubt these prophecies at first, no doubt he had good reason and opportunity to remember and believe them later, as he languished in a Babylonian prison. He had seen Nebuchadnezzar and spoken to him "mouth to mouth", had seen his own sons slain before him, and then had had his own eyes put out. Our Lord says that there will be others who have professed to be his followers, but who, having failed to heed his advice, will be found weeping and

gnashing of teeth when it will be too late to change their course We rejoice to know that in no case will it be an endless torment. It was not in Zedekiah's case. Death later relieved him of his sufferings. When he awakens at the call of the Lord he will be more attentive to admonitions.

CRUELTY TO PRISONERS

We digress a moment to notice the terrible cruelty to which man can descend.

"In the bas reliefs representing the capture of Lachish by Sennacherib, the prisoners are shown, some pegged down to the ground to be flayed alive—others having their eyes put out. In one of the sculptures at Khosabad, Sargon represents himself in person as holding a prisoner by a thong attached to a ring passed through his under lip. The victim kneels before him, while with a spear he pierces his eyes. Others are chained and, with hooks through their lips, are held awaiting their turn In other cases the king slays, the prisoner with his own spear. In another an executioner flays a captive chained to a wall It was especially in Persia that the cruel practice of blinding prisoners prevailed, and it is mentioned by most Greek historians. In Turkey it was formerly the custom for the Sultan on his accession, either to slaughter or blind his half-brothers that he might have no rivals or dangerous ones near his throne In modern Persia the Shahs have invariably, even up to the present century, put out the eyes of all their brothers who did not escape in time to distant provinces."—Canon Tristam.

The heart of man has not altered much during the past two thousand years. Modern treatment of prisoners is a trifle more considerate than the above; but public sentiment, not change of heart, appears to be the restraining influence. During the World War, almost unbelievable atrocities were committed against Christian conscientious objectors. Some were subjected to semi-starvation; others to confinement in freezing cells in midwinter; others were hand-cuffed with "figure-of-eight" handcuffs with their hands behind the back. Some were kicked; others were clubbed and beaten with fists; and still others were drenched with ice cold water in zero weather and were denied toilet privileges; some were manacled to cell doors; and others were swung by the feet with head down into the filthy latrines.

According to our latest information there are still nearly a hundred political prisoners in American prisons whose only crime was that they objected to war. The pendulum is now swinging to the other extreme; and everybody is rushing to be foremost in disclaiming war, declaring that they never did believe in it. How fickle is public sentiment! We recall the experiences of our Lord. One day they were acclaiming him as king; five days later they cried: "Crucify him". This will continue until "he whose right it is" shall have fully established his kingdom.

ZEDEKIAH THE LAST TYPICAL KING

At the request of the children of Israel, God had told Samuel to anoint Saul to be their king. Various ones were permitted to occupy this throne for a period of several hundred years, but God claimed that the real throne belonged to him. (1 Chronicles 29:23) He would determine who should represent him typically. Both kings and people continued to manifest stubbornness and disloyalty. God frequently sent them messages of reproof, coupled with promises of blessings if they would even endeavor to live up to their covenant, made through Moses. But they would not listen, and persecuted and ill-treated his prophets and messengers. Finally God declared he would no longer permit any one to represent him as king even in a typical sense. His declaration through the prophet Ezekiel was: "Thou profane and wicked prince of Israel whose day is come, when iniquity will have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is, and I will give it him."—Ezekiel 21:25-27.

TIMES OF THE GENTILES

God had foreknown what course his people would take and had recorded it prophetically by his servant Moses. He had even mentioned a time limit during which he would severely chastise them for their disobedience and disloyalty, namely "seven times"—2520 years. In order that his people at this time might have a sure understanding of the 'times and seasons' he marked this feature of his dealing with his typical people very prominently, both the beginning and the end, 606 B. C. and 1914 A. D. Later he had sent word by Jeremiah that the land *must* have its appointed rest, viz., the seventy sabbath years that had been provided for in the law given at Mt. Sinai, to which they had agreed, but which they had not kept. We will not enter into the details of these chronological features here, as they are more fully covered by current articles bearing more directly upon that point. We merely remark that the times of the gentiles and the seventy years of desolation of the land begin at the same time, viz., 606 B. C.

PROPHECIES TO BE FULFILLED

These records were not kept merely to satisfy curiosity or for ancient history. The Apostle informs us there was a divine purpose in it. "All scripture is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction, for *instruction* in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "For whatsoever things were written aforetime were written for our *learning*, that we through the patience and comfort of the scriptures might have hope." "Now all these things happened unto them for ensamples [types]: and they are written for our *admonition*, upon whom the ends of the world are come." (2 Timothy 3:16, 17; Romans 15:4; 1 Corinthians 10:11) There are many prophecies covering the end of this age, and they are as sure of fulfillment as were those referring to Zedekiah and the children of Israel. Every child of God should therefore give careful attention "to the things which we have heard, lest at any time we should let them slip". The fact that retribution—reward or penalty—is often delayed, is frequently presumed upon by the foolish, who vainly think they can sow wild oats and never reap a harvest. Both individuals and nations have long ventured to act upon this hazardous and vain hypothesis. Well would it be if they would hearken to the Apostle's warning: "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap".

The operation of this divine law is more manifest upon classes and nations first, because their prominence gives them world-wide publicity; second, because their harvest must of necessity be in the present life, since as nations they will have no existence hereafter. A glance at the pages of history reveals the fact that all the nations of the past have reaped a bitter harvest. They had their rise, their struggles for existence, and their periods of flourishing. Then pride and fullness of bread caused them to become careless in their fancied security, only to sink in the scale of morals, until decline was followed by their complete fall.

All the nations of the world are now approaching the most terrible crisis of their existence. It is a time of unparalleled and still increasing trouble. They are reaping what they have sown. Claiming to be God's people, they have disregarded his Word, violated their own solemn vows as written in their constitutions and laws. The results are manifest. God's sentence has been given, and step by step the execution of it is being carried out Let every true child of God lift up his head and look up, realizing the dangers and the special blessings of this day of the Lord.

JUDAH'S PROSPERITY AND ADVERSITY

— — JUNE 25 — QUARTERLY REVIEW — —

EFFECT OF JEREMIAH'S IMPRISONMENT — PROLONGATION OF GENTILE RULE — THE LAND OF PROMISE DESOLATED — THE TIMES OF THE GENTILES — THE PROPHET DANIEL'S TESTIMONY.

"Blessed is the nation whose God is Jehovah."—Psalm 33:12.

THE lessons of the past quarter have sketched some of the prominent characters of the latter part of the reigns of the kings of Judah, which kings alone were in any sense Jehovah's kings and which nation alone was his nation, ending with Judah's overthrow in the days of King Zedekiah and the inauguration of the seventy years desolation of the land. These lessons have brought before us features of the reigns of the good kings Asa, Joash Hezekiah, and Josiah, and the ill-fated Uzziah and Zedekiah, they have presented Isaiah's visions of Jehovah and of the Millennium; and they have concluded in logical order and sequence with Jeremiah's bold message of Jerusalem's impending doom, his trial for sedition, the mutilation and destruction of his prophecy, his imprisonment and the ruin of the whole land.

EFFECT OF JEREMIAH'S IMPRISONMENT

In our studies we have seen how the prophet Jeremiah represented our Lord Jesus in the closing scenes of his career, and how fitly also he represented the body of Christ in its concluding experiences as these experiences have come to the members of that body since the close of the times of the gentiles.

"The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength labor and sorrow." (Psalm 90:10) We will not say that this is a direct reference to the fact that, after the appointment of 1844, the appointed days of gentile rule would be 70 years, ending 1914, and that by reason of strength they would continue ten years more, but with great trouble, although this is the fact, and there is no disadvantage in noting the fulfillment. The prophet Daniel saw gentile rule pictured as a man (Daniel 4:24-32); and the gentile "man" bids fair "by reason of strength" to finish this full "fourscore years", yet with "labor and sorrow". The same general thought that gentile domination would continue beyond its appointed lease is conveyed by the same prophet Daniel (7:12) in his statement that "as concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time"—perhaps three and one-half years and seven years, or thereabouts.

THE LAND OF PROMISE DESOLATED

More than a thousand years had elapsed from the time when God had led Israel out of Egypt to be his covenant people; and during that entire period they had been rebellious. While he had manifested his favor toward them, it had been accompanied with chastisements, defeats in battle, captivity to surrounding nations, pestilence and drouth. During all that time God had kept faithfully his part of the law covenant, chastising them for unfaithfulness, but nevertheless hearkening in great mercy to their repentance and promise to reform, and both delivering and blessing them.

Now the time had come, however, to give Israel a more severe lesson than they had previously had. The Lord's determination, as expressed through the prophets Jeremiah and Ezekiel, was that he would deliver them into the hands of King Nebuchadnezzar, that the land should lie desolate for seventy years, and that King Zedekiah should be the last one to sit upon the typical throne of the Lord. (Jeremiah 25:8-11; Ezekiel 21:25-27) The Lord dealt very tenderly with Israel, carefully giving them every opportunity to learn the needed lessons. In the separation of the typical kingdom into two parts Judah, the loyal remnant, had an object lesson furnished them to notice the results of idolatry in the disloyal ten-tribe kingdom. For a time this experience was beneficial to Judah. Later they witnessed the captivity and dispersion of the ten-tribe kingdom because of continued disloyalty to Jehovah God—a lesson which should have been deeply impressed also upon the two-tribe kingdom.

Judah represented those Israelites who were faithful to the Lord, those who trusted in the promises, all of which centered in the tribe of Judah; and many of the faithful of the ten tribes had moved into the territory of the smaller kingdom. Yet with all these lessons, and with the instructions of the prophets, the history of the nation is one long record of unfaithfulness to their great King, Jehovah God. Now the time had come for the change which God saw best to bring upon them; and nothing could divert the impending doom. Nevertheless, they were given a hope that at the end of a certain period—after seventy years of chastisement—the Lord would graciously bring those back who reverenced him.

"THE TIMES OF THE GENTILES"

When God gave the law to Israel he plainly told them the terms and conditions upon which he would receive them as his people. If they would be obedient to the divine requirements, all would be well with them. They would be prosperous, a rich nation, blessed of the Lord. But if they should neglect the divine law and become idolatrous, the Lord would oppose them and would deliver them into the hand of their enemies for chastisement. If they persisted in following the wrong course, he would finally punish them "seven times more".—Leviticus 26:18, 21, 24, 28.

Of course, God knew the end from the beginning. Nevertheless, divine patience was manifested throughout the experiences of the nation leading up to the overthrow of King Zedekiah's government; for he was the last king of the Davidic dynasty to sit upon the throne of Israel. We have seen how evil followed good, both in the kings and in the practices of the nation; and how divine providence chastened the people, yet repeatedly brought them back from idolatry. Now had come the time for the complete overthrow of the national polity, for a period of "seven times", as foretold by Moses, the mediator of the law covenant.

We find that it is an accepted fact that in Bible symbolism a day represents a year; and that the Jewish year had twelve months of thirty days each. Thus each year symbolically represented three hundred and sixty years; and the seven years of chastisement foretold by Moses would represent 7 x 360 years, or 2,520 years. When therefore we read the prophet Ezekiel's statement that the kingdom would be "overturned, overturned, overturned," until Messiah should come, we are to understand that the period of the overturned condition of the Jewish polity would be 2,520 years, beginning with the time when the crown was removed from King Zedekiah.

Some may point to the Maccabaean kings as an offset to this declaration that Israel had no king since the overthrow of King Zedekiah. We answer that the Maccabaean kings were not divinely appointed nor of the royal family. Others may remind us of the reign of the Herods at the beginning of the Christian Era. We reply that the Herods not only were not of the line of David, but were not Jews at all; that they were Edomites—descendants of Esau who

ruled over the children of Israel as representatives of the Roman Empire.

THE PROPHET DANIEL'S TESTIMONY

When God had removed the typical kingdom of Israel and his typical throne in the world, he gave over the lease of earthly dominion to the gentiles. This lease of power, as set forth in the prophecy of Daniel (chapter 4) was to continue for "seven times"—2,520 years. In other words, during the same period in which Israel would be undergoing tribulation and subjection, the gentiles would be having "seven times" of prosperity. These gentile kingdoms have practised and prospered during the long period of Israel's subjection and the overturned condition of God's typical kingdom. Now the end of gentile power has come; their order is being dashed to pieces by the present King of glory.

EZEKIEL, THE WATCHMAN OF ISRAEL

— — JULY 2 — EZEKIEL 2 1—3:27 — —

DIVINE FOREKNOWLEDGE OF THE HARVEST WORK — "A WORK — A STRANGE WORK" — NOT AFRAID OF THE FACE OF CLAY — HEATHENDOM WOULD HAVE HEEDED — THE DIVINE APPOINTMENT.

"Seek ye Jehovah while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto Jehovah and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah 55:6, 7.

JUST why the Lord should have so overruled matters that the gentlemen who choose the Sunday School Lessons should have selected lessons which bear so directly upon the harvest work and the personalities the Lord has used in that work is not for us to say; but we cannot doubt, and do not doubt in the least, that we are in the harvest time and that the book of Ezekiel was written for that time and for no other, for it has never previously been understood.

If we are living in the close of the harvest period, and if Pastor Russell was the Lord's "faithful and wise servant" it would be most reasonable to find that this book of Ezekiel would discuss his work and its relation to God's great plan of the ages, and so we find.

We do not say that the prophet Ezekiel always typified Pastor Russell. That would not be the proper way to express the matter. What we do say is that the prophet Ezekiel foreshadowed the office of a watchman in spiritual Israel at the end of the gospel age, the same office which our Lord had in mind when he made mention of the faithful and wise servant, and we hold that Pastor Russell filled both offices, or, rather, that the offices are one and the same. The servant was faithful because he was a faithful watchman.

Pastor Russell took a firm stand for God's Word and stood steadfastly for it at all times before friends and before enemies. Its spirit, power, influence, was the spirit, power, influence, that radiated from his countenance and from his works.

"A WORK — A STRANGE WORK"

Pastor Russell was called not to do a slum work, a revivalistic work, a work among non-Christians. He was called to do a work in spiritual Israel similar to that performed by our Lord and the apostles among Jewish religionists in the end of the Jewish age.

God's professed people have always been notoriously impudent. They consider that the mere fact that they are professed worshipers of God should be sufficient to insure their standing. For anyone, prophet or priest, teacher or layman, to intimate that they have aught to learn, or any steps to retrace, they consider it an insult. And as it was foreseen by the prophet Ezekiel that those to whom he bore his message would not hear, so Christ bore witness to the same fact not only as respects his own ministry but as respects the ministry all the way down the age and at its close.

Pastor Russell beheld the same lethargy. But Christendom can never say that it knew not of the things he taught; for they were the most widely spread religious teachings of our time. In the newspapers, in the theatres, on the billboards, in many millions of tracts distributed gratis, and in millions of home libraries he bore witness to the solemn fact that the kingdom of heaven is at hand.

NOT AFRAID OF THE FACE OF CLAY

Fearlessness of man was one of his marked characteristics, and the bitter and poisonous words of his enemies, many of whom would gladly have seen him burned alive, had no weight with him, except to make him the more zealous to proclaim the whole truth.

It was his meat to know and to do the Father's will; and surely the food which the heavenly Father gave to and which he in turn handed out to the waiting household of faith has been meat which the world knew not of, a message which, though the most optimistic message that ever came to humankind, as far as its outcome is concerned disclosed that the Scriptural path to those future blessings lies through the deepest and darkest valley that mankind will ever have to pass through—a time of anarchy in which every human remedy will have been proved unavailing.

Pastor Russell was continually finding in God's Word the treasures which God hid there for that very purpose; and whatever he found was not merely food for his mind, but meat for his soul. That he loved the truth and lived the truth no one that knew him could possibly question.

The motive which actuated him to travel the lengths and breadths of Christendom proclaiming "The Overthrow of Satan's Empire," "The Battle of Armageddon," "The Oath-bound Covenant," and other of his favorite lectures was not that of fame; for he had more of that than any man could wish. It was a motive of love, a desire to reach all the hearing ears and to bless all the longing hearts with the message of truths now due.

HEATHENDOM WOULD HAVE HEEDED

It was literally true, as prophesied by Ezekiel, that if Pastor Russell had gone with his message to heathendom it would have been received, for the reason that it is an infinitely more reasonable message than anything from either heathen or Christian sources that has ever reached these unfortunates. In Japan, India, and China the natives were so eager to hear more that it was with difficulty he could maintain his prearranged schedule.

It was true also that the forehead—the mind—of Pastor Russell was like adamant against the foreheads of all who opposed the message of the truth. No argument can stand before the truth, no answer can be made to it; for truth

is irrefutable. Like the diamond it cuts its way through all opposition; and in the end the message that Pastor Russell bore will be found to be the one true 'everlasting gospel which shall be to all peoples, nations, languages, and tongues'.

Pastor Russell's approach to those in spiritual captivity was a kindly approach, but it was a bold one, and a forceful one. He knew that the Lord's blessing was being poured out upon his efforts, and in the Lord's strength and with burning zeal in his heart he made the utmost endeavors to extend the message by every possible means.

THE DIVINE APPOINTMENT

As Ezekiel sat by the river Chebar seven days waiting for the Lord's word, and was then appointed a watchman in Israel, so we can see that there was a period of seven years, ending in 1881, during which Pastor Russell was waiting upon the Lord for the further light which arrived in the fall of that year. That year marks his full appointment to the stewardship which the Lord placed in his hands. It was the year of the publication of "Food for Thinking Christians" (the original form of Volume I of the SCRIPTURE STUDIES) and of "Tabernacle Shadows". It was the year when the associate editors' names were dropped from the WATCH TOWER, and Brother Russell announced that henceforth he would recognize a responsibility to the Lord for whatever appeared in its columns.

As Ezekiel was to give warnings to fleshly Israel, so Pastor Russell circulated tens of millions of warnings, setting forth the correct Scriptural teachings on the subject of the wages of sin and kindred topics—warnings which it would have been well for the religious teachers of our day if they had believed and heeded. The world is madly rushing on toward anarchy because its religious leaders have preferred to believe a lie rather than the plain statements of God's Word. A humble acknowledgement by the clergy of our day that they had been misinformed on the subject of eternal torment, would have restored the faith of millions of men and women who now have no faith in anything.

Thus the truth was, in a measure, bound, suppressed, held back from the people. Church members have been urged to get rid of every scrap of paper bearing the message of present truth; the truth has been preached against in practically every church in the English-speaking, German-speaking, and Swedish-speaking world. Yet it would have saved the world from the impending time of trouble. Now nothing can save the world, and the fault lies squarely where Ezekiel placed it, and where Pastor Russell placed it, with the false shepherds that have been more interested in the wool and mutton than in feeding the sheep. But in the end the truth will prevail; and even those who have bound, hindered, it many of them, let us hope, will rejoice in its light.

THE SETTING UP OF CHRIST'S KINGDOM

— — JULY 9 — DANIEL 2 — —

SATAN'S EMPIRE PASSING — SETTING UP OF THE LORD'S KINGDOM — ANTITYPICAL SMITING OF THE IMAGE.

'The kingdom of the world is become the kingdom of our Lord and of his Christ; and he shall reign forever and ever."—Revelation 11:15.

FULFILLED prophecy clearly shows to the follower of Christ Jesus that the setting up of the kingdom of the Messiah is here, because the time has come for it to be set up. The reign of the Messiah is a reign of righteousness. The taking of his dominion and power might have been by an entirely peaceable means had the words of the Lord, as recorded in the Bible, been heeded.

Israel was a typical people, and her experiences foreshadowed the experiences of Christendom. Through the prophet Jeremiah God warned Israel of impending disaster unless she would take heed to Jehovah's admonition The words of Jeremiah antitypically apply now to Christendom, the leading part of the earthly organization of Satan's empire. If the powers now operating and controlling the peoples of earth would heed the admonition of the Lord expressed by the Prophet long ago, to cease exploiting the people, to be content with a reasonable compensation, honestly and fairly to represent the people, and openly and frankly to tell them the truth concerning God's plan, avoiding all wrongdoing, Messiah's kingdom would be inaugurated in peace But the indications are very strong that these earthly powers will not heed the Lord's warning; hence there will be a time of tribulation such as never was since there was a nation, as Jesus foretold—Matthew 24: 21, 22.

SATAN'S UNRIGHTEOUS EMPIRE

Satan established his empire upon the basis of unrighteousness, and has long ruled in the minds of the people, blinding them to God's purposes. He has sent millions in sorrow down to the grave. The members of the human race have become his captives. He is the great, cruel prison-keeper. Our Lord's kingdom, now being put into operation, will bind Satan, restraining his power, and put him into a condition of impotent inactivity; and then the Lord will open the minds of the people to the true situation, relieve them from their thraldom of oppression and lead them over the highway of holiness, back to righteousness. He will open the great prison-house of death and cause the prisoners to come forth and show themselves. During this wonderful work Satan shall not be permitted to deceive the nations.

It would seem that no one could read the second chapter of Daniel, which constitutes today's lesson, without seeing that the inauguration of the Lord's kingdom means the end of gentile dominion, the end of the powers that be, the end of Satan's empire. Perhaps it is for this reason that this most interesting and forceful picture of the incoming of our Lord's kingdom has been generally avoided by those who have selected the Sunday School lessons The chapter should be read frequently by all who are interested in God's Word. It contains just the food needed in our day; for we have come to the time when the climax of history which it portrays is here, even at the doors.

HOW DANIEL'S LIFE WAS SAVED

King Nebuchadnezzar employed and perhaps originated the rule of action used by the Roman and British empires in maintaining order throughout their realms. His courtiers were chosen from the various nations which he had subjugated As General Smuts, one of the generals in the Boer revolution, is now premier of South Africa, and as various Indian princes rule over sections of India, so Daniel was trained to serve in Nebuchadnezzar's court; and when Nebuchadnezzar ordered the death of all his courtiers because they could not relate to him his own dream, and provide him with an explanation of its meaning, Daniel was included in the sentence.

Acting with heavenly wisdom, Daniel gained a stay of

execution for a night, while he joined with his three faithful comrades in prayer to the great Ruler of the universe that this dream and its meaning might be revealed so that they might not be destroyed with the other counsellors, and thus their opportunities of usefulness to God's people be brought to an end.

The fervent prayer of a righteous man availeth much. The whole matter was revealed to Daniel that same night; and in the morning he stood before the king, modestly and truthfully disclaiming any wisdom on his own part in the matter, and giving all glory to the One who had come to his rescue in his hour of need, while he made known to King Nebuchadnezzar what had been his dream and what it signified.

It will be interesting to note for a moment the setting of this incident. Daniel and his companions had been at Babylon about four years. They had completed their course of special instruction and had been presented to King Nebuchadnezzar and been commended as the brightest of their class, even brighter "than all the magicians and astrologers that were in his realm". Daniel was a young man, and probably was acting in a more or less humble court position. As this was the twelfth year of Nebuchadnezzar's reign the king had not yet become the head of gold. That position was not attained until seven years later, in the nineteenth year of his reign.

At least three objects were accomplished by this extraordinary occurrence. First, it brought before the heathen king and his courtiers a knowledge of the true God and his interest in human affairs and his ability to reveal secrets. Second, through it God caused to be written a record of his knowledge of future events. Third, God used it as a means to have his loyal servants, Daniel and his companions, exalted to positions of honor and trust. This would prove to be to the Babylonians a constant reminder of the true God. Incidentally it brought all the magicians and astrologers of the court under great obligation to Daniel; for if it had not been for him their lives would have been forfeited It is not difficult therefore to imagine the impression made upon the court and all Babylon by the sudden prominence given to Daniel and the God of the Hebrews by such a sudden change of affairs. Even Nebuchadnezzar fell upon his face to worship the Hebrew youth.

As Nebuchadnezzar represented Satan and his kingdom, and as he fell down to worship the representative of the true God, so shall Satan himself be compelled to fall down and prostrate himself before Jehovah's Son.

When Nebuchadnezzar finally became the head of gold, no doubt he remembered his dream and its interpretation; and in his pride he ignored the interpretation. But God again made him acknowledge the Creator's power to do as he wills, and that, as recorded in the third chapter, he could still preserve his servants that served him. Such noble examples of faith should stimulate every true follower of the Lord to greater love and loyalty. Let the kings of earth be the fearful and trembling ones.

CHRISTIAN VERSUS WORLDLY VIEWPOINT

The Christian ideal of society and of government within the church and outside of it is that of a brotherhood under the one Master, Christ. But, as our Lord explained, that is not the ideal of the unregenerate mind. The standards of Satan's empire and of the Lord's kingdom are as far apart as the east is from the west. Our Lord compares the two in Matthew 20: 25-28, saying, "Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your *servant;* and whosoever will be chief among you, let him be your *slave*: even as the Son of man came not to be *served*, but to *serve*, and to give his life a ransom."

Hence, Daniel approached Nebuchadnezzar's dream from the king's own standpoint and declared that the image which he had seen, with its head of gold, arms and breast of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay, was a great image, even as the gentile kingdoms have seemed great in the eyes of the world; that its brightness was excellent, even as the glory of these kingdoms has seemed excellent to those who have borne rule over them; and that the form thereof was calculated to make one slink out of sight in terror. This, all can agree, has been a marked characteristic of all the kingdoms of the world which have borne Satan's likeness and been part of his dominion.

REMOVING THE VENEER

We do not need to remind the readers of this journal that the head of gold represented the Babylonian empire, the arms and breast of silver the Medo-Persian empire, the belly and thighs of brass the Grecian empire, the legs the Roman empire, and the feet, iron mingled with clay, those governments which, in the early part of 1914, were still animated by the spirit of the Roman empire, were still more or less under the influence of the Roman religion, and were all falsely claiming to be Christ's kingdom, even as clay looks like stone but is a poor imitation.

Nor do we need to point out that the stone which was cut out without hands is the true kingdom of God, which comes into existence not by human power but by the power of God. It is this stone which, cracking away the thin, hypocritical, ecclesiastical "clay" from the kingdoms of this world, reveals their true origin, and causes their fall. And it is the stone which, at God's set time, smites the image suddenly, grinds it to powder, and takes its place as the governing power among men. The stone becomes a great mountain and fills the whole earth. Here, then, we have a divinely given explanation of the fact that the word "mountain" when used in prophecy signifies a kingdom.

DATE OF THE SETTING UP

We make a distinction between the time of the setting up of God's kingdom and the time of the smiting of the image. The setting up comes first and the smiting follows, even as, in the case of the Babylonian, Medo-Persian, Grecian and Roman empires, each of these was set up before it overthrew its predecessor.

We date the period of the setting up, not from Pentecost, as claimed by some. True, the members of the kingdom have been in process of preparation since that date; but our Lord had not yet received for himself the kingdom, and had not returned to set it up in the earth. We do not even date it from 1874; for, as we understand it, the proper time for him to offer himself to Christendom as their king had not yet arrived.

That time came 1845 years after our Lord had ridden into Jerusalem and offered himself to the Jews as their king, in the spring of A. D. 33. And it was in 1878, then, that the process of setting up the kingdom began. There our Lord raised the sleeping saints from the tomb and joined them to himself, while his members upon the earth continued the work of making ready the remaining members of the body and of giving a world-wide witness of the coming change of dispensation.

Some might be disposed to think that the kingdom is now all set up. But we do not so view the matter. These would argue that the great wind which blew away the gold, the silver, the brass, the iron, and the clay, like the chaff from the summer threshing-floor, was the World War. But we point out that some members of the kingdom class are

still on the earth and that even since 1914 there is still some life, a little, in the Persian empire; some, a little, in the Grecian empire; and some in the remnants of the Roman empire.

SMITING OF THE IMAGE STILL FUTURE

We therefore wait until the stone class is all completed, and all joined to the Lord, before we can look for a *complete* fulfillment of this picture, although a great preliminary work is going on, and we doubt not that much of the veneer of ecclesiastical fraud which has covered the claims of earth's kingdoms to be part of Christ's kingdom has already been removed.

It is a great comfort to know that man's efforts to rule during the times of the gentiles (and to a degree since) were not in defiance of Jehovah, but by his permission until 1914 and since that time by his toleration, and that now, shortly, the power which is rightly *his* will be exercised for man's deliverance from all his enemies.

Unlike the gentile kingdoms, whose power has shifted from one to another, Daniel makes it plain that the Lord's kingdom shall not be left to other people, that it will have no successors, for it will take the place of all other governments that have ever existed in the world or that now exist, and it shall stand forever and ever.

And finally Daniel sums up, for Nebuchadnezzar's instruction, and for ours "Forasmuch as thou sawest that the stone was cut out without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Our text is quite to the point. The kingdom of the world has been Satan's kingdom. It is taken from him by Messiah, in a great time of trouble; and it becomes the kingdom of our Lord and Savior Jesus Christ. There are stages in this process. The work as a whole is done suddenly, but not instantaneously. It is characteristic of the Lord to do things by processes. The process of removing gentile rule is under way, and the day of the Lord is at hand. Would that all might see it and bend, as they must, to his righteous will.

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR MAY 15, 1922

ARTICLE ON "CHRONOLOGY"

1. What are the effect and the importance of a knowledge of Bible chronology? p. 147, col. 1.

2. How do the worldly-wise seek to discredit the true Bible chronology? p. 147, col. 1, 2.

3. What are the principal periods in the true Bible chronology? p. 148, col. 1.

4. How long were Jews captive in Babylon? p. 148, col. 1, 2.

5. How did God purpose to give the land its appointed jubilee-year rests? p. 148, col. 2.

6. Describe the three moves of Nebuchadnezzar against the Jews? p. 149, col. 1, 2.

7. How has God confirmed the dates 1874, 1914 and 1918? p. 150, col. 1, 2

"WITNESSES FOR THE TRUTH"

1. What two great causes can one be a witness for? p. 151, col. 1, 2

2. Tell what you can about the witness of Jesus and how it was opposed p. 151, col. 2, p. 152, col. 1.

3. What twofold obligation rests upon each member of the true church? p. 152, col. 1.

4. How may all be preachers? p. 153, col. 1.

5. How was Jeremiah a type of the church? p. 153, col. 1, 2

6. When and how is the judgment of the fallen angels? p. 153, col. 2, p. 154, col. 1.

7. Why is the "Millions" subject the proper witness now? p. 154, col. 1.

8. How are we ambassadors for Christ? p. 154, col. 1, 2.

9. What reward awaits faithful witnesses? p. 154, col. 2, p. 155, col. 1.

"JEHOIAKIM TRIES TO DESTROY GOD'S WORD"

1. How was Jeremiah's position a difficult one? p. 155, col. 2.

2. How is the true church the antitypical Jeremiah? p. 156, col. 1.

3. What are the modern ways of destroying the Bible? p. 156, col. 1, 2.

4. How was the destruction of Jeremiah's book recently reënacted? p. 156, col. 2, p. 157, col. 1, 2.

"JEREMIAH CAST INTO PRISON"

1. Why was Jeremiah imprisoned? p. 157, col. 1, 2.

2. How is the faithlessness of the church disclosed in the clergy's comments on Jeremiah? p. 158, col. 1.

3. What did Pastor Russell predict concerning a modern work like Jeremiah's? p. 158, col. 2.

4. What recent events corresponded with Jeremiah's experiences? p. 158, col. 2, p. 159, col. 1, 2.

AN INTERESTING LETTER

EACH SAINT A CHANNEL

MY DEAR BRETHREN IN THE ANOINTED:

Just a line of appreciation of the beautiful spirit manifested in THE WATCH TOWER. I have just finished rereading the article, "Approved Workmen", in the January 15 issue. There are certainly some very helpful thoughts in that article. I feel very grateful to my Father above for the tools he has provided, and I feel further thankful for the instructions he gives us in their use through THE WATCH TOWER and the brethren in Christ. It is my earnest and sincere desire to become an approved workman. This is also my prayer on behalf of those whom the Lord has placed in positions of great responsibility; and not only those, but all those that love the appearing of our Lord and Savior. I am learning to appreciate more and more that each one of the saints is a channel for the holy spirit of truth. A good channel has no stagnant water in it, but is ever receiving the pure water and passing it on to others to be refreshed and quickened. So all the true disciples are springs of water flowing out to all. But only as we are in close communion with our Head can we pass the life-giving draught on to others. May we each one keep in contact with the great reservoir through humility and patient endurance.

With fond anticipation for the great love-feast in the kingdom, I remain,

Your brother through the atoning blood,

FRANK FEKEL, *N. J.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Thayer, Mo.	June 15	Monett, Mo.	June 22
Ozark Mo.	" 16	Carthage, Mo.	" 23
Springfield, Mo.	" 18	Joplin, Mo.	June 24, 25
Ash Grove, Mo.	" 19	Webb City, Mo	" 25, 26
Verona, Mo.	June 20, 21	Noel, Mo.	June 27

BROTHER J. A. BOHNET

Salina, Kans	June 18	Ottawa, Kans	June 23
Abilene, Kans.	" 19	Garnett Kans.	" 25
Solomon, Kans.	" 20	Lane, Kans.	" 26
Gypsum, Kans.	" 21	Iola, Kans.	" 27
Pomona, Kans.	" 22	Fort Scott, Kans	28

BROTHER E. F. CRIST

Pittsfield, N. H.	June 13	Burlington, Vt	June 19
Canaan, N H	" 14	Rutland, Vt	June 20 21
Hanover, N H	" 15	St Johnsbury, Vt	" 22, 23
So. Royalton, Vt.	" 16	Morrisville, Vt.	June 25
Waitsfield, Vt.	" 18	Newport, Vt.	June 26, 27

BROTHER A. J. ESHLEMAN

Shinglehouse, Pa	June 15	Oil City, Pa	June 20, 21
Bradford, Pa.	" 16	Meadville, Pa.	" 22, 25
Onoville, N. Y.	" 17	Erie, Pa.	June 25
Warren, Pa.	" 18	Ashtabula, O.	" 26
Titusville, Pa	" 19	Sharon, Pa.	" 27

BROTHER A. M. GRAHAM

Cumberland, Md	June 16	Pt Marion, Pa	June 22
Lonaconing, Md	" 18	Leechburg, Pa.	" 23
Frostburg, Md	" 19	Greensburg, Pa.	" 25
Eckhart Mines, Md	" 20	Johnstown, Pa.	" 26
Connellsville Pa	" 21	Altoona, Pa.	" 27

BROTHER M. L. HERR

Montgomery, Ind.	June 15	Bedford Ind	June 24, 25
Boonville, Ind	June 16, 17	Sparksville, Ind	June 26
Evansville, Ind	June 18	Salem, Ind	June 27, 28
Wadesville, Ind	" 19	New Albany, Ind	June 29
Cooper, Ind.	June 21 22	Jeffersonville, Ind.	" 30

BROTHER O. MAGNUSON

Stephenville, Tex	June 16	McKinney, Tex.	June 22
Weatherford, Tex.	" 18	Greenville, Tex.	" 23
Waxahachie, Tex.	" 19	Dallas, Tex	June 24, 25
Ennis, Tex.	" 20	Ft Worth, Tex.	" 25, 26
Plano, Tex.	" 21	Alvord, Tex	June 27

BROTHER S. MORTON

Toledo, O.	June 15, 18	Garrett, Ind.	June 22
Alvordton, O.	June 16	Goshen Ind	" 23
Bryan, O.	" 19	Elkhart, Ind	" 25
Edgerton, O.	" 20	Defiance, O	" 26
Auburn, Ind	" 21	Fostoria, O.	" 27

BROTHER B. M. RICE

Loup City, Nebr.	June 19	Glenwood, Ia.	June 26
Columbus, Nebr	" 20	Red Oak, Ia.	" 27
Lincoln, Nebr	" 21	Des Moines, Ia.	June 28 29
Nebraska City, Nebr.	June 22, 23	Moulton, Ia.	June 30
Omaha, Nebr	June 25	Keosauqua, Ia	July 2

BROTHER V. C. RICE

Lake Charles, La.	June 16	Bogolusa, La.	June 26
Jennings, La.	" 18	Wanilla, Miss.	" 27
Baton Rouge, La.	June 19, 20	Jackson, Miss.	" 28
New Orleans, La.	" 21, 25	Vicksburg, Miss.	" 29
Folsom, La.	" 22, 23	Memphis, Tenn.	" 30

BROTHER R. L. ROBIE

Hastings, Nebr.	June 15	Kearney, Nebr.	June 24, 25
Stanton, Nebr.	June 17, 18	Brady, Nebr.	June 26
Winside, Nebr.	June 19	North Platte, Nebr.	June 27
Clearwater, Nebr.	June 20	Lewellen, Nebr.	" 28
Columbus, Nebr.	June 21, 22	Sidney, Nebr.	" 29
Grand Island, Nebr.	June 23	Sterling, Colo.	" 30

BROTHER E. STARK

Rogue River, Ore	June 13	Stockton, Calif	June 20
Ashland, Ore.	" 14	Oakland, Calif.	" 21
Macdoel, Calif	June 15, 16	San Francisco, Calif.	" 22
Sacramento, Calif	June 18	San Jose, Calif.	" 23
Lodi, Calif.	" 19	Paso Robles, Calif.	" 25

BROTHER O. L. SULLIVAN

Evanston, Ill.	June 15	Arcola, Ill.	June 22
Des Plaines, Ill.	" 16	Mattoon, Ill.	" 23
Chicago, Ill	" 18	Pana, Ill.	" 25
Danville, Ill	" 19	Patoka, Ill	June 26
Champaign, Ill.	" 20	Vandalia, Ill.	" 27
Monticello, Ill.	" 21	Effingham, Ill.	" 28

BROTHER W. J. THORN

Valliant Okla	June 19, 20	Konawa, Okla.	June 28
Madill, Okla	" 21, 22	Purcell, Okla.	" 29
Connersville, Okla.	June 23	Paoli, Okla	" 30
Ardmore, Okla	" 25	Elmore, Okla.	July 1
Hickory, Okla.	" 26	Wynnewood Okla.	
Ada, Okla.	" 27	Norman, Okla.	

BROTHER T. H. THORNTON

Peru, Ind	June 15	Auburn, Ind.	June 22
Logansport, Ind.	" 16	Montpelier, Ind.	" 23
Kokomo, Ind.	" 18	Muncie, Ind.	June 24 25
Marion, Ind	" 19	Anderson, Ind.	" 25 26
Ft Wayne, Ind.	" 20	Alexandria, Ind.	June 27
Garrett, Ind.	" 21	Elwood, Ind.	June 28

BROTHER S. H. TOUTJIAN

Snohomish, Wash	June 19	Bellingham, Wash.	June 25
Everett Wash	" 20	Everson, Wash	" 26
Marysville, Wash	" 21	Lynden, Wash.	" 27
Port Townsend, Wash.	" 22	Blaine, Wash.	" 28
Stanwood, Wash.	" 23	Burlington, Wash	" 29

BROTHER W. M. WISDOM

Elk River Falls, Wis.	June 15, 16	Wausau, Wis.	June 25
Osseo Wis.	June 18	Milldore, Wis.	" 26
Withee Wis.	June 19, 20	Junction, Wis	" 27
Colby Wis	" 21, 22	Stevens Point, Wis.	" 28
Marshfield, Wis.	June 23	Plover, Wis.	" 29

BROTHER L. F. ZINK

Notasulga, Ala.	June 16	Bessemer, Ala	June 25
Stroud, Ala.	" 18	Pell City, Ala.	" 26
Roanoke, Ala.	" 19	Riverside, Ala.	" 27
Randolph, Ala.	" 20	Lincoln, Ala.	" 28
Birmingham, Ala.	June 22, 23	Piedmont, Ala.	" 30

CONVENTION FOR COLORED FRIENDS

A convention for the colored friends will be held in Washington, D. C., July 6-9, 1922. Information may be obtained from R. E. WESLEY, 1300 W St., N. W., Washington, D. C.

HYMNS FOR AUGUST

Sunday			6	136	13	118	20	219	27 192
Monday			7	4	14	177	21	326	28 79
Tuesday	1	103	8	233	15	225	22	275	29 239
Wednesday	2	26	9	224	16	52	23	96	30 201
Thursday	3	6	10	23	17	90	24	21	31 11
Friday	4	267	11	153	18	238	25	265	
Saturday	5	121	12	218	19	196	26	172	

PRAYER-MEETING TEXTS FOR AUGUST

August 2: CHRIST THE MERCIFUL: "A merciful and faithful high priest in things pertaining to God."—Hebrews 2:17.

August 9: CHRIST THE LONGSUFFERING: "That in me first Jesus Christ might show forth all longsuffering."—1 Timothy 1.16.

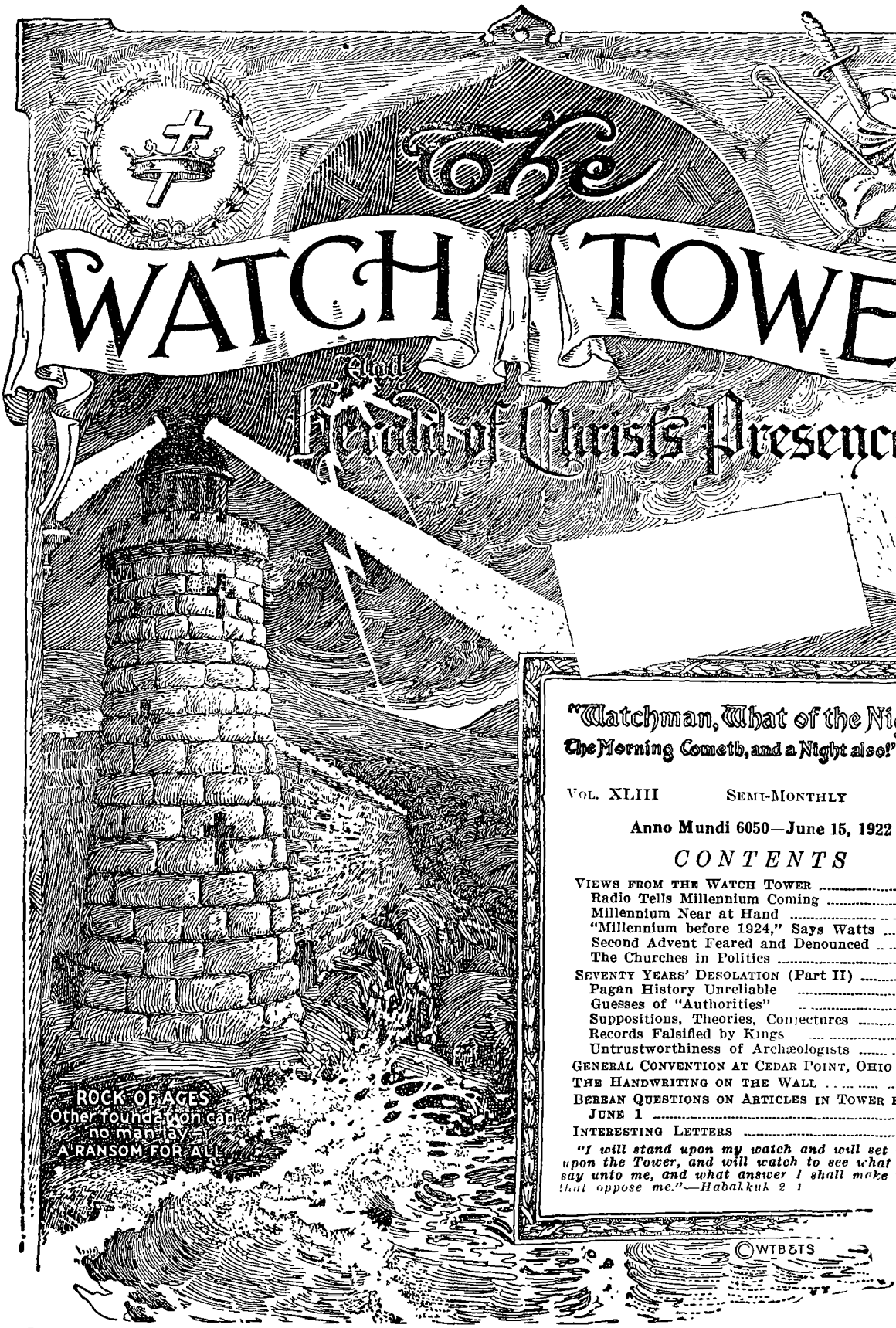
August 16: CHRIST THE HUMBLE "I am among you as he that serveth."—Luke 22:27.

August 23: CHRIST THE PROPHET "The Lord thy God will raise up . . a prophet."—Deuteronomy 18:15.

August 30: CHRIST THE PRIEST: "Thou art a priest for ever after the order of Melchizedek."—Psalm 110:4.

THE WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2 1

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium —Revelation 15.5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Heorews 2:9; John 1.9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3.2, John 17.24, Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world, and to prepare to be kings and priests in the next age.—Ephesians 4.12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.

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CONVENTION OF COLORED FRIENDS AT WASHINGTON

The date of the convention for colored friends at Washington, D. C, has been changed to September 1 to 4 inclusive, instead of the date previously announced This affords the colored brethren in the East the opportunity to take advantage of Saturday afternoon, Sunday and the Labor Day holiday on Monday. Washington is the most convenient point for this convention as the greater part of the colored friends reside in the East and the Eastern South For information about arrangements for the Washington Convention, communicate with R. E. Wesley, 1300 W. St., N. W., Washington, D. C.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIII JUNE 15, 1922 No. 12

VIEWS FROM THE WATCH TOWER

BIG BUSINESS and the politicians are approaching the frantic in their endeavors to save themselves and their prestige. Having "propaganded" the world into the war that they might make huge profits, they have been vainly endeavoring to propaganda it back to a condition of docility and recognition of their leadership. The wails of woe coming from the Genoa Conference have been bitter indeed. Their first hope was to catch the people with the slogan "to end war and make the world safe for the common people—Democracy". Second, the late lamented League of Nations failed to bring forth to the birth. Third, the Washington Disarmament Conference was an abortion. Thus hope after hope vanished like the will-o-the-wisp before the rising sun. With one accord their hopes were centered in the Genoa Conference. But their cries of pain have been louder than before. The world refuses to respond. They are like the boy who played with his fellows by crying "Wolf! Wolf!" in order to see them run to his assistance. But he played the game too often. When the wolf did come, his companions refused to believe him and he was left to fight his own battle. So these have been crying "Peace! peace!" and their fellows have followed them. But the people have no further faith in them, and they are left to follow their own schemes, which are surely leading into the ditch.

In order to lead the world to adopt the League of Nations, the cry was made that the failure of it would 'break the heart of the world' if it were not adopted. As each succeeding hope was offered, it was painted in dark colors and lugubrious terms that if the world should fail to adopt it, the result would be certain destruction. They mean, of course, the destruction of their own leadership, precedence and opportunities for the shearing the sheep. God is left out of their plans entirely. Thus, he is permitting them to demonstrate their own foolishness and weakness. The duplicity and hypocrisy of those who engineered the disastrous Treaty of Versailles have been brought to light and the public has lost confidence in them.

Few politicians are sincere; they have no intention of taking the common people into their confidence; and all of their utterances must be considered with the proper allowance for the fact that a politician rarely says what he thinks, and that his words are framed with the purpose of enlisting public opinion for some intended later action. With an understanding of the fact that there are many last hopes to come, and that the British money power and bankrupt Europe cast envious eyes upon America's financial resources, the expressions of Lloyd George are interesting. As reported in the New York *Times,* Mr. George says:

PERILOUS TIMES HAVE COME

"'I wish America were here. . . . America exercises a peculiar authority. . . . America could exercise an influence no other country could command. She could come here free and disentangled; and with the prestige which comes from her independent position, she would come with the voice of peace. But America is not here; so Europe must do her best to solve the problems in her own way.

"'We triumphed in the war, but our triumph will not last forever. If our victory develops into oppression, vengeance will follow, just as Germany's action which started the World War, was followed by vengeance.

"'We must be just and equitable and show strength. We must realize that Europe is not on good terms, and that storms are arising which we must deal with. We had hoped that the end of the great war meant the end of brute force, but unless Europe's problems are solved, there is no assurance that force has given way to right.

"'You are here,' he continued, addressing the Conference, 'to instruct, to sustain, to guide, and I beg of you in the interests of the world's future, not to add to the obstacles which are in the way, but to use your influence to help in the solution of difficulties which are full of peril.'

"He compared Europe," says the *Times*, "to seething racial lava, which like the earth's crust was seeking a proper level. This adjustment was full of peril. He emphasized that Europe must take cognizance of hungry Russia, which would be equipped by an angry Germany.

"Mr. George gave it as his opinion that the disorganization of Europe would affect the entire world, including the United States. He was amazed at people who ignored the portentous fact facing Europe today. Unless Europe reorganized—in other words, unless the Genoa Conference succeeded in arranging a compact of peace—he was confident that in his own life, certainly in the life of the younger men present, Europe would again welter in blood."

The two-horned beast of Revelation — British imperialistic business, church and politics — beholds itself challenged by the antitypical Chaldeans of the land of the north. Its hitherto sole power imperiled from without and undermined by discontent from within, the beast growls out forebodings for others that are especially for itself; for imperialism is one of the fea-

tures of the empire of Satan, and is close to its end. The fall of imperialism will mean a prodigious step toward liberty for the common people, but the forebodings of the imperialists are set forth as those of the people. Soon light will dawn upon benighted Christendom, and all will behold these matters in their right, the divine aspect.

RADIO TELLS MILLENNIUM COMING

An ancient prophecy finds fulfillment in a modern electro-magnetic device. Ages ago, contemporaneously with Abraham, Jehovah asked the prophet Job: "Canst thou lift up thy voice to the clouds? . . . Canst thou send lightnings [electricity] that they may go, and say unto thee, Here we are?" (Job 38:34, 35) Today, forty centuries after Job, the Lord has enabled puny man to perform something like this wonderful feat. The story of how the message of present truth goes forth broadcast, on the wings of the lightning, is related in the following account from the Philadelphia *Record* for April 17, 1922:

"Radio Tells the World Millennium is Coming. Judge Rutherford's Lecture Broadcasted from Metropolitan Opera House. Talks into Transmitter. Message is Carried Over Miles of Bell Telephone Wires to Howlett's Station.

"The millennium sets in in the year 1925, human woe will then start to vanish, and disease and sickness, and death itself will be no more, was the message pronounced through a radio-transmitter by ex-Judge J. F. Rutherford, of the New York City Bar, standing on the platform of the Metropolitan Opera House yesterday afternoon.

"The house was packed from orchestra to roof, and these thousands were but a mere handful to the many thousands more who heard the Judge's voice broadcasted for miles around. It was the first time, for most of those present, to be confronted by a public speaker holding an instrument to his lips and constantly changing it from side to side because one arm after the other would get too tired to keep it up.

"Judge Rutherford delivered his lecture, 'Millions Now Living Will Never Die'. His voice was picked up by a supersensitive microphone transmitter and transferred to the local private wires of the Bell Telephone Company, located on the stage, through a system of voice amplification. Having thus transferred the highly amplified voice waves to the local telephone wires it was carried electrically to the radio telephone broadcasting station of WGL on North Broad street.

"The highly amplified voice signals passed through the Bell Telephone exchange and out over three to four miles of wire, and proceeded on until it arrived at the radio-telephone broadcasting station and there again passed through a system of voice amplification similar to that at the opposite end of the line.

VOICE WAVES CHANGE THEIR NATURE

"These ultra-amplified electrical voice waves were then transferred over to the transmitting circuit of the radio telephone broadcasting equipment and there were changed from an electrical nature to an electro-magnetic nature of an extreme high frequency, oscillatory in action. The voice waves were then passed on to the antenna, where they were discharged out into atmospherical space in the form of electro-magnetic waves having a wave length of 360 meters. It was this 360-meter electro-magnetic wave, having a frequency of approximately 875,000 oscillations per second and travelling over the earth's surface at the race of 300,000,000 meters or 186,000 miles per second, carrying with it the voice signals, that the radio enthusiasts received on their receiving sets during the course of this lecture.

"This radiotelephonic feature was made possible by the coöperation of the managing and engineering executives of the Bell Telephone Company of Pennsylvania, working in conjunction with the high-power radiotelephone broadcasting station operated and controlled by Thomas F. P. Howlett, at 2303 North Broad street, working under supervision of H. C. Kuser, radio telephone expert, representing Judge Rutherford.

WARNS AGAINST FAKERS

"Mr. Kuser recalled that recently the newspapers published an article compiled by a prominent minister and scientist, which stated that possibly on Easter Sunday, yesterday, some of the angelic spirits of the celestial realm would communicate with mankind through the system of radio telephony. He said such a thing is far beyond reason and belief.

"Any individual or company or corporation offering radio telephone equipment for sale for the purpose of communicating with the spirits of the departed is a farce, he said, and people should not look upon the radiophone as anything but a practical, workaday invention on a par with wire telephony and wire telegraphy.

MANY LISTEN IN AT HOME

"Many persons in this city who have wireless sets in their homes called up Mr. Howlett on the regular telephone after the lecture to compliment him on the clearness with which they heard Judge Rutherford's address transmitted through the air by means of his broadcasting station. All said that there was a little difficulty in hearing the Judge's voice distinctly for about five minutes after he started, but that after the wire trouble was rectified the rest of the address for an hour and a half came as clear and distinct as if they were seated in the front seats in the Metropolitan Opera House and they could easily distinguish every intonation of his voice. Mr. Howlett claims that his apparatus will transmit the human voice through a space over a radius of 1200 miles."

It is estimated that fully 50,000 people living in Pennsylvania, New Jersey, and Delaware thus heard the lecture over the wires while sitting in their own homes.

MILLENNIUM NEAR AT HAND

At the time of the Lord's birth 'all men were in expectation of him', but at his coming as Messiah to his people only the few Israelites indeed still maintained their immediate hope of the promised One. In dispensational parallel there was a world-wide expectation of Christ's second presence fostered by the Miller movement of 1844; but at the present time when the revelation to the world of the second presence is imminent, few proportionally speaking look for him soon.

Among those that look for his appearing is Frederic Booth Tucker, commissioner of the Salvation Army in India, who is reported in the Pittsburgh *Press* as saying:

"No real peace can come unless someone holds the 'big stick' of authority. There is no earthly power big enough for this, but Christ will come and come soon. Orders then

will be given from Jerusalem, and it will bring the only kind of peace possible, a peace which will be desired by everybody, a peace without jealousy, for he will be supreme."

Mr. Tucker expressed the belief that the beginning of the Millennial Age, the 1,000 years of Christ's reign to bring in the perfect peace foretold in the Scriptures, the actual second presence of Christ is near at hand. He added some remarks about the devil worshipers of India which are in accordance with the Scriptures (1 Corinthians 10:20):

"Talking of his work the last thirty-nine years in India Commissioner Tucker told some very interesting things. He says many of the natives are given to 'devil worship', and quite logically. They say they need not worship good gods, for they won't hurt them. The natives worship, or rather propitiate, evil spirits. They say 'What is the use of being a god if one is not evil? There is no fun in being a good god. Then if the gods are evil, then priests are the same, and the people may as well be like the priests.'"

An old adage says, "Like priest, like people," and Mr. Tucker tells of criminality as the profession of large numbers of the people of India. He says nothing, however, about the character of the eternal-torture God whom the Salvationists teach, but he does touch on the character of those brought up under such teachings and believers in such a God:

Commissioner Tucker says the Christian religion in India . . would grow more rapidly if it were not for some Christians. The natives say, 'You preach your Christ; yet the Christians get drunk, lie, steal, dance, male and female together, which is an abomination. In what are they better than we?'"

"MILLENNIUM BEFORE 1924," SAYS WATTS

A Maryland evangelist, Reverend D. L. Watts, is reported in the Pittsburgh *Dispatch* as saying that the Millennium will dawn before 1924:

"All the indications are that Christ's second coming is only a matter of a few years. Indeed leading theologians agree upon it. The Biblical prophecies are being fulfilled to the letter. I doubt very much if another President of the United States will be elected. . . . If some morning we should awake to find that Christ had come, business and social life would stop with the suddenness of a train collision. Spring styles would be the least of woman's cares. The stock market would not interest a single man. Salvation then would be uppermost in the minds of all."

It is doubtful whether Reverend Watts has considered the economic and social effect of such a coming of Christ as he and other "orthodox" clergymen speak of. The stoppage of business and industry for only a week would result in extreme difficulty in starting it up again, and might plunge the world into chaos. Jehovah's infinite wisdom, as revealed in the plan of the ages, and in the manner and purpose of the Lord's return, has provided a kindly and merciful order of events connected with the Lord's second advent. Some day, a not distant day, the clergy will awaken to the fact that the Lord has come, and that the second advent has been an accomplished fact since 1874; and then they will echo the question one to another, "Why are we the last to welcome back the King?"

SECOND ADVENT FEARED AND DENOUNCED

The hope and belief in the imminent coming of the kingdom of heaven is stirring some of the clergy to renewed zeal and others toward a repressive attitude toward their more wide-awake brothers. Those that look for an early second advent are teaching that it will be characterized by scenes of the utmost bloodshed and horror. In this they are partially in accord with the truth on the subject; but they look for tribulation which will practically eliminate humankind from the earth, to a far greater extent that the Scriptures indicate. This teaching is known among their opponents as "fundamentalism" and is vigorously opposed by those of the clergy that have lost much of their faith in an inspired Bible and are advocates, rather, of the pseudo-science of evolution, higher criticism, and materialism, or in some instances of a "spiritual" application of the Bible along lines not unfamiliar to New Thought and other doctrines akin to spiritism. One of the opposers of "fundamentalism" is Reverend Albert C. Dieffenbach, editor of the *Christian Register*, who, according to the Baltimore *News*, spoke as follows at the Arlington Street, Boston, Unitarian Church:

"Teaching of a second coming of Christ 'in the blood of his foes', which he said was contained in books being distributed 'by the thousands' in this country by certain Bible institutes, was condemned by Dr. Albert C. Dieffenbach. . . The doctrine of the second coming of Christ as a spiritual hope is one thing, in which many good men believe,' he said, 'but the Prussian militarism of these teachers who delight to call Jesus 'Kaiser Jesus', slaying and destroying the world, is another thing. A religious conviction is the most powerful thing in the world. This belief will lead people to act. Let this preaching of the second coming continue, and the doctrine of 'trampling the bodies of men' will assuredly lead the believers under powerful fanatics to go forth on a murderous career against men, women and children. I call for the flaying of this monstrous iniquity which threatens even our colleges and gathers frenzy with its proof-texts.'"

It is part of a propaganda against truth, and things resembling the truth, to create an evil impression against the believers in "fundamentalism", which appears to be separating the more sincere believers in the Bible from the tares. The papal-empire press readily takes up the sword against the truth about the early downfall of their system and publishes the foregoing item under such headlines as: "Christ Will Not Come in Anger, Editor Asserts," "Bloody Outbreak of Fanaticism Feared, Boston Divine Warns Against Lurid Teachings," and so on. No mention is made in the press dispatches whether Reverend Dieffenbach and other clergy now taking a stand against bloodshed, took an active part in the 1917-1919 campaign for all the bloodletting possible, and thus helped on the fulfillment of the very catastrophe they now profess to fear. The clergy as a class are under the control of big business. When the war-whip cracks they preach war; and when the time comes for unctuous platitudes, they favor peace. War on a huge scale is for a certain class the most

profitable line of business possible, but it has resulted in a condition where the great financiers are experiencing the utmost difficulty in patching up a badly splintered world. Some of the "higher" clergy consciously obey and abet the financial interests, but the majority are doubtless deceived and blindly follow whatever propaganda may be current from Threadneedle or Wall Street. The financiers, however, in their war greed have loosed the dread powers of commotion that are destined to bring to an end the existing order of things, and that cannot be halted by the opposition of the clerical partners of big business. Jesus foretold the time of trouble due at the end of the world. Christians will not participate in such trouble, but will continue to point the people to the great Prince of Peace who will bring order out of chaos.

THE CHURCHES IN POLITICS

The polluting power of politics is only too well known by those at all acquainted with politicians. No person, however high the character to begin with, can enter politics without experiencing a progressive deterioration culminating in moral degeneracy more or less marked. Yet through a mistaken theory about the kingdom of God the church systems have all gone into politics. The Roman Catholic system is adept in the matter, and is openly or secretly in politics according to the temper of each particular country. The Protestant daughters of Romish perverseness (Revelation 17:4-6) boldly proclaim their presence in the political world, little reckoning on the liberty-loving class that is determined that in America at least there shall be permitted no union direct or indirect of church and state.

At the hands of lovers of freedom the prophetic words are soon to be fulfilled upon all religious systems, Papal and Protestant alike, that have intruded upon the domain of the state: "A mighty angel took up a stone like a great millstone, and cast it into the sea [present-day turbulence], saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all". (Revelation 18:21) Nevertheless, in spite of warning voices, the Protestant churches in the United States are blatantly publishing the fact that they are in politics and propose to enter that field more and more. This is illustrated in an item in the Pittsburgh *Gazette Times*:

"Participation by adult Bible class members in political affairs, especially those having to do with the coming primaries in Pennsylvania, was urged by the three principal speakers at the afternoon session of the annual conference of the Adult Division of the Allegheny County Sabbath School Association in the Smithfield Street Methodist Episcopal Church.... All organized Bible classes were urged in resolutions to form a committee to see that members of the classes were properly qualified as voters, and to see that those so qualified go to the polls and vote.... The church and state were declared to have a common object, the well-being of the people, in an address by Dr. Urmy. They may differ somewhat in motives and methods, but churchmanship and citizenship are allied forces in a great and common cause. The churchman must prove himself a good citizen, or deny his religious faith."

Editorials in church magazines have long since declared that the Anti-Saloon League is nothing more nor less than the Protestant churches in politics. Qualified observers have pronounced this League the most efficient political machine operating in the United States. That this organization is the political arm of these apostate systems is evident from the political activities of temperance men in church gatherings. Confirming this, Reverend Doctor Urmy said:

"The enforcement of the prohibition law is an outstanding issue in the coming election, both from the standpoint of the church and the state. Every Christian voter must see to it that the moral judgment, conscience, and faith of the church are registered definitely and with conviction both at the primaries and the general election."

Wily politicians are not slow to strike attitudes calculated to draw a constituency, and in a speech at the foregoing gathering Representative John W. Nickerman, speaking on 'The Crisis on Our Commonwealth', emphasized something he perhaps did not intend to stress, namely, the existing union of church and state engineered by the Protestant churches:

"The people of Pennsylvania who are members of organized Bible classes must get behind a program which is for the best of our state. I am glad that we have the women to help us in this. We need an outraged public sentiment against violators of the Eighteenth Amendment. We need to demand of the motion picture industry a constructive program of proper amusement."

Thus does religion in politics meddle in things that Christ and the apostles would emphatically reject as none of the church's business; for a union of church and state is unscriptural and unnatural, and is a perversion of the proper function of the church of God to keep itself unspotted from the world. (James 1:27) The dark-age union of Romanism with the governments resulted in a millennium of misery; and the well-intended religious regulations of the Pilgrim forefathers of America had their outcome in the brutal burning of "witches" at Salem, Massachusetts, during Colonial days.

However, there is great hope in the statement by H. W. D. English at the meeting that "more than fifty-one percent of the population was indifferent or opposed to the church as shown in the church-membership census recently made". It augurs well for religious and political liberty that this percentage is rising as the American people gain a growing understanding of the determined effort being put forth by both Papal and Protestant political machines to control the country and make the rest of the people bow to the will of fanatical religionists. The time has almost come for the religious politician to forever cease his operation of another dark age or another burning of witches under governmental authority.

SEVENTY YEARS' DESOLATION (PART II)

"Them that had escaped from the sword carried he [Nebuchadnezzar] away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath to fulfill threescore and ten years."—2 Chronicles 36: 20, 21.

A FEW of our readers have been somewhat confused in their understanding of present-truth chronology by the claim that it does not agree with ancient secular history. This carries the inference that the chronology cannot be correct unless it is in agreement with secular-pagan history and chronology, and that this agreement is desirable and indispensable. We present some considerations from which the reader may judge whether it is desirable to attempt to rely upon prehistoric pagan records derived from gentile "history" and from the inscriptions on Assyrian monuments.

EARLY PAGAN "HISTORY" UNRELIABLE

A change was made some two hundred years ago from the ancient and true belief in seventy years' *desolation* of the land to seventy years' *captivity*. This was done by ecclesiastics to make the Bible record agree with pagan records, and was in thorough harmony with the spirit of compromise that has possessed ecclesiasticism since the time (325 A. D.) when Constantine, under demon influence, transformed the independent true church of God into a servile religious department of the pagan government—which it is today. It is nothing to be surprised at that a churchianity composed largely of pagans and demon worshipers, should prefer pagan and demon influenced records to the straightforward and truthful records of the Word of God and of Jewish history.

The pagan historical records, especially of date as early as the seventy years' desolation, are extremely obscure, contradictory, and unreliable, so much so as to fall outside the domain of history into the realm of surmise, guesswork, hearsay, and conjecture. It is upon such a secular prehistoric basis that the error rests that the seventy years began nineteen years earlier than they actually did.

We will illustrate the unreliability of early pagan records concerning affairs prior to Cyrus, 536 B. C. Milman in his "History of the Jews" (Volume 1, page 460) speaks of "the *intricate and inextricable labyrinth* of Assyrian history and chronology".

The uncertainty of those early pagan records cannot be shown better than by giving the facts about the sources of information. The entire so-called pagan "history" of antiquity is a mass of guesses, and furnishes no sound basis for so important a step as discrediting the divinely-made prophecy and the divinely-recorded fulfillment of the seventy years' *desolation*. The three ancient pagan "historians" from whom data are taken are the Greek writers Herodotus (450 B. C.) and Ptolemy (150 A. D.) and the Chaldean writer Berosus (260 B. C.). Concerning Herodotus as a "historian" the facts are as follows:

In the article on "Medes" "Smith's Bible Dictionary" says:

"That the chronological dates [of Herodotus] are *improbable*, and even *contradictory*, has been a frequent subject of complaint. . . . Recently it has been shown that the whole [Herodotus] scheme of *dates* is *artificial*, and that the very names of the kings, except in a single instance, are unhistorical. . . . The Median kingdom did not commence so early as Herodotus *imagined*. . . . The Deioces and Phraortes of Herodotus are removed from the list of historical personages altogether."

Dr. Francis Brown, D. D., of Union Theological Seminary, comments thus on the relative accuracy of the unconscientious Greek "historians" and the writers of the Bible:

"The Greeks told fairy-tales that entertained their readers, but were largely *untrue* The Hebrews, with their nearer position, and more frequent memorable contact, had also a *conscientiousness* and skill in annalistic writing which made their evidence in regard to the history of their neighbors important and trustworthy."—"Assyriology: Its Use and Abuse," p. 50.

GUESSES OF "AUTHORITIES"

When almost any bit of "history" of the prehistoric pagan events of the seventy years is traced to its origin it is found to be a *guess* or *conjecture*, based by "authorities" (well-paid guessers) upon some scraps of uncertain tradition. The ecclesiastically-received history of Babylon of this period originated in a *guess* by an "authority". This appears in the article on "Belshazzar" in McClintock & Strong's "Biblical Cyclopedia," and shows the uncertain and conflicting tales on which was based originally the now discredited notion of seventy years "captivity" beginning in 625 B. C. First in the article are given the differing and contradictory accounts of Babylon's fall as recorded in the Bible, in Xenophon, a Greek writer (400 B. C.), in Berosus, a native "historian", and in Herodotus; then "it appears" so and so from the Assyrian monuments; and finally a *conjecture* is made by a modern "scholar" (guesser), which is the basis of the present utterances of "authorities" (highest-salaried guessers) on the pagan history of the seventy-year period. There are, indeed, other quite different ancient records, but these are resolutely ruled out or ignored by the "authorities"—as liable to let the common people into the fact that the matter is largely a guess.

The history of Babylon, as published by the "authorities," includes a certain definite list of kings, but other

"authorities" guess that there *may* have been other kings who failed to get into the history or into the inscriptions on the monuments. How the "authorities" differ is illustrated in the article on "Belshazzar" in McClintock & Strong's "Biblical Encyclopedia":

"A *totally different view* is taken by Marcus Niebuhr, who *considers* [guesses] Belshazzar to be another name for Evil-merodach, the son of Nebuchadnezzar. . . . He *considers* [guesses] that the capture of Babylon described in Daniel was not by the Persians, but by the Medes, under Astyages (i.e. Darius the Mede), and that between the reigns of Evil-merodach, or Belshazzar, and Neriglassar, we must insert a brief period during which Babylon was subject to the Medes."

Thus the "authorities" disagree in their *conjectures* on even the number and list of these prehistoric kings of Babylon. Not even the names of the Babylonian kings are certain, as appears in another extract from the same article:

"Belshazzar (Hebrew and Chaldean Belshatstsar) is the name given in the Book of Daniel to the last king of the Chaldeans. . . . Herodotus calls this king, and also his father, Labynetus, which is *undoubtedly* a corruption of Nabonnedus, the name by which he was known to Berosus in Josephus' 'Contra Apion I. 20' Yet in Josephus ('Antiquities' X, 11:2) it is stated that Baltasar was called Naboandel by the Babylonians. Nabonadius in the Canon of Ptolemy, Nabonedus in Eusebius, and Nabonnidochus in Eusebius are evidently other varieties of his name."

Ptolemy, ancient Greek "historian", made up a list called "Ptolemy's Canon" like a chronological table, which has been much used. This list, however, is unreliable in the dates of all events except those marked by an eclipse or other astronomical phenomenon which can be checked as to date by astronomical calculation. It was not compiled for 600 years after 485 B. C., and is highly inaccurate. For example, it says that Xerxes reigned twenty-one years. He actually reigned eleven years. It makes the date of Artaxerxes' reign nine years too late—465 B. C., when it was 474 B. C.—the pagan record thus supplying an inaccurate date from which to calculate the "seventy weeks" of the Jews. Comparing Daniel 9:24, 25 and Nehemiah 2:1, it is seen that the twentieth year of Artaxerxes was 454 B. C. His first year was 474 B. C. It is upon Ptolemy's Canon, and not upon the Bible, that the prevalent chronology of the seventy years is based. The "authorities" here attempt the impossible of transmuting guesses into certainties—and any Bible student is unwise to follow their leadership instead of that of the inspired Bible writers.

SUPPOSITIONS, THEORIES, CONJECTURES

The obscurity of pagan records and "histories" of those ancient times prior to 536 B. C., and their unreliability as a basis for belief, appear also in the following brief excerpts from articles in "Smith's Bible Dictionary". The words indicating uncertainty are italicized, and show the entire matter to be a mass of guesses and conjectures.

From the article on "Medes":

"Cyaraxes *must have been* contemporary with the later years of that Assyrian monarch" etc.

"The struggle with these tribes *may be* the real event represented by Herodotus," etc

"*Possibly* his [Herodotus'] *may* contain a still larger amount of truth."

"It was *undoubtedly* after this," etc.

"The Babylonians, who were *perhaps* commanded by Nebuchadnezzar on the occasion."

"With regard to the nature of the government established by the Medes over the conquered nations, we possess but *little trustworthy evidence.*"

"Herodotus in one place compares *somewhat vaguely* the Median with the Persian system."

"It is *perhaps* most *probable* that the Assyrian organization was continued by the Medes."

"This *seems* certainly to have been the case in Persia."

"The conquest of the Medes by . . . the Persians . . . is another of those *indisputable facts* [What is a disputable fact?] of remote history, which make the inquirer feel that he sometimes attained to *solid ground.*"

"According to some writers [Herodotus] there was a close relationship between Cyrus and the last Median monarch."

"According to *Herodotus*, the Median nation was divided into six tribes, called Busæ, Paretaceni, Struchates, Arizanti, Budii, and Magi. It is *doubtful*, however, *in what sense* these are to be considered as ethnic divisions."

"We may *perhaps assume* from the order of Herodotus' list," etc.

"The original religion of the Medes *must undoubtedly* have been that simple creed which is placed before us in the earlier portions of the Zendavesta."

"The customs of the Medes *are said* to have nearly resembled those of their neighbors."

From the article on "Persians":

"There is *reason to believe* that the Persians were of the same race as the Medes."

"The religion . . . *seems* to have been of a very simple character."

"Neither do they *appear* to have had any priests."

"They were *probably* brought into contact with a form of religion very different from their own."

"*Herodotus* tells us that the Persians were divided into ten tribes, of which three were noble, three agricultural, and four nomadic."

"In remote antiquity *it would appear* that the Persians dwelt in the region east of the Caspian or *possibly* in a tract still nearer India."

"The first Fargard of the Vendidad *seems* to describe their wanderings."

"It is *impossible to determine the period* of these movements; but there *can be no doubt* that they were anterior to B. C. 880, at which time the Assyrian kings *seem* to have come in contact with Aryan tribes east of Mount Zagros."

"It is *uncertain* whether they are to be identified with the Bartsu or Partsu of the Assyrian monuments."

"*If so*, we *may* say that from the middle of the ninth to the middle of the eighth century B. C. they occupied southeastern Armenia."

"The leader of this last migration would *seem* to have been a certain Achæmenes."

"*Very little is known* of the history of Persia between this date (B. C. 700) and the revolt and accession of Cyrus the Great nearly a century and a half later."

"Of the circumstances under which this revolt took place we have *no certain* knowledge."

BOASTFUL, LYING INSCRIPTIONS

Considerable reliance is placed by modern higher-critic "authorities" on the inscriptions on pagan monuments and on Assyrian clay tablets to help them correct the inspired Word of God!

The inscriptions were made by men, and are no more reliable than the men themselves. The degree of trustworthiness of even the modern oriental aristocrats and monarchs is generally estimated at a low figure. Who, for instance, would take the unsupported word of an oriental sultan on anything today, or of an occidental diplomat? The ancient sultans were even less trustworthy; their word could not be depended upon. A statement was a means to an end; a lie was as good as a truth, if it accomplished the desired purpose. Pagan monarchs were universally the tools of demons and, almost universally, children of their mental- and character-father the devil, the inventor and perpetuator of lies.

The Assyrian inscriptions were made by demon-controlled devil-worshipers, and are just as trustworthy as might be expected under the circumstances; for in unreliability they closely resemble the ancient pagan "histories" written by men of like character with the rulers. Occasionally these "histories" tell the truth, but generally speaking they relate a mass of fairy tales; and the monuments are first cousins to the histories.

Most of the inscriptions considered of historical value by the "authorities" (guessers) are the boastful statements of pagan kings—worshipers of the heathen gods Bel, Nabu, Marduk, etc. Cyrus was used by Jehovah to help the Jews, and may have been better than some, but the following extract from a monumental inscription serves to contrast this best of the boastful pagan rulers with David, the best of Hebrew kings:

"I am Cyrus, king of the world, the great king, the mighty king, king of Babylon, king of Sumer and Akkad, king of the four quarters of the world, son of Cambyses, the great king, king of Anshan, grandson of Cyrus, the great king, king of Anshan, great-grandson of Teispes, the great king, king of Anshan; and everlasting seed of royalty, whose government Bel and Nabu love, whose reign in the goodness of their hearts they desire. When I entered in peace into Babylon, with joy and rejoicing I took up my lordly dwelling in the royal palace Marduk, the great lord [through the priests] moved the understanding heart of the people of Babylon to me, while I daily sought his worship. . . . To Ashur and Susa, Agade, Eshmunak, Zamban, Meturnu, Deri, to the border of Gutium, the cities beyond the Tigris, whose sites had been founded of old—the gods who dwelt in them I returned to their palaces, and caused them to settle in their eternal shrines. . . . And the gods of Sumer and Akkad, whom Nabonaid, to the anger of the lord of the gods, had brought into Babylon, at the command of [the priests, who wanted a monopoly] Marduk, the great lord, I caused in peace to dwell in their abodes, the dwellings in which their hearts delighted. May all the gods, whom I have returned to their cities, pray before Marduk and Nabu for the prolonging of my days, may speak a kind word for me and say to Marduk, lord of the gods, 'May Cyrus the king,' " etc. —*Barton's* "Archæology and the Bible", pp. 385, 386.

The superstitious Cyrus evidently wished to propitiate all the gods within sight, and his desire to please also Jehovah the God of the Hebrews may have occasioned his unexpected leniency to the chosen people. But the contrast is sharp between the foregoing and the reverential meekness of the following:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."—*David in the Twenty-Third Psalm.*

This brings out in the sharpest possible contrast the difference between pagan demon-worshipers and the servant of Jehovah. Which is the more trustworthy—Cyrus or David? It is to the records of the former that the advocates of the new and improved chronology appeal. We continue to rely upon the inspired Word of Jehovah.

RECORDS FALSIFIED BY KINGS

The pagan kings did not hesitate to falsify the monumental inscriptions. They left out whatever did not suit them, and altered the record of facts when that pleased their arrogant boastfulness. Two kings reigned together, but the inscriptions are written as though the reigns were successive. Some of the inscriptions make boasting claims as to the lengths of reigns—thousands of years to a reign.

An inscription exists in which in boastful language Sennacherib describes his disastrous campaign against Hezekiah (2 Kings 18:19; Isaiah 36, 37), but he says not a word about the miraculous obliteration of his army by the destroying angel. "Assyrian kings," says Dr. Brown, "never record their failures; but Sennacherib's admission that he did not take the city was held to be confirmation of 2 Kings 19: 35-37, which describes a great destruction of the Assyrian army and a signal deliverance of Jerusalem".

The entire reigns of kings are omitted in the inscriptions at the option of succeeding monarchs. After the fall of Babylon in 538 B. C. the city was ruled by the "Darius the Mede" mentioned by Daniel. (Daniel 6:9, 11) Darius is considered to be Cyaraxes II, a king of the Medes, who reigned at Babylon for two years until succeeded by the boastful Cyrus, but the inscriptions are silent regarding his brief reign. His reign was the fulfillment of Daniel's vision of the Medo-Persian empire to the effect that the Medes would reign first and after them the more powerful Persians. (Daniel 7:5; 8:3, 4) Those that rely on the monuments for the facts will never know anything about "Darius the Mede" or his two-year reign.

"Take the new Cyrus inscription," says Dr. Francis Brown, himself an interpreter of the inscriptions. "I mention only one of the points of difficulty which arise when these inscriptions are compared with the statements in the Book of

Daniel. They sem to leave no place for 'Darius the Median.' . . . The Darius who from Daniel 5:31; 6:1-28; etc., would appear to have followed the last Babylonian king, and preceded Cyrus, seems not to exist, according to the inscriptions."—"Assyriology: Its Use and Abuse," pp. 37, 38.

The fact is that Cyrus the braggart simply left Darius out of his inscriptions; but Dr. Brown takes the prehistoric pagan record seriously and continues in a way calculated to throw *a little doubt* upon the Bible:

"Now here is a historical problem of the first order. It needs no amplification. The issue is clear. I do not know what adequate solution can be offered for the difficulty. There is some solution, under which the Bible will suffer no damage, I am sure, but *who can tell us what it is?*"

A footnote throws *a little more doubt* upon the Bible by suggesting that the whole book of Daniel is a legend:

"A current answer [by a clergyman, of course] affirms the legendary character of the book of Daniel. But this is not enough The origin of the legend is still to be explained."

Extracts like these display the fact that "authorities", who have invested much in their training to read difficult inscriptions and whose salaries depend on great reputations, prefer to regard the monumental inscriptions as more reliable than the Bible. Such are some of the "defenders of the faith" in the modern theological seminaries, and it is under their leadership that are unwittingly enrolled those that doubt the Scripturally and historically well-proved chronology of present truth.

UNTRUSTWORTHINESS OF ARCHÆOLOGISTS

Dr. Brown, however, is more cautious than some of the more ardent Assyriologists. In an address to young theological students he, though a teacher of Assyriology, warns the students against the *misuse of archæology*. We quote snatches of his address:

"Scientific advance is through guesses, more or less rash. . . . Assyriology has its guesses. . . . Great and infectious enthusiasm, but a sad lack of cool judgment and scholarly patience. . . . Overhaste in its employment. . . . The Assyriologists themselves have been guilty of many sins of excessive haste. . . . The Biblical scholar has not only, to his own undoing, taken the hasty conclusions of the specialists, and worked them into his expositions, but he has himself drawn hasty conclusions from them. . . . There has been in some quarters an unseemly voracity; everything has been swallowed; the simplest rules of critical inquiry have been forgotten. There has been blind trusting to authority, without weighing it, and an assumption of fact upon the mere say so of some presumably honest scholar . . . There is a wide difference between expecting a discovery and making one . . . The Assyriologists, it must be admitted, have rather a slender basis for their date. . . . The blameworthy thing is that there has been no adequate care to guard against mistakes. . . A constant and enforced shifting of ground. . . . Conclusions must not be jumped at. . . . He must not treat the hypothesis as an established fact, and build a dogmatic exposition upon it. . . . They ought to demand that fact be sharply distinguished from guess; that definite and intelligible reasons be assigned for opinions. . . . A complete list would give us a secure chronological basis for Assyrian history. In fact, we have no one complete list, but six or seven partial lists overlapping each other. . . . A respectable number of chronologists have assumed a break of forty-six years. . . . The vice of this method of handling the inscriptions lies here: that it involves a playing fast-and-loose with well-attested historical documents; hailing them eagerly when they say at once what you want them to say, but discrediting them with all your might when their utterances are troublesome to you. . . . unwilling to wait. . . not courageous enough to be candid," etc.—*Brown's* "Assyriology: Its Use and Abuse".

The foregoing are some of the varieties of unreliability in the presentation by "authorities" of the monumental records of antiquity. They could not be much worse. The Bible student following them is in a maze. He cannot tell what is true and what false in the inscriptions themselves, nor can he tell whether the "authorities" are dealing honestly and conscientiously with him in their presentation of what in their opinion they *guess* at or carelessly or willfully misrepresent.

DOUBTS, AND MORE DOUBTS

An ancient king once built a great labyrinth of intricate passages, and tradition has it that when he wished to get rid of someone he would have him turned loose in some remote corner of the labyrinth. So confusing were the passages that practically everyone starved to death without finding the way out. Prehistoric pagan chronology and "history" are a mental labyrinth in which the believers of any other than present-truth chronology find themselves. Every step of study brings new problems which take long study for solution, if they can be solved at all, and the unfortunate student finds himself "ever learning [something], and never able to come to a knowledge of the truth".—2 Timothy 3:7.

As Dr. Brown says:

"Assyriology is not a mere key to unlock doors. It offers a vast and complicated series of facts. It throws clear light on some things, and *partial light* on others, and reveals *dim outlines* of yet others. If we put ourselves in that light, we must be *willing to see all it shows us.* Assyriology is not simply an interpreter that stands outside and explains our Bibles to us. *It makes its way into our Bibles*, and even while it smooths over some of the old difficulties, it sometimes *unearths new ones no less troublesome.* It is the imperative duty of those who study—most of all those who teach, or expect to teach—the Bible, to recognize these new problems *in all their gravity and far-reaching import.* . . . We ought to be looking forward to a time, and preparing for it, when the average membership of our churches shall have a faith so full of living nerves and muscles that it will hold itself upright *beneath even such searching inquiries [doubts] as these.* . . . Whosoever undertakes to make use of Assyriology in behalf of the Old Testament *cannot shun them* [the doubts thus created]."—"Assyriology: Its Use and Abuse," pp. 29, 30.

This ideal of a church is a congregation of university graduates all learned and wise (1 Corinthians 1:26-29), trained in archæology and able to overcome the doubts raised weekly by their pastor and, for salvation from unbelief, trusting in the mental prowess of the infidel wolf in the pulpit before them. Bible students should not begin studying matter based on pagan records, without seeing how far their course will lead them and being willing to go all the distance into unbelief and to pay all the price the crown of glory for the faithful.

But why should faithful believers, who have much service yet to render to their Master, worse than waste

their time on "science [knowledge] falsely so called" (1 Timothy 6:20), when God has provided *a chronological bridge*, over the indecipherable pagan chronology of the prehistoric period in question, in the shape of prophecy and fulfillment of "seventy years' desolation"? It is another divinely-furnished bridge like that over the period of the Judges. (Acts 13:19-21) It would be a foolish waste of time to attempt to work out the detailed chronology of the Judges; and it is equally wasteful to cast aside the divinely-given bridge over the seventy-year period of desolation and to try to establish connected, detailed facts from pagan sources; for that, in fact, is what is implied by reliance upon the currently accepted notions about the chronology of Babylonia copied in all encyclopedias and reference works from the same unreliable source.

FURTHER PROOF OF PRESENT-TRUTH CHRONOLOGY

There is a well known law of mathematics called "the law of probabilities". Applications of this law are frequent in everyday life in settling matters of doubt. In a family of children, if a certain kind of mischief is committed, the probabilities— indeed, the certainty— are that it was done by a certain one, and that the others assuredly did not do it. If some peculiar damage is done by night to a single house, then by the law of probabilities it may have been a pure accident; if done to two houses in the same manner it probably was not accidental but by design of some person; but if done to three or more houses in the same manner it passes out of the possibility of accident into the *certainty* of design.

The chronology of present truth might be a mere happening if it were not for the repetitions in the two great cycles of 1845 and 2520 years, which take it out of the realm of chance and into that of certainty. If there were only one or two corresponding dates in these cycles, they might possibly be mere coincidences, but where the agreements of dates and events come by the dozens, they cannot possibly be by chance, but must be by the design or plan of the only personal Being capable of such a plan—Jehovah himself; *and the chronology itself must be right.*

In the passages of the Great Pyramid of Gizeh the agreement of one or two measurements with the present-truth chronology might be accidental, but the correspondency of dozens of measurements proves that the same God designed both pyramid and plan—and at the same time proves the correctness of the chronology.

The agreement of the chronology with certain measurements of the Tabernacle and the Temple of Ezekiel further stamps the chronology as true.

It is on the basis of such and so many correspondencies—in accordance with the soundest laws known to science—that we affirm that, *Scripturally, scientifically, and historically, present-truth chronology is correct beyond a doubt.* Its reliability has been abundantly confirmed by the dates and events of 1874, 1914, and 1918. Present-truth chronology is a secure basis on which the consecrated child of God may endeavor to search out things to come.—1 Peter 1:11, 12; John 16:13.

It is not necessary to show how if a change of 19 years were made in the chronology the time from Jacob to Jesus would become shortened from 1845 to 1826 years, and the entire system of dates based on the "Jewish parallels" would collapse; how the jubilee system dates would fall out of place from its present symmetry; how the 2520-year parallels would disappear; how the entire system of dates would be scattered; how there could be no foundation for faith in the resulting chronological jumble; and how there could be no sound reason for believing in the presence of the Lord, the place and work of Pastor Russell, the end of the age, the harvest work, or in any of the literature published by the Society. Many years ago all these matters were deeply considered by Pastor Russell, and he declared, in an article which we will soon republish, that a change of one year would destroy the entire system of chronology.

PRESENT-TRUTH CHRONOLOGY IS CORRECT

We have shown that the present-truth chronology is correct and others are incorrect because:

(1) It is based squarely on inspired prophecy.

(2) The fulfillment is recorded in the Bible and in the history of God's chosen people, the Jews.

(3) The seventy years are all years of desolation.

(4) There was no captivity and no vassalage of Judah in 625 B. C. from which to count the seventy years captivity or servitude.

(5) Pagan "history" on the subject is unreliable.

(6) The opinions of "authorities" on this pagan "history" are guesses and conjectures.

(7) The monumental inscriptions are untrustworthy because of the untruthfulness and unreliability of the demon-worshiping and demon-controlled pagan monarchs.

(8) The inscriptions omit some important facts and falsify others.

(9) The archæologists are not conscientious or honest in presenting the inscriptions.

(10) Reliance upon pagan history or archæology leads through worse doubts and ever more of them, into infidelity.

(11) Present-truth chronology is correct beyond the possibility of a doubt.

Present-truth chronology is based upon divine prophecy and its Biblical fulfillment, that the seventy years were years of desolation, not part desolation and part captivity. The chronology stands firm as a rock, based upon the Word of God.

It is a matter of faith in Jehovah and in his inspired Word. (2 Timothy 3:16) Those that lack faith in God's Word and cast about for needless help from admittedly lying pagan records, will doubtless receive according to their lack of faith. Those that stick closely to the Word will receive according to their faith.

GENERAL CONVENTION AT CEDAR POINT, OHIO

ARRANGEMENTS have been definitely closed for the 1922 general convention to be held beginning September 5 and running eight and possibly ten days, at Cedar Point, Ohio. The friends will have exclusive use of the grounds and buildings for the entire period of the convention, and will gather apart as one great family of the Lord's people for the rest and refreshment peculiar to these great conventions.

There never had been such an assembly of the consecrated as that in 1919 at Cedar Point, when seven thousand came from all parts of the country and from Canada and foreign countries. By every method of transportation the consecrated quietly stole from their daily tasks, and for a week enjoyed a blessed fellowship that stands out in the memory of all as a time when the Lord was very close to his assembled dear ones. All felt the influence of the spirit as they listened to words of encouragement, instruction and inspiration, and as they walked and talked about the things of God, or quietly enjoyed the beauties of surroundings that bespoke the goodness of God and the sublimity of his arrangements.

There is a special reason why many desire to be present at this particular gathering. Never before has the world been so threatened by impending perils at home and abroad—the perilous times have come. Great and earnest efforts have been made by earth's leaders to bring order out of the chaos created by the World War and the ensuing revolution and unrest. Publicly and privately the great are assembling to devise plans for the quieting of the disorder and the allaying of the worse things that begin to appear in every direction. But the League, the Disarmament Conference, the association of the nations, and the economic conference at Genoa have only displayed the impossibility of humanity settling its own troubles. The situation grows more difficult continually until it seems certain that the next few years must behold a crash mightier and more disastrous to the present order of things than anything yet.

The policy of the Society had been guided in the direction of holding general conventions only once every three or four years, and local conventions in many places at frequent intervals between. It costs more to come to a general convention than to a local one, and it has not been thought wise to unduly burden the Lord's people with the expense of too frequent large gatherings. Railroad, boat and electric transportation rates are still very high, the cost of living stands at a high percentage above pre-war figures, and wages are low and work often unsteady, though better things are in prospect for a little while at least. But so beneficial are the general conventions that it was decided not to postpone one beyond this year, and to give ample time for preparation for even the most distant friends in this and foreign countries. In the meantime the friends are asked to put off local conventions until after the 1922 general convention.

The state of the world is such that a catastrophe may take place at any time in the not distant future. If the collapse that threatens is not promptly averted, it is quite liable to come within the next three years; and if this should happen, it is not difficult to see that so disturbed might affairs become that it would not be feasible to hold another general convention. The gathering at Cedar Point in September will be pervaded by the blessed thought of the imminence of the deliverance of the church out from all touch with the kingdom of darkness and into the heavenly phase of the kingdom of God, and indeed into the actual and very presence of our Lord and our God.

The little disadvantages of the last general convention have been carefully gone over with a view to their elimination this time. Arrangements for the securing of rooms and food will be much better than in 1919. It is planned that the long wait for assignment to rooms will be entirely avoided, and that persons complying with the system to be followed will be advised in advance concerning the exact rooms they are to occupy and will be able, by a card, or other directions, to proceed directly to the proper room immediately on arrival. This will be highly appreciated by all that saw or experienced the trial of the prolonged wait of some in 1919 while they were being assigned rooms in the customary manner.

The delay and inconvenience imposed on the returning friends in connection with the railroad certificate plan will also be avoided. Each person proposing to attend will be required, if he is to enjoy reduced fare, to make due request in ample time beforehand for an identification certificate, which will be issued by the Society to all applicants. The mere presentation of this certificate at the local ticket office, where the trip is begun, will entitle the person to a round trip ticket at a reduced rate, probably a trip and a half. It is requested that all use the certificate plan no matter how near they may live to Cedar Point, in order that the number of tickets required to entitle all the friends to the special rate may be fully reached and much exceeded.

Rates for room and board will be uniformly two dollars a day. Congestion at meals will be avoided by a plan such as assigning each person a certain seat at a certain time in the dining rooms. Observance of some such simple arrangement will make unnecessary any crowding or prolonged standing in line while waiting for a chance to get to a meal.

In every way that can be devised in advance, it is hoped to make the 1922 general convention, in a physical sense, the best one ever held. As a period of spiritual rest and the building up of the new creature, too, it is hoped that it may be a memorable occasion in the minds of the thousands of friends that will be present.

Lord, with joy we greet the day
That announced the narrow way;
Day which marked thy coming birth—
Day which brought thee down to earth . . .
And proclaimed the coming King,
Praises unto whom we sing!

THE HANDWRITING ON THE WALL

——JULY 16—DANIEL 5: 1-31——

IDENTITY OF BELSHAZZAR — GREATNESS OF THE CITY OF BABYLON — VANITY AND SACRILEGE — SERVICE WITHOUT STIPULATION — A REMARKABLE CORROBORATION.

"God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil."—Ecclesiastes 12: 14.

FROM time to time the higher critics, who according to their own estimates of themselves are wiser than the Scriptures, meet with a rebuke at the hand of the Lord, as he causes some apparent inconsistency between the Bible record and the records of secular historians to be cleared up.

IDENTITY OF BELSHAZZAR

Such an item has arisen respecting King Belshazzar, the chief figure in the events of our lesson. For years the higher critics claimed that there was no such man; that the monuments showed that the last king of Babylon was Nabonidus, whom the Bible does not mention; and that this was evidence that Daniel was mistaken. Now they have stopped saying anything about this item because an inscription has been brought to light which shows that King Nabonidus did have a son by the name of Belshazzar; and while this particular inscription does not specifically state that Belshazzar was king of the city and the province of Babylon, under his father Nabonidus, who was king over the whole Babylonian realm, yet the inference is fully justified, because the inscription at hand does show that Belshazzar was a man of great wealth, a money-lender and landlord on a large scale, a wholesale dealer in wool. These activities are such as might be expected in connection with a ruler of the period, or, indeed, of any period where big business was allied with big politics.

THE CITY OF BABYLON

Babylon, at this time, from all descriptions must have been by far the most wonderful city of the world up to that time, and in some particulars has had no rival since. It was a very wealthy, luxurious city, not only enriched by the plunder of the palaces and temples of the nations conquered round about, but further enriched by the tributes paid by those nations year by year and by its mercantile traffic with all the nations of the world.

It was not only the largest city in the world but had the strongest fortress. The great plain on which it lay, a paradise of fertility and cultivation, was intersected by countless canals, both small and great, serving alike for irrigation and navigation. Babylon, built on this fertile plain, was said to be fourteen miles from north to south and fourteen miles from east to west, and the walls surrounding it 350 feet high. It had one hundred gates. The river Euphrates flowed through it, and was banked high on each side the stream with solid massive walls and intersected with water gates made of bronze. The historian says: "Babylon was the strongest fortress in the world. Even a small force of brave men could have held it for years" It would be the natural effect of having such riches and strength under his control to make King Belshazzar proud and self-confident.

At the time of our lesson the army of the Medes and Persians under the command of King Cyrus was besieging Babylon. This was the Cyrus who the Lord through one of his prophets declared should set free his people, the Hebrews. To all human appearance his besieging of the city of Babylon would be a hopeless task, a failure, so strong was that fortress. Yet the Lord had timed the fall of Nebuchadnezzar's empire, and no doubt providentially guided to the accomplishment of the matter at the time intended. While Belshazzar and the people of Babylon were holding high revel, banquets, etc., convinced of the security the impregnability of their city, Cyrus and his army were building a trench above the city into which in due time the waters of the Euphrates river were turned, and then, in the darkness of the night, the soldiers were marched through the bed of the river and gained an entrance to the city while its unsuspecting defenders were banqueting.

VANITY AND SACRILEGE

On this same night the king gave a banquet in his chief palace to a thousand of his nobles and lords and ladies of the empire residing in the city The enemy was little thought of. On the contrary, Belshazzar boasted of the impregnability of the fortress and declared that the gods of the Babylonians were superior to all others He pointed to the subject nations surrounding as evidences of this, and in derision called for the holy vessels that had been brought by his grandfather Nebuchadnezzar from the Jewish Temple, that he and his lords might drink from these to do honor to the gods of Babylon.

It was in the midst of this blasphemy and profanation of the holy vessels of Jehovah's Temple that a hand appeared and wrote in letters of fire upon the wall of the palace the words, *Mene, Mene, Tekel, Upharsin.* The king, his counsellors, his nobles, the aristocracy of the world, were astounded and numbed. The apparition convinced them at once that some dire calamity impended. It was recognized as being of superhuman origin. The wise men, the astrologers, etc., were sent for to give an explanation and interpretation. They came, but failed.

The king's mother remembered Daniel and his relationship with Nebuchadnezzar. She had probably heard of the wonderful interpretation of Nebuchadnezzar's vision by Daniel when all others had failed. The Prophet was evidently well known, and not far off, probably still engaged in some department of the government service and near the palace. He soon appeared, and his courage on this occasion is worthy of remark. He had a most painful duty to perform toward his superiors; for the king, as an autocrat, had the power of Daniel's life at his tongue's end.

The king had offered both wealth and honor to the wise man able to give the meaning of the remarkable writing, but the Lord's prophet showed that he was not mercenary and that his interpretation was not influenced by any such considerations. His answer was: "Let thy gifts be to thyself and give thy rewards to another; nevertheless I will read the writing unto the king and make known to him the interpretation."

SERVICE WITHOUT STIPULATION

We may stop here long enough to learn a valuable lesson, to the effect that all who would be the mouthpieces of the Lord, and speak forth his Word, should, like Daniel, do so without stipulation of compensation. Only from this standpoint can any hope to be entirely free and untrammeled in speaking words of truth and soberness which may be very distasteful to those who inquire the mind of the Lord. Had Daniel thanked the king for the promised gifts, and thus accepted them as a reward for his service, he would have felt obligated to the king to such an extent that it might have warped his judgment, or have weakened his expression

of the Lord's message. And the king in turn would have felt that, having paid for the information, it should be a smooth, favorable message. And so it is with some of the Lord's servants in mystic Babylon. They have the opportunity presented to speak the Lord's Word; yet many of them are handicapped by reason of having received honors and robes, and are more or less inclined to hide and cover the message now due to Babylon in this its Laodicean epoch. They are bound by the chain of gold around their necks.—Revelation 8: 14-22.

The aged Prophet displayed gentleness as well as fearlessness in the delivery of his message. It was stated as kindly as the truth would permit, but the truth was not withheld by reason of fear He recounted to the king his father's exaltation to power, and ascribed it not to the god of Babylon, but to the God of Israel. He reminded him of how pride had been his father's downfall, resulting in his degradation to bestial conditions for seven times (seven years in this instance but apparently calling attention to the seven times, or 2520 years, of gentile dominion). He reminded Belshazzar of how in the end his father, Nebuchadnezzar,had acknowledged the God of heaven as the real ruler amongst men, and then he charged home to the king that instead of profiting by this experience, of which he well knew, he had lifted up his heart in pride, had ignored the only true God, and had even brought what he knew were the sacred vessels of Jehovah's service, to profane them in the worship and glorification of idols—"gods of silver, gold, brass, iron, wood and stone, which see not nor hear nor know." He pointed out to the king that he had thus dishonored and defied "the God in whose hand [power] thy breath is [the God of all life—Acts 17: 28, 29], and whose are all thy ways [who has full power to control your course]." This true God he had not glorified, but dishonored.

By thus kindly but plainly showing the king the truth, the Prophet prepared the way for the exposition of the fateful words—"Mene, Mene, Tekel, Upharsin."

A REMARKABLE CORROBORATION

Students of the Hebrew declare that their records and traditions show that what was written (in Aramaic characters) was from the top down and from right to left (Hebrew custom), and that only the consonants were given, as is also Hebrew custom.

The king was helpless to interpret this; but Daniel, understanding Aramaic, recognized at once the components of the words Mina - Mina - Shekel - Half-mina, a reference to Hebrew coins, which we will explain shortly. To Daniel these consonants also stood for the words "Mene," signifying "numbered," "Tekel" meaning "weighed," and "Peris" meaning "divided."

Daniel was expecting the overthrow of the Babylon empire by the Medes and Persians; for 75 years before he had interpreted Nebuchadnezzar's dream as recorded in the second chapter. That was in the twelfth year of Nebuchadnezzar, 613 B. C. and this was in 538 B. C. two years before the first year of Cyrus.

Without doubt also Daniel was divinely guided to understand these characters and without doubt the Lord has just now brought to light their numerical values. See the letter entitled "A Remarkable Confirmation" contained in our issue of January 1, 1919. We quote from the letter:

"Mene, Mene, Tekel, Upharsin, are Chaldaic terms taken from the Babylonian table of weights, and being translated from the ancient cuneiform in which they were written, would read: A mina, a mina, a shekel, a half mina. The table of weights is as follows:

20 gerah — 1 shekel
50 shekels — 1 mina

A mina therefore equals 1000 gerahs. Hence 'a mina, a mina, a shekel and a half mina' or two and a half minas plus a shekel, reduced to gerahs, yields the highly significant number 2520.

"Thus, when Daniel pointed to this handwriting on the wall and said unto the gentile monarch: 'God hath numbered thy kingdom and finished it; thou art weighed in the balance and art found wanting; thy kingdom is divided and given to the Medes and Persians,' we know he alluded not alone to the literal kingdom of Babylon, nor to the literal Medo-Persian empire, which succeeded it. Rather, he was prophetically declaring, 'After 2520 years of supremacy the gentile lease of power will expire, and the rulership of earth will then be divided and broken up and given to a two-fold empire'—the heavenly and the earthly phase of the Messianic kingdom. Gentile supremacy began, as we all know, with the overthrow of Israel's last king, in 606 B. C Just 2520 years later, or in 1914 A. D., the process of *dividing* began, in exact accordance with 'the handwriting on the wall.'

"It is further observed that this number 2520 is distinctive in that it is the least common multiple of all the digits in our system of numbers; that is, it is the least possible number into which 1, 2, 3, 4, 5, 6, 7, 8, 9 may each and all be contained. Thus in a special sense it is an all-comprehensive number. No other number could be more appropriate for spanning the whole period of gentile lease of power; and it is, at the same time, exactly *seven* symbolic years in duration. Who indeed could doubt but that our chronology is correct! And do not present world events corroborate it in every sense? We now behold the dividing of earth's kingdoms. It began exactly on time. The Messianic kingdom is the next thing in order after the present dividing work is complete. Let us be patient a little while longer, and soon we shall see the salvation of the Lord."

The poet Heine has pictured the scenes of the lesson as follows:

"In the monarch's cheeks a wild fire glowed,
And wine awoke his daring mood.
With daring hand, in his frenzy grim,
The king seized a beaker and filled to the brim,
And drained to the dregs the sacred cup,
And foaming he cried as he drank it up,
'Jehovah, eternal scorn I own
To thee. I am monarch of Babylon.'

* * *

"The yelling laughter was hushed, and all
Was still as death in the royal hall.
And see! And see! on the white wall high
The form of a hand went slowly by,
And wrote, and wrote, on the broad wall white,
Letters of fire, and vanished in night."

WE OWN THY PRESENCE

Now, with glory undefiled,
Reigns as King that lowly child;
Takes his own, his righteous power,
In the world's most troubled hour,
—Lord, we own thy presence sweet,
Shining o'er earth's mercy seat!

Help us hold thy loving hand
Till we reach that golden strand;
Let us love thee more and more.
And thy gracious name adore,
Till thy blessed face we see
Throughout all eternity!

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR JUNE 1, 1922

SEVENTY YEARS' DESOLATION, PART I

1. What are the circumstances under which errors may creep in? p. 163, col. 1.

2. What is the best attitude toward siftings? p. 163 col. 2.

3 What passages show that the seventy years were to be desolation years? p. 164, col. 1

4. Tell how Josephus corroborates the Bible on the seventy years' desolation p. 164, col. 1

5 Why is Josephus likely to be correct in this? p. 164, col 2.

6 How do you know that the prime requirement was desolation? p. 164, col 2

7. Show the Bible prophecy and fulfillment on seventy years' desolation p 165, col 1

8 Was there any captivity in 625 B. C.? or under Jehoiakim? p 165, col. 2.

9 What third year of Jehoiakim was meant in Daniel 1:1? p. 165, col 2, p 166, col 1

10. What does Josephus say about Nebuchadnezzar and the Jews under Jehoiakim? p 165, col. 2.

11. When and how did the first captivity take place? p. 167, col. 1.

12. What are the facts concerning the captivity of the various nations? p 167, col. 1.

13. What is the correct meaning of Daniel 2:1? p. 167, col. 2, p. 168, col. 1.

14. When did the captive Jews consider that their captivity began? p. 168, col. 1, 2.

"NO MORE TILL HE COME"

1. What act of Zedekiah brought about his downfall? p. 169, col. 1.

2. How were prisoners treated in ancient days? and today? p. 170, col. 1.

3. Why are prophecies given? p 170, col 2

JUDAH'S PROSPERITY AND ADVERSITY

1. How did the prophet Daniel depict the gentile dominion? p. 171, col. 1

2 What severe lesson did God give to the Jews? p. 171, col. 1, 2.

3. Explain about the times of the gentiles p 171, col. 2.

4. Did the Jews have any kings of the line of David after Zedekiah? p. 172 col. 1.

EZEKIEL, THE WATCHMAN OF ISRAEL

1. What did the prophet Ezekiel foreshadow p 172, col. 1.

2 What were some of Pastor Russell's characteristics? p. 172, col. 2

3. How else did Ezekiel foreshadow Pastor Russell? p. 173, col. 1, 2.

THE SETTING UP OF CHRIST'S KINGDOM

1. How did Israel's experiences foreshadow those of Christendom? p. 173, col. 1.

2. How was Daniel's life in danger? and how was he saved? p. 173, col. 2.

3. What three objects were accomplished by Daniel's experience? p 174, col. 1.

4. What is the difference between the Christian and the worldly viewpoints? p. 174, col 1.

5. What was the stone and what its work? p. 174, col. 2.

6. What was the date of the setting up of the antitypical stone? p. 174, col. 2.

7. When and what will be the smiting of the image by the stone? p. 174, col. 2.

INTERESTING LETTERS

ENJOYS MEAT IN DUE SEASON

DEAR BRETHREN:

Loving greetings in the blessed name of our Master! Pardon me for intruding on your time but I just had to write and try to express to you my gratitude for THE HARP OF GOD and the first article in February 15 WATCH TOWER, also first article in March 1 WATCH TOWER. I don't see how any Christian could object to THE HARP; it is so plain and convincing. While I was reading it I was filled with a desire to have others read it, and want my precious children to study it together.

I have never read anything that helped me to understand the significance of the memorial like the article in February 15 WATCH TOWER did, and I do thank the dear Lord and you, dear brethren, for that article. I have just finished reading "Who is Wise?" in March 1 WATCH TOWER, and certainly do appreciate it very much. I can testify that all the truth I have was obtained by reading the writings of "that faithful and wise servant". I enjoy THE WATCH TOWER so much and it seems that each issue is better, and that is as it should be, for the path of the just "shineth more and more unto the perfect day", and we are nearing that perfect day.

I desire an interest in your prayers and I pray daily that the Lord will give you wisdom and grace to continue his work. We know you have his approval, for if you did not you could not write such grand articles that are indeed "meat in due season."—MRS. O. F. BROWN, *Tex.*

"JESUS AND THE RESURRECTION"

DEAR BRETHREN IN THE ANOINTED:

Loving greetings in the name of our loving Father and our adorable Lord and Savior Christ Jesus. Even though I know how valuable is your time, yet I have felt constrained to write to you, just to express appreciation to the Lord that he is still fulfilling his promise of Luke 12:37; and that his people are still receiving the meat in due season by those whom he has appointed as a channel of his grace and love.

Particularly have I found the articles very helpful and stimulating regarding the journeys and experiences of our beloved brother Paul; and I am reminded of our dear Pastor's words in Vol 1, p. 234: "The crown will be won when we, like our faithful brother Paul, have fought a good fight and finished the course, but not sooner. Until then, the flame and incense of our sacrifice of labor and service must ascend daily—a sacrifice of sweet odor unto God, acceptable through Jesus Christ our Lord."

The dear Lord continue to uphold, strengthen, and bless you, that the same glorious message which our brother Paul preached concerning Jesus and the resurrection, the Redeemer and his kingdom, ransom and restitution (Acts 17:18; 28:23, 31), may still go forth, and the standard of the Lord be lifted up before the people. "The kingdom of heaven is at hand!" Hence "millions now living will never die"! With fervent love in the Lord, in which Sister Spackman joins, I am

Your fellow bondservant in Christ,

GODFREY SPACKMAN, *London.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Carthage, Mo.	June 23	Clinton, Mo.	July 1, 2
Joplin, Mo.	June 24, 25	Coal, Mo	" 3, 4
Webb City, Mo	" 25, 26	Deepwater, Mo.	July 5
Noel, Mo	June 27	Sedalia, Mo	July 6, 7
Eldorado, Mo.	" 28	Chilhowee, Mo.	July 8

BROTHER J. A. BOHNET

Garnett, Kan.	June 25	Lawrence, Kan.	July 2
Lane, Kan.	" 26	Topeka Kan	July 3, 4
Iola, Kan	" 27	Olpe, Kan	" 5, 6
Fort Scott, Kan	" 28	Manhattan, Kan.	July 7
Centropolis, Kan	June 29, 30	Clay Center, Kan.	" 9

BROTHER E. F. CRIST

Truro N S	July 1-3	Rollingdam N B	July 10
River Philip, N. S.	July 4	Moore's Mills, N B	July 11 12
Springhill, N. S.	" 5	Piercemont, N B	July 13
Amherst, N S.	" 6	Woodstock, N B	July 14, 16
Moncton, N B.	" 7	Fredericton N B	July 17
St. John, N. B.	" 9	Nashwaak Bridge, N B.	18

BROTHER A. J. ESHLEMAN

Erie, Pa	June 25	Beaver Falls, Pa.	July 2
Ashtabula, Ohio	" 26	Butler, Pa	" 3
Sharon, Pa	" 27	Pittsburgh Pa	" 4
West Middlesex, Pa.	" 28	Duquesne, Pa	" 5
New Castle, Pa	" 29	New Kensington, Pa	" 6
Ellwood City, Pa.	" 30	Kittanning, Pa.	" 7

BROTHER A. M. GRAHAM

Connellsville, Pa.	June 21	Altoona, Pa.	June 27
Pt Marion, Pa.	" 22	Hagerstown, Md	" 28
Leechtone, Pa	" 23	Baltimore, Md	" 29
Greensburg, Pa.	" 25	Wilmington, Del.	" 30
Johnstown, Pa.	" 26	Boston, Mass.	July 2

BROTHER W. M. HERSEE

Woodstock, Ont	July 2	Baldwin, Ont.	July 20
Galt, Ont.	July 9, 10	Markham, Ont.	" 21
Preston, Ont	July 11	Stouffville, Ont.	" 23
Guelph, Ont	" 12, 13	Port Perry, Ont.	" 25
Chener, Ont	" 14, 16	Cameron, Ont.	July 26 27
Orangeville, Ont.	" 17, 18	Lindsay, Ont.	July 28

BROTHER M. L. HERR

Louisville, Ky.	July 2	Kokomo, Ind.	July 8
Madison, Ind	" 3	Logansport, Ind.	" 9
Indianapolis, Ind	" 4	Peru, Ind	" 11
Acton, Ind	" 5	Wabash, Ind.	" 12
Crawfordsville, Ind.	" 6	Marion, Ind	" 13
New Richmond, Ind	" 7	Alexandria, Ind	" 14

BROTHER H. HOWLETT

E. Hall's Harbor, N. S.	July 7, 9	Bridgetown, N. S.	July 17
Kentville, N. S.	July 10, 11	Deep Brook, N. S.	" 18
Cambridge, N. S.	July 12	Yarmouth, N S.	" 19
Berwick, N S.	" 13	Bridgewater, N. S.	July 20, 21
Middleton, N. S.	" 14	Halifax, N. S.	" 23, 24
Kentville, N. S.	" 16	South Rawdon, N. S.	July 25

BROTHER O. MAGNUSON

Wichita Falls, Tex.	July 1, 2	Hobart, Okla.	July 11, 12
Electra, Tex.	" 3, 4	Gotebo, Okla.	July 13
Childress, Tex.	" 5, 6	Binger, Okla	" 14
Olustee, Okla.	" 7, 8	Watonga, Okla.	" 16
Roosevelt, Okla.	" 9, 10	Thomas, Okla.	" 18

BROTHER S. MORTON

Tiffin, Ohio	July 2	Martel, Ohio	July 7
Attica, Ohio	" 3	Marion, Ohio	" 9
Mansfield, Ohio	" 4	Bucyrus, Ohio	" 10
Crestline, Ohio	" 5	Bellevue, Ohio	" 11
Galion, Ohio	" 6	Norwalk, Ohio	" 12

BROTHER B. M. RICE

Glenwood Ia	June 26	Burlington, Ia.	July 3, 4
Red Oak, Ia	" 27	Kewanee, Ill.	July 5
Des Moines Ia.	June 28, 29	Princeton, Ill.	" 6
Moulton, Ia.	June 30	Batavia, Ill.	" 7
Keosauqua, Ia.	" 2	Elgin, Ill.	" 8

BROTHER V. C. RICE

Big Sandy, Tenn.	July 2	McHenry, Ky.	July 11
Guthrie Ky	" 3	Rineyville, Ky.	" 12
Hopkinsville, Ky.	July 4 5	Louisville, Ky	" 13
St Charles Ky.	" 6, 7	Brandenburg, Ky.	" 14
Beech Creek, Ky.	" 9, 10	Magnet, Ind.	July 16, 17

BROTHER R. L. ROBIE

Holyoke, Colo.	July 2	Loveland, Colo.	July 8, 9
Haxtun Colo.	" 3	Boulder Colo	" 10, 11
Croon, Colo	" 4	Denver Colo	" 12, 13
Greeley, Colo	July 5 6	Cripple Creek, Colo	July 14
Berthoud, Colo	July 7	Colorado Spgs, Colo	July 15, 16

BROTHER O. L. SULLIVAN

Lawrenceville, Ill	July 2	Belmont, Ill.	July 8, 9
Clay City, Ill	" 3	Mounds, Ill	" 10, 11
Flora, Ill	" 4	Thebes, Ill.	" 12, 13
Rinard Ill	July 5, 6	Anna, Ill	" 14, 16
Cisne, Ill.	July 7	Carbondale, Ill.	July 17

BROTHER W. J. THORN

Norman, Okla	July 4	Edmond, Okla.	July 11, 12
Oklahoma City, Okla.	July 5, 6	Chickasha, Okla.	" 13, 14
Mc Loud Okla.	July 7	Lawton, Okla	" 15, 16
Shawnee Okla.	" 9	Terral, Okla	" 17, 18
Tecumseh, Okla.	" 10	Comanche, Okla.	" 19, 20

BROTHER T. H. THORNTON

Anderson, Ind	June 25, 26	Cincinnati, Ohio	July 2
Alexandria Ind	June 27	Portsmouth, Ohio	" 3
Elwood, Ind	28	Ashland, Ky	" 4
Sulphur Springs, Ind	" 29	Princeton, W. Va.	" 5
New Castle, Ind.	" 30	Bonaker, Va.	" 6

BROTHER S. H. TOUTJIAN

Anacortes, Wash	July 2	Danville, Wash.	July 11, 12
Mt. Vernon, Wash.	" 4	Colville, Wash.	" 13, 14
Alderwood Manor, Wash	" 5	Spokane, Wash.	July 16
Wenatchee, Wash.	July 6, 7	Coeur d' Alene, Ida.	July 17, 18
Synarep, Wash.	July 9	Latah, Wash.	" 19, 20

BROTHER J. B. WILLIAMS

Star City, Sask.	July 3, 4	Kamsack, Sask.	July 16, 17
Ridgedale, Sask.	" 5, 6	Bredenbury, Sask.	July 19
Humboldt, Sask.	" 7, 9	Yorkton, Sask.	" 20
Clair, Sask.	July 10, 11	Mazenod, Sask.	July 22-24
Wadena, Sask.	" 12, 13	Assiniboia, Sask.	July 25
Margo, Sask.	July 14	Luella, Sask	July 26, 27

BROTHER W. M. WISDOM

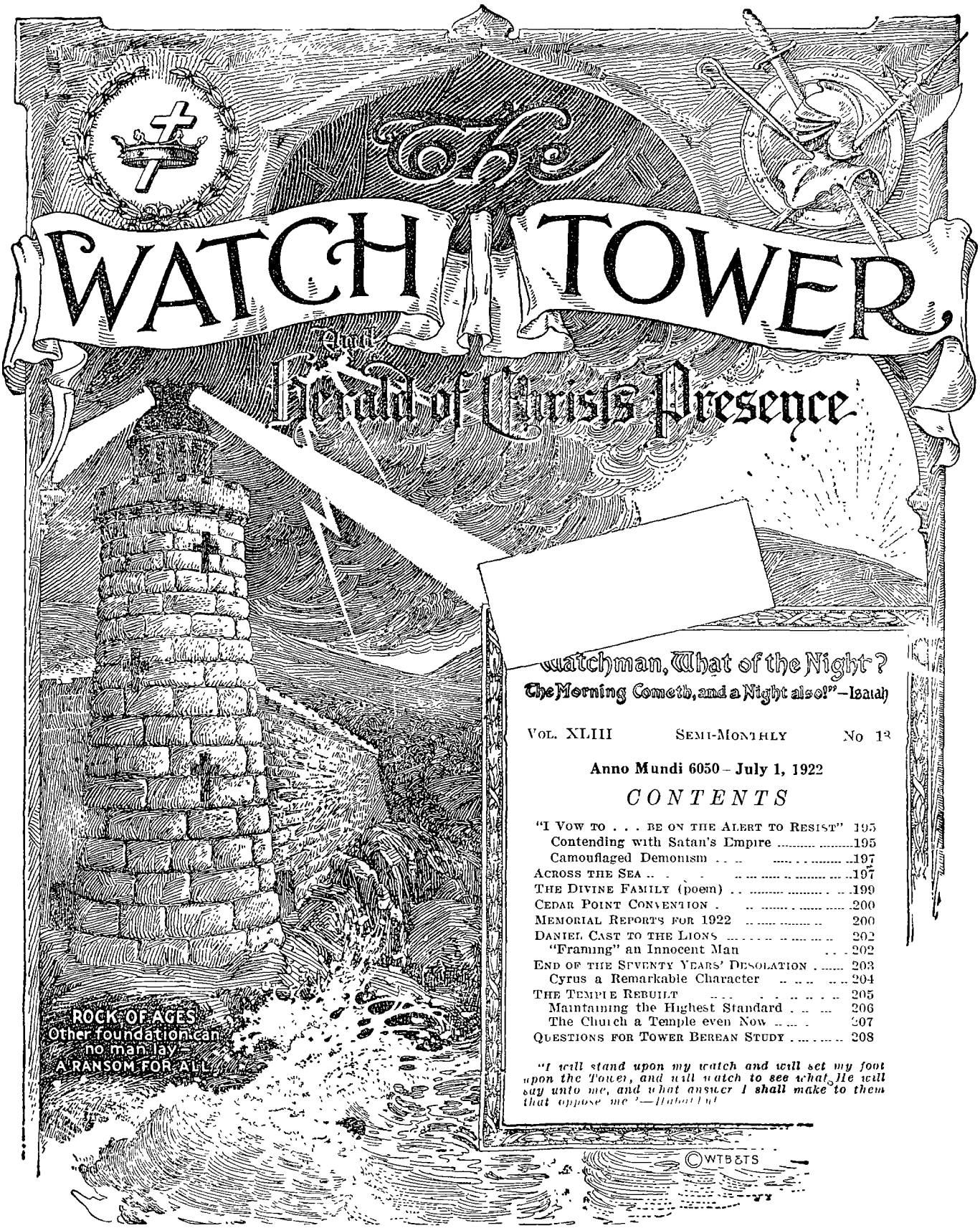
Seymour, Wis.	July 1, 2	Clintonville, Wis.	July 11, 12
Green Bay, Wis.	" 3, 4	Marion, Wis.	" 13, 14
Bonduel, Wis	" 5, 6	Oshkosh, Wis.	" 15, 16
Marinette, Wis.	" 7, 8	Sheboygan, Wis.	" 17, 18
Appleton, Wis.	" 9, 10	Milwaukee, Wis.	July 19

BROTHER L. F. ZINK

Bessemer, Ala.	June 25	Boaz, Ala.	July 2
Pell City, Ala.	" 26	Albany, Ala.	" 4
Riverside, Ala.	" 27	Cullman, Ala.	July 5, 6
Lincoln, Ala.	" 28	Tuscumbia, Ala.	July 7
Piedmont, Ala.	" 30	Nashville, Tenn.	" 9

WATCH TOWER

And Herald of Christ's Presence



"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk

Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge" It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2 6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3: 11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship", that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28 14, Galatians 3 29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium —Revelation 15 5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2 9; John 1:9, 1 Timothy 2 5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir —1 John 3.2; John 17.24; Romans 8:17, 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world, and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24: 14; Revelation 1. 6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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SEVENTH VOLUME WATCH TOWER REPRINTS

We have forwarded copies of the seventh volume of THE WATCH TOWER Reprints to those who ordered and paid for them, with the exception of some whose addresses we are now unable to locate. A number have moved and not sent us their new address, and we simply have notice from the Postmaster to discontinue THE WATCH TOWER. If any who ordered and paid for this volume and who have not received it through change of address, will send us their addresses at once, we will be pleased to forward the book.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only), the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7¾"), and the maroon cloth pocket edition on thin paper (size 4" x 6¾"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIII JULY 1, 1922 NO 13

"I VOW TO ... BE ON THE ALERT TO RESIST" (PART I)

"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 [margin, wicked spirits] in high [margin, heavenly] places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done [margin, overcome] all, to stand."
—Ephesians 6. 11-13.

THE Vow unto the Lord is a part of the armor and armament which the Lord has given the Christian soldier to equip him thoroughly for offensive and defensive warfare for the battle in the end of the age. Few even of the Lord's people have any adequate conception of the vast extent of Satan's empire, or of its comprehensiveness. When the eyes of our understanding are opened wider we shall appreciate better the systematic organization of the dominion of the devil. In every direction the devil and his demons rule, and every activity of this present evil order of things is dominated by them. Everything is closely organized, in order to keep the control of the people in the hands of Satan, that he may continue a little longer to be a god and to have a kingdom of his own to rule over, so that "the whole world lieth in wickedness".—1 John 5:19; Isaiah 14:13, 14.

Straight through the midst of this empire of evil lies the pathway of the Christian toward the city of light, but here and there are artfully prepared byways and bypaths that may easily be taken for the narrow way and that would lead us into the kingdom of darkness. (John 15:19; Matthew 10:16) Only by keeping our eyes ever on the pathway of truth can we avoid being turned aside out of the way that leads to life everlasting, to glory, honor, and immortality.

There is constantly a danger of worldly enticements, and against these our Vow safeguards us in that portion concerning 'scrutiny'; but even more than these is the direct and immediate peril to the new creature from some of the phases of demonism, and against these, too, the Vow unto the Lord furnishes protection.

It seems passing strange that any consecrated child of God should ever permit himself (or herself) to become ensnared with the devil-religions or anything akin to them, but such has been the case from the days of the apostles to the present, and is specially the case now. And here the Vow unto the Lord serves an indispensable purpose where we say: "I vow to thee that I will be on the alert to *resist* everything akin to spiritism and occultism, and that, remembering that there are but the two masters, I shall *resist* these snares in all reasonable ways as being of the adversary".

CONTENDING WITH SATAN'S EMPIRE

A consecrated person will seldom turn directly aside into an obvious form of demonism, spiritism, or occultism, because Present Truth quite fully instructs concerning spiritualism, talking with the dead, and the various form of direct worship of and communication with demons. The Lord's little ones, however, may be caught by guile, because there is a striking similarity between coming into the truth and going into error.

The Lord has his own ways of preparing a person to receive the truth; he permits crushing experiences or arranges circumstances so that a person discerns the uselessness of the things of the world; or at intervals he causes a variety of ideas to be presented which form natural stepping-stones for the inquiring, logical, and honest mind to pass on into the truth itself. Often these steps are imperceptible, or of such a character that the person is not aware until afterward of the guiding hand of the Lord in all his affairs. (Psalm 23:1-3) In like manner do the demons prepare the way for their victims to receive the errors of demonism. An inquiring person may find certain questions raised in his mind which he feels somehow he ought to settle, but which he afterwards sees have merely excited a curiosity for some form of demonism.

One of the first stepping-stones may be something published in a book, or a newspaper or magazine article, presented in such a manner as to *seem* to be true and to furnish an *apparent* basis of fact for something that is not really true. It becomes easy for the mind

to be so taken up with such "facts" as to be blind to opposing considerations of truth. The alleged "facts" are often stepping-stones to demonism or spiritism.

There are indeed facts about demonism, but they should be *resisted* as wrong in some way, not acquiesced in *nor made a basis for thought and action.*

In the early nineties, for example, a British society of scientists was formed to investigate alleged supernatural phenomena, sift out the untrue, and publish facts on the actual doings of spirits. From this literature thousands of bright minds became satisfied that there is a basis of fact in spiritism, but accepted the error that the spirits are those of dead human beings, dead dogs, or dead cats, and rejected the truth that they are demons. If there should be any basis of fact in some form of the occult, that is no justification for the new creature making it a basis for his own thought and action. This is not *resisting,* which is the only safe course for the new creature, but is the taking of the very position desired by the demons to lead into further error and finally into captivity.

Believers, for instance, in mental telepathy furnish what they assert to be a series of authentic instances of mental communication of thought. They ascribe these phenomena to powers of the natural mind so extraordinary as to be wholly improbable, and reject the simple explanation that the communication from mind to mind is effected by demons who are in touch with both minds.

Devotees of astrology also claim to have a mass of testimony supporting their contention that the period of the year in which birth occurs governs character, conduct, and destiny. However, it has been repeatedly proven from the time of Dean Swift, two hundred years ago, to the present that the time of birth has no effect whatever on the occurrences of life; and there is no more truth in the notion that it affects the character, whatever may seem to be the evidence which lying and scheming demons have worked about in such a way as to be calculated to mislead the mind. It was the universal teaching of the early church for three centuries that astrology was invented by the demons and that the demons *so worked things* that the teachings *seemed* to be true.

The proof of the untruth of the effect of the signs of the zodiac upon the events of life carries with it equal proof of the untruth of the effect of the signs of the zodiac on character. The astrologers have been obliged to abandon one position after another. At one ancient period astrology taught, for example, that one born "in Virgo" "will have long straight hair, be of a fair complexion, childless, modest." Commenting on this gem of astrological profundity about the year 200 A. D. Hippolytus, a Christian writer, in a work on "The Refutation of all Heresies", laughed astrology out of court as follows: "These statements and others similar to them are rather worthy of laughter than serious consideration. For, according to them, it is possible for no Æthiopian to be born in Virgo [roughly speaking, in June]; otherwise he would allow that such a one is white, with long straight hair, and the rest."

The notion of birth-stones is another part of astrology, but for some deluded people a door to demonism. In the Seventh Volume of STUDIES IN THE SCRIPTURES, page 326, the words should be omitted reading, "Amethyst was Pastor Russell's birth-stone; and behold how perfect its application! He," and the words substituted, "Pastor Russell," before the words, "was true blue". This line was inserted in the manuscript of the Seventh Volume at the suggestion of a well-meaning person, and its connection with astrology was not noticed until some time afterward. We wish to definitely disown it, in order that the book may be entirely free from anything even bordering on the occult.

Another of the inventions of the demons is the idea of fate or destiny; but it also is false. The diabolic purpose of the invention of the ideas of fate, destiny, and "the month you were born in" and their effect on character and life, was to destroy reliance upon divine providence and to impair the will of man and lessen his ability to put forth the proper effort against his environment in Satan's empire. Nearly every child hears more or less about fate and destiny, and most of them something about "the month you were born in", and they rarely get the errors entirely out of their minds. The error of the idea of fate appears distinctly in the false teaching of astrology that the time of birth, by fate or destiny, determines the future through a fixed type of character or a predetermined and inescapable series of events throughout life. If the idea of fate or destiny were a truth, then angels would be subject to a fate or destiny, our Lord Jesus Christ could do nothing contrary to it, and Jehovah himself would find his acts and purposes at times thwarted by a fate or destiny superior to Omnipotence. Fate expressed or acting through the period of birth is thus seen to depend upon the monstrous doctrine of devils that there is a power greater than Jehovah himself.

Astrology is one of the most subtle and insidious of the open doors into demonism. It looks harmless enough but it actually impairs and devitalizes living faith in the power of God as thoroughly as a corrosive acid eats away metal or a cancer consumes the flesh. Astrology is widespread, and because of its seeming innocuousness is hard to *resist,* as is required by the Vow unto the Lord. Every book store has its booklets, "Were You Born in January?" etc. Many newspapers publish a forecast or horoscope of the day, week, or month. These things *seem* as free from danger as the smooth surface of quicksand; but to take the first step may engulf the curious. To read astrological literature and to believe the one-sided and false evidence prepared under demoniacal influence, is to have the mind tilled like the soil of a garden for more seeds of the doctrines

of devils. The person who does not *resist* the seemingly harmless writings possesses a mind ready for further use by the demons.

CAMOUFLAGED DEMONISM

In 1882, the Lord being present, the harvest of the gospel age was getting well under way. Satan always attempts to neutralize the work of the Lord by bringing forth either a counterfeit or something to turn the minds away from the cause of righteousness. One of his names, "devil," meaning deceiver, suggests that he will use deceptive methods, as in fact he always does. In that same year there came forth a book entitled "The Gospel in the Stars" by Rev. Joseph A. Seiss, D. D. That Dr. Seiss was honest and sincere we have not the slightest reason to doubt. That the devil and his allies, the demons, influenced the writing of that book we have not the slightest doubt. To inveigle a minister of the gospel into his net and get him to write something in a reverential strain concerning the stars would be and is deceptive and misleading to the unsuspecting ones.

Some of the Lord's dear saints who have been a long while in present truth have taken up the study of this book, "The Gospel in the Stars," without doubt believing it was harmless and might be helpful to them to understand. From the preface of the book in question we quote:

"A more valuable aid to the study of the subject as treated in this volume is Frances Rolleston's *Mazzaroth*: or, *The Constellations*—a book from an authoress of great linguistic and general literary attainments, whom Providence rarely favored for the collection of important facts and materials, particularly as respects the ancient stellar nomenclature. The tables drawn up by Ulugh Beigh, the Tartar prince and astronomer, about A. D. 1420, give the Arabian astronomy as it had come down to his time, with the ancient Coptic and Egyptian names, likewise the much earlier presentations, made about A. D. 850 by Albumazer the great astronomer of the Caliphs of Grenada and Aben Ezra's commentaries on the same, are, to a considerable extent, reproduced in her book. Facsimiles of the Dendera and Esne Zodiacs are also given in the last edition (1875) of her work. And from her tables and references the writer of these Lectures was helped to some of his best information, without which this book could hardly have become what it is."

This paragraph of the preface indicates the source of information as coming from the class of men who were employed by Satan to deceive others and to destroy our Lord shortly after his birth. This particularly recommended edition of Miss Rolleston's book is the one issued in 1875, at the beginning of the Lord's presence. Greater light was then beginning to shine upon the gospel and Satan attempted to deceive by appearing as an angel of light.

The consecrated child of God ought to realize that the only safety is to oppose resolutely everything of this sort. A person that consents to these things has weakened the mental defenses of his will and is in danger. Sooner or later something else may be presented to a mind that ought to be firmly set against such things, and the person takes another imperceptible step of belief in something else akin to spiritism or occultism.

The demons, too, are the originators of heresies which they instil into the minds of the bright but unstable, and the next step may be the acceptance of the religious teachings of some learned clergyman, doctor of divinity, higher critic, or evangelist, whose mind has become the instrument of a demon which causes the "doctor" to put untrue things in such a way as to seem to be true.

A mind once committed to something akin to occultism believes first one error to be true and then another, and ultimately imagines that his new "truth" is of God, even though it flatly contradicts proved present truth. Then he is in imminent danger of discarding present truth for the doctrines of devils that he has been subtly led to believe in. After a few more steps he is fortunate if he awakens to the fact that he has been ensnared by demons and that he is destined to go through a terrific life-and-death struggle to get back to God—a contest in which God alone can help out of a peril which may be even of the second death. The matter began so easily with the seemingly harmless belief in "the month you were born in". "There is a way that *seemeth* right unto a man; but the end thereof are the ways of death." —Proverbs 16:25.

The attitude of the primitive church was for three hundred years fixed and unbending on the matter of astrology. It was strenuously contended by its members that belief in "the month you were born in" is a heresy, and a person so believing was refused admission to the church; a Christian who was found to believe this was given his choice of either leaving off or being disfellowshiped. If this was a heresy then, it is a heresy today.

ACROSS THE SEA

THERE is happiness in the thought that all of God's people are one in Christ. There is neither American, English, German, nor Greek, bond nor free; but all are one in the Lord. For this reason there is a desire for personal fellowship with those of like precious faith in whatever part of the earth they may be located. Across the sea are the lands of Great Britain, Scandinavia, Holland, Germany, Poland, Austria, Switzerland, France, and other countries where there are some of the Lord's faithful ones who are earnestly contending for the faith once delivered to the saints and zealously proclaiming the message of Messiah's kingdom now at hand. These desire a visit ever and anon from brethren of the Society in America, and

it seemed a fit thing that the President of the Society should go again to these lands this year.

WORK GREATLY INCREASED

During the past two years the work in the British Isles and in continental Europe has been greatly increased, and new problems have arisen that need consideration. These things were also an inducement for the visit at this time. On Saturday, April 22, 1922, Brother Rutherford, accompanied by Brothers Goux and Martin, embarked on the White Star liner "Olympic", eastward bound. A large number of the Bethel Family and many others of the New York and Brooklyn congregations were at the pier to bid the travelers Godspeed on the journey. A brief season was spent by them in visiting the great vessel and in making photographs of parts of it, and incidentally of some who were thereabout. Lading the travelers with many messages of love to the brethren in the foreign lands, these friends withdrew to the pier to await the departure. As we stood on the deck and gazed into their happy upturned faces, we appreciated the words: "Blest be the tie that binds our hearts in Christian love." There is no earthly love like unto the relationship between the Lord's consecrated. Amidst the sounding of whistles and the many shouts of "Good-bye" and "God bless you," the ship backed into the river and turned her nose toward the open sea. As we glided down the New York harbor, the persons on the Bethel roof could be dimly seen waving messages of good cheer.

For seven days the "Olympic" battled with the waves while the passengers enjoyed the sea breeze and recreation on the ship; yet some found the cabin bed a desirable place when the sea became somewhat angry. The voyage was uneventful; and while pleasant in a measure, yet *terra firma* is much more to be desired. On Saturday, April 29, we docked at Southampton, England, and on the pier were a number of the dear friends of that land to greet us. With them we spent a brief but happy hour, and then took train for London, arriving at the Waterloo Station late in the afternoon. On the platform we were greeted by Brother Hemery, the Society's representative in England, and a number of others who had come to bid us welcome. In a short time we were at the London Bethel, enjoying the fellowship of that happy family.

AT THE TABERNACLE

On Sunday, April 30, a one-day convention was held at the London Tabernacle. Friends had come from different parts nearby, approximately 1,100 making up the company of happy souls who spent the day there in praise to our God and our Savior Jesus Christ. In the morning Brother Goux addressed the congregation on the subject of "Our Privileges" (Philippians 1:29), much to the pleasure and edification of those present. At three o'clock in the afternoon Brother Rutherford was scheduled to speak. On his entrance the congregation stood and feelingly sang together:

> "Blest be the tie that binds
> Our hearts in Christian love."

Each heart seemed to be fully in accord with the sentiment expressed by the hymn. His address was on "Incentive for Righteousness," using for a text 1 John 2:1. We believe the brethren were much encouraged by what they heard and were resolved to put forth still greater efforts to win the prize of the high calling. In the evening Brother Martin addressed the congregation on the subject of "Cross-bearing" (Matthew 16:24), and again the congregation was much refreshed. A testimony meeting was held during the day also; and at the close all went away happy, realizing that it was a blessed season spent in refreshing each other in the narrow way. It was a day well spent.

The London Congregation has largely increased during the past few years, and this is evidence of faithfulness there in proclaiming the message of the Lord. Several are now members of that congregation who heard the truth for the first time at the Royal Albert Hall meeting in 1920, and who give evidence of spiritual discernment and of growth in knowledge and in the fruits and graces of the spirit. It was good to see them and mark their joy.

The work at London, the British headquarters of the Society, is in a good and healthy condition. Each one of the Family seems to delight in the performance of duties laid upon them respectively. The congregation at the Tabernacle is likewise in a good healthy spiritual condition, and the servants of the church seem to be following the admonition of the Apostle to "feed the flock of God," serving with love and humbleness of mind. Where love is the motive and the glory of the Lord the desire, spiritual growth, peace and happiness always result. It is gratifying to see these conditions now at the London headquarters.

MANCHESTER CONVENTION

A convention of the Bible Students, beginning Thursday, May 4, and lasting for four days, was held at Manchester, England. Brother Walder, of the London Bethel, was chairman. The convention was addressed by Brothers Scott, Senior, Robinson, J. C. Lardent, Lloyd, Tait, Goux, Hemery, Martin, and Rutherford. The most convenient time for friends of the British Isles to attend a convention is during the holiday season. Although this convention was not held at holiday season, yet it was the most representative ever held in England. The friends gathered from all parts of Britain. Quite a number came from Glasgow, Edinburgh, and Newcastle on the north; and from London, Gloucester, and Cornwall on the south. The convention opened Thursday with about 600 present. By Friday evening, the first time the convention was addressed by the President

of the Society, some 800 were in attendance; and before the convention concluded the attendance exceeded 1500. The address of Brother Rutherford to the convention Friday evening on "Faithfulness in Service" was a stimulus to those present. Every one there was happy, and practically every one in the convention expressed the purpose to engage more actively in the service

On Saturday afternoon a discourse on "Baptism" was delivered by Brother Rutherford, who went somewhat fully into the deeper things of the subject, and at the conclusion 101 candidates presented themselves for water immersion, to whom the right hand of fellowship was extended. Thirty-seven brothers and sixty-four sisters were immersed the same evening

A meeting for the public Sunday evening had been well advertised. It was addressed by the President of the Society at the Free Trade Hall, which has a capacity of 3,000. The meeting was announced to begin at 6:30. At 5 o'clock in the afternoon queues, or long lines of people, began to form on the streets, waiting for the opening of the doors to enter the hall. The doors were opened shortly after 6 o'clock and Free Trade Hall was quickly filled and the doors closed. Another hall, with a capacity of 1,000, more than a mile away from the main hall, had been procured. It was announced to the people standing on the street that Brother Martin would address the meeting there. Some took the cars, while others walked; and before 6:30 that hall was packed out, and additionally more than 1500 were turned away from the Free Trade Hall.

ENEMIES CONFOUNDED BY TRUTH

Enemies of the truth had evidently deliberately planned to minimize the good effect of the message on the people insofar as possible. A few minutes before the time for the lecture Mr. Paul Trench, special commissioner for the *Empire News*, called at the Midland Hotel to see Brother Rutherford He stated that a communication had been delivered to him, which he produced, and on being requested to know from whence it came, he said "From a member of the British Empire Association." This writing contained a false statement with reference to what occurred in America during the war, and rehashed the libelous statement concerning the wireless outfit being found in the Bethel, misrepresented the arrest and trial of the officers of the Society, and stated that the International Bible Students Association is a means used by the German government and the Jews in trying to overthrow other governments of earth; and other false accusations

Mr. Trench was advised by the speaker that these accusations would be answered in the course of the lecture from the platform; and they were answered, and the preachers and their unholy allies were pictured before the audience in no uncertain terms, much to the delight, apparently, of the audience; for the address was punctuated time and again by hearty applause. The incident proved rather a boomerang to the devil and his agents, and served to increase the interest of those who were present. The meeting was a decided success. About 700 books were sold during the evening, among them, of course, being "The Finished Mystery," which the speaker had good opportunity to advertise after the unwarranted attack had been attempted upon him by those who misrepresent the truth. Again the Lord overruled the incident and caused even the wrath of others to redound to his praise

During the convention a question meeting was conducted by Brother Rutherford, a large number of interesting questions being among those propounded, which questions and the answers thereto we may publish from time to time in THE WATCH TOWER.

GREAT JOY OF THE BRETHREN

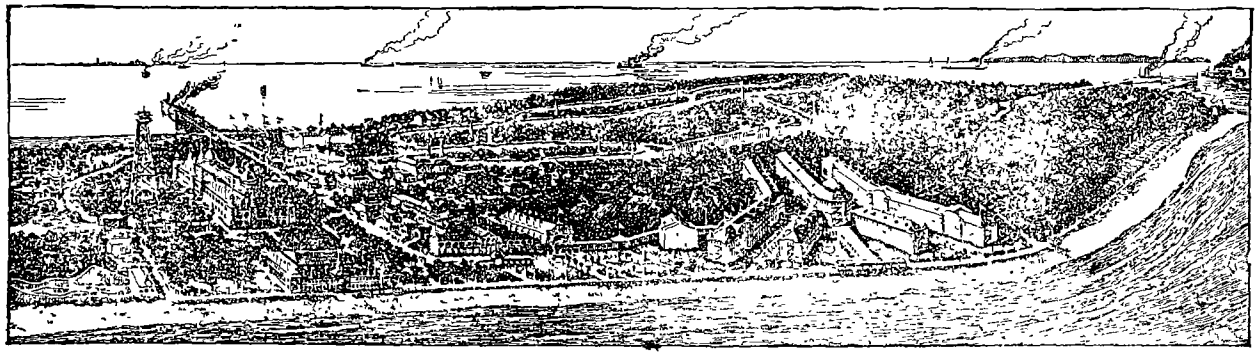
The convention concluded Sunday night. It was the general expression of those who attended that the convention had been the happiest time of fellowship they had experienced. It was indeed good to be there. Every one seemed enthused with the spirit of service and expressed the determination to go home and engage in the work with greater zeal for the Lord and his cause. The spirit of those who attended the convention attracted the strangers. On one occasion when the friends were filing out from the hall and greeting each other, there was so much genuine joy manifest that a crowd stood on the opposite side of the street commenting on it. Not knowing what it was that was being held, one was overheard to say to another: "It is a wedding; otherwise they would not be so happy"—another evidence that the Lord's people have opportunity to preach the gospel by their course and demeanor, even as St. Paul so truthfully said: "Ye are my epistles, known and read of men."

At the afternoon session on Sunday, the convention by a unanimous rising vote expressed their love for Brother Rutherford and the others of the Society, and desired that a message of love be conveyed to the brethren in America and to the continental brethren to be visited by our party. The Manchester Convention will hereafter be known as one of the happy, refreshing spots along the way journeyed by his people to the Lord's kingdom.

THE DIVINE FAMILY

There is a family on earth
Whose Father fills a throne,
But, though a seed of heavenly birth,
To men they're little known.

And when their Lord again appears,
He'll vindicate their claim;
Eternal honors shall be theirs;
Their foes be filled with shame.



BIRD'S-EYE VIEW OF CEDAR POINT CONVENTION GROUNDS

CEDAR POINT CONVENTION

FROM indications already in evidence the Cedar Point Convention this year will be a wonderful gathering of the Lord's people. We are pleased to note that the friends in several communities who were planning for local conventions during the summer have given up their plans in order that they may attend the Cedar Point Convention. We already have inquiries for rooms and for opportunities of service on the hotel staff during the convention. These details will be attended to later. However, we are glad to note that the friends are already making their plans. In this issue we particularly wish to explain the plan for securing tickets at excursion rates.

Many of the friends will recall the trouble and delay we had at Sandusky in 1919 in getting certificates validated and in purchasing tickets for the return trip. All this will be avoided this year. Each delegate will purchase a ticket from starting point to Sandusky and return at the rate of one and one-half fares for the round trip. In order to secure this rate from your local ticket agent it will be necessary to have the certificate identifying you. These certificates will be supplied by the Society free of charge. Everyone planning to attend the convention should write in to the office at 18 Concord Street for a certificate. If two or more members of the same family travel together, one certificate will be sufficient for the party.

We understand that it will be necessary for the agent to route your ticket over the same road returning as going. However certain railroads grant optional routes, but this is not the general practice. Later on we hope to make arrangements with brethren at central points to secure special trains to Sandusky. Details will appear in a later issue of THE WATCH TOWER.

The company owning the hotel and auditorium at Cedar Point will do everything in its power to make the friends comfortable. They are acquainted with us now and will know better how to provide for us. Many of the unpleasant experiences of 1919 will be avoided this year, and we have every reason to believe that the gathering will be a most refreshing and blessed one in every respect. Don't neglect to ask the Lord's blessing upon the convention and come with the desire to be a blessing as well as to receive one.

MEMORIAL REPORTS FOR 1922

GROUPS of Bible students meeting to celebrate the Memorial of the Lord's death on April 11, 1922, have reported the number present as follows. Hundreds of other groups reported less than twenty each. Reports from many foreign countries have not been received at the time of this writing, the countries having been heard from including Canada, Africa, England, Scotland, Wales, Ireland, British West Indies, Canal Zone, Central America, Cuba, Denmark, Finland, Germany, Greece, Hawaii, Italy, Mexico, Poland, Spain and Sweden.

New York, N. Y. 1064	Detroit, Mich. 345	Cincinnati, Ohio 203	Stockholm, Sweden 151
London, England 959	St. Louis, Mo. 330	Minneapolis, Minn. 197	Milwaukee, Wis. (Polish) 151
Glasgow, Scotland 794	Winnipeg, Man. 315	Buffalo, N. Y. 191	Milwaukee, Wis. 149
Los Angeles, Cal. 785	Hamburg, Germany 294	New York, N. Y. (Colored) 185	Edinburgh, Scotland 147
Chicago, Ill. (Polish) 660	Liverpool, England 292	Indianapolis, Ind. 183	Tacoma, Wash. 146
Boston, Mass. 508	Warsaw, Poland 259	Oakland, Cal. 180	Roseland, Ill. 141
Chicago, Ill. 505	Columbus, Ohio 254	Manor Park, London, Eng. 178	San Antonio, Tex. 140
Pittsburgh, Pa. 479	Manchester, England 242	Cleveland, O. (Polish) 174	Kansas City, Mo. 137
Cleveland, O. 462	Birmingham, England 240	Portland, Ore. 169	Erie, Pa. 132
Detroit, Mich. (Polish) 447	Seattle, Wash. 233	Oldham, England 164	Oslo, Finland 122
Helsingfors, Finland 405	Washington, D. C. 233	Toledo, O. 163	Spokane, Wash. 120
Vancouver, B. C. 359	Copenhagen, Denmark 217	Denver, Colo. 158	Victoria, Wash. 119
Philadelphia, Pa. 350	San Francisco, Cal. 205	Leeds, England 155	Gothenburg, Sweden 117
Toronto, Ont. 345			

Peru, Ill (Polish) 117
Houston, Texas 115
Allentown, Pa 114
Kingston, Jamaica, B. W. I. 110
Leicester, England 108
Georgetown, Dem, B. G., S America 107
Everett, Wash. 106
Louisville, Ky. 106
Buffalo, N. Y. (Italian) 105
San Diego, Cal. 104
Opelika, Ala. 103
Bristol, England 103
Oklahoma City, Okla. 101
Chicago, Ill, (Lithuanian) 99
St Paul, Minn 98
Sheffield, England 96
Wilkes-Barre, Pa, (Polish) 94
Worcester, Mass. 94
Grand Rapids, Mich. 92
Reading, Pa 90
Hull, England 90
Rochester, N. Y. (Italian) 89
Lancaster, Pa 88
Akron, Ohio 85
Binghampton, N. Y. 85
Edmonton, Alta. 85
Hamilton, Ont 85
Pasadena, Cal 85
Saskatoon, Sask. 85
Lincoln, England 84
Newcastle-on-Tyne, Eng. 83
St Joseph, Mo 83
Bridgeport Conn. 81
Krakow Poland 81
Richmond, Va 81
Bridgetown, Barbados, B W I 79
Port of Spain, Trinidad 79
Coventy, England 78
Jacksonville, Fla 78
London, Ont 76
Memphis, Tenn 75
Wichita, Kans 75
Youngstown, Ohio 75
Dallas, Texas 74
Duquesne, Pa 73
Belfast Ireland 72
Fresno, Cal 71
Paterson, N J 70
Rochester, N Y 70
Croydon, England 69
Chicago, Ill (Scandinavian) 68
Lynn Mass 68
Nanticoke Pa (Polish) 68
Tampa Fla 68
Montreal Que 66
Santa Ana, Cal 66
Tunapuna, Trinidad 66
Altrincham, England 65
Balboa Heights Canal Zone 65
East Kirkby, England 65
Minneapolis, Minn. (Polish) 65
Portsmouth, England. 65
Philadelphia, Pa (Polish) 64
San Jose, Cal 64
Winnipeg, Man (Ukrainian) 64
Brooklyn N Y (Polish) 62
Orebro, Sweden 62
Panama Canal Zone 62
Topeka Kans 62
York, Pa 62
Flint Mich 61
Gloucester England 61
Pullman, Ill (Polish) 61
Warrington, England 61
Watertown, N. Y. 61
Detroit, Mich. (Hungarian) 59
Malmo, Sweden 59
Rockford, Ill. 59
Atlanta, Ga. 58
New Haven, Conn 58
New Brighton, Pa 58
South Bend, Ind. 57
Dubuque Iowa 56
Buffalo, N Y. (Polish) 55
Chicago, Ill (Ukrainian) 55
East St Louis, Ill. 54
Nottingham, England 54
Aurora, Ill. 54
Bjoerneborg, Sweden 54
Cape Town, S. Africa 54
Clydach-on-Tawe, Wales 54
Detroit, Mich (Colored) 54
Wallasey, England 54
Bayonne, N J. 53
Birkenhead, England 53
Norfolk, Va 53
Nuneaton England 53
Passaic, N J. 53
Providence, R I 53
Bay City, Mich 52
Birmingham, Ala. 52
Jackson, Mich 51

Pittsburgh, Pa (Polish) 51
East Liverpool, O 50
Hanley, England 50
Hartford, Conn 50
Miami, Florida 50
Painesville, O (Hungarian) 50
St Petersburg, Fla 50
Cardiff, Wales 49
Stockton, Cal 49
Elizabeth, N J. 48
Long Beach, Cal. 48
Newark, N. J 48
Toledo, O. (Polish) 48
Wheeling, W. Va. 48
Wolverhampton, England 48
Canton, Ohio 47
Dundee, Scotland 47
Kalamazoo, Mich. 47
Schenectady, N. Y. 47
Duluth, Minn. 46
Norrkoeping, Sweden 46
Phoenix, Ariz. 46
Wilmington, Del 46
Altoona, Pa 45
Cumberland, Md. 45
Fall River, Mass. 45
Ft. Worth, Tex. 45
Hammond—E. Chicago, Ind (Polish) 45
Mattoon, Ill. 45
Omaha Neb 45
Sault Ste Marie, Ont. 45
Springfield, Mass. 45
Duluth, Minn (Polish) 44
Essex, England 44
Gillingham, England 44
Mobile, Ala 44
Mt Vernon, N Y. 44
Southend-on-Sea, England 44
Bradford, England 43
Kitchener, Ont. 43
Terre Haute, Ind. 43
Wigan England 43
Auburn, Ind 42
Brazil, Ind 42
Brantford, Ont 42
Dartford, England 42
Bremerton, Wash 41
Champaign, Ill 41
Des Moines, Ia. 41
Lima, Ohio 41
Mansfield, England 41
Oxford, England 41
Portsmouth, O. 41
Sharon, O. 41
Warren, O 41
Barnoldswick, England 40
Bellingham, Wash. 40
Boise, Idaho 40
Medicine Hat, Alta. 40
Niagara Falls, N. Y. 40
Port Huron, Mich. 40
St. Helens, England 40
St John, N. B 40
Cedar Rapids, Ia. 39
Clinton, Ia 39
Cromwell, Conn 39
Lawrence, Mass. 39
Pawtucket, R I. 39
South Bend, Ind (Polish) 39
Stockport, England 39
Walsall, England 39
Bevent, Wis (Polish) 38
Chicago, Ill (Colored) 38
Crooksville, O. 38
Easton, Pa. 38
Latchford, Enland 38
Saginaw, Mich. 38
Scranton, Pa 38
Syracuse, N. Y. 38
Brandon, Man 37
Gary, Ind. (Polish) 37
Huddersfield, England 37
Johnstown, Pa 37
New Lebanon, Ind. 37
Sacramento, Cal 37
Ashton-U-Lyne, England 36
Chatham, Ont. 36
Coatbridge, England 36
Derby, England 36
Ft Smith, Ark. 36
Calmar Alta 35
Camden, N J. 35
Fargo, N D 35
Niagara Falls, Ont. 35
Old Hill, England 35
Portage La Prairie, Man. 35
Springfield, Mo 35
Barrow-in-Furness, England 34
Evansville, Ind. 34
Ft. Wayne, Ind. 34
Hammond, Ind. 34

Middlesboro, England 34
Nashville, Tenn 34
Brockton, Mass 33
Elwood, Ind 33
Greenfield, Mass. 33
Lancaster, England 33
Lincoln Neb 33
Modesto, Cal 33
W Brownsville, Pa (Hungarian) 33
Wooster, O 33
Bournemouth, England 32
Chase Terrace, England 32
Freeport, Ill 32
Grimsby, England 32
Kingston, N. Y. 32
Paso Robles, Cal. 32
Pueblo, Col. 32
Bloomfield, N. J. 31
Colon Panama 31
Cristobal, Canal Zone (Colored) 31
Curtiss, Wis 31
Danville, Ill 31
Greenock, Scotland 31
Kirkaldy, Scotland 31
Tiffin, O 31
Zanesville, O. 31
Alliance, O 30
Chester, Pa 30
Elkhart, Ind 30
Galt, Ont. 30
Joplin, Mo. 30
Manchester, N. H. (Greek) 30
Marion, O. 30
New Liskeard, Ont. 30
New Orleans, La., No. 2. 30
Peterborough, England 30
Pisarzowa, Poland 30
Poughkeepsie, N. Y. 30
Quincy, Mass. 30
Saginaw, Mich. 30
South Shields, England 30
Stottville, N. Y. 30
Tonawanda, N. Y. 30
Trenton, N. J. 30
Utica, N. Y. 30
Yeovil, England 30
Arkansas City, Kans. 29
Blackpool, England 29
Elgin, Ill. 29
Falkirk, Scotland 29
Grand Rapids, Mich. (Polish) 29
Hutchinson, Kans. 29
Little Rock, Ark. 29
Marion, Ind. 29
Massillon, O. 29
New Britain, Conn. 29
Newburgh, N. Y. 29
North Weymouth, Mass 29
Rotherham, England 29
Syracuse, N. Y. (Polish) 29
Tulsa, Okla. 29
Barnsley, England 28
Berberton-Akron, O (Hungarian) 28
Burlington, Wash. 28
Calgary, Alta 28
California, Trinidad 28
Chatanooga, Tenn (Colored) 28
Cincinnati, O (Colored) 28
Cleveland, O (Hungarian) 28
Cleveland, O (Slovak) 28
Glace Bay, N. S. 28
Harrisburg, Pa. 28
Hawthorne, Cal. 28
Iola, Kans 28
Linton, Ind. 28
New Castle, Pa. 28
Port Limon, Costa Rica 28
Sawtelle, Cal 28
Stockton-on Tees, England 28
Augusta, Ga 27
Blaby, England 27
Butler, Pa., No. 1 27
Chelmsford, England 27
Colorado Springs, Colo. 27
Danbury, O. 27
El Paso, Tex. 27
Hegewisch Ill (Polish) 27
Marietta, O 27
McKeesport, Pa 27
New Kensington, Pa. 27
N Chelmsford, Mass. 27
Perth Amboy, N. J. (Polish) 27
Portland Me 27
Woodstock, Ont 27
Colne, England 26
Darlington, England 26
Des Plaines, Ill 26
Dewsbury, England 26
Dowlais, Wales 26
Eagle Rock City, Cal. 26

Lewiston, Pa 26
Llanelly, Wales 26
Moline Ill. 26
Muncie, Ind 26
Nelson, England 26
Pottstown, Pa. 26
Southampton, England 26
Akron, O (Polish) 25
Benton Harbor, Mich 25
Brighton, England 25
Ipswich, England 26
Lansing, Mich. 25
Lodz Poland 25
Lorain, O (Polish) 25
Morgantown, W. Va. 25
Penarth, Wales 25
Regina, Sask. 25
Runcorn, England 25
Sioux City, Ia. 25
Winkler, Man. 25
Bracebridge, Ont 24
Denison, Tex. 24
Greensboro, N. C. 24
Guelph, Ont. 24
Halifax, N. S. 24
Jackson, Mich. (Polish) 24
Johnstown, N Y. 24
Kamsack, Sask. 24
Newark, O. 24
New Brunskiek, N. J. 24
Parsons, Kans. 24
Peterboro, Ont. 24
Pittsburg, Kans 24
San Antonio, Tex. (Spanish) 24
Tamworth, England 24
Tunbridge Wells, England 24
Wakefield, England 24
Wilkes-Barre, Pa. 24
Aleksandrowka, Poland 23
Asheville, N. C. 23
Bayonne, N. J. (Polish) 23
Big Sandy, Tex. 23
Framingham, Mass. 23
Katy, Poland 23
McKeesport, Pa. (Colored) 23
Ottawa Ont 23
Stratford, Ont 23
Windsor, Ont 23
Athens, Greece 22
Bath, England 22
Black Rock, N. Y (Polish) 22
Bolsover, England 22
Bolton, England 22
Chesterfield England 22
Hamilton, England 22
Hastings, England 22
Kentville, N S 22
Margate England 22
Mazenod, Sask. 22
San Antonio, Tex. (Colored) 22
Warren, Pa 22
Wenatchee, Wash 22
W Chelmsford, Mass. 22
Wilmington, N. C. 22
Bedford, Ind. 21
Belvidere Ill 21
Cliftondale, Mass 21
Congo, O (Hungarian) 21
Farrell Pa 21
Geneva Ill 21
Jeffersonville, Ind 21
Jamestown N. Y. 21
Kewanee, Ill. 21
Long Branch N. J. 21
Monessen Pa 21
Muskegon, Mich 21
New Castle, Pa (Polish) 21
New Orleans, La, No 1 21
Santa Cruz, Cal 21
Stirling, Ont 21
Whitsett Pa (Russian) 21
Albany, N Y 20
Annapolis, Md 20
Bridgeport, Conn (Hungarian) 20
Cheltenham, England 20
Duquesne, Pa (Hungarian) 20
Elmsford, N Y 20
Erie, Pa (Polish) 20
Knoxville Tenn 20
Mansfield, O 20
Nashua-Milford N H. 20
New Bedford Mass 20
Norristown, Pa 20
Perry, N Y 20
Perth, Scotland 20
Poznan, Poland 20
Sangre Grande Trinidad 20
Seguin Tex (Spanish) 20
St Paul Minn (Polish) 20
Sydney N S. 20
Whitley Bay, England 20
Wichita Falls, Tex 20

DANIEL CAST TO THE LIONS

——JULY 23—DANIEL 6. 1-28——

NOBILITY OF ANCIENT KINGS—WHY DANIEL WAS HATED—"FRAMING" AN INNOCENT MAN—"THE LAW OF HIS GOD"—CLIMAX OF THE CONSPIRACY—THE MOUTHS OF THE LIONS SHUT—PUNISHMENT OF THE CONSPIRATORS.

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions."—Hebrews 11: 33.

WHEN the Medo-Persian empire succeeded Babylonia as the world empire, and Daniel was found occupying a place of importance and high honor, his qualifications were promptly recognized; and when the then civilized world was divided into one hundred and twenty provinces, with a governor over each, there was a court of three superior governors who had charge of the whole as the king's representatives or ministers, and Daniel was the chief of these three. How wonderful this appears! How we must admire that element of candor and evident desire for good government which led the kings of Babylon and Medo-Persia to exalt to place and power those who were found competent and trustworthy!

WHY DANIEL WAS HATED

As one of the three presidents of the empire and having charge over a hundred and twenty of its provinces, Daniel stood in the way of many who sought office; and, as a man of unimpeachable character, no doubt he stood in the way of many schemes for the plundering of the treasury—for such public plundering and dishonesty, very general throughout the earth today, was probably so then to a large extent.

Additionally they no doubt envied Daniel. He was not a Mede, he was not a Persian, he was not even a Chaldean; He was a Jew, a man whose very nation had withered and disappeared from among the nations. With him out of the way they would all have better opportunity for attaining their ambitions—not only would one of them get his higher position but all would profit by his fall.

For these selfish reasons, Daniel was sure to have a host of secret enemies, who sought his downfall. From the narrative we might suppose that these enemies, many of whom would be prominent in official life, had watched in vain to find any real cause of complaint, and that they finally concluded that if fault would be found at all, it must be on account of his religion.

How this reminds us of the Apostle's testimony, "All that will live godly in Christ Jesus shall suffer persecution"; and again, our Lord's words, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you!" (2 Tim. 3: 12, John 15: 19) Even where there are no selfish motives to impel the persecution, there is ever present the distinction between "light" and "darkness"; and the fact noticed by all is mentioned by our Lord—that all who are themselves of the darkness hate the light and all who walk in the light. (John 3: 19-21) Some one has truly said:

"Whosoever does well and is faithful and true, while others are dishonest and false, must expect to be opposed and hated. Every effort will be made to injure his character, to drag him into the mire, and to make it appear that he is no better than those who assail him. Envy is sharper than a serpent's tooth, and deadlier than the poison of asps."

Envy and hatred are set down in the Word of God as works of the flesh and of the devil, antagonistic to everything that is good and right and approved of the Lord. It may be a new thought to some of the Lord's consecrated people, who have long harbored more or less of envy and hatred, that their condition is really more reprehensible in the sight of the Lord than that of some who, while better in heart, are in public prisons because of wickedness of their flesh.

"FRAMING" AN INNOCENT MAN

Not successful in detecting wrong doing in Daniel his associates took the opposite turn and concluded to entrap him in his well doing. They had learned of his strength of character, and rightly concluded that he would not swerve from the course his conscience approved—and their plans were laid accordingly.

Very skillfully they counseled with the king respecting the necessity that the people should recognize him as a god, and urged this as essential to the enforcement of obedience to the king's commands among his new subjects. The theory of the empire was that the king's person was specially possessed by Ormuzd, the deity of the empire, that his word was therefore representatively the word of that god, and that therefore all of his decrees were infallible and inviolable, even by himself. Taking advantage of this law of the Medes and Persians, that no decree could be altered or abrogated, these plotters succeeded in having the king set apart thirty days in which it should be a crime to offer petition or worship to any other person or god save to Darius himself.

"THE LAW OF HIS GOD"

Daniel continued to worship the Lord as before. He would not sell his conscience, he would not deny his God, he would not pretend that he was praying to or worshiping Darius. Nor was he satisfied to merely close his eyes in prayer after he had retired to rest, as do many people living under the greater light of this gospel age, and under greater privileges and opportunities and grander promises. He had a great God who was worthy of reverence and worship, and he was great enough as a man to appreciate that it was a privilege to have intercourse and fellowship with his Creator. He was not only not ashamed to bow the knee to the Almighty, but was unwilling to assume a less humble position before God than he and others assumed toward earthly kings. Our judgment is that it is impossible for any Christian to maintain a proper consistent walk in life, and to build up such a character and faith structure as are represented by the Apostle as composed of "gold, silver and precious stones," without prayer,—more than this, without regularity in prayer;—we would almost be inclined to say, without *kneeling* in prayer; and we believe that the experiences and testimonies of the truest and best of the Lord's people who have ever lived will corroborate this.

Some one has remarked that, as the sharpening of scythes in harvest time does not mean lost time or energy, so also time spent in prayer is not lost as respects the affairs of life. Unquestionably the best men and women in the world are those who pray, and pray regularly, who bow the knee as did Daniel. Unquestionably the moments thus taken from earthly affairs are well spent and bring more than commensurate blessings upon the worshiper and all with which he has to do. Unquestionably it is impossible to live a consecrated life in neglect of prayer. What would Daniel have been without his praying time! How would his faith in God have persisted in that heathen land? How would his loyalty to principle have maintained itself in the midst of corruption had it not been for his communion with his Maker?

The king was greatly displeased with himself that he had fallen into a trap, and was displeased undoubtedly with the princes who had entrapped him. The words "with himself" are lacking from some of the reliable manuscripts, which

makes the displeasure all the broader to include his counsellors. He appreciated Daniel as a man of God and as an able servant of the empire, and set about at once to do everything in his power to annul his own decree. "He labored until the going down of the sun to deliver him"; but he found no excuse.

Ordinarily, when the kings desired to be released from some decree, they called upon their wise men and magicians, who usually were skillful in suggesting a way out of the dilemma; but in this case it would appear that there was a combination of all the wise men and rulers of Babylon against Daniel. They now had him in their power, and would suggest nothing in the way of release. On the contrary, they held up before the king that he was bound by his decree and that he could not do otherwise than execute it because a failure to do so would mean a dishonor to the empire in having broken its laws and would endanger his throne.

Accordingly Daniel was cast to the lions, but not before King Darius had expressed his hope and wish that in some way Daniel's God would be able to deliver him.

The conspirators were bent upon having matters thoroughly accomplished, and hence the stone (which covered the den and was probably fastened to its place with an iron bar) was doubly sealed with wax, to prove that it was not tampered with—one seal was the kings, the other that of the lords of the empire, who were amongst the conspirators, so that there might be no subsequent alteration of the conditions or delivery of Daniel during the night. If the lions were not very hungry at the moment Daniel was first cast in, it was reckoned that they would certainly become so before morning.

THE MOUTHS OF THE LIONS SHUT

Evidently the more the king thought respecting Daniel and his God the more his faith in that direction increased. He spent a sleepless night, and arose early in the morning and went to the den of lions and cried in a voice full of sympathy and sorrow: "O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?"

The exemplary conduct of Daniel had had its effect upon the king, as expressed by the word, "*continually.*" He had confidence that God was with Daniel, and that the God whom Daniel so sincerely worshiped and so intelligently trusted, must be more powerful than all other gods.

The heart of Darius was glad as he heard Daniel's voice saluting him, assuring him of his safety; and he at once caused him to be delivered from the den. Daniel expressed one reason for the Lord's deliverance, in the words, "Before him innocency was found in me—as also before thee, O king, have I done no hurt." We note the fact that haughtiness and bravado are wholly lacking in the Prophet's announcement of the great favor of God manifested on his behalf.

As God's providence was over Daniel, permitting him to come under the power of natural wild beasts, and making this a test of his fidelity to God and to principles of righteousness, so the Lord's providence sometimes permits his faithful ones to be exposed to the venom and malice and hate and misrepresentation and slander of human tongues, and of open persecution as in 1918, far more vicious and far more terrible every way than the wild beasts of the jungle, which can harm but for a moment. Nevertheless, as the Lord was able to deliver Daniel, he is not less able to send his angel (his providences) to shut the mouths of those who would do injury to his people.

PUNISHMENT OF THE CONSPIRATORS

The Scriptural record is that after Daniel's deliverance King Darius caused all the conspirators to be cast into the den of lions, and that thus they were all destroyed. The punishment which came upon these men was what the Scriptures designate a judgment, and we have the Scriptural assurance that when the judgments of the Lord are abroad in the earth (when they are general) the inhabitants of the world will learn righteousness. When the kingdom shall have been established and the reign of righteousness shall have begun every transgression shall receive a just recompense of reward, every sin will be punished and every endeavor for righteousness will be blessed and rewarded. How speedily the world will learn righteousness we may readily judge. In the present time, although probably the majority of people would prefer righteousness to sin and injustice, yet under present conditions, under the dominion of the prince of this world, the righteous are the ones who usually suffer and the evil doers very generally escape—hence a doubt prevails respecting God and any enforcement of justice. The assumption is that if one can escape the technicalities of the law and the clutches of the law's officers in the present life he is safe and need not fear divine interference. We may readily see then that when the Millennial age shall have been fully ushered in, and when just penalty will follow each transgression and reward follow every good deed, a world-wide reformation or conversion to righteousness will follow forthwith in every land, in every tongue. In that glorious time the righteous shall flourish and the evil doers shall have the stripes, and eventually if they continue to be evil doers shall be cut off in the second death.

The intense hatred of the adversary for any representative of Jehovah is well represented in the effort, doubtless inspired by Satan, to destroy the prophet Daniel. At the present time the efforts of the evil one are directed through the seed of the serpent, toward the weakening and ultimate destruction of the seed of the woman. That God, whom we serve, is able to deliver us from all snares of the devil, is manifest from the miraculous deliverance of Daniel the servant of Jehovah, from what, humanly speaking, was certain death. But the Prophet's work was not finished, and he, like all true servants of Jehovah, was immortal until his work was done.

END OF THE SEVENTY YEARS' DESOLATION

——JULY 30—JEREMIAH 29: 10-14; EZRA 1: 1-11——

GOD THE GREAT TIME-KEEPER—CYRUS A REMARKABLE CHARACTER—HIS HEART STIRRED BY JEHOVAH—"CHIEFLY THE POOR OF THIS WORLD"—BLESSINGS OF THE DESOLATION—THE RETURN FROM MYSTIC BABYLON—ALL THINGS WORK TOGETHER FOR GOOD.

"We know that to them that love God all things work together for good."—Romans 8: 28.

WHEN God had served his purpose of chastising Israel and of completing his typical prophecy—when the threescore and ten years of desolation of the land, in which the land had enjoyed her sabbaths, had expired, the return of the captives was due. The great clock of the ages pointed to the time for the return of the exiles, and, like every other feature of God's plan, the deliverance of Israel from Babylon was promptly on time.

This return was in exact fulfillment of the Lord's Word at the mouth of Jeremiah, the prophet, who specifically told, not only of the destruction of the city, but also that it would be seventy years before the return of its inhabitants.

—Jeremiah 25:12; 29:10; compare 2 Chronicles 36:22, 23.

The Scripture above cited established the fact with certainty that the seventy years predicted related to the entire destruction of the city of Jerusalem and desolation of their land and not merely to the captivity of the people. As a matter of fact, over 3,000 had been taken into captivity eleven years before, when Jehoiakim had been dethroned and killed. (Jeremiah 52:28) In locating this period of seventy years' desolation, many have started with the first year of Nebuchadnezzar nineteen years previous and are thus thrown out nineteen years in their chronological calculations. Prominent historians have so accepted this error and gradually built historical data around it that the majority of religious writers now hold to that erroneous view. However, we stand by the Bible and it alone, wherever it differs from secular history.

The first year of Cyrus mentioned in our lesson is by general consent considered the beginning of the year 536 B. C. Evidently this does not mean that it was his first year of reigning as the king of Persia; but that, having conquered Babylon and accomplished other matters subsequently, this was the beginning of his reign over the united empire of the Medes and Persians as successor to Babylon in world empire.

CYRUS A REMARKABLE CHARACTER

One of the most wonderful things connected with the story of Israel's release from Babylonian captivity is that Cyrus was named by the prophet Isaiah 200 years in advance, and called "God's Shepherd"—"Cyrus is my shepherd and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isaiah 44:28) Profane history gives Cyrus a very honorable name, calling him "gracious, clement and just, treating men as men, and not as mere tools to be used and cast aside—a conqueror of quite a different type from any the world had previously seen." Plutarch declares: "In wisdom, virtue and magnanimity he seems to have surpassed all kings."

Nebuchadnezzar's theory of government was to bring representatives of the peoples of all lands to Babylon and there make them homogeneous, choosing the best of every nationality. But when Cyrus came upon the scene, as the conqueror of the Babylonian empire, he found that the theory of his predecessor had not worked out satisfactorily. The mixed people of Chaldea were not patriotic. Cyrus adopted the opposite plan for governing the world. He not only gave liberty to the Jews to return to their own land, and gave them assistance back, but he did the same for the people of other nations, exiled in Babylon.

HIS HEART STIRRED BY JEHOVAH

We are not told by what agencies the Lord operated when he "stirred up" the heart of King Cyrus to fulfil the divine will by letting go the captives. Hence we are at liberty to surmise on the subject. We think it likely that, as Daniel was speedily made a high officer in the kingdom, he had access to the king, and quite probably called the king's attention to the Scriptures which marked him as the divine agent, even referring to him by name.—Isaiah 44:26-28; 45:1-5; Jeremiah 25:1-12.

It is quite possible also, that the Lord used other means to stir up the king's heart. Possibly Cyrus reflected that by such a course he would firmly establish himself in the good will of the Israelites, who numbered millions amongst his new subjects, and comparatively few of whom he might feel sure would avail themselves of his generous offer of liberty to return to their native land. It would appear that this was the custom of Cyrus in respect to the religions of all the various peoples whom he conquered. Moreover, he may have had in mind the fact that Egypt was a country of great fertility, and that in case of war it would be of much convenience to have Jerusalem as a friendly way-station between his capital and Egypt.

The wording of the proclamation, "The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem, which is in Judea," might seem to imply that Cyrus was a believer in and a servant of the true God, but we have no corroborative evidences to this effect: rather the records of his time refer to the heathen gods, but apparently make no mention of Jehovah. We are to remember that the heathen kings were at that time in the habit of recognizing the gods of the various countries which they governed, and wrote and spoke respectfully in reference to all of them, apparently with a view to preserving the respect for their realm of every creed amongst the worshipers.

"CHIEFLY THE POOR OF THIS WORLD"

When we remember the length of time the people had been in Babylon, that scarcely any of the Jews living at the time of this emancipation proclamation had ever seen Palestine, that they had merely heard of it through their parents, and that only a few very aged men and women remembered having even seen the city as children, it will not surprise us that the total number volunteering to return to rebuild the city and the Temple was only 50,000. But they were a choice 50,000.

We may readily suppose that the majority of those who thought upon the Lord and who trusted in the promises made to the fathers, were poor, for it seems that in every case poverty is more favorable to religious faithfulness and zeal than is wealth. Yet the fact that some were both wealthy and zealous is abundantly testified to by the liberal contributions made by the captives themselves for the rebuilding of the Temple. The vast majority, however, were evidently well pleased with their foreign home, in which many of them had been born. Many had intermarried with their neighbors; many were immersed in business projects; and many perhaps felt themselves too old for such an undertaking. Thus did the Lord sift them, that he might gather back to the land of promise such only as had a fervent zeal for the Lord and a full trust in his promises.

The sifting of Israel began in the separation of the two tribes from the ten tribes; for the rapid spread of idolatry in the ten tribes gradually drew those faithful to Jehovah to the two-tribe kingdom, whose king was of the line which the Lord had promised to bless.

BLESSINGS OF THE DESOLATION

It is pleasing also to note that in the land of their captivity Israel were reclaimed from idolatry so thoroughly as never to return to it again; and then, without the temple and its services, they learned to appreciate what was left to them still—the Word of God and the teaching and counsel of some of the faithful ones among them, such as Daniel, Ezra and Nehemiah. The forms of worship gave place to a more real heart-worship of the one true God; and they were led to a fuller appreciation of the privileges they had enjoyed, as manifested in Psalm 137.

The chief men of Judah and Benjamin together with the priests and the Levites, took the lead in the matter of accepting the provisions of King Cyrus' decree. Concerning the others who returned from exile we read that they were "those whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem" (Verse 5) In what way the Lord raised their spirit, or disposition, we are not informed. We may suppose, however, that those whose hearts burned with faith in the divine promises to Israel,

and who were zealous to be and to do what would be acceptable in God's sight, would be awakened by the decree of King Cyrus, which was of God's instigation. The generosity of Cyrus was manifested in his sending back the precious vessels of the Temple, which must have been of immense value The larger vessels are enumerated—in all, 2499 These, with the smaller articles not specified, amounted to 5400—Verse 11.

It should be noticed, in reading Ezra's account of the return from captivity, that the division of the nation of Israel was no longer recognized after the return. They are invariably spoken of as "all the people of Israel"; and these statements are made repeatedly. The ten tribes of Israel were no more "lost"—as deluded Anglo-Israelites assert—than were the great mass of those carried away captive from Judah who neglected to return to Palestine under the proclamation of King Cyrus.

THE RETURN FROM MYSTIC BABYLON

We have already seen that natural Israel's captivity in Babylon is Scripturally represented as a figure of the captivity of spiritual Israel in mystic Babylon; and that the deliverance by Cyrus was to some extent a representation of the deliverance of spiritual Israelites from mystic Babylon by Christ; that the fall of Babylon before Cyrus was figurative of the fall of "Babylon the Great," and that the message, "Mene, Mene, Tekel, Upharsin," applied not only to literal Babylon, but also now applies to mystic Babylon. In view of these things it is but proper that we should consider Israel's return from Babylon as to some extent representing the deliverance of the zealous of spiritual Israel from mystic Babylon—a work now in progress. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18:4.

But now, as then, comparatively few, even of the consecrated class, are willing to undertake the trials and difficulties incident to the leaving of the settled affairs, comfortable quarters, contracts, engagements, etc., entered into in Babylon The only ones disposed to risk the hardships and, to go forth into the desert, leaving the strong walls and protection of sectarianism, are those who have great confidence in God and great respect for the promises made to the seed of Abraham. The call to return to the old paths, and to rebuild the Temple of the Lord, and to replace therein the vessels of gold and silver (the precious truths of the divine Word—setting them in order as at first) is appreciated by the few only; yet these are encouraged by the Lord's providences, by the riches bestowed upon them from every quarter—not riches of an earthly kind, but of a spiritual sort,—precious truths, valuable lessons and experiences, providential leadings, etc. These encourage such as are of faithful heart to go forward and by obedience to become heirs of those glorious things that God has promised to them that love him.

No one should be urged to come out of Babylon. If one does not come out joyfully, "with singing," making melody in his heart to the Lord, glad of the opportunity of coming out, glad of the opportunity of getting away from the error and into the place of divine favor and inheritance of the divine promises, let him stay in Babylon. If he loves the things of this present time, the social advantages of Babylon, the business advantages and opportunities, the greater honor of men, the greater comfort and ease, let him so indicate to the Lord and refuse to respond to the Lord's message.

"ALL THINGS WORK TOGETHER FOR GOOD"

While our text has some application to all who at any time have loved the Lord, yet it was written to Spiritual Israel, not Natural Israel, and its chiefest application is to the New Creation. Properly then, the questions arise, How are these things working better for us than for the world? Do not Christians die the same as unbelievers, the same as Jews, the same as Mohammedans, the same as the heathen? Do they not have their share of sickness, sorrow, and pain in connection with their dying experiences? Surely none can dispute the truthfulness of this suggestion! Wherein then, shall we say, is there an advantage in being a faithful spiritual Israelite? If all the world is redeemed by the precious blood of Christ, if all the world is to have a blessing under Messiah's glorious reign of a thousand years, and if the ancient worthies are to have the first place in the kingdom that will then be established under the whole heavens, what will be the advantage, if any, to those who have been faithful and loyal spiritual Israelites—to those who have come out of mystic Babylon, have endured hardness as good soldiers and have sought to lay down their lives in the Master's service, in the service of the brethren, in the service of the truth, in the service of God?

The advantages of this class are numerous, and lay hold upon the present life, as well as that which is to come. In the present time, it is the privilege of these to enjoy the peace of God, which passeth all human understanding It is their privilege to know by faith that all things are working together for good to them because they love God. It is their privilege to realize that whatever may happen to others in the world, nothing can *happen*, so far as they are concerned Their affairs and interests are all subject to a divine supervision No wonder they can have peace in every storm! No wonder they are able to rejoice even in tribulation!

THE TEMPLE REBUILT

——AUGUST 6—EZRA 3:10-13; 6:14-17——

TEMPLE RESTORATION DIFFICULT—MAKING MELODY IN THE HEART—MAINTAINING THE HIGHEST STANDARD—BUILDING THE TRUE TEMPLE—THE CHURCH A TEMPLE EVEN NOW.

"My soul longeth, yea, even fainteth for the courts of Jehovah."—Psalm 84:2.

THE returning Israelites left their friends in Babylon, full of zeal, and to some extent admired by their more worldly-wise compatriots, who preferred to remain in the foreign land. The escort granted them by the king, the presents of money, and the costly vessels of the temple service, were with them; and their hopes ran high as they began their journey of nearly 800 miles, about the distance from Philadelphia to Chicago. According, to tradition, they must have been about four months travelling, whereas an express train in our day would make the distance in seventeen hours.

The toilsome journey ended, they finally rested at Jerusalem, only to find still greater discouragements. But a very few of them had ever seen the place before, and those few had seen through the eyes of childhood, for the city had lain desolate, according to the Word of the Lord, for seventy years. (2 Chronicles 36:21) The wall and the temple had been demolished by Nebuchadnezzar's orders, and many of the private residences were also left in ruins, and now for seventy years of such desolations, "without inhabitant," the place was a wilderness. Trees were growing in what formerly were streets. Everything was disorder. Any other

class than those full of faith and zeal, as these were, would have been utterly discouraged

We are to remember that the Lord thus tries our courage, and faith and zeal, not to destroy these qualities, but to deepen and fix them—to establish us, to develop us in character As with the typical Israelites there, so it is now with the spiritual Israelites—all such trying experiences, under divine providence, will work out to our advantage if we will but persevere in our faith, and love and zeal

It required more than a year to put themselves in reasonable condition for living, and then their attention turned to the rebuilding of the temple. That they should have begun so soon to think of the house of the Lord speaks well of their spiritual condition They appear to have immediately located in their various cities, which had been neither entirely destroyed nor occupied by other people during their absence, but in condition to be re-inhabited They had probably started from Babylon early in the Hebrew year; and if they spent three or more months en route, they doubtless reached Palestine about the fourth month. By the seventh month they assembled at Jerusalem for the day of atonement services.—Ezra 2:70; 3:1-7

MAKING MELODY IN THE HEART

Full of zeal for the Lord's cause, the people celebrated the corner-stone laying of the new temple with joy and zeal. One of the special features of their worship was praise; and we think it safe to say that singing the Lord's praise has been amongst the greatest blessings and privileges of worship enjoyed by the largest number of the Lord's people throughout this gospel age also The power to praise God in song has been conferred upon man only of all earthly creatures, and how appropriate that he should use this power to praise the King of kings!

If those Israelites, the house of servants, returning from their bondage and remembering the covenant promises of God to them, had cause for singing and shouting Jehovah's praise, much more have we, who belong to the house of sons and have come out of Babylon, great cause to tell abroad the great things which the Lord hath done for us We were all servants of sin once, under the bondage of sin, ignorance, superstition and death, but God, through the Great Cyrus, has permitted us to go free. Appropriately, therefore, our first step should be to recognize the sacrifice of the altar, and then offer praise to him who hath called us out of darkness into his marvelous light, for "he hath put a new song into our mouths, even the loving kindness of our God"

The Apostle assures us that, however appropriate, inspiring and refreshing are the songs of our lips, still more appropriate and still more appreciated of the Lord are our heart-songs, the joy and rejoicing of the new mind—"singing and making melody in our hearts unto the Lord" (Ephesians 5:19) And this joy and singing in the heart, this heart-thankfulness to the Giver of all good, necessarily finds expression, not only in Christian carols, but also in all the acts and words of life—all of which constitute the hymn of praise and thanksgiving continually ascending before God from his people

The shouts were discordant—some of joy, some of weeping Those who looked forward in hope shouted for joy. Those who looked backward, and pictured before their minds Solomon's grand temple, wept as they thought of the insignificance of the present one in comparison. And so today among spiritual Israelites, there are some who weep for the past, when they should be rejoicing for the future. The Apostle exhorts us to "forget the things which are behind, and to press forward to the things which are before." The lessons we learn from past experiences, even from adverse experiences, while they should be kept in memory, need not be mourned over by spiritual Israelites; for they can call to mind that the merit of Christ's sacrifice covers all of their unwilling blemishes and mistakes. Carrying with them their experiences they should press forward to fresh victories and fresh joys in the Lord.

MAINTAINING THE HIGHEST STANDARD

That the expression "without an inhabitant" did not refer to individuals of other nationalities is implied in the expression the "people of the land," who were there when the Jews returned. There is no reason to believe that there were any Jews whatever in the land for the entire period of seventy years, as foretold by Jeremiah.

These "people of the land" (subsequently known as Samaritans) were disposed to be friendly to the returned Israelites, and proffered their aid in the building of the temple But their assistance was refused for the Israelites realized that if these "strangers" were permitted to share in the work of constructing the temple they could with propriety claim a share also in dictating the character of the worship which would be established there, and that this would open the door to laxity in religious matters, and perhaps to the old idolatry, on account of which the Lord had so severely chastised Israel

When "the people of the land" found that their money and services were not acceptable, and that they could have neither part nor lot in the construction of the Lord's house, it offended them and made them enemies; and from that time onward they persistently opposed the work of the Israelites. So it will be with spiritual Israel. Those who conscientiously live separate from the world in spiritual matters, and recognize as brethren in Christ only those who confess to circumcision of the heart and adoption into God's family, will find themselves opposed by moralists, liberalists and higher critics, as well as by the masses, who hate the light, because it condemns their darkness—doctrinal and otherwise Nevertheless, this is the only good and safe course to pursue Better far is it that only true Israelites should be recognized as brethren, and thus the wheat be separated from the tares.

Some one has well said: "The Christian in the world is like a ship in the ocean. The ship is safe in the ocean so long as the ocean is not in the ship." One lowers the standard of doctrine, also; for the minister who realizes that at least three-fourths of his congregation would be repelled by the presentation of strong meat of truth, withholds the same, and permits those who need strong meat, and could appreciate and use it to advantage, to grow weak, to starve. Furthermore, the worldly spirit and the fuller treasury have attracted "strangers" into the professed ministry of the gospel, many of whom know neither the Lord nor his Word, and who consequently are thoroughly unprepared to feed the true sheep were they ever so well disposed One of the great difficulties with Christianity today is that it has admitted the strangers, the "people of the land," and recognized them as Christians. It does injury, not only to the Christians, by lowering their standards (for the *average* will be considered the standard), but it also injures the "strangers," by causing many of them to believe themselves safe, and needing no conversion, because they are outwardly respectable, and perhaps frequently attendants at public worship.

BUILDING THE TRUE TEMPLE

In the light of the teachings of the apostles we see that the antitype of that temple was the one true church of the living God, whose names are written in heaven (1 Corinthians 3:16, 17; Luke 10:20)—that it is a spiritual temple built up with living stones, of which Jesus Christ is himself the chief corner stone, the sure foundation He became the foundation of this spiritual house when he gave his life

a ransom for many, and thus made possible the building up of other living stones upon this foundation until the wonderful structure shall reach its glorious completeness.—1 Peter 2 4-7

When this foundation of the spiritual temple was laid, all who came to a realization of the importance of the great work thereby accomplished rejoiced and praised the Lord. And this rejoicing in the strength and security of the foundation of our hopes never ceases Praise the Lord! wells up from every heart that realizes the redemption accomplished by the precious blood of Christ, shed for many for the remission of sins. Upon this sure foundation the temple structure has been gradually and steadily progressing. The living stones are taken out of the quarry (the world); and by the experiences and discipline of the present life they are shaped and chiseled and polished and thus fitted for their places in the temple which, during the time of the presence of the Lord—viz, since 1878, when he took his great power as king—is being noiselessly put together, as in the type, without the sound of a hammer—by the resurrection of the dead in Christ and the change of the living in a moment, in the twinkling of an eye; for "blessed are the dead who die in the Lord from henceforth [from 1878]; . . . they rest from their labors [from the toil and weariness of Labor], but their works follow with them." They shall not sleep, but they shall be changed instantaneously from the human to a glorious spiritual body.—Revelation 14 13, 1 Corinthians 15:51, 52.

THE CHURCH A TEMPLE EVEN NOW

But while the church glorified with Christ the Head will be the temple complete and glorious, it is in a less complete sense regarded as the temple of God now, and the various members as its builders, all having something to do in building each other up in the most holy faith, and thus contributing to the structure of the temple or church as a whole. This work of building up the church is very clearly set forth in the building of the typical temple; and the rebuilding of the temple after the captivity in Babylon is very suggestive of the rebuilding of the church after the long captivity in Babylon the Great—which is generally known as the Great Reformation. And truly there has been a great re-formation of the church since the dark ages of bondage under the papal yoke.

The work of re-formation has gone steadily forward and, like that of the typical temple, in the midst of the great opposition. (See Ezra 4:11-24; 5:3-5; Nehemiah 4:7-23, and compare STUDIES IN THE SCRIPTURES, Vol. II, Chapter ix and Vol. III, Chapter iv.) From the multitudes who had been enslaved under the papal rule some of the living stones of the true temple were gathered out and the work of setting them in order for the rebuilding of the New Jerusalem and its temple began. History records the opposition which these re-formers or builders, encountered; and truly, as in the type, "the builders, every one had his sword [the sword of the spirit, which is the Word of God] girded by his side, and so builded." (Nehemiah 4:18) Nor may this attitude ever be relinquished until the work is all complete and the glory of the Lord has filled his temple. The enemies of the Lord's people and the Lord's work are always active in opposition, and none the less so when their methods are subtle and their course not easily discernible. Hence the necessity exists for continued vigilance against every encroachment of the adversary, whether he come as a roaring lion or as a wily serpent.

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR JUNE 15, 1922

SEVENTY YEARS' DESOLATION (PART II)

1. Is it indispensable for Bible chronology to agree with ancient pagan records? P. 183, ¶ 1.
2. What spirit prompted the change from seventy years' desolation to seventy years' captivity? P. 183, ¶ 2.
3. Why are the pagan histories before 536 B. C. unreliable? P. 183, ¶ 3-5.
4. What are the facts about the unreliability of Herodotus and other ancient Greek historians? P. 183, ¶ 6-9.
5. How reliable are the "authorities" on this period of ancient history? P 183, ¶ 10; P. 184, ¶ 1-3.
6. How much dependence can be placed on Ptolemy's Canon? P. 184, ¶ 4.
7. Illustrate the uncertainty of the history before 536 B. C. P. 184, ¶ 5, col. 2.
8. Can the inscriptions on Assyrian monuments be relied upon? Why not? P. 185, ¶ 1-4.
9. How would you describe the contrast between the monumental records and David's records? P. 185, ¶ 5-8.
10. Did the pagan kings always tell the truth in their monumental inscriptions? P 185, ¶ 9-12; P. 186. ¶ 1-5.
11. Why are the archæologists untrustworthy? P. 186, ¶ 6-8.
12. Does reliance on pagan records answer doubts or raise more doubts? P. 186, ¶ 9, 10.
13. What is the cost to a consecrated Christian of following pagan records? P. 186, ¶ 11.
14. What chronological bridges render it needless to depend on pagan records? P. 186, ¶ 12.
15. How does the law of probabilities help make present-truth chronology a certainty? P. 187, ¶ 1.
16. What three strong proofs are there of the truth of the chronology? P. 187, ¶ 2-4.
17. What can you affirm about present-truth chronology? P. 187, ¶ 5.
18. How would a change in the dates affect present-truth chronology? P. 187, ¶ 6.
19. How would you sum up the reasons why present-truth chronology is correct? P. 187, ¶ 7-end.

THE HANDWRITING ON THE WALL

1. Who was Belshazzar? P. 189, ¶ 1, 2.
2. Describe Babylon. P 189, ¶ 3, 4.
3. Could the fall of Babylon have been postponed or averted? P. 189, ¶ 5.
4. Relate the circumstances attending the appearance of the handwriting on the wall. P. 189, ¶ 6, 7.
5. How did Daniel preserve his freedom of speech? P. 189, ¶ 8-10.
6. Show the manner of Daniel's interpretation to the king. P. 190, ¶ 1, 2.
7. How was the message written and what did the words mean? P. 190, ¶ 3, 4.
8. What was the date of this event? P. 190, ¶ 5, 6.
9. How does the handwriting corroborate the present-truth chronology? P. 190, ¶ 6-8.

"The Tishbite dread, Elijah, stood in Ahab's ivory hall:
His cloak the skin of mountain goat; his robe a mohair pall,
His garb around his sinewy loins a raw-hide belt confined
His hair and beard, like raven plumes, streamed dark along the wind;
A strong acacia's spiky stem, scarce smoothed, was in his hand;
His feet were fleshless, callous, bare, and tawny as the sand,
His brow, a soaring crag, o'erhung his swart and shaggy chest,
And 'neath its shades his eyes gleamed keen as eagles from their nest.
Remote from courts, corruption, crime, in that high shepherd land,
With God alone, his soul had grown to stature bold and grand."

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Wheeling Mo July 19, 20
St Joseph Mo " 21, 23
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Stanton Neb " 24, 25
Winside, Neb " 26, 27
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Evandale, N B. " 20
St John, N B " 21
East Hall's Harbor, N S " 23
Kentville N S " 24
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Centreville, N. S " 26
Middleton, N S " 28
Bridgewater N S July 30, 31
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Brandonville W Va. July 10 11
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Eckhart Mines, Md " 13
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Wallace, W. Va. " 21
Clarksburg, W. Va. July 22, 23
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Knightstown, Ind " 23
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Hopewell, N S " 27
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Port Hood, N S Aug. 1
Long Hill, N. S Aug. 3, 4
Sydney, N. S " 6, 8
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Watonga, Okla. " 16
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Oakwood, Okla. July 19, 20
Enid, Okla. July 21, 22
Alva, Okla " 23, 24
Woodward, Okla. " 25, 26
Shattuck, Okla. " 27, 28
Wichita, Kans. " 30, 31

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Lorain, Ohio " 14
Elyria Ohio " 16
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Akron, Ohio July 18, 19
Kent, Ohio July 20
Hudson, Ohio " 21
Cleveland, Ohio July 23
Ashtabula, Ohio " 24
Warren, Ohio " 25
Niles, Ohio " 26
Youngstown, Ohio " 27
Freedom Sta Ohio " 28
Alliance, Ohio " 30

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Owensboro, Ky July 19
Evansville, Ind " 20
Lawrenceville, Ill. " 21
Danville, Ill " 23
Bloomington, Ill. " 24
Peoria, Ill July 25
Knoxville Ill 26
Burlington, Iowa " 27
Muscatine, Iowa " 28
Iowa City, Iowa " 30
Davenport, Iowa " 31

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Denver, Colo 12 13
Cripple Creek, Colo July 14
Colorado Spgs., Colo July 15, 16
Pueblo, Colo. " 17, 18
Florence, Colo July 19, 20
Rocky Ford, Colo " 21, 23
Trinidad Colo " 24, 25
Salt Colo. " 27, 28
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BROTHER O. L. SULLIVAN

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Carbondale, Ill July 17
White Ash, Ill July 18 19
Metropolis, Ill " 20, 21
Marion, Ill. July 22, 23
Patoka Ill. " 24, 25
Alma Ill " 26, 27
Broadlands, Ill July 28
Hammond, Ill " 30

BROTHER W. J. THORN

Chickasha, Okla. July 13, 14
Lawton, Okla " 15 16
Terral, Okla " 17 18
Comanche Okla " 19, 20
Minco, Okla July 21
Oklahoma City, Okla July 23
El Reno Okla. July 23 24
Chandler Okla " 25, 26
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Leon Okla July 30

BROTHER S. H. TOUTJIAN

Danville, Wash July 11 12
Colville, Wash 13 14
Spokane, Wash July 16
Coeur d'Alene, Idaho, July 17 18
Latah, Wash. " 19, 20
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BROTHER J. B. WILLIAMS

Mazenod, Sask. July 22-2
Assiniboia Sask July 25
Luella, Sask July 26, 27
Joeville, Sask. July 28
Harptree, Sask " 29
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Khedive Sask Aug 1, 2
Moose Jaw, Sask " 3, 4
Regina, Sask Aug 6
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BROTHER W. M. WISDOM

Appleton Wis July 9, 10,
Clintonville, Wis " 11, 12
Marion, Wis " 13 14
Oshkosh, Wis. " 15, 16
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Milwaukee, Wis. July 19
Racine, Wis July 20, 21
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BROTHER L. F. ZINK

Tazewell Tenn July 13
Morristown, Tenn. " 14
Bristol Tenn " 16
Wytheville, Va. " 17
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Harrisburg, Pa. " 24
Olean N Y. " 25
Niagara Falls, N Y. " 26

PRAYER-MEETING TEXTS FOR SEPTEMBER

September 6. CHRIST THE KING. "The government shall be upon his shoulder" —Isaiah 9 . 6.

September 13: CHRIST THE DOOR "I am the door"—John 10 : 9.

September 20: CHRIST THE WAY "I am the way"—John 14 : 6.

September 27: CHRIST THE TRUTH. "I am . . . the truth"—John 14 : 6.

I.B.S.A. BEREAN BIBLE STUDIES

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Chapter IX: Ransom and Restitution

Week of September 3 Q 8-14 Week of September 17 Q 22-28
Week of September 10 Q 15-21 Week of September 24 Q 29-35

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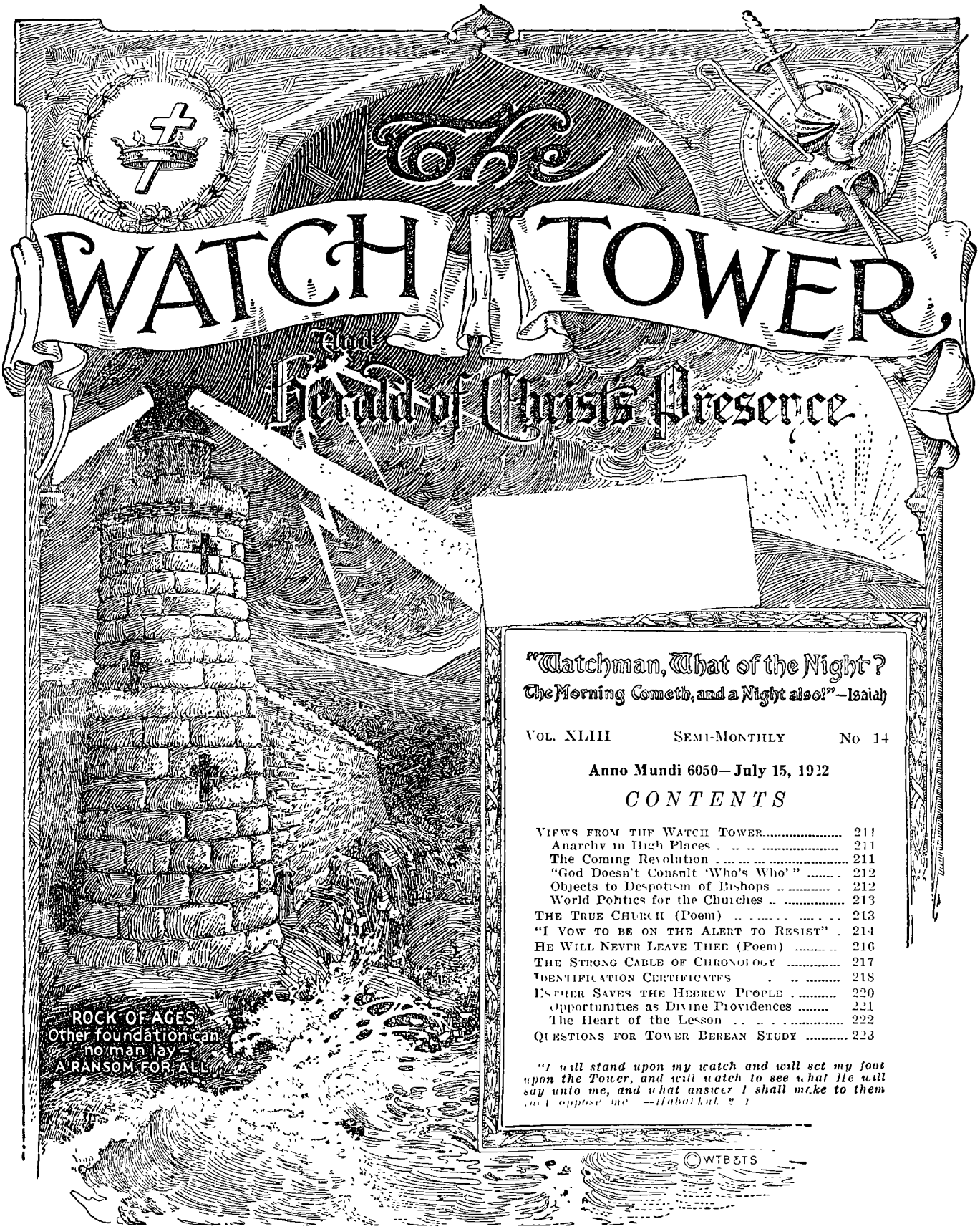

"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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Anno Mundi 6050—July 15, 1922

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1

Upon the earth distress of nations with perplexity the sea and the waves (the restless, discontented) roaring men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:28-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14, Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature", and share his glory as his joint heir.—1 John 3:2, John 17:24, Romans 8:17, 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world, and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14, Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.

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STUDIES IN THE SCRIPTURES

The seven STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only), the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7⅜"), and the maroon cloth pocket edition on thin paper (size 4" x 6¾") both sizes are printed from the same plates, the difference being in the margins, both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIII JULY 15, 1922. No 14

VIEWS FROM THE WATCH TOWER

ANARCHY nearly always begins at the top and works down. The common people are usually contented and law-abiding by custom and habit, and are not prone to run into ways of lawlessness unless forced by unbearable conditions. But the men at the top of human affairs are subject to few restraining influences; and now that the restraints of religion have faded away, there is apparently too little regard for law on the part of the ruling classes, except such as is imposed by fear of the people. Speaking of the prevailing spirit of the unhallowed alliance of politics, business and church in the high places, *The Searchlight*, of Washington, says:

"Never, at any time or in any country, throughout world history, has there been a period of political depravity comparable to that in which this nation is now plunged....

"Today practically the entire national government is controlled by professional politicians who, consciously or through incompetence, appear to be as putty in the hands of thieving enemies of democracy, whose only god is Gold. Graft and exploitation are running riot. Millions of the people's money are going into the pockets of the unscrupulous.

"We could pay the price and survive, if money alone were involved. But it is vastly more than that: *Representative government is breaking down.* Strict, fearless, uncompromising honesty in public life is almost more the exception than the rule. Justice is becoming a sham. The national morality is being undermined.

"There is not popular government, but invisible government. And where formerly the invisible government practised corruption with thousands as the stake, now billions are their greedy goal. Their pickets are everywhere at the outposts to open wide the doors of special privilege.

"Even though this unparalleled orgy of graft and exploitation were a thousandfold less, the Republic would be in the gravest danger. The human body knows no disease more deadly than is the perversion of government to the life of a nation. . . .

"Perversions and prostitutions of public functions have now become so widespread that no single individual or event stands out. A great building, burning alone, would attract particular attention. If the whole town were aflame, no separate fire would appear so spectacular. That is the political and governmental situation today. A great conflagration is burning down the morality of the nation.

ANARCHY IN HIGH PLACES

"Once criticism of the Cabinet centered pretty much in Ballinger. Now the present Cabinet contains so many of the Fall type that he, as the modern counterpart of Ballinger, is not even distinguished as being the worst.

"There is Daugherty, Attorney General. . . . It is unthinkable that a politician of his record and character should be at the head of the Department of Justice.

"Consider Denby, Secretary of the Navy. He made a record as congressman from Michigan which justified Theodore Roosevelt and Gifford Pinchot in going personally into his district to expose him as an enemy of the public interests. . . .

"Weeks, Secretary of War, is reactionary and for special interests through and through. . . .

"Hughes, despite a good reputation, is apparently, at least, indirectly shielding graft in connection with the loaning of American money to the former Russian government. . . .

"The most disheartening fact is that no administrative official, high or low, has had the independence and courage to stand forth and say to the American people: *Your government has broken down. Your most sacred and valued institutions are in danger.* . . .

"There was no duplicity in the Cannon-Ballinger period to compare with the wholesale deception now practised upon the American people. . . .

"There was nothing in the discredited Taft administration comparable to the Newberry scandal. . . Newberryism means death to democracy. He bought his seat in the Senate. He was proved a law-breaker. Through corruption, by purchase and perjury, he sits in the Senate today, a living exponent of the fateful fact that money, and not men or measures, controls in elections. Newberry is honored in and by a body that makes laws which the unrich are supposed to respect and obey.

"With the morality of the national legislature measured by Newberry, and taking Daugherty as an index to the character of the executive side of the government, the orgy of war graft that still goes on undetected and unpunished is not to be wondered at. The American people, while making every patriotic sacrifice, were plundered right and left. . . .

"The Alien Property Custodian's [Palmer] administration appears to be the blackest page in American political history. . . . It reeks with rottenness. There was nothing like it in the old days; it outranks in corruption and political depravity anything that has happened during or since the war.

"Washington, physically beautiful as a childish dream, inwardly a cesspool of lobbying corruption, has become the mecca of selfish special interests. They have flocked to the capital 'to get while the getting is good.' . . . There ought to be, there must be, an honest investigation of all this dastardly marketing of governmental favors. The results would astound the nation."

THE COMING AMERICAN REVOLUTION

"A change that involves the repudiation of an existing government," is the Standard Dictionary definition

of "revolution." It may come by ballot or by bullet. England has had several bloodless revolutions. In America it is certain to come first by the ballot, and be political, and chiefly peaceful, at least until met by counter-revolution of violence fostered by the existing alliance of business, politics and church. This is also spoken of by *The Searchlight* in what follows. In every nation, where that iniquitous alliance exists, revolution has come or will come, and in each country it will assume a form peculiar to the ways of the people, violent in some, political in others, but in all running finally toward disorder. In the United States the approaching repudiation in the 1922 and 1924 elections will seek to cleanse the nation politically, but it will also endeavor to eliminate other corrupting influences such as that of the Catholic and Protestant churches in politics, and of big business in politics and church. Eventually it will result in more and more strife, and finally in the great time of trouble such as never was known or heard of before. *The Searchlight* continues:

"Indiana and Pennsylvania have demonstrated what will inevitably happen from Maine to California in the coming elections The Old Guard, as fast as they appear, will be rebuked and repudiated

"The political revolution that followed Ballingerism will now be repeated, only it will be as much more thorough and far-reaching as the corruptions and depravity of this period exceed that of those historic days.

"A comparison would not be accurate or complete, if we did not weigh two other factors:

"When the people rebelled against Cannonism and his reactionary contemporaries, they were fairly prosperous and contented. Where then only an occasional citizen felt a selfish, personal interest in national affairs, now the struggle to live has forced thousands seriously to think about their individual relations to government. There is the same love of country, the same inherent, patriotic devotion to wholesomeness, and honesty in public affairs, plus a dollars-and-cents interest that the people never knew before.

"Then the Old Guard had leadership. Men of real capacity were in the saddle. Aldrich had unusual political sense; Penrose and Hale and Cannon were also in their prime. Today there is not a single leader of outstanding mental power. When Penrose died he left the reactionaries bankrupt so far as brains are concerned. There is no political genius among them. Only third-rate politicians remain. They have not the capacity to weather the storm that is bearing down upon them and all their ilk.

"Let it come."

DIVINELY FOREKNOWN

The Lord foresaw that the selfishness of man, backed by the intrigues of the adversary, would bring on this terrible, world-wide religious-political-monetary cyclone, which will wreck most of the man-erected institutions of the present world. He also foresaw that humanity needed just such a lesson, the experience of reaping what it had sown, and therefore in wisdom permits it.—Galatians 6:7.

His prophets foretold the present conditions. Man in his egotistical wisdom laughed. Now the current historian is bearing witness to the truth of God's Word.

In the forty-sixth Psalm God has told his people what course to take, and where to look for their safety. In the thirty-seventh Psalm he adds that they are to have no part in the world's conflict. They are to "fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. . . . Trust in the Lord and do good. . . . Delight thyself in the Lord. . . . Rest in the Lord and wait patiently for him. . . . Cease from anger and forsake wrath. . . . Fret not thyself in any wise to do evil, for evil doers shall be cut off" And again, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey". . . and our Lord adds, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

Let every child of God rest confidently, hopefully in Jehovah, being assured that all things are fully under his all-powerful hand.

GOD DOESN'T CONSULT "WHO'S WHO"

"Who's Who" is a directory of some 20,000 more or less prominent persons in America; and if an individual's name and history do not appear in its pages he is supposed by the "best minds" to be non-existent, or at least a nonentity. In religion nothing is worthy of notice unless it has the stamp of the Pope or some synod; in medicine the approval of a medical association is requisite; in financialdom the name of such as Morgan carries weight. But according to Reverend Charles Stelzle in an article under the foregoing headline in the Freeport, Illinois, *Journal*, Jehovah pays no attention to human reputations in sending forth his Word:

"There are men today who live so close to God that they can clearly read his will and plainly see the 'signs of the times'.

"They are not often known to the public—for many of them are humble toilers in shops and factories, or in their homes.

"God does not reveal his will 'to the wise and prudent'—he more often speaks to the simpler folks of earth.

"And these humble 'friends of God' avail with him when the prayers of the mighty never reach beyond their own lips.

"Meanwhile, most of us are eager to quote 'big names'—we pass by the common people of earth because they aren't 'authorities' in the religious world

"But God doesn't consult 'Who's Who' when he desires to speak through men. He selects those whose names are written in the 'Book of Life'."

OBJECTS TO DESPOTISM OF BISHOPS

The instruction of the Lord and the apostles was to the effect that in the true church all were to be equal "One is your Master, even Christ; and all ye are brethren". (Matthew 23:8) There was to be a leadership of some in the church, but through service, not tyranny. (Mark 9:34, 35) Primacy in the apostate church systems has degenerated into an ecclesiastical despotism, which is keenly felt by some of the lower clergy that still retain some of the spirit of Christ. An outcry against this aspect of clericalism is voiced in the London *Daily Herald*:

"In a dissertation on officialdom in the church in his parish magazine, the vicar of St. Matthew's, Portsmouth, the Reverend E Bruce Cornford, made appreciative reference . . . : 'He says: 'In 1922 I desire to cut as clean as I may any connection with officialdom in the church Thirty-two years of it in Holy Orders, have utterly sickened one of its bombastic pride, and its terrible inefficiency. Rural deans (as such), archdeacons and bishops can all go to—Cosham so far as I am concerned

"'With the single and conspicuous exception of the late Bishop of Southampton, they have invariably got in the way of anything sensible I ever tried to do, and generally made themselves an undying nuisance or a continual anxiety

"'If the Church of Rome were worth going to, I would go to it Any form of Dissent is unthinkable, so I must stay where I am But I refuse any longer to be tucked up with anyone in gaiters or rosettes

"'I have had my whack, I will obey their lawful orders, make my official returns, and there an end

"'Bishops have no use for me, and I have no kind of use for them. I have watched them being made, and the process fills me with contempt'"

The Babylonish Captivity evidently has not ended yet. Fast bound in the chains and fetters of an effete and evil system is the unfortunate state of such as Vicar Cornford. Many of this class love the Lord and desire to do his will—provided it does not take them out of their quarter of Babylon. It would be well for them—and blessed are those that heed the call—if they were to listen to their Master's voice summoning his disciples: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities [reaching their climax in the recent war spirit]."—Revelation 18:4, 5.

What depth of real religion there is in the twentieth century Protestant church system may perhaps be estimated from the following item from the Oldtown, Maine, *Enterprise*:

"The St Patrick Night party of the Roberta Class of the Methodist Church was a huge success It was husband night, and the 'Hubbies' were initiated, and put through stunts that came up to all of their expectations, and curiosity. It was tragedy and comedy combined, and fun from beginning to end Delicious refreshments of fruit salad, rolls, cake and coffee were served; and the tables were decorated appropriately to the day."

It is not all fun for the Oldtown Methodists; for they must be about their king's business, too (Revelation 9:11; G 159), in other lines of endeavor not mentioned in the writings of apostolic times. One can imagine the gusto with which all the activities of a "drive" are carried on, in the following from the same paper:

"This is a busy week for the Methodists in Oldtown, as their budget for the year is being raised, and a goodly sum is needed and expected It opened Tuesday evening at the church vestry, when a fine banquet was served at 6 o'clock. Everything started off with enthusiasm and interest. It will close Friday evening at 7.30 o'clock, when Reverend Carl N. Garland of the Grace church of Bangor will be the speaker and the final reports of the canvass be read"

Then follows a list of the competing teams, after the manner of war "drives" for money.

WORLD POLITICS FOR THE CHURCHES

Not satisfied with the union of church and state in individual nations the Protestant church systems are reaching out for a hand in the affairs of the entire world. Behind it are the politicians of the Church of England — the Bishops, adepts in political astuteness through their membership as "Lords Spiritual" in the British House of Lords. A world gathering is to be staged in London, in 1924 with preliminary conferences in 1922 in Great Britain and the United States. The Right Reverend William Temple, Bishop of Manchester, as spokesman for the religious department of the two-horned beast (Revelation 13, 11-17), says, as reported in a recent London press despatch:

"The conference springs from two convictions. The first is that civilization is really in need to discover its own fundamental moral principles. To a great extent the methods that have brought us so far seem unable to carry us any further, or to maintain the progress that has been won by them.

"There is no intention to form a specific Christian political party [now—Ed]. Nothing could be farther from the minds of those inaugurating the conference.

"We are looking for the will of God We believe that if people of varied experience and common faith will come together, not to convince each other but chiefly to learn from each other, and with the desire and expectation that God will guide their thoughts we shall at the end know a great deal more of his will, which is another way of saying the truth about the world, than is now known to any group or individual.

"We do not expect to be guided to the information of an ideal state We do hope and expect to receive guidance which will direct the next steps that have to be taken."

Well did the prophet Isaiah speak of these modern antitypes of the ancient priesthood of paganism, who through their rejection of the counsel of the Lord have for centuries been given over to the guidance of their god (2 Corinthians 4:4); for the prophecy has both a literal and a symbolic application:

"Evil shall come upon thee: thou shalt not know from whence it riseth, and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know [unawares]. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth: if so be thou shalt be able to profit, if so be thou mayest prevail Thou art wearied in the multitude of thy counsels Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from those things that shall come upon thee."—Isaiah 47:11-13.

Not all the bishops of apostate Christendom can save the present civilization—Satan's empire—from its appointed end.

THE TRUE CHURCH

Whene'er they meet the public eye,
They feel the public scorn;
For men their fairest claims deny,
And count them basely born.

But 'tis the King who reigns above
That claims them for his own;
The favored objects of his love,
And destined to a throne.

"I VOW . . . TO BE ON THE ALERT TO RESIST" (PART II)

OPPOSITION to astrology is Scriptural. This is evident from the Biblical expressions in both the Old Testament and the New.

The magi were astrologers and practicers of magic. Other varieties of practicers of demonism were "wise men", star-gazers, monthly prognosticators, those making their children to pass through the fire, those using divination, observers of times, enchanters, witches, wizards, charmers, consulters with evil spirits, necromancers (Deuteronomy 18:10-12), soothsayers, sorcerers, and so on. This is the company in which believers in and practicers of astrology are Biblically classed. One and all were "an abomination to Jehovah", because they were the tools of the demons. The divine reason for driving out the heathen from the land of Canaan was that they were devotees of such things. If God was against these evil practices then, he is against them now. If it was wrong for Hebrews, children of the law covenant, to have to do with practicers of demonistic arts, how much more reprehensible is it for consecrated Christians to have anything to do with except to *resist* them! It is as much more so as the Sarah covenant and its offspring are above the Hagar covenant and its children, or as Christ is higher than Moses.

THE BIBLE OPPOSES ASTROLOGY

In Malachi 3:5 Jehovah tells plainly and forcibly how he regards the practicers of demonism and in what company he classes them: "I will be a swift witness against the sorcerers [magi, who were astrologers], and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me".

Again in Isaiah 47:12, 13 God makes manifest his opposition to astrologers and other believers in demonism and occultism: "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators [casting horoscopes from the time of birth], stand up and save thee from these things that shall come upon thee. Behold, they shall be as stubble: and fire shall burn them; they shall not deliver *themselves* from the power of the flame." There is, of course, an antitype of these things, but the present point is the unwavering opposition of God to these evils. How great may become the sin of a member of the body of Christ who believes in these forbidden things, and does not keep his Vow unto the Lord to be constantly on the alert to *resist* them!

If it is rightly considered that a belief in evolution is incompatible with membership in the overcoming church, or that a belief in higher criticism is a bar to overcoming as Jesus overcame, how much more inconsistent with the Christian's consecration is a belief in magic, necromancy, enchantment, soothsaying, sorcery, or astrology—all of which are vividly denounced in the Word of God as of the devil, the enemy of God.

THE CHRISTIAN'S PROPER POSITION

The proper Christian attitude toward magic, sorcery, and astrology is illustrated by St. Paul in contact with Elymas the sorcerer (magician, astrologer) of Paphos. The Roman deputy had heard and believed the truth, but the sorcerer withstood Barnabas and Paul, "seeking to turn away the deputy from the faith. Then Saul (who also is called Paul), filled with the holy spirit, set his eyes on him, and said, O full of subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist [dimness of sight] and a darkness; and he went about seeking some to lead him by the hand." (Acts 13:8-11) Likewise there may be upon any consecrated one who persists in Vow-breaking as to things occult the hand of the Lord, and he may become spiritually blind and measurably in darkness, and not able to see the gospel sun for a season.

It is, of course, difficult for the consecrated to put off all old habits and ways of thought; and this is true of any that have been given to occultism before their consecration. These should not seem unwilling to give up these works of darkness, but should willingly and gladly thank the Lord for the armor of the Vow and make use of it because of their special danger. Any form of the occult should be completely left behind, or it may lead again into serious error and invite disastrous consequences.

An example of the risk connected with reluctance to give up occultism is recorded in Acts 8:9-13, 18-24. Under the preaching of Philip at Samaria there had come to believe "a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one [a common trait of occultists]: to whom they all gave heed, from the least unto the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries."

Simon had long cultivated self-esteem, and prided himself in being regarded, falsely enough, "the great power of God". But he claimed belief in Jesus Christ, professed consecration, and was baptized with other believers. Then came the apostles Peter and John to Samaria imparting the holy spirit to believers, with miraculous gifts of the spirits. Simon had never given up his occultism and, remaining in the wrong spirit, saw that it would add greatly to his prestige to possess the same power that the apostles had. Among sorcerers

and astrologers it was customary to exchange good ideas for money, and Simon thought that the new phenomena were like occultism. So, "when Simon saw that through laying on of the apostles' hands the holy spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy spirit".

Peter turned on Simon, and uttered a warning that may well be heeded by any consecrated one whose heart is such as to permit him to imagine that occultism can be mingled with Christianity: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Then Simon properly asked for the Apostle's prayer in his behalf and, if he was sincere, received forgiveness and a fresh start in the Christian pathway.

That a perfect heart toward God is not compatible with a failure to *resist* all things even akin to the occult is manifest from Peter's statement to Simon,"Thy heart is not right in the sight of God".

If a person is friendly toward the occult he will not be active against it, but will defend it or some features of it. He cannot be a friend of such things and be the true friend of God. (James 4:4) A double position is impossible permanently. God ultimately makes his displeasure manifest to the person, with ample opportunity to repent and to retrace his steps, but upon the persistent offender God finally displays open and public disfavor.

The minds most liable to danger from these forms of the occult are what are humanly regarded the bright ones. Such come into the danger zone if they dally at all with the occult, and they involve others through their influence, which is usually considerable. It is vital to them that they remember and keep their Vow unto the Lord, where it says, "I vow to thee that I will be on the alert to *resist* everything akin to spiritism and occultism, and that, remembering that there are but the two masters, I shall *resist* these snares in all reasonable ways as being of the adversary".

HOW SINCERITY WAS PROVED AT EPHESUS

The reluctance by some of the consecrated to give up occultism is nothing new. There were instances of this type of insincerity even in the apostolic church. At Ephesus many Christians on believing, and some of them after having been believers some time, came to appreciate the error of belief in magic, astrology, and other phases of demonism.

It was when Saint Paul had cast out a powerful demon and its victim had assaulted a company of unsuccessful Jewish exorcists and driven them wounded from a house, that those adhering to the occult became afraid of the power of God: "This was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all. and the name of the Lord Jesus was magnified. And many that believed [Greek, having believed] came, and confessed [the practice of the occult], and showed their [evil] deeds. Many of them also which used curious arts[magic, astrology]brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver [$10,000]. So mightily grew the word of God, and prevailed."—Acts 19:17-20.

This is a model of action for any consecrated person that may yet adhere to something akin to spiritism or occultism—including astrology, the most dangerous, because seemingly the most harmless and the most liable to be retained after consecration. It would be well if all such were to confess their sin to God and, in proof of sincerity, destroy their occult books and papers, and resolve henceforth to keep their Vow unto the Lord.

Devotees of these black arts among the consecrated would do well to learn that belief in such things and a heart right toward God are an impossible combination. Keeping up with a black art calls for no little time and attention—the mysteries are fascinating and often absorb more attention than the consecrated meddler with demonism can give to his Bible. We have know a sister professing consecration who could not converse two minutes without bringing in something about astrology. Others are more secretive about, and speak of it only to a select few, who tickle their own vanity by saying that "not everyone is able to receive these things". Even some who are elders abuse the confidence reposed in them by believing and adhering to astrology, and do great harm to admiring believers "in the circle" by telling them some of the profound nonsense to which they themselves are addicted.

However, every class has the inherent right to know what its servants believe in, adhere to, and privately teach. No servant of a class can possibly object to being questioned as to whether, in the language of the Vow unto the Lord, he is *"alert* to *resist* everything akin to spiritism and occultism". To be a Vow-keeper, it is not sufficient to be passive; one is a Vow-breaker if, when occultism, spiritism, or anything akin to them (including any form of astrology, such as the influence on character or life of the stars, the zodiac, and so on) come up, he does not actually *resist* them. Whatever may be the natural abilities of elders who do not keep their Vow in this or other respects, the class electing them may decide whether it is not better off without their services than with them. No class is safe that leaves a door wide open to the influence of demonism in the person of a servant who is trifling with the occult. The reliability of the class stewards is involved: a servant of a class that will not keep his Vow unto the Lord can scarcely be expected to respect other obligations to the Lord or to the class. A class can proceed with a

much stronger sense of security in the Lord when it knows for a certainty that its servants are sound in this respect.

A person's will is the creature of his affections, for the affections and desires supply the impulses that cause the will to act.

Many are the desires, lusts, emotions, and affections of the imperfect organism that the new creature is responsible for. The affections and desires, in turn, follow the attention, in the sense that whatever object the attention is fixed upon with interest, on that will affection and desire begin to fasten and to grow. It is important that attention and interest be kept on things favorable to the new creature, such as heavenly things.

The attention, or lingering of the mind, and the interest aroused ultimately determine the direction of the affection and desires; and these determine the direction of the will. Care in respect to attention and interest is covered in that part of the Vow promising "to still more carefully, if possible, scrutinize my thoughts and words and doings"

The most powerful natural affections and desires are those based upon sex If the scrutinizing of the thoughts is carefully heeded there is much less need for the last three sentences of the Vow.

"I KEEP MY BODY UNDER"

The best way to keep the attention and the affections off a given object is to keep them fixed upon something else. An interest in something cannot be destroyed by mentally opposing it, for to fight a desire is to enhance its power. A desire can be fought with success only by fixing the attention and the interest upon something else. Then the interest in the new object of attention deepens, and desire and affection for it spring up. So St. Paul counsels wisely: "Set your affections on things above". (Colossians 3:2) This may be accomplished by thinking about heavenly things, by reading and hearing about them and conversing with others upon them. From this arise the benefit of meetings for mutual thought and the wisdom of the Apostle's advice about "not forsaking the assembling of ourselves together".—Hebrews 10 25.

In the apostolic advice to the church the admonition is plain that the affections of the new creature should be centered on Christ and on the Father, because then the mutual and divine attraction will overpower other and less attractions and render the overcoming less strenuous and the victory more sure. We would better lay aside weights, not put them on —Hebrews 12:1.

The prayer-meeting texts for 1921 and 1922 are especially helpful to those who keep the texts in mind throughout the week. The thoughts for 1921 were centered upon Jehovah; for 1922, on his beloved Son, Christ Jesus; and the text each week affords an opportunity to study the character of the Lord in the particular phase suggested by the text.

So in order to escape romantic entanglements as much as possible, it is better for a consecrated person to avoid being alone with one of the opposite sex, unless it is reasonably unavoidable, as in an occupation or other legitimate engagement, in which the attention and interest are on what is done more than on the doers —as in a private office, a doctor's office, a home, etc.

If a consecrated person is alone with one of opposite sex he will find that the proximity creates little or no entangling interest if the consecrated one conducts himself 'exactly as he would in the presence of a congregation of the Lord's people'. This carefulness helps the consecrated to keep free from entanglements that might hinder devoted service to the Lord. If the door to the room is kept wide open—where it is reasonably possible —it strengthens the effort to maintain irreproachable conduct.

Neglect of these simple provisions of the Vow may easily throw a consecrated person into an enmeshment of the affections which may prove inescapable and may seriously impair his singleness of devotion to the Lord's work.

There must not be forgotten the possibility of an improper interest or affection between persons who have no right whatever to entertain such an affection because of one or both being married. This, through their being overtaken in a fault, might even go so far as a lapse into gross sin. All of this can be avoided, and will be avoided, by the consecrated that take their Vow unto the Lord seriously. No one that keeps the last three paragraphs of the Vow will be in danger or in this manner make shipwreck of his glorious hopes.

Whenever one of the consecrated sees that he has actually broken any part of his Vow unto the Lord, he should not become discouraged, but should repair to the throne of grace, for the grace promised for just such a time of need. He should go with repentance and a prayer for forgiveness, which will be freely granted through the merit of Jesus Christ. He must then prove his sincerity by seeking especially to keep the broken part of the Vow. If he should fail again, let him repent, and ask forgiveness; for the Lord knows that through human imperfection no person can possibly keep to the letter any promise made to him, and he has made full arrangement for the cleansing from all unintentional sins.

HE WILL NEVER LEAVE THEE

The mountains may depart, the hills remove;
His kindness shall not leave thee, or his love
E'er fail: the covenant of his peace is sure.
"Thus saith the Lord," doth make our hope secure.
O height, and depth, and breadth of love divine!
O gift unspeakable! this hope be mine.
Then, though these works dissolve, yet in that day
I shall be found in him, safe, safe for aye.

THE STRONG CABLE OF CHRONOLOGY

THE world has had many systems of chronology. Among these were the systems of Nabonasser, Macedon, Alexander, Tyre, Rome, the Jews, Creation, Diocletian, Christ, Armenia, Persia, the Hindu, and the Chinese, each counting from some national event and covering certain eras. These systems may be likened to chains or to strings of beads, each date being a link or unit in the whole. The relations existing between the dates have been that each date has been so many years after the preceding and so many years before the succeeding dates. An error in any one of these units upsets either all previous dates or all or some of the later ones.

Much reliance is still placed by historical writers upon some of these systems. The chronology of the Assyrian nations has been founded upon comparisons of events with the so-called Canon of Ptolemy, which was a string of dates which the Greek historian arranged centuries after the events, and which has been found full of inaccuracies. The Greeks every four years celebrated athletic games called Olympiads, the succession and number of which were quite faithfully preserved; and events in Greek history were recorded as taking place in such and such an Olympiad, often with the year in the Olympiad—first, second, third, or fourth—in which instances the date of an event, if correctly recorded in the ancient histories, can be relied upon to a considerable extent.

OTHER SYSTEMS ARE CHAINS, NOT CABLES

Every chronology which consists of a mere string of dates is to be relied upon only as each successive date is correct. No known secular chronology has the entire system firmly knit together by connecting-links between dates which are not successive. Every chronology would be immensely strengthened if it were possible to say concerning each of the chief dates that it was, for example, 1,000 years after another event, 500 years after another 200 years before another, and so on. Each such line of evidence would tend to establish the more firmly the correctness of the chief dates, and through them the intermediate ones. But such proofs of truth are lacking in the secular chronologies, and especially in periods of antiquity. All secular chronologies are mere guesses when they attempt to set dates for much more than a few hundred years before Christ.

The chronology of present truth is, to begin with, a string of dates, like other chronologies. That is to say, the dates are each known to be so many years before and after the succeeding and preceding dates, each step being proved by the most reliable evidence in existence. But if this were all the proof of the trustworthiness of the chronology, it could not truthfully be claimed to be more reliable than are the secular chronologies. Thus far it is a chain, and no stronger than its weakest link.

There exist, however, well established relationships among the dates of present-truth chronology. These internal connections of the dates impart a much greater strength than can be found in other chronologies. Some of them are of so remarkable a character as clearly to indicate that this chronology is not of man, but of God. Being of divine origin and divinely corroborated, present-truth chronology stands in a class by itself, absolutely and unqualifiedly correct.

INCONTESTABLY ESTABLISHED

When a date is indicated by several lines of evidence it is strongly established. The scientific law of probabilities imparts a united strength to the strands of the cable of chronology far greater than the sum of the individual lines of evidence. This is a law which is implicitly relied upon in important affairs: viz., that when a thing is indicated in only one way it may be by chance; if it is indicated in two ways, it is almost certain to be true; and if in more than two ways, it is usually impossible that it is by chance, or that it is not true; and the addition of more proofs removes it entirely from the realm of chance into that of proven certainty.

This principle is applied daily in the weightiest matters in courts of law. The testimony of a single witness may be considered doubtful, but that of only two or three witnesses incontestably establishes the truth. "In the mouth of two or three witnesses shall every word be established."—2 Corinthians 13:1.

In the chronology of present truth there are so many inter-relationships among the dates that it is not a mere string of dates, not a chain, but a cable of strands firmly knit together—a divinely unified system, with most of the dates having such remarkable relations with others as to stamp the system as not of human origin.

The automobile and the law of gravitation are two remarkable things. The one was invented by man; the other was discovered by man. Man invents man-made things, but discovers divinely-created principles. Present-truth chronology is not an invention; it is a discovery. The various discoveries unite into a scientific system of chronology akin to the systems of science in physics, chemistry, radiology, and astronomy.

The matter of chronology becomes worthy of the close attention of able minds, because it supplies the data for a genuine philosophy of history. There is a science of history taught by able and highly educated professors in great universities, but in a vague and confused manner; for it is the attempt to reduce to order the utter confusion which demon control has made of human affairs in this present evil world. If such men find the extremely obscure philosophy which they teach, and concerning which they write in textbooks, worthy of a lifetime of study, how much more worthy of attention is the definite, clear-cut and truly scientific philosophy of history discernible in the chronological system of divine truth.

This genuine philosophy of history would now be taught in the institutions of higher education were it not for the fact that these institutions are dominated by the spirit of the evil one. It is aptly said by President David Starr Jordan, of Leland Stanford University, that education today is throttled by the hand of the dead past—i. e., by the tradition and influence of the dark ages of norance, superstition, apostasy, and demonism. The institutions of the past are perpetuated today in the unhallowed alliance of business, state and church; and it would not be to their interest to have the truth known, because it condemns this alliance.

Light, however, is breaking in upon even the benighted centers of "higher" learning, and is causing the abandonment of ancient notions in scientific lines, such as chemistry, physics, and astronomy, where the discoveries of the learned Hebrew, Einstein, and of other progressive scientists, have rendered impossible the retention of ideas that constituted what was considered advanced scientific ground only a few years ago. When the political and economic power of the unholy alliance is finally broken, as it will be in the near future, it will be possible for truth to have a hearing, and in many directions the alleged wisdom of men will be widely known to have been mere foolishness. "Hath not God made foolish the wisdom of this world? ... The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain [empty, profitless]."—1 Corinthians 1:20; 3:19, 20.

PROOF OF DIVINE ORIGIN

It will be clearly shown that present-truth chronology displays indisputable evidence of divine foreknowledge of the principle dates, and that this is proof of divine origin, and that the system is not a human invention but a discovery of divine truth.

The proof resides in the many connecting inter-relationships among the dates. Without these relations the chronology would not differ from secular systems, but with them we believe that it bears the stamp of approval of Almighty God.

Jehovah had outlined the times and seasons of things to come, and had them recorded ages in advance. He says: "Who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them." Through the prophet Daniel, Jehovah declared by the voice of an angel: "Behold, I will make thee know what shall be in the last end of the indignation: for *at the time appointed* the end shall be." He said again through Daniel: "A thing was revealed unto Daniel ... and the thing was true, but *the time appointed* was long"; and "It is yet for *a time appointed*.... that that is *determined* shall be done."—Isaiah 44:7; Daniel 8:19; 10:1; 11:35, 36.

These appointed times and seasons are in the power of Jehovah alone. They may not be ascertained, known or recognized, even after they have been fulfilled, without divine guidance and the unction of the holy spirit of God. Of this the Word of God says: "He giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things"; and, "It is not for you [now] to know [all] the times or the seasons, which the Father hath put in his own power. But ye shall receive power [to know] after the Holy Spirit is come upon you"; and "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly.... Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light [wisdom], and the children of the day."—Daniel 2:21, 22; Acts 1:7, 8; 1 Thessalonians 5:1-5.

Therefore it would be impossible for a natural man, or even a spirit being, be he an angel or a devil, to know in advance all the appointed times which the Father has kept secret from all except his begotten and anointed children. "The prophets have inquired and searched diligently.... searching what, or what manner of *time*, the Spirit of God which was in them did signify ... which things the angels desire to look into." (1 Peter 1:10-12) Especially would it be beyond the bounds of possibility for the evil one to discern in advance the dates, ages, and marvelous connecting links of the true chronology; for these, when disclosed by God, are to be known first only by the true church, to whom God has given of his spirit. (Ephesians 3:10; Revelation 1:4) The demons occasionally may make shrewd guesses as to events to come within a brief future; but it is entirely beyond their power to see such matters far in advance, except as distinctly revealed by God through the church. Astrologers sometimes make predictions as to coming events; but when these predictions prove to be correct, it is found that they have previously been discussed or published among the Lord's people. The annual forecasts of prominent seeresses are demonstrated to be woefully poor guesses, when checked up at the end of the periods covered. If the devil, "the strong man," had known when Christ was coming to bind him and spoil his organization, he would have been prepared for the event. But he was not prepared; and now his affairs are being rapidly overturned, because he could not know beforehand the divinely appointed time of something so important to him—Mark 3:27.

FOREKNOWLEDGE IN CHRONOLOGY

If in a system of chronology there can be shown to have been a foreknowledge of coming events and seasons, it must be conceded to have been of divine origin. This can be shown to be true of present-truth chronology alone, which stamps it as of heavenly origin.

In the true chronology the many connecting strands are proof of the fact that God foreknew the dates and the events so interwoven with one another.

Many of the inter-relations of dates are what are termed parallelisms.

Parallel dates are two series of dates a certain number of years apart, and marked by events of corresponding character. The intervening period is usually some significant number of years, such as 1845 or 2520. The connected events are always prominent and readily discerned.

The number 1845 is significant because it is the number of years in the parallel Jewish and gospel ages. It was 1845 years from the death of Jacob in 1813 B. C. (probably Fall) to the death of Jesus in 33 A. D. (Spring). Important events which took place in the gospel age, and which were preceded by similar events 1845 years before, in the Jewish age, occur at corresponding times in the two ages. If the two ages were laid one upon the other, all the parallel dates would coincide in position.

The second fall of the Jewish civilization, beginning in 69 A. D., is a parallel of the beginning of the fall of the Christian civilization in 1914; for the events are 1845 years apart and are alike prominent and readily discernible.

It is not so well known that there are other corresponding events on parallel dates 2520 years apart, making a series or system of parallelisms. The "times of the gentiles" are known to all Bible students (Daniel 4 16, 23, 25, 32), as marked by the fall of Jerusalem at the beginning (606 B. C.), and by the beginning of the fall of Christendom at the close (1914 A. D.). These took place 2520 years apart, and are parallel events on parallel dates.

The division of the Hebrew nation, for example, into two kingdoms, Judah the two tribes and Israel the ten tribes, is an event corresponding to the division of Christendom into two great religious dominions, Protestantism the smaller and purer, and Romanism the larger and more corrupt. The first was in 999 B. C. and the second in 1521 A. D., just 2520 years apart. That there should be two such similar events is nothing remarkable; but it is extraordinary that they should take place just 2520 years apart, when it is known that the times of the gentiles are a period of 2520 years. If one had occurred in China and the other in America, it would be nothing noticeable; but it becomes noteworthy that one was in nominal natural Israel and the other in nominal spiritual Israel, and that the first is plainly the type of the second.

Parallelisms of this nature are proof of divine origin of present-truth chronology, because they show foreknowledge. In the instance cited, the division of Israel and that of Christendom, 2520 years apart, are evidence that when the first division was permitted, the latter one was foreknown. This is true because of the relationship between the two events as regards both time and nature.

When it is found that there is a series or system of parallel dates composed of pairs of dates 2520 years apart, the foreknowledge becomes obvious. It would be absurd to claim that the relationship discovered was not the result of divine arrangement. God alone has such foreknowledge, and this proves that he so overruled times and events that they should be knit together into a beautiful and harmonious whole too sublime to be the result of chance or of human invention.

"Let *them* bring forth, and shew us what shall happen," says Jehovah; "let *them* shew [even] the former things [historical events which have become lost to human knowledge], what they be, that we may consider them, and know the latter end of them; or declare us things to come. Shew us the things that are to come hereafter, that we may know that ye are gods.... Behold, *ye* are of nothing, and *your* work of nought: an abomination is he that chooseth *you*." "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done."—Isaiah 41:22-24; 46·9, 10.

Those that follow Jehovah's chronology are manifestly his people; for, said Jesus Christ, "The Spirit of truth ... will guide you into all truth; he will shew *you* things to come"; and "The revelation of Jesus Christ, which God gave unto him, to shew unto his *servants* things which must shortly come to pass."—John 16:13; Revelation 1:1.

IDENTIFICATION CERTIFICATES

IT WILL be necessary for those attending the Cedar Point Convention to have an identification certificate to present to the local ticket-agent when purchasing their tickets; for without such a certificate it will be impossible to secure the reduced transportation rate of a fare and a half. Ticket agents are instructed by the railway companies to allow the special rate only in cases where a certificate identifies the party as one entitled to the rate because of their going to the Convention at Cedar Point, Ohio.

We desire to know as soon as possible how many will attend the convention. Therefore we request every one who is intending to go, to write us to that effect, and ask for an identification certificate. We will mail these certificates to all friends applying for them; but we must first know, in ample time, to whom we are to mail them.

In the case of a family it is not necessary to have a separate certificate for each member; for one certificate will answer for all the family, provided they all purchase their tickets at the same time at the same station. If, for example, a family of five is going, and three are to get their tickets together and the other two together at another time, then two certificates are necessary, one for the group of three, one for the group of two. If one member of the family has to purchase his ticket alone,

he must secure a separate identification certificate.

We wish to know how many certificates are required, and request that the information be sent us immediately from each family—or separate person—how many will buy tickets together and the names of all in such a group. If the members of the family will buy their tickets at separate times, a separate certificate is necessary containing the names of all that will buy at one time.

Please write to the Convention Committee, 18 Concord St, Brooklyn, N. Y., and give the desired information. Do not wait till the last moment and expect to get a certificate, but write as soon as possible It will take considerable work to get the lists made up in Brooklyn; and it is better that we should have the information right away, rather than to have it coming in at the last minute. If you think it probable that you will go, but are not sure as yet, it is better to ask for the certificate now than to wait If not quite certain as to which members of the family will go, make request now for certificates covering the ones you now think will go; for it is better to have the certificate cover too many than too few. If, however, you find after you have received your certificate that some one else should have been included, then make immediate request for a separate certificate for that person, because the original certificate will cover only as many as it is made out for.

The Convention Committee has received numerous requests for rooms at the Cedar Point Convention from friends desiring to have assignments made at once. Some of the requests designate the desired location of rooms and the accommodations wished, such as private bath, etc. At this writing it is impossible for the Committee to send out notices of such assignments, but later they hope to arrive at some means for assigning definite rooms in advance and for notifying the applicants concerning the numbers and location of rooms.

There are quite a few requests for the privilege of serving in the work at the hotel, in the restaurant, and on the grounds, which the Committee cannot as yet answer definitely, as it is too early to determine exactly what positions will be open and to whom they can be assigned. It is probable that preference will, properly enough, be given to the colporteurs first, and then to others as far as feasible.

Information is requested from many regarding the prices of tickets, train service, and other details of transportation. We shall not attempt to answer these letters, but will give all the information we can through the WATCH TOWER. The rate-and-a-half applies to Canada also.

Meanwhile we repeat our request already made that identification certificates be asked for as early as possible in accordance with the suggestions published in these columns. The Committee asks that the requests for identification certificates be made as far as possible on postal cards for convenience in filing at the offices of the Society.

In regard to inquiries about accommodations for automobiles, there is available parking space for 1,000 automobiles, which is furnished without charge. Space for cars in the garage is at the rate of fifty cents a day, or a flat rate of $2 for the period of the Convention. A cement road runs from a point a mile and a half east of Sandusky direct to the hotel.

ESTHER SAVES THE HEBREW PEOPLE

——ESTHER 4 10—AUGUST 13, 1922——

A GREAT TESTING OF GOD'S PEOPLE—OPPORTUNITIES AS DIVINE PROVIDENCES—THE THREATENED DESTRUCTION—SEEKING DIVINE GUIDANCE—GOD INFLUENCED THE KING—THE WICKED CAUGHT—DIVINE CARE OVER GOD'S PEOPLE

"The righteous cry, and Jehovah heareth, and delivereth them out of all their troubles."—Psalm 34: 17.

WHILE the more faithful of the Jews had gone back to Palestine to repair its wastes and, as seen in our last lesson, were rebuilding the Temple, the Lord was not negligent of the remainder of the people, who had not been sufficiently zealous to return to "the land of promise" under the decree of Cyrus granting them the privilege. Thousands of Jews resided in all parts of the Persian empire, which then included Babylonia and Persia and nearly all Asia, including India While special lessons and peculiar trials were given to those rebuilding the Temple, the Lord's favor was upon the remainder of the chosen people to the extent that he permitted to come upon them a great trial, severe testing, which undoubtedly taught them a valuable lesson in their far-off homes. It was equally a test to the Palestine Jews; for they, too, were in the Persian empire

A record of this great testing is furnished us in the Book of Esther. The king of Persia at this time was Ahasuerus, otherwise known as Xerxes, who chose for his queen the beautiful and accomplished Esther, a Jewess—apparently without particular thought or knowledge respecting her nationality, and without knowing that Mordecai, one of his faithful attendants, a keeper of the palace gate, was her uncle The story of Esther is a most remarkable one, and confirms the proverb that "truth is stranger than fiction."

HAMAN THE PROUD AMALEKITE

Haman, one of the nobles of the land and a favorite with the king, became incensed against Mordecai because the latter would not show him as much respect as did others. His pride excited his animosity to such an extent that he secured the king's decree against all Jews everywhere throughout the Persian government The edict was sweepingly broad, and directed the people in every quarter of the Persian empire to destroy, to kill, to cause to perish, all Jews both young and old, both little children and women, in one day, even upon the thirteenth day of the twelfth month.

This commandment of the king was written out in the various languages of the peoples of the realm, signed with the king's seal, and sent out by special messengers, a year being allowed to give ample time for the information to reach even the most distant quarters of the realm. As an incitement to the doing of the work thoroughly, those who killed the Jews were given the privilege of taking all their possessions. Haman felt that he now had accomplished a great revenge against the Jew who stood at the gate. Mordecai and all the Jews, on learning of the edict, were of course greatly troubled They had but a year to live. We may safely assume that such an experience would do more to draw the hearts of the Jews to the Lord in reverence and supplication, than anything else that could have occurred to them They fasted and prayed, in sackcloth and ashes

Our lesson touches upon the matter at this point. The proclamation and edict had been in force for more than a month. Queen Esther had heard of her uncle's mourning in sackcloth, and of its cause, and felt a special interest in him, as she had been an orphan and had been his special protégé Mordecai assured her that it was not only for him she should mourn, but that this edict included herself as well as all Jews; and that she should bestir herself to bring the matter before the king, and if possible, to have another edict issued which would counteract this in some measure But there lay the difficulty The laws of the Medes and Persians altered not, could not be changed, must stand as though they were unalterable. Nevertheless, something must be done, and the queen was the only one in position to make any approach to the king. For others to have done so would have cost their own lives.

OPPORTUNITIES AS DIVINE PROVIDENCES

Mordecai, evidently trusting in the Lord that the decree could never be accomplished, called the queen's attention to the fact that quite possibly she had come into her present position of honor and privilege for the very purpose of staying this evil against her people. His suggestion was that quite likely God's providence had brought her to that place to be the divine agency for preserving the Jews from the evil malignity of their enemies in power But he added that if she failed to respond to the opportunity, to manifest loyalty to the Lord's people, failed to risk something on their behalf, it would mean her own loss anyway shortly; and that he believed that God would provide some means for the deliverance of the people in general. It was her opportunity, it was her duty to act; and the responsibility he cast upon her.

There is a beautiful lesson of faith here that should appeal to all of the spiritual Israelites Whatever we have, whatever positions we occupy of influence or power or wealth or confidence in the esteem of others, is so much of a stewardship granted to us by the Lord, respecting which we should expect to give an account; and if the account would be rendered with joy, we must be faithful even to the risking of our lives in the interests of the Lord's people and in his cause Let us lay this feature of Esther's experience to heart, that we may draw valuable lessons therefrom, helpful to us in the spiritual way. The suggestion that she had not come to a place of honor and privilege by accident, but that the Lord had overruled in the matter, is one that should appeal to all Israelites indeed. Whatever we have is of the Lord's providence; and let us use it faithfully and as wisely as possible for him and his. Thus our own blessings and joys will be increased as well as our favor with the Lord.

The queen's answer was that Mordecai, as well as all the people, knew that if she or anyone else should attempt to go into the king's presence uninvited, it would mean their death, unless the king chanced to feel favorable to them and extended the golden scepter. She remarked, also, that evidently the king was not feeling very gracious toward her; for he had not called her into his presence for more than a month.

XERXES A DANGEROUS MAN

That her fears were not groundless is evident to those acquainted with the history of those times For instance, it is recorded of this very king that when en route for war he rested at Olæne of Phrygia, where he was the guest of Pythias, who entertained him magnificently, but when the latter begged as a favor that of his five sons in the king's army the eldest might be left with him in his old age, the brutal Xerxes in a rage caused that son to be slain in the presence of his father, the body divided into two parts, the one part placed on one side of the road and the other on the other side, and the whole army marched between them

It is related of this same Xerxes that he allowed one of his previous queens to mutilate one of her rivals most horribly. "Her breasts, nose, lips, ears, were cut off and thrown to the dogs, her tongue was torn out by the roots, and thus disfigured she was sent back to her home"

Of another Persian king it is related that to show his skill in archery he shot an arrow into the heart of his young cupbearer, the son of his greatest favorite, Prexaspes

SEEKING DIVINE GUIDANCE

Persuaded that no other course was open than to risk her life in approaching the king, Esther then sent word to her uncle, and through him to all the Jews of the palace city, that they should fast with her for three days, and this, of course, implied prayer We cannot suppose that they abstained absolutely from food and drink for three days, but that they went on short allowance, avoiding anything that would be specially pleasurable and all luxuries. This prayer and fasting convince us that not all the Jews who had faith in the Lord had returned to Palestine, but that some of this kind were still scattered throughout all Asia No doubt the exceptional trial of this time thus proved a great blessing and strengthening to the faith of Esther and her uncle and all the Jews

At the close of the three days the queen, attired in her best royal robes to appear as attractive as possible, approached the king Thus she used wisdom and sought to cooperate with her prayers for divine guidance and blessing. The king was very gracious to her and extended the golden sceptre, which she touched: and then, perceiving that only some urgent matter of request had thus brought her into his presence, he inquired what he could do for her, assuring her that it should be done even to the extent of half of his kingdom—the latter expression, however, being doubtless a mere formality indicating great interest.

The queen's plans were evidently all well thought out. Doubtless the Lord granted the wisdom necessary for the occasion

She did not communicate her request, but rather led on the king's expectancy by inviting him first to come to a banquet which she had arranged in his honor and to which also his most trusted officer, Haman, was invited The appointment was kept, and at that banquet the queen again parried the inquiry as to her real desire by asking that the same two should honor her by attending a banquet on the day following also; and this was agreed to

Some of the Lord's dear people of spiritual Israel are a little inclined to go to extremes and, trusting in the Lord, to do nothing to forward the great cause they wish to serve. We believe that Esther's course is a good example of propriety We should both watch and pray, labor and wait, be

wise as serpents and as harmless as doves. We should do all in our power, while trusting to the Lord for the results, assured that he is able to make up for all of our deficiencies, but at the same time leaving as little deficiency as possible.

XERXES SUPERNATURALLY INFLUENCED

Meantime the Lord worked upon the king from another direction, we know not how—divine providence has a thousand ways for its operation.

The king passed a sleepless night, and seems to have inferred in some manner that he had been derelict to some obligation—that some one who had done him a favor had not been suitably rewarded. He called for the reading of the court records as to various incidents, and amongst these noted an occasion on which two of his trusted palace servants had conspired to take his life and had been frustrated by the exposure of their plot by Mordecai.

No doubt the king was guided to this matter in some way by the Lord's providence. He inquired what recompense had been made to Mordecai, what had been done for him, how had he been rewarded for this faithfulness to the king. Finding that no special reward had been given, he called for Haman to offer suggestions.

The latter had been grieving over what he considered Mordecai's insult to him in not bowing to him; and feeling very confident of his influence with the king, he had already erected a gallows in the court of his own house, purposing to have Mordecai hanged thereon by the king's decree before another day. He had come to the palace for the very purpose of requesting Mordecai's life, when he was inquired for by the king, and asked to suggest what would be suitable honor to be done to a man whom the king desired to honor.

Thinking that he was the person to be honored, he suggested the king's horse, the king's robe, the king's crown, and one of the king's chief men to lead the horse throughout the city proclaiming in a loud voice that the king was thus honoring the one who rode. To his surprise the king directed him to carry out this program with Mordecai as the honored man, and himself, the king's representative, leading the horse and proclaiming the king's favor. The king's word could not be disputed or even questioned, and the matter was carried out in every detail; but Haman, covered with shame and mortification, returned to his own house for consolation from his friends for his wounded pride.

In the afternoon the messenger arrived to escort him to the banquet with the king and queen. Thither the unhappy man went, little surmising what more there was in store for him.

In the midst of the banquet the king again pressed the queen to know the important thing she had to request. Her time had come; and she besought the king for her own life and the life of her people, telling him that their enemies had inveighed against them for their utter destruction. The king, evidently failing to comprehend, asked who was the wicked person who had thus plotted to kill his queen and all her family connections; and she replied: "This wicked Haman, who is with us at the banquet board." The king was perturbed in mind, and walked from the banquet room into the garden to meditate what course he should pursue.

THE WICKED CAUGHT IN THEIR OWN TRAP

Meantime, Haman perceived that everything was going wrong with him, that his life was in jeopardy, and that only the queen's word could spare his life; and so, when the king had left the apartment, Haman made every appeal to the queen for her forgiveness and her intercession on his behalf. In his frenzy of fear he forgot the circumstances and surroundings, and was partly stretched upon the couch upon which the queen was reclining at the banquet, when the king re-entered, noted the situation, and was indignant beyond bounds. Ascertaining about the gallows, he commanded that Haman should be hanged at once upon the scaffold he had prepared for Mordecai.

Haman's estates were conferred upon the queen by royal decree; and then the queen, explaining that Mordecai, who had once saved the king's life, was her uncle, requested the royal interposition to counteract the effect of the previous edict for the extermination of the Jews.

It was well understood that no decree or edict of the Medes and Persians could be altered, amended, or withdrawn—once issued, it must stand; but the king gave permission to Mordecai to arrange the matter with the wise men of the palace, so that another decree might be issued which would be equally binding, and which would in some measure, if not fully, offset the first decree.

This was done by formulating a decree permitting the Jews throughout the entire realm to defend themselves, and to do to their enemies all that their enemies were permitted by the first decree to do them. This last decree was similarly sent by messengers under the king's seal, to all parts of the empire; and as a result, when the fateful day came which was to have meant the extermination of all the Jews, the Jews were commanded by the second decree to defend themselves, were prepared, and armed, and had favor with the magistrates of all the lands; for the second decree was understood to be a measurable offset to the first, and it was known that Mordecai, a Jew, was now the king's chief counsellor, or, as we would say today, prime minister, or secretary of state. The result was the slaying of thousands throughout the realm, not chiefly Jews, but their opponents, their enemies, including some eight hundred slain in the palace city.

"DO GOOD TO THEM THAT HATE YOU"

We are not to look back to this record of the slaying of enemies as an illustration of what spiritual Israelites are to do. We as Israelites indeed, begotten of the holy spirit, are to love our enemies and to do good to those that hate us and despitefully use us and persecute us. We are to bless and injure not. We are to remember that at this time the Lord had not revealed his own love. He had revealed his justice and his power, but not his love, for the Scriptures declare; "Herein was manifested the love of God, in that he gave his only begotten Son," etc. (1 John 4:9) It was never manifested before.

It is this great love which God has manifested, and which he had inculcated for those that appreciate his love and that have been benefited by it, which appeals to us. We love him because he first loved us; and we love others because, having learned first to love the Lord, we have experienced an enlargement of heart, and a broadening of sympathies. And this breadth of sympathy and love, which is a continual growth in the Christian in relationship to others, is proportionate to its exercise toward God. He that loveth God, loveth also his brother and his neighbor.

THE HEART OF THE LESSON

The heart of this lesson is respecting divine providence, the Lord's divine care over his people. True, God's providence had not been manifested in favor of the Jews for more than 1,800 years, until 1878 and again in 1918. They had been cast off for a time, rejected from the Lord's favor, their house left desolate because of their rejection of Messiah.

We can now plainly see divine favor returning to the Jews. We are glad that the Lord through the Apostle has made clear that this blindness on their part and his rejection of them are not to last forever—that in due time all their blindness is to be turned away, and the good promises of

the Lord are still theirs and are to be fulfilled to them. The Apostle assures us that their casting off is merely until the fulness of the gentiles shall have been brought into divine favor, until the full number of the elect church selected from the gentiles shall have been gathered. With the completion of the elect spiritual Israel, the Apostle assures us that heavenly favor will again return to natural Israel, who are still beloved for the fathers' sake. These soon shall obtain mercy through the church's mercy —through the mercy of the glorified Christ.—Romans 11 25-32.

When we note the divine providential care over God's typical people, it increases our faith and trust as his spiritual children. With the Apostle we reason that if, while we were yet sinners, God so loved us as to give his Son for us, much more does he love us now that we are no more sinners, aliens, strangers, foreigners, but consecrated to him, and seeking to walk in his steps.

Likewise we reason that, if God exercised his providential care in the interests of the typical people, he is both able and willing to do as much and more for his spiritual Israel—Israelites indeed, in whom is no guile—those that have entered into covenant relationship with him and are seeking to walk, not after the flesh, but after the spirit.

The Golden Text is in accord with this thought: "The Lord preserveth all them that love him." True, he has a sympathetic love for the world which has led him to provide a redemption for all, to be offered in due time. All the redeemed ones will have a manifestation of divine love and care over their interests; but now, during the Gospel age, divine blessings are conferred upon those who will constitute the church, the body of Christ, who love him more than they love houses or lands, parents or children or self. All who can thus affirm to their own hearts their complete loyalty to the Lord, their faith and trust in him, may be assured that all things are supervised for their good and are working out for their welfare, in matters temporal and in affairs eternal.

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR JULY 1, 1922

ARTICLE "I VOW TO BE ON THE ALERT TO RESIST"

1. Of what special present value is the Vow ¶ 1
2. Show the extent of the devil's dominion ¶ 1
3. How may we avoid being turned from the way of truth? ¶ 2.
4. What are two dangers against which the Vow safeguards one? ¶ 3
5. What special danger now is measurably offset by the Vow? ¶ 4.
6. How may demonism ensnare one unawares? ¶ 5.
7. How do the demons prepare one for spiritism? ¶ 6
8. Are the alleged "facts" of spiritism all genuine? ¶ 7.
9. What attitude is safe toward the actual facts of demonism? ¶ 8
10. Should new creatures make the facts of demonism a basis for their thought? ¶ 9.
11. What was the ancient Christian attitude toward astrology? ¶ 11.
12. How did the early Christians answer the claims of astrology? ¶ 12
13. Is there any truth in the birth-stone idea? ¶ 13.
14. How is the idea of destiny connected with astrology? ¶ 14.
15. Why is it easy to be entrapped with astrology? ¶ 15.
16. What is the real nature of the idea that the gospel is shown in the stars? ¶ 16-19.
17. What is the only safe position to take toward such things? ¶ 20
18. How do heresies often originate? ¶ 21.
19. What steps are often taken by one in the snare of demonism? ¶ 22
20. What is the Christian attitude toward belief in the effect of the month of birth on character? ¶ 23
21. What was the Bible attitude toward the Magi? ¶ 24-27
22. Can a person be an overcoming Christian and at the same time a believer in evolution or in astrology? ¶ 28.
23. What is likely to be the outcome of a belief in the occult? ¶ 29
24. What risk attaches to reluctance to give up the occult? ¶ 31-34
25. Wherein does safety lie for the more intelligent as regards the occult? ¶ 35
26. What example was given at Ephesus for sincere repudiators of the occult? ¶ 36-38.
27. What right has a class concerning the private beliefs of its elders in the occult? ¶ 39, 40
28. Why is it important to control one's attention and interest in things? ¶ 41-44
29. What is the best way of keeping the desires from off a given object? ¶ 45.
30. Why is it best for a new creature to observe carefully the last clauses of his Vow? ¶ 48-51.
31. What should be done by a new creature who has actually broken his Vow? ¶ 52.

DANIEL CAST TO THE LIONS

1. What exalted place was held by Daniel? ¶ 1.
2. Why did Daniel have enemies? ¶ 2-4.
3. Why do Christians have enemies? ¶ 5-7.
4. What was the trap laid for Daniel? ¶ 8, 9.
5. What good example did Daniel set for the consecrated? ¶ 10.
6. How is prayer profitable? ¶ 11
7. How was the king entrapped by his counsellors? ¶ 12, 14.
8. How did the conspirators seek to make certain of Daniel's death? ¶ 14, 15
9. Why did the king admire Daniel? ¶ 16, 17.
10. How did God protect Daniel? ¶ 18 19
11. Of what was the fate of the conspirators a type? ¶ 20
12. Against whom are efforts of the seed of the serpent directed? ¶ 21.

END OF SEVENTY YEARS' DESOLATION

1. Show that God is a great time-keeper ¶ 1, 2
2. How have prominent historians erred in Jewish chronology? ¶ 3.
3. How was 536 B C the first year of Cyrus? ¶ 4.
4. In what respects was Cyrus remarkable. ¶ 5
5. How did the policies of Nebuchadnezzar and Cyrus differ? ¶ 6.
6. How may God have influenced Cyrus to favor the Jews? ¶ 7, 8.
7. What was the policy of pagan kings toward various deities? ¶ 9.
8. Why did only a small number of Jews return from Babylon? ¶ 10-12
9. Did the Jews ever again resort to idolatry? ¶ 13
10. Who took the lead in accepting the offer of Cyrus? ¶ 14
11. Does the composition of the returned Jewish nation support the Anglo-Israelite theory? ¶ 15.
12. What types appear in connection with the return of the Jews? ¶ 16
13. Why is it hard to come out of mystic Babylon? ¶ 17.
14. Who should be urged to come out? ¶ 18.
15. How do life's affairs work better for the consecrated than for others? ¶ 19.
16. What advantages have those that have come out? ¶ 20-22.

THE TEMPLE REBUILT

1. In what condition did the returning Israelites find Jerusalem? ¶ 1, 2
2. What was the purpose of these trying conditions? ¶ 3
3. What was the Israelites' attitude toward the Temple? ¶ 4.
4. How did they manifest their joy? ¶ 5
5. How may the new creature profit by their example? ¶ 6, 7
6. What is the best attitude of a new creature toward present adverse conditions? ¶ 8.
7. Why was it right for the Jews to reject the offers of their pagan neighbors? ¶ 10.
8. Why should the consecrated alone be fellowshiped as brethren? ¶ 11.
9. What effect is manifest in the churches from admitting worldlings? ¶ 12, 13.
10. What evidence is there that all twelve tribes were represented among the Jews who returned from Babylon? ¶ 14.
11. Show how the glorified church is the antitype of the Temple. ¶ 15, 16
12. What was the antitype of the second temple? ¶ 17, 18.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Ottawa, Kan.	July 30	Girard, Kan	**Aug. 7**
Lane, Kan.	" 31	Pittsburgh, Kan.	" 8
Garrett, Kan.	**Aug. 1**	Baxter Springs, Kan.	**Aug. 9, 10**
Iola, Kan	" 2	Cherokee, Kan	Aug. 11, 12
Fort Scott, Kan.	**Aug 3, 6**	Parsons, Kan	" 13, 14
Arcadia, Kan.	**Aug. 4**	Coffeyville, Kan.	**Aug. 15**

BROTHER J. A. BOHNET

Winside, Neb	July 26, 27	Chancellor, S Dak.	Aug 7, 8
Clearwater, Neb	" 29, 30	Parker, S Dak.	Aug 9
Sioux City, Iowa	Aug 1	Utica, S Dak	" 10
Vermilion, S Dak.	" 2	Mitchell, S Dak	" 13
Yankton, S Dak.	" 3	Hartford, S. Dak.	" 14
Irene, S Dak	Aug. 5, 6	Jasper, Minn	" 15

BROTHER E. F. CRIST

Tangier N S.	Aug. 2	Sydney N S.	Aug 13
Pictou, N S	" 4	Glace Bay, N. S	Aug. 13, 14
Charlottetown P E I	Aug 6, 7	Whitney Pier, N. S	Aug 15
Stellarton, N S	Aug 9	Sydney N S	Aug 16, 17
Port Hawkesbury, N S	" 10	Truro, N S.	" 18, 20
North Sydney, N S	" 11	Quebec, Que.	Aug 22

BROTHER A. J. ESHLEMAN

Marietta Ohio	July 25	Mt Lookout, W. Va.	Aug 1, 2
Parkersburg, W Va	" 26	Shawvet, W Va	" 3, 4
Pomeroy, Ohio	" 27	Huntington W. Va	Aug 6
Nitro W Va.	" 28	Ironton, Ohio,	" 7
Cocoa W Va	" 29	Ashland, Ky.	" 8
Charlestown, W. Va	" 30	Patrick, Ky.	Aug 10, 11

BROTHER M. L. HERR

Van Wert, Ohio	July 31	Fremont, Ohio,	**Aug 7**
Lima, Ohio	Aug 1	Bellevue, Ohio	" 8
Defiance, Ohio	" 2	Sandusky, Ohio	" 9
Fostoria, Ohio	" 3	Danbury, Ohio	" 10
Findlay, Ohio	" 4	Vermilion, Ohio	" 11
Tiffin, Ohio	" 6	Elyria, Ohio,	" 13

BROTHER W. M. HERSEE

Ottawa, Ont	Aug 9, 10	Gananoque, Ont.	Aug 21
Montreal Que	Aug 11, 13	Kingston, Ont	Aug 22, 23
Northfield Sta, Ont.	Aug 14	Belleville, Ont.	Aug 24
Iroquois Ont	" 16	Sterling, Ont	Aug 25, 27
Prescott, Ont	" 18	Frankford, Ont	Aug. 28
Brockville, Ont	" 20	Trenton, Ont.	" 29

BROTHER H. HOWLETT

Whitney Pier, N S.	Aug 9, 10	St. John, N B.	Aug 18, 20
Pictou, N S	" 11	Evandale, N B	" 21, 22
Scotsburn, N S	" 12	Fredericton, N B.	Aug 23
Pictou, N S	" 13	Milville, N B	" 24
Charlottetown, P E I	" 15, 16	Woodstock, N. B.	" 25
Amherst, N S	Aug 17	Montreal, Que.	" 27

BROTHER O. MAGNUSON

Arkansas City, Ark.	Aug 1, 2	Salina Kan	Aug 8, 9
Hutchinson, Kan	" 3 6	Solomon, Kan	Aug 10
Hall, Kan	Aug 4	Abilene, Kan.	" 11
Arlington Kan	" 5	Manhattan, Kan	" 12
Plevna, Kan.	" 7	Clay Center, Kan.	" 13

BROTHER S. MORTON

Dover, Ohio	Aug 1	Urichsville, Ohio	Aug 8
East Palestine, Ohio	" 2	Tippecanoe, Ohio	" 9
Lisbon, Ohio	" 3	New Philadelphia, Ohio	" 10
St Clair, Ohio	" 4	Dover, Ohio	" 11
Wellsville, Ohio	" 6	Bowdil, Ohio	" 12
Steubenville, Ohio	" 7	Canton, Ohio	" 13

BROTHER W. H. PICKERING

Quincy, Mass.	July 24	Lynn, Mass	July 31
Saxonville, Mass	" 25	Beverly, Mass.	Aug. 1
Concord Junc., Mass,	" 26	Lawrence, Mass.	" 2
N Chelmsford, Mass	" 27	Haverhill, Mass.	" 3
Lowell, Mass	" 28	Byfield, Mass	" 4
Waltham, Mass.	" 30	Newburyport, Mass.	" 6

BROTHER B. M. RICE

Chicago, Ill.	July 30	Marcellus Mich	Aug 6
South Bend, Ind.	" 31	Battle Creek, Mich.	" 7
Niles, Mich	Aug 1	Ostego, Mich	" 8
Benton Harbor Mich.	" 2	Grand Rapids, Mich	" 9
South Haven, Mich.	" 3	Sparta, Mich	" 10
Kalamazoo, Mich	" 4	Muskegon, Mich	Aug 12, 13

BROTHER V. C. RICE

Clinton, Iowa,	Aug 1	Chariton, Iowa	Aug 8
Cedar Rapids, Iowa	Aug 2, 3	Red Oak, Iowa	" 9
Shellsburg, Iowa	Aug 4	Glenwood, Iowa	" 10
Marengo, Iowa	" 5	Nebraska City, Iowa	" 11
Des Moine, Iowa	" 6	Omaha, Neb.	" 13
Indianola, Iowa	" 7	Logan, Iowa	" 14

BROTHER R. L. ROBIE

Denver, Colo.	Aug 2	Great Falls, Mont.	Aug 18, 20
Cheyenne, Wyo.	Aug. 5, 6	Tampico, Mont	Aug 21
Casper, Wyo.	" 8, 9	Froid, Mont	" 23
Butte, Mont	" 11, 13	Reserve, Mont	Aug 24, 25
Missoula, Mont.	" 14, 15	Outlook, Mont.	" 26, 27
Pablo, Mont	" 16, 17	Dore, N Dak	Aug 29

BROTHER O. L. SULLIVAN

Terre Haute, Ind.	July 31	French Lick Ind.	Aug 7
Brazil, Ind	Aug. 1	Boonville, Ind	" 8
Sullivan, Ind.	" 2	Evansville, Ind	" 9
Dugger, Ind.	" 3	Washington, Ind.	" 11
Linton, Ind	" 4	Montgomery, Ind.	" 13
Bedford, Ind.	" 6	Sparksville, Ind	" 14

BROTHER W. J. THORN

Red Rock, Okla.	July 31, Aug. 1	Springdale, Ark.	Aug 9
Drumright, Okla	Aug. 2, 3	Monett, Mo	" 10
Tulsa, Okla	Aug. 4	Joplin, Mo.	" 11
Spetry, Okla	" 6	Noel, Mo	" 12
Muskogee, Okla	" 7	Salome, Ark	" 13
Fort Smith, Ark.	" 8	Lamar, Ark.	Aug 14, 15

BROTHER T. H. THORNTON

Wytheville, Va.	July 28	Meadville, Va.	Aug 4
E Radford, Va.	" 30	Chatham, Va.	" 6
Roanoke, Va	" 31	Dry Fork, Va	" 7
Lynchburg, Va.	Aug. 1	Danville Va	" 8
Hart, Va	" 2	South Hill, Va.	" 9
Jara, Va	" 3	Keysville, Va.	Aug. 10, 11

BROTHER J. B. WILLIAMS

Moose Jaw, Sask.	Aug. 3, 4	Saskatoon, Sask.	Aug 13
Regina, Sask	Aug 6	Cadogan, Alta.	" 15
Earl Gray, Sask.	Aug. 7, 8	Hardisty, Alta.	" 17
Cymric, Sask	Aug 9	Sedgwick, Alta.	" 18
Viscount, Sask	Aug 10, 11	Camose, Alta.	" 20

BROTHER W. M. WISDOM

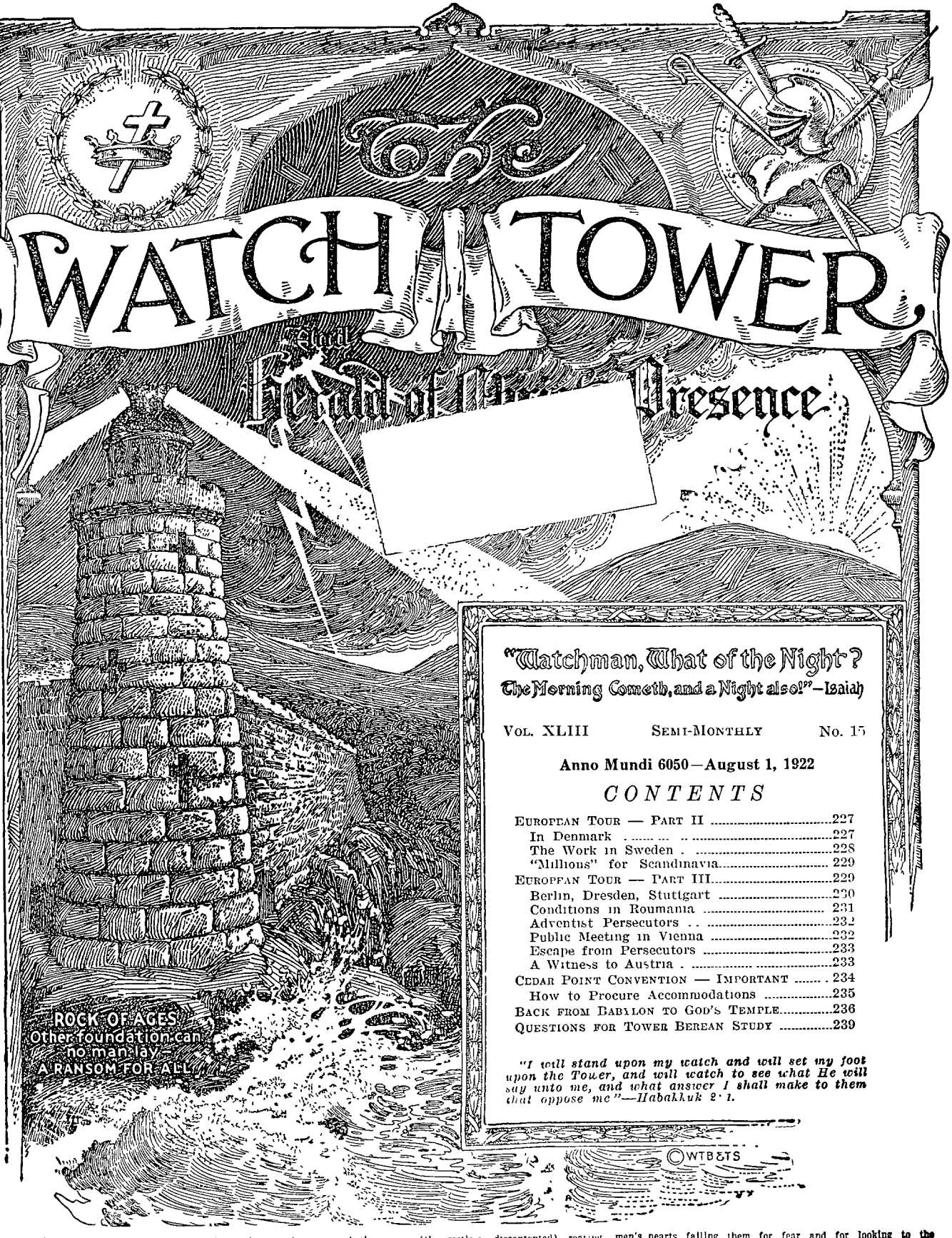
Madison, Wis.	Aug. 1	Hegewisch Ill	Aug. 7
Freeport, Ill.	" 2	Hammond, Ind	" 8
Ashton, Ill	" 3	Michigan City, Ind	" 9
Aurora, Ill	" 4	LaPorte, Ind	" 10
Chicago, Ill.	" 6	Plymouth, Ind.	" 11

FOR KANSAS AND OKLAHOMA FRIENDS

The Atchison, Topeka and Santa Fe Railway Company advise that the summer tourist fares from Winfield and points south thereof and from Tulsa, are slightly less than the fare-and-a-half to Sandusky, but elsewhere the summer tourist rates are the same or slightly higher.

WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. XLIII SEMI-MONTHLY No. 15

Anno Mundi 6050—August 1, 1922

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me"—Habakkuk 2:1.

Upon the earth distress of nations with perplexity the sea and the waves (the restless discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism shall be shaken When ye see these things begin to come to pass, then know that the Kingdom of God is at hand Look up, lift up your heads, rejoice, for your redemption draweth nigh —Matt. 24.33; Mark 13 29, Luke 21·25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15, 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but **urge our** readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection, and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man,' "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir—1 John 3:2; John 17:24, Romans 8:17; 2 Peter 1:4

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world, and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23, Isaiah 35.

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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(Foreign translations of this journal appear in several languages)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER, E. W. BRENISEN.

Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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HYMNS FOR OCTOBER

Sunday	**1**	198	**8**	80	**15**	304	**22**	325	**29** 43
Monday	**2**	150	**9**	301	**16**	106	**23**	277	**30** 177
Tuesday	**3**	300	**10**	125	**17**	120	**24**	188	**31** 19
Wednesday	**4**	285	**11**	290	**18**	24	**25**	321	
Thursday	**5**	168	**12**	292	**19**	254	**26**	161	
Friday	**6**	297	**13**	70	**20**	74	**27**	186	
Saturday	**7**	178	**14**	89	**21**	45	**28**	173	

CONVENTION —VACATION

Readers of THE WATCH TOWER will please take notice that the office and factory of the Watch Tower Bible & Tract Society at 18 Concord Street, Brooklyn, and the Bethel Home will be closed for two weeks from September 2 to September 16, inclusive. this will be a vacation period to enable all of the Bethel Family to attend the convention. Do not expect orders to be filled from Brooklyn during those dates. We suggest that orders be sent in before that time for anything that may be needed. Urgent matters that must be attended to by wire or special delivery may be sent to The Breakers Hotel, Cedar Point, Sandusky, Ohio, between the dates of September 5 and 12.

REPORT OF CONVENTION

Friends everywhere are looking forward with great expectancy to the Cedar Point Convention. Having in mind the blessings enjoyed at the former convention there, we are expecting even greater blessings at this one. There will be many of the dear brethren throughout the world who will have no opportunity of attending this convention. We are sure that their prayers will daily ascend in behalf of those who do go. We feel that those at home will be pleased to have some detailed report of what transpires at the convention, that they may enter more fully into the spirit of it. This is to advise that THE WATCH TOWER will make such a report, and it is our present intention to issue a special edition immediately following the convention, probably the issue of October 1, giving a report of the convention. This will be free, of course, to the regular subscribers. Extra copies may be ordered at ten cents each, provided the order is sent in by September **15.**

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLIII August 1, 1922 No. 15

EUROPEAN TOUR—PART II

ON WEDNESDAY, May 10, a number of the British brethren stood on the platform at Liverpool Street Station, London, to say goodbye and bid us Godspeed as our train began the journey to Continental Europe. That night we took ship at Harwich, and the next morning early found us in the harbor at the Hook of Holland. The day's journey through Holland and northern Germany was without special incident; but it was noticeable that a great change had taken place in those lands, and particularly in Germany, since the beginning of the World War. Even Holland gives evidence of the evil effects of the war. Indeed, all nations have been much affected by it, whether actively engaged in the conflict or not. It has all come about just as the Lord had foretold. The nations have been weakened. Satan's empire is tottering to its fall, preparatory for the great King of kings and Lord of lords to begin his blessing of humankind through his everlasting kingdom of righteousness.

AT HAMBURG, GERMANY

On our way to Scandinavia we made a stop at Hamburg, Germany, for a visit to the friends and also for one public meeting. About five hundred of the friends had assembled for a one-day convention. What a change had taken place in eight years! When the World War began, the class in Hamburg consisted of only a few members. Now to meet five hundred smiling, joyful, happy faces, who amidst all the vicissitudes of the past years had come through with greater joy, was a real inspiration. Their songs gave evidence of a real sincerity of heart devotion to the Lord. It was a happy day together.

The subject of the afternoon discourse was "Evil versus Righteousness." It was set forth how Satan had counterfeited every part of the divine plan for the purpose of deceiving mankind; that now his organization is arrayed in a last desperate conflict with the Lord and his little band of faithful soldiers; and that Satan in desperation is trying to deceive these. But we have the full assurance that the elect shall not be deceived. Satan is employing all the forces at his command, as suggested by his various names. He is designated as the dragon, that old serpent, Satan, and the devil. As a dragon he attempts to devour God's people. As a serpent he deceives the world and some who have consecrated themselves unto the Lord. As Satan he opposes every work of righteousness and every effort to spread the message of the Messianic kingdom. And as the devil he slanders those who follow the Lord whithersoever he leads them. It was pointed out that in the Lord's organization there are neither Americans nor Germans, French nor Greek, bond nor free, but all are one in Christ; and that as one family, the family of the Lord, his people will stand firmly together; that this is the final conflict between the devil's organization and the Lord's organization, but that all of those who are devoted to the Lord are resting in absolute faith and confidence because assured by his Word that the Lord will prevail, for he is Lord of lords and King of kings, and that the called, chosen and faithful unto death will stand victorious with him at the end. The brethren were urged, in the language of the Apostle, to stand shoulder to shoulder, always contending for the gospel of Jesus Christ. Every one present signified his or her purpose thus to hold steadfastly that which they have until called home.

The brethren at Hamburg and vicinity are truly united and laboring together to the glory of the Lord. Their trying experiences during the past eight years have developed in them the fruits and graces of the spirit as well as adding to their numbers.

A public meeting had been arranged for the evening. A large hall had been provided for this purpose, and the friends stated that four thousand or more were present. While this estimate may be a little high, yet the interest was good, upwards of 1100 books being sold at the conclusion of the meeting.

IN DENMARK

The morning following we took our departure; and a day's journey brought us to Copenhagen, Denmark, where a two-day convention was then in session. About five hundred of the brethren had assembled for this convention. On Saturday evening Brother Rutherford addressed the convention on "Baptism and Its Import"; and at the conclusion about sixty brethren symbolized their consecration and baptism into Christ by water immersion. Brother Goux addressed the convention Sunday morning, as did also some of the Scandinavian brethren. In the afternoon a public address was given

by Brother Rutherford in a hall with a capacity of 1800, every available space being taken and about five hundred turned away. The subject used, of course, was "Millions Now Living Will Never Die—The Kingdom of Heaven is at Hand." The message was received with gladness, and evidence of real interest was manifested by a large number taking the books at the conclusion of the meeting.

Before reaching Copenhagen some of the local brethren had suggested that a different subject should be used for the public lecture, because the lecture on that subject had been given many times. We should remember, however, that the purpose now is to get the message to the people, that the old order is done and is passing away; that the Messianic kingdom is here; hence millions now on earth will shortly have an opportunity for life everlasting, and availing themselves of this opportunity will live.

THE WORK IN SWEDEN

The Monday following the Copenhagen Convention was spent at the Danish office going over the business affairs of the Society; and in the evening, together with a number of other friends, we departed for Orebro, Sweden, the Society's headquarters in that land, where a six-day convention was held. A delegation of the Swedish brethren met our train some distance away from Orebro and extended the welcome and greetings of the convention. As our train drew up to the Orebro platform, about one hundred of the friends were seen lined up in military form; and as our party alighted from the train Sister Lundborg came forward with a bouquet of flowers and presented them to the President of the Society. Outside of the station about four hundred more of the friends were assembled to extend their love and greetings. It was a happy meeting again with our dear brethren in Scandinavia after an absence of eight years. Many were there whom we had known before, and many new ones added in the meantime.

The first day after arrival was devoted to serving the friends, including testimony meetings and discourses. Upwards of five hundred of the consecrated were present. For some time the adversary has been trying to disrupt the work in Sweden, using all the powers at his command. Hence it was announced through the Swedish WATCH TOWER some weeks in advance that a day would be devoted to hearing complaints that had been lodged against the Society's representative and some of the Pilgrim brethren. A day was devoted to that. Each one who had some grievance was permitted to be heard. The convention voted unanimously that all these controversies should be submitted to the President of the Society and that his decision would be final, and that they would abide by it. The day following the hearing, Brother Rutherford reviewed the matter of the differences before the convention, stating his findings upon the facts and conclusions with recommendations. The net result was that the contending parties, having now a better understanding, and those who had made mistakes having acknowledged them, each one freely asked the forgiveness of the other and there was a happy reunion of all present and an expressed determination henceforth to stand united, contending for the faith once delivered to the saints. We are happy to report that the Lord's blessing was upon this effort, and hope that in the future the adversary will not be able to stir up so much dissension in the Scandinavian countries.

The convention was really for the three countries of Norway, Sweden and Finland; and brethren had come from each of those countries. The Society's representatives from Norway and Finland were present. The work of each country was carefully gone over, and it is with much pleasure that the report is made that the work in Scandinavia now is in a healthy condition and progress is being made in the proclamation of the truth. The Scandinavian brethren are very sincere and devoted to the Lord, and are zealous for his cause. The Lord has blessed their efforts and blessed them in their own hearts. It was a real joy to be with them.

On Wednesday evening Brother Rutherford addressed the convention on "Baptism and Its Import," at the conclusion of which more than fifty friends symbolized their baptism into Christ's death by water immersion. It had been suggested by some that there is no more opportunity for any to enter the race for the prize of the high calling. We know of no authority for such a statement; but even if that were true, baptism in water would be entirely proper, because it symbolizes a consecration of oneself to the Lord; and there seems to be no reason why water immersion might not be practised even during the Millennial reign, for all must consecrate to the Lord and be submissive to him before being granted life everlasting.

In addition to Brother Rutherford, those who addressed the convention were Brothers Lundborg, Goux, Simonsen, Hager, Harteva, Oman, Lignell, Welin, and many others. It was indeed a blessed and joyful occasion.

Orebro being a comparatively small city, no large halls are available for public gatherings. On Tuesday evening a public meeting was held in the convention hall, with a capacity of 850; but such great numbers were turned away that it was announced the lecture would be given again on Thursday evening, which was attended by a full house, much interest being manifested.

Sweden, like other countries, is suffering from the effects of the war. A great depreciation in business, a great amount of unemployment; and with the other nations in distress and perplexity, the hearts of her men are failing them for fear. These conditions have caused some to open their ears and listen to the message of the kingdom, all of which bears testimony to

the fact that we are at the end of the world and that things have come to pass as the Lord said they would. Christians, therefore, take courage in continuing with zeal and earnestness in making proclamation of the message of the kingdom, which holds the only solution for the ills of humankind. Of course not all will hear now; but many are hearing, many of whom doubtless will shortly profit by their hearing when they have a clearer view of the Lord's plan for blessing mankind.

Before starting to Sweden it was necessary to have our passports viséed at London. Brother Goux called upon the Swedish consul for that purpose and the visé was refused, although the passport was regularly issued by the United States government. An excuse for refusing the visé was made that not sufficient evidence had been produced that we were going to Sweden for the purpose indicated in our passports. The next day we both called on the Swedish Consul-General; and after some conversation and the production of other documents, he seemed quite anxious to visé our passports and relieve the embarrassing situation. On being pressed, however, for an answer as to why the visés were refused the day before, he declined to answer the President of the Society in the presence of any one else, but agreed that if others would withdraw from the room he would answer the question. His first excuse was that he was fearful lest we might be Mormons; but when pressed for the real cause, he admitted that Sweden feared Bolshevism and was trying to safeguard this in every respect. Of course Sweden is not be blamed for this, and the incident is related as a further proof of the fearful condition that has taken hold of the rulers of the earth. These things are strengthening to the faith of the consecrated, because they are a clear fulfillment of the Lord's words relating to the time of the end.

"MILLIONS" FOR SCANDINAVIA

While in Scandinavia, contracts were let for the publication of "Harp of God" in the Dano-Norwegian, Swedish and Finnish languages, and arrangements also made for the publication of the "Millions" book in Esperanto. A convention of the Esperantists is to be held in Helsingfors, Finland, in August, to which speakers of this tongue will come from every part of the world; and it was thought well to have the message of the hour in that language for the purpose of giving a witness during that convention. Soon we hope that the message of the kingdom will be in every language where the name of Christ is heard; for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," said the Lord. "This gospel" clearly means, from the words of our Master as shown by the context, that it is the message concerning the world's end, the incoming of the Messianic kingdom and the blessings of restitution. It is gratifying to report that the message is being widely spread to the Lord's glory.

Brother Goux addressed the public meeting at Norrkoping, Sweden, at the conclusion of the Scandinavian convention, at which there were about one thousand present. Much interest was manifested, and we have hopes that much good will result.

On Saturday night we journeyed to Malmo, Sweden, arriving there on Sunday morning. A one-day convention had been arranged for the friends in southern Sweden. A very happy day was spent at Malmo. About two hundred of the consecrated had assembled, all of whom gave evidence of being thoroughly devoted to the Lord and anxious to do his will. The friends here are thoroughly and fully united in heart and in action, and striving to serve the Lord to his praise and glory. About one thousand attended the public meeting Sunday afternoon.

The Swedish people, like many others, are given to outdoor recreation on Sunday afternoon; and this kept many away from the public meeting, doubtless, although the hall was well filled. Southern Sweden, in the district of Malmo, is the most prosperous part of the country, and therefore the public manifest the least interest as compared with any other part of Sweden. This is further proof of the wisdom of the Lord in permitting the trouble on the earth, to put the hearts of the people into the condition to receive the message of the kingdom. "Man's extremity is God's opportunity." Some parts of the earth will need more trouble before they are ready to heed the Lord's message; and the Lord will see that such things transpire as are needed, and will overrule them all to his glory and to the good of those who love him and his cause.

At the conclusion of the Malmo meeting we took ship for Denmark, a large number of the friends having congregated on the pier, and as far out as could be seen they were waving us good-bye. The same love and spirit as should be expected is found amongst the dear brethren there; for all are one in Christ, and their love for every one else in Christ is true and sincere.

EUROPEAN TOUR — PART III

LEAVING Scandinavia, again we entered Germany, Berlin being the first stop. There we were met by Brother Binkele, the Society's representative at the Central European Office, Zurich, Switzerland; Brother Balzereit, the Society's representative at Barmen, Germany; Brother Martin, who had been for some days making a tour through England, Scotland and Wales, and a number of other brethren. A day was spent with these brethren in going over the situation in Germany and in discussing ways and means for a wider witness in this land.

Brother Kasprzykowski, the Society's representative

at Warsaw, Poland, also met our party in Berlin, for the purpose of conferring about the work in Poland. He reports a distressing condition concerning business and other affairs in Poland. Property owners have little to say concerning their own property. The government passed a law fixing the price of rent at a low rate; and when a tenant occupies a house not only is it impossible for the landlord to compel him to vacate, but he may sell his tenancy to another party, and this is often done for a higher price than he is paying. Then the new tenant moves in and holds the property without reference to whether the landlord wants him or not. This procedure has opened the way for many dishonest transactions and business matters are very unsatisfactory. As in other parts of the world the priests of the nominal church in Poland are attempting to interfere and often succeed; but notwithstanding their efforts as instruments of the adversary, the Lord's work is progressing and his blessing upon the efforts of the brethren is clearly manifested. Arrangements were made for the extension of the work in that land, and we hope for good results, by the Lord's favor.

BERLIN, DRESDEN, STUTTGART

On May 24 and 25 the brethren held a convention in Berlin, the Berlin Class and those immediately in the neighborhood being the only ones present. The attendance was about one thousand. This class has also grown greatly in numbers, and in the fruits and graces of the spirit, since the beginning of the great trouble. It was a real inspiration and joy to see their happy faces and the eagerness with which they drank in every word concerning the Lord's blessings that he is now bestowing upon those who strive to do his holy will. A public meeting was held in a hall with a capacity of two thousand, which was taxed to its utmost. The Berlin visit was a happy one; and we left the dear brethren there waving their handkerchiefs and crying out "Aufwiedersehn," as long as they could be seen and heard.

Dresden, the capital city of Saxony, was our next stop. Again we saw a marked increase in the numbers of the brethren and in the fruits of the spirit manifested. Nine hundred of the consecrated were present. It was a joyful and happy sight. At the conclusion of the discourse on behalf of the friends, they signified their heart unity and full harmony with the Society, and with the work that is being done, by unanimous vote, indicated by standing. Since the fall of the Hohenzollern dynasty there has been a greater interest manifested in the truth; and particularly has this been true in Saxony. When the revolution came there, officers were stripped of their epaulets and other insignia and offered no resistance. It was a bloodless revolution. The people, thoroughly dissatisfied with the old order, took matters into their own hands; and the officials readily acceded.

A public meeting was held in Dresden in a hall with a capacity of 2,500 with all available space taken. Great interest was manifested and many books sold, the exact number of which we did not learn.

From Dresden we journeyed to Stuttgart, where a one-day convention was held on Sunday, May 28, attended by seven hundred or more of the consecrated. The convention was addressed by Brother Rutherford, Brother Goux, Brother Bucholz, Brother Hentz, and several other brethren. In the evening a public meeting was held. The largest hall available had a capacity of only 1250, including standing room. Soon this hall was packed out, hundreds being turned away. A few blocks away another hall, with a capacity of 800, was procured and quickly filled, this meeting being addressed by Brother Glamann; and still many others were turned away. The public received the message with the keenest interest, frequently manifesting their approval; and at the conclusion more than 2000 copies of the "Millions" book were bought by them. It was a day well spent, a happy day; and we hope much good was done. The hearts of the friends were cheered, and a witness was again given of the message of the kingdom.

IN MUNICH

The Monday following we journeyed to Munich, the capital city of Bavaria, arriving in time for a discourse to the friends in the afternoon, about 250 having assembled. Some of the dear brethren at this place had been disturbed on account of a few who have felt their own wisdom and importance and the necessity of putting forth some new views. The discourse was on the subject, "Humble yourselves under the mighty hand of God," the Lord's order being pointed out as set forth in the Scriptures; that the Lord himself is present conducting his work; and that he will conduct it to a successful conclusion according to his own sovereign will. It was pointed out how the Lord resists the proud and haughty, and pushes them away from him, but shows his favor to the humble-minded. We hope that a better feeling exists there and a closer unity of action, and that the weaker ones have been strengthened. Many of them signified that this had been the result.

In the evening a public meeting was held in the Circus Krone, with a capacity of seven thousand. A great stream of people came pouring into this place; and all available space was taken, including the standing room in the arena. It was an interesting audience. It had been reported that the anti-Semitic group and the Jesuit clergy had come for the purpose of disturbing and, if possible, breaking up the meeting. Anticipating this interruption the speaker, after developing the subject a short while, took up the question as to why the clergy are opposing the message of present truth, and showed the audience clearly that their course and conduct is in fulfillment of the prophetic utterances of the Lord and the apostles, and that it was to

be expected that they would not only fail to preach the truth themselves, but would oppose any one who would tell the truth. It was quite evident that the preachers and the anti-Semites are working together.

Continuing, the speaker remarked: "It has been stated in this city and other places that the International Bible Students Association is financed by the Jews"; and at this several in the audience cried out: "That is true! That is true!" This developed the location of the interrupters; and the speaker proceeded to pay his respects to the class that was thus misrepresenting the facts. He defined what constitutes a Jew; namely, that he is a Jew who is a descendant of Abraham and who has the faith of Abraham—faith in God's promises as set forth by the prophets; that there are great numbers of people in the earth who are of the Hebrew stock, yet who are infidels, having no faith in God or his Word, and that these are not Jews; that many of them are profiteers, exploiting the people, and surely would not have God's favor while continuing in that attitude. The speaker then made the statement that no Jew had contributed one cent to the work of spreading the gospel of the kingdom, which work is being done by the International Bible Students Association; and he challenged the preachers and the anti-Semites then present to come forward to the platform and produce one single bit of evidence that any Jew had ever financed any part of the work. It was then stated to the preachers and the anti-Semites that if they or any one else made the statement that the International Bible Students Association is backed by the Jews, working in conjunction with them and financed by them, they wilfully and deliberately lie.

This statement was received well by the audience, and the disturbers subsided. The lecture progressed and the interest continued throughout, the vast audience remaining until the end. We were compelled to leave before finding out how many books were sold; but from the manner in which they were being taken in every part of the hall, it is quite evident that a large number were bought by the public.

Even into the fastness of the Tyrolian Alps the message of the kingdom has found its way and called out some to follow the glorious King. From this wild and historic part of the earth came some of our brethren to the Munich meeting, garbed in their costumes of beauty peculiar to the Tyrolian country. The same sweet spirit of love and devotion to the Lord was manifested by them, and they showed that they had walked with Jesus and learned of him. How blessed that God's family throughout the earth is one!

From Munich, along the banks of the beautiful blue Danube and through scenes pleasant to the eye, our train sped to Vienna, the capital city of Austria, where we arrived late in the evening of May 30. We were met at the station by several of the brethren and went immediately to our quarters at the hotel. The next day was spent in consultation with Brother Sima, the Society's representative in Roumania, who had journeyed to Vienna to meet us, and other brethren who came with him, going over the situation in the work of spreading the gospel in Roumania and Hungary.

CONDITIONS IN ROUMANIA

Arrangements had been made to have Brother Szabo, who represents the Society particularly in the Hungarian work, accompany Brother Sima to Vienna. But when the time came for his departure the authorities refused to issue him a passport, the objections against him being that in 1916 he was sentenced to five years imprisonment for preaching a doctrine contrary to theirs. Brother Szabo was set free when the revolution came; but the authorities in Roumania, where he now is, were sorry that they could not find some charge upon which to imprison him. We had hoped to see this dear brother. Many in America will remember his faithfulness to the work there, and how he has under adverse circumstances battled for the cause of righteousness in one of the darkest places in the earth.

Roumania is a military power, arbitrary and harsh. The "beast" is here manifesting itself in a marked degree. Political, financial, and ecclesiastical powers are acting together for the oppression of every one who is not in harmony with them. They have what is known as the Minister of Culture, who is really of the Jesuit order and opposed to the spreading of the gospel of the Lord's kingdom and who uses his power, at the instance of others of the clergy, to oppress those who are striving to preach the glad tidings. Having jurisdiction over religious matters, this Minister of Culture has put our Society and its publications under the ban, charging that we are in league with Bolshevists and international Jews. He charges that the "Millions" book is a political book, and that Volume 1 of STUDIES IN THE SCRIPTURES is a book in favor of Bolshevism. This branch of the government there has forbidden the circulation of our literature and the further operation of the Society. However, we believe that the Lord has a way to get the truth into the hands of the people there; and by his grace our brethren are proceeding with the work. Our literature is being printed at a rapid rate, and the people are anxious for it. While the government has forbidden public meetings to be held, yet in some parts of Roumania the people are so much in favor of public meetings that these are held anyhow.

One of our dear brethren, who during the war was an army officer, an expert swordsman, and stood high amongst the government officials, has gotten the truth; and he is just as earnest and zealous in proclaiming the truth as he was in fighting with his natural sword. He has been arrested fifteen times, beaten and thrown into jail. When he gets out he goes forward immediately in proclaiming the message of the kingdom and

distributing the literature. He also came to Vienna. He is a quiet, modest man, yet gave evidence of firmness and full devotion to the Lord.

There are thirteen brethren in Roumania in the Pilgrim service, and many others do work of this kind part of the time.

SUFFERING FOR THE TRUTH

As an illustration of how our brethren are treated in Roumania, we here relate an incident that occurred in one of the cities where there is a class of twenty-one consecrated. In 1921 they were arrested because they partook of the Memorial. At the last Memorial, this year, they assembled for the purpose of having the service and celebrating the Memorial of our Lord's death. The meeting had scarcely begun when a Catholic priest came in and asked why they had assembled and what they were doing; and being told, he demanded that the meeting should be stopped. The brethren refused, of course, and went on with the meeting. The priest then went to the mayor and demanded that the meeting be broken up. The friends previously had received a permit for the meeting, but the influence upon the mayor was sufficient to overcome this. The mayor himself being unable to break up the meeting, sent to an adjoining town for an officer; but by the time he returned the meeting was over and the brethren had dispersed. The officer then went about, found them all and arrested them, beating them with his club, and drove them back into the town. One brother was so brutally beaten that he was in the hospital for fourteen days as a result. In addition to being put into jail, each one of these brethren was fined 300 lei.

Notwithstanding this opposition, the truth continues in Roumania. There are seventy-five classes in Roumania, nine in Hungary, and three in Bulgaria, that are zealously spreading the gospel of the kingdom. The truth has also been carried into Jugoslavia and Servia.

ADVENTIST PERSECUTORS

The Baptists and Adventists join with the Catholics in the persecution of our brethren in Roumania, thus showing how the "beast" is made up of the ecclesiastical, financial, and political elements, all under the supervision of Satan working against the Messianic kingdom. In Bucharest our brethren have sold more than 4,000 books in a short while. An Adventist preacher, acting as spokesman, threatened their arrest if they did not leave immediately. They did not leave, of course; and a week later they were arrested and their books confiscated. Still there are more than three thousand earnest Christians in this part of the world who are contending for the faith once delivered to the saints and worshiping God as taught by Jesus and the apostles. The opposition, however, is unable, under the law, to stop the publication of THE WATCH TOWER, because it comes under the law governing general publications, and we are able to get this out. Other means of getting the truth to the people are being put into operation.

We are reminded that the Lord was crucified between two thieves; and the suggestion is merely made that there might be some parallel experience for the last members of the Christ on earth. Without a doubt throughout Central Europe there is a rising sentiment against the truth, the false charge being made that the Bible Students are in league with the Bolshevists and the Jews, which is absolutely false. The Jews referred to in the charge are that class who rob the people by profiteering, making themselves despicable, and hence are properly classed as thieves. It is generally understood what is the purpose of Bolshevism. So it is easily seen how the adversary is striving to stir up sentiment against those who are announcing the Messianic kingdom. It is further evidence of the war between the "beast" and the Lamb and those who have the privilege of representing the Lord on the earth. Happy we are to be privileged to be on the Lord's side, being assured by him through his Word that victory for righteousness is certain, and soon his kingdom will be in full operation. These experiences should strengthen the faith of our brethren everywhere and encourage them to greater zeal and earnestness in the proclamation of the message of Messiah's kingdom. True Jews, those who have the faith of Abraham and who believe in God's promises, likewise should take courage as they see the time for the establishment of the Messianic kingdom, which will bring blessings to them as well as to all the families of the earth who obey righteousness under his perfect and righteous reign.

PUBLIC MEETING IN VIENNA

A public meeting had been arranged for in Vienna for the evening of May 31 at the Katharinenhalle, said to have a capacity of 10,000. When Brother Rutherford and his interpreter, Brother Binkele, ascended the platform, it was observed that every available space in the hall, including the aisles, was packed—like sardines in a box. There was still some place on the platform and an invitation was extended to others to come to the platform. Soon this was filled, the people standing right up against the speakers. Even a greater crowd surged on the outside striving to gain admittance but could not. It was estimated that fully 20,000 people came to this meeting.

The adversary, working through the Jesuits and others of the clergy, had prepared to break up this meeting. They had their representatives stationed throughout the audience, particularly in the rear, to the number of a few hundred. By far the greater number of those present, however, were good, peace-loving people, eagerly desiring to hear the message of the kingdom. The lecture began and proceeded for about forty minutes. Having had some intimation beforehand that there would be an attempt to break up the meeting, the speaker briefly covered the salient points and then began to elaborate upon them; in fact,

the chief part of the lecture had been delivered when the disturbance began. In the rear of the hall about two or three hundred people began to mill about like cattle preparing for a stampede. Young men and women climbed on chairs and began to give signals, and presently the meeting was interrupted by shouts and cries from the disturbing element. The speaker called to them and asked them to be quiet. They refused. Two gentlemen in the audience climbed to the platform and asked for permission to try to quiet them and spoke for a few moments, but without avail. Then Brother Rutherford through his interpreter said to them: "I want to take a vote of this audience and see how many wish to hear this lecture through." Most of the audience raised their hands. Some two or three hundred signified their disapproval by crying out against the meeting. Then Brother Rutherford said to them: "Those who do not wish to hear, please withdraw from the hall immediately and let the people hear who do wish to hear." This was a signal for the beginning of their disturbances. The leaders pushed through the aisles, making for the platform, and when within fifteen feet of it they began to sing the "Internationale," the "Marseillaise." The demons seemed to possess them. With wild expressions upon their faces and utterly devoid of reason, the confusion, singing and crying out continued.

ESCAPE FROM PERSECUTORS

The better class of people calmly tried to quiet them, but wholly in vain. Pushing aside others, they made their way for the platform, while singing and crying out against the speaker. The keeper of the hall, becoming alarmed, insisted that the speaker should leave the platform immediately. This was not heeded, however; for it was hoped that the storm would blow out soon and that the police would quell the riot and the lecture could proceed. Although a company of policemen were seen at the entrance of the hall when the meeting began, yet when the disturbance started not a policeman was to be seen. Then the manager of the hall turned out some of the lights, while others turned them on again. Becoming still more alarmed, he and two or three assistants ran to the speaker's stand, and seizing Brother Rutherford by the arm, pulled him to the rear of the platform through the crowd. The mob by this time had gained the platform, singing and crying out against the speaker: "Where is he? Where is he? Our flag is red!" Many thought their evident purpose was to do violence to the speaker.

Brother Rutherford was shoved aside in the audience; and the mob, failing to find him at the moment, put their sentinels at each exit and guards on the outside. They evidently had overlooked a door at the rear of the platform, which was locked and barred. Pandemonium now reigned. This door was opened by some one; and Brother Rutherford and Brother Goux, accompanied by three young men and a young woman, who we afterward learned were friends of the truth, pushed through this door, which was immediately locked and bolted again. We found ourselves surrounded by a high board fence; and proceeding through a narrow passage, we were let out into an open athletic field. A girl stood at this gate leading into the field and, without a signal from any of our party, unlocked the gate and permitted us to pass out and immediately locked it again. We passed on through the athletic park, climbed a wall, landed in a vegetable garden, and after obtaining permission passed through a private home into the street, where we procured a taxicab and drove to the hotel, while the disturbing element still howled like wild beasts, seeking the blood of some victim.

A WITNESS TO AUSTRIA

The greater portion of this audience had heard enough of the message to be anxious to hear more, and they were keenly disappointed at the result; but the Lord always overrules to his own glory the efforts of the adversary. We thought it well to make an announcement in the papers the next day. Brother Wetzel from Dresden is in Vienna in charge of the work there. An advertisement was prepared; and he was directed to put it into a number of the papers, calling attention to the fact of the disturbed and anarchistic condition existing in the world, and that the book "Millions Now Living Will Never Die" shows God's remedy for this, and advising all who wished to know, but who were unable to hear because of the disturbance at the meeting, to send their orders to him for the book. At this writing word comes from Brother Wetzel that his mail is so great for orders that with an assistant or two he is unable to fill the orders on time. Thus the message is going out, even greater than if the interference had not come.

Poor, old Austria, long priest-ridden and kept in the dark! Her population is almost in despair. Although a great city of nearly 3,000,000, there is practically no business in Vienna. The city cannot be kept clean, because the funds are not provided. The people are not properly nourished, because they have not means to get food; and they are indeed in a deplorable condition. Merchants, fearing that their stores will be looted, have their plate glass fronts covered with heavy boards, and are expecting another revolution any day. The money of Austria is practically valueless. Prior to the war the Austrian crown was worth at par twenty cents in American money, or five crowns to the dollar. About the middle of June the Austrian crown had depreciated so that one American dollar was equivalent to 21,000 Austrian crowns, and a few days later there were no quotations. A man who had acquired a reasonable fortune prior to the war has it swept away in one day by the great depreciation in money values.

Austria, for a long while the very headquarters of the "beast," the stronghold of Papacy, the citadel of Satan, is now tottering to its fall and soon must go.

CEDAR POINT CONVENTION — IMPORTANT INFORMATION

IT IS of utmost importance that all who expect to attend the Cedar Point Convention carefully study and closely follow the instructions given below:

Ignore all instructions given in former issues of THE WATCH TOWER. The instructions in this issue are based upon latest information.

RAILWAY SERVICE

All railroads in the United States and Canada have granted a rate of one and one-half fares for the round-trip, tickets to be obtained upon certificates presented at the time of purchase. These certificates are furnished by the Society from Brooklyn. It is deemed most advantageous for classes to handle this matter through the Director of their service department. The Director should canvass the class, ascertain the number who anticipate going to the convention, and then write this office, marking his envelope "Convention Committee", giving the number who expect to attend; and we will send certificates to him for that purpose. Where the head of the house attends he may sign the certificate and insert the names of other members of the family who will accompany him. One certificate will do for the entire family. Where one person travels alone one certificate is required. It is better to order more blank certificates than actually needed, because at the last moment somebody else may wish to go.

When these certificates are received by the Director he will deliver them to the persons respectively who require certificates and keep a record of such certificates so delivered and to whom delivered, this record to include the serial letter and number marked on the left-hand margin. This record of certificates delivered must be safely kept by the Director who makes the record, until called for by this office.

Tickets will be on sale at all railway stations beginning September 1 and until September 7, inclusive, for the going trip. No tickets can be purchased on the certificate plan after the 7th. When purchasing ticket purchaser will present certificate to ticket agent and buy a round-trip ticket. To protect oneself in case of a lost ticket it will be advantageous at the time of purchasing ticket for the purchaser to enter in a memorandum book the number of the ticket bought and the amount paid for it. All tickets should read from starting point to Sandusky, Ohio, which is the railway terminus for Cedar Point.

As to isolated friends where there are no classes, each one individually should write to this office for certificate or certificates needed.

For information of friends in Los Angeles, San Francisco, Portland, Seattle, and other Pacific Coast points, we advise that a committee be appointed to confer with local railway officials with a view of obtaining special summer excursion rates to Chicago or Sandusky and return, and it may be that such rates will be more advantageous than the certificate rate of a fare and one-half above mentioned.

SPECIAL TRAINS

The "Bethel Special" will leave New York over the Baltimore & Ohio tracks from the Pennsylvania Station at 7:50 a.m. (8:50 a.m., Daylight Saving Time), Monday, September 4; leave Philadelphia (24th and Chestnut Streets) 10:10 a.m.; leave Baltimore 12:10 p.m.; arrive Washington 1:30 p.m.; rest in Washington until 8:00 p.m., and arrive at Sandusky, Ohio, about noon Tuesday, September 5. This will enable the passengers to spend half a day in Washington, resting or sightseeing, as they may see fit. The convention of the colored brethren in session at Washington at that time will be addressed by the President of the Society at 3 o'clock Monday afternoon, and he will then join the special train for Sandusky.

Sleeping cars will be attached to the "Bethel Special" at Washington for the benefit of all those who desire sleeping-car accommodations.

All friends journeying from points south of Washington, who expect to join this train at Washington, should have their tickets read from Washington by way of the Baltimore & Ohio Railroad to Sandusky.

All persons traveling by this train who desire sleeping-car accommodations from Washington to Sandusky will please notify the Society's office at Brooklyn as soon as possible, and not less than five days before starting the journey, in order that proper equipment may be procured from the railroad company. The rate for a lower berth from Washington to Sandusky is $6.38; and for an upper berth $5.10. Berths will accommodate two persons. The rate is the same, whether occupied by one or two persons.

All persons who desire to join this train and who expect to travel either by day-coach or sleeper should notify the Society's office at Brooklyn not less than five days before the beginning of the journey, in order to enable the committee to make necessary arrangements for railway equipment. This notice may be given by the Director or one appointed by the class for that purpose; or where there are isolated friends, individually.

Other special trains will be run from different parts of the United States and Canada, and we advise that the friends take up this matter with their local railway representatives and arrange for the special trains and send the schedule and other information to us as quickly as possible and we will try to put it into the next issue of THE WATCH TOWER. For the information of friends desiring to arrange for other special trains, we are advised that the railroad companies will furnish a special train for 125 passengers or more. Local classes desiring to make such arrangements should appoint a committee to confer with local railway officials for the purpose of arranging for any special trains desired.

AUTOMOBILES

Our Association will have exclusive possession of Cedar Point during the time of the convention; hence it will be necessary for all persons traveling by automobile to go first to the Association's headquarters at the dock at the foot of the main street in Sandusky, where the boat starts for Cedar Point, and there obtain from the ones in charge the proper certificate which will entitle them to enter the grounds in an automobile.

Sufficient space is provided at Cedar Point for the accommodation of 400 cars in garage, at a rate of $2.00 each for the full time of eight days; and ample space for free parking of cars.

ACCOMMODATION RESERVATIONS

On Cedar Point proper are the Breakers Hotel, Cedars Hotel, dormitories, and a few cottages. After all space on the Point has been assigned, accommodations are provided in Sandusky for others who cannot be taken care of at Cedar Point. Those who have accommodations in Sandusky will be charged the same rate as those at the hotels at Cedar Point, but will be provided with free boat transportation to and from Cedar Point daily.

All accommodations are provided by the G. A. Boeckling Company, whether at Cedar Point or Sandusky. There will be an advantage to those who take accommodations in Sandusky in this, that they will be less crowded and will have the privilege of a free boat ride morning and evening.

Every one should bear in mind that accommodations cannot be selected at this convention to suit one's own convenience, but each must be content to take such as he gets. Everybody will be made comfortable, but we should bear in mind that we go to the convention to give a blessing as well as to receive one. To handle a crowd as large as is expected at Cedar Point, it is necessary to handle it systematically; and therefore each one should be glad to accept the accommodations assigned to him or her.

HOW TO PROCURE ACCOMMODATIONS

As soon as possible after receipt of this issue of THE WATCH TOWER write the office at Brooklyn, marking your envelope "Convention Committee," and state in your letter practically the following:

I expect to attend the Cedar Point Convention during the entire session, or ——days, and will arrive———— ——. I am married (or single), and speak the———— language. I will be accompanied by my wife and—— ———. We can occupy one double bed and a cot each for the other members of the family.

If you are single, state sex, color and nationality. Information with reference to nationality or language spoken is necessary because the convention will be attended by many foreign brethren, and we desire to accommodate them together as much as possible.

Some of the rooms are equipped for from four to ten persons, all brothers or all sisters. It will help us in making assignments if you will state whether or not you can occupy a room with several others.

The assignment to rooms will be made by the Convention Committee and a card specifying your assignment will be mailed to you in ample time. Be sure to keep this card and bring it with you to the convention; and as soon as you arrive, present the card at the headquarters of the Association at the dock in Sandusky. Upon presentation of this card you will receive in exchange therefor another card showing the amount you have paid and the days you expect to be there, which will be your identification both for room and meals while at the convention.

For convenience all will be required to state at the time of arriving how long they expect to stay, and will pay to the Boeckling Company money covering the time they expect to stay. If for any reason they are compelled to leave the convention before the time is expired that has been paid for, the Boeckling Company will refund the money for the unexpired term. Do not send any money in advance to this office or to the Boeckling Company. All money must be paid to the Boeckling Company at the Association's headquarters in Sandusky on arrival.

Remember that our Association does not take possession of the grounds until noon Tuesday, September 5, and that no one can occupy a room until the afternoon, and that the first meal which will be served will be supper the evening of September 5. Any one going in advance of this time will be required to look after his own accommodations, as these rates do not begin until the hour above mentioned.

An Information Bureau will be provided at the Association's headquarters at the Sandusky dock to advise and direct any friends arriving before the above hour.

No one can occupy a room prior to noon on September 5 and expect to hold that room thereafter. The Boeckling Company has contracted with the Association to deliver possession of the entire property to us at noon on September 5, to be assigned according to the assignments previously made out; hence the necessity of adhering strictly to this rule.

RATES

Room or sleeping accommodations and three meals per day will be provided at the flat rate of $2.00 per person per day, payable in advance, two or more in a room. This will work advantageously to those attending; for should one lose his pocketbook he will still have his place to sleep and something to eat and a ticket to return.

Friends attending for only a part of the time of the convention will be required to pay in advance only for such time as they designate they intend to stay; and if at the end of that time they desire to prolong their stay, further arrangements can be made on the same terms at the office of the Boeckling Company. Friends residing nearby who will attend the convention

during the day and go to their homes at night can procure their noon and evening meals at 50c per meal.

Do not come with the expectation of procuring your own rooms and then eating at Cedar Point at the above rate; for this would be a violation of our agreement with the Boeckling Company.

CAMPING PARTIES

Some have inquired about camping nearby. There are no camping grounds at Cedar Point. In Sandusky, however, the city provides camping grounds for a limited number of tourist automobile parties. Such camping grounds are free, but are maintained solely for the convenience of motorist campers. The grounds are provided with all sanitary conveniences. For further information inquire at the Information Bureau above mentioned.

FEEDING THE MULTITUDE

Ample provision has been made to feed with three good meals per day all who come, up to 10,000 persons. All service will be on the cafeteria plan. By this means the hotel people are enabled to serve better food, a greater variety, and greater quantity in much quicker time; and it will not be necessary to stand in line a long while to wait for meals.

HALLS

Seven separate and distinct halls or meeting-places are provided; and if necessary, as many meetings may be in progress at the same time. Ample speakers will be provided for all meetings. There will be no evening service, but the evening will be given over to rest and personal fellowship.

SERVICE

As heretofore stated, arrangements have been made with the Boeckling Company for a limited number of brothers and sisters to serve in taking care of the rooms and eating department. Those who render this service will be required to work not to exceed six hours per day, and not at any time to interfere with meetings as specified in the program. In consideration for the service rendered such will receive their sleeping accommodations and meals free of charge. All brethren desiring to avail themselves of this opportunity should write this office as quickly as possible. All persons contemplating such service must report the first day of the convention at the Information Bureau and be assigned to duty.

MUSIC

Those who play well on the violin, cornet, and other orchestral instruments, who desire an opportunity of service in this behalf, please come and bring your instruments and report to the Chairman on arrival.

PURPOSE OF CONVENTION

Let us remember, dear brethren, that the purpose of this convention is to encourage and strengthen the friends and to build each other up on our most holy faith. Every one should attend with a view of being a blessing as well as to receive a blessing. Remembering our privilege to present our petitions to the throne of heavenly grace, let all the dear friends everywhere unite in prayer to the Lord for his blessing upon the convention, that it may result to the benefit of his people and to his own glory and praise.

Information has already reached us that friends are coming from all parts of the United States and Canada, and some from other foreign countries. We are looking forward to this as the most blessed convention yet held; for we are nearer the kingdom than ever before and the Lord's children should be more thoroughly developed than at any time in the past. All of those who are trusting in the precious merit of our Lord and Savior Jesus Christ will be welcome. Let us come, dear brethren, with a sincere desire and with the prayer that the Lord may bless our fellowship together and send us back to the field with renewed energy and enthusiasm to be his faithful and loyal ambassadors to bear the message of reconciliation to the world at this time of great stress. If we go with this sincere desire in our hearts we shall receive the great blessing we desire.

BACK FROM BABYLON TO GOD'S TEMPLE

—— Ezra 7:10 — 8. 21-23, 31, 32 — August 20, 1922 ——

STRUGGLES OF A POOR PEOPLE — HOSTILE NEIGHBORS — GOD'S WATCH-CARE — AIDED BY THE KING — TESTINGS AND FASTINGS — DECENTLY AND IN ORDER — MARRIAGE WITH PAGANS — UNEQUALLY YOKED — UNFAVORABLE WORLDLY ALLIANCES — TODAY'S MESSAGE

"The hand of our God is upon all them for good, that seek him"—Ezra 8 22.

THE rebuilding of the second Temple had been delayed for about twenty years, with various discouragements, by the exiles returned from Babylon. It was finally finished, the people being spurred on in their zeal through the prophecying of Haggai and Zechariah.

With the completion of the Temple came a lull in the zeal of the people, and a corresponding deadness in religious matters for about fifty years. We must sympathize with the struggles of these poor people against the unfavorable conditions surrounding them. Their city wall was still unbuilt, they were exposed to the malevolence of their neighbors who hated the Jews largely because of their refusal to mingle with the Samaritans, a thing according to the law of Moses the Jews were not permitted to do.

Added to this unfriendly relationship with their nearest neighbors was the fact that they were continually subject to trouble, loss of life and of property from marauding bands. They did not connect these losses and disadvantages properly in their minds; nor did they see that, rightly received, all these matters would have been working together for good to them, and that anything which would not have been for their welfare the Lord would have hindered.

Instead, they grew careless and indifferent to religious matters, losing considerably the zeal which first brought them from Babylon. Indeed, many of them concluded that

they would affiliate more closely with the gentiles round about them, thus setting at naught the divine counsel. They would seek worldly alliances for themselves and their children. As a result, with many of them religion reached a low plane; their law was disesteemed and disobeyed.

God, however, still exercised his watch-care over the nation which he had chosen, and which, according to the divine purpose, must be sifted, yet kept together until the presence of Messiah and the establishment through him of spiritual Israel.

In harmony with this, the Lord at this time stirred up the love and zeal of others residing at Babylon, chiefly the children of some who had declined to participate in the first return under Zerubbabel, or who were too young to go or to exercise their own volition at the time. It was nearly seventy-five years after the return of the first company of about 50,000 under the decree of Cyrus that Ezra, then a young man filled with religious zeal, became the leader of a company of the Jews still residing in Babylon, and went up with them to inspire and revive those who had first returned and their children and grandchildren meantime born in Palestine. Our lesson relates to the return of this second company.

THE KING'S ASSISTANCE

Xerxes, the Persian king who had taken Esther to be his queen, and who had exalted Mordecai, her uncle, to be chief minister of state in the Persian empire, had been suddenly murdered by a palace conspiracy; and his son Artaxerxes was the reigning monarch at the time Ezra undertook the expedition in question.

Three things were necessary for the success of the project: First, the king's promise, or decree; second, money not only for the expenses of the expedition, but also to forward properly the work at Jerusalem and encourage those who had become discouraged there, third, the interest of the Jews required to be so aroused that a sufficient number of volunteers might be found.

The king furnished much of the money, and gave the necessary authority. This might seem remarkable, did we not remember that in the Lord's providence his acquaintance at his father's court as a boy would more or less associate him with Queen Esther, and Mordecai, and with other Jews prominent in the empire, and would inspire him also with a respect for the God of the Jews.

Ezra belonged to the priestly family; and evidently he was very sincere, not only inspiring the king with confidence in the project, but also enlisting the sympathy and co-operation of many of his fellow countrymen to the number of about 1,700—probably including the families of some of them. These were volunteers—no one had a right to insist upon their going. Some may have gone with more or less of a spirit of adventure; but doubtless having knowledge of conditions at Jerusalem, the majority were thoroughly filled with a religious ardor for God and for his law. Knowing through the record what we do of Ezra's thorough-going character, teaching and practices, we may be sure that no other class would be attracted to the standard raised by him in this expedition. An illustration of his spirit is furnished in the twenty-first verse of the eighth chapter.

A certain point for the assembling of those that would return with him had been established at the river Ahava. The first condition enjoined on the assembly was a day of fasting; and we may be sure also a day of prayer to the Lord for his blessing upon the expedition—"that we might humble ourselves before our God and seek of him a straight way for us and for our little ones and for all our substance."

It was a great undertaking in those days to set out upon a journey of over 800 miles requiring slow travel, made necessary by the presence of women and children in the company and an absence of vehicles. The journey required about four months' time. There was a shorter road through the desert; but that would have been much more unfavorable in every way, and extra hazardous on account of the Bedouin tribes of the desert, who would have sought to take from them the treasures of gold and silver which they took along and which are estimated at between two and three million dollars in our money, but really equivalent to much more when measured by the standard of the value of labor now as compared with then.

SPIRITUAL ISRAEL'S TESTING

Seeking to apply this lesson to spiritual Israel, we see during this gospel age somewhat similar siftings and tests of the Lord's people We find today that some of the children of the most devout reformers have lapsed into measurable indifference respecting the holy things of the Lord and his law, and are disposed, like the Israelites of the first return, not only to fellowship the world but to amalgamate with it in customs, in habits, and in social functions. The spirit of separateness and consecration which inspired their forefathers is dying out or is dead, giving place to a mixed or churchianity condition not at all pleasing to the Lord and calling for reformation.

On the other hand, we see spiritual Israelites coming forward from Babylon with great zeal for the Lord and his cause. If perhaps we wonder, we find a solution of the matter to be that some of these inherited a blessing from their parents, and we remember the word of the Lord that he would show mercy and favor to many generations of them that love and reverence him.

Ezra seems to have been led to the announcement of the fast by a realization of his own weakness and of the dangers which would beset the Israelites on the journey. Relying upon the Lord's promises given to natural Israel, that they would be blessed in temporal things while obedient to the divine precepts, he had almost boasted of this matter to the king Artaxerxes, saying, "The hand of our God is upon all them for good that seek him, but his power and his wrath are against all them that forsake him." It had been on the strength of this faith and this testimony that the royal decree had gone forth and the funds had been subscribed, and Ezra felt that now to ask the king for a troop of soldiers for the protection of himself and his associates would have implied at least their doubt of the favor of God toward them or of his ability to protect them.

Realizing the perils of the situation and the danger from enemies, and that he was responsible in great measure for the lives of those who would be under his direction, and that under the circumstances he could not ask for soldiers, Ezra felt all the more the necessity for going before the Lord in prayer and with fasting; and hence the fast was enjoined upon all the people. We cannot doubt that this did them good, tending to direct their hearts to the Lord as the great Captain of their salvation, awakening in them the thought that the whole expedition was based upon faith in the Lord and in his promises as respects both the future and the present life.

FASTINGS OF SPIRITUAL ISRAELITES

That there is an advantage in fasting and prayer to the spiritual Israelite is beyond question. Fasting for a few days results in an extraordinary clearness of mind and enhances spiritual vision.

Our case, however, is not exactly that of the Israelites under Ezra; and yet there is some similarity. We are not guaranteed earthly blessings or earthly protection against earthly adversaries. As spiritual Israelites we have a still higher guarantee; for in our estimation our spiritual interests as new creatures are higher and grander than are all of our earthly interests, beyond comparison. We have the guarantee that, whatever shall befall us the Lord is both

able and willing to overrule it for good if we trust in him. It is in proportion as this gracious promise of the Lord fails to be appreciated by us that we look to the world for protection. The very experience of realizing danger and feeling timidity may prove indeed a superior blessing to us, if it will but lead us nearer to the Lord—through fasting and prayer.

Fasting implies also self-denial. The thought is not the weakening of the body by absolute abstention from food, but rather an enhancing of the opportunity for the mental and spiritual to find their most effective exercise through the occasional voluntary diminishing of the pressure on the physical which is constantly produced by the vitality expended in digestion and elimination. It is a good thing to discipline the body by abstention from delicacies, relishes, and other indigestible though tasty edibles.

Such fastings are profitable in other ways than one. They relieve the physical system and render the mind more acute, more spiritually inclined. To all believers, especially to those starting upon a course of consecration, of self-devotion to the Lord and his cause, we commend occasional brief fasting in the literal sense and continual fasting in reasonable and proper ways, the denying to one's self of the gratification of natural passions and, in general, the living moderately, abstemiously, using this world and its comforts and blessings as not abusing them—the using of them insofar and in such a manner as will be to the highest advantage of the new creature in Christ Jesus. Most people little appreciate how much vitality is expended in digesting too much food or indigestible food and in eliminating the poisons produced from them—vitality which otherwise might be expended in the more powerful and profitable exercise of the qualities of thought and feeling most to the glory of God. How many new creatures are thus hindered in their endeavors to walk with God! Not that there should be the weakening of mental and physical powers, but the enhancing of them. With the new creature, the consecrated Christian, that degree of abstemiousness which experiment proves best for him should be not the mere incident of a day, but the course of a life. His every day should be a fast day, a day of self-denial as respects any and every thing sinful and as respects whatever is found will not inure to the spiritual advantage of himself and others in the narrow way.

CONTINUOUS BAPTISM AND FASTING

Our fasting is like our baptism: it has a definite point of beginning and a definite point of ending. It begins with our baptism even unto death, and it ends in death. These self-deniers, these fasters, are the self-sacrificers, the overcomers of the world, to whom the Lord has promised his special blessing of spiritual favors, peace, joy, and the fruitage and the graces of the spirit in the present time, and by and by the everlasting blessedness of the fellowship with himself in all the joys and perfections and completeness of the kingdom condition—glory, honor and immortality.

Ezra says: "So we fasted and besought our God for this: and he was entreated of us." This verse could be applied in full measure to the spiritual Israelites who, under the lead of the great High Priest of their profession, are traveling to the New Jerusalem.

Their fasting and prayers to the Lord for protection and help along the narrow way and for success to the journey's end are heard, and the Lord assures us in advance that all such petitions are granted. It is our Father's good pleasure to give the holy spirit to those that ask, and to make all things work together for their good, and to bring them under the leading of the wise Chief Shepherd ultimately to the fold of the kingdom. In other words, "He is faithful who has called us, who also will do it." (1 Thessalonians 5:24) He will do all he has promised to do, exceedingly more abundantly than we could have asked of him or expected. The whole matter is with us of cooperating with him: If our consecration is based upon faith in the redemptive work of our Lord, if it is full and complete consecration, and if we live it out day by day, the results will be all and more than we ever expected.

"LET EVERYTHING BE DONE DECENTLY AND IN ORDER"

Ezra divided the wealth contributed by the Jews throughout Babylonia and Persia and by the king amongst twelve prominent men of the Levitical tribe, strict count being kept of what each received and of the delivery of that amount to the properly constituted representatives of the Jews at Jerusalem. Thus our Lord, who is the Captain of our journey, and who is bringing us to the heavenly kingdom, gives to every one of his followers pounds and talents for which they must ultimately give account. Let each one see that he is able to render his account with joy.

Ezra said to these twelve men: "Ye are holy unto the Lord and the vessels are holy, and the gold and silver are a freewill offering unto God, the God of your fathers. Watch ye and keep them, until ye weigh them before the chief of the priests and the Levites and the princes of the fathers' houses of Israel at Jerusalem in the chambers of the house of the Lord." The chambers of the Temple were the little rooms separate from the holy and most holy, yet connected therewith more or less intimately, and all within the precincts of the inner court. In some of these the officiating priests lived, and in others were stored the treasures belonging to the Temple and its service. These were the safe deposit vaults of that time for the Lord's treasury.

We can see the responsibility that rested upon these men; yet still greater responsibility rests upon us who have received of the Lord's spiritual gifts and treasures, his great truths. If of those men handling earthly treasures it was required that they should be faithful and watchful, diligent, much more may these qualities be reasonably required of us. "A charge to keep I have, a God to glorify"

All of these lessons should come to us as fresh reminders of our responsibility, not for our discouragement but, reversely, to make us more watchful, more careful, more zealous, more appreciative of the riches of God's grace and of the treasures destined for the heavenly temple now committed unto us.

Those of old time were to hide their treasure; but we are commanded to display ours on every occasion—'Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven" The more we let our light shine, the brighter it will shine, the more we use and display the riches of God's grace entrusted to us, the more valuable will our treasure become, and the more safe we shall be, for it is a treasure which our enemies will not really covet. Our faithfulness in acknowledging the Lord in all our ways assures us of his protection and care.

AT THE JOURNEY'S END

Ezra and his company, after a four months' journey, arrived safe at Jerusalem, the Lord having indeed kept them and delivered them from the marauding bands of enemies on the way.

Then it was that Ezra's real work began. He found matters at Jerusalem and throughout Judea in a much worse state than he had anticipated; and he was used of the Lord in instituting a very radical national reformation, which proved a great blessing to the people, though it sifted out some of their number.

Ezra magnified the Law, showing the people how the calamities that had befallen them as a nation were all

foretold in the Law and were the result of a failure to keep the Law; the proper course now was not to have rebuilt the Temple, as they had done, but to go back to the Law and seek to keep it inviolate to the best of their ability.

He pointed also to the fact that they had made unlawful unions with the tribes and nationalities surrounding them, and that the only coures remaining was to separate themselves from all the heathen people. This involved special trouble and trial in cases where Jews had married heathen wives. Ezra's course would be roundly denounced today by the entire civilized world and would not be a proper course for Christians; for the antitype is not literal wives but pagan religions, to which professing Christians by millions are wedded.

Under the typical law the Jews did the proper thing at the proper time, in God's estimation. Ezra was the divine instrument in sharply separating between the Jews and other peoples. This faithful spirit has persisted amongst the Jews ever since; and the effect has been what the Lord designed—the keeping of that nation and people comparatively separate and distinct from all others. It wrought great hardship upon the wives thus put away and upon the children thus alienated; but much the same course is prescribed now by law against Mormons, and the wives of plural marriages and of bigamists, and in the case of adultery and the illegitimate offspring thereof. The casting off of such wives and such children is considered the proper thing today, indeed the only course to follow, however sharp the suffering entailed upon the victims.

A lesson for spiritual Israelites may be found herein, though not according to the letter of Ezra's teaching or of the typical Law. The spiritual Israelite is directed by the Captain of our salvation, through the apostle Paul as the divine mouthpiece, to be not unequally yoked together with unbelievers in marriage, and to have as little to do as possible with worldliness and nothing with its spirit. Nevertheless the spiritual Israelite is enjoined that if the unbelieving husband or wife remain and it be possible to live together even under trying circumstances she or he should do it; but if the unbelieving one depart, the believing one is to let him or her depart, considering it to be of the Lord's providence that the Israelite indeed should be freed from a vexatious alliance, though not free to remarry.

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR JULY 15, 1922

"I VOW . . . TO BE ON THE ALERT TO RESIST" (PART II)

1. Is opposition to astrology Scriptural? ¶ 1
2. What were the various classes of practicers of the occult? ¶ 2
3. Why is it wrong for the consecrated to have to do with astrology and other demonistic arts? ¶ 2.
4. What does Malachi say is God's attitude toward practicers of demonism? ¶ 3.
5. What does God say through Isaiah about believers in the occult? ¶ 4
6. What three wrong beliefs are a hindrance to overcoming? ¶ 5.
7. What was Saint Paul's attitude toward the sorcerer Elymas? ¶6.
8. What is the best attitude of the consecrated toward the occult and toward the Vow? ¶ 7
9. How do occultists seek to impress the people? ¶ 8.
10. Why did Simon make the proposition that he did to the apostles ¶ 9.
11. What was Saint Paul's attitude toward Simon's idea that the occult can be mingled with Christianity? ¶ 10
12. Is resistance of the occult requisite for a perfect heart toward God? ¶ 11
13. Can a person maintain permanently the position of friendship toward both God and the occult? ¶ 12
14. Why are the bright minds liable to danger from the occult? ¶ 13
15. How did the Ephesus Christians prove their sincerity in respect to the occult? ¶ 14, 15.
16. How may the modern consecrated profit by the Ephesus example? ¶ 16
17. Are any of the consecrated ever given to the occult? ¶ 17
18. What attitude may a class take toward their servants' beliefs in the occult? ¶ 18.
19. What is the relation of the will to the affections? ¶ 19
20. Why is it important to keep the attention and interest on heavenly things? ¶ 20.
21. How do attention and interest ultimately affect the will? ¶ 21
22. What help comes from carefully scrutinizing the thoughts? ¶ 22.
23. What is the best way to keep the attention and affections off a given thing? ¶ 23.
24. Where should the new creature keep his attention fixed? ¶ 24.
25. How do the weekly prayer-meeting texts help the consecrated? ¶ 25
26. How may the consecrated keep from affection that may hinder his best service to God? ¶ 26-27.
27. What should be the course of a new creature who finds that he has broken his Vow? ¶ 30.

THE STRONG CABLE OF CHRONOLOGY

1. What weakness has characterized all past systems of chronology? ¶ 1.
2. What were the Canon of Ptolemy and the Greek Olympiads? ¶ 2.
3. How might chronologies be strengthened? ¶ 3
4. Is present-truth chronology merely a string of dates? ¶ 4.
5. What proof does present-truth chronology have of divine origin? ¶ 5.
6. What effect do several proofs of correctness have? ¶ 6, 7.
7. What makes chronology a cable rather than a chain? ¶ 8.
8. Explain the difference between an invention and a discovery. ¶ 9.
9. How do the true and the false philosophies of history differ? ¶ 10, 11
10. How does the chronology manifest foreknowledge of events? and what effect does this have? ¶ 12, 13.
11. What is the Scriptural proof that God alone has foreknowledge of times and seasons ¶ 14, 15
12. Why would it be impossible for angel, demon, or man to foreknow God's appointed times? ¶ 16
13. What is it that stamps the chronology as of heavenly origin? ¶ 17-19
14. What are parallel dates? ¶ 20-22
15. Give an illustration of parallel dates in the times of the gentiles ¶ 23, 24
16. How do the parallelisms prove foreknowledge? and what is the result as concerns the chronology? ¶ 25-27.
17. What does possession of the divine chronology show concerning its possessors? ¶ 28.

ESTHER SAVES THE HEBREW PEOPLE

1. How did a great trial develop the Jews throughout the Persian Empire? ¶ 1.
2. Who was king of Persia at that time? ¶ 2.
3. How did Haman manifest his displeasure against the palace doorkeeper, Mordecai? ¶ 3.
4. What effect did the provisions of the king's edict have upon the Jews ¶ 4
5. Who was the only one in a position to help the Jews? and how? ¶ 5
6. If Esther had failed in her opportunity, would the Jews have been lost ¶ 6.
7. What lesson exists in this for the Lord's people now? ¶ 7.
8. What facts showed the danger of crossing the king's will? ¶ 8-11.
9. What religious preparation was made for Queen Esther's effort? ¶ 12
10. How should Christians cooperate with prayers in their behalf? ¶ 13-16.
11. How was Xerxes supernaturally influenced? ¶ 17, 18.
12. What course did this influence lead the king to follow as respects Haman and Mordecai? ¶ 19-21
13. What took place that saved Esther's life and caused Haman's death? ¶ 22-25.
14. How was deliverance effected for all the Jews? ¶ 26 27
15. What attitude are Christians to hold toward their enemies? ¶ 28, 29
16. What lesson is here taught concerning the Jews? ¶ 30, 31.
17. What lesson may we learn concerning ourselves? ¶ 32-34.

NEHEMIAH TO ARTAXERXES

The walls of the city are razed,
The gates of the city are burned,
And the temple of God, where my fathers have praised,
To the ashes of ruin are turned.

And now I beseech thee, O King,
If favor I find in thy sight,
That I may revisit my home, where the wing
Of destruction is spread like the night.

William Knox

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Garrett, Kan ..... Aug. 1
Iola, Kan. ..... " 2
Fort Scott, Kan. ..... Aug 3, 6
Arcadia, Kan ..... Aug. 4
Girard, Kan ..... Aug. 7
Pittsburgh, Kan. ..... " 8
Baxter Springs, Kan. Aug. 9, 10
Cherokee, Kan. ..... Aug. 11, 12
Parsons, Kan ..... " 13, 14
Coffeyville, Kan ..... Aug. 15
Independence, Kans. ..... " 16
Neodesha, Kans. ..... " 17

BROTHER J. A. BOHNET

Sioux City, Iowa ..... Aug 1
Vermilion, S Dak. ..... " 2
Yankton, S Dak ..... " 3
Irene, S Dak ..... Aug 5, 6
Chancellor, S Dak ..... Aug 7, 8
Parker, S Dak. ..... Aug. 9
Utica, S Dak ..... Aug. 10
Mitchell S Dak ..... " 13
Hartford S Dak. ..... " 14
Jasper, Minn ..... " 15
White, S Dak. ..... " 16
Huron, S Dak. ..... " 18

BROTHER E. F. CRIST

Tangier, N. S. ..... Aug 2
Pictou, N. S ..... " 4
Charlottetown, P E. I Aug 6, 7
Stellarton, N S ..... Aug 9
Port Hawkesbury, N S. " 10
North Sydney, N. S. .... " 11
Sydney N S ..... Aug 13
Glace Bay, N. S. ..... Aug 13, 14
Whitney Pier, N. S ..... Aug 15
Sydney, N S ..... Aug 16, 17
Truro, N S ..... " 18, 20
Quebec, Que. ..... Aug 22

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Shawver, W Va. ..... " 3, 4
Huntington, W. Va. ..... Aug 6
Ironton, Ohio, ... " 7
Ashland, Ky. ..... " 8
Patrick, Ky ..... Aug 10, 11
Paintsville, Ky. ..... Aug. 13
Portsmouth, Ohio ..... " 14
Chillicothe, Ohio ..... " 15
Nelsonville, Ohio ..... " 16

BROTHER M. L. HERR

Defiance, Ohio ..... Aug. 2
Fostoria, Ohio ..... " 3
Findlay, Ohio ..... " 4
Tiffin, Ohio ..... " 6
Fremont, Ohio ..... " 7
Bellevue, Ohio ..... Aug 8
Sandusky, Ohio ..... " 9
Danbury, Ohio ..... " 10
Vermilion, Ohio ..... " 11
Elyria, Ohio, ... " 13

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Montreal, Que. ..... Aug. 11, 13
Northfield Sta, Ont. ..... Aug. 14
Iroquois, Ont. ..... " 16
Prescott, Ont ..... " 18
Brockville, Ont. ..... " 20
Gananoque, Ont. ..... Aug 21
Kingston, Ont. ..... Aug 22, 23
Belleville, Ont ..... Aug. 24
Sterling, Ont. ..... Aug. 26, 27
Frankford, Ont. ..... Aug 28
Trenton, Ont ..... " 29

BROTHER H. HOWLETT

Whitney Pier, N. S. ..... Aug. 9, 10
Pictou, N. S. ..... " 11
Scotsburn, N. S. ..... " 12
Pictou, N. S ..... " 13
Charlottetown, P.E.I. " 15, 16
Amherst, N. S. ..... Aug. 17
St. John, N B. ..... Aug. 18, 20
Evandale, N. B. ..... " 21, 22
Fredericton, N. B. ..... Aug 23
Milville, N. B ..... " 24
Woodstock, N. B. ..... " 25
Montreal, Que. ..... " 27

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Urichsville, Ohio ..... Aug. 8
Tippecanoe, Ohio ..... " 9
New Philadelphia, Ohio " 10
Dover, Ohio ..... " 11
Bowdil, Ohio ..... " 12
Canton, Ohio ..... " 13
Wooster, Ohio ..... Aug. 14
Coshocton, Ohio ..... " 15
Dresden, Ohio ..... " 16
Newark, Ohio ..... " 17
Columbus, Ohio ..... " 18
Cincinnati, Ohio ..... " 20

BROTHER W. H. PICKERING

Beverly, Mass ..... Aug. 1
Lawrence, Mass. ..... " 2
Haverhill, Mass. ..... " 3
Byfield, Mass ..... " 4
Newburyport, Mass. ..... " 6
Kittery, Me. ..... " 7
Kennebunk, Me ..... Aug 8
Portland, Me ..... " 9
South Windham, Me. ..... " 10
Dry Mills, Me. ..... " 11
Auburn, Me ..... " 12
Lewiston, Me. ..... " 13

BROTHER B. M. RICE

Marcellus, Mich ..... Aug 6
Battle Creek, Mich. ..... " 7
Ostego, Mich ..... " 8
Grand Rapids, Mich ..... " 9
Sparta, Mich ..... " 10
Muskegon, Mich. ..... Aug. 12. 13
Hart, Mich ..... Aug 14 15
Manistee, Mich ..... Aug 16
Traverse City, Mich. Aug 17 1
Kewadin, Mich ..... Aug 20
Midland, Mich. ..... " 21
Bay City, Mich. ..... " 2

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Charlton, Iowa ..... Aug 8
Red Oak, Iowa ..... " 9
Glenwood, Iowa ..... " 10
Nebraska City, Neb ..... " 11
Omaha, Neb ..... " 13
Logan, Iowa ..... " 14
Little Sioux, Iowa ..... Aug 15
Wall Lake Iowa ..... " 16
Galva, Iowa ..... " 17
Sioux City, Iowa ..... " 18
Alton, Iowa ..... " 20
Superior, Iowa ..... Aug 21, 22

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Cheyenne Wyo. ..... Aug 5, 6
Casper, Wyo. ..... " 8, 9
Butte Mont ..... " 11, 13
Missoula, Mont. ..... " 14 15
Pablo, Mont ..... " 16, 17
Great Falls, Mont. ..... Aug. 18, 20
Tampico, Mont. ..... Aug 21
Froid, Mont. ..... " 23
Reserve, Mont. ..... Aug 24, 25
Outlook Mont. ..... " 26, 27
Dore, N Dak. ..... Aug 29

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French Lick, Ind. ..... Aug 7
Boonville, Ind ..... " 8
Evansville, Ind ..... " 9
Washington, Ind ..... " 11
Montgomery, Ind. ..... " 13
Sparksville, Ind. ..... " 14
Orleans, Ind. ..... Aug 15
Mitchell, Ind ..... " 16
Salem Ind ..... " 17
Jeffersonville, Ind ..... " 18
DePauw, Ind ..... " 19
New Albany, Ind. ..... " 20

BROTHER W. J. THORN

Springdale, Ark. ..... Aug 9
Monett, Mo ..... " 10
Joplin, Mo. ..... " 11
Noel, Mo ..... " 12
Salome, Ark. ..... " 13
Lamar, Ark. ..... Aug 14, 15
Dover, Ark ..... Aug 16
Little Rock, Ark ..... Aug 17, 20
Redfield, Ark ..... Aug 18
Forrest City, Ark ..... " 21
Helena, Ark ..... " 22
Memphis, Tenn ..... " 23

BROTHER T. H. THORNTON

Keysville, Va ..... Aug. 10, 11
North Emporia, Va. ..... Aug. 13
Suffolk, Va ..... " 14
Norfolk, Va. ..... " 15
Newport News, Va. ..... " 16
Richmond, Va. ..... " 17
Petersburg, Va. ..... Aug 18
Orchid, Va. ..... " 19
Charlottsville, Va. ..... " 20
Basic, Va ..... " 22
Clifton Forge, Va. ..... " 23
Winchester, Va. ..... Aug. 24, 25

BROTHER J. B. WILLIAMS

Moose Jaw, Sask. ..... Aug 3, 4
Regina, Sask ..... Aug. 6
Earl Gray, Sask. ..... Aug 7, 8
Cymric, Sask. ..... Aug. 9
Viscount, Sask. ..... Aug. 10, 11
Saskatoon, Sask. ..... Aug. 13
Cadogan, Alta. ..... " 15
Hardisty, Alta. ..... " 17
Sedgwick, Alta. ..... " 18
Camose, Alta ..... " 20

BROTHER W. M. WISDOM

Madison, Wis. ..... Aug. 1
Freeport, Ill. ..... " 2
Ashton, Ill. ..... " 3
Aurora, Ill ..... " 4
Chicago, Ill. ..... " 6
Hegewisch, Ill. ..... Aug. 7
Hammond, Ind. ..... " 8
Michigan City, Ind. ..... " 9
LaPorte, Ind. ..... " 10
Plymouth, Ind. ..... " 11

PRAYER MEETING TEXTS FOR OCTOBER

October 4: CHRIST THE LIFE "I am the resurrection and the life"—John 11 25.

October 11: CHRIST THE RANSOM: "Christ Jesus . . . gave himself a ransom for all."—1 Timothy 2:5, 6.

October 18: CHRIST THE MEDIATOR: "There is . . . one mediator between God and men, the man Christ Jesus."—1 Timothy 2 5

October 25: CHRIST MY ADVOCATE: "We have an advocate with the Father, Jesus Christ the Righteous."—1 John 2:1.

I.B.S.A BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

Chapter IX: Ransom and Restitution

Week of Oct. 1 ..... Q. 36-42
Week of Oct 8 ..... Q. 43-3
Week of Oct 15 ..... Q. 4-10
Week of Oct 22 ..... Q. 11-17
Week of Oct. 29 ..... Q. 18-25

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WATCH TOWER

Herald of Christ's Presence

"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me"—Habakkuk 2:1

Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh—Matt. 24:33; Mark 13:29. Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The Plan of the Ages"**

Chapter IX: Ransom and Restitution

Week of Oct. 1.....Q. 36-42 Week of Oct. 15.....Q. 4-10
Week of Oct. 8.....Q. 43-3 Week of Oct. 22.....Q. 11-17
Week of Oct. 29.....Q. 18-25

Question books on "The Divine Plan", 15c postpaid.

REPORT OF CONVENTION

Friends everywhere are looking forward with great expectancy to the Cedar Point Convention. Having in mind the blessings enjoyed at the former convention there, we are expecting even greater blessings at this one. There will be many of the dear brethren throughout the world who will have no opportunity of attending this convention. We are sure that their prayers will daily ascend in behalf of those who do go. We feel that those at home will be pleased to have some detailed report of what transpires at the convention, that they may enter more fully into the spirit of it. This is to advise that THE WATCH TOWER will make such a report; and it is our present intention to issue a special edition immediately following the convention, probably the issue of November 1, giving a report of the convention. This will be free, of course, to the regular subscribers. Extra copies may be ordered at ten cents each, provided the order is sent in by September 15.

CONVENTION NOTICE

The Committee is rapidly assigning hotel accommodations for the Cedar Point Convention in the order in which applications are received. If you have been assigned accommodations you will receive a yellow card announcing that fact. It is expected that all will arrive by 10 o'clock Tuesday evening, September 5; and if you do not expect to arrive by that time, advise by wire, addressing C. A. Wise, Secretary, Sandusky, Ohio.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLIII AUGUST 15, 1922 No. 16

EUROPEAN TOUR—PART IV

THERE were a great many requests for our party to remain over in Vienna for another lecture. Many of the good citizens assured us that they would take steps to prevent another disturbance. But our engagements were such that this was not possible.

Leaving Vienna, we journeyed through Czechoslovakia on our return to Germany. Bohemia forms a part of Czechoslovakia, and in this land there are several brethren in the Lord in present truth who are anxious to have a wider witness in that country; and efforts are being made to see that this witness is given. Like other parts of Europe, Czechoslovakia shows the ill effects of the war. Great numbers are out of employment and there is a spirit of unrest and dissatisfaction, the poor creation groaning and travailing under the weight of their load, hoping for deliverance.

CONVENTION OF 3,500 AT LEIPZIG

The purpose of returning to Germany at this time was to attend a convention of the Bible Students at Leipzig. This being the Pentecostal holiday season in Germany, it was the most favorable time for a convention; and while our brethren are quite poor and cannot travel much, it was thought best to have the convention in Saxony. The evening preceding the convention at Leipzig a public meeting was held, at which about 2500 were present, the friends remaining away to give space to the public. The attention was unusually good; splendid interest was manifested, and a large number of books were sold. The morning following the convention opened. It was a beautiful sight.

In a hall with a capacity of 3500 every available space was crowded full with consecrated brethren in the Lord. They had come chiefly from Saxony. In 1913 the class in Leipzig numbered less than forty people; and in Dresden not more than a hundred; and now we found a convention of 3500, most of them coming from this part of Germany; with a few, of course, from other parts. The convention was opened Sunday morning by Brother Rutherford with an address on the subject: "The blessing of the Lord maketh rich, and he addeth no sorrow therewith," in which was pointed out the great blessing God's people have received from the Lord and that all the sorrows that have come have not come from the Lord, but have come by reason of sin in the earth, and that the trials and persecutions that come by reason of faithfulness to the Lord bring not sorrow to the heart, but rejoicing, in that we are privileged to suffer with Christ that we might reign with him. The friends had arranged some special music for the benefit of our American brethren, which was greatly enjoyed, not only by our party but by all the convention.

In the afternoon Brother Rutherford again addressed the convention on the subject: "The True and Faithful Witness," pointing out how the Lord was that true and faithful witness, and the privilege his followers now have of following in his footsteps and faithfully witnessing to the truth. At the conclusion, Brother Balzereit, the chairman of the convention, asked for an expression from the brethren as to their harmony with the Society in putting forth an effort to give a wider witness to the Messianic kingdom message. Scarcely had he gotten the words out of his mouth before the vast audience as one person leaped to their feet. The zeal and earnestness manifested by them was a real inspiration. They have the determination to give the message to the world now as the Lord has granted this privilege.

The convention was addressed by a number of the German brethren, including Brother Balzereit, Brother Binkele, Brother Turnow, Brother Cunow, Brother Wellershaus, and others. The testimony meetings showed the great love and devotion that the friends in Germany have for the truth.

THE LEIPZIG STATUE

On Monday morning a question meeting was conducted by Brother Rutherford, a large number of questions having been previously handed in to the chairman, only a portion of which could be taken up in the time allotted for that purpose. Among the questions asked was one with reference to the monument erected at Leipzig and dedicated in 1913. The question was to this effect: Is this monument referred to in Isaiah 19: 19 and in Revelation 22: 1, 2?

Some two years ago a brother had delivered a discourse in Germany in an attempt to point out that this monument was erected under divine supervision; and many of the friends became imbued with that thought. Hence the question was put into the question box. A brief history of the monument will better enable our readers to understand the answer given.

The great battle of Leipzig was fought by Napoleon in October, 1813. At this battle 80,000 men were killed. It was one of the bloodiest battles of Napoleon's campaign. A small monument has been erected on the spot where Napoleon stood and directed the forces. Some time about 1890, or shortly thereafter, the Kaiser conceived the idea of erecting a great monument on this battlefield; and he set about to induce other nations to participate in its erection. It required fifteen years to build this monument, which is made of granite. The base covering several acres, it rises to a height of approximately 300 feet. It is stated that this monument was erected to commemorate the fact that on this battlefield was a great slaughter of the people by a man who had attempted to conquer the world and who had failed. The little monument to Napoleon, of course, represents him. This great monument, which was completed and dedicated in 1913, has no capstone, the top being left flat, with a space about thirty feet square. It was understood that the absence of the capstone would commemorate the fact that no man had conquered the world; but that in the event that any one should conquer the world then his monument would be placed on the top.

NOT OF THE LORD

Abbreviated, the answer to the question was this: This monument erected in Leipzig is not referred to in Isaiah 19:19 or in any other part of the Scriptures. The Leipzig monument was erected as the result of an ambition of a man, induced by the influence of the great adversary. There would be no reason why Jehovah should have a monument erected in the earth at the end of the gospel age. There is a good reason why he would have a monument erected in Egypt, the Great Pyramid, long before the beginning of the Christian era, and when the time would come that the secrets of this monument should be revealed to students of the divine prophecy, it would be found to corroborate the prophetic utterances and the divine plan for the salvation and deliverance of man. The Great Pyramid, therefore, would furnish additional evidence to strengthen the faith of the Christian. At the end of the gospel age there would be no occasion for such, and it would be presumptive on man's part to erect a monument and say that the Lord had it done as a testimony to his cause.

In addition to this, every part of the monument indicates that it originated with the devil. Its architecture, both inside and outside, is distinctly Egyptian, which Bible Students well know is of Satanic origin. Satan has counterfeited every part of the divine plan; and in the figures constructed he has particularly attempted to show forth the four attributes of wisdom, justice, love, and power.

It is a well known fact that for a number of years before the World War Emperor William, the Kaiser of Germany, claimed to be directed by divine power, hearing voices in his "inner ear" directing him what should be done. All students of the Lord's Word readily recognize this as spiritism. The ambition of the Kaiser to be the ruler of the earth is plainly manifested in this monument. On the inside are seen four colossal figures. One of these shows a woman nursing two children, and is said to symbolize the German people as self-supporting and nourishing the world. The other nations that contributed money to help to erect this monument and that were present at its dedication are represented by small figures, about one-hundredth part the size of the larger ones, showing a far inferior condition to Germany.

At the base of the monument is the figure of a warrior with drawn sword, marked *Saint Michael.* Michael, as we know, means *one representing Jehovah.* Above this figure are cut the words: *Gott mit uns.* A fountain was prepared, to flow a large quantity of water from the base of the monument down for some distance into a pool; and on either side of the pool is planted a row of trees, said to have been taken from the description of the kingdom given in Revelation 22, indicating that these trees pictured the German people healing the other nations of the earth. The Kaiser was imbued with the thought that he was to be the great one amongst men. He not only had the German army trained in the art of war, but had placed upon their arms and epaulets and other parts of their uniform the words: *Gott mit uns*, like unto the inscription on the monument. Arrogantly he stated that "me und Gott" would accomplish the purpose he had in mind.

This monument was dedicated in October, 1913. Within a year from that date the great World War began. The Kaiser was confident that his army would soon march into Paris, soon destroy the Russians, and soon conquer the world; and thus, according to the purpose above announced, the vacant space at the top of the monument would be a place for a great figure, at least a hundred feet in height, representing the Kaiser himself as the conqueror and ruler of the world.

THE WORK OF DEMONS

Instead of this monument being erected under divine supervision to foreshadow any part of the divine plan, clearly it is a monument of the folly of man, induced by the devil and his associates, the demons. The Kaiser had hoped to say that 'here stood Napoleon, who had attempted to conquer the world and had failed. Here stands the Kaiser, who attempted to conquer the world and succeeded; therefore the whole world should bow down to me.' Christians should not be turned aside from the proper course by such deceptions put forth by the adversary. We have a sure Word of prophecy plainly set forth by Jesus and the apostles and prophets, as our guide; and these we do well to heed and follow.

"Gott mit uns" in English means God with us; and the poor German soldier had been induced to believe —and the preachers, acting in conjunction with the Kaiser, had induced them so to believe— that God was

with the German army and against all others; and therefore many of them went to battle with the fanatical thought that they were fighting the battle of the Lord. No Christian should for a moment be deceived by the thought that God would employ any of Satan's agencies for the purpose of magnifying his plan or teaching lessons concerning his kingdom.

It was further observed that behind the figure *Saint Michael* is an iron cross, and that immediately above the iron cross is represented the rising sun. The evident purpose here was to counterfeit the statement of the Prophet concerning the rising of the Sun of righteousness with healing in its beams. The devil would have his agents believe and teach the people: 'Behold me, the great ruler of the world, God's representative! Having won the victory and therefore gained the iron cross, behold me standing forth as the sun of righteousness with healing in my beams; and behold the fountain of water, representing my message of truth pouring from beneath this fountain and running on between the trees on either side for the healing of the nations!'

In fact, dear brethren, the monument is blasphemous in the superlative degree; and instead of permitting ourselves to be influenced by it, let us avoid it and hold fast that which we have from the Word of God. We are creatures walking by faith and not walking or being guided by monuments of Satan erected by ambitious men. He who conquers the world will not gain an iron cross; but the great Conqueror will be Christ Jesus, the Messiah, who will conquer in righteousness; and all will recognize that he is the Christ to the glory of God, and praise him and praise the heavenly Father for the blessings that will flow out to them with the complete overthrow of Satan's empire and the full establishment of the Messianic kingdom.

TEST OF LOVE FOR GOD

Monday afternoon Brother Rutherford again addressed the convention on the subject of the proof of our love for God, pointing out the boundless blessings and benefits we have received at the hand of Jehovah and our Lord Jesus; what it means to love God and the Lord Jesus; why we should love them; and what it means to love the brethren. Many of the dear friends have thought that the final and crucial test that would come to the church is love for the brethren; but clearly that great test is love for God. For if we do not love the brethren, as Jesus commanded us, then we do not love God, nor do we love the Lord Jesus; and as St. John puts it, our love for God is proven by the fact that we keep his commandments with a joyful heart. The great test is now on as to whether we will show any sympathy with the devil's organization or whether we will, because of love for God and his cause, align ourselves fully on the side of the Lord and boldly and fearlessly give proclamation to the message of truth at this time. It is the last time, as St. John declared, the final conflict; and he who stands at the end victorious with the King of kings and Lord of lords will not only be the called and chosen, but the one who is faithful unto death; and that faithfulness and loyalty induced by his supreme love for Jehovah and the Lord Jesus.

The friends were heard to say time and time again: 'It is the greatest convention of the Bible Students ever held in Germany. Never have we had such a sweet and blessed time.' Never before had so many of the really consecrated gathered together there. It was good to be there. It was a real joy, bespeaking the joys that shall come to those who are privileged to be at the general convention of the church of the firstborn, where there will be no parting, but where those present will experience fulness of joy and pleasures for evermore.

The convention concluded by the singing of "God be with you till we meet again"; and the great sea of faces showed a calm, sweet determination to press on in the battle of righteousness until victory has crowned the efforts of the Lord and those who follow him.

CONDITIONS IN GERMANY

Journeying through Germany, we noted the fact that the fields are being worked by women. Few men are seen in the fields and very few animals. Seldom does one see a horse; occasionally an ox or two. If you inquire why, the answer is that 9,000,000 of their men fell in the World War. The suffering of Germany was terrible from this war; and no human agency will ever relieve her from its effects. Only the kingdom of the Messiah will bring their hearts' desire.

The German people are unusually industrious, and without doubt there are less idle people in Germany than any other country in the world in proportion to its population. This is due to the fact that they are thrifty and peace-loving. They do not want war. They want to pay their debts, live together in peace, and enjoy such blessings as the Lord may permit them to have. The business situation, however, is entirely unsatisfactory. No one will make a contract to manufacture an article and deliver it at a certain price; for, say they, "We know not what thirty days may bring forth. Conditions may change in that time and it would cost us much more to manufacture the article." The money of Germany is depreciating in value. It is purely fiat money. Gold and silver have entirely disappeared. Paper and aluminum are used; and the German mark, which at par in so-called normal days was equivalent to a quarter of a dollar in American currency, is now worth about one-third of a cent, or three hundred marks to the dollar.

There was some hope in the minds of some of the German people that conditions would get better. The Washington and Genoa conferences, of the political elements particularly, tried to do something and failed. The bankers have met, and under the instructions of the Reparations Commission tried to solve the difficult problems, and have failed. The clergy have put forth their effort, with their other ecclesiastical helpers; and

they have signally failed. What, then, shall be the solution of these difficulties and bring relief? There is but one answer: The kingdom of our Lord and Savior Jesus Christ; the kingdom of Messiah.

Any student of the divine Word who journeys through Germany and studies conditions and then has any doubt about the fulfillment of prophecy, that the world has now ended and that the kingdom of heaven is at hand, has surely studied the Bible in vain. All the conditions in Germany, as well as in other parts of Europe, plainly show that we are at the time of the end. The physical facts prove that the conclusion of the Bible Students that the kingdom is at the door is correct.

PRIDE BROUGHT LOW

Another noticeable fact in Germany is that the haughty, domineering spirit that existed prior to the war has disappeared. The people have been humbled to the dust; and indeed the Lord has permitted this for a purpose; for does he not say that the mighty shall be brought low?—Psalm 147:6; Proverbs 29:23; Isaiah 25:5; Daniel 4:37.

Germany has hoped to overcome her burdens and once more establish herself firmly by industry; and her effort in this behalf is commendable. Burdened with taxes, hampered with inability properly to till the soil, battling against a currency without value, the German people are facing a situation that is impossible for man to overcome. The food supply is inadequate; and even if it were adequate, the common people could not afford to buy. This is evidenced everywhere. Because of lack of nourishing food, tuberculosis and other diseases are laying hold of the people. It would not be surprising to see the population become more desperate and an upheaval to follow in the near future. If so, we may know that God has permitted it to further open the eyes of the understanding of men, that man's extremity is God's opportunity, and that the solution of these perplexing problems lies only with the Lord's kingdom.

Happy will be the day when the people shall come to know that Jehovah is God and that Jesus is the Christ. It may be expected that these people who have suffered so much will readily, when their eyes are opened, turn to the Lord and enter on the highway of holiness. Let the consecrated of the Lord's people who have the privilege now of being witnesses to his kingdom under these depressing and adverse conditions rejoice in their hearts as they avail themselves of the opportunities to point out to the groaning creation that the Sun of righteousness is here; and that soon, by his grace, the burdens will be lifted from mankind and peace and happiness will come to stay; and that those who are obedient to the new order will live and not die. Let us take courage, therefore, dear brethren, in constantly keeping before the minds of the people the slogan of the day, the message of the hour, "Millions Now Living Will Never Die"; for the time for restoration blessings is at hand.

SERVICE ESSENTIAL

"Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:27, 28.

SOME who have long been possessors of a knowledge of the truth believe their chief duty is to feed upon the Word of God, and there let all their efforts end. Indeed, such believe that somebody should engage in the service, but somehow they think it is not for themselves. Such a position is a grievous mistake. The new creation has been called and prepared for a purpose. The apostle Peter, in speaking to it and concerning it, says: "Ye are a chosen race, a people for a purpose." (1 Peter 2:9) Christ Jesus is the head of the new creation. The body members are required to follow in his steps. Their experiences must be like unto his. It is therefore of utmost importance to study his course and to endeavor diligently to follow the same course. Without a doubt that course leads one into active service. As his followers we must be not only feeders upon the truth, but also servants of the truth. Let no one deceive himself into believing that his chief purpose as a Christian now is to meditate upon the great joys that will be brought to him when he reaches heaven. Sufficient unto the day is the joy thereof. It is proper, of course, to have joy of heart because of the prospect of being forever with the Lord; but there is something to do in order to possess and enter into that fullness of joy.

When Jesus was on earth the disciples did not understand what was the most essential thing for their spiritual welfare, for the reason that at that time the ransom sacrifice was not completed and the holy spirit had not been given. Jesus took advantage of a condition that arose amongst them to lay down clearly the rule governing the new creation with reference to service. Strife had arisen amongst the disciples as to which should be the greatest among them. Even so now we find there are some in present truth who assume that their greatness amongst the brethren forbids them to engage actively in the service other than to speak occasionally. When this disposition was manifested amongst the disciples Jesus said to them: "He that is greatest among you, let him be as the younger [youthful, active, energetic, not slothful]; and he that is chief, as he that doth serve." (Luke 22:26, 27) Again Jesus said: "Whosoever will be chief among you, let him be your servant; even as the Son of man came

not to be ministered unto, but to minister, and to give his life a ransom for many."

SERVICE WAS ESSENTIAL FOR JESUS

If essential for Jesus to serve, then with stronger reasoning is it essential for the body members to engage in the service. Let no one think that because he is an elder of the class all his service should consist of preaching by word of mouth. If opportunities offer for him to go among the people and place in their hands the printed message, that is a great privilege and is preaching the gospel, often more effectively than any other way of preaching it. Let every one who hopes to be with the Lord use all his or her talents now in service. The statement of Jesus concerning service is in the nature of a command; and he says: "He that loveth me keepeth my commandments." The final test on every Christian is his real love and devotion to the Lord.

What is the real purpose of the service work of the Society? The answer is, To give to the people the message that is now due to be given, telling them that Satan's empire is at an end; that the kingdom of heaven is here; and that millions now living will never die, but will have an opportunity to be restored to life everlasting and happiness. The peoples of earth are in distress. There is no human remedy. The kingdom of the Lord is the panacea for all these ills of mankind. Having reference to this very time, Jesus himself declared that before the final collapse of the present order "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." If none of the consecrated entered into the service, how could this commandment be carried out? Can any one who is really consecrated to the Lord justify himself or herself in idleness at this time? True, the Lord could choose some other agency to give the witness; but the answer to that argument is that he has chosen his people for a purpose now to show forth his praises by being his faithful witnesses in service.

Are you one of his chosen people? Are you enjoying the privileges of service? or do you find yourself inclined to find fault with the work that is being done, and for that reason fail to do any yourself? If so, get out of your mind at once the disposition to retard the work; for the adversary put it there. Earnestly pray the Lord to help you and to open wider the door of opportunity for service; and as these opportunities come, grasp them and diligently perform the service. Then your joy will increase.

If you are among those who are already actively engaged in the service, be of good courage and rejoice with increased joy. Remember that in this connection Jesus said: "He that endureth to the end, the same shall be saved." One does not endure while merely sitting down and folding his hands. Endurance here clearly means activity in the performance of the service which the Lord has committed to his people. If you are doing this, blessed is your portion; and the promise is that in due time you shall reap if you relax not. There should be twice as many consecrated actively carrying the printed message to the people and talking to them at their doors, giving the witness that the kingdom of heaven is at hand.

DUTIES OF ELDERS AND DEACONS

THE September 1, 1921, issue of THE WATCH TOWER, page 265, dealt with the question of the duties of elders and deacons. Some of the dear friends, however, seem to misunderstand this and ask for further expression on the question.

A deacon of the class is requested by the class to give a discourse and he asks whether or not he should respond, since he is not an elder. Our reply would be that he might be entirely qualified to give a discourse as an elder, but in order that the Scriptural rule be observed, we suggest that he say kindly to the class: "I should be very pleased to serve, but since the Scriptures designate the elders as the ones who are to teach, it would be more consistent first to select me as an elder, or that at least I be elected as an elder for a short period of time, during which I might give discourses; but as long as I hold the office of deacon it would seem inconsistent to give a discourse before the ecclesia."

Where the ecclesia has one Sunday meeting especially for the instruction of the consecrated only an hour of which is devoted to that meeting would it be proper for three deacons to take up each ten minutes or half of the time and an elder to give a thirty-minute discourse at the same meeting?

Such a course would seem unscriptural. If the deacons are qualified to instruct the class in spiritual matters then the class should recognize this fact by electing them as elders and remove all question. If not qualified then of course the class would not expect them to assume these duties. Some classes make the great mistake of thinking they must elect as elders only those who have been long in the service and have had much experience. It is quite often true that some younger brother possesses the Scriptural qualifications and is better equipped for teaching than some of the older ones. Difficult problems could often be solved by electing the qualified ones and let them do the service as elders and elect the others as deacons and let them do the service as deacons. The Apostle admonishes that all things should be done decently and in order. Order is heaven's first law. Since the divine order is set forth in the Scriptures, viz., that the elders are made the spiritual overseers of the church the elders must be qualified to teach. Then the elders should be requested

to do this and should do it; whereas the deacons would perform the service appointed for them by the Scriptures. Such a procedure being the Scriptural one would be the right one, of course, and would remove all cause for disagreement. However, we should not quibble about technicalities, nor should we be too critical; yet we all should want to follow as nearly as possible the divinely prescribed order, that we might be pleasing to our heavenly Father and the Lord Jesus.

In this connection we have been asked, Is it not true that the Society sends brethren to serve and give discourses to ecclesias, which brethren are neither elders nor deacons? Such is not the case at all. On the contrary, every one that is sent out as a Pilgrim by the Society is ex-officio elder of the classes he serves. Brother Russell always held the view that the Society's sending out of a person to preach the gospel made him an elder the same as if elected by some special ecclesia. For this reason those who are sent out by the Society to give discourses to the classes have the Scriptural qualifications. But furthermore, the brethren who are sent out from the Bethel Home to teach, and who are members of that Home are the duly elected elders of the New York Congregation. At times deacons are assigned to lead a Berean study merely as a substitute for an elder who cannot be present. No deacon has ever yet given a discourse to the New York or Brooklyn Congregation. In Brother Russell's time he designated only certain of the elders that should be permitted to speak before that congregation; and since the affairs of the church have been in the hands of the executive committee, this committee being clothed with authority so to do has designated a certain number of the elders who are to speak before the congregation, and none others. It will therefore be seen that the policy followed by the Society where its headquarters are situated limits the discoursing to certain elders who are understood to be better qualified for this purpose.

Suppose an ecclesia should insist on ignoring the Scriptural direction and still have deacons to address the ecclesia. What should be the attitude of the other members of the ecclesia? Our thought is that in such a case, where a majority of the ecclesia votes that it will have the deacons to address the class at regular intervals, those who see that this is not Scriptural should calmly yet firmly state that they believe this is unscriptural and out of order, and leave it at that. Do not be contentious. If the majority insist on taking an unscriptural course, the Lord will in due time reveal this wrongful course to them. It may result in some severe trial, but the Lord will take care of his people in his own good way. Remember the admonition of the apostle Paul, to dwell together in peace, and holiness, without which no man shall see the Lord.—Heb. 12:14.

If an elder who sees that the course of the class is unscriptural is called upon to address the class, as one of the overseers of the class he should take occasion to tell them plainly that they are taking an unscriptural course, and with firmness, yet calmly and in love, advise against such a course. He should not refuse to serve, but keep on trying to help the erring ones by teaching them the Word of the Lord in the spirit of love.

The question may be asked then, How is a class to know whether or not the younger brethren are qualified to be elders? This can be determined by giving the deacons an opportunity to lead a Berean class at times as a substitute for an elder. If they are apt to teach and have the other Scriptural qualifications, then they should be elected as elders and given a trial at speaking. If they do well, give them further opportunity. If they show they are unable to speak, then let the class limit the speaking elders to certain ones. Some brethren are fully qualified to be elders and to lead Berean lessons and yet are not able to give an address. It does not necessarily follow that every elder must be a public speaker. But public speakers should be elders.

Some way should be found to have every qualified brother in the class active in the service. If he has the qualifications of an elder, elect him to that place, even though there are many elders in the class. They can take their turn in service. Elect those with less qualifications as deacons and let them perform their service. Above all, let love prevail, and everything be done in the spirit of Christ, that the peace of Christ may dwell in every heart richly and each one may grow in the image and likeness of our Lord and Master.

INTERESTING QUESTIONS

DEACONS ADDRESSING MEETINGS

Question: At a time when the Lord's people are engaged in giving a general witness throughout the land on a day certain and a class arranges for a number of public meetings, and there are not sufficient elders to serve those public meetings in giving public addresses, would it be proper for the class to assign a deacon to address such public meeting, assuming, of course, that he has the ability to deliver a discourse?

Answer: Have in mind that the apostle Paul said to the elders: "The holy spirit hath made you overseers" of the church, and one of the qualifications of an elder is that he must be apt to teach. The presumption here is, of course, that he must be apt to teach the consecrated. Hence the teaching of the consecrated as a general rule should be done by the elders; although a deacon may be substituted for a Berean study when an elder is not available.

A public discourse is not teaching the ecclesia, but it is a proclamation of the divine plan for the enlight-

ment of those who have a desire to know something about God's great arrangement. We answer the question, then, in the affirmative, that it is entirely proper for an ecclesia to assign a deacon to address such public meetings when there are not a sufficient number of elders to serve such public meetings. Where a deacon has the qualification to address the public he should be encouraged to do so; and if he proves that he has the ability to clearly and orderly present the truth, this may be a good reason to advance him to the position of elder in the church. The apostle Paul says: "If a man desireth the office of a bishop, he desireth a good work". (1 Timothy 3:1) This must refer to one who has not yet been elected to the office of bishop or elder. If a brother who is a deacon has the desire to serve, he should be encouraged by the class to serve; and we know of no better way to encourage than to give him an opportunity to address a public meeting on an occasion such as above mentioned, provided, of course, that he manifests some ability in this behalf.

Let this always be the rule amongst the Lord's people, to encourage the brethren to service and give them an opportunity to develop. But when they are given service to teach the consecrated, then the Lord's way should be followed and they should be first elected as elders. A clear distinction should be made between the teaching of the consecrated and the giving of a public address to those who are unconsecrated. As soon as a brother shows that he has the qualifications for elder, then it would be entirely proper to elect him to that position. Let no one fear that there will be too many servants of the Lord in the field. Truly now great is the work to be done and few are the laborers. Let us therefore pray that the Lord will send more laborers into the field, and as we pray, watch for opportunities to cooperate with him.

DEACONS AS TREASURERS

Question: Would it be proper for the office of treasurer or secretary to be filled by a deacon in the class where there are a number of elders?

Answer: Such is entirely proper and within the Scriptural duties of a deacon. The secretary of the elders or the ecclesia merely records the business transactions; whereas the treasurer keeps the books and accounts of the ecclesia and is custodian of its funds. Neither of these offices requires the qualifications of an elder, and it is often better not to burden the elders with such duties where there are qualified deacons to do them.

A SINCERE PRAYER ANSWERED

—— AUGUST 27 — NEHEMIAH 1:1-11 ——

PREPARATION FOR THE REBUILDING OF JERUSALEM'S WALLS—THE CHARACTER OF NEHEMIAH PORTRAYED — VALUE OF FERVENT PRAYER—PRESENT WORK OF THE CHURCH FORESHADOWED.

"The supplication of a righteous man availeth much in its working."— James 5:16.

NEHEMIAH is one of the honored names in the records of God's people. It means "comfort of Jehovah." The general outline of his character as recorded in the book called by his name is that of a strong man determined in his ways, who sought the welfare of Israel. His record shows that he was true to his name. He both needed and received, as he also gave, the comfort of Jehovah. And no man can be fully satisfied apart from God. God's servants have always realized this, and have sought and depended upon him. Each has known that however strong he may have appeared in the eyes of his fellows, or even for a time have felt strong in himself, he has always found his need of the comfort of his God. Soon the human family will discover the same truth; will find its need fulfilled in its beneficent Creator. Then it will discover his gracious provision for it, and will find eternal satisfaction in the comfort of his love.

A FAITHFUL MAN

Nehemiah was a man of quick perception and quick action. For him to see a need was to seize the first opportunity to fill it. Nevertheless he was of a singularly dependent disposition. "Think of me, my God, for good." is his repeated prayer. This cry is not of one who is filled with self-assurance, but of one who, having served faithfully, yet feels his need and cries for sympathy. We know little of Nehemiah's family. He may have belonged to the royal family of Judah, as some have suggested; but it is by his personality and ability that he is brought into prominence. That he was a faithful servant to the Persian king is evident, for the king did not want to lose his services (Nehemiah 2:6). And that his person was acceptable to the king is also evident; for, contrary to usual custom, he is permitted to serve in the presence of the queen, as chapter 2 verse 6 shows. "Seest thou a man diligent in his business? he shall stand before kings" (Proverbs 22:29), was surely true in Nehemiah's case. It was such a man that God chose for the particular need he had at that time. God chooses those who have proved themselves to be of an earnest, active disposition; idlers and self-seekers he does not choose for service, but he does make use of them as they offer themselves to him. These, however, sooner or later find his service too irksome and leave it.

Nehemiah was comfortable enough in Persia, but he longed for the prosperity of Jerusalem and for the welfare of his people. Hearing of the desolations of Jerusalem he was thrown into sadness. The city walls were broken down, and his people were in great affliction and reproach. The reforms under Ezra had had some effect on the people, but there was a lack of security, and the desolated appearance of the city had a depressing effect on the people. As Nehemiah heard of this he was strongly affected. He sat down, he wept, he mourned, he fasted, he cried to the Lord. It was no passing feeling of sorrow which touched him; he was moved in his heart, and in his distress and solitude he drew near to God. It is here that our Golden Text applies: "The supplication of a righteous man availeth much in its working."—James 5:16.

All of God's people who figure in prominence have been

men of prayer. This does not mean that they spent a great length of time in either silent or audible prayer to God; but it does mean that the life was lived in a prayerful attitude, and that they called upon God in every time of need. Thanksgiving is always in order; indeed, it is essential to spiritual life, and it is in that atmosphere that requests are best made known to God. But what requests should be made? Respecting anything and everything which passes through our life? All prayer should be for the furtherance of God's interests and of our instructions regarding his will for us. Our life is covenanted to him, our powers are his, all we have is his; and our privilege of prayer is from him, and, like our life, is given for the end he has in view. The sons of God, then, must pray for those things which help God's kingdom and glory.

NEHEMIAH'S PRAYER

The Golden Text is connected with the fervent prayer of Elijah, a prayer which sought the good of Israel. Personal prayer ought to be guided by the same desire. This is praying with the word of Christ in us—his teaching; and this is the prayer which is answered. Our Lord gave us just the instruction we need as to how to pray when he said: "After this manner pray ye" There should be acknowledgement of God and of his glory; of our daily need—"Give us this day our daily bread," and for his forbearance —"Forgive us our trespasses as we forgive those who trespass against us."

All prayer should acknowledge God, his glory, and our need of coming to him in his own appointed way, and with a contrite spirit. And all prayers should be for the furtherance of God's interests, even though it may be that there is a personal interest involved in the matter prayed for. God is always pleased when his praise is sought, and he is as truly pleased when there is a desire to seek the good of his people. But the prayers of the Old Testament are also models by which the saints may guide themselves in prayer acceptably to God.

Nehemiah's prayer is not so full as some Old Testament prayers, but it is a model in brevity. (1) He reminds God of his glory, and of what he has said of himself. He was the God of heaven that "keepeth covenant with them that love him." (2) He makes a confession of sin, (a) of the sins of Israel, (b) of his own and those of his father's house If the children of Israel are in affliction, both he and his father's house have been sharers with the nation in that sin which brought the punishment of captivity upon them Here is humility; the confession of sin is not merely formal. (3) He appeals to God, he beseeches, and that continually. (4) He pleads the promises. God had said, "But if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there." (5) He reminds God that the Israelites are his servants specially called to him "Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand." (Nehemiah 1:10) So, then, we have here an acknowledgement of God's glory, a confession of sin, supplication, a pleading of the promises, and a reminder that Israel is God's own chosen people.

The request of the prayer is that God would grant him favor with the king. He does not ask that God would do something to relieve the situation in Jerusalem, or cause the city to be built; nor does he ask directly that he may be the builder. But, feeling strongly within himself the desire to serve, he asks for favor for himself: he requests that God would work upon his master the king; for he was the king's cupbearer. Quite evidently God was pleased with Nehemiah's desire to serve, yet kept him waiting from three to four months, as is clear from the account. On a certain day, perhaps a day when his desire was strong upon him, and feeling the need of Jerusalem keenly, he showed his mental suffering in his face. The king noticed immediately, and asked him the reason. Nehemiah was sore afraid; for no courtier or servant must be sad in the king's presence. He tells why he is sad: The city, the place of his fathers' sepulchres, is waste; and its gates are consumed with fire.

Evidently Nehemiah manifested a desire to make a request of the king; for the king says: "For what dost thou make request?" On this the man of prayer immediately lifts up his heart to God, evidently expecting the opportune moment has come, and that God will grant his prayer. There is no question with him as to lapse of time in hearing and answering prayer. The king waits, he needs to answer immediately, and he expects God will hear and answer as quickly as his need demands. He tells the king his desire. The king is gracious, inquires how long Nehemiah proposes to be away, and is pleased to send him. Nehemiah received more than he expected; for letters to the various governors en route and in the land of Israel were given to him by the king, in which the governors were instructed to give him the necessary help, and to let him have freedom for the materials that he should need. Further, captains of the army and horsemen were sent with him The good hand of the Lord was upon him.—Nehemiah 2:18.

A PRAYER PLEASING TO GOD

As before stated, it had pleased God to have Nehemiah pray for some time, probably nearly four months, before the eventful day came. Probably God wanted to test and develop his faith God would know his man and that Nehemiah would be strengthened and helped by constancy in waiting; and probably God knew that the time of Nehemiah's arrival in Jerusalem would be more propitious for him than if he had been permitted to go earlier

There was also another reason. This prayer of Nehemiah's and the work he was to do were in God's plan, as Brother Russell has shown us The command of King Artaxerxes to restore and rebuild Jerusalem had a place in God's scheme of prophecy. It was the beginning of the 2300 days of Daniel 8 14; it was also the beginning of the "seventy weeks" marked off respecting Israel and Jerusalem (Daniel 9:24), the prophecy which is the keystone of the prophetic arch of chronological interpretation, and therefore the command to rebuild must be issued exactly on time

Nehemiah, his heart burning for his people and for the honor of his God, little realized the importance of his prayer. When faithful to that which God has placed before us, he fits our work into his great plans Even our prayers are so fitted in, and our little is made to have a grand place in his purposes; our service is glorified It is very probable that some of the influence which Queen Esther had in the Persian Court still remained, and that Nehemiah's king was affected in some measure by it. That strange deliverance of the Jews in Esther's days must have materially helped to prepare the way for Nehemiah; and the proved loyalty of the Jews to the Persian throne would certainly help In these things we have wonderful illustrations of the divine ordering of human affairs God as certainly provided the circumstances for this very important happening as he provided those which previously had caused Cyrus to take the very unusual course of giving thousands of captives freedom to go back to their own land.

SERVICE AND PRAYER

In this account there are important lessons and guidance for us both as to service and prayer. The Lord has shown us a great privilege of service. Like Jerusalem of old, so

the Lord's city now (the true worship and service of Jehovah) is dishonored in the sight of the nations. It is our work to set forth the truth of the coming of the kingdom, and our privilege to have the honor of God so much on our mind as to work and pray for the prosperity of his city. Brother Russell was surely guided of the Lord when by the Vow he brought the Lord's people into one real union of prayer, praying daily for the Lord's guidance and blessing on his people at the Bethel and everywhere.

Probably we are to take these narratives as instruction for present work. Nehemiah's work has a correspondency with that which the Lord's people are called upon to do today. The original return from Babylon was in three phases: First, there was the return under the leadership of Zerubbabel, when the people laid the foundations of the house of the Lord and began again a measure of national life. Then, after a long interval, there was a second return under Ezra. Zerubbabel's work was not permanent in results; and when Ezra returned, he found a situation in Israel which made him weep sorely. Ezra was a reformer and accomplished a great work.

But Israel needed something more than reformation; something more than a setting forth of the truth of right living, just as now more is necessary than doctrinal correctness The city needed rebuilding, and the national requirements of a people representing God demanded attention. The status of the people needed raising. So last of all God raised up Nehemiah to rebuild the city, and to consolidate the reformation, and to establish the people in their land. Probably all this is intended as an illustration of the reform work done since God raised up Brother Russell.

The wall rebuilt around Jerusalem was a protection to those inside and a notice to those outside that God had a people, Israel, with whom his favor still remained. The Lord foreshadowed an office that would be filled by a special servant, and he selected Brother Russell for this purpose. Brother Russell under the direction of the Lord reestablished the truth in the minds of Christian people in Christendom, which served as a protection to them from the enemies of the new creation and at the same time gave notice to those on the outside that God has a people in the earth.

God's servants are privileged to do a twofold work: one the reestablishing of the truth, and the other a witnessing against the Babylonish systems that have destroyed the truth. We seem to be warranted in the conclusion from the Scriptures that before the end of the church's career this side the vail there must be given such a clear witness concerning the Lord's kingdom that the people of Babylon will know that God has a people in the earth bearing his message, as surely as the people of the land knew of the rebuilding of the city of Jerusalem; and now, as then, those in high places will be maddened by the fact.

BUILDING AMIDST ADVERSITY

——SEPTEMBER 3—NEHEMIAH 3:1-7: 4——

NEHEMIAH CAREFULLY SURVEYS THE GROUND, THEN BUILDS JERUSALEM'S WALLS—WHAT THIS BUILDING FORESHADOWED—THE VALUE OF UNITY IN HEART AND ACTION—FAITHFULNESS REWARDED.

"Our God will fight for us."—Nehemiah 4:20.

IN DUE time Nehemiah arrived in Jerusalem. It was a long journey of about 1600 miles. Ezra and his company took four months for the journey, but Nehemiah would occupy much less time; for there was a comparatively small company with him. Arriving at Jerusalem he rested three days. He had told no one of his purposes, though it is evident that his arrival with his retinue was noised abroad; and apparently the news had leaked out on the journey that this man was come to seek the welfare of the Jews. Sanballat and Tobiah, who were men of note amongst the people of the land, were exceedingly grieved that anyone should come upon such a mission.

After resting, Nehemiah took a few men with him and went around the walls of Jerusalem by night. He found things in bad shape. There was so much broken stone and rubbish about that the beast on which he rode (probably an ass) could not find footing. After a look around in the strong moonlight, they returned. But still he said nothing of what was in his heart; and in this he showed a master mind—he could keep his own counsel. Following meditation, and we may be certain after prayer, Nehemiah called together the rulers, the nobles, and the priests, that is, he called the chief men of the city.

AN ORGANIZER AND LEADER

Our former lesson revealed Nehemiah as a man of prayer and action. Our present lesson shows that he was also an organizer and a leader of men. As a true son of Israel he made an appeal to them—"Come and let us build up the wall of Jerusalem that we be no more a reproach." Evidently he wanted to stir their hearts concerning the desolation of the beloved city, and by the fact that the broken condition of the city wall was a reproach amongst the peoples. He succeeded to an extent; for he went on to tell them what had happened in Persia, of how the good hand of the Lord had been upon him, and of the authority he had from the king. His earnestness, and the material help he could give roused them to enthusiasm, and they said: "Let us rise up and build." "So they strengthened their hands for this good work."

Movement began immediately. Nehemiah's enthusiasm affected not only the city, but the surrounding towns and villages. The enemies of Israel, Sanballat, Tobiah, and Gesham heard of the movement in Jerusalem; and they also were moved, but with vexation of spirit. They hated that Jerusalem should be prosperous. They came near and laughed scornfully, and made the evil suggestion that Nehemiah and the Jews were really doing this in rebellion against the Persian king.

Nehemiah of course knew better, and he spoke plainly. He avowed his faith in the God of heaven, and declared that they were serving him; that they would continue to build. He told these people to mind their own business; that they had neither portion, nor right, nor memorial in Jerusalem. When Nehemiah said: "The God of heaven he will prosper us," he reminded these men that the king of Persia was under the control of the God they worshiped, and whose praise they were seeking. Undeterred by this opposition he continued his work.

His policy was (1) to enlist all the help available both in the city, and that which could be rendered by the surrounding towns and villages; (2) to have any special work such as would be needed in connection with the gates done by the most suitable men; (3) to have whenever possible the repairers work nearest to, or opposite their homes. The elderly, the middle-aged, the young men, and also some of

the daughters of Israel all joined together in one spirit. Men from Mizpah, Gibeon, Tekoa, Jericho, and many other places came in to help repair the walls of the ancient city; and in all there were forty-two building parties

Jerusalem must have seemed like a live ant-heap—all movement But there was no confusion; all the available energy was used in direct service, not in getting into and out of each other's way, nor in argument, everyone had his work and his place, and each party had its responsibility. The rubbish heaps became less; the stones which had been lying about were built into the wall. The work went on apace.

NOT WITHOUT OPPOSITION

But it was not allowed to go on without opposition. Sanballat and his friends were now more than grieved; they were very angry. Apparently he was local governor in Samaria, and would have at his disposal a small army ready for any local disturbances These he brought to the walls of Jerusalem, and in the presence of his army he mocked at the Jews. (Nehemiah 4:2) "What can they do?" he said. "Will they fortify themselves?" They work so quickly. "Will they make an end in a day?" And his supporter, Tobiah the Ammonite, said: "Even that which they build, if a fox go up he shall even break down their stone wall"

All this stirred Nehemiah's spirit. No man of his disposition would care to be mocked. But instead of retaliating he calls upon God to witness that they, God's people, are despised, and he asks that the reproach may be turned upon the Samaritans' own heads, and that God will not cover their iniquity. Was Nehemiah wrong in praying this? Apparently not; for he is not rebuked. There are some transgressions which may be prayed for. There are some which may not be, and amongst these latter are those things which are done in opposition to the work of the Lord Nehemiah felt that this opposition was opposition to his God. This was the time when God was manifesting his desire, and these enemies sought to hinder and stop God's work, and Nehemiah properly appreciated the situation

Still the work went on, until the wall was half built; for "the people had a mind to work." But it was strenuous work, and the weather was hot. It was in the heat of summer that this work was done, and it is easy to imagine that it could not have been done unless the builders gave their mind to it.

The opposition of Sanballat and his associates began to take more definite form. A conspiracy was made to fight against Jerusalem, and to stop the building of the wall. But the more strenuous the opposition, the more determined Nehemiah was to continue. Now he set a watch against them night and day. This pressure upon the people brought considerable strain, and some began to feel the tension; for the leaders of the men of Judah came and said that their men were getting tired and strained. When first the rebuilding of the wall began, the stones and rubble near at hand could be used; but as the building proceeded the stones further away—and some of them would be quite heavy—would need to be brought to the wall; and the lifting up to the ever increasing height of the wall would of necessity make the work increasingly heavy.

Just at this time the adversaries said no less than ten times that they would come upon the Jews suddenly. Was Nehemiah dismayed by the foes without, or fears within? Not he He set watches in every necessary place; he encouraged the nobles and rulers and the people to be not afraid, but "to remember the Lord, and to fight for your brethren, your sons, your daughters, your wives and your houses" The enemies were disconcerted and withdrew, but Nehemiah did not relax his precautions. Of his servants, of whom there was a considerable number, half wrought in the work, and half he used as guards carrying spears and shields and bows and other instruments of warfare so that the builders were as free as possible for their work, and could work with a feeling of security. However, every builder had his sword girded upon him, and Nehemiah himself moved about from place to place with a trumpeter by his side so that if need be alarm could be given at any point necessary But he depended not upon himself; he said: "Our God shall fight for us."

"THIS ONE THING I DO"

It was in this manner that they labored and the walls of Jerusalem were rebuilt; working from the rising of the morning till the stars appeared at night. Not only so, but Nehemiah stopped nightly leave. Some of the workers living in nearby villages had been accustomed to go home at night. This leave was stopped Neither Nehemiah, nor his brethren, nor his servants, nor the men of the guard which followed him put off their clothes; and they carried their weapons with them even when they went for the necessary water.

Here is a record of a great work done for God, and for the honor of his name. Neither the heat, nor the spies, nor the subtleties, nor the tiredness of men, nor the considered indispensable needs of the body were allowed to hinder the work "This one thing I do" was Nehemiah's motto; and his earnestness of spirit caused many others to speak the same word, and in fifty-two days the work was finished. Thus the faithful servant of God proved that he was not only a man of prayer and action, and an organizer, but a good general also. That which enabled him and his fellows to stand all this strain, and to withstand the enemy was the fact that they did it all for their God.

THE WORK TODAY

It is impossible to think of these doings without seeing that there is a striking comparison between the rebuilding of Jerusalem and the work which God is setting his people to do in this day To our understanding there is a work to be done now by the Lord's people which can be illustrated only by such incidents and events as are here recorded Let it not be forgotten that there are two sides to our work, two phases of it. On the one hand there is the very definite witness against Babylon to be given. The Lord's people must be in the Lord's army following the Rider with blood-stained garments who sits upon his white horse and leads the armies of heaven One cannot be in the Lord's service and not be in his army.

But that work of the faithful is not portrayed in Nehemiah. In this picture before us we have the other phase of the Lord's work—that of rebuilding Jerusalem. Each work is distinct; each is necessary. Both are done by the same people and at the same time. When the Lord destroys Babylon he builds up Jerusalem (Psalm 102 13-16). When error is dethroned, truth is enthroned.

The Lord's people are now being built up into a unity. Truth is now becoming still clearer. God is ever bringing us as a people to the place where it can be seen that he has a people who will stand for him, his own separated ones If then this fact be kept in mind, that God is building up Jerusalem (Zion) there will be a clearer realization of the oneness of the work. God is not only establishing his heavenly Zion; he is also reestablishing truth in the earth. This journal has never been merely a truth-distributing agency. It has had a more definite mission. It has been the Lord's agent in the reestablishment of the truth, to bring his people into one compacted company.

There have been some who have enjoyed the knowledge of the truth, who have allowed themselves to think that all this effusion of the truth by which the church has been blessed since 1878 is but the natural consequence of the

Lord's return. They have been pleased to think of sitting at the Lord's table, and of the Master's coming forth to serve them even according to his promise (Luke 12:37); also that the Lord has given the truth that the church may purify itself and keep itself unspotted from the world, and that by this means the Lord is preparing the last members of his bride for the marriage feast.

These are true thoughts and very necessary to keep in mind; but it must by no means be forgotten that the Lord has sent out his truth to gather his people together (Psalm 147:2), and in order that they may do a work for him. (Isaiah 41:10, 12) This latter fact has had to be brought home to some by forceful means; for some have been like the Jews in Jerusalem before Nehemiah came, content to let the honor of the Lord remain dimmed if they could be happy in the truth. They have not specially concerned themselves about his honor, and have failed to see that God is seeking his own honor, is vindicating his own character in giving truth to his people—truth which is concerned with doctrines truly, but which also is concerned with the facts that present organizations are part of Satan's kingdom; and that God is establishing the kingdom of righteousness and truth in the earth. Let such see that in the work now set before the church there is a reestablishment of truth, or a rebuilding of Jerusalem; and let each say: "Let us rise up and build"

UNDER THE LORD'S GUIDANCE

Some of the Lord's people have been afraid of untoward circumstances. They fear coming in conflict with authorities of this present evil world. Such have not the spirit of the early apostles, who, facing the rulers of Jerusalem, said: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts 4:19, 20) We have known some cases where objections to the present work have been raised where quite plainly fear dominated the mind; and when the fear has been taken away, the mind is ready to accept the work as the Lord's. Fear must have no place with us, if our work is the Lord's. Let us say as Nehemiah did: "Our God shall fight for us"

Whenever a work such as this accomplished by Nehemiah is to be done, or its corresponding work, now in the hands of the church, the work must be under direction. Such work as our lesson presents cannot be done if those who offer to labor want each to do his work in his own way. If among the forty-two parties laboring under Nehemiah some had wanted to do their work without particular relation to each other, saying that they agreed to the need and desirability of repairing the walls, but would only cooperate as independents, the work would certainly not have been done so well, nor so quickly. Some of the Lord's dear people at the present time have failed to take into account the fact that the church's work is under the Lord's guidance, and have considered themselves as justified in criticizing every move that has been made; and some have consented to labor only according to their own ideas None of these persist in the work; something comes along to turn them away.

Only comparatively recently the Lord's harvest work and witnessing was done chiefly by colporteurs, and by means of public lectures; but now there are other means of service open before his servants. Work is found for all. Each class may be as one of the companies of laborers in the rebuilding of Jerusalem, building round about his own house. The classes cannot delegate their responsibility to others. Each must work with his own hands even though it may be, as it were, with a sword girded by his side. Let the enthusiasm of the builders, and their earnestness be ours; let us take the fire of their zeal. The work is great; the time is short. Soon the great Feast of Tabernacles is due. Let us haste as to the Lord. Happy is he who seizes his opportunity.

INTERESTING LETTERS

MISTAKES OF PTOLEMY, THE PAGAN HISTORIAN

[A private letter from Brother Morton Edgar addressed to a sister in Christ has been handed to us with request to publish; and since it deals with subject-matter of particular interest to the church at this time, we take pleasure in publishing it, as follows:]

DEAR SISTER:

I am real glad that my notes which I sent you have proved helpful. I found the thoughts helpful myself, and so believed I should pass them on. Is it not strange that the *Herald* brethren should now be throwing doubt upon the correctness of the "times and seasons"?

The *Herald* quotes Brother Russell as saying (at the beginning of 1914, or 7 months before the great war broke out) that if everything went on much as usual, and *no time of trouble* was in sight, that is, no trouble happened in 1914 at all, *then* we would require to look into the prophecies once more and see if we had made any error in our reckoning; for it might be that we had been looking for "the wrong thing at the *right time*". Brother Russell never doubted the *time*. But these *Herald* brethren have proceeded to change the *time*, and not to change the *thing* which was expected to happen. They say that all our expectation regarding 1914 "utterly failed". I wonder if the people in Russia, in Austria, in Germany, etc., etc., think that *nothing happened* in 1914.

The *Herald* brethren are anxious to throw doubt on the chronology for some reason, and they make some strange changes in the "times" to suit their views. For instance, they say that there were *no* Jubilee years at all; that each 49 years was immediately followed by another 49 years; and so on. This does away with the special 50th year of Jubilee, pronounced by Jehovah to be both "hallowed" and "holy". Then they say that the land had its "sabbaths of rest" even when the people were in the land for about 16 or 17 years, from the first of Cyrus till the second of Darius. How could the land *rest* when the people tilled it during about 16 or 17 years?

Note how they misunderstood Brother Russell's statement, that *if* nothing transpired by the end of 1914, *then* we might consider that we had been expecting *"the wrong thing at the right time"*. That is, *the time was right*, but the expected event might have proved wrong. Why, then, do they immediately proceed to change the *time*, seeing that the time is right? It seems strange. Of course, as everyone now knows, expected things *did* indeed happen in 1914 as predicted. The great time of trouble broke out and is still raging. The nations are endeavoring their utmost to regain their lost power, but have not succeeded. Too much of the poor old world lies prostrate to say truthfully that things continue much as they were before 1914. To say that gentile times ended in 1914 is also to say that the Lord himself is now reigning (according to the Scriptural declaration). Therefore, the Lord now reigns, the gentile times having ended, as foretold in 1914. It may be some years yet before the last member of the body is glorified but the reign of Christ has now begun, and the members on this side of the vail are doing kingdom work with him The feet members are in contact with the earth, while the Head and the body in general are now "in the

air". All are doing kingdom work together. The Lord be praised for this assurance! The *Herald* writers are quite wrong in very many of their interpretations. They are certainly not safe guides to the Lord's people.

There is one strange point in connection with the "Astronomical Canon of Ptolemy", which list of kings is much venerated by the *Herald* According to this list, Nabokolassar, said to be Nebuchadnezzar, began to reign in 604 B C. (some copies say 605 B C.). But the name of the king who comes before this is spelled practically the same: "Nabopolassar". There is only a difference of one letter between them, as you will see "Nabo-po-lassar" began to reign, according to Ptolemy's list, in 625 B. C., or, more probably, as some have it, in 626 B. C. Therefore the 19th year after the beginning of Nabo-po-lassar's reign is 606, or 607 B. C., the very date required for the beginning of the "great seven times of the gentiles", ending in Autumn, 1914 A. D. It is quite possible, and may even be probable, that Ptolemy, or some of his interpreters, has mixed up these two names, names of two men who are said to be father and son. Nabo-*po*-lassar, the father, is very likely mixed up with Nabo-*ko*-lassar, the son.

It is just as likely as not that historians made a mistake here; and that *both* names are really the names of *one* king only, and not two. There is nothing improbable in this; for such mistakes are not by any means infrequent. For instance, it is through a mistake of this very kind that Ptolemy made another well-known mistake in his list of kings, namely, by mixing up the names of two kings called *Xerxes*, and *Artaxerxes*. Ptolemy's canon makes a mistake of ten years in the reign of Xerxes, saying that he reigned for twenty-one years, whereas reliable history proves conclusively that Xerxes reigned for eleven years only. This is important to notice; for if Xerxes *did* reign twenty-one years, and not only eleven, then the twentieth year of his successor, that is, *Artaxerxes*, would then be ten years later than we understand it to be. And if Artaxerxes' twentieth year is ten years later, then Daniel's prophecy of the seventy weeks, at the end of sixty-nine of which weeks Messiah was to come, *would not have been fulfilled!* But Ptolemy made a mistake here; and reliable history, quite apart from the Scriptural requirement, proves that Ptolemy was mistaken to the extent of ten years in the reign of Xerxes, and hence, also, of ten years in the reign of Artaxerxes.

This is really more than one, or even *two* mistakes of Ptolemy, for not only are his stated years for the reigns of two kings ten years wrong each, but the date for the death of the first, and the date for the accession of the second, are also, necessarily wrong. In other words, Ptolemy made a bad blunder in his history of this period.

If Ptolemy made a mistake of ten years during the fifth century B. C. (he himself lived during the second century A. D., or several hundred years later), is it *unreasonable* to say that he made a mistake of twenty-one years during his history of the seventh century B. C.? The *Herald* writers ask if it is *reasonable* to suppose that Ptolemy made such a mistake. Well, apparently it *is* reasonable to so suppose; for he is now abundantly proved to have made a blunder in his history of the fifth century, when one would have expected that he should have been more reliable, seeing it was about two hundred years nearer to the A D. date.

But, as I say, it is not improbable that the *interpreters* of Ptolemy made this mistake, and not in this case Ptolemy himself. These later interpreters, as likely as not, have mixed up Nabo-*po*-lassar and Nabo-*ko*-lassar, just as many historians mixed up Xerxes and Artaxerxes. According to Ptolemy's astronomical list, or canon, of kings, Nabopolassar began his reign in 625, or 626, B. C.; and his nineteenth year of reign then lands in 606 or 607 B. C. "Seven times" or 2520 years from this ended in 1914 A. D, Autumn, which is correct. The Bible demands this, and the Bible will have *my* veneration and respect before any mere profane document, however supposedly accurate.

Then we have the explicit declaration of Daniel, the inspired prophet of the Lord, who says: "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem". (Daniel 9:2) The *Herald* brethren, like the higher critics, say that Daniel was all wrong! It was not, they say, seventy years in the desolations of Jerusalem, but fifty-one years only! "Daniel in the critics' den" again! And Moses, the man of God, said: "And your *cities* [Jerusalem, *the* city of the land] shall lie waste, . . . *then* shall the land enjoy her sabbaths, while ye be in your enemies' land"; etc And Jeremiah says that when *Jerusalem* was destroyed at the dethronement of Zedekiah, Judah's last king, then the land (and Jerusalem, the great city) would lie desolate for seventy years to *fulfill her sabbaths of rest.* All these Scriptures are very plain, and all go to show that Brother Russell's interpretation of this feature of God's Plan of the Ages was correct, and that such writers as the writers of the *Herald* are quite misleading.

It was in 1904, or ten years before 1914, that similar views to those expressed by the *Herald* first came forth. So their views are by no means new, but have been seen, and refuted, long ago. And Brother Russell himself was one of those who pointedly refuted the wrong views now so boldly brought forward by the *Herald*, as if they were expressing something startling, and most unexpected new facts. There is nothing new about them; and they are certainly not *facts.*

Have you ever noticed that Nebuchadnezzar is sometimes also called Nebuchadrezzar? Just as Nabokolassar may also have been known as Nabopolassar. Note the spelling in, say, Ezekiel, and contrast it with that in Daniel. But Jeremiah spells this name both ways. Why this peculiar change of a letter? Needless to say, the testimony of the Great Pyramid, the Lord's "stone witness" in which Brother Russell still declared his implicit faith in his last notice of this monument, in his new preface to Volume III just about a month before his death—is quite against the new (?) chronological views of the *Herald.* But of course the *Herald* writers have no use for the Pyramid's testimony now. They have thrown that aside, just as Brother Henninges of Australia did before them, and under somewhat similar circumstances. The Great Pyramid substantiates the views held by Brother Russell beyond all doubt.

Why are the *Herald* writers so anxious to discountenance the chronology of Brother Russell, which is the true chronology of the Bible and the testimony, corroborative of the Pyramid? They desire to throw discredit on the "dispensational" work now carried on under the WATCH TOWER'S supervision. That is the reason. They say, bluntly: "There is no evidence of any new work being carried on". Well, there is at least no evidence that they are themselves engaged in this new work which, in spite of them, is being carried on! "Millions now living will never die!!" Hallelujah!

With love in Him as ever, MORTON EDGAR.

ANOTHER HUNGRY HEART FOUND

DEAR BRETHREN:

I am writing to you at this time seeking information concerning the STUDIES IN THE SCRIPTURES. I have in my possession the first three volumes of this splendid exposition and would like to know if I can get the others

alluded to in the front of the book, if they are still published. I would like to obtain the revised set complete.

I have made several studies and surveys of the prophecies. I knew they contained a world of information. But the studies heretofore made have left me and the prophecies so far apart that I could not feel any blessing for my efforts However, such was not the case, praise God, with these three books It seemed that God purposely put them into my hands. As I was in a second-hand store one day I was looking at books, when I saw one of these. I asked the clerk the price and he said 15c each. I bought all three and, praise God, that is the most knowledge I ever expect to get so easily. How true is Peter's saying, that the gift cannot be bought for a price (money).

I was preaching in a couple of rural churches at the time and did not have much time to delve into the books. But I am free now and have gone through all three and have been wonderfully blessed. However, I am starting through them again for further blessings.

If you have any other studies I would like to have a list of them, and when I am better situated financially I will purchase some

I believe I would be immensely interested in THE WATCH TOWER publication too, and would like to have my name placed upon the subscription list, and I will send you the price as soon as I can. I have not received any salary for my preaching last summer, and very little gift, but, praise God, I am able to help proclaim the message to the world. I was preaching in Baptist churches, but not being linked up with their forms and methods I did not receive any of their missionary help. I am poor in worldly goods but rich in the grace of God.

Yours in Christ, LEWIS H. MILLER,—*Wis.*

HUMILITY MOST BEAUTIFUL ORNAMENT

DEAR BRETHREN IN CHRIST

Please find enclosed clipping, which I thought might be of use to you. We want you to know that we daily remember the dear Bethel family at the throne of grace, and that we are in full harmony with your every effort to serve the Lord in spirit and in truth Brother Dixon and I have been in present truth since the spring of 1918, and greatly rejoice more and more to think that the dear heavenly Father has permitted us to see his great plan and to have a hand in the one great work! You will, no doubt, be pleased to know that through THE GOLDEN AGE magazine three dear ones have come into present truth as a result of the Lord's having permitted me to have a hand in his most precious work, and they have fully consecrated all to the Lord. It seems to me, dear brethren, to know that just three have taken this step has fully paid you for publishing the G. A. But we know that it has been the means of enabling many dear people to get their eyes open.

I want to go out in the work if I do nothing but let the people know where I stand. And I want to go forward in the work if what comes from the "storehouse" comes sealed; for I know that it is used of the Lord, and that he has placed such ones at the head as will perform their duties well. Our table is so bountifully spread with everything, just ready to eat. All that we have to do is to sit down and eat it. We do rejoice for such precious things prepared for us!

Dear brethren, when we have our trials and they seem so hard to bear, our minds and hearts go out to you, knowing that your responsibility is much greater than ours, and that therefore your trials must be more severe. But we know that our Lord is able and willing to keep you stedfast unto the end When G. A. No. 27 came, we went forward and did not read it until we were all done; and then how we did rejoice that we were permitted to put such a message before the people! Our first work was the petition work, and then No. 27.

Thanks for the new Tabernacle booklet; for it is gotten up in a way that has made me work harder to get the lessons, and it has been a great blessing to me; for you know that the Tabernacle is hard for a "babe". Also thank you for the cover for our Zg's. Just what we needed! So, you see, the Lord in due time always sees to our every need. Pray for us, dear brethren, that we will not murmur nor repine at whatever the Lord is pleased to do, but be willing and ready to serve him and his dear flock until death. Far be it from me to want to boast, but I can truthfully say that not one thing you dear ones have done has been displeasing to Brother Dixon and myself since we have seen this great truth. We can find fault and we might, dear brethren; but by God's grace we do not want to do so. Why should we? We could not manage the work as you do, and the Lord does not wish us to do so, or he would place some of us at the head.... We pray the Lord's richest blessing on you and on all that you may do that is pleasing in his sight. Pray for us, that we may be faithful unto death, always ready to follow our Guide; and that we may at all times be humble; for the most beautiful ornament I have ever been able to see on the Lord's people is humility. The first truth literature Brother Dixon and I ever read had on it Brother Russell's picture. He looked so kind and good that we decided to read the tract. That was ten years ago, near Siloam Springs, Ark.

May the Lord keep you faithful unto the end and give you more of his holy spirit, and wisdom from above, and grace, and strength

Your brother and sister in him,

BRO. and SR. J. F. DIXON, *Wash.*

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR AUG. 1, 1922

BACK FROM BABYLON TO GOD'S TEMPLE

1. What discouragements did the returned Jews experience? ¶ 1-3.
2. What was the effect upon them? ¶ 4.
3. How did God revive his people? ¶ 5, 6
4. What three factors were necessary for the success of Ezra's expedition? ¶ 7-8.
5. How were these things supplied? ¶ 9, 10.
6. Why did the Jews fast before beginning their journey? ¶ 11, 12, 16.
7. How do present religious conditions resemble those in this lesson? ¶ 13, 14
8. Why had Ezra not asked for troops to protect the expedition? ¶ 15.
9. How does fasting benefit a new creature? ¶ 17.
10. What guarantee do the consecrated have? ¶ 18.
11. How are occasional partial fastings beneficial? ¶ 19, 20
12. How long does the fasting of new creatures last? and with what outcome? ¶ 21-23.
13. How did Ezra safeguard the treasures in his charge? ¶ 24, 25.
14. What lessons does this teach us? ¶ 26-28.
15. How did Ezra help the Jews on his arrival? ¶ 29-32.
16. What great result came from the divorcing of the Jews from their pagan wives? ¶ 33.
17. What course should Christians follow in such a case? ¶ 34.
18. What is the antitype of the marriage of Jews with pagan women? ¶ 35.
19. What is the duty of the consecrated toward membership in an apostate church? ¶ 36, 37.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Mound City, Kans ..... Aug 20
Council Grove, Kans " 21
Friend, Kans ..... Aug 22, 23
Garden City, Kans. ... " 24, 27
Syracuse, Kans. ..... Aug. 25
Rolla, Kans. ..... " 28
Hutchinson, Kans. ..... Aug. 30
Kansas City, Mo. ..... " 31
Sedalia, Mo. ..... Sept 1
St. Louis Mo ..... " 2
East St. Louis, Ill ..... " 3
Cedar Point, Ohio ..... Sept. 5-13

BROTHER T. E. BARKER

St. Johnsbury, Vt. ..... Aug. 20
Newport, Vt ..... " 22
Morrisville Vt ..... " 24
Burlington, Vt ..... " 25
Rutland, Vt ..... " 27
Ticonderoga, N. Y. ..... " 28
Ft. Edward N. Y. ..... Aug 29
Glenn's Falls, N. Y. ..... " 30
Greenwich, N Y ..... " 31
Mechanicsville, N. Y. ..... Sept. 1
Granville, N Y. ..... " 3
Cedar Point, Ohio ..... Sept 5-13

BROTHER J. A. BOHNET

Conde, S. Dak. ..... Aug. 21
Ipswich, S Dak. ..... " 23
Minneapolis, Minn ..... " 25
St Paul, Minn ..... " 27
Rochester, Minn. ..... " 28
Tunnel City, Wis. ..... " 29
Milwaukee, Wis. ..... Aug. 30
Racine, Wis. ..... " 31
Elkart, Ind ..... Sept. 1
Toledo, Ohio ..... " 3
Danbury, Ohio ..... " 4
Cedar Point, Ohio ..... Sept. 5-13

BROTHER E. F. CRIST

Sydney, N. S. ..... Aug. 16, 17
Truro, N. S ..... " 18, 20
Quebec, P Q. ..... Aug 22
Montreal, P Q. ..... Aug. 23, 24
Ottawa, Ont. ..... " 25, 27
Carleton Place, Ont. ..... Aug. 28
Brockville, Ont. ..... Aug. 29
Kingston, Ont. ..... " 30
Belleville, Ont. ..... " 31
Toronto, Ont ..... Sept. 1
Tonawanda N. Y. ..... " 3
Cedar Point, Ohio ..... Sept. 5-13

BROTHER A. J. ESHLEMAN

Newcomerstown, Ohio ..... Aug. 23
Port Washington, Ohio ..... " 24
Newark, Ohio ..... " 25
Mansfield, Ohio ..... " 27
Shelby, Ohio ..... " 28
Crestline, Ohio ..... " 29
Galion, Ohio ..... Aug. 30
Marion, Ohio ..... " 31
VanWert, Ohio ..... Sept 1
Wapakoneta, Ohio ..... " 2
Columbus, Ohio ..... " 3
Cedar Point, Ohio ..... Sept. 5-13

BROTHER A. M. GRAHAM

Elmira, N. Y. ..... Aug. 22
Rochester, N. Y. ..... " 23
Perry, N. Y. ..... " 24
Batavia, N. Y. ..... Aug. 25
Buffalo, N. Y. ..... " 27
N. Tonawanda, N. Y. ..... " 28
Niagara Falls, N. Y. ..... Aug. 29
Niagara Falls, Ont. ..... " 30
Westfield, N. Y. ..... " 31
Erie, Pa. ..... Sept. 1
Ashtabula, Ohio ..... " 3
Cedar Point, Ohio ..... Sept. 5-13

BROTHER W. M. HERSEE

Iroquois, Ont. ..... Aug. 16
Prescott, Ont ..... " 18
Brockville, Ont. ..... " 20
Gananoque, Ont. ..... " 21
Kingston, Ont. ..... Aug. 22, 23
Belleville, Ont. ..... Aug. 24
Sterling, Ont. ..... Aug. 25, 27
Frankfort, Ont. ..... Aug. 28
Trenton, Ont. ..... " 29
Orono, Ont. ..... " 31
Woodstock, Ont. ..... Sept 3
Cedar Point, Ohio ..... Sept 5-13

BROTHER H. HOWLETT

St. John, N. B. ..... Aug. 18. 20
Evandale, N. B. ..... " 21 22
Fredericton, N. B. ..... Aug 23
Millville, N. B. ..... " 24
Woodstock, N B. ..... " 25
Montreal, Que. ..... " 27
Smith's Falls, Ont. ..... Aug. 28
Havelock, Ont. ..... " 29
Peterboro, Ont ..... " 30
Claremont, Ont ..... " 31
Hamilton, Ont ..... Sept 3
Cedar Point, Ohio ..... Sept 5-13

BROTHER O. MAGNUSON

Wheeling, Mo. ..... Aug 21
Hale, Mo ..... " 22
Boynton, Mo. ..... " 23
Hannibal, Mo. ..... " 24
East St Louis, Ill. ..... Aug 25, 27
St. Louis, Mo. ..... Aug. 27
Granite City, Ill. ..... Aug 28
Pana, Ill. ..... Aug 29, 30
Mattoon, Ill. ..... Aug 31
Brazil, Ind. ..... Sept 1
Terra Haute, Ind " 3
Cedar Point, Ohio ..... Sept 5-13

BROTHER W. H. PICKERING

Rockland, Me. ..... Aug. 21
Bristol, Me ..... Aug 22 23
Leominster, Mass. ..... Aug 25
Orange, Mass. ..... " 27
Greenfield, Mass. ..... " 28
Pittsfield, Mass. ..... " 29
Albany, N. Y. ..... Aug. 30
Saratoga Springs, N Y " 31
Brainard, N. Y ..... Sept. 1
Troy, N Y ..... " 3
Watervliet, N. Y. ..... " 3
Cedar Point, Ohio Sept. 5-13

BROTHER B. M. RICE

Bay City, Mich. ..... Aug 23
Saginaw, Mich. ..... " 24
Alma, Mich. ..... " 25
Birch Run, Mich. ..... " 26
Flint, Mich. ..... " 27
Durand, Mich. ..... " 28
Fenton, Mich ..... " 29
Lansing, Mich ..... " 30
Sunfield, Mich ..... " 31
Woodland, Mich ..... Sept 1
Charlotte, Mich " 3
Cedar Point, Ohio Sept 5-13

BROTHER V. C. RICE

Superior, Iowa ..... Aug. 21
Estherville, Iowa ..... " 23
Lake Mills, Iowa ..... " 24
Waterloo, Iowa ..... " 25
Oelwein, Iowa ..... Aug. 26, 28
Elma, Iowa ..... Aug. 27
Dubuque, Iowa ..... Aug 29
Freeport, Ill. ..... " 30
Rockford, Ill. ..... " 31
Plymouth, Ind ..... Sept. 1
Ft. Wayne, Ind. ..... " 3
Cedar Point, Ohio ..... Sept. 5-13

BROTHER R. L. ROBIE

Butte, Mont. ..... Aug 11, 13
Missoula, Mont. ..... Aug. 14
Pablo, Mont ..... Aug. 16, 17
Great Falls, Mont. ..... " 18, 20
Tampico, Mont. ..... Aug 21
Froid, Mont. ..... " 23
Reserve, Mont. ..... Aug. 24, 25
Outlook, Mont. ..... " 26, 27
Dore, N Dak ..... Aug. 29
Bonetrail, N. Dak. ..... Sept 1, 2
Zahl, N Dak. ..... Sept. 3
Cedar Point, Ohio ..... Sept. 5-13

BROTHER O. L. SULLIVAN

Madison, Ind. ..... Aug. 22
Greensburg, Ind. ..... " 23
Knightstown, Ind. ..... " 24
Anderson, Ind. ..... " 25
Muncie, Ind. ..... " 27
Alexandria, Ind. ..... " 28
Elwood, Ind. ..... Aug 29
Richmond, Ind. ..... " 30
Dayton, Ohio ..... " 31
Springfield, Ohio ..... Sept 1
Delaware, Ohio ..... " 3
Cedar Point, Ohio Sept. 5-13

BROTHER W. J. THORN

Forrest City, Ark. ..... Aug. 21
Helena, Ark. ..... " 22
Memphis, Tenn. ..... " 23
Big Sandy; Tenn. ..... Aug 24, 25
Nashville, Tenn. ..... Aug. 27
Lebanon, Tenn. ..... " 28
Sonora, Ky. ..... Aug 29
Louisville, Ky. ..... " 30
Frankfort, Ky ..... " 31
Lexington, Ky ..... Sept 1
Cincinnati, Ohio ..... " 3
Cedar Point, Ohio ..... Sept. 5-13

BROTHER T. H. THORNTON

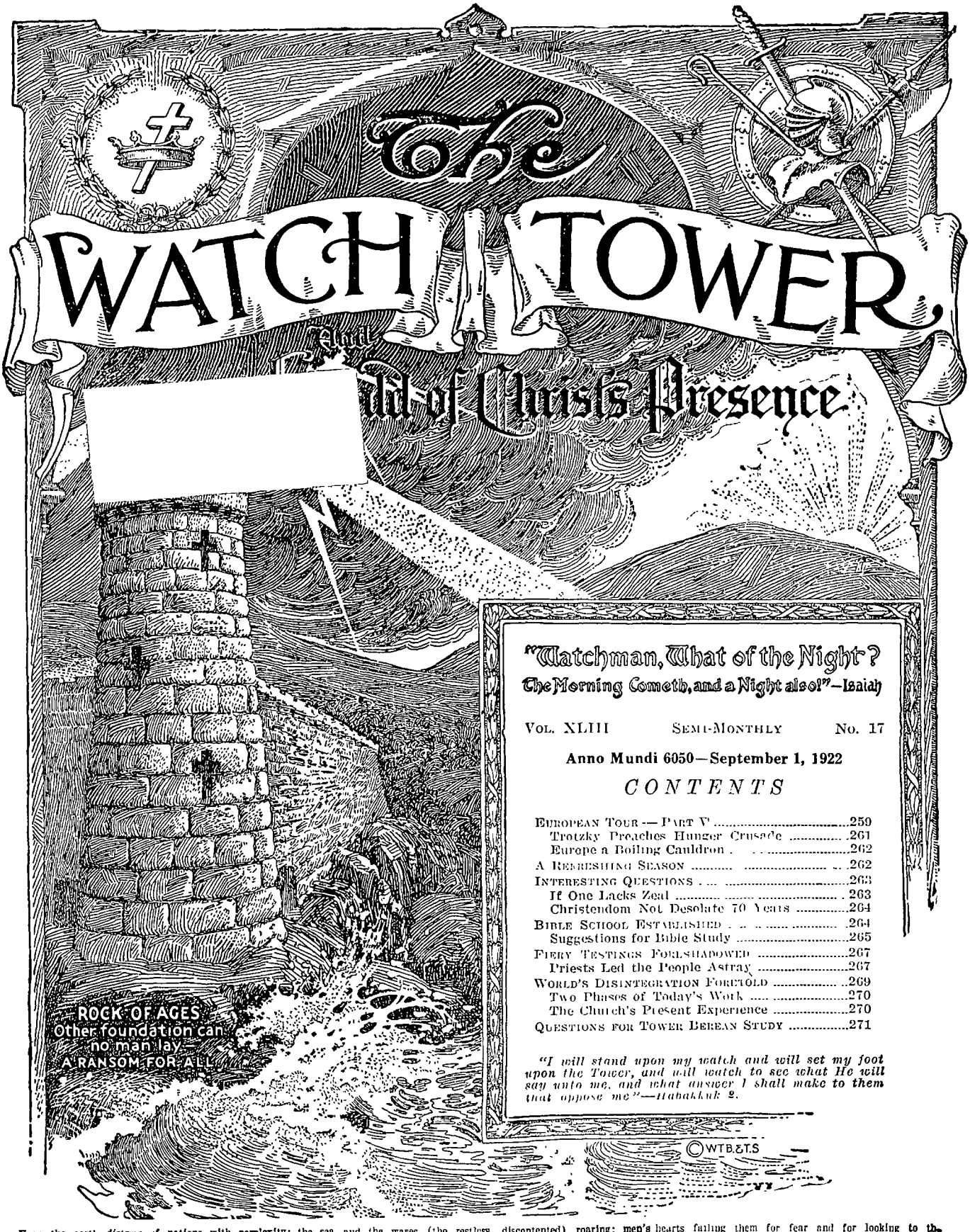
Charlottsville, Va ..... Aug. 20
Basic, Va. ..... " 22
Clifton Forge, Va. ..... " 23
Winchester, Va. ..... Aug. 24, 25
Rock Enon, Va. ..... Aug. 27
Boyce, Va. ..... " 28
Hagerstown, Md. ..... Aug 29
Frostburg, Md ..... " 30
Lonaconing, Md. ..... " 31
Cumberland, Md. ..... Sept. 1
Brandonville, W. Va. ..... " 3
Cedar Point, Ohio ..... Sept. 5-13

BROTHER S. H. TOUTJIAN

Weston, Ore. ..... Aug 17
Hermiston, Ore. ..... " 18
Pendleton, Ore. ..... " 20
Joseph, Ore. ..... Aug. 22, 23
Weiser, Ida. 25, 27
Ontario, Ore. ..... Aug. 28
Nampa, Ore. ..... Aug. 29
Melba, Ore. ..... " 30
Boise Ida ..... " 31
Hazelton, Ida. ..... Sept. 1
Pocatello, Ida. ..... " 3
Cedar Point, Ohio Sept. 5-13

BROTHER W. M. WISDOM

Indianapolis, Ind ..... Aug. 20
Martinsville, Ind ..... " 22
Nashville, Ind. ..... Aug 23, 24
Greensburg, Ind ..... Aug. 25
Cincinnati, Ohio. ..... " 27
Piqua, Ohio ..... " 28
West Milton, Ohio ..... Aug. 29
Dayton, Ohio ..... " 30
Springfield, Ohio ..... " 31
Lima, Ohio ..... Sept 1
Tiffin, Ohio ..... " 3
Cedar Point, Ohio ..... Sept. 5-13



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me"—Habakkuk 2.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13.29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER, E. W. BRENISEN.

Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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CONVENTION SPECIAL TRAINS

The Louisville, Ky., friends are arranging for a special train to leave Louisville Monday afternoon, Sept. 4, via L. & N. R. R. to Cincinnati, and thence by Big Four to Sandusky. Friends desiring to join this party can communicate with Dr. J. Robin Garr, 316 Norton Bldg., Louisville, Ky.

Pittsburgh friends will leave by special train over the P. & L. E. R. R. at 9.00 A.M., daylight saving time, Tuesday, Sept. 5. For information write Ernest H. Genske, 1610 Briton Road, Pittsburgh, N. S., Pa.

Special train leaves Chicago Tuesday morning, Sept. 5, at 9.00 A.M. over the B. & O. For information write A. L. Seely, 7642 Normal Ave., Chicago, Ills.

For information regarding "Bethel Special" see August 1st TOWER.

A special train will leave Boston by B. & A., at 10.05 A.M., Eastern Standard time, Monday, September 4, stopping at Worcester, Springfield, Pittsfield, and Albany. Friends desiring to take this train may communicate with Mr. Alexander Ogston, 48 Willis Ave., Everett, Mass., at once.

The Texas special train via M. K. & T. R. R. leaves Houston, 8.00 A. M., Saturday, September 2, and San Antonio at 7.30 A.M., Dallas at 7.30 P.M., arriving at St. Louis 7.40 P.M., September 3, and going from St. Louis to Sandusky via N. Y. Central. Friends wishing to take this train, please write at once to G. A. Keith, 117 S. 16th St., Temple, Tex.

REPORT OF CONVENTION

Friends everywhere are looking forward with great expectancy to the Cedar Point Convention. Having in mind the blessings enjoyed at the former convention there, we are expecting even greater blessings at this one. There will be many of the dear brethren throughout the world who will have no opportunity of attending this convention. We are sure that their prayers will daily ascend in behalf of those who do go. We feel that those at home will be pleased to have some detailed report of what transpires at the convention, that they may enter more fully into the spirit of it. This is to advise that THE WATCH TOWER will make such a report; and it is our present intention to issue a special edition immediately following the convention, probably the issue of November 1, giving a report of the convention. This will be free, of course, to the regular subscribers. Extra copies may be ordered at ten cents each, provided the order is sent in by September 15.

CONVENTION NOTICE

The Committee is rapidly assigning hotel accommodations for the Cedar Point Convention in the order in which applications are received. If you have been assigned accommodations you will receive a yellow card announcing that fact. It is expected that all will arrive by 10 o'clock Tuesday evening, September 5; and if you do not expect to arrive by that time, advise by wire, addressing C. A. Wise, Secretary, Sandusky, Ohio.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLIII SEPTEMBER 1, 1922 No. 17

EUROPEAN TOUR—PART V

TUESDAY morning, June 6, with lingering memories of the multitudinous blessings received at the Leipzig Convention, and with many of the Lord's dear ones waving us a fond good-by, our tram began the journey to Switzerland. The next day brought us to Lucerne, the most picturesque place in the Swiss Alps, where a public meeting had been arranged for the evening of the seventh. Having a few hours before the time of this meeting, our party took boat and traveled the full length of Lake Lucerne. Its beauty is beyond description of human words or pen. The body of water is an indescribable blue, with its shores bounded upon every side by lofty mountain peaks. With every turn of the winding course new scenes of beauty rise to greet one's vision.

BEAUTIFUL LUCERNE

The Prophet declares that the earth is the footstool of Jehovah, and in due time he will make it glorious. As one views the grandeurs of Switzerland in this section he can but exclaim: 'Surely the Lord has now made a part of his footstool of surpassing beauty and glory!' Evergreen trees cover the mountain sides, while a velvet green carpet of grass extends from the water's edge to the perpetual snow line. This green is sprinkled with flowers of many hues and colors peculiar to the mountainous region. The herds of the mountaineers graze peacefully while their bells join in the music of nature; and everything seems to praise the Creator. Indeed, there

"Every prospect pleases,
And only man is vile."

As one views these wonders of God's creation, he rejoices to know that we are now entering upon an age of restoration, and that ere its completion the whole earth will be glad and sound the praises of the great Giver of every good and perfect gift.

Lucerne has long been a Catholic stronghold. It is priest-ridden; and the priests are allies of the politicians and financiers who join together in controlling things politically. Naturally it would be expected that they control most of the halls for public gatherings. The brethren had had difficulty in securing a place for the meeting in Lucerne, and the only available hall was a moving picture theater with a capacity of 850. The Jesuit opposition to the truth is strong here, and a class of Bible Students has never been established. The thought was expressed that the Jesuits would be able to keep the people away from the meeting; but not so. The priests of Baal cannot deceive the people always.

When the hour for the meeting arrived the people came en masse and quickly filled the hall, every available standing space being occupied. It was noticed that the audience was a representative one. It had been reported that the Jesuit sympathizers would probably attempt to interrupt or break up the meeting, but nothing of this kind was done. The subject here, of course, was: "The World has Ended—Millions Now Living Will Never Die." The speaker opened his address by saying that the peoples of earth are in distress and that he wanted to have a heart-to-heart talk with those present as to the reason why and the remedy. From the very beginning the audience listened with the keenest interest as point after point was brought forth to establish the fact that the old order of things has come to an end; that the day of God's vengeance is upon the powers that be; that the kingdom of heaven is at hand; and that millions of people now living on earth would have an opportunity for life everlasting; and that those obeying the laws of the new order would be restored to perfect conditions of body and mind and dwell in peace and happiness on earth forever.

Because of the opposition it was thought well during the course of the lecture to speak in plain terms concerning the clergy and their opposition. The speaker told the audience that understanding of the Bible was not limited to a few pious-faced hypocrites who try to impress the people with their own learning and importance and to keep the people in ignorance, who wear long robes and assume an air of wisdom; but that the Word of God is intended for the comfort of those who seek to know God and his ways; that the common people can understand the Lord's Word if the mind is applied to that purpose; that the time has come for people to understand; and that the Lord himself will make it plain to all those who seek to know the truth.

Not one person left during the lecture; and at the conclusion the audience manifested its undoubted approval by lengthy and continuous applause. Even after the speaker had left the platform, the audience would not cease applauding until he returned again and bade them *"Aufwiedersehn"*. More than half the audience

bought the books, and it is hoped that much good was done at this meeting.

Switzerland kept out of the World War. In this it has profited. Of course just why that land of beauty, romance and song was spared we cannot surely say. For more than six centuries Switzerland has been a republic, during which time the mailed fist has not been permitted to rule. Before that time the country was ruled by a harsh and arrogant aristocracy. William Tell was the leading spirit that broke that tyranny. On the banks of Lake Lucerne is pointed out a mountain upon the side of which Tell and three other men held a conference at night and pledged themselves to destroy the tyrannical rule. Success crowned their efforts and soon thereafter a republic was established. Near this spot and upon the shore of the lake, the people, in commemoration of Tell's heroic efforts, have erected a monument known as Tell's Chapel. The opinion is ventured that the Lord may have spared Switzerland the trouble of the World War because of her love for freedom and for long maintenance of a free government. The same might have been said of the United States had the spirit of liberty controlled. Alas! alas! religious liberty and freedom of speech received a terrible blow in America and she has suffered for it. But from all these experiences the people learn lessons that will be profitable when they know that the Prince of Peace has established his government and that righteousness has come to stay forever.

BERNE AND ZURICH

Berne was our next stop. That city, built in the days of Rome, takes its name from the fact that bears were slain at that spot by noblemen. Even today live bears are kept in a pit, where they may be easily viewed by the public every day. Berne is the Swiss for *bears*. The name being in the plural suggests to the Christian that it is always well to have two "bears": To *bear* the burdens that come to him; and to for*bear* with others, as the Apostle admonishes.

Berne is the headquarters of the French work of the Society. The greater part of the two days there was spent in going over the work of the office and arranging for the publication of books and other literature. The class at Berne consists of about 150 consecrated. A meeting was held with the class, addressed by Brother Rutherford, on the evening of the eighth of June; and the following evening a public address was given to an audience of approximately 1800. The interest here, as in other places, was marked by the fact that the audience listened closely and many of them took books away with them.

Zurich is the place of the Society's Central European Office, having jurisdiction over the seven countries of Switzerland, France, Belgium, Holland, Germany, Austria and Italy. Saturday evening, June 10, a public meeting was held there, attended by approximately 2500. The attention was splendid, the interest good; and the usual proportion bought the books and seemingly went away rejoicing that they had heard about the kingdom. A two-day convention was held at Zurich, attended by about 1800 of the consecrated. The convention was addressed by Brothers Martin, Goux, Binkele, Zaugg, Rutherford, and others.

There had been some attempt here on the part of one brother to disturb the friends, especially on the question of chronology and the work of the Society; but near the conclusion of the convention all present, with the exception of the one, unanimously expressed their harmony and determination to work together for the spreading of the message of the kingdom. It was a happy convention; a most blessed one indeed. It was recounted at the convention that five years ago, when the then representative of the Society became imbued with the thought that he was the angel-eternal to whom was committed the duty of looking after the things of earth, showed disloyalty and began opposition to the Society, such a disturbance followed that shortly thereafter there were not more than a hundred people in the truth in Switzerland. Today there are more than three thousand, fully consecrated and devoted to the Lord's cause. The Lord has greatly blessed the work in Switzerland. The friends are zealous, humble-minded, and show that they have developed the fruits of the spirit.

A day was spent at Zurich in examining the affairs of the office and making further arrangements for extending the work in Switzerland and other Central European countries.

BARMEN, GERMANY

From Switzerland we returned to Germany to make contracts for the publication of books for the work and to address meetings that had been arranged. Arriving at Barmen, the Society's headquarters in Germany, we found about 700 of the friends assembled, in keeping with the admonition of the Apostle. It was a joyful assembly of the saints. During the past eight years they have endured many hardships, but amidst all these vicissitudes have grown both in numbers and in the fruits of the spirit.

The discourse was along the line of encouragement to the brethren. It was pointed out that we are now new creatures in Christ Jesus and that it is the new creature that must grow; that our Father knows what experiences we need for our development and overrules all things for our good because he has called us according to his purpose and because we love him; that in the family of God there are no Germans, English, Americans, or French, but all are one in Christ, our citizenship is in heaven and we are privileged to represent the Lord on the earth and to give a witness in his name to his incoming kingdom; that our Father is pleased to have us behold his character and the character of his Beloved Son, and now with open vision we can look into the Word of God as though into a mirror and see there reflected the perfect character of our Lord and Father; that the mind is the battleground; that it is the mind

that is being transformed; that as we behold the Lord and meditate upon his character and serve him with joyful hearts we are changed from one degree of glory to another, even by the spirit of the Lord; that it is not for us to meditate upon the trials and tribulations we have had, nor upon our own weaknesses, nor to recount the sorrows of the past; but that our transformation will progress in proportion as we keep the mind fixed upon the Lord and his glory, and that this we can best do by being engaged in serving him and in proclaiming his kingdom.

MOST BLESSED PRIVILEGE

It was further pointed out that our privilege of service is the most blessed ever accorded to any creatures; that the angels of heaven never enjoyed such a privilege; that while exercising this privilege we should not permit the adversary to discourage us by holding before the mind our own weaknesses and imperfections, nor the sorrows, troubles, and mistakes of the past, but that we should keep our minds fixed upon the Lord; and if because of weakness or imperfection we make mistakes, we should go at once to him as our Advocate, that we might be cleansed and presented to the Father without spot or wrinkle or any such thing; that our Father is just and faithful to forgive us our sins if we confess them; and that we have the sure promise of receiving help in every time of need when we apply for it according to his appointed way. The meeting was a very happy one. It was a joy to be with these dear ones.

The office of the Society in Germany is in good condition. Every available space is occupied in some part of the work; and the members of the family are joyfully bending their efforts to send out the truth to those who are anxious to have it.

At Cologne a public meeting was held, attended by about 1500. This is in occupied territory, and the troops of other nations occupy and control most of the halls, so the only one available was on the third story. Notwithstanding, the people climbed the stairs and filled it to its utmost capacity. The interest was good and many took away with them the books. This meeting ended our tour in Germany.

Now we are leaving Germany, the country whose people are industrious, orderly, and peace-loving. It seems a great pity that such a people must be subjected to the horrors of the worst war of all the ages and the other troubles incident thereto to satisfy the ambition of a few politicians and faithless and dishonest clergymen. But the Lord knows what is best and will overrule all things to his own glory and for the good of those who are properly exercised by these experiences.

WHAT OF THE FUTURE?

As we view the situation now existing in Germany and other European countries, the question comes to the mind, What will the future bring forth? The prophet Jeremiah seems to foreshadow what will result. That Prophet of the Lord foretold conditions arising in the north country (Russia); and these are held forth as a warning to other nations, indicating that the course taken by Russia is liable to be followed by many others. And this is the very thing that has put fear in the hearts of the rulers of the present order. Russia was the first to mobilize her army for the World War. The revolutions following began in Russia. Bolshevism and a reign of terror have followed. Pestilence and famine have swept the land, from which millions have died. The people of Russia are still starving to death. On June 11 the European Edition of the New York *Herald*, published at Paris, printed the following:

"TROTZKY PREACHES 'HUNGER CRUSADE'"

"News of Soviet doings transpiring through Reval show Trotzky in the role of a modernized Peter the Hermit, preaching to the famine-stricken mob and the Red Army, which sees itself also starving in the near future, a bread crusade against Western Europe. American flour intended for famine relief is being commandeered by the Red Army and shipped to Vitebsk, the headquarters of the Red Army commissariat.

"In a fresh proclamation to the Red Army, the People's Komisar for War directs special attention to France as the arch-enemy of Russia. He declares that Russia cannot be fed with the flour sent from America, and that the Russians must go and fetch what they require. The million-strong Red Army, he declares, is to form the advance-guard of the Host of Famished Russians, which is making ready to overrun the West of Europe.

"Trotzky held forth in a similar strain in addressing the Petrograd workmen some days previously."

Germany is almost certain to have another revolution, or what might be termed a counter-revolution, because she has had one. The radical element is in control. The conservative party is smarting under the present conditions. The conservatives own most of the real estate. The present government of Germany has enacted a law which gives the government control of private property. As an illustration: If a man lives in a house that the government inspectors think is too large for him, even though it is his own private residence they can move in other families and fix the price of the rent; and the owner is powerless to do anything. The rents are fixed at such a low price that they are insufficient to keep up the repairs, much less the taxes and insurance, and bring any profit to the owner. One owning property and desiring to sell it cannot get its value, because it is impossible to put the tenants out and surrender possession to the purchaser.

Poor Germany is in a bad way. The common people are industriously striving to get out from under their load by labor. Everybody is at work; but their work brings them no real results. What they make must go to the nation of France and others. France is acting very unwisely. She is oppressing her neighboring people in compelling them to pay the cost and damages of the war; and in this she is aided and abetted by the British empire and others.

Mutterings are heard throughout Germany, that in

desperation they will seek vengeance against the French. It is a deplorable state of affairs.

EUROPE A BOILING CAULDRON

Austria is panic-stricken, and another revolution is expected any day. In Italy the revolutionists threaten to overturn the government, and fear has taken hold upon every one who is in power. In fact, all Europe is like a boiling pot, with the intensity of the heat ever increasing. If any one who has studied the Bible can travel through Europe and not be convinced that the world has ended, that the day of God's vengeance is here, that the Messianic kingdom is at the door, then he has read the Bible in vain. The physical facts show beyond question of a doubt that 1914 ended the Gentile times; and as the Lord foretold, the old order is being destroyed by war, famine, pestilence, and revolution.

The date 1925 is even more distinctly indicated by the Scriptures because it is fixed by the law God gave to Israel. Viewing the present situation in Europe, one wonders how it will be possible to hold back the explosion much longer; and that even before 1925 the great crisis will be reached and probably passed. The present conditions are strengthening to the faith of the Christian. His heart groans with others of the groaning creation, anxious to see the Prince of Peace bring order out of chaos and blessings to the people.

What a privilege is now accorded the followers of Christ! What a blessed opportunity of holding aloof from the strife and turmoil of earth and bringing to the people the message of peace and salvation and saying unto those of nominal Zion who have been looking for the Lord: 'Behold, the Lord is here; behold thy God reigneth!'

(To be continued.)

A REFRESHING SEASON

"And Jesus said unto them, Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat."—Mark 6: 31.

THE words of this text were spoken by Jesus to his disciples shortly after the beheading of John the Baptist. The disciples had taken the body and buried it in a tomb. It was a trying and strenuous time for these dear men. The forerunner of Jesus, who had honored him by announcing his coming, had been imprisoned and then beheaded. Doubtless there was much excitement in Jerusalem. Many people were coming and asking the disciples the meaning of these things, and the disciples had been busy explaining and teaching the doctrines which they had learned. They were so busy and so wrought up by the conditions that they had no time for leisure, not so much as to eat. They came to Jesus with their burden, repeating to him what they had done and taught. He saw that they had need of some quiet rest and fellowship together, away from the strife and turmoil of the disordered condition. Lovingly he said to them: "Come ye yourselves apart into a desert place, and rest a while."

REFRESHING FELLOWSHIP

The quiet fellowship together of those of like precious faith is always refreshing, particularly after a strenuous season of effort put forth to accomplish a purpose. The people of God for some time have been passing through trying experiences—just such as Jesus had foretold would come to his followers at the end of the world. During the great sorrows resulting from the war, famine, pestilence, revolutions, distressed conditions of the people, the wicked persecution of Christians, and other trying experiences, the truly consecrated have been answering questions and teaching those who have been disturbed in mind and sad of heart. They have been cheering many by words of comfort. The excitement and turmoil of the world increases.

How like the Lord to provide a little season of rest and refreshing before engaging in a more active campaign! How appropriate that we come aside for a while in a quiet and isolated spot, such as Cedar Point is, and there have some rest of body and mind and sweet fellowship in the Lord! The peninsula and its appointments will all be ours for eight days. Beside the waters of beautiful Lake Erie we may sit down and rest a while and sing together songs of praise to God and to our Lord and offer our thanks and cheer each other by recounting the blessings of the past and pointing each other to the precious promises contained in his Word. May it be a real season of rest to the soul and joy to the heart of each one who comes.

Let us, therefore, dear brethren, for a time leave behind us the rush and turmoil, the confusion of tongues and the disturbance resulting from a disordered world, and in quietness and confidence come aside for a season of refreshment and blessing such as the Lord has in store for all who love him supremely and come with a sincere desire to glorify his name and to build each other up in our most holy faith. The Lord has promised that where two or three agree upon a thing and ask it in his name he will grant it. Let many of us agree, then, that we will constantly present the matter of this convention before the divine throne, that the Lord may open the windows of heaven and pour out his blessings upon the coming assembly of his people.

The convention will open Tuesday afternoon, September 5. It will close at noon Wednesday, September 13. For full information as to how to procure transportation, reserve accommodations, etc., see THE WATCH TOWER of August 1.

INTERESTING QUESTIONS

IF ONE LACKS ZEAL

Question: If the only motive for entering the service and putting out the literature is love for God and a burning zeal for doing it, and that zeal is lacking or is cold at present, should one enter the service anyhow and work up a zeal or wait until he gets it?

Answer: The Scriptures show that all of our motives in service must be prompted by love. This is represented by the term heart used in the Scriptures. The heart is that faculty of the being by which our motive for action is determined; that which induces our action. It is the seat of affection. The Lord invites us after we make a consecration to give our hearts wholly to him, saying: "My son, give me thine heart". (Proverbs 23:26) The apostle Paul gives the same thought in Colossians 3:2, 3, saying: "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Again the proverb says: "Keep thy heart with all diligence; for out of it are the issues of life". (Proverbs 4:23) Any motive such as ambition, desire to shine, or pride, inducing our action could not be pleasing to the Lord. Service for the Lord must be induced by the motive of love. Love means a worshipful adoration for Jehovah, having in mind his greatness, his majesty, his loving kindness, what he has done for us, the provision for our salvation; and then a joyful submission to his holy will. The beginning of such love is gratitude. One who really has gratitude in his heart and appreciates what God has done for him will want to do something in return; and the more his appreciation of God's kindness to him increases, the greater will be his love; and the greater his love, the greater will be the desire to serve him.

Jesus said: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father". (John 14:21) St. John writes: "This is the love of God, that we keep his commandments; and his commandments are not grievous". (1 John 5:3) Then if we really love the Lord, that will be the inducement to serve; and the greater our love, the greater will be our zeal.

LOVE IS ESSENTIAL

Zeal may be very well pictured by glowing coals of fire. If one of these coals is laid out by itself it gradually cools off and dies out. Hence the necessity of keeping it with other coals. This illustrates the necessity of Christians assembling themselves together, associating themselves together, studying the Word together, and being active in giving the message to others. Love begets love; and the more one becomes active the more will love increase.

Since our love is measured by our willingness to obey the Lord's commandments, we shall desire to know what his commandments are and then to do them. One of the specific commandments that applies to all the new creatures is: "The spirit of the Lord God is upon me, because he hath anointed me to preach the glad tidings to the meek". (Isaiah 61:1, 2) To preach means to proclaim the message in various ways. One way is by word of mouth, another is by placing literature in the hands of the people to read. How, then, is this showing our love for God? If we love him we shall want to magnify his name and tell others what a loving, righteous God he is and what a great plan he has for the salvation and blessing of mankind. When we come to a knowledge of God's arrangement for blessing the human race and rely upon the revealed plan, then we have faith. We are creatures of faith. We walk by faith. No Christian should be controlled by feeling or sentimentality. Zeal does not mean feeling, emotion or sentimentality. Faith is the basis of our whole Christian character. First we know of God's provision, then we rely upon it. That constitutes faith. As our faith grows stronger, our love will increase and also our earnest desire to glorify the Lord and magnify his name by giving others a knowledge of him; and hence we will be induced to engage in his service.

Answering the question, then, if one's zeal is at low ebb what should he do? First he should apply himself to the study of God's Word. It would be well for him to read the STUDIES IN THE SCRIPTURES, a certain portion every day. Read the Bible in connection therewith, proving the texts as he goes along, thereby increasing his knowledge; and as he increases his knowledge, he will increase his faith as he relies upon it; and this knowledge and faith will increase his love for God and his cause of righteousness. As he reads he should pray; not only pray once in a while, but frequently ask the Lord to increase his knowledge, understanding and appreciation of and love for his Word and to increase his desire to make it known to others. Then such a one should avail himself or herself of the opportunity to attend the class studies as often as possible, and attend the praise, prayer and testimony meeting every week; and this coming together with others of like precious faith will increase the glowing zeal for the Lord and his cause. The Apostle points out that it is absolutely essential for the Lord's people to meet together, especially as they see the end drawing near—and we are there now. (Hebrews 10:25) It is likewise essential that each one engage in the Lord's service to the extent of his or her opportunity, in order to show his loving zeal for the Lord and thereby to keep his commandments.

Study, prayer, assembling together and activity in the Lord's service will without a doubt bring a blessing to every one who pursues this course. Let no one deceive himself or herself that he can sit down and wait until he works up a zeal. Zeal does not come in this way. Inactivity will lead to spiritual atrophy. Activity in the Lord's service, moved by an honest and sincere desire to glorify the Lord, will lead to spiritual development, contentment, and that peace of God that passes all human understanding.

CHRISTENDOM NOT DESOLATE 70 YEARS

Question: Do the Scriptures indicate that Christendom will be literally desolated, without inhabitants, as was the case in the seventy years' desolation of Palestine?

Answer: The Scriptures do not so indicate. On the contrary, there will be many inhabitants in the land. While doubtless the time of trouble will cause the death of great multitudes, yet the Lord Jesus plainly said that many would be brought through the trouble and saved. (Matthew 24:21, 22) This is corroborated by the prophet Zechariah stating that two parts shall be cut off and die and the third part shall be brought through the trouble. These parts evidently do not mean equal divisions; nor could the two parts that are cut off mean the little flock and the great company class. On the contrary, it seems reasonable to conclude that the two parts that will be cut off represent two classes, namely, one a class that willingly perverts the truth when they know better; and the other class, those who exploit the people and prey upon them to gratify their own selfish desires. The Psalmist indicates the class that will be brought through the trouble, saying: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth." (Psalm 41:2) The class of people in Christendom who are now hearing the message concerning the Lord's kingdom and who are striving to do right, deal justly with their neighbors, seem to be indicated by the above Scripture as the ones who will be brought through and the first ones having opportunity for restoration blessings. This would also include that class that follow the admonition of the Prophet to seek meekness and righteousness, and who because thereof may find a place of refuge and escape in the time of trouble.

SPIRIT-BEGETTING SINCE 1918

Question: Did spirit-begetting cease in 1918?

Answer: No. The best evidence that it did not is the fact that some have come to a knowledge of the truth since 1918, made a full consecration, and show every evidence of having been begotten of the holy spirit. At a recent convention at Los Angeles thirty-four symbolized their consecration. Amongst these was an old man who said he had been for seventy-eight years without a Bible, and who since 1918 heard the truth for the first time, consecrated and symbolized his consecration, manifesting the faith and trust of a child of God and the evidences of one who has been accepted of the Lord. There are many instances of those coming to a knowledge of the truth since the above date. No one is warranted in saying that spirit-begetting ceased in 1918; nor is there any evidence yet apparent as to just when it will cease. It seems quite reasonable that as long as there is an opportunity for any one who is running for a crown to fall away there would be some one begotten of the spirit to take the place of such a one. Any one who comes to a knowledge of the truth now should proceed to consecration; for consecration is always in order. We do not consecrate to get a certain prize, but our consecration is to do the will of God; and we should joyfully leave to him to grant whatsoever reward and blessing he sees is for our good and to his glory.

BIBLE SCHOOL ESTABLISHED

——SEPTEMBER 10——NEHEMIAH 8:1-18——

NEHEMIAH SEEN AS A REFORMER—READING OF THE LAW—JOY OF GOD'S PEOPLE—FIRST BIBLE SCHOOL ESTABLISHED—PREPARATION FOR TEACHING NECESSARY—NO PRIVATE INTERPRETATION OF THE SCRIPTURES—PRIVILEGE GRANTED THE CHURCH.

"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end."—Psalm 119:33.

TODAY'S lesson presents Nehemiah in a new light. We have seen him as a man of prayer, of action, an organizer, a leader of men, a constructive genius; now he comes before us as a reformer of men.

The rebuilding of the wall was completed about a week before the seventh month, the month which was the beginning of Israel's religious year, and one of the most important of their calendar. The first day of the month was the Feast of Trumpets; the tenth day the Day of Atonement; the fifteenth the commencement of the Feast of Tabernacles. It was probably in view of the approach of this season of the year, and also because of the urgency of the need that Nehemiah hurried on with the work.

When the building of the wall was completed, he commissioned his brother Hanani, and Hananiah, ruler of the palace, as overseers or governors of Jerusalem. Then he turned his attention to the genealogies of the priests and rulers. Evidently he believed that there were some in office and in a position of authority who had no real right to be there; and some were put out of office. A census was taken of persons and of live stock. Gifts for the Lord's work were accepted, and some noble offerings are recorded. The enemies of Israel were baffled, and they ceased to trouble Nehemiah. They withdrew, and the people who had come up to Jerusalem to help now returned each to his own city. Then came the seventh month, with all that it meant. There must have been great expectation in Jerusalem and Judah; for the energy which had been put forth through the hearts of the people being stirred, would necessarily cause that they should look to the forthcoming time of festival with great joy.

EZRA THE TEACHER

Ezra again comes on the scene. As we have seen, when he came from Babylon about twelve years before, he wrought a considerable measure of reform in Israel. It is uncertain whether or not he had been in Jerusalem all the twelve years, but as little is said of him it seems probable that he returned to Babylon. Nor do we know whether or not he came back in Nehemiah's company. But certain it is that he was present at the time of the completion of the building of the wall.

Ezra was considerably older than Nehemiah. He was a learned man, a priest, and a scribe; a noble man of God, a ready supporter of the younger man, and exactly suited to give guidance from the Word of God, as Nehemiah was suited to his particular work. Years before, in captivity in Babylon, he had made himself familiar with the Word of the Lord. Perhaps he had in his possession the book of the Law which was found in the days of Josiah. (2 Chronicles 34:14) In any case he not only was a diligent student, but had prepared his heart for the Lord, and in due time he was rewarded. God used his devoted ability. The authorship of the books of Chronicles, Ezra, Nehemiah, and some add Esther, are ascribed to Ezra by the Jews. Evidently until Jerusalem was rebuilt as a city it was not God's due time for those things to be done which are presented to us in today's lesson.

On the first day of the month the people gathered together at early morn to hear the Word of God read and expounded. A platform had been erected, and on it Ezra and thirteen other priests stood, and until high noon they read the Word. The record is: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Nehemiah 8:8.

A GREAT DAY IN ISRAEL

It was a great day in Israel, unique in its history. The people were now ready for the Word, and God had his instrument ready. Here is true expounding of the Word. The Word of God became as a new book to them. The people were astonished; and so far away did they find themselves from the strict requirements of the Law that they wept as they heard.

But now Nehemiah and Ezra and the Levites spoke to the people and told them that this was a holy day unto God: that they must not weep nor mourn, but be happy. Nehemiah said unto them: "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength." (Nehemiah 8:10) The people were quieted and were made happy in the Lord; they also made each other happy with the gifts which they sent to those who were not present to share with them.

Nehemiah uttered one of the grand truths of Scripture when he said, "The joy of the Lord is your strength." He knew well that the people did not need chastisement; the way they had labored of late proved that. Certainly they found they had not kept the law of the Lord; but now that they heard it, they saw this was a time for joyful reformation rather than for sorrow of heart.

Nehemiah and Ezra in giving this advice surely acted wisely. When unintentional mistakes have been made, or wrong has been done through ignorance, even where the ignorance is blameworthy (as is so often the case), and the better way is seen and taken, there is no need to do other than thank God and take courage. Indeed, our enemy Satan often seeks to gain advantage over us by trying to get us into a time of weeping over the past when we ought to be praising God for the present and the future.

On the next day the people again came together and the reading was continued. On that day they read about the Feast of Tabernacles, the time for which was almost upon them. Israel had not been accustomed to keep this feast, as is clear from the records. But immediately arrangements were made for the feast to be kept; the people were directed to go up to the Mount of Olives, or to any place convenient, and take sufficient branches of the various trees wherewith to make booths that they might keep the feast according to the law.

This was done and in the open places of the city, and on the roofs of the houses booths were erected for the days of the feast. And the feast was kept so well, and so fully, that it is said: "Since the days of Joshua, the son of Nun, unto that day, had not the children of Israel done so." (Nehemiah 8:17) And day by day through the eight days of feasting the law of the Lord was read. This was not called for in the original arrangement, but the people wanted to know what the Word of the Lord said that they might direct their way in harmony with it.

THE FIRST BIBLE SCHOOL

Here, we may say, the first Bible school was instituted, and under ideal conditions: The people wanted to hear, the speakers wanted to be heard; for it is said: "They read distinctly and gave the sense." (Nehemiah 8:8) Perhaps the old Hebrew language was not understood by the people; for languages change, forms of letters and combinations of letters in words differ from time to time. Dean Stanley suggests that here was the beginning of expository teaching and preaching, and probably he is correct; for there are no previous records of such a time of Bible reading and explanation.

The form of instruction known as expository teaching is one of the most helpful and productive. But he who would expound the Word of God must be fitted for his task, as Ezra was for his. He who sets himself to expound that Word, and does not understand it will lead both the people and himself astray. It has pleased God from time to time to raise up men who have had a comprehensive understanding of his Word and to use them to "give the sense," that is, to explain its meaning. The apostle Paul was a great expounder of the Scriptures to the early church; and so, we know, were some of the other apostles. But the church of God has never been so blessed as it is now: for in these last days it has pleased God to have those scriptures expounded which even to the apostles were not meat in due season. We have the whole Word made plain.

Every child of God has a right to come to the Word; for it is the Father's gift to the church; but the interpretation of the Word is for the congregation, the church, and is not for private use. That is, no one has a right to expect a special revelation. The holy spirit, the means of enlightenment, is God's gift to the church; and it is to be expected that God will give his blessing of light upon the Word by those whom he raises up to give the meat in due season. The Word always quickens when rightly received; for it is a living Word, and every child of God is blessed in his endeavor to know his Master's will. Its light shines more brightly on our pathway as we approach the perfect day.

SUGGESTIONS FOR BIBLE STUDY

"They read distinctly and gave the sense." Here is guidance for any of the Lord's people who are privileged to stand before their brethren or the public. No one should address an audience except he intends to address them all. An indistinct speaker should not intrude himself upon an audience. How can the people say "Amen" if they do not hear what is being said? Such a speaker may as well speak in an unknown tongue. (1 Corinthians 14:2) Also we have known and still know of some brethren who, when leading large or even small companies in prayer, speak in so low a tone as to allow only those who are nearby to hear what is being said. This is a mistake rising from mistaken ideas of reverence and humility. Such a manner of worship cannot be pleasing to the Lord, nor helpful to the brethren.

The establishment of the synagogue form of worship and instruction is traced back to Ezra's days. Probably the foundations of that system were laid at the time of our

lesson. The Jewish children were well instructed in the Law, and perhaps the synagogue method of instruction was one of the best ever devised. But very probably the Berean system which has obtained amongst the Lord's people is the best of all systems of Bible instruction—far superior to studies promiscuously prepared and taught by self-constituted private interpreters. Everyone who has had experience knows its value. Indeed, it is hardly possible to fail to make good progress if this method is followed, and it must be considered as one of God's special gifts to his church.

The Bible itself does not readily yield its treasures, as is abundantly demonstrated by common experience; but its systematized study by means of the various volumes of the STUDIES IN THE SCRIPTURES, and the other publications of the Society, bring these treasures very close to the student. However, it is in this matter as in everything of life—he who puts most in gets most out. Those who attend a study without preparation, merely hoping that something may drop into their laps, may expect to go home almost empty. Perhaps they get as much as they expected. But those who seek find; they carry much away; and besides they leave something behind for others to carry home. Now this system is being extended so as to be a means of help to those who do not attend study classes; for those who read the HARP and follow the questions have a fine means of self-help put into their hands. The people must have the opportunity of knowing the truth.

But what shall we say of leaders of studies who go without preparation? Those who act so—and we have heard of some—have not a true perception of their responsibility. These either treat themselves too seriously, or the studies too lightly. True, the studies are easy, and Bible references can readily be found; but every study will give some food for thought, and it is almost certain that every fresh time a study is gone over some new beauty will be seen in the Word and there will be some increasing light. Only those who serve the Lord and their brethren from their heart, and who prepare themselves for the service, are likely to be of real help. Ezra could not have given the sense of the Word if he had not prepared himself. And we may be quite sure that though he had learned much from his studies while in Babylon, and would therefore be prepared for his present work, he would day by day prepare himself for the daily reading.

THE COVENANT WITH GOD

After the time of rejoicing the reading of the Law was continued. The people were much moved, and the Levites rose to their true position as leaders of the people. The mercies of God were remembered (Chapter 9 is one of the great chapters of the Bible); their own place with him as a people was more distinctly seen. Now they entered into a covenant with God. A document was drawn up and signed both by leaders and representatives of the people, and the signatories to that sure covenant are named in Chapter 10—a grand record. Only on two occasions in the history of God's people has such a thing happened as that all have entered into a vow: once in Nehemiah's day, as here recorded; and again in our own day, when through the Vow brought to the church by Brother Russell, practically the whole of the Lord's people entered into a special covenant with the Lord.

After this came the dedication of the rebuilt wall. It was a high day, a gala day. Musicians and singers were brought in from the neighboring towns and villages, and two parties were formed, Ezra with one, Nehemiah with the other. They marched round the walls, one turning to the left and the other to the right; and with their songs and their music, and the happiness of the people Jerusalem was filled with joy, and the sound of the rejoicing was heard far away.

Nehemiah's original leave from the Persian Court seems to have been prolonged; but after a time he went back, and was perhaps a year at the Court. He returned again to Jerusalem, evidently to take up the duties of governor which he had previously held.

FURTHER REFORMATION

Sad to say, while he was gone mischief began to creep in amongst the people, through those who sought their own interests rather than God's. On his return he showed that his former quickness of action had not left him; indeed, he took quick and strenuous action against the wrong-doers. He found that the high priest had actually prepared a great chamber in the courts of the Temple for Tobiah. Nehemiah's former opposer; and that much material was gathered there, besides household stuff. Nehemiah promptly had it all cast out, both household stuff, and all that had been collected by them for the Temple services. (Nehemiah 13:8) He would have none of it. Then he found there had been a lack respecting the Levites; their due portion had not been given them. He had this matter set in order.

He found that work and trading were being done on the Sabbath day. This also he put right; and when the Tyrian merchants and sellers of all kinds of ware lodged outside Jerusalem on the Sabbath, he appeared on the wall and told them that if they did this again he would lay hands on them. They came no more. Evidently his look and his manner convinced them that it was safer not to. Then he found that illegal marriages with Moabites and Ammonites had again taken place—the very thing which had brought so much trouble upon Israel. This distressed him greatly. On a previous occasion when Ezra had come amongst the people and found this condition of things obtaining, he had wept and plucked out his hair. Nehemiah thought the time for hair-pulling had again come, and he showed these men the way to repentance: he plucked their hair out for them, and made them swear they would amend their ways. (Nehemiah 13:25) He found that the son of the high priest was actually married to Sanballat's daughter. Nehemiah chased him away.

Was Nehemiah a violent man? Some would say so. He was an earnest man, and saw more clearly than his fellows how great was Israel's danger. He also saw that men disloyal at heart must have no place of authority or even service. It was a shocking thing that Tobiah should be lodged in the Temple, and that the high priest's son should be married to Sanballat's daughter. No doubt profession of love for Israel's welfare had been made by these; but they were no lovers of God nor of God's people, and Nehemiah was surely right in cleansing Israel from them. Some brethren would be very gentle to the Tobiahs and Sanballats of our day, those who seek to serve themselves by the favors of the Lord; but these are enemies no matter how great their professions are, and sometimes it seems necessary that there should be a Nehemiah to put matters straight.

Nehemiah was a very courageous man. "Should such a man as I flee?" was his cry when someone suggested to him that he should save his life. But though he was full of courage and apparently violent in action, he was meek and mild in heart. His continued cry to the Lord to be remembered before him for those things he had succeeded in doing for the Lord shows that he was continually waiting upon God. This cry of his is not as some have supposed—that he should be remembered through future ages, but is the appeal of a longing heart for the continual smile of his gracious Lord.

FIERY TESTINGS FORESHADOWED

——SEPTEMBER 17——MALACHI 3:—4:3——

MALACHI THE PROPHET OF GOD REPROACHES ISRAEL FOR DEPARTING FROM HER COVENANT—ISRAEL'S LACK OF APPRECIATION OF RELATIONSHIP WITH GOD—GOD'S PROMISE TO POUR OUT UNLIMITED BLESSINGS ON ISRAEL IF OBEDIENT—FIERY TESTINGS OF THE CHURCH FORETOLD.

"Return unto me and I will return unto you, saith the Lord of hosts."—Malachi 3:7.

MALACHI was the last of the prophets of Israel, and the third, with Haggai and Zechariah, in the word which God sent to his people after their return from captivity. The time of his prophecy is not stated, though it is clear that his word was spoken to Israel about the time of Nehemiah's governorship; but whether it was given during the time of Nehemiah's absence at the Persian Court, or soon after his death, cannot be determined. We may safely presume that it was given during Nehemiah's absence, and that it was a considerable help to that ardent reformer when, on his return, he found urgent need to cleanse the people from some of their defiling errors and conduct. Neither Nehemiah nor Malachi mentions the other, but it is probable that Malachi was referred to by Sanballat in his taunt against Nehemiah that he had appointed prophets to preach about himself in Jerusalem (Nehemiah 6:7); and that Malachi helped Nehemiah as Haggai and Zechariah had helped Zerubbabel.

SAD CONDITIONS AMONG THE LORD'S PEOPLE

The prophecy discloses a sad condition of things. Of formality in the service of Jehovah there was abundance, but of heart service, very little. Malachi tells the people of their deficiency, but they profess ignorance of anything of the kind, and he is continually met with surprised questions as, "Wherein have we lacked?" So full of service and profession were these people that they had utterly deceived themselves as to their true condition, and they very proudly resented the Prophet's words.

Malachi's prophecy looks forward to the time when God himself will undertake to purify such of his people as are willing at heart, and will gather his jewels to himself. In this way it connects the Israel of old with the Israel that was to be, and it very fittingly closes the Old Testament record. The law which was given to God's chosen people, though itself perfect, could not keep them in its own purity; nor could the sacrifices which were offered for sins bring real covering for their guilt, nor make the comers to their altars perfect. But a better hope had been spoken of for Israel, better sacrifices promised; another messenger should be sent, one by whom God would accomplish his purposes.

The prophecy opens by a declaration by God of his love. But the statement is immediately questioned: "Wherein hast thou loved us?" The answer is: "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." The Lord says in effect: 'I have blessed and cared for you all these many years; and even after desolating the land I have brought you back to it according to my word to your fathers; whereas Edom has been wasted, and I have spoken my word against it forever.' (Verse 4) These people failed to perceive the large and gracious providences of Jehovah, and they had even come to think that he was obligated to them rather than they to him. Again God says: "A son honoreth his father, and a servant his master. If then I be a father wherein is mine honor?"—Verse 6.

The Lord also tells the priests that they have despised his name, and immediately they respond: "Wherein have we despised thy name?" (Verse 6) He answers that they have despised him and his table by offering polluted bread upon the altar; that they have offered in sacrifice for his acceptance, animals which were blind, and lame, and sick, contrary to the law, and, of course, contrary to a proper sence of what was right, or to the spirit of obedience. The Prophet tells them to try such offerings on their governor, and see whether he will accept, either in payment of a tax or as a gift, the offerings which they brought to God's altar. In all these things they give no glory to the Lord, despite their much profession; and the Lord says: "I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand." (Verse 10) But God declares that he will not fall short of his due measure of glory. "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." (Verse 11) If his own people fail to serve him, his glory shall be great among the heathen.

PRIESTS HAD LED THE PEOPLE ASTRAY

Chapter 2 gives a warning to the priests. The Lord reminds them of their father Levi, and of the purity and sweetness of the original service. "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity." (Verses 5, 6) But the priests of Israel had led the people astray; instead of "keeping knowledge" and directing them in the way of truth, they had sought their own ends, and made use of the privileges of service for their own purposes. "Ye have caused many to stumble at the law; ye have corrupted the covenant of Levi." (Verse 8) They had made the law of the Lord contemptible, and the Lord says he will make them contemptible. He will spread filth over their faces and their solemn feasts.

But besides this "Judah hath dealt treacherously. . . and profaned the holiness of the Lord." (Chapter 2:11) They continued to intermarry with the heathen nations about them, and apparently it seemed to them a simple matter. They failed to see that this course really meant putting away their covenant with God, which covenant made them a people separate unto him, and to be distinct from all others. Israel was not at liberty to intermarry with other peoples on pain of forfeiting their covenant. They wondered why the blessing of the Lord was withheld from them; and they came to him "covering the altar of the Lord with tears, with weeping, with crying out"; and the Lord was wearied with their profession, their prayers, and their weeping. (Chapter 2:13) It seems almost impossible that a people could deceive themselves to such an extent. The explanation is in the fact that they stood in their own righteousness; and then, naturally, they began to question the Lord and his righteousness. "Ye have wearied me with your words," the Lord said; and again they turn his words back, saying, "Wherein have we wearied thee?" The answer is: "Ye have wearied me when ye say everyone that doeth evil is good in the sight of the Lord; and he delighteth in them: or, Where is the God of judgment?" (Verse 17) These are terrible things to say of God.

Apparently these people were absolutely dulled to their true condition, though they were very sensitive about temporal things. They were not prospering; and they saw that the Samaritans, their neighbors, were; and it seemed to them

there was no advantage to them in all they were doing for God. They said, therefore, that he was not a God of righteousness and judgment, and that those who did evil pleased him better than those who conducted themselves as properly as they did.—Malachi 3: 14, 15.

BLIND TO THE TRUTH

They forgot the obligations of their covenant. They were glad to have all the blessings it brought, but not its withholdings, its chastisements and curses. They forgot, too, that lack of favor did not mean that God had forsaken them, but, on the contrary, that he was by these circumstances seeking to draw them again to himself. It was because God was righteous that these untoward providences came upon them. Here is an awful example of self-satisfaction, of worship which has no heart in it. Indeed, true worship of God is never possible to the self-satisfied heart; for such will bring offerings to the Lord, but will not worship in a contrite spirit.

The Golden Text is very pleasant reading in this connection. It is a pleading word from him who has been wronged: "Return unto me and I will return unto you." But once again comes the same manner of rejoinder, "Wherein shall we return?" They were almost hopeless. Now the Lord touches the weak spot: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Chapter 3: 10) They were holding something back! Let them bring their dues to him and they should soon prove him; and he would bless them as his people in the sight of the nations.

Here is a lesson for spiritual Israelites. Does there seem to be a lack of heaven's blessings, a want, almost a barrenness in experience? Then first of all let us see if we are withholding anything from the Lord—something of our consecration. If not, then our experience is only a test of faith which will be productive of further spiritual blessings. The prophecy intimates that Israel was not prepared to obey. They said it was useless to serve God; 'for the proud were happy and those who worked wickedness were set up' in power.

"I WILL SEND MY MESSENGER"

But Jehovah will not forsake his people, nor his temple, but will himself undertake their salvation. "Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Malachi 3: 1) Did they really seek the Lord? Did they really delight in the Messenger of the covenant? No doubt this is written ironically; for the Prophet intimates this will be a time of judgment, and he asks: "Who may abide the day of his coming, and who shall stand when he appeareth?" (Verse 2) The people have questioned the way of God; they shall then question no longer. But, in mercy to them, a messenger shall be sent to prepare the way for the presence. Because the name Malachi means messenger critics have said that Malachi is speaking of himself. There is no need to think this, though it may be allowed that Malachi, the Lord's messenger, was in some respects typical of the Messenger who was to be sent; even as we may properly consider Nehemiah as a figure of the one who should suddenly come and work swift reforms.

That this was prophetic of our Lord's day is shown very clearly by our Lord himself, who declared that to a certain extent John the Baptist fulfilled the office of forerunner. John, the Lord's messenger, prepared the way for Jesus, the more glorious Messenger. Whenever he appears judgment follows immediately, as the context shows. Verse 3 tells that he shall sit as the refiner of silver; that then shall be disclosed true sons of Levi; that these shall be purged in order that a true offering in righteousness may be presented to the Lord.

To all appearances it would seem as if the calling and selection of Israel according to the flesh had been a failure. Their nation fell from its high estate; their priesthood into degradation so deep that at the time of our Lord's appearance amongst them he charged their leaders with being whited sepulchres full of corruption; and said that their very endeavors to proselytize only served to make converts who became twofold more children of Gehenna than they themselves. But the coming of the Lord served to discover some whose hearts were right towards him; some sons of Levi were found worthy to be called to be priests in the higher order of Melchisedec.

TWO FULFILLMENTS

But Malachi's prophecy looks beyond the partial fulfillment at our Lord's first advent, and forward to the time when Messiah should come in glory and strength, and when he should judge amongst his people. The messenger, John the Baptist, who preceded Jesus, the Messenger of the covenant, prefigures a greater messenger [the church] preceding the Lord in power, and the work which was then done in Israel represents a greater work to be done in Christendom.

We know the Lord is now present, and we know also that he has had his messenger preparing the way for him. Now, once again, the time of judgment has come; again his professed people are tried as by fire, and the true-hearted sons of Levi are being gathered together for service. The day that burns as an oven is upon the world; the fierce heat is consuming the proud things of the earth and all the institutions of this present evil world.

But the heat of this day is to some as the Sun of Righteousness rising with healing in his wings; and those who are able to stand the fierce heat of testings find themselves very specially blessed of the Lord; they "grow up as calves of the stall." (Chapter 4: 2) These are to be used of the Lord in his work of judgment. The Prophet says of them, "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." (Chapter 4: 3) This seems clearly to show the triumph of the righteous over the wicked in this day of judgment.

The Lord says that not only will he distinguish between those who serve him, and those who serve him not, but that his people shall discern these facts. God will not only vindicate his people, but he will give them the work of smiting the things that are wicked in his sight. This is a phase of the work which, till recently, has not been fully disclosed. This passage is in harmony with many other scriptures, as for instance, Psalm 149: 8, 9: "To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints." How sweet to us who live in these strenuous days is Malachi's word that the Lord has a record of those that fear him, and that think upon his name! (Nehemiah 3: 16) There is so much profession of serving him, so much outward show, that those who are real in their heart-service to the Lord have their names recorded in heaven. This is not the Book of Life, but a book of remembrance which God keeps, and in which are recorded the names of those who are loyal in heart to him. (Esther 6: 1) The sin of hypocrisy, of making mere profession to serve for reality of love and service, has ever been a troubler in Israel. The human heart seeks its own, and it has been content if it could appear to worship. The only cure for this is to heartily seek the Lord.

There is a close correspondency between Malachi's days and ours. Those days when he was sent as a messenger to a hypocritical people, and our days, correspond: The marked features are those of Laodicea — much profession, little reality; so much so that profession has been sickening to God, and caused him (to use the vivid words of Scripture) to spew his false church out of his mouth.

Elijah has given his warning message, and the church gave little heed. Now the time of fierce judgment has come; the systems of error are being consumed before our eyes; and all those who make profession of service, but who are not truly his, will surely find themselves scorched by the fierce heat.

We look beyond this time of judgment upon the church, real and professed, and beyond the time of trouble upon the world to that day when the Sun of Righteousness will shine with healing upon all, and the pure offering of Malachi's earlier word (Chapter 1:11) will ascend to the praise of the God of heaven.

Our privileges are great, both of knowing and doing.

WORLD'S DISINTEGRATION FORETOLD

— — SEPTEMBER 24 — QUARTERLY REVIEW — —

A REVIEW OF THE QUARTER'S LESSONS—FORESHADOWED EVENTS NOW TRANSPIRING ADD STRENGTH TO THE CHRISTIAN'S FAITH.

"Jehovah hath done great things for us; whereof we are glad."—Psalm 126:3.

OUR three months lessons have covered some of the most important events in the history of Israel, than which, because of their typical significance, there are no portions of Scripture more intimately connected with the present time. Again we remark on the favorable providences of God which caused these lessons to become our studies at this particular time. A review of the lessons cannot be other than helpful; for of necessity this brings us a review of the church's present work during this time of harvest gathering

The quarter's lessons began with Ezekiel, the special messenger of God to his people. But his work was not more clearly marked for Israel than is Pastor Russell's work for the church. Jeremiah, Ezekiel, and Daniel were contemporaries; Jeremiah was at court in Jerusalem, Daniel at court in Babylon, Ezekiel was with those of the captivity in the country north of Babylon. Jeremiah's message was to the leaders; Daniel's message was specially for the future; Ezekiel's message was for the people in captivity. Again we remark that had Pastor Russell's word to the professed people of God been listened to by them and acted upon, the impending time of trouble upon the world would not have been necessary. Now it is too late: the human institutions and the human family are being swept on to their Niagara. We can thank God for the knowledge of the coming kingdom laden with blessings.

A TIME OF DISINTEGRATION

The time in which these prophets spoke was one of world unrest and disintegration. The mighty empires of Assyria and Egypt were falling, and Jerusalem was hastening to its destruction. Babylon, that dark power (which there represents anarchy) and which finally conquered the world, was in ascendency. That period of the world's history corresponds with the present, when once again all the world is in commotion, and when the mightier empires are breaking up. But Babylon's ascendency, as revealed to Daniel and Nebuchadnezzar by means of visions and dreams, was not to last for ever. A very definite limit was marked out for it and its successors in this earth dominion. Daniel was privileged to stand at the beginning of the glory of Babylon, and also to be a partaker in those things which immediately brought its downfall under Cyrus, and which then portrayed the downfall of that great system of empires which it represents—the present great organization of Babylon, the world in its threefold phase—finance, politics and ecclesiasticism.

Daniel's position before Belshazzar was a difficult one, but he bore himself nobly. The rewards which the king offered were as nothing to him: "Thy gifts be to thyself, O king." He would speak the word of his God plainly, and the consequences to him be they good or evil would be acceptable. He told of the immediate dissolution of the Babylonian power—its time had come.

HE FEARED NOT MAN

God is an accurate timekeeper, particularly in respect to his promises; and we know that we are living in the days when Great Babylon is boasting of its glory and its ascendency, and that the time of its downfall has come. We have seen the handwriting on the wall, and have the privilege of giving out the Lord's message. Well for us if we have Daniel's courage. And why should we not? His God is our God, of whom we know more than Daniel did; we have tasted more of his mercy and grace, and have entered into a closer relationship with him than was possible to Daniel. Let none of us allow the fear of hurtful consequences to hinder us in giving out the Lord's message concerning this present iniquitous Babylon, which holds the world in bondage. In Daniel's prophecy the bow of time was stretched. He was at one end, we are at the other; and we share with him in the favor of God's service. Let us say to ourselves:

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known."

Daniel's interpretation of Nebuchadnezzar's dream and, later, his interpretation of the hand-writing for Belshazzar, resulted in advancement for him. But in his later days, under the rule of the King of Persia, he suffered for his faith and fidelity, as those who are faithful to God must do while evil reigns. Daniel was the object of the envy and the hatred of the Persian nobles, and they concocted a subtle scheme to destroy him The king unwittingly fell into their scheme. Being flattered by them, he for a time took the place of God. It was decided that for a certain period no prayers should be offered that would go past him.

But Daniel's God was God of gods, and no order of any king could stop this faithful man from rendering true-hearted allegiance to his God. In principle he was as faithful to the king as any of those who made so much profession of fidelity. Indeed, we know he was more faithful than they, because he had the king's best interests at heart. Constancy to principle is good, but constancy in faith is better; for principle may, through ignorance, be wrong, but well founded faith cannot be. Faith is ever rewarded, and Daniel's faith brought quick reward. He was soon delivered, and his enemies were destroyed by that very destruction which they sought to bring upon him. It is comparatively easy to see a correspondency between

Daniel's experience and that of God's children who suffered for their faith during the World War. Will it be that the bones of those enemies shall yet be cracked by those same lions' teeth which it was intended should be fed by Daniel's bones?

TWO PHASES OF TODAY'S WORK

After the exile, the return. Our lessons brought us back from Babylon to Jerusalem to the rebuilding of the temple and the reestablishment of the people in their own land. There are at the present time two distinct phases of the Lord's dealings with and through his people, and these have been represented in the past quarter's lessons. The prophets Ezekiel and Daniel represent one phase of that work, that of foretelling the downfall of Babylon, and delivering denunciations against the same iniquitous power. We now have in the remaining lessons the other phase, the reëstablishment of the truth and the Lord's people, as represented by the restoration of the temple worship and rebuilding of the city. These lessons carry us from the freedom given under Cyrus to the end of the Old Testament revelation in the book of Malachi, and very fittingly represent our present deliverance from Babylon's false doctrines and our present work and favor until the Lord's kingdom is established, until Jesus comes in full glory and the New Covenant is in operation. The restored temple of truth is that to which the Lord now comes, and out of which go forth his fiery judgments. But as then, so now, there are other things to be done besides rebuilding the temple of truth: the city walls need rebuilding, and God's honor is to be vindicated in the eyes of the peoples.

Without doubt the record of God's marked care for his people in the time of Esther is intended to tell us something of his methods of working and to assure us of his constant care. The name of God is not mentioned in the book of Esther; but this side-light on Israel's history bears the impress of God's hand all over it. Mordecai, of the same tribe as King Saul, would not give reverence to Haman, the Agagite (Esther 3:2) (who was evidently a descendent of King Agag); for Mordecai remembered the former things done by the Amelekites to his people and what God had said of them. (1 Samuel 15:2, 3) This apparently insignificant matter brought the whole of the Jews into danger of destruction. Mordecai told Queen Esther that very probably she had been brought to her position of prominence for the special purpose of saving her people. This was certainly true; and it is also certain that these things prepared the way for Ezra and Nehemiah, and were necessary to the development of God's plan.

THE REFORMS OF EZRA

Little is said about Ezra before he appears as the leader of the second company of returning exiles, but what is said conveys a good deal of meaning. He was of the tribe of Levi and a priest. While in captivity he had prepared himself for service, but in exile it was impossible for him to engage in sacrificial service. But the other phase of the priestly work, that of teaching, was open to him; and he made himself "a ready scribe in the law of his God." The Lord blessed him in his desire to serve, and in due time brought him to the front and gave him favor.

Ezra's candid account of his inner thoughts respecting the preparation for the journey is good reading. To the king he spoke much of his God, and was ashamed to suggest that his God might want him to ask the king for protection across the desert. He said: "We had spoken unto the king saying the hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." (Ezra 8:22) Ezra felt confident that God would be in harmony with his servant's words, but he says: "We fasted and besought our God for this, and he was entreated of us." (Ezra 8:22,23) It was in no boastful spirit that he said this; he was making his boast in the Lord. (Psalm 34:2) But he felt it would be proper to tell his God what he had said about him, and in humility of spirit to make request for that which he had said God could give. And here is good instruction for us; for without doubt our Father loves to have us bring all our affairs under his notice and care, but our faith must be backed up with our prayers.

Ezra accomplished a considerable measure of reform in Jerusalem and Judea, and did a great work for God. His earnest, careful teaching must have helped very considerably towards the later success of Nehemiah. With Nehemiah's work and personality we are familiar; for our studies in these are only just concluded.

Coöperating with Ezra and Nehemiah was Malachi, the last of the prophets. His task was as unenviable as those of all his predecessors in the prophetic office. We know little about Malachi; but we know that he was one of the noble band of those who suffered for the honor of God. As Stephen said, "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." (Acts 7:52) Malachi was God's last messenger to his people before the coming of John, the forerunner of Jesus.

THE CHURCH'S PRESENT EXPERIENCE

We have seen how these things tell of the church's present experience and work. Let us take encouragement from these devoted servants of God. Trials and difficulties, misunderstandings and slanders, will come; but as we serve in singleness of purpose our God will surely think upon us for good, as we know he did on Nehemiah; and the final reward will be ours. It is grand to think that his name will be praised by our feeble efforts to do that which he gives us the privilege of doing. We now are in a position similar to that of Malachi. Without doubt the faithful church of the present moment is God's last messenger to his people proclaiming the coming into his kingdom of God's dear Son, and of that righteous One from whom judgment comes, and who shall destroy all hypocrisies, and everything contrary to righteousness.

These lessons bring into much prominence zealous servants of God who had very different talents and dispositions. Ezekiel, Daniel, Zerubbabel, Ezra, Nehemiah differed very much from each other. The zealous prophet, the dignified statesman, the lovable leader Zerubbabel, the elderly scribe Ezra, the ardent, zealous, brusque worker Nehemiah—all served God acceptably; and each has his place of honor in God's temple of fame. So with spiritual Israel; God has a place for each of his servants. Service in the true ministry has been the privilege of all saints; but this is very specially true in these last days—there is work for all.

Ezra and Nehemiah are examples of men who saw something to be done, and prepared themselves for the work. God honored their desire and rewarded them by giving them the work upon which they had set their heart in singleness of purpose. Therefore, let each serve according to the way opened before him, not waiting till something happens.

ANXIOUS CARES

Be still, my heart, these anxious cares
To thee are burdens, thorns, and snares;
They cast dishonor on thy Lord,
And contradict his gracious word.

—*John Newton.*

AN INTERESTING LETTER

SOME GOOD GOLDEN AGE WORK

DEAR BROTHER RUTHERFORD:

Greetings in the Beloved One. In passing through the classes in this country on pilgrim service, I have just recently met several who have come to know the Lord and the truth through the GOLDEN AGE work. It occurred to me that you would be glad to know that the Lord has so richly blessed this message, which at first appeared to some to be such a hard one to deliver. One sister spoke of having had the six volumes in her possession but not understanding them. A sister lent her No. 27 GA; she read it; then obtained Volume Seven, which she also read, and immediately left her church, and with tears in her eyes spoke of the truth she now possessed and her desire to be faithful to the Lord. Another said that she and her husband were in the English Church and longing for a better understanding of the Bible. They had Volume One but had not read it. A sister passed on the GA No. 27 after reading it, and they came immediately out of the Church and are rejoicing in the truth. Still another came out within a week after reading the same magazine.

Some of the brethren did not like the picture on the front page of No. 27. [Appearing on the Canadian, English, and Australasian edition only] Well, one man said it was that very picture which so appealed to him that he felt constrained to read the GA. Since reading it he has not missed a meeting. His joy seemed to know no bounds. This man had left the systems some years before, and he also had an unread set of SCRIPTURE STUDIES in his possession.

It has also come to my notice recently that some very earnest workers in the past who opposed the Society and its work, have now completely lost all interest and have gone right back into the world. How clearly the Lord by these evidences is showing his manifest approval of the Society and its work, and how clear it is to those who travel from class to class that those ecclesias that are in harmony with the Lord's channel have the Lord's blessing in fellowship and activity of spirit; whereas those who tend to be out of harmony with the channel have the reverse of this. May the Lord continue to bless you, dear Brother, and make you a blessing.

Yours in the Master's service, E. J. GUIVER, *England.*

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR AUG. 15, 1922

DUTIES OF ELDERS AND DEACONS

1. Should a deacon undertake the work of speaking before a class? ¶ 1, 2.
2. Should several deacons speak a short time each? ¶ 3, 4.
3. What is the special function of elders? ¶ 4.
4. Why are speakers sent out by the Society qualified for the service? ¶ 5.
5. If a class has deacons address it, what should be the attitude of those that do not regard it as a right course? ¶ 6.
6. What may an elder do under such circumstances? ¶ 7.
7. How can a deacon's qualifications for speaking be ascertained? ¶ 8.
8. How many brethren should be elected elders? ¶ 9.

INTERESTING QUESTIONS

1. Where there are not enough elders, should deacons be assigned to speak at public meetings? ¶ 1, 2.
2. Who are qualified to teach the consecrated? ¶ 2.
3. Why may a deacon address a public meeting? ¶ 3.
4. Can a class elect too many qualified elders? ¶ 4.
5. Why is it proper for deacons to act as treasurers? ¶ 5, 6.

A SINCERE PRAYER ANSWERED

1. What did the name "Nehemiah" signify? ¶ 1.
2. How were efficiency and dependence illustrated in Nehemiah? ¶ 2.
3. Why was Nehemiah acceptable to the king of Persia? ¶ 2.
4. What kind of characters does God choose for his work? ¶ 2.
5. What effect was produced in Nehemiah by knowledge of the condition of Jerusalem? ¶ 3.
6. How have the prominent people in God's service been men of prayer? ¶ 4.
7. For what may the consecrated pray? ¶ 4.
8. What kind of prayer is answered? ¶ 5.
9. What points should prayers contain? ¶ 6.
10. What were the several characteristics of Nehemiah's prayer? ¶ 7.
11. What request was contained in Nehemiah's prayer? ¶ 8.
12. Under what unfavorable conditions did Nehemiah make his request of the king? ¶ 8.
13. Is ejaculatory prayer acceptable to God? ¶ 9.
14. How did God answer Nehemiah's prayer? ¶ 9.
15. Why did God delay the answer to Nehemiah's prayer over three months? ¶ 10.
16. On what date was it necessary that the prayer should be answered? ¶ 11.
17. How did Esther probably influence the king's decision? ¶ 12.
18. For what may we, like Nehemiah, pray? ¶ 13.
19. What were the two returns of the Jews out of Babylon? ¶ 14.
20. For what work was Nehemiah raised up? ¶ 15.
21. What similar work did Pastor Russell accomplish? ¶ 16.
22. What twofold work are God's people privileged to do? ¶ 17.

BUILDING AMID ADVERSITY

1. Under what circumstances did Nehemiah arrive at Jerusalem? ¶ 1.
2. How did he ascertain the state of the city walls? ¶ 2.
3. How did he inspire the Jews to rebuild the wall? ¶ 3.
4. What effect did this have on the Jews' enemies? ¶ 4.
5. How did Nehemiah answer the enemies? ¶ 5.
6. What were the three chief points in Nehemiah's system in rebuilding the walls? ¶ 6, 7.
7. How did the enemies of the Jews seek to hinder the work on the wall? ¶ 8.
8. Why was Nehemiah not wrong in praying against the enemies? ¶ 9.
9. Why was it difficult work on the wall? ¶ 10, 11.
10. How did Nehemiah thwart the proposed attacks of enemies? ¶ 12.
11. How did he insure the full quota of work on the wall? ¶ 13.
12. What effect did his example have on the Jews? ¶ 14.
13. What two sides are there in the church's service now? ¶ 15.
14. What dual achievement is God now accomplishing? ¶ 16.
15. How is God establishing his heavenly Zion and re-establishing truth? ¶ 17.
16. Is it sufficient for the consecrated to think only of their own preparation for heaven? ¶ 18.
17. What other work must the consecrated do? ¶ 19.
18. What is the effect of fear upon the Lord's people? ¶ 20.
19. Why is system requisite in the Lord's work? ¶ 21.
20. What change has taken place in the service work? ¶ 22.

CALM ME, MY GOD

Calm me, my God, and keep me calm;
  And let thine outstretched wing
Be like the shade of Elim's palm,
  Beside her desert spring.

Calm in the hour of buoyant health,
  Calm in the hour of pain,
Calm in my poverty or wealth,
  Calm in my loss or gain.

Calm in the sufferance of wrong,
  Like him who bore my shame,
Calm 'mid the threatening, taunting throng,
  Who hate thy holy name.

Calm me, my God, and keep me calm,
  Soft resting on thy breast;
Soothe me with holy hymn and psalm,
  And bid my spirit rest.

—*Bonar.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Adrian, Mich.	Sept. 14	Flint, Mich.	Sept. 21
Ypsilanti, Mich.	" 15	Fenton, Mich.	" 22
Plymouth, Mich.	" 16	Durand, Mich.	" 24
Detroit, Mich.	" 17	Burt, Mich.	" 26
Mt. Clemens, Mich.	" 19	Beech Run, Mich.	" 27
Port Huron, Mich.	" 20	Saginaw, Mich.	" 28

BROTHER T. E. BARKER

Newcastle, Pa.	Sept 14	Oil City, Pa.	Sept. 21
West Middlesex, Pa.	" 15	Jamestown, N. Y.	" 22
Farrell, Pa.	" 17	Warren, Pa.	" 24
Sharon, Pa.	" 17	Salamanca, N. Y.	" 25
Youngstown, Ohio	" 18	Bradford, Pa.	" 26
Meadville, Pa.	Sept. 19, 20	Olean, N. Y.	" 27

BROTHER E. F. CRIST

Welland, Ont.	Sept. 15	Port Dover, Ont.	Sept. 22
Niagara Falls, Ont.	" 17	Simcoe, Ont.	" 24
St. Catherines, Ont.	" 18	Tilsonburg, Ont.	" 25
Beamsville, Ont.	" 19	Aylmer, Ont.	" 26
Dunnville, Ont.	" 20	St. Thomas, Ont.	" 27
Caledonia, Ont.	" 21	Bridgetown, Ont.	" 28

BROTHER A. J. ESHLEMAN

Muncie, Ind.	Sept. 14	Clay City, Ill.	Sept. 23
Anderson, Ind.	" 15	Flora, Ill.	" 24
Indianapolis, Ind.	" 17	East St. Louis, Ill.	Sept. 25, 27
Terre Haute Ind.	" 18	St. Louis, Mo.	Sept. 27
Sullivan, Ind.	Sept. 20,21	Flat River, Mo.	" 29
Robinson, Ill.	Sept. 22	Farmington, Mo.	Oct. 1

BROTHER A. M. GRAHAM

Mansfield, Ohio	Sept. 14	Olean, N. Y.	Sept. 24
Youngstown, Ohio	" 15	Allentown, N. Y.	" 25
Jamestown, N. Y.	" 17	Bolivar, N. Y.	" 26
Clymer, N. Y.	Sept. 18, 19	Elmira, N. Y.	" 27
Salamanca, N. Y.	Sept. 20	Ithaca, N. Y.	" 28
Franklinville, N. Y.	Sept. 21, 22	Cortland, N. Y.	" 29

BROTHER J. HEMERY

Brooklyn, N. Y.	Sept. 3,	Indianapolis, Ind.	Sept. 22
Cedar Point, Ohio	" 5-12	Cincinnati, Ohio	Sept. 23, 24
Detroit, Mich.	" 14, 15	Columbus, Ohio	25, 26
Chicago, Ill.	" 16, 17	Pittsburgh, Pa.	Sept. 27
St. Louis, Mo.	" 18, 19	Cumberland, Md.	" 28
Louisville, Ky.	" 20, 21	Philadelphia, Pa.	" 29

BROTHER M. L. HERR

Auburn, Ind.	Sept. 14	Gillespie, Ill.	Sept. 22
Garrett, Ind.	" 15	St. Louis, Mo.	" 24
Chicago, Ill.	" 17	East St Louis, Ill.	" 24
Joliet, Ill.	" 18	Jefferson City, Mo.	" 25
Bloomington, Ill.	" 19	Sedalia, Mo.	" 26
Springfield, Ill.	Sept. 20, 21	Kansas City, Mo.	" 27

BROTHER W. M. HERSEE

Woodstock, Ont.	Sept. 17	Peterboro, Ont.	Sept. 26
Hamilton, Ont.	" 20	Havelock, Ont.	" 27
Milton West, Ont.	" 21	Carleton Place, Ont.	" 28
Brampton, Ont.	" 22	Ottawa, Ont.	Sept. 29, Oct. 1
Tottenham, Ont.	" 24	Montreal, Que.	Oct. 2
Claremont, Ont.	" 25	Cranby, Que.	" 3

BROTHER H. HOWLETT

Chatham, Ont.	Sept. 14	Peterboro. Ont.	Sept. 29, Oct. 1
Bridgetown, Ont.	" 15	Oshawa, Ont.	Oct. 2
St. Thomas, Ont.	" 17	Toronto, Ont.	" 3
Haliburton, Ont.	Sept. 22-25	Brampton, Ont.	" 4
Cameron, Ont.	" 26, 27	Milton West, Ont.	" 5
Lindsay, Ont.	Sept. 28	Beamsville, Ont.	" 6

BROTHER M. A. HOWLETT

Dayton, Ohio	Sept. 14	Jefferson City, Mo.	Sept. 21
Knightstown, Ind.	" 15	Sedalia, Mo.	22
Danville, Ill.	" 17	Kansas City, Mo.	24
Decatur, Ill.	" 18	Leavenworth, Kans.	" 25
East St. Louis, Ill.	" 19	Lawrence, Kans.	" 26
St. Louis, Mo.	" 20	Topeka, Kans.	" 27

BROTHER S. MORTON

Zanesville, Ohio	Sept. 14	Morgantown, W. Va.	Sept. 20
Cambridge, Ohio	" 15	Brandonville, W. Va.	Sept 21 22
Bellaire, Ohio	" 16	Fairmont, W. Va.	Sept. 24
Wheeling, W. Va.	" 17	Clarksburg, W. Va.	" 24
Burton, W. Va.	" 18	Wallace, W. Va.	" 25
Reevesville, W. Va.	" 19	Parkersburg, W. Va.	Sept 26, 27

BROTHER G. R. POLLOCK

Windsor, Ont.	Sept. 14	Kitchener, Ont.	Sept. 22
Chatham, Ont.	" 15	Toronto, Ont.	" 24
London, Ont.	Sept. 17, 18	Trenton, Ont.	" 25
Stratford, Ont.	Sept. 19	Belleville, Ont.	" 26
Woodstock, Ont.	" 20	Kingston, Ont.	" 27
Galt, Ont.	" 21	Gananoque, Ont.	" 28

BROTHER V. C. RICE

Cincinnati, Ohio	Sept. 14	Memphis, Tenn.	Sept. 23, 24
Louisville, Ky.	" 15	Forrest City, Ark.	Sept. 25
Evansville, Ind.	" 17	Little Rock, Ark.	" 26
Belmont, Ind.	Sept 18, 19	Cabin Creek, Ark.	" 27
Mounds, Ill.	Sept. 20	Fort Smith, Ark.	Sept. 28, Oct. 1
Anna, Ill.	" 21	Tamaha, Okla.	Sept. 29

BROTHER R. L. ROBIE

Lorain, Ohio	Sept 14, 15	Warren, Ohio	Sept. 24
Elmira, Ohio	Sept. 17	Niles, Ohio	" 25
Wellington, Ohio	" 18	Youngstown, Ohio	" 26
Akron, Ohio	Sept. 19, 20	Columbiana, Ohio	" 27
Kent, Ohio	Sept. 21	East Palestine, Ohio	" 24
Freedom Sta. Ohio	" 22	Lisbon, Ohio	" 29

BROTHER T. H. THORNTON

Marion, Ohio	Sept. 14	Lexington, Ky.	Sept. 21
Hamilton, Ohio	" 15	Jefferson, Ind.	" 22
Louisville, Ky.	" 17	New Albany, Ind.	" 24
Jeffersontown, Ky.	" 18	Sonora, Ky.	" 25
Shelbyville, Ky.	" 19	Elizabethtown, Ky.	" 26
Frankfort, Ky.	" 20	Riney, Ky.	" 27

BROTHER S. H. TOUTJIAN

South Bend, Ind.	Sept. 14	Iowa City, Ia.	Sept. 21
Michigan City, Ind	" 15	Marengo, Ia.	" 22
Chicago, Ill.	" 17	Des Moines, Ia.	" 24
Ashton, Ill.	" 18	Indianola, Ia.	" 25
Clinton, Ia.	" 19	Chariton, Ia.	Sept. 26, 27
Davenport, Ia.	" 20	Red Oak, Ia.	Sept. 28

I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The Plan of the Ages"**

Chapter IX: Ransom and Restitution

Week of Nov. 5....Q. 26-33 Week of Nov. 19... Q. 41-47
Week of Nov. 12....Q. 34-40 Week of Nov. 26... Q. 48-54

Question books on "The Divine Plan", 15c postpaid.

FOR THE BLIND

A limited number of copies of the "Millions" book in the Braille for the blind are now on hand at the Society's office. These are not for sale but will be loaned to the blind to read and pass on to some one else. The number is so limited that we cannot distribute them generally

PRAYER MEETING TEXTS FOR NOVEMBER, 1922

November 1: CHRIST MY CAPTAIN: "It became him . . . to make the captain of their salvation perfect through sufferings."—Hebrews 2:10.

November 8: CHRIST MY YOKEFELLOW: "Take my yoke upon you."—Matthew 11:29.

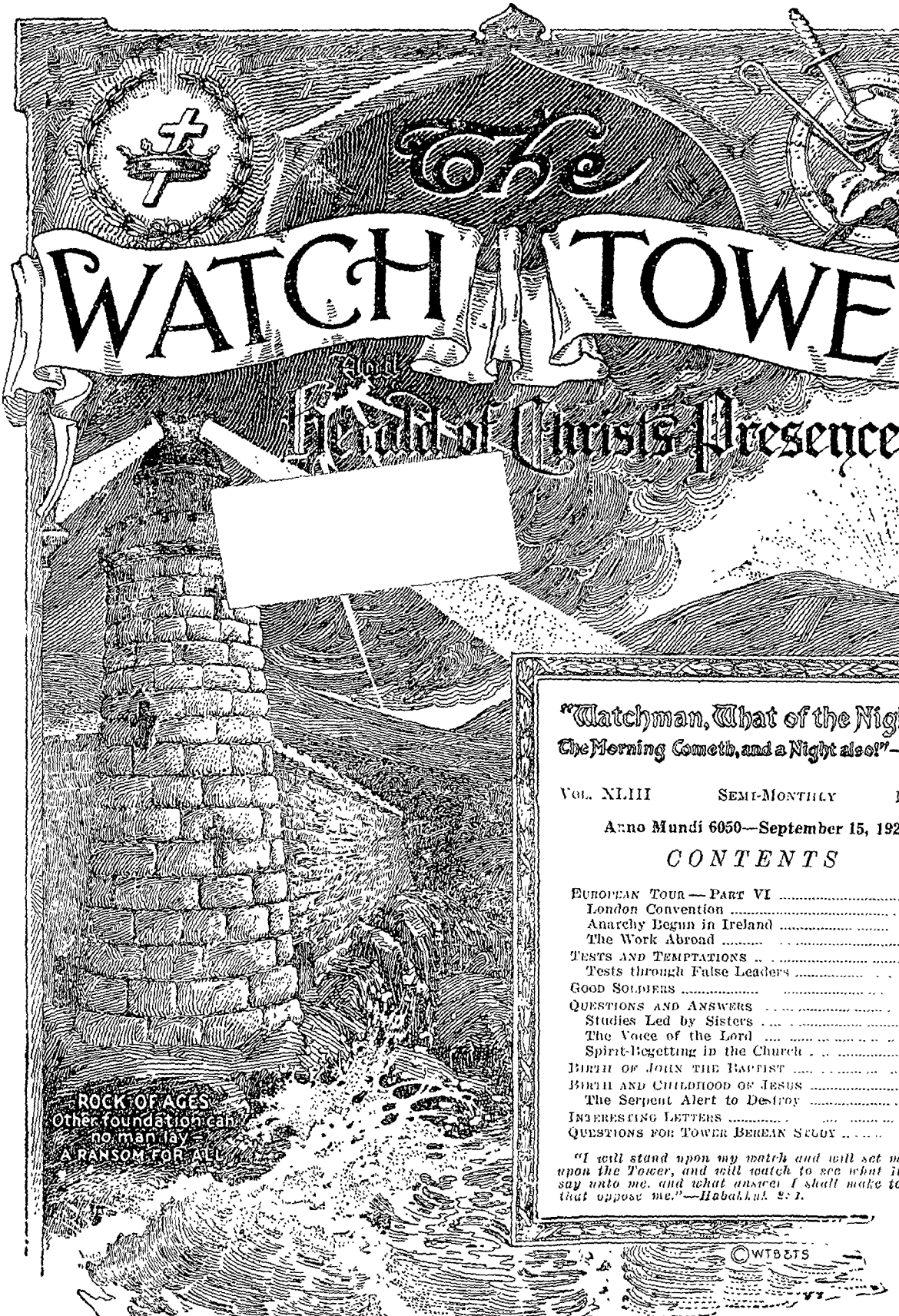
November 15: CHRIST MY EXAMPLE: "Leaving us an example, that ye should follow his steps."—1 Peter 2:21.

November 22: CHRIST MY SHEPHERD: "Now . . . that great shepherd of the sheep . . . make you perfect."—Hebrews 13:20, 21.

November 29: CHRIST MY JUDGE: "We shall stand before the judgment seat of Christ."—Romans 14:10.

The WATCH TOWER

And Herald of Christ's Presence



"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

VOL. XLIII SEMI-MONTHLY No. 18

Anno Mundi 6050—September 15, 1922

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

WATCH TOWER PUBLISHING ASSOCIATION

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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(Foreign translations of this journal appear in several languages)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER, E. W. BRENISEN.

Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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ARMENIAN WATCH TOWER

The WATCH TOWER has been published in the Armenian language for several months, at the same price as the American edition, namely $1.00 a year. Colporteurs and class workers are now able to supply the Armenian edition to persons speaking and reading that language. Back numbers are obtainable for subscribers wishing to obtain all the copies published.

IN RE CONVENTION

The Convention Committee is doing everything possible to comfortably assign those who will attend the convention at Cedar Point. Some have written complaining about their assignments. We regret this. No one should attend a convention like this with the expectation of getting every accommodation to suit his liking. Let us be willing to make the best of everything that we may have the greater blessing in our own hearts. The Committee will not find time to answer these letters, as it is a tremendous undertaking to make the assignments and other arrangements without unnecessary correspondence.

Assignments have been made for all accommodations on Cedar Point and a great many over in Sandusky; but the accommodations in Sandusky are equally as good as on Cedar Point. Let us unitedly ask the Lord's blessing and be content with such things as he gives us, rejoicing in our privileges.

JAMAICA CONVENTION

The International Bible Students of Jamaica will have a Convention at Kingston Tabernacle November 24 to 28, inclusive. For further information please address P. H. Davidson, P. O. Box 257, Kingston, Jamaica, B. W. I.

HYMNS FOR NOVEMBER, 1922

Sunday			**5**	274	**12**	189	**19**	316	**26**	181
Monday			**6**	160	**13**	65	**20**	266	**27**	298
Tuesday			**7**	8	**14**	56	**21**	126	**28**	209
Wednesday	**1**	164	**8**	284	**15**	225	**22**	257	**29**	219
Thursday	**2**	307	**9**	278	**16**	23	**23**	102	**30**	70
Friday	**3**	184	**10**	113	**17**	294	**24**	145		
Saturday	**4**	28	**11**	44	**18**	330	**25**	67		

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLIII SEPTEMBER 15, 1922 No. 18

EUROPEAN TOUR—PART VI

THE French are not much given to Bible study. The time was when the Bible was entirely repudiated in France, and the people have never known much about it since. The priests, as in other places, are more interested in formalities. Truly they are "dumb dogs." They cannot understand, nor can they make others understand. However, there are a few in France who love the Lord, who were in the Babylonish systems but who sighed and cried for release; and the Lord's messenger, agreeable to the divine promise, brought a message to them through the STUDIES IN THE SCRIPTURES, and those who hungered and thirsted for righteousness heard and were fed.

The harvest work done by Brother Russell and his associates in France brought small results; yet there are some who are thoroughly consecrated to the Lord, and these are giving a faithful witness now. There are several zealous classes of Bible students in different parts of France. Our schedule made it impossible to visit any of these, however, except Paris. There we had a one-day convention on Sunday, June 18, attended by about 150 of the consecrated. A few amongst the brethren here were having difficulty with chronology; but we believe that at the end of the day's fellowship and work together, even the skeptical ones were strengthened. It was a happy day withal, and the friends expressed themselves as greatly benefited.

MEETING IN PARIS

On the Monday evening following, a meeting was held for the public. The only hall available was one with a capacity of about 1500. The hall was filled to its utmost, and there was quite a large number turned away. The meeting was an agreeable surprise in this, that the attention of the public was unusual and at the conclusion of the meeting all the books that the friends had there were purchased, and that many more asked for books who were unable to get them. But their names were taken, and they will be supplied later. This is proof that even in France the trouble has caused many to begin to think.

The wider one's observation extends in Europe the more thoroughly is he convinced that God's purpose now is to have a witness given for the purpose of establishing in the minds of those who hear that the old order is done; that the day of God's vengeance is here; that his kingdom is at hand; and for the further purpose of demonstrating that he has a people on earth who are faithful to his message and who delight to magnify his name. The increasing number of the public who manifest a desire to hear is encouraging to those who are trying to give the witness. As the trouble increases, necessarily will increase the desire of order-loving people to know the cause and the remedy; hence the wider will be the witness for the truth.

There is certain to be more trouble in France; and not only so, but France is making much more trouble for Germany as well as for herself. The powers that be in France are arrogant; and what they conceive to be their victory in the World War has made them much more arrogant than ever before. France is acting very unwisely in placing a military guard in Germany on the pretext of keeping order; and especially by having this guard composed, in a large degree, of black troops. Her course, instead of making for peace, is certain to bring more trouble. But amidst it all the Lord will guide his people and use them as his witnesses, and make known to the order-loving ones his purpose of establishing peace in the earth and granting blessings to those who desire such.

LONDON CONVENTION

From France we journeyed again to England, to be there in time for the convention of Bible Students at London. The convention opened on Friday, June 23, with Brother Tait, of Glasgow, Scotland, as chairman. The speakers at the convention were Brothers Tait, Hemery, Gillatt, Robinson, Walder, Lloyd, Goux, Martin and Rutherford. About 2,000 of the consecrated attended. They came chiefly from South England and Wales, some from further north, and a few from Scotland. The number was less, of course; for it was the time of the world-wide witness when other parts of the British Isles aside from London were preparing for a big witness on Sunday, June 25. The discourses were all helpful and encouraging to the friends. The testimonies bore witness to the fact that those present were rejoicing in their privileges of service and were having an increased appreciation of such privileges.

Monday, the last day of the convention, was Service Day; and the discourses and testimonies were devoted to questions relating to the service. Every one present

seemed to have the spirit of service and an increased desire to let the message of the kingdom be known to others. The breaking up of the convention Monday night was indeed a beautiful scene. Never was there a more thoroughly consecrated, devoted company of Christians together. Every one was solemn and yet happy; and upon every lip could be heard the words: "This is the best convention ever." Without doubt the British friends are more closely drawn together than they have been at any time in the past. The disturbing element seems to be absent; and united as one person in one body they are pressing on in the battle for truth and righteousness.

The Royal Albert Hall, London, is doubtless the greatest public hall in the world. It has a seating capacity of 10,000; and with standing room filled it will accommodate 13,000. Sunday, June 25, being the day appointed for the world-wide witness by the International Bible Students Association, the Royal Albert Hall was taken for the public meeting to be addressed by the President of the Society. The hour for the meeting to begin was 7 p.m., but as early as 5 o'clock the people began to arrive. Long queues formed and stood in the streets until the doors were opened at 6:30; and in a very short while every available space in the great hall was filled, and thousands were turned away. The sea of faces was a wonderful sight and inspiration. The multitudes sat in silence, waiting for the message. London was already in a condition of excitement and strain because of the social conditions and the killing of a prominent army officer by revolutionists a few days before.

FAILURE OF HUMAN PLANS

The speaker began by calling attention to the fact that the war was fought to make the world safe for democracy; but that eight years had elapsed since the war began, and the world is more unsafe for democracy than ever before. Continuing, he said that the Paris conference brought forth the League of Nations with the announced purpose of establishing peace and quietude in the earth; that the politicians and big business men had hailed it as the savior of nations and the deliverer of mankind; while the clergy had boldly announced the League as the political expression of God's kingdom on earth. Now the League of Nations had signally failed. The Washington conference followed, with the announced purpose of preventing further war and trouble; and it had brought forth a treaty with this end in view, but the effort was abortive and had resulted in nothing; and the Genoa conference was then held, at which Mr. Lloyd George, the British Premier, with much feeling announced that unless that conference brought forth a treaty solving the world problems Europe again would welter in blood, and now it is admitted that the Genoa conference was a failure; and that the Hague conference is now in session, and while the effort is being made to establish by diplomacy peaceable conditions men in high positions are being murdered in cold blood in London and in Berlin. In desperation the people are asking, What is the cause? What is the remedy?

The speaker then announced that he would prove from the Scriptures that the conditions mentioned are exactly what the Lord had foretold as evidences that the old world has ended; that the kingdom of heaven is here and hence the time for the blessing of mankind is to follow; and that millions now living will never die. From the very first the keenest attention was given; and as the proof was brought forth to establish the points named, the audience frequently manifested its approval by vigorous applause.

The best evidence of the interest manifested was the number who purchased books. The total sales as a result of this meeting exceeded 3,000 volumes. A Jewish rabbi, eighty years of age, manifested his keen interest by buying a copy of "The Harp of God" and three "Millions" books, saying that he must have them for his friends. A young man in a box was noticed by one of the ushers hurriedly leaving when the lecture was about half through. He ran into the outer hall, purchased a "Millions" book and ran back to his seat in the box, remarking as he came in: "I will take no chances on not getting that book; I must have that lecture in print."

Although this was the second time that Brother Rutherford has delivered this lecture in the Royal Albert Hall, having spoken there nearly two years ago on the same subject, yet the interest had in no wise abated. There could have been no more attentive and interesting audience than that of June 25. The brethren were loud in their praise of the meeting, declaring it to have been the greatest ever given in England in behalf of the truth. This is further evidence that as the trouble increases, the thinking, sober-minded people will be eager for the message.

Following the London Convention a hurried trip was made to Scotland, where two meetings were held with the friends. It is hoped that much good will result from this meeting and that the work in Scotland will take on a greater momentum than ever before. Glasgow seemed to be short of elders, not having a sufficient number to perform the duties of the church. Sixteen young men were added to the list of elders at the meeting above mentioned; and the brethren expressed a determination to push forward with greater zeal and earnestness than ever in giving the witness.

ANARCHY BEGUN IN IRELAND

No visit was made to Ireland because of the disturbed conditions there. It is reported by the friends that it is unsafe for them to be out at night to attend meetings, and that it is unsafe even in the day time. From eye-witnesses we gathered facts concerning Ireland which are not published by the newspapers. Conditions

are exactly as foretold by the prophets—"every man's hand against his neighbor." As an illustration, one man determines that his neighbor must leave the town or his home in which he lives. He finds five others who will agree with him that this man should leave. The six together go to the marked man's house and give him so many hours to leave. He is not permitted to take away even his property; and if he does not leave at the appointed time, his home is burned and he is shot.

There is in Ireland an organization known as the transport workers. They serve notice on the employing class as to how much work shall be done and how many men shall be employed; and these rules must be obeyed. A few of the men determine that a strike shall be called for a certain day. They arm themselves, wait on the employer, and tell him to stop his men working for a certain time; and he is compelled to do it. Many homes are being burned and property destroyed, and many people murdered in cold blood. Because of these conditions many in North Ireland are leaving and moving into Scotland. It is a veritable reign of terror. The spirit of Bolshevism and anarchy is taking hold of the people. While these conditions obtain in North Ireland, in South Ireland a guerilla warfare is carried on and all business is suspended. Should this guerilla warfare continue, it is easily seen what will follow. England will be compelled to interfere; and to put down the trouble it will be necessary to conscript her young men for military duty. Conscription under present conditions is almost certain to produce revolution. It looks as though it may be the beginning of the breaking up even in England. Conditions are alarming. It is further evidence of the disintegration of the old order.

TURMOIL IN EUROPE

Summing up the situation in Europe at the present time, we find the spirit of unrest ever on the increase. In Germany the two contending parties are at daggers' points, while both sides are smarting under the burdens imposed by France and her allies. In Austria and Italy the situation grows more alarming every day, and a revolution is expected momentarily. In Russia the starving hordes are threatening to swarm through other parts of Europe. In France and in Roumania arrogance reigns; while the mutterings of discontent are heard by those in less favored places. In Great Britain turmoil increases. Throughout the European continent from time to time arise false Christs, each claiming to be the Savior of men; while many other deceptive things are brought forth to mislead and confuse the people. Indeed, it is the time described by the Lord Jesus, when Satan's methods and operations would be so subtle that they would deceive, if possible, the very elect. We are sure, nevertheless, that the elect will not be deceived. The inference must be drawn, however, that there are some who have walked in the light of the truth but who will be deceived by turning their eyes away from the light.

Surely one who views conditions in Europe at this time can see evidences on every hand of the fulfillment of prophecy; that the world has ended; that the old order is being destroyed; that God's vengeance is upon the present order; that the kingdom is at hand, and the time is here for the people of God to make proclamation of these facts. Let the Lord's dear children everywhere be encouraged because they are the only ones who have the message of peace and consolation, the only ones who are publishing the message of salvation. Let them be earnest and zealous, then, in continuing the proclamation until the Lord says, "Enough."

THE WORK ABROAD

We believe the visit to Great Britain and Continental Europe has been pleasing to the Lord and has his smile of approval. The friends have been greatly strengthened and united in action everywhere. They have expressed the determination to put forth every possible effort in giving the witness of the kingdom. For some time, however, they have been short of books; but now this shortage is being overcome. During the European visit contracts were made with various publishing firms for the printing and manufacturing of 1,100,000 volumes of STUDIES IN THE SCRIPTURES, THE HARP OF GOD, etc., and now seven printing establishments are rapidly turning out these books, and the classes everywhere are organized for united action. Had more money been available, a greater number of books would have been contracted for. But we look forward with confidence that the Lord will supply the money as needed and will open the way for his people to proclaim the message of the kingdom as the time draws nearer to the close.

Two days at the London office in going over the details of the work and the organization in Great Britain completed this European trip. A happy season of fellowship was enjoyed with the Bethel Family at London. They are thoroughly united in heart and in action, and possess that burning zeal peculiar to the Lord's house; and we take this occasion, at their request, to convey their love and best wishes to the brethren everywhere who read THE WATCH TOWER. They with many in other parts are appreciating the fact that it is a privilege and not a right to engage in the service of the Lord; and that as this appreciation of the privilege increases, joy increases. The office force, the Bethel Family, and a number of others bade us a loving good-bye at Waterloo Station Saturday morning. After a brief journey to Southampton, the ship was boarded. Another company of brethren had assembled there to express their parting words of love and good cheer; and as our ship steamed out of the harbor there was a constant waving of handkerchiefs and cries of "Good-bye" and "God bless you." These meetings and partings remind us of the happy time that will be experienced when the Lord's dear children have finished their course on this earth and

are assembled in heaven with their Head and Master and presented faultless before the throne of God. There is now, we feel sure, a closer bond existing between the consecrated throughout the world than has existed for a long while, due to the fact of increased zeal and love for the Lord and his cause and for each other. It is a blessed thing for them to meet together now. How much more blessed will it be in the kingdom! Well has the poet expressed this thought in these lines:

"Oh, that glorious heav'nly city!
Oh, that New Jerusalem!
How 'twill shine in all its beauty!
'Twill be gorgeous as a gem.
We shall meet in that fair city;
We shall meet in that fair city—
In the New Jerusalem."

TESTS AND TEMPTATIONS

"The Lord thy God led thee these forty years ... to prove thee, to know what was in thine heart." "We are not ignorant of his devices."—Deuteronomy 8:2; 2 Corinthians 2:11.

A SHARP difference between tests and temptations must be noted. Tests are from God, very frequently by his providences, but sometimes through an apparent withholding of himself from his servant. God tries his children, but does not tempt them. If the Scripture says God tempted Abraham, it is not to be understood as if it said God was tempting Abraham astray. God was trying Abraham's faith to give him an opportunity of strengthening himself in God, and also that God himself might refer to Abraham as a man of faith. Tests are always for our development and, as in Abraham's case, that God may be justified in all his ways.

GOD TESTS; SATAN TEMPTS

God tests; Satan tempts. God is always kind in his tests; Satan has always a murderous spirit in his temptations. All temptations are more or less directly from Satan. He seeks to break down the faith of God's people, and to that end uses many devices. He plays upon every weakness of the flesh, and by subtlety seeks to lead the mind away from the Hope. Every saint knows this enemy, and feels the cunning of Satan's attacks; but the saints of God are armed by knowledge, for to be forewarned is to be forearmed; and they know that their Lord is stronger than all that can be against them. No temptation is permitted to come upon the believer greater than he is able to bear; and no pressure beyond endurance is allowed by him who loves his own and watches for their every need. In these last days of the church upon earth Satan is particularly pressing upon the followers of the Lord Jesus. He would wear out the saints. To everyone come temptations to slackness; temptations to think too highly of himself; temptations to pride and to take his own viewpoint of the Lord's work. This day of the world's sore trouble is also the hardest in the experience of the church.

Both tests and temptations are usually considered in relation to an individual, but these come also upon the church as a whole. And this is specially the case in these the last days of the church's human history. Just as it is true that when God begets a son according to the spirit Satan tries to destroy the child of grace, so it is true respecting the church. God has now gathered his church as one family. Satan seeks to take advantage of this fact and, if he could, would destroy the church as a whole.

No one can properly understand the work of God at this present time who does not realize that since 1874, the time of the Lord's return in power, there has been a complete change in God's operations. Previous to that time God's people were not gathered together; the consecrated were scattered in the various systems. But since that time God has been gathering his consecrated into one family; and since then both his blessings and his testings have come upon the church collectively, as well as individually.

The blessings of God on the church since the time of the Lord's parousia have been multitudinous. Each of the consecrated has been privileged to have fellowship such as the church of God has not experienced except in the first few days of hallowed blessedness of joy and service just after Pentecost. God has now gathered the outcasts of Israel. (Psalm 147:2) But Satan seeks to take advantage of this fact, and has sought the destruction of the many, endeavoring to use God's blessings for his church to their hurt. In this new experience God has brought his *church* into testing, and of course, for their help.

TESTS STRENGTHEN THE FAITHFUL

There have been many tests; but out of all of them strength has come to the faithful, for these have been blessed with increased faith and understanding. The imprisonment of the leaders of the Lord's work in 1918 was such a test. The continuance of the sharp slanders upon our late beloved Brother Russell has proved a test. Changes of method of harvesting have also been used to the same end. God has, of course, a perfect right to permit untoward circumstances to come upon his church even as he has to permit them to come upon each individual member of the body of Christ. And the same result is always apparent; there is always gain. Those who are loyal are blessed; the faithful are preserved; their joy in the Lord increases. Those who were faithful in past testings, waiting upon God, ever ready to do his work, kept a clear understanding of the Lord's

presence; and the time prophecies showed them God's purpose of gathering his people into unity. These have not been disturbed in mind by any of these things.

The church, the faithful, joined heart to heart, said: "My times are in thy hand; my God, I wish them there." The church realized God had begun a work, and that he would care for it and them; and they waited for the manifestation of his will. All such were made stronger in faith by reason of the tests which the loving Father permitted to come upon them, or into which he brought them. And this will continue until the end of the way; for it is by such exercise of faith that the faithful are strengthened. The manifestation of God's favor is not seen through ever continuous outward blessings, but in growth of grace, in clarity of understanding, and in strength of character.

During this time of special favor to the church Satan has had favorable opportunities and has mingled among the sons of God. Naturally he has made use of the tests which God has permitted to come upon the church, and has endeavored to turn them into temptations. We regret to say that he has had a certain measure of success. He has succeeded in beclouding the eyes of some and in leading them astray. In some cases he has had so much success as to make his dupes believe that the whole church has gone wrong, and that the Lord was no longer in control. No child of God should allow himself to believe such a thing could be possible or that God would cease to lead his people. It is not a proper nor a reasonable expectation. Such a thing would mean that Satan had become leader of the Lord's hosts; that the church had forgotten the voice of its Master, and was listening to that of a charmer. But Jesus said: "My sheep know my voice, and they follow me." The Lord would not permit Satan to become leader of his people, nor could he afford to do so: they must be sure of their Guide. All who succumb to such temptation either have not understood or have forgotten that God is gathering his people together in order that he may do a great work on earth, and that they may be ready for an entrance into the kingdom.

THE TEST OF LOYALTY

One of the chief temptations to the church has been in respect to loyalty to God's arrangements for it. Since the days when in the providences of God our late beloved leader came into prominence as the chief representative of the Lord's people and stood before them as "that servant" who had charge of his Master's goods, every indication of the Lord's providence has shown that God gave Brother Russell to the church to be as a mouthpiece for him; and those who claim to have learned the truth apart from Brother Russell and his writings have been manifested by the Lord as deceivers, ready to lead the flock of God in their way.

Since Brother Russell's death the evidence of God's favor upon the Society, which was organized by Brother Russell for the furtherance of the Lord's work, has been manifested as clearly as it was previously upon him. Satan has attempted by many attacks upon this fact to break it down; to cause the Lord's people to believe: (1) that Brother Russell was *not* the only channel by which the Lord would lead his people; and (2) that the Society in its organized capacity could not be a channel for the Lord. If Satan could accomplish his object, he had a great chance of leading a large number of the Lord's people aside from their path, and away from the work of the Lord, which he hates so much since it tells of his own dethronement and the overthrow of his kingdom.

Some have allowed themselves to be tempted astray on the plea of liberty. This is Satan's own cry. Without doubt he was the first who called out for liberty. He has always wanted to make out that God's laws are a restraint of the proper liberty of the subject. The law of love makes no appeal to him, nor does it to any who seek to break away from arrangements made by God. For thirty years this cry has been raised in the church. But those who have accepted the Lord's arrangements feel no bondage; they are the freest, happiest people on earth. Theirs is the liberty of the King's high-road. Those who leave the Lord's work on the plea of bondage, tie themselves up in their own ideas: they become bound hand and foot, having neither work to do nor place wherein to labor.

TESTS THROUGH FALSE LEADERS

Again, because the witness of the church in this day is to the downfall of his empire and the establishment of the kingdom of righteousness, Satan hates both the message and those who deliver it. He seeks to destroy both it and them by every means in his power. He has persuaded some that personal holiness is the end of all desire, and that love for the brethren is the final test.

In England a holiness movement, which became associated with Keswick in Cumberland, led many professing Christians to feel that they had at last obtained the acme of Christian experience; but we do not know of any who were associated with that movement who are not in some measure opponents of the truth. They sought a mystic union with Christ, but would not listen to their Master's voice through his messenger. Some who have been persuaded to this idea have separated themselves from their brethren. Little companies meet together to build up each other in love! Self predominates; the true labor of the church is lost sight of; the unity of fellowship is gone. Such forget the purpose of God, and ignore the fact of the Lord's providences and of Jesus' presence in the harvest field as Chief Reaper. There is no real difference between their position and that of those who lived in the days preceeding the presence; and, indeed, the darkness of the dark ages begins to creep over them.

Of late some have been led astray from the Lord's

work by following the teaching of a Dr. Bullinger of London. We plainly mention this name because of the clear evidences that Satan has attempted to use this man and his teaching to take attention away from the Lord and his work. The reverend gentleman had a great store of Bible knowledge, but he was bound with many of the fetters of orthodoxy. A non-believer in eternal torment, he was, apparently, afraid to proclaim the truth. Indeed he was an opponent of Brother Russell's work, and did not hesitate to speak evil of it. Publisher of a paper devoted to prophecy and Bible knowledge, he led many into his views. Seeing clearly the union of the church with the Lord, as far as that is possible to one who holds the doctrine of the trinity, he nevertheless held to the trinity. He believed that the Lord would return in bodily form.

Those who have left the truth and taken him as guide of necessity must give up the truth respecting the Lord's return: There could be no return in 1874, therefore there has been no harvesting, and it follows that Brother Russell was altogether mistaken in his work, and that the church has been misled respecting Brother Russell's position as the Lord's messenger to Laodicea.

Brother Russell used to say the doctrine of the ransom was the test of all doctrines. In the same way we can truly say that the fact of the Lord's presence as Chief Reaper is the test of all works. Whatever is not in harmony with this fact is not in harmony with the will of God. This has been abundantly demonstrated by facts both outside and inside the harvest work. Since 1878 the nominal church has endeavored to raise many revivals of religion, but every effort has been a failure. The aforesaid Keswick movement to holiness, and kindred movements elsewhere, have failed to bring life to the cast-off church. Let every doctrine be tested by the ransom; every direction of the Lord's work by the fact of the parousia, and by the cognate fact that the Lord Jehovah has revealed his purposes through a set means or channel; and there will be desire neither for fresh teachers nor for fresh facts of knowledge save as the Lord may further open his Word. New leaders will not be sought for, nor will self-appointed ones be able to tempt the sheep astray. If anyone allows himself to think that he can make progress while going back to the old teachings of orthodoxy, it is manifest that he has lost his sense of progress and is in danger of becoming blind. God is constantly manifesting his blessings upon all who follow in his clearly marked way with humility and grace.

GOOD SOLDIERS

"Thou therefore endure hardness, as a good soldier of Jesus Christ."—2 Timothy 2:3.

A CHRISTIAN must follow an active course. He cannot be lukewarm or indifferent. His course must not be negative, but positive. All the illustrations given by the Apostle lead to this conclusion. The illustration here is that of a soldier who renders service acceptable to his captain.

Throughout the gospel age this rule of activity and loyalty has obtained, but it is particularly emphasized at this time. The reason is, we have reached the end of the world. The new order is here; the kingdom of heaven is at hand. The King of kings is present, directing his forces. The final conflict is on between the devil's organization and the Lord's organization.

ARMIES OF DARKNESS AND OF LIGHT

The devil's visible organization is composed of three elements, which constitute the kings of the earth. *Kings* thus used in the Scriptures do not mean the men who wear crowns upon their heads literally. The term refers to the ruling class factors, made up of three elements, to wit, big business, big politicians, and big ecclesiastics, united for the purpose of controlling mankind. The master-mind behind this organization is Satan. He has subtly induced many of the masses to believe in and sympathize with his organization visible. This they do because they have no knowledge that it is Satan's organization. Because of this sympathy with the visible part of his organization, namely the "beast," they have the "mark of the beast in their foreheads." Those who are active in giving their best endeavors in support of Satan's organization have the mark in their hands. These are his active soldiers.

The Lord's organization is made up of those who have volunteered to put themselves under the leadership of Christ Jesus, the Captain of our salvation. This they did by an unconditional consecration. At the time of making their consecration the full duties to be performed were not known. As each one thus enlisted has increased in knowledge and the graces of the spirit, he has had a keener appreciation of the Lord's organization. Now he sees that this organization of the Lord is made up of Jesus Christ and the members of his body, those who have joined him in glory beyond the vail and those who are yet on this side. They see that because of his presence and because he is beginning his reign and overthrowing Satan's kingdom, Satan's organization is making a desperate counter attack. It is a war between two mighty forces; and every human being is being enlisted in the battle on one side or the other—on Satan's side either actively or sympathetically, or on the Lord's side either actively or sympathetically. The victory will be with the Lord. This is plainly recorded; for he is Lord of lords and King of kings, and the time has come for his kingdom. When the battle is over and the victory won, there will be certain victors with Christ Jesus; and these will be not only the called and chosen, but

the ones who have stood the final test of faithfulness by proving their loyalty.

The text likens the one who will be approved to a good soldier. The inference to be drawn is that there are some soldiers who are not good; therefore do not measure up to the standard. The latter will be those who sympathize with the Lord and his cause, but who for fear or indifference or some other excuse fail to be active and zealous. A good soldier is not only one who has enlisted and started in the warfare on the side of the Lord, but one who is also active and zealous, and joyful in his activity.

WHAT A GOOD SOLDIER MUST DO

The soldier of Jesus Christ is not left in doubt as to what he must do. First he has a description of the armor he must wear, as given by the apostle Paul. (Ephesians 6:10-18) He must not only be fully armed but trained in the use of his arms, and he must be a soldier of the truth and the truth only. His weapon of warfare is the message of truth, designated the sword of the spirit.

Satan with his organization is desperately striving to keep the masses of the people in his service by fraud and deceit and by keeping them in ignorance of the blessings to be secured through the Lord's kingdom. The method of attack by the soldiers of Christ Jesus is to enlighten the people concerning the presence of the King, and therefore the end of Satan's empire, and the great blessing that shall follow shortly, when the Lord will grant unto them a full opportunity for liberty, eternal life and happiness.

The soldier of Jesus Christ, therefore, is engaged in a joyful work because he is doing good to his fellow creatures; and this work under the leadership of our captain, Christ Jesus, will lead to a complete deliverance of the masses of mankind and the complete destruction of Satan's unrighteous organization. The good soldier, therefore, will actively and zealously engage in availing himself of every opportunity to make known the message of truth, declaring the day of God's vengeance, pointing to the presence of the new order under the glorious King, and binding up the broken-hearted by showing the way that leads to life and happiness

Are you a soldier? You must answer this question in the affirmative. You are a soldier on one side of this conflict or the other. There is no middle ground. Either actively or sympathetically you are on one side. Are you a soldier of Christ Jesus? If so, what kind of soldier are you—a good soldier or an indifferent one? These questions each one who knows the truth must answer for himself; and by the Lord's standard it is an easy matter for each one to determine.

MUCH TO ENDURE

The inference to be drawn from the words of the text is that the good soldier will have much to endure; hence he must not only be active but must develop fortitude. The new creature who is a soldier of the Lord has a fleshly organism which wars against the mind of the spirit. Satan attempts to fight him through his fleshly organism. It therefore requires patient endurance to keep oneself actively engaged in the Lord's service and resolutely endure the hardships of the warfare. Naturally the body becomes tired. Naturally one shrinks from ridicule and persecution, taunts and jeers; but all these things must be endured cheerfully. This endurance must continue not just for a while but unto the end. It will not do to say that we have been active in the service for a few or many years and may quit now. In discussing the same matter in connection with the end of the world and what should be done at this time, Jesus our Captain said: "He that endureth to the end shall be saved." By that we should understand that the good soldier must endure, and endure cheerfully, until the end of his racecourse; hence to the end of the battle.

Dear brethren, the eyes of the hosts of heaven are upon us with promised assistance for every actual need, desiring our success; the enemy host are against us, desiring our defeat. Let each one of us, therefore, gird up the loins of our mind; see to it that our armor is in good condition, that we are trained in its use, and go forth to battle with joyful hearts, remembering the Apostle's admonition: "In due season we shall reap if we relax not." Remember that our method of attack is by putting the truth into the minds of the people. The Lord has provided that this may be done by the printed page, by word of mouth, and by personal influence. Let us lose no opportunity to give this witness to our neighbors, and to those in the district which is assigned; and even though it entails much hardness, remember the words of the Apostle and of the Lord Jesus, and endure cheerfully.

There is not a possibility of a doubt as to the result. Blessed is our portion now of being soldiers of the Lord Jesus Christ. Great will be our joy when the battle is ended and when, by his grace, we may stand victorious with him and be counted as amongst those who were faithful and loyal to the end..

QUESTIONS AND ANSWERS

STUDIES LED BY SISTERS

Question: In a class where there are elders, is it proper to have a study meeting during the week led by a sister of the class?

Answer: Such a course would be very improper, because unscriptural. The apostle Paul plainly states, addressing himself to the elders: "Take heed, therefore, unto yourselves and to *all the flock* over which the holy

spirit hath made you overseers, to feed the church of God which he hath purchased with his own blood". (Acts 20:28) Wherever an unscriptural course has been taken with reference to class studies trouble has resulted. St. Paul says: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, for Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived was in the transgression". (1 Timothy 2:12-14) This Scripture strictly construed means, of course, that it would not be proper for a woman to teach a man or to teach a class in which there are brothers. Furthermore, it would not be proper in the church for a woman to lead a class where there are elder brothers elected for that purpose to do the teaching, particularly since it has been stated by St. Paul, as above quoted, that the holy spirit has made the elders overseers, to feed the flock. Time and again instances have occurred where a sisters' class has been formed in an ecclesia and led by a sister; not that it was really necessary, but because the sisters desired it thus to be; and as far as is now known in every instance trouble has resulted. The adversary especially throws temptation in the way and induces the sister who leads or teaches to become heady, and since she is pursuing an unscriptural course the protection of the Lord could not be guaranteed. Therefore it is an unwise course for sisters to lead even a sisters' class where there are brethren in the class available for that purpose. The exception to this rule would be in a class where there are no brethren at all and where all are sisters. In such an instance, as Brother Russell often advised, a sister may be a leader and propound the Berean questions and let the other sisters in the class answer the questions. Because no elder is available, this is not an unscriptural course; and since the course is proper, then the divine protection from the wiles of the adversary would be expected. Where a different course is taken the usual result is that the sister who is the teacher becomes heady, wise in her own conceit, overreached by the adversary and goes out of the truth. I would strongly advise, therefore, that a sister, for her own protection, decline to teach a class under the circumstances mentioned where there are elders in the class whose duty it is to teach.

THE VOICE OF THE LORD

Question: Should we accept the voice of the class as the voice of the Lord in the election of officers as well as in other matters?

Answer: If a class meets together and there are factions in the class and each faction is electioneering for its side and manifesting the fruits of the flesh, the voice of such a class could hardly be considered the voice of the Lord. It is presumed, however, that Christians coming together will come in the spirit of the Lord; that they will first ask the presence of the Lord; that each one will have a sincere desire that the Lord's will be done; that no one will electioneer for his side or against the other side, because they will have no sides. Each one will come with an open mind and an honest heart, praying the Lord to direct. Each one thus acting according to the Lord's spirit, the vote of the class then should be taken as the voice of the Lord, and the minority should readily acquiesce.

It may be that the election would result in the choice of some one that the minority would think should not be elected. Probably the Lord has permitted such a thing to happen for the very purpose of testing the members of the class. Instead of becoming obstreperous and causing trouble, the proper course would be to wait upon the Lord, which means to give attendance to the Lord and wait to be guided by his providences. In due time he will make manifest the purpose of permitting such an election. The Apostle plainly says that all things work together for good to those who love the Lord and are the called according to his purpose. Then if each member of the class is called according to God's purpose, is a new creature (and none other are entitled to vote), and each one loves the Lord and is moved by love in his actions, then it may be considered that whatsoever is the result of the election the Lord will overrule for the ultimate good of the class. Difficulties often result because of some trying to have their own will done and not the Lord's will. This is not the proper course.

SPIRIT-BEGETTING IN THE CHURCH

Question: We understand that the nominal system was cast off in 1881. This being true, have any individuals within the confines of Babylon been begotten of the spirit since that date?

Answer: It is reasonable to presume that some in the nominal systems have been begotten of the holy spirit since that date. It is not essential to come to a full knowledge of present truth in order to be begotten of the holy spirit. If one realizes he is a sinner, that Jesus is his Redeemer, and then exercises faith in the great ransom sacrifice and surrenders himself wholly to the Lord, he might be associated with some nominal church and that would not prevent the Lord from begetting him of the holy spirit. It would be reasonable to expect the Lord to bring such a one to a knowledge of present truth thereafter, that he might more fully appreciate the Lord and his consecration to the Lord. Sometimes we find one who is in the nominal system coming to a knowledge of the truth and quickly accepting it and saying in substance: 'I have always known that the Lord was good, that he had some kind of a plan for blessing mankind, and I have been waiting for a long time to hear about it, and I know this is the truth'. Such a one may have been begotten of the holy spirit and waiting until the Lord's due time to give him a fuller knowledge of the truth.

BIRTH OF JOHN THE BAPTIST

—— October 1 — Luke 1: 8-22 ——

STUDY OF OUR LORD'S LIFE—GOSPEL VIEWPOINTS — FORETOLD BY MALACHI—A FAITHFUL COUPLE — ANNOUNCED BY AN ANGEL—A FATHER'S UNBELIEF—EDUCATED IN THE DESERT.

"He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink."—Luke 1: 15.

FOR the next six months the Sunday School lessons take us through the life of our Lord, and we look for a time of refreshing; for there can be no sweeter study, nor one more profitable to us in respect to our conduct towards God and man, than the study of our Lord's life. Even as a man he was the center of truth; for he has always been God's channel; and as a man he was at once the ideal man, as he was the ideal servant and lover of God, and company with him should be sweet to us.

The course of the lessons takes us through Luke's gospel. Each of the gospels has its own particular viewpoint, and each is written according to the general purpose of God through the holy spirit operating upon the minds of the writers. Each writer in his account of our Lord's ministry conforms to a general controlling thought. Matthew tells us of Jesus as the king of the Jews, and as the son of Abraham, father of the chosen people. Mark concerns himself with the ministry of Jesus, and not at all with his birth or childhood. Luke connects Jesus with Adam, showing that our Lord is in this sense of the human family; and it is Luke who records the parable of the rich man and Lazarus, revealing, as we know through that parable, the wideness of the mercy of God in the salvation of the gentiles. Luke's gospel gives what may be called the human aspect of our Lord's life, and the fullest account of his ministry of healing. It takes a wider view of his ministry than that taken by the others. It is Luke who relates the particular incidents of Jesus' babyhood, who records the only incident we know of his boyhood, and who gives most detail of the miracles of healing as would be expected in an account written by a physician.

The gospel is written by Luke to Theophilus. As the name Luke means light, and Theophilus means lover of God, it is an easy transition to say that here is light for the lover of God. Luke was a Grecian or Hellenist with a wide, kindly outlook; a physician by profession, but not merely a good doctor; he was beloved in the Lord. These studies bring before us both the Messenger of the Covenant and his forerunner, according to Malachi's prophecy. Thus the lessons of the past three months and our present lessons are connected.

JOHN THE FORERUNNER

It is helpful to us that our review of the Lord's life and work should commence with some account of his forerunner John, and we are therefore well pleased that our lessons commence with the birth of John. It would be natural to think that the chief priests and scribes would be conversant with Malachi's prophecy, but it is certain that its fulfillment came upon them as a surprise. Had these leaders of the people been in the right condition of heart they would have been prepared to receive the testimony of Zacharias, and therefore to receive his son John; and thus they would have been prepared in due time to receive the child Jesus, for a child born to be a forerunner would surely indicate that the coming of him who followed would be in similar manner.

The birth of John the Baptist was of God, and it appeals to us as very fitting that this should be so. An unusual work was to be done, and an unusual kind of messenger was necessary, and would need to be prepared. The account of Zacharias and Elizabeth is idyllic. These two now elderly people who lived in the hill country of Judea lived blameless before the Lord: the record is that they kept both the commandments and the ordinances of the law in blameless fashion. There is surely no sweeter record in the Bible than theirs. But though they sought the Lord and endeavored to live so blamelessly before him, they had no children. Very probably they often wondered why this favor was withheld from them since they had the consciousness of lives well ordered in his sight. Luke says that Zacharias had often prayed. (Luke 1:13) Some have suggested that Zacharias prayed for the kingdom; but as his prayer is linked with the birth of his son, it is almost certain that he had carried this matter to God in prayer, evidently desiring that a son should be born to him, particularly in view of the fact that the withholding of seed was in Israel considered a mark of disfavor from God. But God was withholding this favor until the gift should be peculiarly his; and, very probably, in order that the lives of these two worthy people might mature still more, for the child which should be born would need special qualifications and a sterling disposition of mind to enable him to do the particular work to which he was called.

God noted the fidelity of Zacharias and Elizabeth. Perhaps there was no other couple in Israel in their circumstances so faithful as these, or so fitted to be the parents of the forerunner of God's servant; and they were blessed accordingly. Thus the parental influences were all in favor of the child. The confidence in God which is proved by God's confidence in them made them specially fitted to be the parents of the messenger of the Messiah. In this respect they did not lose, but gained by the waiting. God often keeps those waiting, and sometimes for many years, to whom he purposes to give a special work; but the tests of faith which come do not hinder such; rather in the waiting time they mature, mellow, and gather rich experiences. There could not have been many in Israel at that time really faithful to God, "waiting for the salvation of Israel." That there were some we know—Zacharias, Elizabeth, Joseph, Mary, Simeon and Anna—these were faithful and true, and their names are enrolled in the sacred records. This faithful little company, all aged except Mary, were God's remnant by whom he accomplished his purposes. The mighty ones, the famous teachers, the great professors, were left on one side as unfitted for the purposes of God.

THE ANGELIC ANNOUNCEMENT

But although Zacharias was a good man, he was taken by surprise when the promise was made. He had prayed for a son; perhaps he had some expectation that his prayers would be answered; but he did not expect that an angel would appear to him to announce the birth of a son, nor that this would be made in the holy place of the Temple. He had no thought of God manifesting himself through his angel to one who was but a humble member of a branch of Aaron's family. As he ministered at the golden altar, the angel Gabriel appeared to him and told him that his prayer was answered, and that he should have a son. Fear fell on him; he was troubled, and when the joyful announcement was made he showed a measure of doubt. He said: "How am I to be sure of this?" For, as he said, both his wife and himself were past the age when they might expect children to be born to them, as if his prayer had been long, and God had not heard in time. To assure him the angel announced who he was, "I am Gabriel, that stand in the presence of God." How near to God Zacharias seemed to be, and with what wonder he heard the message

of love, and that he was involved in the purposes of God. These scarce revelations of the personnel of the heavenly host are interesting. They reveal an order of service. It was Gabriel who came with comfort and instruction to Daniel. (Daniel 8:17; 9:21, 22) Such service seems his. Michael, the only other one personally revealed, is he who bears the sword, who "stands up" for God's people, and who conducts the heavenly hosts to battle.

But the failure to believe and to receive cost Zacharias much. He got his sign, but at what cost! He was struck dumb and deaf, and his dumbness was to be the sign that the promise was sure. The people without waited and wondered at his tarrying. When he came out he could not speak with them, but he made signs that gave them to understand that he had seen a vision. Nor could Zacharias communicate with his loved ones; nor could he hear any other message.

ASKING FOR SIGNS

Out of this we may take some instruction. Do we ask for a sign about something which ought to be as plain to us as if declared by an angel from heaven? Many of the Lord's people do ask for a special sign for themselves when ready acceptance of the declared will of God is the only thing desirable to God, or reasonable to ourselves. Assurance is sometimes gained at great cost, and we can never rise to our privileges if we question God's providences. Some ask for assurance about a service which is plainly the will of the Lord, and they sometimes get a sign—often to their hurt; though if the heart be right God will bring his child back to himself. Well for us if any discipline such as that which came upon Zacharias causes us to praise God. In his period of waiting he was faithful to the Lord; his heart praised God, and when freedom came he used his mouth to the praises of God.

We know of some brethren who, when No. 27 GOLDEN AGE was prepared for the service of the truth, began to pray about it instead of going to the work, failing to perceive that the Lord's providences had already indicated his will. Some continued to pray until all the work was done—they were dumb. Prayer is not always opportune or in order; God does not undertake to give us special or individual guidance about church affairs. Rather he guides his church. And since 1878, when he began to gather his people into a unit, he has guided them by his appointed means, first Brother Russell, and then by the Society organized by Brother Russell; and if any individual member is not fully assured in his own mind about any matters which come into the church life, either into the ecclesias, or the church as a whole, he should submit to the Lord's guidance through his appointed channel. Such may rest assured that God's will will be made clear to all the faithful. Many brethren have, like Zacharias, gone deaf and dumb for a season—not ready to take up the gift of service which God offered.

Zacharias continued to minister in the Temple until his course of service was completed. Then he went home, but the joy of his heart was minimized somewhat by his inability to share with his wife in his expressions of joy. Elizabeth rejoiced in spirit, but kept herself as to the Lord, retiring five months into a quiet life. After about six months she was visited by Mary, the virgin chosen to be the mother of Jesus. Elizabeth's humility was beautiful to behold; she tells how she was moved at the sight of Mary. Filled with the holy spirit she broke forth in praise of God and his goodness. Indeed, both the faith and the fidelity of this grand elderly couple are beautiful; and we may truly say that just as the child John was to be a forerunner and a preparer of the way for the greater child to come, so the faith and loyal love of Zacharias and Elizabeth served as preparation for the faith and love of Joseph and Mary in their still greater experiences.

A CHILD OF THE RIGHTEOUS

On the birth of the child there was much rejoicing. On the eighth day, when it was circumcised, Zacharias manifested his abiding faith and fidelity. He would not have the child named after him as was suggested, but insisted that it should be named John, according to the word of Gabriel. Immediately on his declaration by writing (and the fact that the company made signs to him to get him to understand showed that he was deaf as well as dumb) his tongue was loosed, and his deafness was removed. "He spake and praised God." (Luke 1:64) His rejoicing shows he was moved by a right spirit. His thoughts were not of himself, but for God, and for God's people Israel. He saw that the long-delayed promises were not forgotten, but were about to be fulfilled. He saw deliverance coming from the bondage of error and of sin, from all foes, and full deliverance into the will of God, that Israel might serve God in righteousness and true holiness. To such parents as these, and under such circumstances was this child born.

"John was in the deserts till the day of his showing unto Israel." (Luke 1:80) There, apart from the crowd, and like the Revelator, who in spirit was carried into the wilderness to get a true view of Babylon (Revelation 17:3), John saw the corruption which had eaten into the life of his people. He saw that the much profession of the priests and leaders was not of God, was earthly, sensual; and that God's time to destroy it had come. It is only as we separate ourselves absolutely to the service of God that we can get a true view of the inherent enmity between the world and God, and that the great religious organizations of our day are an integral part of the world system.

BIRTH AND CHILDHOOD OF JESUS

— OCTOBER 8 — Luke 2:40-52 —

TWO ANGELIC VISITS—MOST BLESSED AMONG WOMEN—REJOICING IN JEHOVAH'S FAVORS—THE MUSIC OF HEAVEN—THE ASTROLOGERS VISIT—JESUS THE BOY.

"And Jesus advanced in wisdom and stature, and in favor with God and men."—Luke 2:52.

IN the sixth month after Gabriel's visit to Zacharias in the Temple, and the announcement of the birth of a son, Gabriel was charged with another mission. This time he was to go to Nazareth in Galilee with a message for Mary, a maiden of Nazareth who was of the royal family of David, and who was already espoused to Joseph, a carpenter, also of David's line.

These two visits of the angel Gabriel meant much both to Israel and to the human family: God's time had come for the sending of his Son who was to be the Redeemer of men, and ultimately their Savior. God has his appointed times for the working out of his plans; and these visits were exactly on time. As the Apostle has it, "When the fulness of the time was come, God sent forth his son, made of a woman, made under the law."—Galatians 4:4.

FAITHFUL TO THE LORD

The family of David seems to have been almost on the point of failure; we have no record of any other members of it; and also, both Mary and Joseph were apparently in

very moderate circumstances. Perhaps Mary's espousal to Joseph was an act of faith and love to God, as well as of love to each other, with the thought that the royal line should be preserved in order that it might be ready for the promise of God whenever he should make that promise good. Whether this be the case or not, we know that they were both faithful to the Lord; and it is pleasant to find these last two recorded members of the family in such loving association. Israel ought to have watched for the interests of David's line, and have cared for the family which God had said should produce the Messiah; but Israel was too mindful of its own vested interests to remember God's.

Probably Mary did not know of what had happened to Elizabeth and Zacharias (Luke 1:36), and it is therefore probable that Gabriel's message came upon her without any such preparation as knowledge that her cousin Elizabeth was to have a son would have afforded. Gabriel saluted Mary: "And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women."—Luke 1:28.

Mary was troubled, but Gabriel comforted her with the assurance that she had found favor with God. God himself had taken note of the one who was to be mother of his Son Jesus. Mary must have been a true, holy young woman, loyal in heart to God, sweet in disposition, fitted to be the mother of the child who was to represent God amongst men. That she had learned self-restraint and reserve is certain. Gabriel told her of God's purpose. Puzzled, she asked how it could be that she could conceive and bear a child, since she was not married. The answer was the power of God should overshadow her, and the child which was to be born should be called the Son of God.—Luke 1:35.

WOMAN'S HIGHEST HONOR

To encourage Mary to accept this wonderful relationship, she was told that her cousin Elizabeth was soon to bear a child, born to Zacharias and her in their old age, a gift of God to them; and that "with God nothing shall be impossible." (Luke 1:37) Mary obediently accepted this truth saying, "Behold the handmaid of the Lord; be it unto me according to thy word." (Luke 1:38) Her acceptance meant receiving that which was the highest honor a woman could have, but at the same time that which under the peculiar circumstances would bring the sharpest test a woman could bear. Her submission is grand; here is a fine consecration of honor and repute.

Mary went at once from her home in Nazareth to her cousin Elizabeth in the hill country of Judea; for she realized that Elizabeth was the only one with whom she could have communion. A surprise awaited her as they met; for Elizabeth greeted her saying, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?" (Luke 1:42, 43) This must have been a great encouragement to Mary. Our gracious God always helps those to whom he gives particular service, and who through that service must bear sharp tests, by giving just such encouragement as will assure them of his care. The two women rejoiced together in the Lord's favors, and Mary by the spirit poured forth her heart in song, in words grand and noble in conception. She realized her high position among women, and in wonderment and praise acknowledged the goodness of God in choosing her when there were many of high degree who were passed by.

TIME FOR NATIONAL DELIVERANCE

But that which gave them the greatest rejoicing was that the time of deliverance was coming for God's people. They saw the salvation of God, and rejoiced because he had not forsaken his people even though for many centuries he had apparently shown no special interest in them. These two women were the only two who knew the secret purpose of God, figurative of those who in these last days, when the Lord was about to be revealed in glory, knew of that kingdom and rejoiced together. (Malachi 3:16, 17) Now the kingdom is making its approach felt, and the Lord's people must be out with him asserting the presence of the King. The two cousins remained together for three months, until the time came for Elizabeth's child to be born. Mary then went home to Nazareth.

Encouraged by her visit to Elizabeth, and by Zacharias' fidelity, even though they could commune with him only by writing and signs because of his deafness and dumbness, Mary was now strong enough to tell Joseph and to rest in God though Joseph should not believe her. Joseph felt his honor involved and was minded to put her away, privately; but in a dream God told him of his purpose, and Joseph also accepted the message and was glad. Now they were to settle down at the carpenter's shop. Nazareth was to be their home. The time drew on for Mary's child to be born; but the Scripture had foretold that the Messiah should be born in Bethlehem, the town of David. Evidently they had no thought of this, and were not expecting to move from Nazareth. How then, apart from special revelation from heaven, would the prophecy be fulfilled?

It happened that in Rome, then the capital of the world, political and military affairs were such that it was determined to enroll and tax the whole world, and "the decree went forth from Cæsar Augustus that all the world should be taxed." (Luke 2:1) In due time this order got to Palestine, moved the authorities there, and through them so moved the various circumstances in the family life of Israel that Joseph and Mary were suddenly thrown into the necessity of a journey to Bethlehem. The traveling must have been a concern to them both. They arrived in Bethlehem just in time for the prophecy to be fulfilled. (Micah 5:2) No word of God ever failed. He would, if need be, move mountains in order to bring about his purposes. In this case and in order that his people at all times, ourselves amongst the number, should learn to have faith in him, he directed the whole world into movement that these two should be made to travel, and his word be fulfilled apparently in the natural order of events.

THE HOUSE OF BREAD

Bethlehem means "house of bread"; but there was no room in the inn for the Bread which came down from heaven; and heaven's Messenger was born not in a home, but in the general caravansary attached to the inn. Mary would have a little place where she would be shielded from the general gaze of the many who were coming and going in this comparatively open place. Surely she would wonder why the child she should bear, the Son of God as she knew, should be brought forth in such a place, and why she, its mother, should be so hardly put to it for the necessary attention and comforts. It is easy to understand how the circumstances would be a test to her. There was no provision made by heaven for this eventful happening though God had used the Roman Government to get them there: apparently God was doing nothing specially for her: but, noble woman as she was, she waited and trusted in faith.

Earth was not moved at the advent of the child born to be its Savior. But heaven was. In the fields not far away a light from heaven fell upon some shepherds; an angel voice was heard, and soon the whole arch of heaven was filled with angelic music. The shepherds were instructed as to the meaning of this, and they said one to another, "Let us now go even unto Bethlehem, and see this thing which the Lord hath made known unto us." (Luke 2:15) The coming of the

shepherds, some time after the child was born, was God's first assurance to Mary, that he was watching over her, knew she was there, and had witnessed to these men of the birth of her son their Savior.

In the circle of events it has come about that he who was born in Bethlehem, and is now Lord in Glory, has again come to those who ought to be ready to receive him. But now, as then, his advent is unknown to the many. To those who will hear, angel voices are singing; and to those who desire to see, the heavens are aglow with the light of the present Lord. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."—Psalm 89:15.

On the eighth day the young child Jesus was circumcised, the parents indicating their poverty by the fact that they were able to offer only the least costly offering allowable. Of this ceremony one has well said of Jesus that "in his circumcision he subscribed his name on humanity's roll in blood." When the days of Mary's purification were ended, and she was again in the Temple courts, the aged Simeon came to her and took the young child in his arms and blessed both the child and its mother. And Anna, a prophetess, came and together they blessed the Lord for the manifestation of his favor to his people. The few faithful souls mentioned in these records, all of them old except Mary, were the ones specially blessed of God. They remind us of Malachi's words: "They that feared the Lord spake often one to another." There were only a few in Israel "waiting for the consolation of Israel" and to these the blessings of the Lord came. The majority were wrapt in formalism, and had no time to see what God wanted, or whether or not they could serve him.

THE SERPENT ALERT TO DESTROY

The parents stayed in Bethlehem for some time; and Satan, who ever sought to destroy the Seed, sought to destroy the young child's life. He directed attention to the child through the star and the wise men. This attention on the part of these men brought catastrophe on Bethlehem; for Herod, to make sure of destroying the child Jesus, slew all the children up to two years of age. The parents had been warned in a dream and had gone down to Egypt, and Satan and his agents were foiled. The mothers of Bethlehem would feel very bitter towards this stranger who had come amongst them, and whose coming had meant such a calamity to them. Satan never makes an attempt on God's people without hurting his own subjects. Here the poor people suffered; while Herod, who was led on by Satan, is execrated by men for his abominable act. How glad we are to know that these little ones, and all others smitten by the powers of evil, whether directly by evil men, or indirectly by the forces of evil, are yet to be delivered, and to come back into fulness of life under the kingdom of him who was born in Bethlehem!

No doubt the gifts of the wise men helped Joseph and Mary to bear the expenses of the traveling and of their sojourn in Egypt; very much as in the old days the gifts of the Egyptians helped the Israelites as they left Egypt for the promised land. After the danger was over Joseph, directed in a dream, returned to Nazareth, and there the family settled; Joseph at his carpenter's shop, and Mary to bring up the children and take care of her precious son. Jesus as a boy was protected by his heavenly Father, else Satan would have destroyed him; and his innate purity preserved him from inward evil, and he "grew in wisdom and stature and in favor with God and men." At twelve years of age there came the outstanding event of Jesus' boyhood, his first visit to Jerusalem. We can easily imagine the eager anticipation of the young, active, and already well-informed child when he was to see the walls of that wonderful city for the first time, and to see his Father's house. Knowing the Scriptures he would surely say: "I was glad when they said unto me, Let us go into the house of the Lord." (Psalm 122:1) In Jerusalem all the wonderment of the city would come upon him: he would be interested in its very stones, for it was his Father's city. How much his young mind grasped is difficult for us to tell, but the narrative shows that he was very wide-awake.

"ABOUT MY FATHER'S BUSINESS"

He was so absorbed in all that he saw, and heard, and in his desire to learn, that the day for the home journey slipped by unobserved. Joseph and his mother started for home, but the boy was not with them. He was ever so dutiful a son that his mother and Joseph thought he was somewhere amongst the company, and, of course, quite able to look after himself. When at last they really awoke to the fact they had not seen him on the journey, they were greatly perturbed. They sought him sorrowing (a tormenting sorrow). What if some calamity had befallen the precious one entrusted to their care? First they went to their kinsfolk and acquaintances, then back to Jerusalem, and it was not until after three days that they found him. He was in the Temple sitting in the midst of the doctors both hearing and asking them questions. The mother rebuked him—the usual way when there has been lack of care. In Jesus' reply there is perhaps an intended rebuke for his mother and Joseph: 'Why need ye seek me? You might have expected to find me in my Father's house.' They ought to have made certain that he was with them when they started for home, and failing that, not to have presumed that he was running about with a boyish interest in every new thing he saw, careless of anything but pleasure. And, too, there was surely a reminder that he had obligations towards God which they had not yet discerned. The child was preparing for his manhood.

From then until Jesus was thirty years of age we have no record of him, save that he was subject to his parents, and had God's blessing upon him. Also that as he was known as a carpenter (Matthew 13:55), and that he labored as others did for the support of himself and the family; and that his after-life reveals the fact of much study and meditation during the days of patient waiting for the time when he should enter into a closer relationship with his Father in heaven.

HE SENDS IT,

From "The Uplands of God".

When I feel the cold, I can say, "He sends it,"
And his wind blows blessing, I surely know;
For I've never a want but that he attends it,
And my heart beats warm though the winds may blow.
The soft, sweet summer was warm and glowing;
Bright were the blossoms on every bough;
I trusted him when the roses were blowing;
I trust him now.

Small were my faith, should it weakly falter,
Whenever the roses may cease to blow;
Frail were the trust that soon should alter,
Doubting his love when storm-clouds blow;
If I trust him once, I must trust him ever,
And his way is best, though I stand or fall;
Through wind and storm he will leave me never;
He sends it all.

INTERESTING LETTERS

THE WORD IN NYASALAND

DEAR BRO. RUTHERFORD.

I am very content to write you this note to let you know that we have the General Meeting at Chipira. Many people came to hear the truth message; but in the 24th 499 men and women came to hear the good tidings, and on Sunday morning 1,281 including the Christians came to hear the Word of God. I hope that you will hear some report after this of the meeting of 1,225 including the Christians who came to hear the Word of God, and three were baptized, but of the people 797 saw the Baptism.

I have written to Brother Ely Ancketell to let him know that I had the general meeting. Please write him to come here. Tell him to let me know first that he will come here. Now the Ecclesia in Nyasaland is very strong indeed. Trust to me that you will hear daily report from me. Please write to Brother Ancketell to come to see me here as soon as he can.

Your brother in his grace, J. WILSON, *Nyirenda, Africa.*

WATER FOR JERUSALEM

DEAR BRETHERN IN CHRIST:

I was three weeks on a demounting-of-machines trip in Egypt, where I had a bad fall and had to be brought back to Jerusalem. My work is of greatest interest to me, viz., the water supply for Jerusalem. In the neighborhood of Kantara, Egypt, in the midst of the desert is a mighty pumping station, which was erected there during the war by the English in order that they might carry out their military operations. This construction, consisting of two Roholm-motors of 75 horse-power each and one pumping machine, has now been taken over by the Palestine government and is to be erected at the famous ponds of Solomon, near Bethlehem, to pump the water from there to Jerusalem.

The work of taking down, transporting, mounting, and getting the machinery in working order at the new station has been given by the Palestine government to our firm by contract. The taking down in Egypt has already been accomplished and the different parts have arrived in Jerusalem. I am glad that we got this job, for it also is part of the restoration of Palestine and because we two mounters, who do all the work, are brothers in Christ. Both Bro. Eusenbach and myself came here from Germany to set up and manage the newly-built machine shop of Mr. Salzmann.

Everything here progresses *very slowly*, and many things are so different from what we expected ten years ago; as we expected at that time that by now Abraham would be here, ruling and blessing. But as we now recognize that it is the Lord's will to do every thing at *his own right* time, we are glad that we are permitted to rest in his providences, knowing that he will arrange everything for the best for his true children, and we are also glad that we still have a little time to make ourselves ready, and to further proclaim the glad tidings.

Wishing for you the Lord's richest blessing upon all your work, I remain, with hearty greetings of love to all the beloved in Christ,

Your brother by his grace, ROLF WETZEL, *Jerusalem.*

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR SEPT. 1, 1922

BIBLE SCHOOL ESTABLISHED

1. In what aspects does Nehemiah appear? ¶ 1.
2. What circumstances caused Nehemiah to hasten the building of the wall? ¶ 2.
3. What occurrences followed the completion of the wall? ¶ 3.
4. Where had Ezra been since his first coming to Jerusalem? ¶ 4.
5. How had Ezra become qualified for the work he was to do? ¶ 5.
6. Describe the preparations for the reading of the Law by Ezra. ¶ 6.
7. Had the Jews remained familiar with the law while in Babylon? ¶ 7.
8. Why did Nehemiah tell the people not to weep but rejoice? ¶ 8, 9.
9. What is the best course to pursue after mistakes have been made? ¶ 10.
10. What preparation did the people make for the Feast of Tabernacles? ¶ 11.
11. How was this feast kept? ¶ 12.
12. Why was this first Bible school begun under good conditions? ¶ 13.
13. How do you regard expository teaching of the Bible? ¶ 14.
14. For whom is the Word given now? ¶ 15.
15. What qualifications as to vocal power should a speaker possess? ¶ 16.
16. What two good systems of Bible study existed among the Jews, and now among Bible students? ¶ 17.
17. What must one do to get the most out of class Bible study? ¶ 18.
18. What preparation ought leaders to make? ¶ 19.
19. What two covenants have been made by the Lord's peoples? ¶ 20.
20. How was the completion of the wall celebrated? ¶ 21.
21. What conditions grew up during Nehemiah's absence at court? ¶ 22, 23.
22. What reforms did he institute and how? ¶ 24.
23. How did Nehemiah treat the Lord's enemies? ¶ 25.
24. Show how courage and meekness were combined in Nehemiah. ¶ 26.

FIERY TESTINGS FORESHADOWED

1. When and under what circumstances was Malachi's prophecy uttered? ¶ 1.
2. What evils existed among the Jews at the time of this prophecy? ¶ 2.
3. To what time did Malachi's prophecy look forward? ¶ 3.
4. How had the Jews requited Jehovah's love for them? ¶ 4.
5. How had the priests sinned against God? ¶ 5.
6. How had the priests led the people? ¶ 6.
7. How had the Jews broken the law? ¶ 7
8. How had the Jews come to regard the serving of God? ¶ 8
9. Why had God permitted unfavorable things to afflict the Jews? ¶ 9.
10. What were the Jews holding back from God? ¶ 10.
11. What may be the cause of unfavorable spiritual conditions to a new creature? ¶ 11
12. What was to be the purpose of sending the Messenger to the Jews? ¶ 12.
13. Who was to be the forerunner of Messiah? ¶ 13.
14. What showed that the calling of Israel had not been a failure? ¶ 14.
15. To what great fulfilment did Malachi's prophecy look forward? ¶ 15.
16. What features of this prophecy are being fulfilled? ¶ 16.
17. Does Malachi say anything to indicate the triumph of the righteous in this day? ¶ 17.
18. What work has the Lord given his people now? ¶ 18.
19. How does God regard unfruitful profession of consecration? ¶ 19.
20. What punishment has followed the Elijah's warning to the churches? ¶ 20.
21. What better times will succeed the present time of Judgment? ¶ 21.
22. What do you think of our privileges now? ¶ 22.

WORLD'S DISINTEGRATION FORESHADOWED

1. Why have the lessons of the last three months been peculiarly helpful? ¶ 1.
2. What warning had been given to Christian people which they have failed to head? ¶ 2.
3. How did the times of these prophets correspond with the present time as to world disintegration? ¶ 3.
4. Under what conditions did Daniel give the king God's warning? ¶ 4.
5. How may we follow Daniel's example of courage? ¶ 5.
6. In what different ways was Daniel's faithfulness recompensed? ¶ 6.
7. Why is constancy in faith approved? ¶ 7.
8. What two phases of our work are there today? ¶ 8.
9. What lesson may we draw from the story of Esther? ¶ 9.
10. How was Ezra specially blessed of the Lord? ¶ 10
11. Why did Ezra and the Jews fast and pray before setting out for Palestine? ¶ 11.
12. Did Ezra accomplish any reformations? ¶ 12.
13. What do we know about Malachi? ¶ 13.
14. What encouragement may the church take now from these lessons? ¶ 14.
15. Who apportions for each his place in the service? ¶ 15.
16. How may we profit from the examples of Ezra and Nehemiah? ¶ 16.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Burt, Mich. .....Sept. 26
Birch Run, Mich. ..... " 27
Saginaw, Mich. ..... " 28
Alma, Mich. ..... " 29
Bay City, Mich. .....Oct. 1
Midland, Mich. ..... " 2
Traverse City, Mich. ....Oct. 3, 5
Kewadin, Mich. .....Oct. 4
Empire, Mich. .....Oct. 6, 8
Manistee, Mich. .....Oct. 10
Hart, Mich. ..... " 12
Muskegon, Mich. ..... Oct. 14, 15

BROTHER T. E. BARKER

Shinglehouse, Pa. .....Sept. 28
Cyclone, Pa. ..... " 29
De Young, Pa. .....Oct. 1
Brockwayville, Pa. ..... " 3
Dubois, Pa. ..... " 4
Punxsutawney, Pa. ..... " 5
Curry Run, Pa. .....Oct. 6
Mahaffey, Pa. ..... " 8
Altoona, Pa. ..... " 9
Alexandria, Pa. .....Oct. 10, 11
Coles Summit, Pa. .. . Oct. 12
Johnstown, Pa. ... .Oct. 13, 15

BROTHER J. A. BOHNET

South Bend, Ind. .....Sept. 28
Kankakee, Ill. ..... " 29
Chicago, Ill. .....Oct. 1
Hammond, Ind. ..... " 2
Hegewisch, Ill. ..... " 3
Roseland, Ill. ..... " 4
Blue Island, Ill. .....Oct. 5
Chicago Heights Ill. ..... " 6
Joliet, Ill. ..... " 8
Aurora, Ill. ..... " 9
Geneva, Ill. ..... " 10
Elgin, Ill. ..... " 11

BROTHER E. F. CRIST

Blenheim, Ont. .....Sept. 29
Chatham Ont. .....Oct. 1
Windsor, Ont. ..... " 2
Leamington, Ont. ..... " 4
Wallaceburg, Ont. ..... " 5
Sarnia, Ont. ..... " 6
London, Ont. .....Oct. 8
Thamesford, Ont. ..... . " 9
Ingersoll, Ont. . ..... " 10
Woodstock, Ont . .....Oct. 11, 12
Stratford, Ont. ..... " 13, 15
Seaforth, Ont. .....Oct. 16

BROTHER A. J. ESHLEMAN

Flat River, Mo. .....Sept. 29
Farmington, Mo. .....Oct. 1
Bloomfield, Mo. ..... " 2
Clarkton Mo. .....Oct. 3, 4
Dexter Mo. ..... Oct. 5
Neelyville, Mo. ..... " 6
Poplar Bluff, Mo. .....Oct. 8
Harviell, Mo. ..... " 9
Chaonia Mo. . ..... " 10
Mountain Grove, Mo. .... " 11
South Fork, Mo ..... Oct. 12, 13
Thayer, Mo. ..... Oct. 15

BROTHER A. M. GRAHAM

Utica, N. Y. .....Oct. 1
Rome N. Y. ..... " 2
Mannsville, N. Y. ..... " 3
Watertown, N. Y. .....Oct. 4, 5
Oneida, N. Y. .....Oct. 6
Syracuse, N. Y. ..... " 8
Rochester, N. Y. .....Oct 8
Auburn, N Y. ..... " 9
Johnstown, N. Y. ..... " 10
Gloversville, N. Y. ..... " 11
Oneonta, N. Y. . ..... " 12
Saratoga Springs, N. Y. " 13

BROTHER J. HEMERY

Cincinnati, Ohio ....Sept. 23, 24
Columbus Ohio .....Sept 25, 26
Pittsburgh, Pa. ....Sept. 27
Cumberland, Md. .... " 28
Philadelphia, Pa. ... .Sept. 29
Brooklyn N. Y. ..... . Oct. 1
Boston, Mass. .....Oct 3, 4
Buffalo & Niagara Fall " 5, 6
Toronto, Ont . ... .. " 7, 8
Brooklyn, N. Y. .. .. .Oct. 9

BROTHER M. L. HERR

Paola, Kans. .....Sept. 28
Parsons, Kans. ..... " 29
Nowata, Okla. .....Oct 1
Claremore, Okla. ..... " 2
Tulsa Okla . ..... " 3
Chandler, Okla. ..... " 4
Oklahoma City, Okla. ....Oct. 5
Electra, Tex. ..... " 6
Wichita Falls, Tex. ..... " 8
Bowie, Tex. ..... " 9
Stoneburg Tex. ..... " 10
Weatherford, Tex ..... " 12

PILGRIM VISITS

The brethren of the various ecclesias will please have in mind the necessity for growth in Christ by the development of the fruits and graces of the spirit. One of the chief reasons for a Pilgrim's visit is to aid the brethren in this behalf and to encourage and comfort and build them up on the most holy faith. At each Pilgrim visit at least one meeting should be held by the Pilgrim with the class, exclusively for the benefit of the consecrated, to which meeting none others should be invited. This will be helpful both to the class and to the Pilgrim brother.

BROTHER W. M. HERSEE

Sherbrooke, Que. ....Oct. 4
Woodstock, N. B. .....Oct. 6, 8
Piercemont, N. B. .....Oct. 9
Millville, N. B. ..... " 10
Fredericton, N. B. ..... " 11
Gaspereau Sta., N. B. .... " 12
St. John, N. B. .....Oct. 13, 15
Evandale, N. B. .....Oct. 16
Moncton, N. B. ..... " 17
Canaan, N. B. .....Oct. 18, 19
Amherst, N. S. ..... " 20, 22
Athol, N. S. .....Oct. 23

BROTHER H. HOWLETT

St. Catharines, Ont. .....Oct. 8
Niagara Falls, Ont. ..... " 9
Welland, Ont. .. .. " 10
Port Colborne, Ont. ..... " 11
Dunnville, Ont. ..... " 12
Nanticoke, Ont. ..... " 13
Simcoe, Ont. .....Oct. 15
Port Dover, Ont. ..... " 16
Aylmer, Ont. ..... " 17
Tilsonburg, Ont. ..... " 18
Ingersoll, Ont. ..... " 19
Woodstock, Ont. ..... " 20

BROTHER S. MORTON

Marietta, Ohio .....Sept. 28
Gallipolis Ferry, W. Va. " 29
Huntington, W. Va. .....Oct. 1
Nitro, W. Va. ..... " 2
Coco, W Va. ....Oct. 3, 4
Charleston, W. Va. . . Oct. 5
Shawver, W. Va. .....Oct. 6
Mt. Lookout, W. Va. ..... " 8
Clifton Forge, Va. .....Oct. 9, 10
Roanoke, Va. .....Oct. 11
E. Radford, Va. ..... " 12
Wytheville, Va. ..... " 13

BROTHER G. R. POLLOCK

Montreal, Que. .....Oct. 1, 2
Ottawa, Ont. .....Oct. 3
Peterboro, Ont. ..... " 4
Oshawa, Ont. ..... " 5
Toronto, Ont. ..... " 6
Hamilton, Ont. .... " 8
Beamsville, Ont. .....Oct. 9
St. Catharines, Ont. ..... " 10
Niagara Falls, Ont. ..... " 11
Dunnville, Ont. ..... " 12
Simcoe, Ont. ..... " 13
Brantford, Ont. ..... " 15

BROTHER B. M. RICE

Panther, Okla. .....Oct. 2
Quinton, Okla. ..... " 3
McAlester, Okla. .....Oct. 5, 7
Wilburton, Okla. .....Oct. 6
Atoka, Okla. ..... " 8
Durant, Okla. ..... " 9
Achille, Okla. .....Oct. 10
Boswell, Okla. ..... " 11
Valliant, Okla. ..... " 12
Medill, Okla. ..... " 13
Leon, Okla. ..... " 15
Ardmore, Okla. ..... " 16

BROTHER V. C. RICE

Oneida, N. Y. .... Oct. 2
Rochester, N. Y. ... .. " 3
North Tonawanda, N. " 4
Erie, Pa . ..... " 5
Elyria, Ohio ..... " 6
Sandusky, Ohio ..... " 8
Toledo, Ohio .....Oct 9
Edgerton, Ohio ..... " 10
Elkhart, Ind. ..... " 11
Laporte, Ind. ..... " 12
Zion City, Ill. ..... " 13
Milwaukee, Wis. ..... " 15

BROTHER R. L. ROBIE

East Liverpool, Ohio ... . .Oct 1
St. Clair, Ohio .... " 2
Wellsville, Ohio . .. . " 3
Steubenville, Ohio ..... " 4
Wheeling, W. Va. ..... " 5
Bellaire, Ohio ..... " 6
Cambridge, Ohio ....Oct. 8
Zanesville, Ohio ..... . " 9
White Cottage, Ohio ..... " 10
Crooksville, Ohio ..... " 11
Dresden, Ohio ..... " 12
Coshocton, Ohio ..... " 13

BROTHER W. J. THORN

New London, Conn .....Oct. 1
Deep River, Conn. ..... " 2
Cromwell, Conn. ..... " 3
Hartford, Conn. ..... " 4
New Britain, Conn. ..... " 5
Woodbury, Conn. ..... " 6
Waterbury, Conn. .....Oct. 8
South Coventry, Conn. " 9
Elliott, Conn. ..... . " 10
Woonsocket, R I. ....Oct. 11, 12
Fall River, Mass. ..... " 13, 15
New Bedford, Mass. .....Oct. 16

BROTHER T. H. THORNTON

Brandenburg, Ky. ...Sept. 28, 29
Magnet, Ind. .... Oct. 1
Owensboro, Ky. .. ..Oct 2, 3
Beech Creek, Ky .....Oct. 4
Guthrie, Ky. ..... " 6
Hopkinsville, Ky. ..... " 8
Dixon, Ky. ..... Oct. 9
Mayfield, Ky. ..... " 11
Paducah, Ky. . ..... " 12
Big Sandy, Tenn. .... " 14
Adams, Tenn. ..... " 15
Nashville, Tenn. ..... " 16

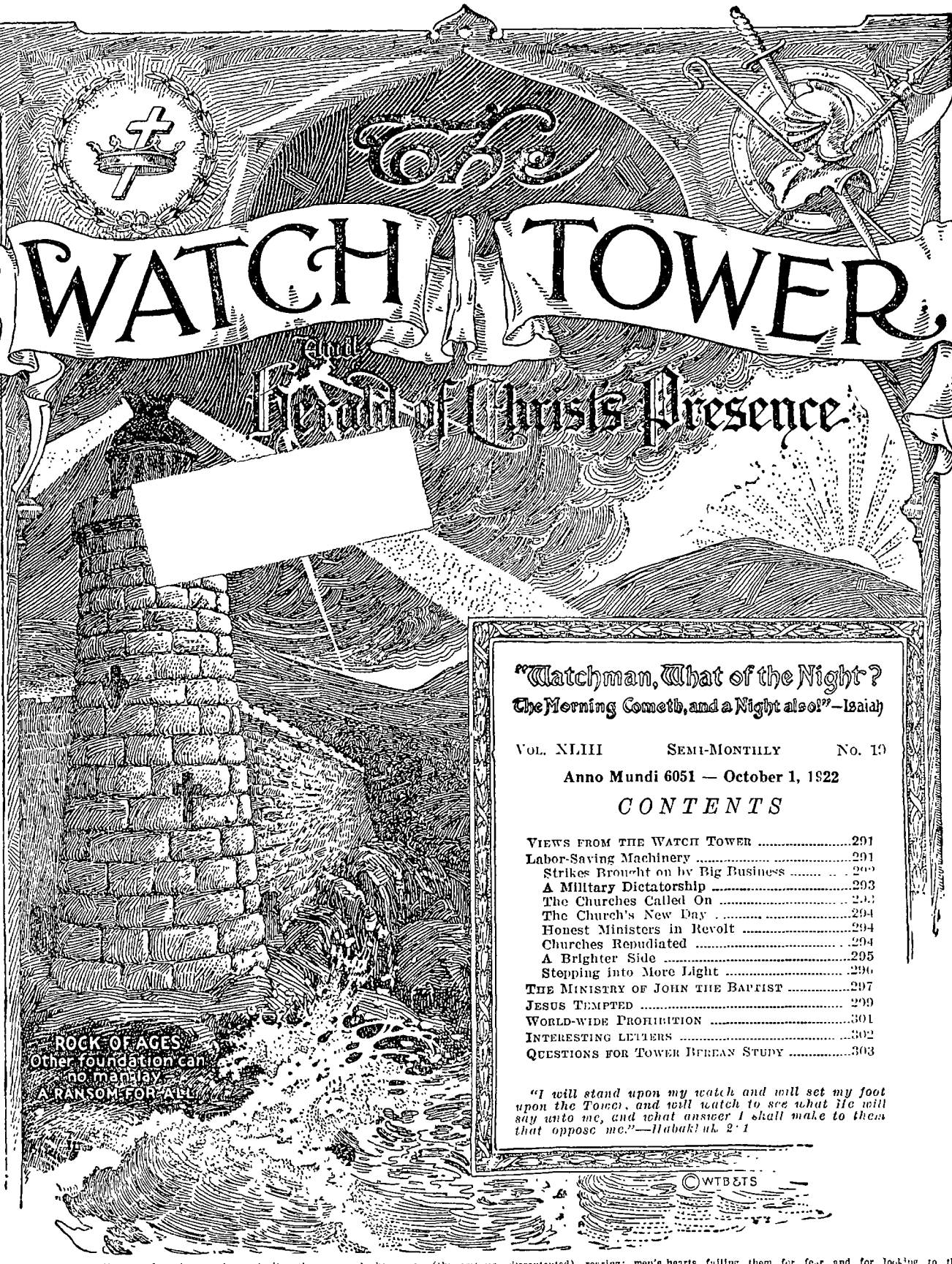
BROTHER S. H. TOUTJIAN

Glenwood, Ia. ....Sept. 29
Omaha, Nebr. ....Oct. 1
Nebraska City, Nebr. .... " 2
Lincoln, Nebr .... " 3
Columbus Nebr. .... " 4
Grand Island, Nebr. ..... " 5
Hastings, Nebr. .....Oct. 6
Kearney Nebr ..... " 8
Brady Island, Nebr. ..... " 9
North Platte, Nebr. ..... " 10
Sidney, Nebr. ..... " 11
Sterling, Colo. ..... " 12

WATCH TOWER

and

Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. XLIII SEMI-MONTHLY No. 19

Anno Mundi 6051 — October 1, 1922

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection, and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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ANNUAL MEETING

Notice is hereby given that the annual meeting of the Watch Tower Bible & Tract Society, as provided by law and the charter of said Society, will be held at Carnegie Music Hall, corner of Federal and Ohio Streets, North Side, Pittsburg, Pennsylvania, at 10 o'clock A.M., October 31, 1922, to transact business as may properly come before said meeting.

W. E. VAN AMBURGH, *Secretary.*

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7⅜"), and the maroon cloth pocket edition on thin paper (size 4" x 6⅜"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, **The Divine Plan of the Ages,** giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution. 350 pages, plus indexes and appendixes, 50c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price 75c.

SERIES II, **The Time is at Hand,** treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 50c. Obtainable in Arabic, Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish. 75c a copy.

SERIES III, **Thy Kingdom Come,** considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 50c. Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 75c.

SERIES IV, **The Battle of Armageddon,** shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 55c. Also in Dano-Norwegian, Finnish, French, Greek, German, Polish, and Swedish, 85c.

SERIES V, **The Atonement Between God and Man,** treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 55c. Procurable likewise in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VI, **The New Creation,** deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ. 730 pages, 55c. Supplied also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VII, **The Finished Mystery,** consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 55c in cloth, 25c in magazine edition—latter treats Revelation and Ezekiel only. Dano-Norwegian, Finnish, French, Greek, Polish, and Swedish, 85c.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLIII October 1, 1922 No. 19

VIEWS FROM THE WATCH TOWER

PRIME Minister Lloyd George of England is one of the statesmen who realize the ominous fact that in the endeavor to reconstruct the old world both the politicians and the financiers have failed. Now sounds the clarion call from Mr. George to the apostate churches come to the rescue:

And Russia. No way out of the pit, and sinking deeper into it with every convulsive effort. Germany clinging desperately to the rotten branch of debased currency; and when that gives way, God help Germany.

It is the business of the church of Christ to keep that before the eyes of the people.

The church was once pure and true and separate from the politicians and the business men. Then it was debauched by politicians, and enslaved by the world, the flesh and the devil. It has been a parrot for the state and an office boy for the financiers. Without principle, without the assistance of the Head, without the approval of God, without the holy spirit, the churches have blundered and have floundered in the mire. Once the church persecuted was a power; but the church prostituted is a worthless reed, where a strong staff is required. It is this church that the desperate politicians commanded to clean up the filthy mess which it and the politicians have made. Listen to Mr. George's ominous admonition:

There is a growing assumption that a conflict is coming again sooner or later. That is the business of the churches.

What do I mean by that? Nations are building up armaments.... Nations that have been submerged, buried, are building up new armaments. You have national animosities, national fears, suspicions, dislikes, ambitions, fostered and exaggerated. . . .

Keep your eye on what is happening. They are constructing more terrible machines than even the late war ever saw. What for? Not for peace. What are they for? They are not even to disperse armies. They are to attack cities unarmed, where you have defenseless populations, to kill, to maim, to poison, to mutilate, to burn helpless women and children.

If the churches of Christ throughout Europe and America allow that to fructify, they had better close their doors. The next war . . . will be a war on civilization itself....

Everything depends on the temper, the spirit which is created throughout the world, and it would be a sad thing, a sad danger, to the people, if the world came to the conclusion that Christianity, despite all its principles, in spite of all its ideals, was perfectly impotent to prevent mischief of that kind. . . .

The League of Nations is an essential part of the machinery of civilization. If it succeeds, civilization is safe. If it fails, civilization is doomed

Conflict comes very suddenly. . . . It comes with a suddenness which is appalling, perfectly appalling.... It is too late then to work any elaborate machine. The war germ is just like any other germ. You really do not know that it has got you until you are stricken down. It is no use arguing with an epileptic when the fit is on him. . . . There is ... explosive material scattered all over Europe. When the match has been dropped into the explosives it is no good brandishing the Covenant of the League of Nations in the face of the explosion.

LABOR-SAVING MACHINERY

The Committee of Manufactures and Merchants on Federal Taxation, of Chicago, in connection with a study of taxation, has published in its *Bulletin* an article by Emil O. Jorgensen, which includes a table of the extent to which labor-saving machinery multiplies the product of hand-work. We give the table, the data for which Mr. Jorgensen dug up from the Thirteenth Annual Report of the Commissioner of Labor, Washington, 1898, Volume 1. The table presents the number of times that machinery multiplies the production of the same article done by efficient hand-workers:

8	Brussels carpet	32	Plows
9	Men's shoes	58	Pine boards
13	Women's shoes	66	Woolen mittens
15	Pitchforks	74	Cotton thread
16	Bolts	76	Woolen skirts
17	Lead paint	106	Cotton sheeting
18	Iron pipe	119	Hemp twine
20	Laundry soap	129	Nails
27	Hammers	279	Cotton hose
29	Butchers' knives	539	Marble slabs
31	Milk cans	4008	Iron screw posts

The average multiplication of production, omitting the last item, is eighty times, including the last 252.

Two important results have flowed from this. One is a great increase in the material well-being of the people as a whole and individually. The average person now enjoys the benefits of a flood of articles contributing to his well-being, and is better off many times than the same person would have been before the advent of the era of machinery. The other result is that, because the machinery is in the possession of a very few individuals, who are in a position to retain a profit—often a minute one per article—and who have used the

machinery for the benefit of themselves, the rich have grown enormously wealthy, beyond past dreams of avarice. With wealth has come unprecedented power over the people, particularly since the World War taught the well-to-do the power of uncontrolled and deceitful propaganda through ownership of the press, which more than government itself controls the thoughts and actions of the populace.

The invention of machinery is a direct outcome of the increase of knowledge predicted by the prophet Daniel (Daniel 12:4); for the labor-saving machinery has been invented by technically educated working people who, under laws favoring employers and disfavoring inventors, have become accustomed to seeing the fruit of their finely-trained minds appropriated by the wealthy. Thus labor itself constantly contributes to the power of a small group of men, who by means of the ownership of machinery are in a position at will to assert ownership of the workers themselves, under some camouflage in terms.

The hundred years or so of the development of machinery were not divinely designed to multiply the power of big business over the common people, but to make preparation for the kingdom of God. (Nahum 2:3) Unwittingly and for a brief time under the sway of the devil and his demons the rich have heaped treasure together (James 5:3) not to keep, but to give up, at the behest of the King of kings when he visibly establishes his dominion. They have pursued a course of self-seeking such as fully to have demonstrated their unfitness to participate in the reign of Christ; and they will see possessions and power taken from them by the Lord, operating through natural agencies, and will see themselves superseded by good, just and fully consecrated men who, under the kingdom, will administer the affairs of the world.

Then the machinery already prepared will be treated as a stewardship from God, and will be operated for the benefit of all the people—its former owners included. Partly from the labor of these metal slaves will come to mankind the blessings promised by prophets of old, for example, by Malachi, who as moved by the holy spirit predicted, "I will open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

STRIKES BROUGHT ON BY BIG BUSINESS

The time was, centuries ago, when practically all workmen were slaves, owned by rich masters who exercised the legal right of life and death, but who were somewhat restrained in cruelty and destructiveness by the money value of slave property. Then came political freedom for the slaves, and as put by Pastor Russell:

Many of the wealthy are disposed to think and feel toward the poorer classes thus: Well, finally the masses have got the ballot and independence. Much good may it do them! They will find, however, that brains are an important factor in all of life's affairs, and the brains are chiefly with the aristocracy. Our only concern is that they use their liberty moderately and lawfully; we are relieved thereby from much responsibility. Formerly, when the masses were serfs, every lord, noble and duke felt some responsibility for those under his care; but now we are free to look out for our own pleasures and fortunes. Their independence is all the better for us . . . . They are now our equals legally, and hence our *competitors* instead of our protégés; but they will learn by and by that political equality does not make men physically or intellectually equal: the result will be aristocracy of brains and wealth instead of the former aristocracy of heredity.

Some of the so-called "under-crust" of society thoughtlessly answer: We accept the situation; we are independent and abundantly able to take care of ourselves. Take heed lest we outwit you. Life is a war for wealth and we have numbers on our side; we will organize strikes and boycotts, and will have our way. —"Armageddon," page 309.

This was written in 1897, and today we live amid the alarms of strikes and reprisals against strikes. Pastor Russell also predicted that when organized labor came into conflict with organized wealth, labor would find itself inadequately prepared and would lose in a conflict which would eventuate in the destruction or nullification of the power of labor unions, by well-prepared, wily and powerful big business, assisted by big politicians.

Now we behold the battle between these giant organizations. Great strikes are staged; and hundreds of thousands or millions for the most part remain quietly at home, abstaining from work and awaiting the issue. Not all of them, however, know that the inveigling of workmen to strike is part of the strategy of their economic competition. Earlier in the year information was current that big business had chosen this year for the destruction of the power of the unions. It was upon the hidden prompting of the packers that the packing unions struck—and came out with their powers much weakened. Now in the United States Senate the charge is openly made by Senator W. E. Borah, of Idaho, that the great unions are marked for their end:

Destruction of union labor, deliberately planned by capital upon termination of the world war, was declared by Senator W. E. Borah, chairman of the Senate Labor Committee, to be the fundamental cause of the coal and railroad situation. . . . "I am of the opinion," he declared, "that the present strike could have been avoided if the Government had stepped in at the outset and compelled the operators to live up to their contract with the miners to consider the wage question within thirty days of the expiration of the former scale."

Borah recalled that he had charged when he fought the Army Appropriation Bill, that the real danger of a big military establishment was that capital hoped to employ it against union labor.

"Recent developments certainly seem to justify the view I took of a large army then and which I still hold," Borah declared. "One reason certain big interests supported the presidential aspiration of Gen. Leonard Wood in 1920 was that they were confident if he were elected he would place a battalion of soldiers at the doorway of union labor wherever and whenever those interests deemed the use of armed force necessary."

BIG POLITICIANS ASSIST BIG BUSINESS

President Harding, by virtue of his office the leading politician of the country, urged the coal operators to reopen their mines, and wired the governors of twenty-eight states to protect the operators. The *Nation* comments as follows:

We wish we could believe that President Harding had the wisdom of Canute, and that his invitation to the coal operators to reopen their mines regardless of the strike was intended as a wise and gentle lesson to the shrill advisers who assured him that the way to end strikes was to call out the troops and start mining. . . . Mr. Harding must have known that his appeal to the operators to reopen their mines was an appeal to reopen on their own terms, without agreement with the miners, and that his elaborate invitation to the State governors to protect them in such a resumption was an invitation to the States to take side in the dispute. He richly deserved the rebuke given him by Governor Ritchie of Maryland:

"I feel that at this time I should not subscribe to the assumption that all things else have failed and that the various States must give assurances which might lead them to take up arms against their own people.... The presence of troops is often not the assurance of security but the provocation of serious trouble. . . I venture to urge with the greatest respect that you renew your efforts to adjust in a proper and peaceful way both the railroad strike and the coal strike."

The suggestion of flooding the coal-producing regions with troops was not only an attempt to prejudge the dispute; it was not only a dangerous provocation, as Governor Ritchie suggested; it was utterly futile. When men are unorganized and uncertain of their rights, they can be cowed by the use of force: but men like the miners, organized, determined, skilled workmen, who cannot be replaced by the offscourings of the ports or by Negro hands imported from the South, can only be exasperated by such bullying partizanship. They yielded to brute force once, three years ago; they will not do so again.

A MILITARY DICTATORSHIP

Perhaps the people of America are not aware that in 1920 the Congress of the United States passed a law which, in time of peace on the will of the President approved by Congress, transforms the government into a military dictatorship. This is part of the legal machinery determined upon by big business immediately after the close of the World War and created for use in the struggle to destroy the organizations of working men. Whenever a "national emergency" is declared to exist, the President is automatically given powers which in effect make him a military dictator. In pursuance of such a move, an item in the Des Moines *Register* is of interest:

An army sizable enough to guard every coal mine and every important railway terminal could be placed in the field on short notice by the United States government, General Pershing disclosed in a statement issued today, telling what could be done if the United States were invaded.

In order not to arouse the suspicions of the populace, the persons behind the scheme camouflage their intent by prating about foreign invasion, in order to conceal the intention of keeping organized labor in subjection:

Eighteen war-strength infantry divisions of reserves, about 600,000 men, an expanded national guard about 500,000 strong, and regular army units expanded by volunteers to about 175,000 men, could be made quickly available, it was indicated.

United States Senator Pepper, of Pennsylvania, intimates that prior to the execution of such a plan, the press would be utilized for propaganda to excite the people and get them into a state of mind ready to acquiesce in anything:

That the President has considered issuance of a call for volunteers was indicated by Senator Pepper of Pennsylvania, who after a conference with the chief executive recently pointed out that *by getting public opinion back of him* Harding believed that filling up the skeletonized regular army and national guard and recruiting to war strength the "paper army," or organized reserve, with volunteers, would be comparatively simple. . . .

"The national defence act of 1920," the statement declared, "prescribes that the organized peace establishment, including the regular army, the national guard, and the organized reserves, shall include all of those divisions and other military necessary to form the basis for a complete and immediate mobilization for the national defense in the event of a national emergency declared by Congress."

"Before the World War such a definite and comprehensive plan was impossible," Pershing said. "Our military resources were too limited, and *there was no legal sanction* for development of such a system. Since the World War, with more adequate sources of military equipment and material and *with settled legal sanction* for development and training of our traditional citizen army in time of peace, we are able to prepare definite plans."

THE CHURCHES CALLED ON

Now come the churches. Ostensibly they are deeply interested in the welfare of the "public," and more or less ignore the life-and-death struggle for existence that has been forced upon the miners and public by the coal operators—alias big business—by low wages, and oppressive and intolerable working conditions. The Federal Council of the Churches of Christ in America, jointly with the Roman Catholic National Welfare Council and the Social Justice Commission of the Central Conference of American Rabbis, step in, in effect, to the rescue of the operators, who would like above all else to have things fixed for the miners so as to stop all economic protests against oppression:

We believe that the majority of the people of this country are unwilling to have its vitally important industries subject to economic combat as a means of settling disputes

The New York press owned and controlled by Wall Street has consistently avoided giving its readers the real viewpoint of the men on strike, or any adequate conception of what they have had to endure at the hands of the rich; but its attitude has been fully satisfactory to its owners. In praise of the newspapers, the united churches—the third partner with big business and big politics—chime in:

We have ... been gratified to note that the press has made an unusually successful effort to record the facts of this conflict.

The ecclesiastics who prepared a paper on bringing the strikes to an early end and who sent it to the

President are the ones who rely upon the wealthy profiteers among their membership to supply the funds for little church charities which keep kindly-disposed members busy and afford jobs for professional charity workers. Never is a profiteer, and seldom is a professedly "Christian" crook, reproved by a church; for the money from such wolves helps the ecclesiastics to keep the thing going and enables them to affect a pious posture of liberality to the oppressed poor and to the destitute, who unfortunately have been stripped of earnings and savings by the church members in the world banking systems that precipitated the hard times. In commenting upon the united message from the religious errand-boys of big business to the President, the Chicago *Daily News* unctuously declares:

THE CHURCH'S NEW DAY

Many changes that profoundly affect the well-being of mankind come silently. One such change, of vast significance because of the far-reaching potential benefits that it foreshadows, is the new emphasis given to its message by the church at large. It is not stressing the future life the less, but the present life the more.

This is shown, for example, by the recent joint appeal of Catholics, Protestants and Jews, through their national official agencies to President Harding to make an effort to settle the coal strike. . . .

The church collectively and churches individually are proving themselves mindful of those golden admonitions, "Bear ye one another's burdens," and "Thou shalt love thy neighbor as thyself." Whether it be in efforts to better the condition of children in city slums through providing gymnasiums and club rooms [from funds contributed by religious profiteers], extending playgrounds and carrying on vacation schools, or to make social centers of rural churches while working for good roads and improved methods of agriculture, the church is showing itself increasingly faithful to its task of bettering conditions here on earth, a task as necessary as that of preparing people for the great adventure that lies beyond this life.

There never was seen a time equal to the middle ages for the doing of "uplift" work by the monks and priests of the Roman Catholic Church for the good of the serfs and slaves of Europe; but this work played into the hands of the robber lords and kings in whose courts bishops and cardinals showed their actual colors as friends of the oppressors of the people. History repeats itself.

HONEST MINISTERS IN REVOLT

No wonder that honest ministers in some of the church pulpits are in revolt. At Ocean Grove, New Jersey, the truth was told about these nests of hypocrisy by one of the Reverends, as reported in the New York *Daily News*, under the headline, "Church Earns But Contempt, Pastor Asserts":

Asserting that the church has become an object of contempt and has been preaching little less than dressed-up "heathen morality," the Rev. Dr. Paul Lindemann, St. Paul, Minn., editor of the "American Lutheran Magazine," addressed a large audience in the Ocean Grove Auditorium.

"What is to be done?" asked the Rev. Dr. Lindemann. "The church has been appealed to; but in a world that is all awry, there is something the matter with the church. It has, to a great extent, lost its life and vigor and lost its influence and is no longer functioning along lines for which it was instituted.

"It has become an object of contempt, and rightly so. The heart has been taken out of the gospel. Preachers are presenting things that tickle the palate of the flesh, and are by their flatteries and moralizings training a generation of self-satisfied pharisees.

"Having abolished its real object as a soul-saving agency, it has constituted itself a watchdog over and regulator of public morals, and has presumed to become a dictator of legislation.

"The pulpit has degenerated into a lecture forum. The cross is gone, the spirit of God has departed. As a natural result, the church has lost its influence."

Consequently it is with a spirit of bored impatience that newspaper readers scan such a pronouncement as the following by the "Right Reverend" Bishop James DeWolf Perry reported in the New York *Times*, who would institute a prolonged research into the textile strike, during which the workers might incidentally be driven by starvation into submission to the Bishop's mill-owning associates:

The chief opportunity and responsibility of the church in the situation here is a careful and sympathetic study of the entire problem. The right is not all on either side.

For the church the duty is to sit down with the representatives of both sides and get the facts; to learn from the manufactures why they take the stand they have taken, and then to sit down with the intelligent leaders of the unions, and learn from them the living conditions they face.

Then it will be possible to try to intelligently interpret one to the other with truth and sincerity. Then may we hope to bring about a restoration of peace upon the principles for which the church stands.

Truly the so-called Churches of Christ seeking to sit in judgment on anything and everything, have departed far from Christ, who queried, "Man, who made me a judge or a divider over you?"—Luke 12:14.

CHURCHES REPUDIATED

The common people are coming to see more clearly the alliance between big church and big business, and are repudiating the churches and their hypocritical pretensions of friendship for working people. This is going on most rapidly in regions where big business has openly showed its hand, as it has in the West Virginia coal fields. There, according to press despatches like the following from the New York *Call* the workers are turning their faces away from ecclesiasticism. The report is of an interview with Lawrence Dwyer, member of the international executive board of the United Mine Workers:

"In the unorganized fields the miners don't pay much attention to the regular preachers because they are paid by the operators," Dwyer asserted. "Then the operators make the ministers preach against unionism. In the Senate investigation the operators testified under oath that they paid the preachers and told them what to preach, and discharged them if they didn't preach according to instructions."

For this reason the church, the authentic established church, has fallen into disrepute among the miners, according to Dwyer. But in its place there has arisen the miner-

preacher, who works in the mines all day with the other men and at night preaches to little groups of the mine people in some miner's home. Sometimes not more than a dozen people gather for these simple services under the harsh light of oil lamps.

And these services are different from those held in the churches in more ways than one. For, while the employer-paid ministers preach the open shop along with the gospel, the miner-preachers do not preach the doctrine of unionism. There is no propaganda in these services.

"They are just sincere in their religion," is the explanation which Mr. Dwyer gives to this fact.

Another reason which has caused the miners to regard the regular church with suspicion is that the ministers not only preach the open shop, but try to help put it into practice. He declared that in their visits to the homes of the miners the ordained ministers urge the women to influence their husbands against the union.

The miner-preachers are not ordained ministers, and they receive no salary. Not only that, but they are the victims of an unscrupulous and far-reaching discrimination on the part of the operators. Miner-preachers are given the worst places in the mine in which to work; and Mr. Dwyer told, in addition, how a Negro preacher in Mingo whose sermons were drawing attention was taken out into the woods one night not long ago and severely beaten by "a couple of deputy sheriffs."

Most of these preachers claim connection with one or another of the church systems. This is a class which is just beginning to appear to view, but which is destined to become quite numerous as ecclesiasticism hastens to its fall from power, and thereafter. It was concerning them that "The Finished Mystery" said:

Ezekiel 33:23, 24. . . . While the revolution overthrowing ecclesiasticism will make quite a clean sweep, there will still remain some of the more lowly adherents of ecclesiastical systems, who will imagine that they and their ideals are to prosper and spread even to the control of the revolutionary order of things.

33:25, 26. . . . But God knows their hearts, and is against them, for their continuance in the evil ways of ecclesiasticism.

33:27. . . . A sad awakening awaits them. As Jehovah lives, those tares then surviving the ravages of revolution shall be slain by the sword of anarchy, and shall have taken away all pretense of being Christians. Those that have the spirit of earthly ambition shall be given to be destroyed by the savagery of anarchy.—Pages 530, 531.

A BRIGHTER SIDE

Of course, while the ecclesiastical system itself has been cast off from God and manifests many plain evidences of final disfavor, there are many good men and women still enmeshed in its web, including thousands of the clergy who are ministers of Christ, woefully deceived. Commenting on the foregoing utterances of Rev. Paul Lindemann, the editor of *Brooklyn Life* says:

This is pretty much what we have been thinking for a long time, though of course the implications are too sweeping; for there are many pulpits that have not degenerated into lecture platforms and thousands of churches that are sticking by the teachings of Jesus Christ.

Only, unfortunately, the preachers who have assumed the role of watchdogs over public morals and dictators of legislation attract far more attention than those who preach Christ crucified, and by their utterances and political activities get into the newspapers, from which the man on the street generally derives his impressions of the church as a whole.

The great apostasy in which even the best ministers of the churches are involved, and to which most honest men are still blind, was prophesied by St. Paul as due to come before the rise of the Papacy: "That day [Christ's day] shall not come, except there come a falling away [apostasy] first, and that man of sin [Papacy] be revealed, the son of perdition." (2 Thessalonians 2:3) This apostasy took definite form in 325 A.D., in the time of Constantine the Great, who destroyed the faithful primitive church and forced the faithless ecclesiastics, who assumed the places of the former ministers of God, to submit to him and to transform the church into the religious department of the government, subject to it and to big business, where the churches have remained ever since.

Not a few of the ministers sense the fact that something is the matter with the system with which they are connected. One pastor says: "There is something radically wrong with our church." The New York *World* publishes an item under the headline, "Dr. Walsh urges Moral Standards of Early Church," illustrating the vague desire of some to get back to "the simplicity that is in Christ" (2 Corinthians 11:3):

PLEA FOR CHARACTER

Isaiah told the people that ceremonies and incense and "solemn meetings" and "vain oblations" were an abomination to the Lord. He made a plea for the kind of religion that aims at the building up of moral character.

The early morality was not a merely personal and private thing. It is astonishing how they engaged in what we call social service, helping strangers and prisoners and the sick. Pliny the Younger [62-110 A.D.], investigating Christianity for the Emperor Trajan, reported that the Christians assembled and sang hymns and then *bound themselves by an oath not to steal, cheat, lie, kill, commit adultery, or defraud any one.* This was part of their religion.

Suppose that part of our religious service today were the taking of an oath to do whatever the highest moral standard would demand. The employer would take oath to pay the highest salaries he possibly could. The employes would swear to give a full, honest and hearty day's work.

HUSBAND AND WIFE

The wife, the husband, the young man and the young woman, knowing what temptations and dangers men and women faced in the days of the early Christians, would ask themselves: "Can I take my stand against the ties, the conventions and the customs of the world in this, my day, as they did in theirs?" Each of us would look at his own life and ask, "What oath ought I to take?"

If all the churches, with their numbers and their organization and wealth, were to get together in a programme something like this and make an effort to raise again the old moral standard, knowing that it saved the world once, and knowing how necessary it is to save the world today, what might we not accomplish?

Many "mourners in Zion," like Rev. Dr. Walsh, earnestly desire to live the true Christian life, but fail to see that the very things they consider strength effect-

ually hinder them—"numbers, organization and wealth." The day is not more than a very few years in the future when the members of the great company must take the stand they now say they wish to take; for they will have to choose between that and the second death. It is of this host, now in the churches, that the Revelator said:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and tongues, stoods before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . These are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Revelation 7:9, 14) A mighty time of trouble shortly awaits this great company, when the church systems now dividing them will be gone, and in which they will gloriously overcome as did those that died for the ideals of the early church.

Incidentally it should be no small encouragement to the true church today to know that the Vow unto the Lord which they have taken is but another bit of evidence that the church of the twentieth century is walking in the footsteps of the oathbound church of the first century.

STEPPING INTO MORE LIGHT

Scarcely a week passes that news does not come of clergymen stepping more and more into the light, and preaching much the same, if not the identical message of the true church. A special despatch in the Philadelphia *Public Ledger*, appearing at greater length in other papers, depicts some truth about the earthly phase of the kingdom of God. The headlines are close to present truth: "Evangelist Paints Millennium Picture. Earth Won't Disappear"; "Straton Foresees Heaven on Earth. Norristown Baptists Are Told Earth Will Not Be Wiped Out." Dr. Straton is a well known vice-fighter, and one of the more prominent of New York city clergymen of the Baptist denomination. We quote, in part:

God's original plan was a perfect world dowered with happiness and blessed with peace. . . . The final restitution of the human race and its perpetuation in a purified and perfected world is necessary, therefore, if God is really to win completely in the age-long contest between himself and the devil. Unless the earth is to be restored and God's Eden plan is finally to be victorious, then he has only partly succeeded in his wise and loving efforts toward redemption.

Scripture teaches clearly that in the fulness of God's time, the devil, the author of all evil, is to be completely defeated and cast out. And with this elimination of the devil from the affairs of earth, all the sin and suffering and sorrow which he caused will disappear. Every plague spot of sin and infamy will be blotted out; all the marshes and bogs of crime, all the gambling dens and drinking hells, and haunts of shame, all the loathsome pest holes of hideous disease done away forever.

All the depraved cabinets and the vain-glorious courts, and the self-seeking legislatures of the world adjourned. All rotten rulers and corrupt public officials, who use their offices for private gain through public plunder and to serve the advancement of their own political fortunes, banished in utter disgrace from before the children of men. All the cannon melted into church bells, and the swords beaten into reaping hooks. All the emptiness and vanity which now characterizes social life exploded, and true brotherhood and human sympathy smiling in their stead. Every impure picture and every line of lust on every printed page, and every lecherous playhouse and every lie of yellow journalism cast out forever.

All the selfish and infamous cliques, and combinations and rings—political rings, and whiskey rings, and vice rings, and society rings, and railroad rings, and mercantile rings, and bankers' rings, and labor rings, and building-contractor rings, and walking-delegate rings, and dancing-master rings, and Bolshevistic rings—yes, and preachers' rings and a thousand other rings—broken up, and in their place fraternity, love, and a sweet fellowship established.

Every jail emptied, every penitentiary in the hands of a receiver, every judge given a permanent vacation, all the forces that have to drive and restrain and coerce the sons of men, and all those who work iniquity in any form, putting through rotten laws, crippling honest industry, corrupting the press, exploiting the poor—whatsoever maketh iniquity or worketh a lie—ended by the power of the Almighty, and a clean, honest, healthy, pure-minded, straight-limbed, red-blooded, home-loving, woman-honoring, God-fearing race of men walking in the midst of a redeemed creation, lighted with beauty and blessed by the smile of an approving God!

Yes, soon will come that glorious day which this man in eloquent words proclaims. Dr. Straton is not far from the kingdom of God. He is one of the forerunners of an army of honest, God-fearing ministers, who are destined soon to take up the song of the kingdom of God *at hand*—when the divine prophecy of two millenniums ago finds its mate: "The Lord gave the word: great was the company of those that published it. Kings [political, financial, ecclesiastical] and their armies did flee apace: and she [the true church] that tarried at home divided the spoil."—Psalm 68:11, 12.

In patient expectation the church awaits the nearing hour when all of the spirit-begotten shall be one in heart and one in voice.

SOME ONE

"Some one a crown of life will have
By and by;
Some one the glorious King will see,
From toils and pains of earth be free,
And evermore with Christ will be;
Shall you, shall I?

"Some one will shout the victory
By and by;
Some one will join the heavenly band,
Some one be found at God's right hand,
Some one with overcomers stand;
Shall you, shall I?"

THE MINISTRY OF JOHN THE BAPTIST

— OCTOBER 15 — LUKE 3. —

AN UNUSUAL PREACHER—UNDER GOD'S PROVIDENCES—BAPTISM OF REPENTANCE—PROPHET AND PRIEST—GREAT BUT TRULY HUMBLE —TIMES OF JUDGMENT—FAITHFUL WITNESS.

"Repent ye; for the kingdom of heaven is at hand."—Matthew 3. 2.

EIGHTEEN years after the time of Jesus' first visit to the Temple, mentioned in the last lesson, its religious leaders and the common people were stirred by the report of one who was preaching in the wilderness of Judea. The preacher was an altogether unusual man; his message also was altogether unusual, and was in no sense a development out of the then present circumstances. He spoke with much boldness, declaring that he was fulfilling the prophecy of Isaiah, being "the voice of the one crying in the wilderness," and that he was preparing the way of the one who should come after him. (Luke 40:3,4; John 1:23) The whole country-side was stirred, and crowds went out into the wilderness to see and hear the preacher. (Matthew 3:5) He was John, son of Zacharias and Elizabeth, born to be forerunner of Jesus. Of his childhood, youth, and manhood until he was thirty years of age, the Scripture is silent, save that it records "he was in the deserts till the day of his showing unto Israel." (Luke 1:80) Probably his parents, who were old when he was born, did not live very long after his boyhood.

TRAINING FOR HIS WORK

We may take it for certain that John, who was very specially under the providences of God, had the peculiar circumstances of his birth related to him: both his father and his mother would tell him of the angel's visit, and of that which he had said concerning him. He trained himself accordingly; for no man could have taken the bold stand he took, and have been so clear on the realities of true worship, unless he had arrived at his conclusions by much meditation and communion with God. Also he would know of his cousin Jesus. We do not know that these two met either as boys or young men, though it is probable that they did: and it can easily be imagined that each would be a help to the other when talking over the Scriptures upon which their hearts would love to dwell.

At thirty years of age, probably on time to a day (Luke 1:80) in the spring of A.D. 29, John began his ministry. He lifted up his voice in the wilderness. In this he showed his faith, as well as that he had a clear understanding; for the natural inference would be that if he were to do a preparatory work amongst the people, a wilderness would not be a good place wherein to reach them, however good it had been for study. But he knew his work and his place, and he had faith to believe that the issues remained with God. It was in the wilderness the "voice" of Isaiah's prophecy was to be heard; so in the wilderness he began to preach.

This strange thing was noised abroad: the people were attracted. As the crowds came to him he boldly proclaimed a course of repentance unto remission of sin, and he practised baptism to symbolize its removal. He made the people realize that they were out of harmony with God, and he had no hesitation in speaking very plainly to those who came to hear him. To mere professors he was exceedingly outspoken: a "generation of vipers" he called them. (Matthew 3:7) To the common people he gave definite counsel. He told who he was, saying that he was the fulfillment of Isaiah's prophecy; a forerunner for one much mightier than he, and who was about to come; that his work was preparatory. The one immediately following would baptize in holy spirit and fire; would come with a fan in hand to cleanse his threshing floor; would gather the wheat into the garner and burn up the chaff with unquenchable fire; and that he, John, was not worthy to loose the shoe latchet of this Coming One. "And many other things in his exhortation preached he unto the people."—Luke 3:18.

THE GATHERING DISCIPLES

Amongst the many who listened to John were a few honest hearts who lingered, willing to be taught of him, and who became disciples to him. Foremost amongst these were some fishermen from Galilee—John, and James, Peter, and Andrew. For a season they appeared to have left their fishing that they might learn of Jehovah's purpose, and God rewarded them; they surely would be a great encouragement to John in his work. Soon he found himself with a little band of disciples who entered into his ministry with him, and who became the nucleus of that people "prepared for the Lord," spoken of to his father Zacharias by the angel. (Luke 1:17) To the Jordan John took his hearers, and in that stream of "judgment" some entered into a closer union with God, while some brought further condemnation upon themselves through rejecting the heaven-sent witness.

John was, of course, of the priesthood; indeed, both his father and his mother were of the house of Aaron. He thus combined the offices of prophet and priest. This is not an unknown combination; for it is found in the cases of Jeremiah and Ezekiel. But it is somewhat remarkable in John's case because of the singularity of his disposition: he corresponds more with the Elijah type of prophet than with the Jeremiah or Ezekiel type, and therefore we are apt to forget his descent from Aaron. The question might be raised as to why the forerunner of Jesus came from the priestly order; and the answer to the query may be that Jehovah desired to have both the witness of the prophets and the priests converge in the pointed message of the prophet-priest John the Baptist. There is no record of John doing any priestly service as did his father before him: indeed the Scriptures say that he was in the desert until the day of his showing to Israel.—Luke 1:80.

THE LAMB OF JEHOVAH

But though John never sacrificed a lamb at the Temple altar, he had something to do with the sacrificing of the Lamb of God. It was he who first called attention to Jesus as God's sacrifice. "Behold," he said, pointing to Jesus, "the Lamb of God which taketh away the sin of the world." (John 1:29) And it may very well be that John's faithful ministry, telling of the one who should come and who was so much greater than he, might have much to do with the ultimate death of Jesus, so unexpected and apparently so unlikely to happen. God thus crowned the priesthood of Israel, and the prophetic office in this otherwise obscure member of the priestly order. As a whole the priesthood had sought the office and its glamour rather than the true service of God. The prophet and priest combined in John, and pointed to the king.

John was one of the world's greatest men. Very few could have taken as he the high honor and position as the announcer of the coming king. His faith was great and of a high order. None but one who was absolutely sure of his mission and of his God would have dared to tell that the Coming One was present amongst them. The same courage and faith are again necessary and the witness is being given! Neither meanness nor ambition had any part in John's disposition.

It is when caught unawares that the true disposition discloses itself before profession has time to get its cloak on; and that John was truly humble is shown by the sudden revelation of humility as Jesus appeared before him for baptism. 'Nay,' said John on Jesus' request, 'it is more fitting that you should baptize me than I baptize you.' He rose above the ordinary standard of the prophet, though that indeed were high; for Jesus said of him that he was a prophet and more than a prophet. (Matthew 11:9) But he proved he was a member of the fallen family; for his faith failed somewhat as his expectations concerning the Messiah were not fulfilled. When the due time came for his ministry to cease, and for Jesus to come into prominence, God permitted John to be thrown into prison. His public ministry was ended; though he was allowed to have some of his disciples about him. Evidently he expected Jesus to begin to do something to establish a kingdom; but instead of doing as he expected, Jesus took up John's own message, "Repent, for the kingdom of heaven is at hand" (Matthew 4:17) and continued to do the same kind of work as John, with this difference, that he wrought miracles in his work; and also, unlike John, he moved from place to place. Nor did Jesus make any mention of anything relating to the early establishment of the kingdom; on the contrary, as if he had only a spiritual kingdom in mind, he was a teacher and preacher.

It was a good work that Jesus was doing, but John evidently was puzzled and asked himself what relation all this had to the kingdom which he had proclaimed, and which he expected to be set up. He wondered whether he had been mistaken in pointing out Jesus as the one for whom he was forerunner; and voicing his doubt to some of his disciples, he sent them to ask Jesus whether he was the one who should come, or, "should we look for another?" Jesus received the messengers, and that same hour wrought many miracles, sufficient to show the disciples of John that the Scripture was being fulfilled, and thus to open John's eyes to the fact that there was to be a ministry of the Messiah before the kingdom could be established. (Isaiah 61:1-3) Without doubt John was assured, and without doubt he died in faith, and to the glory of God. This ministry of the anointed has continued during the age, resulting in preparing a people for the Lord, and giving opportunities for those sufferings which the prophets had so plainly declared as belonging to the Christ.

JOHN WAS THE ELIJAH

Jesus said that to those able to receive it John was the Elijah of Malachi's prophecy (Malachi 4:5); for Jesus came for judgment as well as to bless those of Israel whose hearts were waiting for God. It was in favor to Israel that John was sent. God would have his people fully warned before they entered into judgment; and have those who wanted to be right prepared for that fuller blaze of light which should come with Jesus. But it is evident that Malachi's prophecy looks forward to a greater fulfillment than that accomplished by John's ministry. Malachi saw that event which we call the second coming of our Lord, the coming of Messiah to judge, bless, and restore Israel, and his messenger Elijah preceeding him before he should "come to his temple".

That great event is now upon us. To our understanding the Scriptures and corroborative facts show that the Lord came to his temple for judgment in the spring of 1918. If this be so it follows that Pastor Russell's message announcing the coming of the kingdom for judgment corresponds with the message of John the Baptist announcing the judgment then coming with Jesus. This thought does not in any way nullify those things which have so surely been believed amongst us. The judgment of nominal Christendom began in 1878 and was sharpened in 1881; but it is clear that God used Pastor Russell to head a work of calling Christendom to repentance by telling it of the error of its ways. It was not until after the World War, when the nominal church finally threw its lot in with the world, and thus separated itself from God, that God finally cast it off. This corresponds with the rejection of Jesus by the Jews, and the rejection of them by God. As Paul said, "wrath is come upon them to the uttermost."—1 Thessalonians 2:16.

The Lord gave a warning to the Israel of those days by his servant John such as in these days he gave to Christendom by his servant Pastor Russell. John tore away the garment of shams and forms and got down to realities. The Jews boasted that they had Abraham as their father. John says: 'Your claim is nothing worth.' "God is able of these stones to raise up children unto Abraham." (Matthew 3:9) So to the churches in these days Pastor Russell said to those who claim to have the Apostolic Succession. 'Your claim is nothing worth: indeed your "ordination" is fraudulent.' Both urged all to whom they could appeal to amend their ways, to accept the "present truth" at the hands of the present Lord. In both cases the messengers of God were ill-used of the world, and in both cases the majority of those to whom they spoke passed on to destruction.

John was clear about his mission. He was a herald, a voice, a messenger, a forerunner, "the friend of the bridegroom"; and he had the faith to decrease, as well as increase, when his work was done.

GIVING A WITNESS

John accomplished his task of giving a witness and of preparing a people for the Lord. Jesus gathered his first and foremost disciples out of John's little band of followers. Well would it have been for the fathers in Israel who boasted of and trusted in their wisdom if they had learned of John. But these wise ones would not turn to John and Jesus, these true children; nor would the people turn to that hope of Abraham's seed spoken to their fathers. They passed on and were punished. God permitted John to die in a lonely prison, but his work was done, and his record remains. He had foretold the coming of Jesus, had pointed him out, and the faithful heard and turned to Jesus.

It has been suggested that John lost his life through unnecessary interference with Herod's matters. But there seems to be no good reason for thinking so. St. Mark says that Herod gladly listened to John; and though it is almost certain that on these occasions John told Herod that his course was wrong, there is nothing to indicate interference. Probably John spoke in a kindly, though definite manner, to Herod. John's end came through Herod's telling Herodias of what John had said.

The Lord's people must be faithful in their opportunities, and when so engaged must not be considered as interfering in other men's matters.

THE MINISTRY OF JOHN THE BAPTIST

1. What unusual event stirred the Jews' religious leaders eighteen years after Jesus' first visit to the Temple? ¶ 1.
2. What was there unusual about John and his message? ¶ 1.
3. How was John specially trained for his work? ¶ 2
4. Why did John do his preaching in the wilderness? ¶ 3.
5. What differing messages did John give the people and their leaders? ¶ 4.
6. How did John characterize the coming Messiah? ¶ 4.
7. Describe how John's disciples gathered about him. ¶ 5.
8. What three prophets combined the offices of priest and prophet? ¶ 6.
9. Why was it appropriate that the forerunner of Messiah should combine these two offices? ¶ 6.
10. What Lamb for sacrifice did John the priest have to do with? ¶ 7.
11. From what differing viewpoints did John and the other priest regard the priestly office? ¶ 7
12. What traits of John exhibit his greatness? ¶ 8.
13. What sudden test proved John's greatness? ¶ 9.

14. What circumstances afterwards caused John's faith to falter a little? ¶ 10.
15. How did Jesus show John that he (Jesus) was the Messiah? ¶ 11.
16. How and why was John's work a fulfillment of Malachi's words? ¶ 12.
17. What greater fulfillment did the words of Malachi look forward to? ¶ 12.
18. When did Messiah's judgment specially descend upon the antitypical temple, the church? ¶ 13.
19. How did the work of Pastor Russell correspond to that of John the Baptist? ¶ 13.
20. Show some other correspondencies in the work and message of John and Pastor Russell. ¶ 14.
21. What five aspects of John's work are mentioned? ¶ 15.
22. What two tasks did John accomplish? ¶ 16.
23. What fate came to those Jews that failed to heed John's message? ¶ 16.
24. What were the relations of John and Herod? ¶¶ 17, 18.

JESUS TEMPTED

— OCTOBER 22 — — LUKE 4:1-30 —

JESUS' CONSECRATION—GUIDED BY THE SPIRIT — TEMPTED BY THE DEVIL — THREE LINES OF TEMPTATION — THE WEAPON OF DOUBT.

"In that he himself hath suffered being tempted, he is able to succor them that are tempted."—Hebrews 2:18.

WHEN Jesus was nearly thirty years of age, he made preparation to leave the home at Nazareth and break his hitherto special relationship with his mother and his brethren. Without doubt the purpose of his life began to dawn upon him; for although he could not yet understand the deep spiritual meaning of the Scriptures with which he was so familiar, it is certain that he knew sufficient of their teaching to guide him to a consecration.

Hence when Jesus went to John we do not think of him as going up for immersion only, to conform to John's baptism, or to signify and symbolize his consecration to God, and then to return home. He went to place himself at his Father's disposal. Why did he not go to John earlier, when first he heard of John's ministry? The answer must be that he realized that his time did not come until he should be thirty years of age. And he needed no cleansing; for he was pure and spotless, having escaped the corruption of nature; also both by disposition and by the power of God, he had escaped contamination with the world.

It was a considerable distance that Jesus traveled in order to symbolize his consecration; for John was baptizing in the Jordan near to Jericho. As Jesus presented himself he was received by John as his superior, and John submitted only after Jesus had reiterated his desire to be immersed. To those who may have been witnesses Jesus would appear as presenting himself to John for the washing away of sins. Here he was first numbered amongst the transgressors.

On Jesus' coming up out of the water, John saw on him the sign which God had given to him when he was commissioned: he saw the form of a dove resting upon Jesus, the symbol of the holy spirit. (John 1:33) This confirmed John, and caused him to bear witness to Jesus. There was also a voice from heaven for the benefit of them both, and probably no one else heard it, saying, "This is my beloved son, in whom I am well pleased"—the witness that Jesus was accepted of God. (Matthew 3:17) Then, and as he prayed, the heaven was opened (Luke 3:21) and in spirit he entered into a new realm of life. The power of the spirit came upon him; he discerned spiritual things; the high calling opened before him, and he saw and felt himself a son of God begotten to the divine nature. It was in this way that the consecration and anointing of our Lord took place: it was also the beginning of the new priesthood.

JESUS GOES INTO THE WILDERNESS

It could easily be imagined that Jesus, having realized himself as one sent from God for a ministry, would wish to enter immediately on his life's work. But the spirit he had received guided or even impelled him away from men and their habitation into the wilderness; and there, for forty days, he "was with the wild beasts." (Mark 1:13) What a strange opening for his ministry! Why must he have this experience? Evidently it was necessary for the purpose of meditation; for though he had meditated all his life—even at twelve years of age we find him deeply studious—the newness of life which now came to him necessitated a re-adjustment of all his thinking; not indeed to unlearn, but to add the fullness of the new light to that which he had already received.

But it was also necessary that he should have this wilderness experience in order "to be tempted of the devil." The baptism of Jesus was the outward beginning of those purposes of God which ultimately resolve into a warfare against Satan, and which will bring about his destruction. The baptized Jesus was God's challenge to the devil. Apparently in God's plan it was necessary that it should be proved to the devil, and to those spirit beings who were more or less under his control, that God could produce a man who would resist temptation.

And so before Jesus had developed in spiritual life he was subjected to the temptations of his great enemy and rival. God would prove that Jesus had the love of God in his heart; and that he was so truly unselfish that he would not take his own way, but seek his Father's praise, however keen and subtle were the temptations put into his way. Furthermore the experiences which he was to get in his temptations were intended to prove his fidelity to God before he began his ministry, and also that out of them he might gain such lessons of experience as would help him in his life's work.

The period of temptation was forty days—a symbolic number. During those days Jesus ate nothing. Wrapt in meditation he fed on the word of God. Perhaps he might have found in the wilderness some of the kind of food which John had, locusts and wild honey; but the record is clear that he did not eat, and that when the days were ended he was hungry. At this juncture the devil appeared to him. How we do not know, nor are we specially concerned; but we see no reason for thinking that the devil manifested himself in any form. Perhaps there was at the end of his period of meditation some relaxation on the part of Jesus; he was not now so absorbed. He found himself hungry and probably faint.

It was just at this point the devil came to him, not as an enemy, but as a friend, and said: "If thou be the Son of God, command that these stones be made bread." The suggestion would seem a reasonable one, as if the devil would say: You are faint, and you cannot work in that condition; your Father could not wish you to be weak; and if you be the Son of God what could be more reason-

able than you should use your power and turn these stones into bread!

Here is the first temptation and a subtle one; for why should the suggestion not be acted upon? Jesus knew that the suggestion was a temptation to him; for any suggestion, however apparently helpful, from one who is not in harmony with God is sure, if followed, to lead one away from God. If we may so put it, Jesus used common sense, and gave all his followers a lead which they do well to follow very closely.

DOUBT AND THE DEVIL

Whatever was the manner in which the devil approached Jesus, the fact that in his suggestion he sought to implant a doubt would be sufficient for Jesus to know that he was an enemy. No angel of God would come to him suggesting a doubt. But the devil said: "If thou be," and in saying that he proved himself an enemy. This is always the devil's way: doubt is his first instrument. It was so to mother Eve in the garden. "Hath God said?" was his first word to Eve, as if he would instil a doubt as to God's goodness and sincerity.

This first temptation to Jesus was intended to cause him to take himself out of his Father's care. He knew that it was of his Father that he had gone into the wilderness and was yet there; and if his Father chose that he should remain, he would trust that He could and would preserve him, for "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4) In any case his life was in his Father's hands, and he would leave it there. Also the temptation to Jesus to satisfy his natural appetite was a subtle attempt to get him to pay attention to his flesh, and our Lord would do nothing of the kind. Eve ate because the fruit was good and pleasant; she indulged. But even when hungry Jesus would not eat at the devil's suggestion. He would eat only in the will of God.

The devil, foiled, now in spirit took our Lord "into an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them." (Matthew 4:8) By suggestion or a vision he gave Jesus a mental view of the world filled with the glory and glamour of earth's great kingdoms; of kings and the glory of their retinues; and he made manifest to Jesus' mind something of the glory which would be his who was their overlord. Then he said to Jesus: "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 4:6, 7.

Here was a bold bid, and a frank declaration of his purpose. If Jesus would worship him, that is, acknowledge him as overlord, he undertook to give Jesus all this glory which in mental vision he had seen—the glory of all the kingdoms of the earth. The temptation was a keen one; for Jesus knew that Satan was "the god of this world," and the warm heart of Jesus was filled with desire to bless the families of the earth. If he were in position of ruler, how quickly he could bring into operation such legislation and direction as would help the world back into some sort of happiness of life! He did not know how long a time would elapse before his Father would establish him in his kingdom. He did know that trial and difficulty, and misunderstanding and suffering at the hands of wicked men would be his lot, and that he had much hardship to undergo before he could have even the prospect of the kingdom. And here was a ready and easy way to power and to prominence! But his course was straight; and though he suffered in being tempted, not for a moment did he hesitate. Satan's "If" would not suit Jesus. He could have these things, *if* he would worship Satan. But Jesus with vehemence replied: "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.

A SUBTLE TEMPTATION

The devil was again rebutted; but he did not leave Jesus; for he had still another shaft and Jesus must still be subjected to temptation. His trial was not yet finished. Now the devil had another helpful suggestion. Since Jesus was proving himself so faithful to his Father, the devil would help him in his work. He made a proposal satanic and devilish in its cunning and malignity. He approached Jesus after this fashion: You are about to start your ministry, and you have been anointed for that service; but the people do not know as we do of your appointment by your Father, their God, and it will be most helpful to you if they are properly advised of it. I suggest a way by which you can show that you are one sent from heaven. Let us go to the pinnacle of the temple; and you can begin your ministry from there by casting yourself down, and thus prove you are sent of God. I suggest this is not an unreasonable proposal. Indeed, probably this was intended for you; for what other than this could the Psalm mean which says: "He shall give his angels charge over thee, to keep thee?"—Luke 4:10.

The devil would suggest to Jesus that there could be no other meaning for that word than the one he now offered; and the temptation would have some point in the mind of Jesus because of the strange way in which his Father was introducing him to his ministry. If God really wanted him to get to the people to tell them the truths he had to declare, why did he not provide some means of ready access to them? Jesus was a lonely man, brought up in a despised place; had walked alone to John; no one else saw his anointing, and now for forty days he had been away from the haunts of men. What a strange opening for such a ministry as his! The devil suggested a better way, and hoped to deceive Jesus into misinterpretation of the Scripture and into pride of heart in showing the people he had come from heaven. And the devil would have been his advertising manager, and would have gotten the crowds out to see Jesus leap down—and destroy himself. But again Jesus saw an enemy; for again there was the "if thou be the Son of God." Here was doubt again thrust into his mind. Jesus saw the foolishness of this course—that it would not be faith in God, but be presumption and would be tempting God, would be forcing the hand of God; and he said: "It is written, Thou shalt not tempt the Lord thy God." (Luke 4:12) The devil now left him for a season, foiled, and full of malignity.

SATAN'S THREE AVENUES OF ATTACK

In these three temptations we see again the original temptations in the Garden of Eden. Satan has three avenues by which he can approach the citadel of the human heart—the lust of the eye, the lust of the flesh, and the pride of life. It was "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." (Genesis 3:6) Jesus was tempted (1) according to the flesh—"make these stones bread"; (2) according to the (mental) eye—Satan "showed him all the kingdoms of the world and the glory of them"; and (3) to pride of heart, for Satan wanted Jesus to think of magnifying himself before the people.

Eve was tempted while in a beautiful home garden, in the midst of comfort and ease of life; but Jesus was tempted in the wilderness, and when hungry, and in lone-

liness of life. But his absolute fidelity to God saved him, and his ready knowledge of the Scriptures enabled him to cause each attack to fail suddenly. Loyalty would probably have saved him, but had he not known the Scriptures the fight would probably have been prolonged. The sword of the spirit cuts quickly and deeply.

Every true follower of the lowly Son of God must go through similar experiences. On our consecration and begetting into newness of life each is sooner or later brought into the wilderness of temptation; and it is a great honor to thus follow our Master, to be tempted as he was. As certainly as the heavenly Father knows each consecrated one who comes to him, so surely does Satan know, and seeks by subtlety to destroy them. He knows, too, that these whom he cannot allure from their fidelity, and thus destroy, will be his most determined foes. Perhaps he sometimes thinks: "If these live I die." He certainly makes their destruction one of his chief aims.

The great church systems have been tempted as the Lord was, and have succumbed. They have taken Satan's bait. They have accepted rule over the kingdoms of the world, notably so in the Roman, Greek, and Anglican church, and have clothed themselves in glorious apparel suited to their authority. They have used the things of God for the indulgence of their fleshly nature; the good things of this world have been theirs in plenty. And pride has filled their heart. 'I sit a queen and . . . know no sorrow' is the statement of the Scriptures respecting the pride of the greatest of these systems.

But the true followers of Christ, the saints, have followed the lowly way. They wait God's time, well knowing that it is only on their Lord's return that the church can be organized, and they enter into their glory.

BEREAN QUESTIONS

1. Why did Jesus prepare to leave home as he became of age? ¶ 1.
2. Why did he wait till he was thirty years of age? ¶ 2.
3. When and how was Jesus first numbered among the transgressors? ¶ 3.
4. How was Jesus' appointment to office miraculously confirmed? ¶ 4.
5. In what strange way did Jesus' great work begin? ¶ 5.
6. Why was it necessary for Jesus to be tempted of the devil? ¶ 6.
7. What was to be proved by God through Jesus' temptation? ¶ 7.
8. What was the environment of his temptation? ¶ 8.
9. Under what naturally unfavorable conditions did the devil begin to tempt him? ¶ 8.
10. In what guise did the devil first present himself to Jesus? ¶ 9.
11. Why was the first temptation a subtle one? ¶ 9.
12. What doubts did the devil suggest to Jesus and to Eve? ¶ 10.
13. How did the first temptation affect Jesus' relationship to the Father? ¶ 11.
14. What was the second temptation? ¶ 12.
15. Why was the second temptation a keen one? ¶ 13.
16. What was the third temptation presented to Jesus? ¶ 14.
17. Why did the third temptation appear to present a better way for Jesus to inaugurate his ministry? ¶ 15.
18. Tell the three ways in which Jesus was tempted. ¶ 16.
19. Contrast the temptations of Jesus and of Eve ¶ 17.
20. Into what condition do all the true followers of Jesus enter for their testing? ¶ 18.
21. How have the church systems stood their temptation? ¶ 19.
22. How have the fully consecrated stood their temptation? ¶ 20.

WORLD-WIDE PROHIBITION OF SIN

——OCTOBER 29—ISAIAH 61:1-9——

SYMPATHY WITH OBJECT—NOT WITH METHOD—DELIBERATE DEBAUCHING OF MEN—PROHIBITION OF ALL SIN NEEDED

"Righteousness exalteth a nation but sin is a reproach to any people."—Proverbs 14:34.

THE committee which decides upon the Bible lesson has, in conjunction with the leaders of the temperance movement, appointed that the Sunday school lesson for this day shall be on WORLD-WIDE PROHIBITION; and they have chosen the most beautiful passage (Isaiah 61:1-9) as the one to be associated with their object.

We have sympathy with any movement which is intended to be helpful to mankind, and with every desire of good men to alleviate sufferings brought about by indulgence in alcoholic liquor; and also with every effort for the repression of that abominable trade in the lives and souls of men. We therefore express sympathy with the object which temperance reformers set before them, though we may not agree with their methods, and do not think that these are of real value in bringing men into the ways of righteousness.

One does not need to have the spectacles of the temperance reformer to see that alcohol has become one of the curses of the world. Whatever opinion be held respecting a moderate or reasonable use of alcohol, there can be no question as to the evil of its immoderate use, nor of the evil of the trade in it. More unhappiness and more devastating ruin have come through intemperance than through all the wars which have ever been waged. Lust and gluttony and immoderate drinking are always in association. Personified, they are as vampires which feed upon the human family, and are the readiest agents of the devil for breaking down the human will and bringing men under the power of evil.

ORGANIZED INIQUITY

In these late days of human history the power of these evils has been enormously increased, owing to the organization of trade based upon the weakness of men. Perhaps the most powerful organization in the world has been that which has had possession of the drinking trade. Those whose business it is to provide drink and the facilities for drinking, and who have made it both a desirable and an easy thing for men to get intoxicating liquor, and who have become enriched thereby, can be considered as no other than vampires fattening upon their human victims and draining their life blood. Now in these last days vice, which depends largely upon alcoholic drink, is organized, and there are those now in all parts of the world whose business it is to trade in the bodies and souls of their victims. (Revelation 18:13) We thank God that the day is at hand when men will be free from the bondage of these terrible organizations, which are used by wicked and unholy men, and which are surely guided by the counsels of the devil himself.

Our text says: "Righteousness exalteth a nation." The drink trade demoralizes a nation; and perhaps the fact of a liquor trade fastened upon and entrenched in the home life of a people, as that trade has been in Great Britain, is a greater blot upon the country's name than the fact that the people themselves spent in 1920 £469,713,000 ($2,348,565,000.00), a sum representing (1) the squandering of their wealth (2) to the ruin of their homes, and (3) at the cost of family happiness. The same can as truly be said of other countries; for all have been more or less involved, the United States of America being now a notable exception.

SATAN'S REFORM MOVEMENTS

Probably there have always been temperance parties since the mastery and misery of drink were discovered. When during the last century men began to increase on the earth, and commercialism brought a considerable measure of pros-

perity, Satan began to perceive that he would do well to get some measure of reform, else he might lose his kingdom through debauchery. Ever a leader in moderation, he got some sincere men to promote temperance parties, operating chiefly among the poor. To have the spectacle of a great number of drunken men is no credit to any people, and the working man drunk was not so amenable to discipline as when sober. The rich, of course, did not need these restraints; for they could always conduct their drinking under the respectable cover of their clubs, and without outward disgrace. Temperance parties prospered, but drinking prospered more; and the drink was doctored, and profits grew, and the trade became more deeply fastened upon the life of the people.

When the World War broke out, at the end of the gentile times, the world was surprised by the action of Russia in enforcing the stoppage of the drink trade. Autocratic Russia was an outstanding portion of Satan's empire. The United States of America, the outstanding democracy of the world, followed suit: but in this case the result was gained by agitation, chiefly political. It seemed as if the world was learning wisdom, and was going to be bettered. But Russia was not saved by prohibition; and while the people of the United States are more sober, and its people are saving money previously spent in drink, and though the jails are emptier, the people are not thereby getting nearer to God and to righteousness.

TRUE PROHIBITION

Prohibition will come to all peoples, not in the matter of drink only, but in all forms of evil. It is useless to try to make men good by acts of Parliament or of Congress or by the edicts of any rulers. What is wanted is prohibition of the devil; and, thank God, that is something to which God will see in the near future. Then all those things by which the devil beclouds the minds of the people and allows them to indulge in their fallen natures, and by which profiteers and human vampires live and fatten, will be brought to an end. Everything contrary to the will of God will be destroyed, and those who have used error of teaching and loose habits of living in order to hold themselves in high places will be degraded. All ecclesiastical systems that have exploited men, all profiteering, the trade in human lust, and drink, and politics, will be brought to nought.

This is the true ministry seen by the Prophet—not merely a repression of evil, but a ministry of healing and of good springing from within. To the educated Bible student it seems almost a debasing of the grand text (Isaiah 61:1-9) to use it in respect to prohibition. The ministry of which Isaiah speaks, and which he sees, is not anything so small as the political-religious movement which engineered prohibition in America, but is the grand ministry of the sons of God.

PART OF THE LORD'S PEOPLE

What part should the Lord's people take in any agitation for prohibition or temperance reform? Our reply is that they should leave the world to manage its own affairs. If any one thinks that he should vote for prohibition, he has a right to his own opinion. But it must be remembered that Satan is trying hard to amend, or repair, his kingdom to show that the rule of Christ is not really necessary; that it is Satan's desire to hold out against the King. Moreover, every saint should remember that whoever is a friend of this world is the enemy of God, and should act accordingly.—James 4:4.

This beautiful passage from Isaiah is now a living word to Bible students. They see in it their ministry: something grander than preaching state prohibition of strong drink, or of labor to bring it about. They see a proclamation of the coming kingdom with all its blessings, the real prohibition—that of all forms of evil. Now, if one evil is repressed, men turn their energy to other forms, and there is no real reform. Then, there will be no such opportunities.

The present ministry of the church of God is twofold. It proclaims the year of the Lord's redeemed—deliverance for all from all kinds of evil bondage; but it also proclaims that the Day of Vengeance is now present. The time has come to destroy them that destroy the earth: and every organization which stands in the way of truth, whether ecclesiastical, political, or of a trade in the weaknesses of men, will be destroyed.—Revelation 11:18.

BEREAN QUESTIONS

1. What is there beautiful about Isaiah 61:1-9? ¶ 1.
2. To what extent is it proper for the consecrated to sympathize with temperance reformers? ¶ 2.
3. Why is alcohol a curse? ¶ 3.
4. Why has the alcohol evil increased in intensity of late years? ¶ 4.
5. In what three ways does the drink trade demoralize a people? ¶ 5.
6. Why does the devil sometimes get behind reform movements? ¶ 6.
7. What two nations led the world in temperance reform? ¶ 7.
8. Has the United States got nearer to God through temperance reform? ¶ 7.
9. What is the great prohibition that is needed by humanity? ¶ 8.
10. Why is it an improper use of Isaiah 61:1-9 to apply it to the temperance reform? ¶ 9
11. What part should the consecrated take in temperance reform? ¶ 10
12. What is the true teaching to the consecrated of Isaiah 61:1-9? ¶ 11
13. What is the present twofold ministry of the church? ¶ 12.

INTERESTING LETTERS

IMPOSING ON OTHERS

SOME who pretend to be the followers of the Lord fail entirely to remember that the Lord never imposed upon any one. He gives us an example of this when on the day of his journey to Emmaus, after his resurrection, he was invited to go in to dine he did not do so until pressed by those with him. The following letter is self-explanatory. We publish it for the benefit of the friends throughout the country. We consider it a great imposition for any one to travel aimlessly about the country and write ahead to the brethren to prepare for his or her entertainment. We wish the brethren everywhere to know the facts, that they may avoid all such impostors. We deem it a duty of THE WATCH TOWER to thus protect the brethren in any way we can; hence we publish this letter in full.

DEAR BRETHREN:

Enclosed please find the card of Chas A Eldridge, which was sent to me from Brother and Sister Starr, of San Jose, requesting Sister Condart and myself to entertain this brother and another young man, who is not in the truth. (The above claims to be in the truth.) They came to our home at noon yesterday (August 16). Sister Condart gave them lunch, then dinner at 6 P.M. They said that they had heard of me at Portland and wanted to see me, and then I questioned Eldridge (the other young man did not talk much) and I found that he did not seem to be clear in the truth. So I then asked them their mission; and they informed me that it is merely a pleasure trip, and that they have been on the road for nearly two months. Eldridge has the names of class secretaries all over the

United States and is writing ahead, requesting some one to meet and take them to some one of the friends where they can be entertained *free*. They did that with the Portland friends, and those at San Francisco, San Jose; and of course they were directed here.

Now we have always counted it a great privilege to entertain the Lord's children, and would, even to sharing the last crumb or giving up our bed and sleeping on the floor; but not to *spongers*. So when I found out for sure that they are just traveling with no purpose in view, I simply told them my wife had to work very hard doing her house work and colporteuring two days per week, so I would take them to where they could get a room. Of course Eldridge put up a kick, but I marched them right down town in my car and helped them get a room. Besides, I told him they were doing wrong to burden the friends. I also wrote to some of the secretaries in advance in regard to them. Did I do wrong or should I have kept them and sent them along to the other friends for a burden?

Your brother in heart harmony, by his great mercy,

CHAS. F. CONDART, *Seabright, Calif.*

FROM THE ISLE OF CYPRUS

DEAR BRETHREN:

On the evening of the Fourth of March, I saw some of your papers, and the booklet "Does the Soul Die?" I wish to express my deep gratitude for these, and also introduce myself to you.

I was born in Marash (Cilicia) and when I was sixteen years old, the spirit of God awakened me, and after educating me under his hand, called me to his ministry. Thus far I have experienced many things. I was exiled, robbed, beaten, tortured, and my house and furniture burnt, and after many difficulties I escaped to here. There is no other God who could save thus, praise be to his name for ever and ever.

At present there are 7,000 Armenians in Cyprus, who I know are in a very unfortunate condition. Besides the 800 Armenians living in Nicosia, there are many Greek Christians and many church buildings here. But there is no spiritual life; it has long been dead. The clergy live a much more degraded life than the common people. There is nothing else left for me, but to lament, weep and cry out like Jeremiah.

I am trying to the best of my ability to give the milk of the truth to Greeks, Armenians, Turks, and Jews. I pray, read, sing and give his message to whomsoever his spirit directs me.

I am glad that I have found you brethren acknowledge me as one of your fellow servants. If possible send me "The Photo Drama of Creation," "The Divine Plan of the Ages," and "The Hymns of Dawn" in Armenian and other Armenian and Armeno-Turkish booklets; for we are in great need of them here. I am also in much need of your fervent prayers, so that I may be used in his service. The Lord gives me what I ask in prayer. I prayed: "O Lord, if I may be of greater service to you"; and he showed me a way.

May God help, bless and keep you; Amen. The members of my family greet you in love. My wife also has some women Bible students.

I remain with deep respect and gratitude in advance,

Your brother and fellow servant,

(Rev.) H. H. MANOOSHAGIAN, *Cyprus*

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR SEPT. 15, 1922

TESTS AND TEMPTATIONS

1. What difference exists between testing and tempting? ¶ 1.
2. What is Satan's motive in tempting the consecrated? ¶ 2.
3. Do tests and temptations affect the individual alone? ¶ 3.
4. What change has taken place in God's operations since 1878? ¶ 4.
5. What special blessings and perils now exist? ¶ 5.
6. What is the effect of recent tests upon the church? ¶ 6, 7.
7. How has Satan tempted the church? ¶ 8.
8. What temptations of disloyalty have occurred? ¶ 9, 10.
9. How is the temptation of the plea of liberty met? ¶ 11.
10. What temptation has arisen from an appeal to personal holiness? ¶ 12, 13.
11. How safe is the guidance of an adherent of orthodoxy? ¶ 14, 15.
12. How is the doctrine of the Lord's presence now a test and a blessing? ¶ 16.

GOOD SOLDIERS

1. What course must a Christian follow? ¶ 1.
2. Why is activity especially needful now? ¶ 2.
3. Who constitute the kings of the earth? ¶ 3.
4. Who constitute the Lord's organization? ¶ 4.
5. What is the character of a good soldier? ¶ 5.
6. What armor must a soldier of Jesus Christ wear? ¶ 6.
7. What opposite methods are used by Satan and Christ? ¶ 7.
8. What work will a soldier of Christ do? ¶ 8.
9. What questions should one ask himself about being a soldier of Christ? ¶ 9.
10. What things must the Christian soldier endure? ¶ 10.
11. How is the truth to be put into the minds of the people? ¶ 11.
12. What will be the outcome of faithfulness? ¶ 12.

THE BIRTH OF JOHN THE BAPTIST

1. Why is the study of the life of Jesus specially profitable? ¶ 1.
2. How did God control the writing of the four gospels? ¶ 2.
3. What are the viewpoints of the gospels of Matthew, Mark, and Luke? ¶ 2.
4. What kind of man was Luke? ¶ 3.
5. How are the lessons of the present quarter connected with those of the last quarter? ¶ 3.
6. How did the fulfillment of Malachi's prophecy come upon the scribes and Pharisees? ¶ 4.
7. What kind of people were the parents of John the Baptist? ¶ 5.
8. Why were Zacharias and Elizabeth specially fitted to be the parents of the forerunner or Messiah? ¶ 6.
9. What effect may be produced by delay in the execution of the divine plans? ¶ 6.
10. How did Zacharias receive the angel's announcement of the coming son? ¶ 7.
11. What is here revealed of the organization and work of the angels? ¶ 7.
12. What sign was given Zacharias that he was to have a son? and why? ¶ 8.
13. Should the consecrated ask God for signs? ¶ 9.
14. What may occur while one is waiting for a sign from God? ¶ 10.
15. How does God now guide his church? ¶ 10.
16. How did the old couple manifest their thanks to God? ¶ 11.
17. How and why did Zacharias display his abiding faith after the birth of John? ¶ 12.
18. What effect was produced in John by dwelling in the wilderness? ¶ 13.

THE BIRTH AND CHILDHOOD OF JESUS

1. What was the next great mission with which the angel Gabriel was charged? ¶ 1.
2. Why was Gabriel sent just when he was? ¶ 2.
3. Who were the last recorded members of David's family? and what was the attitude of the Jews toward them? ¶ 3.
4. What salutation did the angel Gabriel give Mary? ¶ 4.
5. Of what character was Mary? ¶ 5.
6. How did Mary manifest submission to God? ¶ 6.
7. How did Mary and Elizabeth encourage and inspire each other? ¶ 7.
8. What great secret did God entrust to two women? ¶ 8.
9. How did Joseph manifest his confidence in Jehovah? ¶ 9.
10. How did God utilize the Roman Empire to bring it about that Jesus should be born in Bethlehem? and why? ¶ 10
11. Why were the circumstances at Bethlehem a test to Mary's faith? ¶ 11.
12. What encouragement did Mary receive after the birth of Jesus? ¶ 12.
13. What "angels" today correspond in mission with those that announced the birth of Jesus? ¶ 13
14. How was Mary encouraged again in the Temple? ¶ 14.
15. How did this fulfil in part the prophecy of Malachi? ¶ 14.
16. How did Satan seek to destroy the Seed of Promise in Bethlehem? ¶ 15.
17. What good thing awaits the babes slain by Herod at Bethlehem? ¶ 15.
18. How was Jesus as a boy kept from harm and evil? ¶ 16.
19. What was Jesus' attitude toward his first visit to Jerusalem? ¶ 17.
20. Was Mary fully justified in rebuking Jesus for the worry he caused them when he was left behind in Jerusalem? ¶ 18.
21. How was the boy Jesus preparing for his manhood work? ¶ 18.
22. What else is known of Jesus' boyhood? ¶ 19.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Sparta, Mich.	Oct. 16	Jackson, Mich.	Oct. 23
Grand Rapids, Mich.	" 17	Albion, Mich.	" 24
Sunfield, Mich.	" 18	Battle Creek, Mich.	" 25
Woodland, Mich.	" 19	Kalamazoo, Mich.	" 26
Lansing, Mich.	" 20	Ostego, Mich.	" 27
Charlotte, Mich.	" 22	Marcellus, Mich.	" 29

BROTHER T. E. BARKER

Greensburg, Pa.	Oct 16	Morgantown, W. Va.	Oct. 24
Connellsville, Pa.	" 17	Brave, Pa	" 25
Leckrone, Pa.	" 18	Monessen, Pa	" 26
Millsboro, Pa.	" 19	Elizabeth, Pa.	" 27
Rice's Landing, Pa.	Oct. 20, 22	Pittsburgh, Pa.	" 29
Point Marion, Pa.	Oct. 23	Duquesne, Pa.	" 30

BROTHER J. A. BOHNET

Marengo, Ill.	Oct. 12	Rock Island, Ill,	Oct. 19
Belvedere, Ill.	" 13	Ashton, Ill.	" 20
Rockford, Ill.	" 15	Kewanee, Ill.	" 22
Freeport, Ill.	" 16	Princeton, Ill.	" 24
Clinton, Ia.	" 17	Knoxville, Ill.	" 25
Davenport, Ia.	" 18	Peoria, Ill.	" 26

BROTHER E. F. CRIST

Goderich, Ont.	Ont. 17	Mount Forest, Ont.	Oct. 25
Wingham, Ont.	" 18	Palmerston, Ont.	" 26
Harriston, Ont.	" 19	Guelph, Ont.	" 27
Fordwich, Ont.	Ont. 20, 22	Kitchener Ont.	Oct. 29, 30
Orangeville, Ont.	Oct. 23	Galt, Ont.	Oct 31
Camilla, Ont.	" 24	Preston, Ont.	Nov. 1

BROTHER A. J. ESHLEMAN

Mountain Grove, Mo.	Oct. 17	Lebanon, Mo.	Oct. 25
Springfield, Mo.	Oct. 18, 22	Verona, Mo.	" 26
Ozark, Mo.	Oct. 19	Monett, Mo.	" 27
Sparta, Mo.	" 20	Ash Grove, Mo.	" 29
St. James, Mo.	" 23	Bolivar, Mo.	" 30
Rolla, Mo.	" 24	Clinton, Mo.	" 31

BROTHER A. M. GRAHAM

Glens Falls, N. Y.	Oct. 15	Albany, N. Y.	Oct. 22
Ft. Edward, N. Y.	" 16	Brainard, N. Y.	" 23
Greenwich, N. Y.	" 17	Stottsville, N. Y.	" 24
Mechanicsville, N. Y.	" 18	Kingston, N. Y.	" 25
Watervliet, N. Y.	" 19	Pittsfield, Mass.	" 27
Troy, N. Y.	" 20	Springfield, Mass.	" 29

BROTHER M. L. HERR

Eastland, Tex.	Oct. 13	Brooksmith, Tex.	Oct 24
Abilene, Tex.	" 15	Dublin, Tex.	" 25
Merkel, Tex.	" 16	Desdemona, Tex.	" 26
San Angelo, Tex.	Oct. 18, 19	Waco, Tex.	Oct. 27, 29
Brownwood, Tex.	" 20, 23	Purmela, Tex.	" 30, 31
Lampasas, Tex.	Oct. 22	Gustine, Tex.	Nov. 1, 2

BROTHER W. M. HERSEE

Springhill, N. S.	Oct. 24	Port Hawkesbury, N. S.	Oct. 30
Scotsburn, N. S.	" 25	Long Hill, N. S.	Nov. 1
Pictou, N. S.	" 26	Sidney, N. S.	Nov. 2, 5
Port Hood, N. S.	" 27	Glace Bay, N. S.	" 3, 5
Mabou, N. S.	" 29	North Sydney, N. S.	Nov. 6

PRAYER-MEETING TEXTS FOR DECEMBER

December 6: CHRIST MY HEAD: "Christ is the Head of the church"—Ephesians 5:23.

December 13: CHRIST MY FRIEND: "There is a Friend that sticketh closer than a brother."—Proverbs 18:24

December 20: CHRIST MY ALL: "Christ is all, and in all."—Colossians 3:11.

December 27: DESIRE OF ALL NATIONS: "The Desire of all nations shall come."—Haggai 2:7.

BROTHER H. HOWLETT

Milton West, Ont.	Oct. 17	Markinch, Sask.	Nov. 1
Barrie, Ont.	" 18	Earl Grey,	" 2
New Liskeard, Ont.	Oct. 20, 22	Saskatoon, Sask.	Nov. 5, 6
Kenabeek, Ont.	Oct. 24	Biggar, Sask.	Nov. 8
Winnipeg, Man.	Oct. 27, 29	Edmonton, Alta.	Nov. 10, 12
Brandon, Man.	Oct. 30	Calgary, Alta.	Nov. 1

BROTHER S. MORTON

Bristol, Va.	Oct. 15	Hurt, Va.	Oct. 23
Pennington, Va.	" 16	Chatham, Va.	" 24
Coeburn, Va.	Oct. 17, 18	Java, Va.	" 25
Honaker, Va.	Oct. 19	Meadville, Va.	" 26
Princeton, Va.	" 20	Danville, Va.	" 27
Lynchburg, Va.	" 22	Keysville, Va.	" 28

BROTHER G. R. POLLOCK

Niagara Falls, Ont.	Oct. 11	Bracebridge, Ont.	Oct. 18
Dunnville Ont.	" 12	North Bay, Ont.	19
Simcoe, Ont.	" 13	New Liskeard, Ont.	Oct 20, 22
Brantford, Ont.	" 15	Warren, Ont.	Oct 23
Barrie, Ont.	" 16	Sault Ste Marie, Ont.	" 24
Orillia, Ont.	" 17	Winnipeg, Man.	Oct. 27, 29

BROTHER B. M. RICE

Wynnewood, Okla.	Oct. 17	Hickory, Okla.	Oct. 23
Wynnewood, Okla. Country".	18	Konowa, Okla.	" 25
Elmore, Okla.	" 19	Shawnee, Okla.	" 26
Paoli, Okla.	" 20	Tecumseh, Okla.	" 27
Purcell, Okla.	" 21	McCloud, Okla.	" 28
Ada, Okla.	" 22	Oklahoma City, Okla.	" 29

BROTHER V. C. RICE

Milwaukee, Wisc.	Oct 15	Fergus Falls, Minn.	Oct. 23, 24
Marshfield, Wisc.	Oct. 16, 17	Wyndmere, N. Dak.	" 25, 26
Unity, Wisc.	Oct 18	Fredonia, N. Dak.	" 28, 29
Withee, Wisc.	" 19	Berlin, N. Dak.	Oct. 31, Nov. 1
St. Paul, Minn	Oct. 20, 22	Enderlin, N. Dak.	Nov. 2, 3
Minneapolis, Minn.	" 21, 22	Fargo, N. Dak.	Nov. 5

BROTHER R. L. ROBIE

Newcomerstown, Ohio.	Oct. 15	Canton, Ohio	Oct. 23
Port Washington, Ohio	" 16	Louisville, Ohio	" 24
Uhrichsville, Ohio	Oct. 17, 18	Alliance, Ohio	" 25
New Philadelphia, Ohio	Oct. 19	Salem, Ohio	" 26
Dover Ohio	" 20	Wooster, Ohio	" 27
Massillion, Ohio	" 22	Cleveland Ohio	" 29

BROTHER O. L. SULLIVAN

Wilmington, Del	Oct. 15	Norfolk, Va.	Oct. 22
Havre de Grace, Md.	" 16	Waterlily, N. C.	" 23
Baltimore, Md.	" 17	Suffolk, Va.	" 24
Annapolis, Md.	" 18	Emporia, Va.	" 25
Richmond, Va.	" 19	Enfield, N. C.	" 26
Petersburg, Va.	" 20	Rocky Mount, N. C.	" 27

BROTHER W. J. THORN

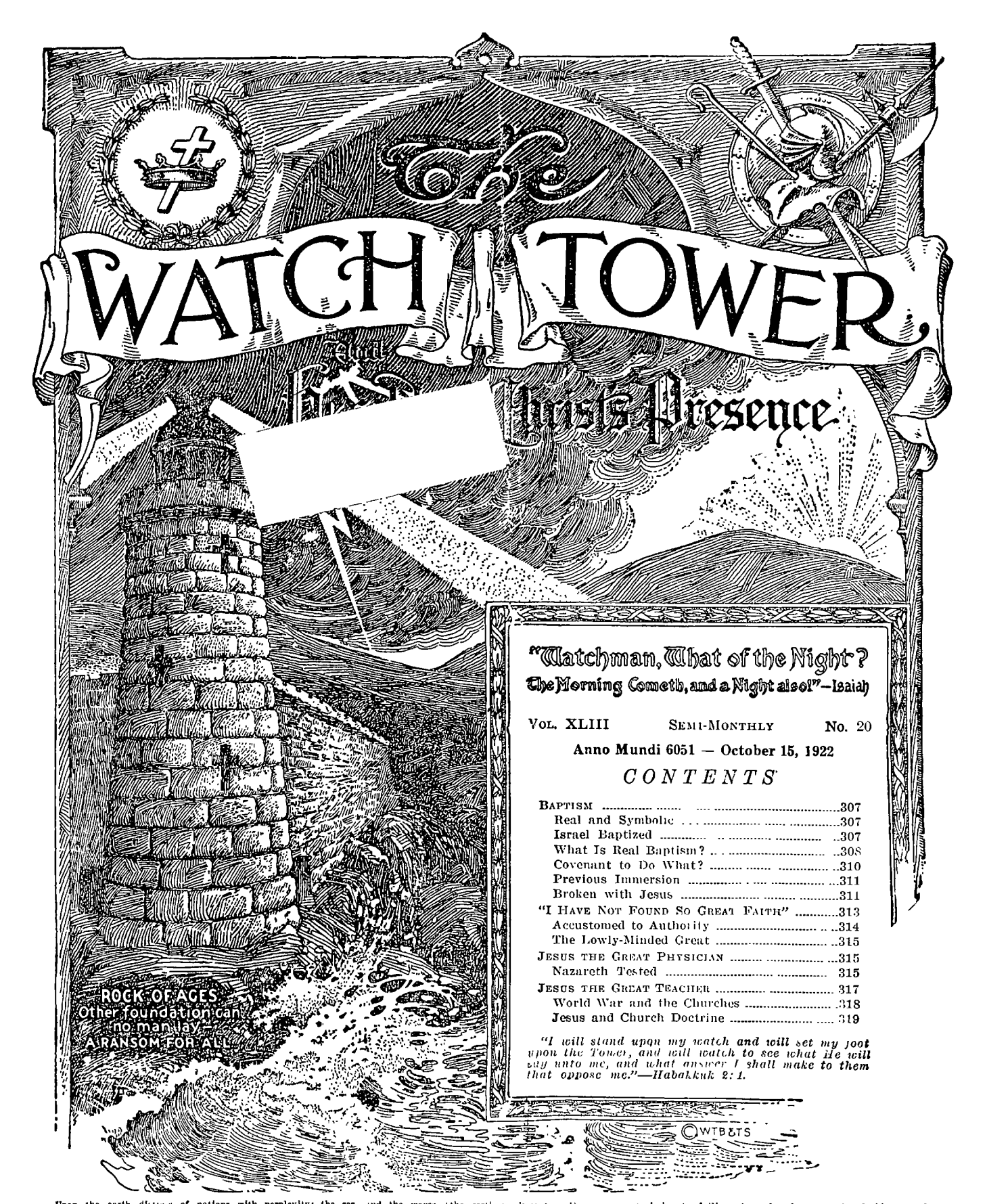
Thornton, Mass.	Oct 17	Franklin, Mass.	Oct. 23
Plymouth, Mass.	" 18	Brockton, Mass.	" 24
Plympton, Mass.	" 19	Stoughton, Mass.	" 25
Marshfield, Mass.	" 20	Quincy, Mass.	" 26
Boston, Mass.	" 22	Waltham, Mass.	" 27
Worcester, Mass.	" 22	Lynn, Mass.	" 29

BROTHER T. H. THORNTON

Nashville, Tenn.	Oct. 16	Chattanooga, Tenn.	Oct. 24
Lebanon, Tenn.	" 17	Knoxville, Tenn.	" 25
Murfreesboro, Tenn.	" 18	Morristown, Tenn.	" 26
Milton, Tenn.	Oct 19, 20	Johnson City, Tenn.	" 27
Nashville, Tenn.	Oct. 22	Knoxville, Tenn.	" 29
Doyle, Tenn.	" 23	Tazewell, Tenn.	" 30

BROTHER S. H. TOUTJIAN

Boulder, Colo,	Oct. 13	Silt, Colo.	Oct. 21, 22
Denver, Colo.	" 15	Grand Junction, Colo.	Oct. 23
Colorado Springs, Colo.	" 16	Midvale, Utah	" 25
Pueblo, Colo.	" 17	Salt Lake City, Utah	Oct. 26, 27
Florence, Colo.	" 18	Ogden, Utah	Oct. 29
Basalt, Colo.	Oct. 19, 20	Midas, Nev.	Nov. 1



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. XLIII SEMI-MONTHLY No. 20

Anno Mundi 6051 — October 15, 1922

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be partaker of the divine nature,' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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ANNUAL MEETING

Notice is hereby given that the annual meeting of the Watch Tower Bible & Tract Society, as provided by law and the charter of said Society, will be held at Carnegie Music Hall, corner of Federal and Ohio Streets, North Side, Pittsburgh, Pennsylvania, at 10 o'clock A.M., October 31, 1922, to transact business as may properly come before said meeting.

W. E. VAN AMBURGH, *Secretary.*

BALTIMORE CONVENTION

A local convention will be held at Baltimore, Md., October 28th and 29th, which classes in the immediate neighborhood will have an opportunity to attend. A public meeting will be held Sunday afternoon, to be addressed by Brother Rutherford. Other speakers will be present. For further information address Dr. Chas. A. Schaefer, 53 South Fulton Ave., Baltimore, Md.

SCANDINAVIAN CONVENTION

A joint convention of the Swedish, Danish and Norwegian friends has been arranged to be held in Brooklyn, New York, October 14th and 15th. The program will include discourses in the various languages by brethren of ability. All believing in the presence of our Lord and the Harvest work are cordially invited to attend. It is requested that each one attending bring a singing book. Meetings will be held in the South Reformed Church, 4th Ave. and 55th St., Brooklyn. For further particulars in regard to rooms, etc., address Scandinavian Convention Committee, 124 Columbia Heights, Brooklyn, N. Y.

HYMNS FOR DECEMBER

Sunday			**3**	282	**10**	20	**17**	255	**24**	221	**31**	32
Monday			**4**	91	**11**	224	**18**	331	**25**	16		
Tuesday			**5**	45	**12**	198	**19**	183	**26**	57		
Wednesday			**6**	140	**13**	212	**20**	75	**27**	269		
Thursday			**7**	308	**14**	324	**21**	59	**28**	148		
Friday	**1**	218	**8**	222	**15**	258	**22**	52	**29**	311		
Saturday	**2**	14	**9**	152	**16**	290	**23**	116	**30**	237		

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

Chapter IX: Ransom and Restitution

Week of Dec. 3 .....Q. 55-61 Week of Dec. 17.....Q. 69-5
Week of Dec. 10.....Q. 62-68 Week of Dec. 24 ....Q. 6-12
Week of Dec. 31.....Q. 13-19

Question books on "The Divine Plan" 15c postpaid

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLIII October 15, 1922 No. 20

BAPTISM

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Romans 6: 3-5.

MUCH has been said and written concerning baptism that has caused confusion. Its purpose has been misunderstood. The definitions of baptism given by lexicographers are not correct, because they ignore the Scriptural meaning. The natural man has attempted to define the term, when in truth and in fact the natural man cannot understand the subject of baptism. It pertains to the deep things of God, not understandable by the natural man. (1 Corinthians 2: 14) It is useless to attempt to define something to enable others to understand unless the one defining understands it himself.

Defined according to the inspired Word of God, baptism means to be buried; to be interred; to hide away, out of sight. It means the consecration of oneself; the full and unconditional surrender of oneself and acceptance by the Lord. "We are buried with him by baptism into death." A thing cannot be buried, interred, or hidden, by sprinkling a few drops of water upon it.

REAL AND SYMBOLIC

Properly considered, the subject of baptism should be treated under two separate and distinct divisions; namely, real and symbolic. The real baptism must always precede the symbolic; otherwise there is no virtue in the symbol. The majority of church members have performed the symbol without reference to undergoing the reality. The symbol when observed at the proper time and in the proper manner is beautiful and means much. It shows that the one who has thus symbolized has been invited to participate in the greatest privilege ever proffered to angels or to men. It is not, therefore, to be expected that every one would have an understanding of baptism during the gospel age.

FORESHADOWED

It pleased God by pictures to foreshadow the more prominent features of his plan. Baptism being one of the great fundamental doctrines of the divine arrangement, we should expect to find it foreshadowed. We do so find. While the pictures foreshadow the reality and the symbol, the performance of the symbol of Christ's baptism is intended to show that the reality has been performed.

ISRAEL BAPTIZED

God's chosen people were domiciled in Egypt, where they were oppressed by the monarch, Pharaoh. Egypt was a type of subsequent organized society which we commonly call the world; while Pharaoh, the monarch, was a type of the devil, the god of this evil world. To deliver them from their oppression God sent Moses to Israel. Before Moses could become the deliverer of the nation of Israel that people must agree to obey and follow Moses. Their full and unconditional agreement to follow Moses meant that they had fully surrendered themselves to Moses. This full surrender to Moses constituted their baptism *unto* Moses. Then Moses led the Israelites out of Egypt. When they reached the Red Sea they were closely pursued by the enemy. God caused a cloud to stand between them and their enemy, burying them out of sight, and caused the sea to stand for a while on either side that they might pass over. By this means they were buried in the cloud and in the sea; and thus was symbolized their baptism into Moses. Concerning this St. Paul said: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."—1 Corinthians 10: 1, 2.

This baptism of Israel did not foreshadow or typify the baptism of the church into Christ; but it illustrated or pictured what constitutes baptism, and more particularly foreshadows what will be the course followed in the Millennial age.

LAW COVENANT

The period of the law dispensation really began with the Passover before Israel left Egypt. At Mount Sinai a formal covenant was entered into between Jehovah

and the nation of Israel through Moses as mediator. (Exodus 19:5, 6) God thereafter made promise to Israel of the coming of one greater than Moses of whom Moses was a type. "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3:22; Deuteronomy 18:15) Thus was the Messiah foreshadowed. Time and time again the promise to Israel was renewed through the holy prophets of Jehovah, in order that that people might not forget that in due time God purposed to send to them the great Lawgiver and Deliverer. In fact, the law was made a schoolmaster to lead Israel unto Christ, that great Deliverer. But the Jews lost confidence in the promises made by Jehovah; and when the time drew near for the coming of Jesus, the antitype of Moses, there was only a remnant in the proper heart condition to receive the Lord.

JOHN'S BAPTISM

The Scriptures speak of John the Baptist. This title was given him because he was preaching in the wilderness to the Israelites, calling upon them to repent and be baptized for remission of their sins. (Matthew 3:1-5) John was announcing Jesus, the antitype of Moses, who had come to do the work that Moses could not do. The Jews had not been living up to the terms of their covenant, even to the best of their ability. They were commanded, therefore, to repent of their sins against God's arrangement with them under the law covenant; and by being baptized they thus testified that they acknowledged their sins and repented of them and thereby washed away their sins. Of course this applied to the Jews only; for no other people was a party to the covenant, and this baptism of John could apply to none others except the covenant people of God.

REMISSION OF SINS

Some professing Christians for a long time have practised and yet practise John's baptism. Without doubt they do it ignorantly. Since no gentile was a party to the law covenant, and since John's baptism was exclusively for Jews, it follows that the practising of John's baptism is without any avail to gentiles at any time. The water immersion of the Jews by John only testified that they had repented of their sins and had thus washed away their sins. Long centuries ago God's special favor to the Jews under the law covenant ceased.

The sin of the world which affects all men is the sin resulting from Adam's disobedience. Every one of the human race has been born imperfect and every imperfect creature before God is a sinner. The provision for the remission of such sin is only through the blood of Jesus. "Without the shedding of blood there is no remission." (Hebrews 9:22) John the Baptist did not say that to repent and be baptized would take away *the sin* of the world. On the contrary, after he had practised this baptism for six months, Jesus appeared; and upon his appearance John pointed to him and said: "Behold the *Lamb of God,* which taketh away *the sin* of the world." (John 1:29) It is only by exercise of faith in the shed blood of Jesus and the imputation of his merit that the great sin of man can be taken away. It is clear, then, that mere water immersion at any time does not remit the sin and that such water immersion does not constitute real baptism.

WHAT IS REAL BAPTISM?

St. Paul says: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Real baptism therefore can be understood only by understanding why Jesus was baptized. Jesus was born after the flesh a Jew; therefore in harmony with the law covenant. He was at all times perfect and without sin; therefore his baptism could have nothing whatsoever to do with the remission of sins. It will be observed also that he was not baptized as a child; hence there could be no authority for infant immersion.

When Jesus was about thirty years of age, being of legal majority under the terms of the law covenant with Israel, he presented himself to John the Baptist, to be baptized. John knew that Jesus was not a sinner; therefore he protested, saying, "I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him: Suffer it to be so now; for thus it becometh us to fulfill all righteousness."—Matthew 3:14, 15.

The key by which we can understand the baptism of Jesus is found in his expressed words: "Lo, I come . . . to do thy will, O God." (Hebrews 10:7; Psalm 40:7, 8) A man must be thirty years of age before he could become a priest. Jesus had reached that age. Immediately upon reaching the age he entered upon the performance of the work for which he had come into the earth. He came to exercise his own will in full harmony with God's will. Therefore he gladly surrendered himself to Jehovah. That surrender constituted the consecration of himself as a perfect man to do the will of God, whatever that might be concerning him. Here it was that he entered into a covenant with his Father. A covenant means a solemn agreement or contract. Unconditionally surrendering himself to God constituted his part of entering into that covenant. That covenant led to his death as a man. From the divine standpoint he was counted dead as a man from Jordan forward. There began his baptism. That real baptism was completed when he died upon the cross.

As proof conclusive that Jesus' baptism was begun at the Jordan and progressed and ended at Calvary, we have his own words: "Can ye . . . be baptized with the baptism that I am baptized with?" he asked those who requested a position of special favor in his kingdom. (Mark 10:38) Thereafter he again said: "I

have a baptism to be baptized with and how am I straitened till it be accomplished!" (Luke 12:50) The covenant he made with Jehovah at the time of the complete surrender of himself at the Jordan was executory; that is, in process of being carried into effect from that time forward. That same covenant was completed upon the cross, and hence there became fully executed. God counted his baptism as completed at the Jordan. His real baptism was actually completed when, on the cross, he cried: "It is finished."

The water immersion of Jesus in the Jordan was an open testimony to the effect that he had entered into a covenant with Jehovah to do the Father's will, which covenant was entered into by the full surrender of himself to the Father. His being buried in the water was proof of his complete immersion into the will of his Father. His rising out of the water testified that he had entered upon a new course of higher life and being, which the Father had provided for him. From that time forward he was carrying out his covenant as the Father willed it. He learned his Father's will after his immersion in the Jordan. In proof of this we read: "When Jesus was baptized, he went up straight way out of the water; and lo, the heavens were opened unto him." (Matthew 3:16) From there he went to the wilderness, where for forty days and nights he studied the Word of God, properly applying the types and shadows of the Old Testament to himself. By this means and by sweet communion with the Father he ascertained the Father's will. To carry out his Father's arrangement meant that he must be broken in body and must pour out his life-blood to provide the ransom price for man. It was the completion of his covenant in actual death that he had in mind when he said: "I have a baptism to be baptized with; and how am I straitened till it be accomplished." It was finished at Calvary.

BODY MEMBERS

Addressing himself to the followers of Jesus, St. Peter wrote: "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2:21) The baptism of the body members, therefore, must be in the same manner and for the same reason that Jesus was baptized. St. Paul corroborates this view when he says: "We are buried with him by baptism into death." Briefly let us examine the process.

All human beings have been born sinners, not out of choice, but by reason of inheritance because of Adam's sin. A footstep follower of Jesus must first be cleansed from sin. A man whom we call Honest Heart for convenience, having lived in the world as a sinner, now having an honest desire for fellowship with the Lord and to be in harmony with God, thus has a change of mind. This change of mind and desire to change his course constitutes repentance. Following out this honest desire he changes his course of action, turns away from the world, leaves sin behind and seeks the Lord. That constitutes his conversion. Although he has repented and is converted, he is in no wise a Christian and in no manner prepared for the heavenly kingdom. He has only begun to draw near unto the Lord. He is drawn to Jesus by divine providences and hears the invitation of Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matthew 11:28) Honest Heart's desire is to be in full harmony with God. To him Jesus says: "No man cometh unto the Father, but by me. I am the way, the truth and the life." (John 14:6) Sincerely desiring, then, to know what to do, he hears or learns the words of Jesus: "If any man will come after me [follow in my footsteps], let him *deny himself*, and take up his cross, and follow me."—Matthew 16:24.

To deny oneself within the meaning of this scripture means to surrender oneself; and such surrender means consecration. Consecration or surrender, therefore, means an agreement on the part of such a one fully and completely to surrender himself unto the Lord and do the will of God. He cannot make a *conditional* surrender or consecration; but it must be *unconditional*. When he makes this unconditional surrender, Jesus the great High Priest receives him and imputes to Honest Heart his own (Jesus') merit and then presents him to the Father, Jehovah.

We read that by faith we are justified (Romans 5:1); and again, "being now justified by his blood, we shall be saved." (Romans 5:9) It will be observed that this text says: "We *shall be* saved." Stated in common parlance, Honest Heart exercises faith in the blood of Jesus by fully and completely surrendering himself, unconditionally, to do the Father's will. The next step is the imputation of the merit of Christ Jesus. The poured-out life-blood of Jesus is what constitutes his merit. This value of his sacrifice or merit Jesus imputes to the one thus exercising faith, which makes him presentable to the Father, because the blood of Jesus constitutes a robe of righteousness; and having this, he has a standing before Jehovah. Jesus the High Priest now presents him to the Father. The Father, because of the exercised faith through the full surrender or consecration and because of the imputed merit of Christ Jesus, receives the one thus presented. The next step is justification.

Justification means made right with God. Who justifies? The Scriptures answer: "It is God that justifieth." (Romans 8:33) God the great Judge judicially determines that Honest Heart thus presented to him is right, perfect, acceptable; and God counting him perfect, there results to Honest Heart the right to live as a human being. It is this right to live as a human being that must be sacrificed in harmony with what Jesus said: "Whosoever will lose his life for my sake shall find it." (Matthew 16:25) No imperfect sacrifice could be accepted by the Father. This he

caused to be pictured in the sacrifice of animals on the typical atonement day. This perfection of the antitypical sacrifice could not exist except by being justified, as stated by the Scriptures above; and this justification could not come to any one until he first made an unconditional surrender of himself to Jehovah in consecration. God justifies such a one for the purpose of making him acceptable as a part of the sacrifice of Christ; and from the moment he is justified and accepted as a part of the sacrifice such a one is counted dead as a man, and being there begotten by Jehovah becomes a new creature.—Colossians 3:3, 4; 2 Corinthians 5:17.

This covenant entered into by sacrifice constitutes Honest Heart's real baptism. It is being buried with Christ Jesus into his death. Honest Heart does not offer himself as a sacrifice. No one can offer a sacrifice except the priest. Christ Jesus is the great High Priest; and when the Father accepts and justifies one for sacrifice, then Christ Jesus offers up such a one as a part of his own sacrifice. Only self now can separate such a one from the Lord. If he remains faithful to his covenant, the great High Priest will complete the sacrifice and make him ultimately a member of his glorious body.

The real baptism is therefore, as St. Paul states, being buried with Christ into death, a sacrificial death. This sacrificial death takes place (so far as the man is concerned) at the time he is justified, accepted as a part of the sacrifice and begotten to the divine nature.

COVENANT TO DO WHAT?

We sometimes hear the expression that one "consecrates unto death." Is this a proper expression? It seems to be quite improper and unscriptural. It would seem rather presumptuous for one such as Honest Heart to come to the Lord and say in substance: 'Lord, I want to consecrate myself unto you with the distinct understanding that I am to be put to death as a part of the sacrifice of the Lord Jesus and have a part with him in his kingdom.' To say the least of it, this would not be an unconditional surrender, but would be in the nature of a conditional bargain. The Scriptures show that one coming to the Lord must come giving himself wholly to the Lord and leaving it with the Lord to do with him as he sees best. It would be quite beneath the dignity of the Lord to enter into a contract with a sinner. The covenant, however, is one that *leads to sacrifice* and is completed in death; but death is not made a part of the agreement at the time of consecration. In fact, we believe that every Christian honestly examining his own experiences will not be able to say that he understood at the time he made a consecration that he was to be put to death and have a part in the sacrifice of Jesus and a part in the glories that shall follow. This knowledge constitutes a part of the deep things of God's Word; and no one understands the mystery of God and appreciates it until first he has been accepted and begotten of the holy spirit.

Jesus, when he came to the Jordan, was a natural man, a perfect man. It does not seem reasonable to conclude that he understood at the time he thus presented himself to John the Baptist that he was to die a sacrificial death. This conclusion is based upon two reasons: (1) As St. Paul states, "the natural man receiveth not the things of the spirit of God, . . . neither can he know them" (1 Corinthians 2:14); and (2) for the further reason that the Scriptures plainly state that after Jesus came up out of the water the heavens (thereby meaning the higher, the heavenly things) were opened unto him. That was the time he was begotten to the divine nature; for we read: "He saw the spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved son, in whom I am well pleased." (Matthew 3:16, 17) It was thereafter that he stated: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." (Luke 4:18) It was after he was thus baptized that he spent forty days and nights in the wilderness. Why would he be there except to learn of God's will? And by applying the types properly to himself as the antitype he could readily determine that in them was his death foreshadowed.

Plainly, according to the Scriptures, Jesus' covenant was "to do thy will, O my God." Likewise plainly, the covenant of each of his footstep followers must be "to do thy will, O my God," unconditionally. It is only after one undergoes the real baptism into Christ that his mind is illuminated and he begins to see that in order now to have life on the divine plane he must go into actual death as a part of the sacrifice of Christ.

Neither does one who thus makes a covenant with the Lord sacrifice his will. He retains his will, agreeing to use it in harmony with the Father's will; and he studies God's Word and his providences, and thereby transforms his mind in order that he might ascertain the good and acceptable and perfect will of God. (Romans 12:2) Real baptism into Christ, therefore, means that one has unconditionally surrendered himself unto the Lord to do the Father's will; that the Lord Jesus, as his High Priest, has presented him to the Father; that the Father has justified and accepted such a one as a part of the great sacrifice and begotten him. Thus he is baptized into Christ's death and becomes a new creature in Christ.

MOSES' AND CHRIST'S BAPTISM

St. Paul states that the nation of Israel was baptized unto (into) Moses and that Christians are baptized into Christ. The baptism of the nation of Israel showed the full consecration to follow Moses as God's representative and their deliverer. The baptism

into Christ shows that the Christians are fully consecrated to do the will of God, following Christ Jesus as their deliverer. It will be observed, however, that there is quite a distinction between being baptized into Moses and into Christ. In both instances it shows a full consecration; but with reference to Christians, these are baptized into Christ's death; that is to say, their real baptism consists in being joint-sacrificers with Christ Jesus. Here is where the confusion probably has arisen with reference to the expression "consecration unto death." Our part of the consecration is to do God's will; his part of it is acceptance and setting aside for sacrifice, which means death; consequently the baptism is into the death of Christ. A faithful performance of the Christian's side of the covenant leads to a complete annihilation of his humanity and to his birth upon the divine plane.

SYMBOL

Symbolic baptism is performed for the purpose of showing that the reality has been performed. It follows that the symbol must be in keeping with what constitutes the reality. Some Christians practise sprinkling a few drops of water on the person, designating that baptism. The apostle Paul leaves no room for doubt as to what is the proper symbol. Concerning the reality he says: "We are baptized into Christ's death. We are buried with him by baptism into death." The sprinkling of a few drops of water does not even suggest the thought of being buried, submerged or interred. This is accomplished only by a complete immersion. Therefore being put out of sight in the water properly pictures the reality.

In addition to this direct Scriptural proof, we have the experience of our Lord, who went down into the waters of the Jordan, was immersed by John and was raised up out of the water. Here was a beautiful picture.

The one who administers the water immersion for that particular purpose pictures the Lord Jehovah. The one being immersed, completely submitting himself to the administrator, illustrates how he has consecrated himself wholly, submitting himself completely to another; thus showing the complete submission to the Lord. The administrator raising the immersed one up out of the water beautifully pictures how the Lord raises up those immersed into him to walk in newness of life. Complete immersion in water is the Scriptural symbolic baptism.

The proper and Scriptural time to perform the symbol is within a reasonable time after having surrendered oneself to the Lord in complete consecration. In fact, the one who appreciates the privilege of following the Lord will give diligence to follow his course in the performance of the symbol.

PREVIOUS IMMERSION

One inquires: "When I became a member of the Christian denominational church I was immersed in water, which immersion I understood to be for the remission of sins. Was that immersion correct and sufficient?" The proper answer is that it was of no avail because not performed for the Scriptural purpose, as we have heretofore stated.

Another says: "When I united with the Baptist nominal church I was immersed in water; and since that organization practises the proper symbol, should I be immersed again after having come to a knowledge of present truth?" The proper answer to that question is: If when immersed in the water, as stated in the question, the one so immersed had prior thereto fully surrendered himself to the Lord in consecration and understood he was being immersed as a footstep follower of the Lord Jesus, then there would be no necessity for repeating the symbol after coming to a knowledge of the truth. On the other hand, if at the time of water immersion he had not previously fully surrendered himself in consecration unto the Lord, then the water immersion was of no value. The controlling question is, Had the person so immersed fully surrendered himself in consecration before performing the symbol?

Another says: "I have doubt in my mind as to whether or not I had in fact made a consecration at the time of my water immersion. What course, then, should I pursue?" Answering that question, the doubt should be resolved in one's own favor and all doubt removed from the mind by performing the symbol again.

NECESSITY

Is there any real virtue in water immersion? There is no virtue in the water of itself, but the real virtue arises from obedience to the Lord's arrangement. If we see that Jesus was immersed in water in order that all righteousness be fulfilled and that we are called to follow in his steps, then we see what a privilege it is to take the step he took in symbolizing the real consecration by water immersion. It would seem that after one came to a knowledge of the reality and the purpose of the symbol and such person would then fail or refuse to perform the water symbol, such a one would show a disregard of the Lord's provisions and probably would be greatly retarded in gaining a knowledge of the truth. It is better to obey than to sacrifice. A sacrifice is made at the time of the consecration or real baptism. Thereafter it is more pleasing to the Lord for his children to be obedient to his will as they come to know it. It is the obedience in performing the symbol when it is seen and appreciated that is really pleasing to the Lord.

BROKEN WITH JESUS

Looking forward to the conclusion of his baptism in death, Jesus said: "I have a baptism to be baptized with: and how am I straitened until it be accomplished." (Luke 12:50) He had entered into a covenant

with the Father at the Jordan, and now he fully appreciated the fact that the provisions of that covenant meant the breaking of his humanity and the pouring out his life-blood; and this he completed when upon Calvary he cried: "It is finished." Each one who presents himself in full consecration to the Lord, is accepted, justified and begotten of the holy spirit, has entered into a covenant with the Lord; and he afterward learns that this covenant means his death as a human being, to be broken with Christ Jesus and to pour out his life with the Lord.

At the institution of the memorial of his death Jesus showed this fact. Taking the bread and blessing it, he broke it and, giving it to the disciples, said: "Take, eat, this is my body. And he took the cup and gave thanks, ... saying, Drink ye all of it." Discussing this same matter, St. Paul says: "The cup of blessing which we bless, is it not the communion [common union or participation in] of the blood of Christ? The bread which we break, is it not the communion [common union or participation in] of the body of Christ? for we being many are one bread, and one body; for we are all partakers of that one bread."—1 Corinthians 10:16, 17.

The completion, then, of the contract entered into by each body member at the time of consecration must be in actual death, in order to participate in the glories of the Lord. The words of the Psalmist apply to the new creature, as it is written: "Ye are gods [mighty ones]; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes." (Psalm 82:6, 7) Thus each member must fall like Prince Jesus, participating in his death. "For if we be dead with him, we shall also live with him." (2 Timothy 2:11) While our consecration is not unto death, the fulfilling of that covenant leads to death. Hence it is properly called a covenant by sacrifice.

BLESSED INVITATION

The greatest honor ever conferred upon mortal man is the invitation to participate in the actual and complete baptism of Jesus Christ. Why? Because here is an invitation to join the Lord Jesus in suffering even unto death; and proving faithful therein, to receive the crown of life. To such he says: "Be thou faithful unto death, and I will give thee a crown of life." The keener appreciation one has of this privilege, the greater will be his joy in performing his covenant.

When Jesus instituted the memorial of his death he said concerning the cup: "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matthew 26:29) It has been rather a habit to look with sorrow upon real baptism and upon the Memorial. It should be an occasion of joy, because of the opportunity to participate in the greatest thing offered to man. This thought is warranted by what Jesus stated at the institution of the Memorial. The cup was filled with wine. Wine is not drunk for the purpose of making one sad. It is usually indulged in for the very opposite purpose—to bring good cheer. Jesus clearly shows it means good cheer in the kingdom. A proper, keen appreciation of the privilege of participating with our Lord in sacrifice should bring joy to the heart of the one invited to participate and who does so. The joy is in anticipation of being associated with the Lord in his glorious kingdom.

When all the body members have finished their course and all are united together with the Lord in the kingdom, what a wonderful time of joy that will be! And so Jesus states, that when that time comes then "I will drink it anew with you in my Father's kingdom." Looking forward to that happy time the Psalmist wrote: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

BEREAN QUESTIONS

1. Why are the ordinary definitions of baptism incorrect? ¶ 1.
2. What does baptism really signify? ¶ 2.
3. What is the difference between real and symbolic baptism? ¶ 3.
4. Was baptism foreshadowed in the Bible? ¶ 4.
5. How did the exodus of the Hebrews from Egypt foreshadow baptism? ¶ 5.
6. Did it typify the baptism of the church into Christ? ¶ 6.
7. Explain how Moses foreshadowed the Messiah. ¶ 7.
8. In what conditions were the Jews that they required the work of John the Baptist? ¶ 8.
9. Why is John's baptism for remission of sins inappropriate for gentiles? ¶ 9.
10. Was John's baptism intended to actually take away sin? ¶ 10.
11. How was sin to be taken away? And how does water baptism portray this? ¶ 10.
12. Why was not Jesus baptized for remission of sins? ¶ 11.
13. Is there any Bible authority for infant baptism? ¶ 11.
14. What conversation took place between Jesus and John at Jesus' baptism? ¶ 12.
15. For what purpose did Jesus become a man? ¶ 13.
16. To what extent did Jesus surrender himself to God? ¶ 13.
17. From what time was Jesus counted dead as a man? ¶ 13.
18. What did Jesus mean by the baptism that he both *was* and was *to be* baptized with? ¶ 14.
19. What did the water baptism of Jesus signify? ¶ 15.
20. What did his burial in and rising from the water signify? ¶ 15.
21. How did Jesus proceed after baptism to learn the will of God for himself? ¶ 15.
22. What Scriptures show that the baptism of Christ's body members is the same as his own baptism? ¶ 16.
23. Are repentance and conversion the only steps requisite to become a Christian? ¶ 17.
24. What is it to deny one's self? ¶ 18.
25. What kind of self-surrender must be made to be accepted as a Christian? ¶ 18.
26. Does justification alone save one? ¶ 19.
27. Explain the *imputation* of Christ's merit. ¶ 19.
28. Who is it that justifies, and how? ¶ 20.
29. For what purpose does God justify one? ¶ 20.
30. What is it that constitutes one's real baptism? ¶ 21.
31. Explain how real baptism is a sacrificial death. ¶ 22.
32. Is it proper to say that one consecrates unto death? ¶ 23.
33. To what does a person consecrate himself? ¶ 23.
34. Does one usually understand that consecration will eventuate in death? ¶ 23.
35. What two considerations show that Jesus did not understand that his own consecration was unto death? ¶ 24.
36. When and how did Jesus come to understand the deep things of God's Word? ¶ 24.
37. What was Jesus' covenant with God, and what is our own covenant with God? ¶ 25.
38. Does a consecrated person give up his will? ¶ 26.
39. What is the difference between Israel's baptism into Moses and the baptism of the consecrated into Christ? ¶ 27.
40. How did confusion arise concerning consecration unto death? ¶ 27.
41. What is the purpose of symbolic baptism? ¶ 28.
42. Why is sprinkling not true *symbolic baptism*? ¶ 28.
43. How was Jesus baptized? ¶ 29.
44. In water baptism whom does the administrator represent? ¶ 30.
45. *Explain how water baptism symbolizes real baptism.* ¶ 30.
46. When is the proper time to observe symbolic baptism? ¶ 31.
47. When is it proper for a person previously baptized to be baptized again in water? ¶¶ 32-34.
48. Is there real virtue in water baptism? ¶ 35.

49. Why ought a consecrated person to observe symbolic baptism? ¶ 35.
50. What did Jesus mean when he said of his baptism: "How am I straitened until it be accomplished"? ¶ 36.
51. How does this apply to us? ¶ 36.
52. How was this shown in the Memorial celebration? ¶ 37.
53. Quote Scriptures showing that the fulfilling of consecration is unto death. ¶ 38.
54. Why is real baptism the greatest possible privilege? ¶ 39.
55. Why is this a real occasion for great joy? ¶ 39.
56. What at the Memorial shows this? ¶ 40.
57. In what joys does real baptism terminate? ¶ 41.

"I HAVE NOT FOUND SO GREAT FAITH"

"There came a centurion . . . saying, Lord, my servant lieth at home sick of the palsy, grievously tormented... Jesus saith . . . I will come and heal him. The centurion . . . said, Lord, . . speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."—Matthew 8: 5-9.

CAPERNAUM was a summering place for well-to-do Jews and had the characteristics of such communities, which have not changed with centuries nor localities. The Newport of today might have been the Capernaum of nineteen centuries ago, and the dwellers in each place would have been much the same.

Summer resorts are not the kind of places where the maximum of real religion is looked for. Everything points the other way for a pleasure-seeking people. There may be a semblance of religion—if religion chances to be popular, as it was at Capernaum. In that day religion was the fashion; and the wealthy Jews prided themselves upon their outward piety, and vied in manifestations of it, mingling together with it the usual display of rich apparel. But among the working people of the place there were some that saw through the sham, and a few that genuinely sought after God.

Jesus had come down from the mountain seven miles southwest of Capernaum that day made famous by the words of beatitude (Matthew 5-7), had healed a leper on the way (Matthew 8: 1-4), and had just entered into the city, when the incident here related took place.

It was the custom of the Roman Empire to consolidate and hold subject territory by the disposition of armed forces at strategic points ready to handle emergencies requiring the services of the military. In times of peace this was a peaceful guard on police duty. The officers of armed alien forces were usually unpopular; but if the officer in charge was of a tolerant and kindly disposition, he was as well thought of as was possible among a people intensely patriotic and jealous of foreign domination.

A PAGAN GENTILE SOLDIER

In Capernaum the local centurion, while a pagan gentile, had interested himself in the welfare of the people. Possibly the Roman authorities or the governor —Herod Antipas—had selected a man of a type likely to be acceptable to the wealthy religionists that crowded the beautiful little city; for successful government then as now consisted partly in imposing a seemingly easy yoke. The pious Jews of Capernaum had a good word to say for this Roman officer; for in the parallel account in Luke the elders of the Capernaum synagogue asserted to Jesus, as a reason why he should do something for this gentile soldier: 'He is worthy... for he loveth our nation, and he hath built us a synagogue.' —Luke 7: 4, 5.

Whether this was the same centurion who a few years later, at Cæsarea on the Mediteranean seacoast of Samaria, was baptized by St. Peter, is not recorded. There may have been a number of these heads of garrisons—corresponding roughly to sergeants and in charge of fifty to a hundred soldiers—who had investigated the Hebrew religion, without becoming proselytes, who had believed something about the divine promises, and who thought well of the Jews as the elect people of Jehovah. The prevailing sentiment of Roman public opinion had not yet turned against the Jews as a rebellious people, difficult to rule over and dangerous in revolt; nor against the Christians, who were later identified with the Jews as one of the troublesome religious sects of the nation. A century later, when the average Roman soldier thought of Christians as proper objects for butchery, torture, beasts, or prison, the rule was formulated in the church that no one who was a combatant soldier would be accepted for baptism unless he left off soldiering. But in the first few years some tolerance was manifested toward the occupation of the soldier, and at least twice divine favor was shown toward Roman soldiers—in this instance, and in that of the centurion at Samaritan Cæsarea baptized by the apostle Peter. — Acts 10.

The Capernaum centurion was evidently a good man, a kindly neighbor, and a tolerant gentile. Concerning him the Lord was soon to bear a witness that was destined to make his memory illustrious, as a guide and inspiration to all Christians of all centuries.

Many soldiers, and especially the officers of the Roman armies, were of a proud and overbearing disposition. To such there is no record of the showing of the favor of God (Psalms 40: 4; 101: 5), but to the centurion of this city there came a fitting recognition and approval as to a man of unparalleled faith in Jesus Christ.

If the centurion had been of the ordinary character of Roman officers, he might have come out to impress Jesus with a military retinue, or he might have ordered this Jew of humble origin and occupation to come to headquarters and see him. But he was a man of a different type.—Psalm 25: 9; Isaiah 57: 15.

A BELOVED SERVANT

The centurion's beloved servant was sick and about to die. (Luke 7:2) As a kind employer the centurion had done what he could, but in vain; for he could see the rapid approach of death. However, he had heard of our Lord and perhaps had seen Jesus during one of the Master's stays in the city. He could not have known yet that this was the great Physician for all the ills and disease of the whole world, Jew and gentile; but he appreciated that here was at least a last hope for the recovery of one beloved—the One who could draw him back from the gates of hades, the tomb. —Psalm 30:3; Job 33:19-22.

In true humility there is also an element of love; for as love "vaunteth not itself, is not puffed up, doth not behave itself unseemly," so humility. (1 Corinthians 13:4, 5) The centurion, who was "worthy," sought not to obtrude himself upon even this man of no reputation, the lowly Nazarene. (Phil. 2:7) According to Luke, he did not so much as press his request in person, but asked the elders of the synagogue of which he was the benefactor, to seek the favor desired of Christ. The elders themselves were doubtless men of like demeanor with the noble-minded officer. When they came to Jesus, they said nothing about how prominent they were, nor about how great a soldier, how warlike and how successful in battle this centurion was, nor how wealthy, nor how many friends he had among the Jerusalem Jews that summered at Capernaum. They simply told that this good man—though a gentile and one of the ordinarily hated and despised soldiery of Rome—was "worthy," and that he had built them a synagogue, and that he loved the Jewish nation.—Luke 7:4, 5.

It was not easy for the gentile to overlook the disesteem in which he was held by the Jew; for the specially religious Jew would not eat with the gentile (Mark 2:16), nor enter into his house (John 18:28), lest he be ceremonially defiled and be put to the cost, inconvenience, and reproach of the ritual of cleansing from defilement.

This centurion knew the place that he occupied in Jewish eyes; and he would not that Jesus, a holy man and a great teacher among the Jews, should so demean himself as to pass the portals of his door. As Jesus, then drew near the house, accompanied by the elders, the centurion formulated a message that summed up the lowliness of a genuine humility. Through Jewish friends he quickly sent to one whose lowliness was greater than his own, to say:

"Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee."—Luke 7:6, 7.

ACCUSTOMED TO AUTHORITY

As the messengers delivered this message, they added words which Jesus declared embodied the most sublime faith beheld throughout his ministry.

The centurion had long been accustomed to the personal exercise of authority, and he knew the power of words. He knew that when he but spoke a word, men came and went, and that notable things perhaps were done beyond his presence. If he could do such things by a word, why could not this wonderful Jew, without personal presence, by a word send demons hither and thither, or dismiss disease from the sick? He believed that such great authority resided in the Son of man, that at any distance, whether right in the house or far away or near by, as Jesus was approaching, the mere word would send scurrying from the beloved servant, now hovering on the brink, the disease that nothing yet had conquered. So the message continued:

"But say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."—Luke 7:7, 8.

The soldier recognized in Jesus another man like himself set under authority—under a supernatural authority; whereas he was but under the authority of an earthly ruler. He had heard of the exercise of this mysterious authority, and how demons departed from the possessed, and sickness from the ill. There was not the slightest reason, in his mind, why at a distance of several blocks from the sick room, the order might not be spoken which would infallibly cause to depart this sickness unto death.

It was passing strange that here on the shores of the Sea of Galilee, far from Judea, far from Jerusalem, the city of God, and far from the covenants of promise, from hope and from God (Ephesians 2:12), there should be such a man as this gentile centurion. "Jesus marveled [at it], and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."—Matthew 8:10.

"God . . . giveth grace [favor] unto the humble." (James 4:6) In the coming kingdom of God favor will be given again to such as this lowly-minded centurion, when he responds to the call from the grave. The haughty Pharisees and doctors of the law are also to assemble at Jerusalem from the tomb. They will expect to assume again the positions of honor and power that they held when Jesus spoke these memorable words. But there, as world rulers, will sit the antitypical Sanhedrim, the high court and great executive and legislative body, not for the Jews alone, but for the whole world; and as members of it will sit the ancient patriarchs of the Hebrew nation. Will the great ones of the order of things of Jesus' day sit then in places of power? Where will such as the good centurion find their station? The Lord answered these questions:

"I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth."—Matthew 8:11, 12.

THE LOWLY-MINDED GREAT

There is no dignity so impressive as that of the lowly-minded great. How kingly, withal how brotherly, will be that of the high court of the world! How superhonorable their station! But its members will not be alone in honor; for they will welcome others. Great men of meekness and humility, just, wise, lovers of the people, will be found in every nation that ever was on earth. As they develop under the radiant love of kingdom days, their true worth will shine forth; and they will be accorded association with the great overcomers of the Jewish age and earlier. As "sons of the prince" class (Ezekiel 46:16, 17), they will receive an inheritance like that of "the prince."

In the gospel age, too, overcomers are persons of great and proven faith. God seeks for his kingdom class those that will manifest a faith like Abraham's. Few of them have enjoyed, or do enjoy, honor or preferment among the children of this world. Even in the church this side the vail, the places of honor may not always be apportioned exactly according to real heart faithfulness unto God. But it will be different then. There it will be to every one of the little flock according to his faith here. Star will differ from star in glory, and the differences in brightness there will be proportional to the differences in fidelity here to God and to his Word.

Let us not forget this brief Biblical story of a soldier whose faith was notable above others. Let us remember that it is possible to each one in the church now to become the greatest in faith, if he but lays fast hold of Christ—if, in another figure, he follows him with all his heart unto the end. Let the example of the Capernaum centurion be an incentive to us, the members of the church of God, that whatever be our place and work in the visible church, we may become so pleasing to the Lord through our implicit fidelity, that of us, too, the Master can say: "Verily . . . I have not found so great faith."—Matthew 8:10.

BEREAN QUESTIONS

1. What kind of place was Capernaum? ¶ 1, 2.
2. What had Jesus been doing just before the incident of this study? ¶ 3.
3. How did the Roman Empire hold subject territory? ¶ 4.
4. What was the attitude of the Jews toward the Capernaum centurion? ¶ 5.
5. What change took place in the attitude of the Roman soldiery toward Jews? ¶ 6.
6. What was the usual character of Roman army officers? ¶ 7-9.
7. How did this centurion show a loving and humble disposition? ¶ 10, 11.
8. What was his attitude toward Jesus? ¶ 12-15.
9. What was there about the centurion's position that caused him to believe in the power of Jesus over disease? ¶ 16-18.
10. What reward may be given to this centurion in the kingdom? ¶ 19-21.
11. What quality is the crown of kingliness? ¶ 22
12. Will the divine kingdom honors necessarily be awarded according to present prominence in the church? ¶ 23, 24.

JESUS THE GREAT PHYSICIAN

——NOVEMBER 5—LUKE 4:31—5:39——

JESUS' FIRST SERMON AT HOME—REJECTED BY HIS TOWNSPEOPLE—MANY HEALED—MIRACLE OF THE FISHES—SINS FORGIVEN—FASTING.

"Himself took our infirmities, and bare our diseases."—Matthew 8:17.

SAINT Luke takes us directly from Jesus' temptation to his ministry in Galilee, and after the briefest mention of the fame of Jesus spreading abroad through the region of Galilee, and of the honor he received, tells us of his preaching at Nazarth, as if this were really the beginning of his ministry. Jesus did go to Galilee after the temptation, going by the place where John was immersing, and from there to Cana, taking with him some of John's disciples who were attracted to him. The events of those days are narrated in John's gospel.—John 1:29—2:11.

Afterwards Jesus went back to Jerusalem; and it seems evident that he spent the winter months there preaching, and teaching, and working miracles. It seems fitting that his ministry should begin in that center of learning. It was as a result of this ministry that Nicodemus came to him. (John 3:1, 2) But Jesus got little encouragement; and early in the year he again went north, this time going through Samaria. The incident at the well of Sychar with the Samaritan woman occurred on this journey.

JESUS GOES TO NAZARETH

Going on to Galilee, our Lord did not go directly to Nazareth, but went about the towns and villages of that then densely populated country, preaching and teaching, so that, as beforesaid, the fame of his ministry was in all that region. At last our Lord came to his home town, and on the Sabbath morning he went to the synagogue. With the privilege the synagogue afforded, he took the place of preacher. Turning the sacred roll, he began to read from Isaiah (Isaiah 61:1, 2), and declared to them that this wonderful prophecy was that day being fulfilled to them. His gracious words charmed them, and they already had the evidences of a proven ministry before them; for they knew what this son of their town had been doing in Galilee.

But their prejudice was too much for them; for they saw in him only the carpenter they knew, and they began to allow passion to rise. Jesus noted the change, and plainly told them that a prophet was not without honor save in his own country. He also reminded them that the prophet Elijah had to go outside the bounds of Israel for sustenance; and that the prophet Elisha could not cure the lepers of Israel, but only a Syrian leper, because of the hardness of the hearts of the people. Our Lord's words maddened them; and at the close of his address they made an attempt to take him to the brow of the hill and cast him down. But his time had not come, and he walked out of the midst of the crowd. This was a judgment day for Nazareth; for our Lord went there no more. It is a mistake to think that there were no crises in our Lord's life save the one recorded at its close. This day in Nazareth may be taken as one such event, and as the close of the first phase of our Lord's ministry.

NAZARETH TESTED

When Jesus read the portion of Scripture, he did not conclude the passage, but left out the reference to "the day of vengeance." He pointed out the gracious blessings which were sent to them from God by him; and the men of Nazareth would not have the comfort of the message because they hated the Messenger.

Today the body members of Christ proclaim the whole message, both that of comfort and that of the day of vengeance; and the religious world of this day rejects the whole message because they hate the messengers. The worldly will not have truth, whether comforting or otherwise unless it comes according to their own ideas. That day in Nazareth when Isaiah 61 was proclaimed is therefore an illustration of the present day, when the same message is being proclaimed, and is in closest possible association. Then our Lord began the message; now the restored church, the feet members, continue it. The results are the same!

"He came unto his own, and his own received him not." (John 1:11) Despised and rejected of the men of Nazareth "where he had been brought up," our Lord went to Capernaum; and for a time it became as much his home town as could be said of one who had no place to lay his head. On the Sabbath, as his custom was, he went into the synagogue; and there also "they were astonished at his doctrine: for his word was with power."—Luke 4:32.

As Jesus was preaching a demoniac in the congregation cried out. Jesus rebuked the evil spirit, which, throwing the man down, came out of him. The people were amazed; for they had seen nothing like this before. This, the first recorded encounter of Jesus with the evil spirits, coincided with the opening of the second phase of his ministry. Satan was evidently attempting in a new fashion to hinder Jesus in his work. But the encounter was turned into usefulness; for the fame of this miracle went into every place round about.—Luke 4:37.

From the synagogue Jesus went to Simon's house, where he found Simon's wife's mother sick of a fever. Jesus touched her and rebuked the fever; and immediately she was made whole, and began to serve them—a mother-in-law after Simon's own heart—an earnest worker. Here is something more than a beneficent desire to heal; for the record is that Jesus rebuked both the unclean spirit and the fever. Plainly Jesus was meeting the forces of evil, and proving his authority, and ultimate mastery.

A DAY OF HEALING

These two strange happenings set the little town astir. Here was a healer come among them, and many needed him. Capernaum was a delightful place, set on the shores of a beautiful inland sea. But sickness was rampant even there; all kinds of diseases were present. The people could hardly wait until their Sabbath was ended; and at even ere the sun was set they brought along the road to the house where Jesus was, their sick, and their lame. Jesus came out; and with living words and healing touch he healed them all. It is of this scene that Twells gives us his beautiful verse:

> At even, ere the sun was set,
> The sick, O Lord, around thee lay;
> Oh, in what divers pains they met!
> Oh, with what joy they went away!

Some amongst them were afflicted with unclean spirits; and as these "came out" with much noise and commotion, the little town was filled with cries of both joy and pain. It was a wonderful time, a great day in our Lord's life. At its close he must have been exhausted; and we do not wonder that Matthew in recording it quotes Isaiah's words as given in our Golden Text—Matthew 8:17.

Jesus could not have rested much during the night; for early next morning he was found on the mountain-side. (Mark 1:35, 36) It was there, and in communion with his Father, that he refreshed both spirit and body, and regained some of the vitality which on the previous day he had given out so freely. He stayed perhaps another day in Capernaum, continuing his ministry; and the people crowded him.

PETER, ANDREW, JAMES AND JOHN CALLED

On the following morning, as he was near the lakeside, they came about him in such considerable numbers that he asked Peter for the loan of his boat in order that he might use it to address the multitude. Evidently the little band of disciples, chiefly the fishermen Peter, Andrew, James, and John, were not yet together with the Lord in his work, but were still following their occupation. From Peter's boat, so readily placed at the disposal of Jesus, words of life and truth were spoken.

At the close of his discourse, our Lord would repay Peter and his partners for the use of the vessel. Evidently he saw that they had had a poor night: apparently there were no signs of fish about, and the nets were cleaned ready for the next night's fishing. Jesus told Peter to launch out into the deep, and let down his nets for a draught. But Peter was a fisherman, and Jesus was not; and somewhat hesitatingly he said: "We have toiled all night and taken nothing," as much as to say, 'and of course it is useless to let down the nets in full blaze of day. Nevertheless at thy word, I will let down the net.' Quite evidently it was all against Peter's judgment.

They launched out and apparently let down one net; and fishes came crowding in, and the net could not stand the strain. They pulled their net aboard and emptied it; and so great was the catch that they needed to call to the other ship to take some of the fishes, and both ships seemed about to sink. The fishes surely had a struggle to get inside that net. Peter, with that impulsiveness which was always upon him, realized his lack of faith and the great difference between himself and the gracious Lord. He immediately fell down at Jesus' feet, saying, "Depart from me; for I am a sinful man, O Lord."(Luke 5:8) He did not stop to consider that Jesus would need to get into the water if he should leave Peter.

We do not know what the result of Jesus' discourse was upon the multitude, but we do know what its immediate effect was upon this little band. Peter, Andrew, James, and John immediately responded to the Master's call. They left the fishes and their boats to follow him, henceforth to become fishers of men. He and they were ever afterwards associated in closest bonds of fellowship and unity of spirit, and in service, and ultimately "in his death."

Jesus left Capernaum to preach in the cities round about. As he was approaching one of the cities, a man full of leprosy besought him for healing, saying "Lord, if thou wilt, thou canst make me clean." (Luke 5:12) Jesus' sympathy went out to him, as always. He touched the leper, and the leprosy fled. It was contrary to the law for a leper to come in contact with a clean person. But Jesus would show his mastery over all the forces of evil — and leprosy is particularly a symbol of sin and its power; and so he touched the man, proving not only that he could not be contaminated, but that there was healing in his touch. This added to the fame of Jesus, and great multitudes came to be healed of their infirmities.

The Lord was not left to himself to continue his work, however; for there followed him Pharisees and doctors of the law, who had come out of every town of Galilee, and Judea, and even from Jerusalem. These came not to be healed, nor to learn of the meek and lowly Jesus, but to spy upon him and to see how they could stop his ministry, so detrimental to their vested interests.

On one occasion when Jesus was preaching in the courtyard of a house, and a number of these men were present, the company were disturbed by the portable roof being

removed, and a man sick of the palsy being let down at the feet of Jesus.

Jesus used the incident to further his ministry. He made it a striking one by saying unto the sick man unexpectedly, "Thy sins are forgiven thee." (Luke 5:20) To these wise men this seemed blasphemy. Jesus saw what they were reasoning, and took the matter up with them. They knew that he had power to heal diseases; why should he not also have power to absolve sin? He declared that he had it, and to prove his assertion he bade the palsied man be whole. Thus he reasoned with them to show that his ministry was from heaven, and the people had to admit it. They went away, saying, "We have seen strange things today." (Luke 5:26) None could gainsay our Lord's reasoning; surely a minister from heaven was amongst them, and those who listened to him glorified God because of these things. In touching the leper our Lord had violated everything that the Pharisees and obstructionists thought was proper, but what a beautiful picture of the heavenly touch by which our leprous soul is healed! Vile though we were, the love of God touched us, and we lived.

JESUS' UNUSUAL METHODS

A master mind cannot be controlled by details intended for ordinary mortals. Nor was the Law so cast-iron in principle as to prelude every action not strictly in accordance with its regulations. Jesus might be said to have hindered his work by his generous indiscretion. Apparently, evil minds blazed this matter abroad, so that Jesus could no more openly enter into the city, but was without in desert places. (Mark 1:45) A small mind could not see the largeness of Jesus' action, nor measure it; and some would prefer to have men remain lepers rather than that they be healed in such unorthodox fashion. However, the people went to our Lord from every quarter, and his work was not hindered.

It was after these things Jesus, as the great physician, healing both bodies and minds of men, saw Levi (Matthew) a publican, sitting at the receipt of custom. He said to him: "Follow me. And he left all, rose up, and followed him." (Luke 5:27, 28) Of course there must have been some previous acquaintance; for neither on our Lord's part nor on Levi's could we think that there would have been call and response so immediate as here given.

Levi made a great feast, and invited many of his own kind, so that Luke says: "There was a great company of publicans and of others who sat down with them." (Luke 5:29) There can hardly be any question about the object of the feast. It would be to provide Levi with an opportunity to confess his faith and consecration.

The scribes and Pharisees found fault, and said to the disciples: "Why do ye eat and drink with publicans and sinners?" (Luke 5:30) Jesus took up the question and answered: "They that are whole need not a physician; but they that are sick." (Luke 5:31) The Pharisees, not feeling themselves morally or spiritually sick, did not ask for healing; but the publicans and sinners desired his ministry; and it was to those who wanted him that he could give the readiest and most helpful response. Jesus would well understand that his keeping company with publicans would prejudice his course in the eyes of some, especially when one was included in his little company of immediate followers.

About this time both the Pharisees and, as Matthew records (Matthew 9:14), John's disciples asked Jesus why he did not teach his disciples to fast as they did.

In his answer Jesus made but little of fasting. He asked how could it be expected that his disciples should fast; while he was with them they were as children of the bridechamber; it was rather a time of feasting. But the days would come when he would be away from them, and then they would fast. He referred to the long days of waiting while he should be retained in the heavens.

Now that time of fasting is past. The Lord has returned, and bidden his disciples sit down to a feast, he himself serving them.—Luke 12:37.

Here in our lesson on the Great Physician we have a record of much loving labor and self-sacrifice. Here we may learn that he who would serve God, and through him his followers, must do so through suffering. Jesus had unremitted toil, sweetened by his consciousness of doing his Father's will.

Here are examples for us of how God's servants serve, examples which say that he who carries the message of healing must to some extent at least take upon himself the pains and griefs of the sufferers. When once the service of the Lord is entered upon there is no cessation, no retiring time when one can cease from the labor. Rest comes at last.

BEREAN QUESTIONS

1. Where did Jesus go after the temptation? ¶ 1.
2. Where did Jesus begin his ministry, and how was he received there? ¶ 1.
3. Why did Jesus not go direct to Nazareth? ¶ 2.
4. Describe the beginning of his ministry at Nazareth. ¶ 2.
5. Why and how did Jesus reprove the people of Nazareth? ¶ 3.
6. Why did his townspeople not obtain the comfort of Jesus' message? ¶ 4.
7. How is this paralleled today? ¶ 5.
8. Where and why did Jesus go from Nazareth? ¶ 6.
9. How did Satan try to hinder Jesus in the Capernaum synagogue? ¶ 7.
10. What was Jesus' object in casting out demons? ¶ 8.
11. Describe that eventful day at Capernaum. ¶¶ 9, 10.
12. What did Jesus do the next day? ¶ 11.
13. What relationship existed then between Jesus and his fishermen disciples? ¶ 12.
14. How did Jesus repay Peter for the loan of his boat, and what was the effect on Peter? ¶¶ 13, 14.
15. What was the effect of Jesus' discourse upon the fishermen disciples? ¶ 15.
16. What lessons may be drawn from Jesus' healing of the leper? ¶ 16.
17. Why were the prominent Jews interested in Jesus' work? ¶ 17
18. How did Jesus prove that his ministry was from heaven? ¶ 18.
19. Why were the prominent men unable to appreciate Jesus' acts? ¶ 19.
20. Why did Levi make a great feast? ¶ 20.
21. Why did Jesus eat with sinners instead of with the "best people?" ¶21.
22. Why did not Jesus teach his disciples to fast, as John had taught? ¶¶ 22, 23.
23. Why is the time of fasting past now? ¶ 24.
24. In what way does Jesus' example teach us how we must serve God? ¶¶ 25, 26.

JESUS THE GREAT TEACHER

——November 12—Luke 6:1-49——

NEW SYSTEM OF TEACHING—PROFESSED CHRISTIAN AND WAR—THREEFOLD TEACHING OF JESUS—TAUGHT NATURAL MEN—TODAY'S MEANS OF TEACHING.

"As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

OUR lesson today is of Jesus the great Teacher, and the Golden Text directs attention to the substance of his teaching. It is also proper that there should be consideration of his method; and this would include some account of the arrangements he made to continue his teaching after his decease.

Just previous to the events recorded in our present study, some questions had been raised, as briefly mentioned in our last lesson. Replying to questions Jesus illustrated his position by saying his teaching could no more be added to the teaching of the scribes and Pharisees than a new piece of cloth could be sewn on an old, worn garment in expectation of repairing it. The new piece of cloth, being stronger than the old, would not repair; but rather it would itself be the cause of more rents. So, if he attempted to repair or renew the old worn-out garment of Pharisaic tradition, it would not help the old; and there would be no gain either to the Lord or to anyone else. To use another illustration: his new wine of the kingdom truths must be poured into new skins; that is, into hearts and minds prepared to receive.

So Jesus made no attempt to reform the teaching of the scribes and Pharisees either by readjustment, or by adding truths. Nor did he seek disciples from among the frequenters of the Temple courts. He began with new material, ignoring, as useless, all the traditions of the fathers; and with men who were free from the bondage of tradition. God had, through John the Baptist, already provided a nucleus for him. (Luke 1:17) When our Lord spoke of old garments and old bottles he did not refer to the Law, nor to the teachings of the prophets, but wholly to those rabbinical teachings which were supposedly built upon the Law and the prophets, and which the scribes and Pharisees had by perversion woven into such garments as suited their hypocritical profession.

SERMON ON THE MOUNT

Today's lesson gives us many of those sayings which are commonly associated with the sermon on the mount, more fully reported by Matthew. (Matthew 5-7) The sermon on the mount may be contrasted with Sinai, where God spoke to his people amidst thunderings and lightnings and fearsome supernatural phenomena. Here, in the quiet of the beautiful countryside, surrounded by the multitudes, and with his disciples as an inner circle of hearers, the Lord uttered the Beatitudes, and gave that enlargement upon them which became, as it were, a code of spiritual laws. Indeed, we may very properly call the sermon on the mount the law of the new creation.

Our Lord cuts deep. If the law of Sinai be written as with a pen of iron (Deuteronomy 27:8), this law of our Lord is cut as with the sharp two-edged sword of the spirit. Under it a wrong desire of the heart is seen to be as sinful in the sight of God as is the outward act of transgression. The murderer is not only he who kills his fellow, but he who hates; for such would kill if there were no restraint. The lustful man transgresses not only by outward act, but by inward thought when his desire is not restrained.

Jesus gave the Golden Rule in its positive form—not, 'Do not do to others what you would not like them to do to you,' but, "Do unto others what you would that they should do unto you." These words of our Lord have been wofully misunderstood and misused. The churches, because of their wrong conception of the present work of the church, have declared that the world should be governed by the sermon on the mount. This is an absolute impossibility, as every well-instructed Bible student knows; for none could keep these things save he who is begotten of the holy spirit: nor are they intended for any other. Only the footstep follower of Jesus could keep such a law as this; fallen man, unaided by grace cannot put the Golden Rule into practice.

WORLD WAR AND THE CHURCHES

When the World War broke out in 1914, and the churches took their place with the fighting forces, and they were thus faced with the fact of their law—this sermon on the mount which they had proclaimed to the world as their standard and the world's true law—some openly suggested that its operation should be suspended for the duration of the war. In Christian Britain so fierce was the warring spirit, and so bitter the hatred of the country's foes, that none of the clergy dared use his pulpit to preach from these words of the Master.

Both the pagan governments and the pagan peoples of warring "Christian" nations were right in their view that such a law could not bind them in their then present circumstances. The profession of being Christian nations was wrongly taken; no nation has ever had Christ for its head, or has ever followed his teaching. God would not hold pagan nations to a wrongly assumed responsibility; but inasmuch as profession had been made, a measure of responsibility was incurred; and because of this God has a controversy with the nations. (Jeremiah 25:31) The great organizations called churches have misled the people, and to some extent continue to do so; but in no sense do these churches now represent God; the falsity of their claim, and the inherent wrongness of their teaching is now being revealed.

But while it is true that these words of our Lord were specially directed to his disciples to be their guide in the way of life, and until his return, it is also true that the principles of conduct in relation to God and to man which are embodied in these words of our Lord will be those which will be obligatory upon men in the coming age, the day of the kingdom of our Lord, now at the door. Then in full measure the law will be magnified and made honorable. (Isaiah 42:21) It has been magnified by the members of the true church in keeping its obligations to righteousness in spirit; but under the beneficent reign of the Christ, men will keep God's law to the letter.

Our Lord, then, taught: (1) That righteousness has no present reward except that of a blessedness in spirit in consciousness of right doing and of God's favor; that its full reward is in the future; (2) That those who follow him will be misunderstood by their fellows, and will need not only to be strong in faith, for they will be persecuted, but must have humility of mind, and must seek holiness of heart under all circumstances; (3) That each follower is expected to be like God, "Your Father which is in heaven"—doing good out of a gracious heart.

There is no thought here of church dignitaries ruling the world, nor any suggestion that Jesus' true followers would ever be other than a small number—a few, seeking righteousness, amid the multitudes of a heedless or perverse world. The closing words of our Lord's address as recorded by both Matthew and Luke indicate that at the end of the days there would be a testing time when all who have not built on Jesus' words will be proved to be as foolish as a man who builds his house upon sand. This illustration applies forcibly to those great systems already referred to. These have built themselves great houses (establishments), but in no case have they built upon the rock of the words of Christ. They will surely be destroyed by the winds of trouble which have—since 1914—begun to blow.

CHOOSING APOSTLES

For the furtherance of his work Jesus made no use of carnal means, of the learning and influence of his day. It was from the humbler walks of life, from among working people like himself, that his disciples came, and from amongst them chiefly he chose twelve who might be with him continually. Our chapter tells of these. (Luke 6:13-16) They were to be the repository of truth, and

their fellowship with him was to train them for that purpose. Our Lord's method of teaching was unusual. He made no attempt to set before his disciples any scheme of doctrine, nor did he categorically explain to them his mission or purpose. Indeed, it was not until late in his ministry that he plainly told them about his death, or brought to their knowledge that he was the Christ. (Matthew 16: 15-20) These are no human ways, but he knew he had a divine mission, and he worked according to his Father's leading, as he said; "I can of mine own self do nothing."—John 5:30.

Nor could Jesus have given them instruction—not because of inability on his part, but because his doctrine was spiritual, and could be received only by those quickened of the spirit. Therefore he was limited till the spirit should be poured out; and in order that this might be, he himself must first go to heaven, that he might receive the spirit to give it to his disciples. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John 16:7.

Part of the work of the holy spirit was to bring Jesus' words back to their remembrance; and it is evident that this was done, for we know that we have as full a record of Jesus' sayings and doings as is necessary for the development of the church. There is no Bible record that Jesus wrote anything, save perhaps in the sand of the temple court (John 8:6—probably spurious); but his words live by the power of the spirit, for they are life. (John 6:63) When exalted he resumed guidance of his church, being made its Head; and through the apostles he guided the church into his truth.

JESUS AND CHURCH DOCTRINE AND ORDER

But it was the apostle Paul who was made the great expounder of the teachings of Jesus. This arrangement by the Head of the church must have caused some surprise, and have brought a considerable test upon some in the early church; for it was contrary to all expectation that a late comer, and even a persecutor as was Saul of Tarsus, should be made the chiefest spiritual expounder of our Lord's teaching. Paul always had this to meet, and no doubt it was a continual means for keeping him near to his master in spirit.

To a considerable extent the same thing obtains in Christendom today. There are many who say they are willing to be followers of the teaching of Jesus of Nazareth as this is exemplified in his parables and miracles of healing—the Christian Scientists for instance—but who absolutely object to taking doctrinal instructions from Paul. Jesus, they say, was genial, tolerant, very broad; while Paul, they say, is particular, intolerant, and narrow in his doctrines. As for himself, Paul was assured. He said: "But though we, or an angel from heaven, preach any other gospel unto you than which we have preached unto you, let him be accursed."—Galatians 1:8.

Can one be a disciple of Jesus, and not of Paul? Every true follower of Jesus answers: No! The true disciple knows that Jesus meant them to expect explanation and expansion of his words after his death, and it is quite apparent that Paul is the chief one who fulfilled that expectation. Peter, the foremost of the apostles, refers with deference to Paul's writings, acknowledging him as their teacher—"Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you."—2 Peter 3:15.

Perhaps it has not been so generally discerned that a somewhat similar condition obtains amongst the Lord's people at the present time. Truth has come by our Lord's second presence, and many have enjoyed it. Its sweetness and freshness have been specially acceptable, and the knowledge of the kingdom makes glad the heart. But, as at the time of the first presence, the Lord has something more for his disciples than the diffusion of truth; he has his special reasons: there is a work to be done.

The Lord also has his special means whereby he discloses his designs. Many who are called to have the sweetness of the words of our Lord and the truths of the kingdom do not like to be directed into the Lord's way by unacceptable means; but it is as unreasonable to think that the Lord would diffuse truth at his second advent and not have a particular channel by which he would guide his people into all that was necessary for their instruction in doctrine and service, as it would be unreasonable to say that the apostle Paul was not the chosen means or channel to determine the doctrines of Jesus.

Probably all unconsciously Luke gives a cameo of the entire plan. He tells of Jesus selecting his disciples, and of his coming down from the mountain with them to the plain; of the multitudes of people who were gathered, not only of Israel, but from the coasts of Tyre and Sidon; of how virtue went out of him as they touched him, and that he healed them all, casting out all the unclean spirits. This beautifully represents the call and selection of the church, and their final union with him—how together they will come down to the waiting multitudes, and how that then those blessings for which he died will be given to them. His life (his "virtue") his merit, will be given to them that they may be healed. And the devil's power will be destroyed; and all unclean spirits will be forever banished in eternal destruction.

BEREAN QUESTIONS

1. To what does this lesson draw attention? ¶ 1.
2. What parables did Jesus utter to show that his teaching could not be a revamping of tradition? ¶ 2.
3. Why was Jesus' teaching entirely of new material? ¶3.
4. Contrast the sermon on the mount with the giving of the law at Mount Sinai. ¶ 4.
5. Show how the words of Jesus cut deeper than the Law. ¶ 5.
6. How have the churches misapplied the sermon on the mount? ¶ 6.
7. How did the churches meet the crisis of the World War? ¶ 7.
8. Why does God have a controversy with the nations, if they are actually pagan? ¶ 8.
9. How will the law be magnified during the Millennium? ¶ 9.
10. What three great principles are found in Jesus' teachings? ¶ 10.
11. How will all ecclesiastical systems be tested, and with what result? ¶ 11.
12. How did Jesus teach his disciples? ¶ 12.
13. Why was Jesus unable to give his disciples spiritual instruction? ¶ 13.
14. By what means did Jesus finally give the needed spiritual instruction? ¶ 14.
15. What kind of man did Jesus finally use for this purpose? ¶ 15.
16. How was Paul's teaching first received by Christians? and what parallel exists now? ¶ 16.
17. How was Paul to handle Jesus' teachings? ¶ 17.
18. Is the work of the church now merely to teach? ¶ 18.
19. How did the Lord purpose to convey his teachings at the end of the age? ¶ 19.
20. Relate how Luke outlines a miniature of the divine plan. ¶ 20.

BEWARE OF DOUBT

Beware of doubt—faith is the subtle chain
  Which binds us to the Infinite: the voice
Of a deep well within, that will remain
  Unless we crowd it hence..

'Tis better to be glad for what is,
  Than to sigh for the things which are not;
'Tis better, braver, to reckon the joys
  Than the troubles that fall to your lot.

—*Selected.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Niles, Mich. ..... Oct. 30
Benton Harbor, Mich. ... " 31
South Haven, Mich. ..... Nov. 1
Michigan City, Ind. ..... " 2
Hammond, Ind. ..... " 3
Chicago, Ill. ..... " 5
Gratiot, Wisc. ..... Nov. 6
Monticello, Wisc. ..... " 7
Madison, Wisc. ..... Nov. 8, 10
Boaz, Wisc. ..... Nov. 9
Waukesha, Wisc. ..... " 12
Milwaukee, Wisc. ..... " 13

BROTHER T. E. BARKER

McKeesport, Pa. ..... Oct. 31
Scott Haven, Pa. ..... Nov. 1
Canonsburg, Pa. ..... " 2
Waynesburg, Pa. ..... " 3
Kittanning, Pa. ..... " 5
New Kensington, Pa. ..... " 7
Elwood City, Pa. ..... Nov. 8
New Brighton, Pa. ..... " 9
East Palestine, Ohio ..... " 10
Lewistown, Pa. ..... " 12
McClure, Pa. ..... " 13
Northumberland, Pa. ..... " 14

BROTHER J. A. BOHNET

Bloomington, Ill. ..... Oct. 27
Decatur, Ill. ..... " 29
Champaign, Ill. ..... " 30
Danville, Ill. ..... " 31
Clinton, Ind. ..... Nov. 1
Terre Haute, Ind ..... " 2
Martinsville, Ill. ..... Nov. 3
Vandalia, Ill. ..... " 5
Patoka, Ill. ..... " 6
Alma, Ill. ..... " 7
Mattoon, Ill. ..... " 8
Arcola, Ill. ..... " 9

BROTHER E. F. CRIST

Mount Forest, Ont. ..... Oct. 25
Palmerston, Ont. ..... " 26
Guelph, Ont. ..... " 27
Kitchener, Ont. 29, 30
Galt, Ont. ..... Oct. 31
Preston, Ont. ..... Nov. 1
Brantford, Ont. ..... Nov. 2, 3
Hamilton, Ont. ..... " 5, 6
Milton West, Ont. ..... Nov. 7
Tottenham, Ont. ..... " 8
Barrie, Ont. ..... " 9
Orillia, Ont. ..... Nov. 10, 12

BROTHER A. J. ESHLEMAN

Eldorado, Mo. ..... Nov. 1
Carthage, Mo. ..... " 2
Webb City, Mo. ..... " 3
Joplin, Mo. ..... " 5
Noel, Mo. ..... " 6
Siloam, Mo. ..... " 7
Fort Smith, Ark. ..... Nov. 8
Fayetteville, Ark. ..... " 9
Springdale, Ark. ..... " 10
Monett, Mo. ..... " 11
Turkey, Ark. ..... " 13
Flippin, Ark. ..... " 14

BROTHER A. M. GRAHAM

East Hampton, Mass. ..... Oct. 30
Greenfield, Mass. ..... Oct. 31
Orange, Mass. ..... Nov. 1
Pownal, Vt. ..... " 2
Rutland, Vt. ..... " 3
Burlington, Vt. ..... " 5
Morrisville, Vt. ..... Nov. 6
St. Johnsbury, Vt. ..... " 7
Newport, Vt. ..... " 8
Hanover, N. H. ..... " 9
Pittsfield, N. H. ..... " 10
Manchester, N. H. ..... " 12

BROTHER M. L. HERR

Hillsboro, Tex. ..... Nov. 3, 4
Cleburne, Tex. ..... Nov. 5
Egan, Tex. ..... " 6
Fort Worth, Tex. ..... " 7
Dallas, Tex. ..... " 8
Plano, Tex. ..... " 9
McKinney, Tex. ..... Nov. 10
Denison, Tex. ..... " 12
Sherman, Tex. ..... " 13
Roxton, Tex. ..... " 14
Bogota, Tex. ..... " 15
Dike, Tex. ..... " 16

BROTHER W. M. HERSEE

North Sidney, B. C. ..... Nov. 6
Stellarton, N. S. ..... Nov. 7, 8
Hopewell, N. S. ..... Nov. 9
Truro, N. S. ..... Nov. 10, 12
South Rawdon, N. S. ..... Nov. 13
Windsor, N. S. ..... " 14
Port Williams, N. S. ..... Nov. 15
Kentville, N. S. ..... Nov. 16
E. Halls Harbor, N. S. ..... " 17, 19
Waterville, N. S. ..... Nov. 20
Berwick, N. S. ..... " 21
Auburn, N. S. ..... " 22

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

WORCESTER, MASS., Oct. 1; ..... David Peterson, 54 Alvarado Ave.

CINCINNATI, OHIO, Oct. 8; ..... G. M. Meister, P. O. Box 754

BROTHER H. HOWLETT

Kamloops, B. C. ..... Nov. 15
Vancouver, B. C. ..... " 17, 19
Matsqui, B. C. ..... Nov. 20
Chilliwack, B. C. ..... " 21
Princeton, B. C. ..... " 22
Penticton, B. C. ..... " 23
Trail, B. C. ..... Nov. 26
Nelson, B. C. ..... Nov. 27, 28
Balfour, B. C. ..... Nov. 29
Creston, B. C. ..... " 30
Cranbrook, B. C. ..... Dec. 2, 3

BROTHER S. MORTON

Richmond, Va. ..... Oct. 29
Petersburg, Va. ..... " 30
Emporia, Va. ..... " 31
South Hill, Va. ..... Nov. 1
Suffolk, Va. ..... " 2
Newport News, Va. ..... " 3
Norfolk, Va. ..... Nov. 5
Scotland Neck, N. C. ..... " 6
Roanoke Junction, N. C. " 7
Henderson, N. C. ..... " 8
Louisburg, N. C. ..... " 9
Wendell, N. C. ..... " 10

BROTHER G. R. POLLOCK

Rapid City, Ian. ..... Oct. 30
Shoal Lake Man. ..... " 31
Bredenbury Sask. ..... Nov. 1
Yorkton, Sask ..... " 2
Saskatoon, Sask. ..... Nov. 4-6
Prince Albert, Sask. ..... Nov. 7
Shellbrook, Sask. ..... Nov. 8
Edmonton, Alta. ..... Nov. 10-12
Rossington, Alta. ..... Nov. 13
Barrhead, Alta. ..... " 14
Calmar, Alta. ..... Nov. 16, 19
Buford, Alta. ..... Nov. 17

BROTHER B. M. RICE

Norman, Okla. ..... Oct. 31
Edmond, Okla. ..... Nov. 1
Chickasha, Okla. ..... " 2
Minco, Okla. ..... " 3
Drumright, Okla. ..... " 5
Sapulpa, Okla. ..... " 6
Okmulgee, Okla. ..... Nov. 7
Muskogee, Okla. ..... " 8
Pryor, Okla. ..... " 9
Bixby, Okla. ..... " 10
Tulsa, Okla. ..... " 12
Claremore, Okla. ..... " 13

BROTHER V. C. RICE

Huron, S. Dak. ..... Nov. 7
White, S. Dak. ..... " 8
Jasper, Minn. ..... " 9
Hartford, S. Dak. ..... " 10
Mitchell, S. Dak. ..... " 12
Parker, S. Dak. ..... " 13
Chancellor, S. Dak. ..... Nov. 14
Irene, S. Dak. ..... " 15
Menno, S. Dak. ..... " 16
Yankton, S. Dak. ..... " 17
Irene, S. Dak. ..... " 19
Vermillion, S. Dak. ..... " 20

BROTHER R. L. ROBIE

Shelby, Ohio ..... Oct. 30
Mansfield, Ohio ..... " 31
Galion, Ohio ..... Nov. 1
Marion, Ohio ..... " 2
Delaware, Ohio ..... Nov. 3
Columbus, Ohio ..... " 5
Lancaster, Ohio ..... Nov. 7
Nelsonville, Ohio ..... " 8
Ironton, Ohio ..... " 9
Ashland, Ky. ..... " 10
Portsmouth, Ohio ..... " 12
Chillicothe, Ohio ..... " 13

BROTHER O. L. SULLIVAN

Wilson, N. C. ..... Oct. 28
Wilmington, N. C. ..... " 29
Charleston, S. C. ..... " 31
Savannah, Ga. ..... Nov. 1
Jacksonville, Fla. ..... " 2
Palatka, Fla. ..... " 3
Sanford, Fla. ..... Nov. 5
Orlando, Fla. ..... " 6
Apopka, Fla. ..... Nov. 7
New Smyrna, Fla. ..... " 9
Miami, Fla. ..... Nov. 10, 12
Key West, Fla. ..... Nov. 14

BROTHER W. J. THORN

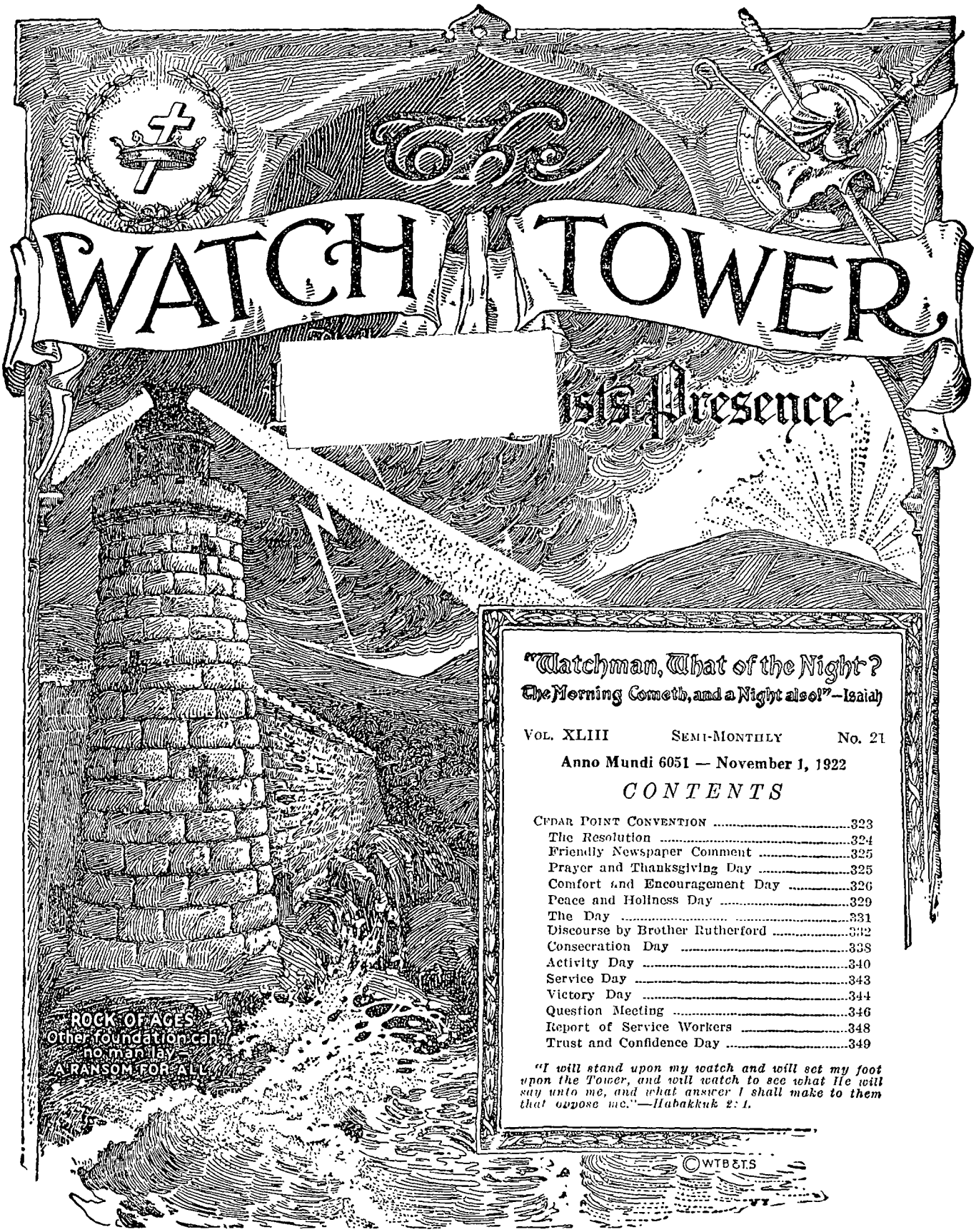
Beverly, Mass. ..... Oct. 30
Newburyport, Mass. ..... " 31
Byfield, Mass. ..... Nov. 1
Haverhill, Mass. ..... " 2
Lawrence, Mass. ..... " 3
Lowell, Mass. ..... " 5
West Chelmsford, Mass. Nov. 6
Concord Junction, Mass. " 7
Saxonville, Mass. ..... " 8
Leominster, Mass. ..... " 9
Orange, Mass. ..... " 10
Greenfield, Mass. ..... " 12

BROTHER T. H. THORNTON

Decatur, Ala. ..... Nov. 1
Tuscumbia, Ala. ..... " 2
Albany, Ala. ..... " 3
Cullman, Ala. ..... " 5
Bessemer, Ala. ..... " 6
Yolande, Ala. ..... " 7
Pell City, Ala. ..... Nov. 8
Riverside, Ala. ..... " 9
Lincoln, Ala. ..... " 10
Birmingham, Ala. ..... " 12
Boaz, Ala. ..... " 14
Piedmont, Ala. ..... " 16

The WATCH TOWER

[illegible]ist's Presence



"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

VOL. XLIII SEMI-MONTHLY No. 21

Anno Mundi 6051 — November 1, 1922

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24: 33; Mark 13: 29; Luke 21: 25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be partaker of the divine nature,' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

18 CONCORD STREET ▫ ▫ BROOKLYN, N.Y. U.S.A.

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only.* Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Orders only.

(Foreign translations of this journal appear in several languages)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER.

Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

Entered as Second Class Matter at Brooklyn, N.Y., Postoffice under the Act of March 3rd, 1879.

FREE LITERATURE

The Society is printing a large quantity of tracts for free distribution. These are being shipped to the classes in quantity. The shipment now is about completed. October 31 is set for a general distribution throughout the United States and Canada. See October *Bulletin.* Isolated friends should write this office for such quantities as they can distribute properly. Do not throw the tracts on the lawns or doorsteps. Hand each tract personally to some one at the door. This tract is important. It contains the Cedar Point Resolution and will have a wide distribution. It is printed in many languages.

BALTIMORE CONVENTION

A local convention will be held at Baltimore, Md., October 28th and 29th, which classes in the immediate neighborhood will have an opportunity to attend. A public meeting will be held Sunday afternoon, to be addressed by Brother Rutherford. Other speakers will be present. For further information address Dr. Chas. A. Schaefer, 53 South Fulton Ave., Baltimore, Md.

CANADIAN CONVENTIONS

NEW LISKEARD, Ont., October 20-22;
A. H. Brown, Drawer 23, New Liskeard, Ont.
WINNIPEG, MAN., October 27-29;
L. W. Burgess, 539 Newman St., Winnipeg, Man.
SASKATOON, SASK., November 4-6;
G. P. Naish, 115 Main St., Nutana, Saskatoon, Sask.
EDMONTON, ALTA., November 10-12;
Geo. A. Ware, 12321 Stony Plain Rd., Edmonton, Alta.
VANCOUVER, B. C., November 17-19;
M. Sibley, 1687 Fifth Ave. W., Vancouver, B. C.
CRANBROOK, B. C., December 2, 3;
Geo. Holmes, Box 19, Cranbrook, B. C.
REGINA, SASK., December 8-10;
M. T. Catton, 1835 Connaught St., Regina, Sask.

SAN FRANCISCO CONVENTION

The International Bible Students will hold a convention at San Francisco Saturday and Sunday, November 18 and 19. The President of the Association will be present at the convention. For further particulars write J. L. Seery, Convention Secretary, 701 Post Street, San Francisco, California.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

READING, PA., Oct. 15; ....Clifford R. Weeber, 518 N. 12th St.
BROOKLYN, N. Y., Oct. 22; T. M. Bedwin, 8118 Chichester Ave., Woodhaven.
BALTIMORE, MD., Oct. 29; Chas. H. Anderson, 119-121 S. Calvert St.
ST. LOUIS, MO., Nov. 1; .....J. B. Bernoudy, 7033 Lindell Ave.
KANSAS CITY, MO., Nov. 3; .....Ira H. Hyde, 1006 Fuller Ave.
ALBUQUERQUE, N. MEX., Nov. 5; Mrs. H. W. Hardy, 1025 N. 11th St.
SAN FRANCISCO, CALIF., Nov. 19; Ray Crawford, 483-A Linden St.
LOS ANGELES, CALIF., Nov. 26; .....Oscar Harris, 3848 Boyce Ave.
CLEVELAND, O., Dec. 10; Hyatt W. Mathews, 7524 Harvard Ave., S.E.
BOSTON, MASS., Dec. 17; Alexander Ogston, 48 Wyllis Ave., Everett.
BROOKLYN, N. Y., Dec. 24; T. M. Bedwin, 8118 Chichester Ave., Woodhaven, L. I.
DAYTON, O., Dec. 31; .....P. D. Pottle, 36-½ E. 4th St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLIII NOVEMBER 1, 1922 No. 21

CEDAR POINT CONVENTION

"Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10:25.

A CONVENTION of Christians drawn together by the influence of pure Christian love is always helpful. The day is approaching for the general assembly of the church of the firstborns; hence the greater desire for closer fellowship and activity of the brethren this side the vail. To all such a convention is a special blessing.

Believing it to be in harmony with the Lord's will, a general convention of Bible Students was announced to be held at Cedar Point, Ohio, September 5 to 13, inclusive. From every quarter of the land there was a joyful response by the brethren. As the day approached, it was evident that there would be a great number present. Even more came than was anticipated, with a great desire for fellowship and building one another up on our most holy faith. The brethren came from all parts of the United States, Canada, and quite a number from Europe. Those who could not come sent telegrams and cablegrams of greetings and best wishes. Such were received from Great Britain, Scotland, Australia, South Africa, Sweden, Finland, Winnipeg, Man., Saskatoon, Sask., Medicine Hat, Alta., Boston, Fall River, Mass., Roseburg, Ore., Spokane, Wash., San Jose, Calif., St. Louis, Mo., Baltimore, Md., Terre Haute, Ind., Passaic, N. J., Richmond, Va., Tampa, Marianna and Zephyr Hills, Fla., Raleigh, N. C., Richmond Hill, N. Y., and other places.

On Tuesday the brethren began to arrive in special trains, boats, automobiles, trolley cars and, in fact, every kind of vehicle except airships. On Sunday more than 5,000 people came by automobile alone. All hotel space at Cedar Point was occupied, while thousands were domiciled at Sandusky and Lakeside. The audience reached its greatest number on Sunday, at which time it is estimated by the Sandusky Press that between 18,000 and 20,000 people were present.

The convention opened Tuesday afternoon, according to the program. Brother Van Amburgh was chairman, the assistant chairmen being Brothers Graham, Salter, and Pickering. The English-speaking brethren held meetings in the large auditorium and also in the grove at the same time; while at the same hours our foreign brethren conducted their meetings in different halls and in different parts of the grove. There were as many as eleven meetings in progress at one time. There was one spirit prevailing, the spirit of Christ. Everywhere were happy faces and joyful hearts. Everywhere it was heard said: "This is the most wonderful convention yet held"; and doubtless there never has been another convention on earth attended by so many consecrated Christians.

The feeding of the multitude was a problem. But the proprietors of Cedar Point had arranged that this should be done in the cafeteria style; and by the spirit of coöperation on the part of the brethren this feature was quite readily taken care of, and all were supplied with reasonable food.

Monday was "Service Day", and on Tuesday morning several hundred automobiles, each car loaded with workers and books, canvassed the northern part of Ohio. A report of this appears herein. On Tuesday evening following this canvass a testimony meeting was held, and every one present agreed that it was the most wonderful, heart-inspiring testimony meeting he had ever attended.

The convention concluded Wednesday forenoon. It was thought because of the great number present that it would be beyond the capacity of any to stand shaking hands with everybody; hence the love feast was conducted by the friends engaging in singing songs while standing and giving the Chautauqua salute. It was a most impressive scene, a most happy one; and every one departed from the place, realizing that the Lord was present and had opened the windows of heaven and poured out a blessing upon his people.

"WITH TEN THOUSANDS OF HIS SAINTS"

It is interesting here to note the words of St. Jude: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed and of all their hard speeches which ungodly

sinners have spoken against him." (Jude 14, 15) It has been suggested that the words of St. Jude are significant here in view of the adoption of a resolution which forms a judgment and warning to all the nations of earth. It is quite singular that the average attendance at this convention was approximately 10,000, while on Sunday afternoon many more were present at the public meeting. At the conclusion of the public address by the President of the Society Sunday afternoon, this notable assembly composed of consecrated Christians speaking many languages, to wit, English, German, Polish, Greek, Scandinavian, Ukrainian, Lithuanian, Hungarian, Slovak and Italian, unanimously adopted the following resolution amidst great rejoicing:

RESOLUTION

(Adopted by the International Bible Students Association in Convention at Cedar Point, Ohio, Sunday, September 10, 1922)

THE International Bible Students in convention assembled deem it a duty and privilege to send this message to the nations of earth.

As a body of Christians consecrated to obey and follow our Lord and Savior Jesus Christ, we are opposed to engaging in war, revolution, anarchy, or violence in any form; and we are opposed to fraud and deception being practised upon the people by the misrepresentation of the Word of God or otherwise. We earnestly desire peace, prosperity and the blessing of the people with life, liberty and happiness; and we hold that the only means by which this can be accomplished is by and through the reign of Christ.

In the light of the Word of God, and particularly of fulfilled prophecy, we submit the following as a true statement of the facts relating to present conditions:

1. That the rulers of earth have frequently boasted that the World War was fought to make the world safe for democracy, which claim has proven to be a delusion and a snare;

2. That the international conferences at Paris, Washington, Genoa and The Hague, participated in by the financiers and statesmen and approved by the denominational clergy of the world, held for the purpose, as announced, of establishing peace on earth, have failed to bring forth the desired result;

3. That all of the nations of earth are now in distress and perplexity, as the Lord foretold they would be at this time, and that the entire social and political structure is threatened with complete dissolution; and the leading statesmen and rulers of the earth being aware of this fact and of their inability to establish peace and prosperity are frantically calling upon the denominational churches to save the world from disaster;

4. That it is the desire of all the nations and peoples of earth that they might dwell in peace and enjoy life, liberty and happiness;

5. That the people are being misled by those who are attempting to bring about this desire through international conferences and agreements in the form of the League of Nations and like compacts.

We therefore call upon the nations of earth, their rulers and leaders, and upon all the clergymen of all the denominational churches of earth, their followers and allies, big business and big politicians, to bring forth their proof in justification of the position taken by them that they can establish peace and prosperity on earth and bring happiness to the people; and their failing in this, we call upon them to give ear to the testimony that we offer as witnesses for the Lord, and then let them say whether or not our testimony is true.

Relying upon the Word of God and his providential dealings with mankind through Christ Jesus, we as his witnesses hold and testify as follows, to-wit:

1. That the World War came in 1914 and was followed by great famines, pestilences and revolutions in various parts of the earth exactly as foretold by the Lord;

2. That 1914 marked the legal ending of the old world and there Christ the rightful King took unto himself his power as king;

3. That the Lord Jesus Christ is now present, invisible to man, and proceeding with the work of establishing his kingdom, for which kingdom he taught his followers to pray;

4. That Satan, long the god of this world, has deceived the statesmen, financiers and the clergy, by inducing them to believe that by international agreement or other combined efforts they can bring the desire of all nations;

5. That all of the world's present organization constitutes the visible part of Satan's empire or organization, and that Satan's empire must now fall before the forward march of the King of glory;

6. That all international conferences and all agreements or treaties resulting therefrom, including the League of Nations compact and all like compacts, must fail, because God has decreed it thus;

7. That all efforts of the denominational church organizations, their clergy, their leaders and their allies, to save and reëstablish the order of things in the earth and to bring peace and prosperity must of necessity fail, because they do not constitute any part of the kingdom of Messiah;

8. That on the contrary, during the World War the clergy of these various church denominations were disloyal to the Lord Jesus Christ in this, that they wrongfully united with big business and big politicians to further the World War; they preached men into the trenches and falsely and blasphemously told them that their death upon the battlefield would be counted as a part of the vicarious atonement of Jesus Christ;

9. That they further repudiated the Lord and his kingdom and showed their disloyalty by voluntarily uniting themselves with Satan's organization and boldly announcing to the world that the League of Nations is the political expression of God's kingdom on earth, which announcement so made by them was in utter disregard of the words of Jesus and the apostles.

10. We further hold and testify that this is the day of God's vengeance against Satan's empire visible and invisible;

11. That the reëstablishment of the old world or order is an impossibility; that the time is here for the establishment of the kingdom of God through Christ Jesus; and that all the powers and organizations that do not willingly submit to the righteous reign of the Lord will be destroyed;

12. That if the politicians would faithfully represent the people, and big business would cease exploiting the people, and the clergy would tell the people the truth concerning God's arrangement and the people would cease from strife, the kingdom of Messiah would be established by him without further trouble or distress; but failing thus to do, greater trouble must shortly follow;

13. That for this reason there is now impending and about to fall upon the nations of earth, according to the

words of Christ Jesus, a great time of "tribulation such as was not since the beginning of the world to this time, no, nor ever shall be" [again], and it is this impending trouble that the rulers and mighty men of earth see coming.

But we hold and declare that Messiah's kingdom is the complete panacea for all the ills of humankind and will bring peace on earth and good will to men, the desire of all nations; that those who yield themselves willingly to his righteous reign now begun will be blessed with lasting peace, life, liberty and endless happiness.

Therefore we bring to the peoples of earth God's message of good tidings contained in the Bible, his Word of truth, and we publish to them his message of peace and everlasting salvation, to wit, that the King of glory, the Deliverer of man, is invisibly present and has begun his reign; that the old world, under the control of Satan, has ended and is being rapidly broken in pieces, to make way for the everlasting kingdom of righteousness now being set up, and that millions of people now living on earth, if obedient to the laws of that righteous kingdom, will continue to live and never die; and we call upon all nations, peoples, kindreds and tongues who love righteousness and hate iniquity to recognize and freely acknowledge that Jehovah is the only true God and that his beloved Son Christ Jesus is King of kings and Lord of lords.

A FRIENDLY COMMENT

The Bridgeport (Conn.) *Herald* editorially, October 1st, said of the Resolution the following:

BIBLE STUDENTS SCORE WORLD'S STATESMEN

With Mustapha Kemal thundering at the gates of Constantinople, demanding the return of the Dardanelles control to Turkey, while the British lion is rushing her warrior breed to the Golden Horn, with the revolutionary spirit of "red" Russia threatening to Bolshevikize all Europe, with the American public murmuring fiercely at atrociously high prices of coal and other necessities caused in part by two costly national strikes, it is interesting to note what one of the largest and most active Christian organizations in the world thinks of this crisis in history.

Upwards of 20,000 ardent churchmen attended the meetings of the International Bible Students Association at Cedar Point, Ohio, during its recent convention. That they are disgusted with the morals and spirit of our world, statesmen and even the ways of the League of Nations is obvious in their unanimous resolution on world affairs.

We submit that, regardless of what the individual reader may think of its philosophy, the ensuing resolution deserves incorporation in history as a vivid reflection of what many of our churchmen think of these times.

What a documentary study it affords for psychologists —this modern discourse on that eternal duel between God and Satan!

How we would like to note the expressions of Lloyd George, Clemenceau, Venizelos, Lenin, Hughes or Root could we but see them reading the resolution.

We will not attempt to give in the WATCH TOWER any review of the addresses of the foreign-speaking brethren nor even to give their names, but the reports which have reached us show that these addresses of the foreign-speaking brethren were noteworthy for the high degree of spirituality which they manifested. At one and the same time eleven meetings, in ten different languages, were in progress in different places upon the grounds.

The main auditorium, the Coliseum, never before used by the Bible Students, was equipped with five thousand seats; and these seats were filled at almost every session and many stood. Besides this, English meetings were conducted in the park, where an open air auditorium seated several thousands of people.

The main auditorium, after the first three days, was equipped with a splendid sounding-board patterned after a Victrola horn, which worked so perfectly that a speaker with even a moderately strong voice could be heard distinctly in the remotest parts of the great auditorium. An admirable orchestra made up of twenty-two brothers and sisters supplied excellent music throughout. Among the instruments thus employed to the Lord's praise were the piano, two baritone horns, three cornets, two saxaphones, a flute, a bass viol, and a dozen violins. One of the players was heard to remark: "The time set for this convention is too short; a convention of this size ought to be here all summer."

PRAYER AND THANKSGIVING DAY, SEPTEMBER 5

THE convention opened September 5th, at 4 p. m., with a praise and testimony meeting. At 7 p. m., an address of welcome by Mr. F. F. Eubank, the representative of The Boeckling Company, was responded to by Brother Rutherford. Then followed a discourse by Brother C. A. Wise on the subject of the day. We do not undertake to give the addresses verbatim, but such synopses and salient points of each as the space available will permit. Brother C. A. Wise said in part:

DISCOURSE BY BROTHER C. A. WISE

NO SUBJECT could be more appropriate than the one selected for the opening discourse of this convention; and we are sure that when notice was first made of the convention often we went to the throne of heavenly grace in prayer, asking the Lord's blessing. As the time drew near and we realized that we could attend, our hearts were filled with thanksgiving.

As a basis for our remarks we desire to use 1 Thessalonians 5:17, 18: "Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you." Someone has well said that prayer is the expression of the soul's sincere desire. Thus, in order to fulfill our desires, one must first of all be in harmony with God. Prayer is absolutely essential for spiritual

growth; without it the Christian would die spiritually.

Having come into harmony with God, it is a privilege to come before the throne of heavenly grace and make our wants known. A prayer that is not of faith is a sin. The prayer of the justified one, then, is that God may open the eyes of our understanding that we may continue to be faithful to him, to abide in him. Through prayer we have sweet communion with God, thus opening the door of our hearts; we have fellowship with him, telling him of our joys, our sorrows, and our desires. It is of this attitude of heart that our Lord said: "If any man hear my voice and open the door, I will come in and sup with him and he with me." Again he said: "Ye shall ask what ye will and it shall be done unto you." But even with this broad statement we find there are some limitations and conditions—"If my word abide in you." How few there are who will abide in Christ; in whom the word of God dwells richly! A true Christian will shrink from asking what he will.

To abide in Christ means to have our wills fully submerged into the Father's will: time, talent, all. Thus with the Psalmist we can say: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

All the leading characters of the Bible spent many hours in prayer, and in every instance God honored them by granting their petitions. The experience of Hezekiah stands out as a very prominent instance of God's answer to prayer. The Lord had sent Isaiah the prophet with a message, saying: "Set thine house in order; for thou shalt die and not live." Hezekiah, lying on his bed sick, turned his face toward the wall and prayed, saying, "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." What a practical lesson we can derive from this experience! It is true that we are not natural kings as Hezekiah was, but we are prospective kings of glory.

To set our house in order means that all our affairs in life—home, business, reputation, wealth—are the Lord's, and he has entrusted these to us as stewards. The prayer of Hezekiah was not a boastful one, neither should our prayers be boastful. God never changes his plans to answer our prayers, but permits the conditions to help us. Therefore we must work according to our prayers and petitions. We, too, must be able to say: We have walked before thee in truth and with a perfect heart, and done that which is pleasing in thy sight.

Few have the ability to pray without ceasing. Only the advanced ones in Christ who are having their affections set on things above, have exchanged their earthly interests for the heavenly; their prayers will be as a flame of sacred love—love for the Lord, the truth, and the brethren. This flame of sacred love will consume their mortal bodies as living sacrifices in the service of the truth.

COMFORT AND ENCOURAGEMENT DAY, SEPTEMBER 6

TO EACH day of the convention was assigned a special subject. Wednesday, September 6, was "Comfort and Encouragment Day." Services opened in the morning with praise and testimony, followed by a discourse by Brother Van Amburgh. A synopsis of his discourse follows:

DISCOURSE BY BROTHER W. E. VAN AMBURGH

"Cast not away therefore your confidence, which hath great recompense of reward." —Hebrews 10:35.

THE present social-financial-religious-governmental structures of the world are disintegrating rapidly for lack of the cohesion of mutual confidence. The ingredients which enter into the formation of the hardest rocks are held together by some adhesive force. Mutual confidence would in time beget love, which is the strongest moral cohesive power known. Could the world at once enter into a condition of mutual confidence and trust, the social cyclone now threatening would rapidly disappear. Can such a condition ever be brought about on earth? God has promised that it shall be.

God has permitted mankind to take its own course for a while, that it might learn its inability to save itself. It has demonstrated that sin and selfishness cannot cement society into a desirable condition. During the permission of sin God arranged that a record of his dealings with his people should be kept, and gives as one reason therefor that the Christian of today might have a knowledge of how firm a foundation of divine wisdom, love, justice, and power he has upon which to build his faith and hope. What comfort and patience this knowledge gives him to endure the terrors of a collapsing world! He knows that Jehovah is preparing for the establishment of his kingdom on earth. The sand foundations of sin, selfishness, and injustice must all be cleared away, that the rock foundation of justice, righteousness, love, and mercy may be laid.

The Apostle assures us that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Romans 15:4); and that "all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11); and that God's dealings with the prophets of old and with the children of Israel were to assure us that every promise which God has made can be fully relied upon.

The touching story of Job shows that the devil has not power to even touch one of God's people unless God may temporarily permit it; and if he does permit it and the tested one proves faithful, God doubles his previous blessings unto him.

The fascinating story of Joseph tells that he was hated by his brethren, who with murderous hearts sold him as a slave; his thirteen years of bondage, part of which was spent in prison under false accusation; his release by the power of God, who raised him next to the throne of Egypt in one day, thus making him the savior of the very brothers who had sold him, and also of his entire family, as well as the savior of the entire nation of Egypt. God pictured thus his own Son, who would later be hated by his brethren, murdered by them, only to be exalted later to the throne of the heavens that he might become the Savior of his brethren, the Jewish nation, and also of his family, his joint-heirs, and incidently of all the world, typified by the nation of Egypt.

The experiences of the warrior David, taken from the sheep-cote and placed upon the throne of Israel that he might deliver his people, give another picture of the coming Savior as a warrior who would deliver his people from bondage to sin.

The children of Israel during their captivity were encouraged by the deliverance of the three Hebrew children

from the fiery furnace of the enraged Nebuchadnezzar, and by that of Daniel from the lion's den, where he had been cast at the behest of his enemies. God had not forgotten them, even though they were in captivity.

So the Christians of today "upon whom the ends of the world have come," as they find themselves in the vortex of human passions and terror, are assured that their God whom they serve can and will deliver them in his own time and way. Their eyes have been opened by the Word of God; and they know that these distressing conditions are but evidences that the kingdom of God is at the door, and that the era of greatest blessing the world has ever known is soon to dawn; and that singing, joy and happiness in abundance will replace the sighing, sorrow and distress of the present.—Luke 21:28.

The Christian therefore has a stability of mind, faith in God, a glorious hope for speedy deliverance which gives him patience in the present turmoil, and a comfort of heart and mind which nothing can shake or break. He is supported by the mighty God of the universe, and thus he "dwelleth in the secret place of the Most High [and] shall abide under the shadow of the Almighty." What safer place could he be in? What could give him more comfort?

Brother Crist delivered a discourse on the same subject at 11 a. m. We insert herein a synopsis of it:

DISCOURSE BY BROTHER E. F. CRIST

"Great peace have they which love thy law, and nothing shall offend [stumble] them."—Psalm 119:165.

EVERYONE desires happiness. Peace is essential to happiness. In Psalm 119:165 we are told how this important ingredient of joy may be obtained.

Primarily God's law is his own rule of conduct. As a loving Creator he delivers it to man, that the latter may be advantaged. Throughout the six creative days God obeyed the law of thoughtfulness in creating conditions that would enable men to be happy. He caused trees to grow for lumber, that men might build houses and other conveniences. He placed coal, oil and gas in the earth for fuel supply, that men might run trains, steamboats, and automobiles. Had God made only two kinds each of vegetables, fruits, and flowers, life would have afforded far less pleasure than it does. God having thus thoughtfully used his creative power, peace resulted from the realization that he had done his best.

Because of failure to love that law of thoughtfulness, peace is lacking in many lives. Husbands permit wives to struggle unnecessarily with inconveniences that make life a dull drudgery, when a few paltry pennies and a few minutes of time would make life far brighter for them. Trouble with neighbors is often traceable to the same cause; whereas thoughtfulness would have yielded an interchange of kindly acts productive of much pleasure. Many parents suffer disappointment and unpleasantness because of failure to reason from the viewpoint of their children. This does not suggest harmful indulgence, but such wise and loving thoughtfulness as will convince the child that father and mother are endeavoring unselfishly to serve its highest interests. Love for this law will promote peace in our lives. Many stumblings can thus be avoided. Real happiness cannot be enjoyed otherwise. When during Christ's kingdom now being established mankind comprehend and apply this principle, the human race will thereby eliminate a large part of their troubles.

Next, God proved his love for the law of self-forgetfulness and self-denial in that he permitted Lucifer to take charge in Eden, knowing that he would lead men into sin and destruction. God foresaw that for centuries he must behold the sad spectacle of a race rushing madly down the decline into more and more of evil; that selfishness would lead to injustice, hate, murder, war, and other terrible consequences; that his own loving purposes would be misunderstood, and his name be blasphemed; that he would send his own Son to redeem men, and that this Son would be rejected and crucified. Yet God obeyed his law, that thus mankind might learn lessons that would enable every willing child of Adam to become perfect and happy ultimately. As we, too, learn to love that law, peace increases proportionately.

God showed his love for the law of holiness when he condemned the race in Adam. He would have a clean universe; therefore every evil thing must be destroyed. Peace was inspired as he looked forward to a glorious culmination, when evil will be destroyed root and branch. When we love that law, and have determined to eradicate every evil desire and practice from our lives, we shall feel sweet peace while anticipating the fruition of such hope.

Having condemned his disobedient creature, God next proved his love for the law of mercy in that he decreed a provision for the ultimate recovery of unworthy man through the giving of his own Son to suffer, to die and to become the restorer. How sweet must have been his peace as the sense of such nobility swept over his soul! As we learn to love mercy, even toward those who seem not to merit it, we add to our peace. If we think mercifully of our fellow man, a more kindly feeling toward him is gendered and it becomes easier to speak and act considerately. It is obvious that greater peace must result from such course.

Having planned for the restoration of all willing ones during Christ's kingdom God next evidenced his love for the law of magnanimity in arranging for the selection from among the human race of 144,000 who are to be highly exalted to the conditions now enjoyed by his Son, if they faithfully emulate him. This is a condescending favor almost beyond conception. How sweet must have been his peace when this decision was reached! When we love that law, and are willing to do for husband, wife and others far more than duty would demand, we are planting seeds that will bring fruition in peace.

God has through the centuries demonstrated his love for the law of meekness (which implies a readiness to receive suggestion) and for the law of perseverance. Both are essential to a broad peace. God has not dealt harshly when unreasonable and ridiculous suggestions have been made to him in prayer; neither has he been dismayed because in six thousand years the human race has not become free from sin and its terrible effects. He has determined to persevere until that end is attained. The love of these features of God's law will contribute to our peace. Unwillingness to receive a suggestion or criticism will cause peace to be an absent quantity in our lives; and vice versa.

From 2 to 3 o'clock in the afternoon was devoted to praise and testimony, and many of the friends had opportunity to give an expression of their love and appreciation of the Lord's goodness to them. At 3 p. m. Brother M. A. Howlett spoke on the subject of the day. A synopsis of his discourse follows:

DISCOURSE BY BROTHER M. A. HOWLETT

AS STUDENTS of God's Word and believers in that Word, we are greatly interested in the events of earth. Wise men of the world are perplexed; the restless masses of humanity are surging as angry billows; the storm clouds of trouble grow blacker; men's hearts fail them for fear and for looking after those things coming upon the earth.

What should be the attitude of the Christian in regard to these things? Should he be perplexed? Should he be afraid? The assurance of God's Word is that these very conditions would exist at the end of the age, and that they would mark the passing away of the old order of unrighteousness and the coming in of the new "wherein dwelleth righteousness."

Bible students are looking for the near establishment of this kingdom of peace. This being "Comfort and Encouragement Day," what comfort can we get from the realization of these troublesome conditions? If it can be proven that the present political situation in Europe and elsewhere; the existence of a league of nations; the coming into being of Bolshevism; the unrest among the Mohammedans are all conditions related to the establishment of the kingdom of Christ, would this not be a matter of great comfort and encouragement?

The Christian's commission at this time is to proclaim the "day of vengeance of our God," and how could this be done were he not fully satisfied that the day is here? Bible students are interestedly watching the affairs of the orthodox Jew. His gradual establishment in Palestine as a homeland is a matter of intense interest.

When the Jew is referred to in prophecy he is often spoken of as Jacob. He takes this name from the father of his nation—Jacob—whose name was changed to Israel. Hence his children are called the children of Israel. The affairs of the people spoken of as Jacob, are to play an important part in the establishment of the new order. The Jewish hope is running high. He is anxiously looking for the fulfillment of the long-deferred promise to Abraham: "In thee and thy seed shall all the families of the earth be blessed." To the Jew this means the reëstablishment of a polity in Palestine through which the nations of earth will be blessed. His one great mistake is his relying upon the wrong agencies for this reëstablishment. Instead of looking to his God, he is leaning upon an arm of flesh; he is leaning upon the gentile nations and particularly upon the League of Nations.

The Almighty has authorized none of the present nations to assume authority in Palestine. The power that is exercised in that country by the League of Nations through its representative, Great Britain, is an abomination in God's sight. This assumed authority is to be overthrown in a great time of trouble, during which the Almighty will manifest his power and show himself to be fighting for the Jew again.—Ezekiel 38:21.

At 4 p. m. was a discourse by Brother A. J. Eshleman on a like subject, a synopsis of which follows:

DISCOURSE BY BROTHER A. J. ESHLEMAN

"But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members."—Romans 7:23.

THE epistle to the Romans is a logical and comprehensive treatise on the divine law and its effect upon the human family. Law is rule in force. God's law is the same always, but the expressions and operations of that law vary under different dispensations and covenants. After reviewing the episode in Eden God's apostle dwells considerably upon the Mosaic decalogue, and then proceeds to apply the lesson to us. Of course, to the worldly-minded his argument is not clear; but the child of God leans not upon his own understanding nor upon that of the world's. Through the medium of the holy spirit, guiding St. Paul's pen and enlightening our minds, his argument is refreshing. "The world by [worldly] wisdom knows not God."

The Apostle concludes (Romans 8:1): "There is therefore now no condemnation to them which are in Christ Jesus," etc. To the sober-minded Christian this is a comfort and consolation; for although we are in harmony with God as new creatures, still we are conscious of many bodily imperfections which we rightly deplore and long to be rid of. In verse 22 he says: "For I delight in the law of God in the inner man." And in verse 25 he adds: "So then with my mind I serve the law of God." It is a great joy to be conscious of heart unity with the Father of Light and Life and to have his approbation.

Reverting to the text: St. Paul speaks of another law in his members warring against the new mind and subjecting him to the law of sin. The operations of this law of sin are twofold; and although co-related, there is an appreciable difference, viz., the bodily imperfection, and the natural desires of the flesh.

(1) No extensive reasoning is here required to prove that sin works in all of Adam's race. It is pathologically palpable that we also are children of wrath even as they. Our invulnerability to sin, according to 1 John 3:9, lies not in any physical immunity, but refers to a moral quality exclusively. Moreover, we are not healed of these blemishes upon acceptance into the Anointed, but are figuratively clothed with the robe of Christ's righteousness through the imputation of his merit. (Romans 4:6-8) Again, it is written: "He knoweth our frame, he remembereth that we are dust." The Lord pities his people as he beholds their abhorrence for the evil in their human nature.—Romans 7:24, 25.

(2) The other part to the operation of this law of sin refers to the legitimate demands of the flesh, things which are entirely proper for Adam's children, but which we are privileged to sacrifice in hope of the great prize. This is the most unnatural thing a human being could do and certainly incompatible to his nature. It might be convenient occasionally to attend meetings or do a little service for the truth; but to sacrifice the things that are by nature ours, requires the greatest faith and fortitude of any feat ever accomplished. Our humanity, though justified, has a strong love of and affinity for the æsthetic, which of itself is not sinful because of being a part of our natural self, but which, if wholly yielded to, would become a snare to us since our covenant is by sacrifice.

To the new creature and its vows the flesh responds sensitively. Although it is negatively resistant, yet it forms our most formidable foe; and herein lies a great warfare. Overcoming does not mean that the flesh will nevermore assert its rights, but rather that the new creature must possess positive rulership at the expense of the human self.

Concluding the eighth chapter, St. Paul asks: "Who shall separate us from the love of God?" etc. We observe that he includes life and things to come. What could he mean? Evidently a desire to continue to live on the earth after having made a covenant with God to sacrifice this for a heavenly reward. "He that controlleth his own spirit

is mightier than he that taketh a city." Bravery in natural warfare is most commendable; but earth's really mighty ones are the heroes of faith. Shortly their names will be engraved upon the hearts of all mankind, as the "joy of the whole earth." Meanwhile let us look unto our Master, who was tempted in all points as we, but overcame; so may we, by his grace. Let us put forth every effort to serve the Lord's cause. Soon the fight will be finished, the race run, the victory won; and the eternal joys will be ours.

The evenings were spent in social fellowship about the hotel and in discussion by the friends of what they had heard during the day. It gave opportunity for renewing acquaintance one with another. So great was the crowd that it was impossible for every one to meet every one he knew in one day, and the evenings were well occupied in visiting and in Christian fellowship together.

PEACE AND HOLINESS DAY, SEPTEMBER 7

THURSDAY, September 7, was designated as "Peace and Holiness Day." Services opened at 9 o'clock in the morning, followed by a praise and testimony meeting. At 10 a. m. Brother W. F. Hudgings delivered a discourse on the subject of the day, a synopsis of which we insert:

DISCOURSE BY BROTHER W. F. HUDGINGS

PEACE is a condition of mind which all men crave and seek for, yet they look for it where it cannot be found. There can be no genuine peace apart from heart harmony with Jehovah. Nations arm themselves and go to war, hoping thereby to gain in the end happiness, tranquility, peace, usually to find their condition worse than it was before, as far as the happiness of the people is concerned.

Peace, in its truest sense, reigned in Eden before the fall of man into sin and death. It has not reigned anywhere in the earth since that time, except in a spiritual sense in the hearts of God's consecrated people.

The world has held its peace conferences and congresses, made its peace proclamations, declarations and treaties. But lasting peace has not been established, and will not be until the Prince of Peace sets up his kingdom upon the ruins of the old order. Christianity has accomplished something for the nations of Europe and America in the way of promoting civilization, but it has not made them Christian nations by any means. No! The name Christian as applied to nations is a mistake. The term Christendom as applied to the civilized quarters of the globe is a misnomer. Christendom is a contraction of the words, "Christ" and "kingdom," and applies only to the kingdom of Christ. That kingdom is not yet fully established. We still pray: "Thy kingdom come." There are evidences that it is near. Peace will be universal and unending then.

This was followed at 11 o'clock by Brother R. H. Barber, who also discoursed on the subject as follows:

DISCOURSE BY BROTHER R. H. BARBER

"*As birds are caught in a snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them.*" —*Ecclesiastes 9:12.*

FEW realize that the Bible points to our day—the end of the age—as an "evil day." The day is evil in several senses: First, because "evil men and seducers [would] wax worse and worse"; second, because "a time of trouble such as never was," would prevail at this time; third, men's hearts would fail them for fear of things coming, and existing conditions would cause perplexity; fourth, that human efforts would not avail to stem the tide which would eventuate in the complete overthrow of the present order. Our text and many others indicate that these inexplicable conditions would come "suddenly." Everybody is a witness to the fact that such conditions now exist.

Many other scriptures besides our text declare that the great "fowler"—Satan—and his deluded agents—men and fallen angels—would then be setting "snares," trying to ensnare both the Lord's people and the world. To get the proper picture, we must think of two opposing armies, under the leadership of two great generals—the Lord and his hosts, and Satan and his hosts.

The Lord is now establishing his kingdom, for which Christians have prayed for 1800 years. It is a kingdom of light and peace, designed to bless all the families of earth. Satan is trying to thwart these efforts. His methods are crafty, cunning, deceptive, and designed to ensnare those proclaiming the kingdom message and to engage their efforts along other lines, as well as to blind the masses to the real significance of events and to the blessings soon to follow.

Satan ensnares the world by diverting their attention from the kingdom message and work to the supposed blessings of a League of Nations and League of Churches, thus substituting man's schemes for the divine plan. He ensnares the Lord's people by overreaching them. The Apostle says: "Lest Satan should get an advantage over us." (2 Corinthians 2:11) The better translation is "Lest Satan *overreach* us." The adversary succeeds in overreaching us by magnifying the importance of certain features of the work, and so engrossing our attention in these features that we ofttimes neglect other and possibly more important features. Thus we are overreached—ensnared.

Satan may magnify the importance of developing character along certain lines, and thus cause us to neglect other and more important development. Again, he might magnify our own importance in the Lord's work, or the importance of the work in which we are engaged, and deceive us into thinking that the Lord *needs* us. Or, yet again, he might impress upon our mind the thought that a certain work which the Lord is doing is entirely wrong or unwise, and that we could not conscientiously coöperate. Thus there are many ways, subtle, ensnaring, deceptive

by which Satan overreaches the Lord's people, and hinders them from promulgating the message that Christ's kingdom is at hand and that millions now living will never die; or at least, to so use our energies and talents in a way that will hinder or retard the work.

If we would engage on the Lord's side in this battle, self (self-will, self-esteem and personal opinions) must sink out of sight, be submerged in the one great work of the kingdom, and of our part in declaring that it is at hand. Advertise the kingdom!

From 12 to 2 o'clock each day was occupied in partaking of refreshments. Long queues of people waited for their turn to enter the dining room, where each served himself in cafeteria style, at the same time having opportunity to visit together.

At 2 o'clock on this day a praise and testimony meeting was enjoyed by the great number that attended. The program that was carried on in the main auditorium was duplicated as to subjects by the other meetings held in the park, addressed by different brethren.

At 3 o'clock in the afternoon Brother Macmillan spoke on the subject "Peace and Holiness." We insert an outline of his discourse as follows:

DISCOURSE BY BROTHER A. H. MACMILLAN

"Holiness, without which shall no man see the Lord."—Hebrews 12:14.

THE interpretation placed upon the law covenant arrangements by the Jews developed various groups of hypocrites, and did not result in holiness. The creeds formulated by clergymen during the gospel age had a similar result, so that today we find in Babylon a few holy people and many hypocrites.

The subject of holiness is viewed from two standpoints: God's and man's. Man's point of view is the outward appearance; God's is the heart. Those who observed the letter of the Jewish law to the best of their ability stood well in the estimation of their acquaintances; and this was what they desired. The vast majority of them ignored the spirit of the law, permitting sin and selfishness to dominate their minds and hearts; and thus they appeared to God.

During the gospel age the clergy have pictured God as a great monster threatening to torture all who would not observe the moral code that they—the clergy—drew up. The result of this was that people endeavored to observe the letter of the teachings, ignoring the spirit thereof. Outwardly they appeared holy and righteous; but inwardly many were full of deceit, sin, and selfishness.

Jesus dwelt upon this phase of the subject of holiness at considerable length while teaching the people. He frequently scored the scribes and Pharisees because of their holy outward appearance and their morbid minds and degraded hearts. To him they appeared as whited sepulchers —beautifully garnished on the outside but wholly offensive within.

Jesus emphasized the great truth that had already been expressed by the Old Testament writers, that although man judges and accepts his fellow men by outward appearance, God does not, for he looks upon the heart. Those who did not actually take human life believed themselves to be keeping the commandment, "Thou shalt not kill"; and they were keeping this commandment from man's point of view. Many of them, however, had murder in their hearts and would have liked to commit the act but were restrained through fear of the punishment that would fall upon them. From God's point of view a man of this kind is just as much a murderer as if he actually committed the deed.

The same condition obtains today. Many people who outwardly appear very holy and who are endeavoring to observe the letter of the law in order to appear well before their fellow men, apparently do not stop to think how they look to God, who can read the secret thoughts of the mind and heart; and while they draw near to God with their lips, their hearts are far from him and his standards.

If we are to become holy and thus pleasing to the Lord, the work must begin within. The experiences of the past four thousand years have fully demonstrated the fact that meanness or sin cannot be legislated out of a person and righteousness legislated in. It is impossible to make a man righteous or holy by threats and warnings of punishment to follow wrong-doing. To attain unto holiness we must accept God's way; for it is the only way. First, we must have instilled into our minds the principles of truth and holiness as they are reflected from God's glorious character through his Word; and this is done by the study of the plan of God as it reveals his wonderful character. Second, a love for these principles must enter into our hearts and change our affections; and this is done by continued contemplation of God's glorious and precious character. This will develop in us a motive force tending toward godliness that will express itself in righteous thoughts, words, and deeds. Thus we work out in our thoughts and conduct these principles that God worked into our minds and hearts by his holy spirit. Then one becomes holy in thought and word and deed to the extent that it is possible for him so to be while in a fallen body, such as all new creatures still on earth have.

It is true that many unrighteous thoughts enter our minds, and at times we do things that are not pleasing to ourselves nor to the Lord. These things, of course, are not charged against the new creature, but are the results of the fallen flesh. The things we deliberately do, however, are held against us. For instance, if a brother or a sister be overtaken in a fault as a result of weakness of the flesh, this of course would be a sin. Others becoming aware of this might feel that it would be quite a righteous act to condemn this brother or sister for the wrong-doing and pass the word to all their friends, and thus lend themselves to evil speaking and unwittingly assassinate the reputation of their brother or sister. In my opinion, the conduct of those who slander is much more reprehensible than that of the one overtaken in a fault.

We never shall attain a condition of real holiness in thought and word and conduct while here in these fallen bodies. When we experience our change and get our new bodies, then we shall be altogether holy.

Every righteous thought, every godly yearning or longing that ever enters our minds or hearts is recorded by our heavenly Father; and when we receive our new bodies, all of these will be imprinted thereon and become a part of our mental make-up; for the prophet Malachi states that "they that feared the Lord spake often one to another; and the Lord hearkened and heard, and a book of remembrance was written before him for them that

feared the Lord, and that thought upon his name." (Malachi 3:16) In this book of remembrance none of the evil words we unintentionally speak will be recorded; none of the selfish or sinful thoughts or yearnings that we inadvertently permit to sway us for a moment will be written there. These will be blotted out and put away as far as the east is from the west. Only the Godlike, righteous, lofty, and true thoughts, yearnings, and desires will be recorded in that book and make up our mental apparatus when we receive our new bodies.

In harmony with this thought, we find in many places in the Bible we are urged to think upon the pure and holy and Godlike things; for "as a man thinketh in his heart, so is he." In other words, our habits of thought while here on trial will determine what we shall be when we attain the heavenly kingdom.

At 4 p. m. a discourse was delivered by Brother Sidney Morton, who said in part:

DISCOURSE BY BROTHER SIDNEY MORTON

"Thou wilt keep him in perfect peace whose mind [thoughts] is stayed on thee."—Isaiah 26:3.

THUS we see that peace is a product of thought. It is a beautiful and fragrant flower grown in the garden of the mind. Jehovah gives the instructions how to grow this flower and our dear Lord helps us to carry out those instructions.

Peace is calmness, mental quietude, tranquility of heart and mind that comes to the faithful child of God because of the blessed realization of all of our affairs being under the supervision of our heavenly Father. It is a peace that implicitly trusts in divine wisdom and love, justice and power, a peace that remembers the gracious promises left to the faithful children of God, that nothing shall by any means hurt us, but that all things must work together for our highest good, as long as we are delighted to let him have the chief place in all of our thoughts and words and doings. This peace can accept by faith whatever divine providence permits, looking with joyful expectancy to the blessings promised us.

This is not a worldly peace, but "the peace of God that passeth all understanding," and is a combination of knowledge, faith, reverence, and wisdom. A knowledge of the gracious plans and promises of God; a hearty appreciation of those rich promises inspiring us to such reverence for the giver of those promises that we delight to follow his instructions; we thus show our wisdom by putting into practice the things that we are daily receiving from the storehouse of truth. It is of this class of people that we read: "The Lord will give strength to his people; the Lord will bless his people with peace."

Prayer is essential in developing this gracious element of character. Prayer is communion with our heavenly Father seeking his guidance, counsel and blessing. In some of the most eloquent prayers ever reaching the "throne of grace," not a word was uttered by you; perhaps only a tear rolled down your cheek; the Lord read your prayer in that falling tear or aching heart. No truly devoted child of God ever went to the throne of grace in the proper attitude of heart and mind, and failed to receive the desired blessing. Our dear Redeemer assured us: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

This privilege of prayer is ours, that we may individually closet ourselves with the Lord to commune with him. It is because prayer admits us into the presence of the Lord that it prepares us for the blessing of divine peace, by developing in us more of the holy quality of reverence for the merciful and holy character of our God, as we continue to realize more fully his goodness to us and his willingness to hold us by his right hand as his children.

But while rejoicing in this blessed privilege of prayer we are not to overlook the rich blessings to be derived from the daily study of the divine Word. Every devoted Christian delights to meditate upon the Word of God, and as we let our hearts and minds rest on the many rich promises that have been left for our encouragement, and as we call to mind the many instances in which God wonderfully guided, protected and delivered his faithful and loyal children, the result to us is a mental poise, a peaceful condition of heart and mind that the world can neither give nor take away.

Our mind is like a garden, the will is the gardener the thoughts are the seeds that are planted, daily conduct is the blossom, and the developed flower is character. The character will be weak and sickly, or strong and healthy in proportion as our thoughts are weak or strong. Weak puny, irritable thoughts will produce weak, puny, irritable characters; strong, noble and positive thoughts will produce strong, noble and positive characters.

Let us be determined to think strongly, attempt fearlessly, accomplish masterfully; at the same time remembering that self-control is strength, right thought is mastery and peace—love in repose—is power.

The speakers in the park on this day included Brothers J. A. Baeuerlein, W. L. Pelle, G. H. Fisher, and F. T. Horth. Want of space prevents the publication of these discourses.

THE DAY, SEPTEMBER 8

FRIDAY, September 8, was designated on the program as "The Day." It was thus designated because on that day the speakers discussed the subject of the Lord's presence and his kingdom, now being put into operation, as the most important thing to both the church and the world. At 9 o'clock was a praise service; and at 9:30 Brother Rutherford delivered a discourse on the subject "The Kingdom."

Previous to this time large banners had been hung in different parts of the grounds and halls containing the letters, "A D V." Many of the friends were guessing, of course, what this meant; and the guesses were diverse and numerous. The real purpose of these banners was to fix the minds of the brethren upon the importance of the day.

A larger banner, thirty-six feet in length, in three

colors, had been made by the Society's artist, and was strung above the speaker's stand and so folded that it could not be determined what was on it until the psychological moment. Brother Rutherford's address concluded with the words: "Advertise, advertise, advertise the King and the Kingdom"; and when he was repeating these words the strings holding the banner were cut, and it gracefully unfolded before the audience, containing these same words: "Advertise the King and the Kingdom." In the middle of the banner was a large picture of the Lord.

The friends received this with great enthusiasm, and took it as the keynote of the convention that the real privilege and duty of the consecrated now on earth is to advertise the presence of the Lord, the great King of kings, and that his kingdom is here, and that this is the most important thing for them to do and the most necessary thing for them to do in order to prove their love and loyalty to the Lord. Each one present was thoroughly impressed with the fact that the obligation is laid upon every one of the consecrated from this time forward to act as a publicity agent for the King and the kingdom. When John the Baptist began his ministry he advertised the King, the Lord Jesus. The miracles performed by the Lord himself were for the purpose of emphasizing his presence, therefore advertising the King and the kingdom. Now the King of Glory is present and has taken unto himself his power and reigns. It is the great privilege of the body members this side the vail to advertise the great King and his kingdom; to announce the glad tidings of great joy. It is their privilege to bring the good tidings to the world, to publish the message of peace, to bring to all of mankind the good tidings of good, and to publish God's plan of salvation and to say unto those who have looked for the Lord: "Thy God reigneth!" We insert the discourse of Brother Rutherford in full.

DISCOURSE BY BROTHER J. F. RUTHERFORD

"The kingdom of heaven is at hand."—Matthew 4:17.

NINETEEN hundred years ago Jesus in the flesh was on the earth. John his forerunner had announced his coming with the message: "The kingdom of heaven is at hand." Shortly thereafter Jesus began his ministry with the self-same message: "The kingdom of heaven is at hand." It was important then. It must be of greater importance now. The fact that both John and Jesus emphasized the message shows its paramount importance.

All the parabolic teaching of Jesus related to the kingdom and he continued to advertise that as the paramount issue. Many heard the announcement; a less number believed it; and a far smaller number adhered to what they did hear and believe. (How like the closing days of the present order!) Those who heard and appreciated the announcement made by John and Jesus were thrilled with the message. Why? Because a climax in the history of the nation of Israel had been reached. What was then true and being revealed had been foretold and foreshadowed. The importance of a coming event may be approximated by the time, wisdom and painstaking efforts put forth preparatory for that event.

At the beginning of Israel's national existence Moses, by Jehovah's providence, had delivered that people from the oppressive hand of the Egyptian ruler. Then Jehovah said through Moses to that people: "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." (Deuteronomy 18:15) Thereafter God through the mouth of his holy prophets time and again foretold the coming of the greater than Moses to be the deliverer of man from Satan, the mighty evil one of whom Pharaoh of Egypt was a type.

Not only did God foretell the coming of the mighty King and his kingdom, but he caused Israel to enact living pictures foreshadowing that kingdom. They were taught both by precept and by example, and yet failed to believe and fully trust the announcement of his coming.

Even John, who made the original announcement, became perplexed and in doubt, and sent word to Jesus to know whether or not he was the Messiah or whether they should look for another. The nation of Israel did not see or appreciate the day of favor, when the Lord did come to them. The minds of the majority were blinded to the blessings of that day; and hence the King, long foretold and foreshadowed, was rejected; and Israel was cast off.

The reason for Israel's being cast off was unbelief, which unbelief was induced by the machinations of the mimic god, Satan, that old serpent, the adversary, the devil.

The coming of the Lord was to the Jews the most vital of all their days. God had provided the Law to lead them to Christ and to prepare them against this day of unbelief. The second coming of the Lord, as the great reigning Messiah, and the setting up of his kingdom are of vital importance to all of this day, but especially to the Christians. To these God has given the Bible, the inspired words written by the prophets, Jesus, and the apostles, to lead the Christians to this very day. Jehovah tenderly led the people of Israel from Moses to John; and yet the adversary so overreached the majority of them that they did not know of his presence. Today history is repeating itself. The present unbelief, as with Israel, is induced by the machinations of Satan. We therefore do well from time to time to review the organization of Satan's empire, why it was organized, what have been its operations, and what will be the final result, in order that we may not forget the wily enemy that wars against us. May the facts enable us to stand more firmly together in Christ.

More than six thousand years ago a bright shining one of the realm of the heavenly host conceived in his heart that he would be like the Most High God. Because of such wicked ambition he fell; and Jehovah then changed his name from Lucifer and gave to him four names, each of which depicts his despicable character. The name *dragon* signifies devourer. Satan has sought to devour the people of God from the time of Abel until now. *Serpent* means deceiver. He has deceived and continues to deceive from Eve until the present hour. *Devil* means slanderer. He has slandered Jehovah, the Lord Jesus, all the prophets, and all the followers of the Lord; and he continues so to

do, and injects into the minds of others, thoughts of slander. *Satan* means adversary or opposer. He has opposed every step in the development of the kingdom class, He is the enemy of God, the enemy of man, the deadly foe of the righteous class.

Jehovah, the great ruler of the universe, in whom all dominion rightfully lies, planned the redemption and deliverance of the human race and organized the nation of Israel to foreshadow such. With that nation he organized the true religion, commanding that they should worship him as the only true God. Satan, the opposer, the mimic God, organized amongst the people round about Israel the false religion, and caused them to worship him and other devils. The power exercised by Jehovah upon his people is the holy spirit. The tie that binds Satan to his followers is the evil spirit. Because of yielding to his machinations Israel was overreached by him. God pronounced a decree against the nation, and enforced that decree in 606 B.C.; and there Satan became the god of this world. He is also called the prince of the power of the air, thus indicating his organization visible and invisible.

THE KINGDOM CLASS

While the Law was intended to lead Israel to Christ, only a remnant of that nation escaped the wiles of the adversary. God had promised a seed through which all the families of the earth should be blessed. Satan developed an opposing seed. The seed of promise is the Christ. The seed of the evil one consists of his emissaries visible and invisible, warring against the seed of promise. The seed of promise is made up of the truly consecrated and anointed Christians on this side of the vail and of the Lord and the glorified saints on the other side of the vail. The seed visible of Satan organized into a body is designated as the "beast." The "beast" is composed of the three elements; big business, big politicians and big preachers. Satan's purpose is to control mankind and keep them subjected to wickedness. The purpose of the Messianic kingdom is to relieve mankind, to lift them up and bless them with life everlasting. This benevolent work must be done by the kingdom class

Satan's kingdom must be overthrown by the Messianic kingdom. Therefore there could be no kingdom without a king; and the King must be present and acting before the overthrow could take place.

The development of the kingdom class began at the consecration of Jesus at the Jordan. As a new creature he was there assigned to the office of king; hence it was proper for John and Jesus to say: "The kingdom of heaven is at hand," because the King was present. But Jesus must die and arise from the dead before he could become the King of glory.

God ordained that there should be associated with the King of glory as a part of the kingdom class the members of his body, designated his bride, the church. After Jesus had announced his kingship he said to his disciples: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3) From the time of his ascension into heaven forward, Christians have looked for his return as the great event of all time. After his resurrection Jesus began to make known the mystery of God. He brought forth the true and faithful religion, of which he was the true and faithful Witness. Satan then organized the mystery of iniquity, bringing to the fore a faithless religion, a religion that claims to worship God but that in truth and in fact worships the devil and obeys his commandments.

HE IS HERE!

All the prophecies focused upon the coming of the King of glory. Not only did Jesus promise the disciples that he would come, but he taught them to pray: "Thy kingdom come." The apostles looked with eagerness for his coming, and declared that there would be a special blessing to those who would be preaching and loving his appearing at the time of his coming. The prophet Daniel, looking to that time, exclaimed: 'Oh, the blessedness of him who lives and comes unto that time!' It is the all-important time, because it is the climax of the world's history.

The Scriptures show that Satan's empire will conclude with a deadly battle between Satan and his seed on the one side and the Lord and his seed on the other; and that the King of glory will triumph, resulting in the deliverance of the church and the world of mankind. The Scriptures further show that at that time Satan's kingdoms would have control of the earth, and Satan's representatives in earth would be subjecting the people to oppressive measures. But God through his prophet says: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44) For this reason Christians have eagerly looked and waited for the coming of the Lord and his kingdom.

Bible prophecy shows that the Lord was due to appear for the second time in the year 1874. Fulfilled prophecy shows beyond a doubt that he did appear in 1874. Fulfilled prophecy is otherwise designated the physical facts; and these facts are indisputable. All true watchers are familiar with these facts, as set forth in the Scriptures and explained in the interpretation by the Lord's special servant.

Jesus himself declared that in the time of his presence he would conduct a harvest of his people, during which he would gather unto himself the true and loyal ones. For some years this work has been in operation and is nearing completion. He stated that during his presence he would have one who would fill the office of a faithful and wise servant, through whom the Lord would bring to his people meat in due season. All the facts show that these prophecies have been fulfilled.

DAY OF PREPARATION

Why has the King come? To set up his kingdom and reign as King. But he had a work to do before his reign began, and that is a preparatory work. Since there are to be associated with him in his reign his body members, these must be gathered together and prepared for the beginning of the reign. The gentile times under the supervision of the god of this world ended August 1, 1914. Before that date it would not have been consistent for the Lord, the King of glory, to take unto himself his great power and reign. (Ezekiel 21:27) Since he has been present from 1874, it follows, from the facts as we now see them, that the period from 1874 to 1914 is the day of preparation. This in no wise militates against the thought that "the time of the end" is from 1799 until 1914. The period from 1799 to 1874 could not be said to be a day of preparation, but a day of increasing light. It is not reasonable to think that the King began to make preparations until he was present.

The Lord foreknew, of course, that Satan would not peaceably yield the kingdoms of earth. He knew that there would be a great conflict, and hence he must prepare for that conflict. The prophet Nahum, speaking with reference to the time of the second presence of the Lord, shows that this was a preparatory period. He says: "He that dasheth

in pieces is come up before thy face; keep the munition, watch the way, make thy loins strong, fortify thy power mightily." (Nahum 2:1) Amongst other things done during the day of preparation have been the gathering together of the true followers of Jesus, the instructing of them in the truth and the preparing of them against the great and terrible day.

ELIJAH WORK

The Lord, referring to the conditions immediately preceding the establishment of the kingdom, said: "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." (Malachi 4:5, 6) The "dreadful day of the Lord" is a day of trouble. It is spoken of as the "great and dreadful day of Jehovah," and also as the "day of vengeance," and as the "great day of wrath." This day of wrath and vengeance of God could not come until the end of the gentile times; and indeed the Lord definitely fixes that, saying, "Because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come." (Revelation 11:17, 18) The facts show conclusively that that day began in 1914. It follows that the Elijah work must be done before then.

From the writings of the Lord's servant we read: "Elijah was a type and John the Baptist a continuation of that type. . . . Elijah pictured the church doing a work 'in the spirit and power of Elijah,' announcing the Lord." (B252, 253) It will be observed that while a woman is used to prefigure the church alone, here a man is used. The reason assigned for this is that our Lord is the head of the church and the church does no work separate from him; therefore the Elijah work pictures a particular work done by the church under the supervision of the Lord. (B255) It follows, then, that the Elijah work must be done between the beginning of the Lord's presence and the day of wrath. This is in harmony with Malachi's prophecy. The Elijah work was to convert Christendom to a humble, childlike condition, making them teachable as children, and turning their hearts from error, sin and unfaithfulness and leading them back into harmony with God and righteousness. (B249) This is in harmony with the direction given to the Lord's servant and his associates through the Prophet, saying, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."—Ezekiel 9:4.

Speaking of this same time, the Lord Jesus himself said in answer to a question: "Elijah truly shall first come, and restore all things." (Matthew 17:11) The Elijah work is not the restoration of man. The restoration work referred to, therefore, must be a restoring to the true followers of Jesus the great fundamental truths which had long been hidden under the debris of human traditions. This exactly corresponds with the work that was done by the church from 1874, and 1878 particularly, until 1914.

It could not be said that the period from 1874 to 1914 was a day of great stress, a day of darkness and blackness. On the contrary, it was a most favorable time for giving a witness to the truth.—B 260.

The Lord through the Prophet then showed that unless the Elijah work succeeded in turning the heart of the fathers to the children, and the heart of the children to their fathers, then the Lord would cast off the systems and there would follow a great, burning, destructive time of trouble. It is well known to all that the work did not succeed in turning nominal Christendom to the Lord. On the contrary, only a remnant heard and believed and came together; while the great mass has persecuted these, smaller in number. While the Elijah class were pointing to the presence of the Lord and the great and terrible day coming, as late as 1913 the clergy of the leading church denominations of the world were boasting that another war was impossible. The gentile times ended August 1, 1914, and immediately followed the World War; and since that day there has been upon earth distress of nations, with perplexity. It has been a day of increasing darkness and blackness and suffering. The physical facts, then, clearly show that the day of preparation was from 1874 forward; and that the Elijah work was done from 1874 forward, ending in 1918.

Elisha was anointed to finish the work that Elijah began. Elisha therefore would picture and does picture a work somewhat different from that known as the Elijah work. The Elisha work must be performed by the Lord and the members of his body during the great and terrible day.

COMING TO HIS TEMPLE

The temple of God is the Messianic class, Jesus and the body members. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Corinthians 6:16) During the day of the Lord's preparation he has been gathering together the living stones of his temple. Many of these are already beyond the vail, and some of these are still on this side the vail, as we believe.

Through the prophet Malachi the Lord said: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple." (Malachi 3:1) This further corroborates the view that the day of preparation is the period from the Lord's second appearing until the beginning of the overthrow of Satan's empire. The word suddenly here means straightway. A time that might seem long to man would be *suddenly* with the Lord. We believe, therefore, that the day of preparation ended in 1914; and that in 1918, or thereabouts, the Lord came to his temple. This coming to the temple was for judgment, because judgment must first begin at the house of God. (1 Peter 4:17) The judgment would be upon the true church and also the nominal system. Then says the Prophet: "Who may abide the day of his coming?" The Scriptures indicate a time of great testing when the Lord comes to his temple.

About October, 1917, began the Jewish year, 1918. It was at that time that there was a great shaking up of the people of God, who had been gathered to the temple condition. Referring to the Lord's coming to his temple, the Prophet wrote: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous; but the wicked and him that loveth violence his soul hateth." (Psalm 11:4, 5) Again, concerning the same thing: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple."—Micah 1:2.

Christ Jesus, the Head of the temple class, speaks through various members of his body or through instruments that he may use. These Scriptures indicate the beginning of his judgments upon the nations of the earth and at the same time resulting in a test to the righteous members of the temple class this side the vail. The facts show that in January, 1918, a representative body of the Lord's people assembled in convention at Pittsburgh, Pennsylvania, passed a resolution, causing a copy to be presented to the President of the United States and to other officials of the Babylonish systems, calling attention to the unlawful relationship existing between the church

nominal and the governments of earth. This was practically the last work of the Elijah class, pictured more particularly in the experiences of John the Baptist.

Surely from that time forward the Lord permitted his saints to be tested and tried. Throughout all the land of America and Canada in particular, as well as in Europe, many of the saints were arrested and thrown into jail, many persecuted; and for a year or more there was great distress amongst the people of God, and a cry went up from the temple class for help. This seems to be foreshadowed by the Psalmist when he says: "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears." (Psalm 18:6) The Lord's people were in bondage, denied their personal liberty and the liberty of preaching the gospel. The Lord heard their cry and released them.

ISAIAH'S VISION

Isaiah, the prophet of God, a type of the true people of the Lord in the temple condition, had a vision. (Isaiah 6:1-11) In the picture he is represented as worshiping the Lord in the temple. The context shows that the throne here mentioned could not be the Millennial throne of Christ, but that it does refer to the throne of the Lord Jesus Christ, his position of authority as the representative of Jehovah after taking unto himself his great power to reign when he comes to the temple. Jesus quoted from this recorded vision of Isaiah, and his words clearly show that it does not refer to the Millennial throne. (John 12:40) It does show, however, a time of judgment against Christendom similar to that judgment which Jesus pronounced against the Pharisees when he was on earth.

The prophet Isaiah says that it was in the year that king Uzziah died that he had this vision. We believe that Uzziah pictured the nominal church, which has claimed to represent the Lord, but which in truth and in fact in the latter times has departed from the Lord. Uzziah was king of Israel for more than fifty years. For a long while he did right in the sight of God. He prospered and became very rich. He fought many successful battles. He was a great builder. He became a mighty king. Self-conceit, leading to a wrongful and selfish act, was the cause of his fall. He died a leper.

How clearly these facts fit the history of the church nominal! That system was organized for a righteous purpose at the beginning. The voice of the bride and of the Bridegroom was heard in her. The system delivered the message of the kingdom of God for many years. She builded many churches and schools for the education of the people. She did much toward the moral uplift of society. But she became self-conceited and fell for the same reason that Uzziah fell. St. Paul warned against this self-conceit, thereby clearly indicating that such would be the cause of nominal Christendom's downfall.—Romans 11:25.

Uzziah as king had no authority to act as priest. It was the prerogative of the priest to offer incense upon the golden altar in the temple. Uzziah had become so impressed with his own importance, however, that he considered himself above the rules of the temple, and went in to offer incense. The duly constituted priest withstood him to prevent him from offering the incense. But Uzziah became angry and insisted that he would offer it; and he was immediately stricken leprous, became an outcast and died as such.

Prior to 1878 the nominal church had grown mighty in the earth. In 1878 God's favor was withdrawn from the nominal systems. From that time on Brother Russell and the brethren who supported him went throughout the land doing the Elijah work, endeavoring to turn the hearts of Christendom back to a childlike faith in God. The nominal church heeded not. In 1914 these systems were boasting of their power and influence and said: 'We are rich and have need of nothing.' When the World War began in 1914, nominal Christendom raised its voice in favor of the war. Her preachers preached the young men into the trenches, and told them that if they died upon the battlefield they would be a part of the vicarious atonement of Christ. The bloody war continued; and nominal Christendom continued to support it, but failed to heed its meaning within the words of the King then present.

We note again the words of the Prophet: "The Lord is in his holy temple; let all the earth keep silence before him." (Habakkuk 2:20) The great storm of the World War blew itself out; and for a time the fighting ceased, and the nations in silence assembled in an attempt to prevent another outbreak. Would not now nominal Christendom, her nobles, her ministers, her mighty men, learn a lesson from the war and its effects as indicated by fulfilled prophecy, showing that the Lord is present and that his kingdom is at hand? They failed to learn such lesson. They were drunk with power and riches gained during the war. Their closer association with the other elements of the "beast," big business and big politics, had completely turned their heads.

The financial princes and the mighty rulers of earth assembled in Paris for a peace conference, and the clergy of nominal Christendom joined with them; and the result was the bringing forth of the League of Nations, the devil's final substitute for the kingdom of Messiah. Nominal Christendom now not only was allied with big business and big politics, but boasted of the fact; and the nominal church (now a part of the devil's organization, with no authority to act in the priestly office) came forward to offer incense. And what was the form of it?

In January, 1919, before the League of Nations was completely born, the Federal Council of Churches boldly issued the following blasphemous statement:

> "The time has come to organize the world for truth, right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a league is not merely a peace expedient; it is rather the *political* expression of the kingdom of God on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is 'Peace on earth, good will toward men.' Like the gospel, its appeal is universal.
>
> "The heroic dead will have died in vain unless out of victory shall come a new heaven and a new earth, wherein dwelleth righteousness.—2 Peter 3:13.
>
> "The church [nominal] can give a spirit of goodwill, without which no League of Nations can endure."

Thus they denied the coming of the Lord and his kingdom to bless mankind, and openly allied themselves with the devil's scheme, and then blasphemously attempted to offer this before the Lord. Like their prototype Uzziah, the leprosy immediately appeared upon the nominal systems. Thus we are enabled to locate the time of the fulfillment of Isaiah's vision.

ISAIAH'S CRY

When Isaiah beheld this vision he saw standing above the throne the seraphim, each one of whom was saying: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." *Seraphim* means "bright shining ones." In connection with Isaiah's vision we venture the suggestion that it is connected with the saying of St. Paul that the Lord is revealed in flaming fire. The Lord here is revealed to his people in the time of flaming fire. The immediate effect of the vision upon Isaiah caused him to cry out: "Woe is me! for I am undone; because I am

a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."—Isaiah 6:5-7.

Prophecy can be better understood when fulfilled. Often God causes his people to enact the fulfillment of a prophecy without their knowing it at the time, and later he reveals to them the interpretation. As above stated, in 1918 the temple class this side the vail was in restraint of both liberty of person and liberty of action in the proclamation of the message. Until 1919 there was a practical silence of the Lord's people, as far as proclaiming his message was concerned. In that year there assembled in convention at Cedar Point, Ohio, a large number of representative followers of the Lord. Suddenly they awoke to their privileges. Then they flung away their fears. Then they came to a knowledge of the fact that the Elijah work had ended, and that now the work pictured by Elisha must begin.

When Isaiah saw the King he knew that an impure being could not live in his presence. Hence his cry: "Woe is me! for I am undone; because I am a man of unclean lips: . . . for mine eyes have seen the King, the Lord of hosts." Evidently his uncleanness or iniquity had something to do with the words of his mouth. He recognizes that he ought to be found praising God as the seraphim were; or that he had failed to speak the message that he should speak. His penitent cry leads to his purgation. The seraph then with a burning coal cleanses his lips. Then he is no longer silent, but ready to serve.

WHAT SHALL WE DO?

And so it was with the temple class in 1919. Realizing that they had been silent for a time, a cry went up to the Lord: 'What shall we do?' While Isaiah thus stood in awe, wonder, amazement and fear, one of the seraphim flew unto him and cleansed his lips. So likewise was the temple class, in the year above mentioned, purged of any uncleanness of lips.

In 1919 the Lord doubtless permitted his people to see the necessity of taking some positive action in a more earnest witness of the truth, even though they saw it not foreshadowed so clearly in his Word. Today, if we have an understanding of this vision, if we appreciate the fact that the Lord is present and in his temple for judgment, seeing this, what shall we do?

There is a duty and obligation laid upon every one in the temple condition; and seeing this position, the prophet Isaiah instructs them what to do, saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isaiah 60:1, 2) Truly the glory of the Lord has been shining upon his people for the past three years, and has blessed their efforts wonderfully. At the same time darkness has covered the earth, and gross darkness the people making up Christendom especially.

CHANGE OF WORK

There has been a distinct change in the character of the work of the church since 1918. The question is, Has it been warranted? Those who have walked with us but who with us no longer walk say: "No." Let us look again at Isaiah's vision in conjunction with other things that the Lord has shown his people and then determine.

The temple class, having had their lips cleansed, like Isaiah the prototype stood in a waiting attitude. Such was the condition of the church from 1918 until the latter part of 1919. In 1919 the Lord purged their lips. Like Isaiah, the temple class heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" The question is not asked, Who will go for the seraphim? but, Who will go for the Lord Jesus and the Lord Jehovah? Who now, having their lips purged, will voluntarily carry the message? This vision seems to say to those to whom it applies: Do not become conceited with the thought that God has raised up certain individuals to do his work. But this vision has come to us that we may prove whether or not our hearts are wholly devoted to the Lord. Those who hear the voice, who appreciate the time in which we are living, respond as did their prototype Isaiah, saying, "Here am I, send me." As good soldiers of the cross, they do not ask the reason why, nor when nor where they shall go; but, wholly submissive to the Lord, they cry: "Here am I, send me."

To the willing response, "Here am I, send me," the messenger of the Lord replies: "Go, and tell this people." Tell them what? That the kingdom is here; that the Lord is in his temple; that the world has ended; that Satan's empire is under judgment; that the kingdom of heaven has begun, and that millions now living will never die. But will the ecclesiastic leaders and their flock supporting the devil's organization hear? The Lord's prophet answers: "Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."—Isaiah 6:9, 10.

Why, then, deliver the message to those who do not understand? Will any one hear? The Prophet of the Lord answers: "Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no savior. I have declared, and have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God."—Isaiah 43:8-12.

Thus we see that those of the temple class are clearly designated as the Lord's witnesses at this time, to bring a message of consolation to the people, that the kingdom of heaven is here, and that millions now living will never die. Thus it is seen that God purposes that his name shall be magnified, that the people shall know that he is Lord. Thus we see that God purposes to have a people in the earth in this time of stress, clearly marked as separate and distinct from all others, standing as his witnesses, fearlessly crying out the message: "The kingdom of heaven is at hand!"

HOW LONG?

But how long, O Lord, shall we continue to tell forth this message? May we not make a mistake and make ourselves obnoxious by telling it too often? Should we not preach some other message or keep silence altogether? And the Lord answers: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." (Isaiah 6:11) This is corroborated by the Lord in Matthew 24:14. Clearly, then, is set forth the proof that the temple class must continue to declare

this message of the kingdom until their earthly career is ended. They must be his faithful witnesses until Babylon's walls crumble to the ground.

For six thousand years God has been preparing for this kingdom. For nineteen hundred years he has been gathering out the kingdom class from amongst men. Since 1874 the King of glory has been present; and during that time he has conducted a harvest and has gathered unto himself the temple class. Since 1914 the King of glory has taken his power and reigns. He has cleansed the lips of the temple class and sends them forth with the message. The importance of the message of the kingdom cannot be overstated. It is the message of all messages. It is the message of the hour. It is incumbent upon those who are the Lord's to declare it. The kingdom of heaven is at hand; the King reigns; Satan's empire is falling; millions now living will never die.

Do you believe it? Do you believe that the King of glory is present, and has been since 1874? Do you believe that during that time he has conducted his harvest work? Do you believe that he has had during that time a faithful and wise servant through whom he directed his work and the feeding of the household of faith? Do you believe that the Lord is now in his temple, judging the nations of earth? Do you believe that the King of glory has begun his reign?

Then back to the field, O ye sons of the most high God! Gird on your armor! Be sober, be vigilant, be active, be brave. Be faithful and true witnesses for the Lord. Go forward in the fight until every vestige of Babylon lies desolate. Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is King of kings and Lord of lords. This is the day of all days. Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise, the King and his kingdom.

This was followed at 11 o'clock by a discourse delivered by Brother Sullivan, who reviewed the fact of the King's presence—that his presence had dated since 1874 and that in 1914 he took unto himself his great power and now reigns. He emphasized the fact that all the fulfillment of prophecy shows that the Lord is exercising his great power as King, that the nations are being dashed to pieces, that the saints are being tested, that his kingdom is being set up, and that this should be the greatest encouragement to the brethren.

At 2 o'clock a praise and testimony meeting was participated in by the friends, many standing and waiting for their turn to testify. It was a happy season indeed. Joy was expressed by every one who testified of the privilege of living in the time of the presence of the King and of having the opportunity of participating in announcing that his kingdom is being set up.

Brother Hemery, of London, who for many years has been the Society's representative for Great Britain, attended the convention throughout. In addition to representing the Society, he came as the representative particularly of the British friends, bringing the love and greetings of the dear friends in that land to the brethren in America. Several other friends from England also attended the convention. Many of the American friends remembered Brother Hemery's former visit in 1910, and were delighted to renew their acquaintance with him and he with them. At 3 o'clock in the afternoon of Friday Brother Hemery spoke on the subject, "The Day." His discourse was very helpful and encouraging to the brethren. We give an outline of the salient points of his discourse as follows:

DISCOURSE BY BROTHER J. HEMERY

"This is the day which the Lord hath made; we will rejoice and be glad in it."—Psalm 118:24.

THIS text is striking and unique. There are many special days mentioned in the Bible; much is said about "The Lord's Day" and the "Day of Jehovah," but in no other place is there such a pointed statement as here.

Inquiry will surely prove profitable. We ask: What day is this and who are they that rejoice? It may be said that this must be the Lord's day so frequently mentioned, the long day of 1,000 years of Messianic rule, the day in which he will deliver the earth from its bondage, and men from their oppressors; when he will enlighten and bless men—the day in which righteousness will rule. But that is a day of settled government, while here is a cry, a prayer for further deliverance, and for God's blessing—prayer mingled with praise.

The context seems to refer to a more definite day; and we suggest that direct reference is made to a special day when "the stone which the builders rejected is made the head of the corner"; a day in which God's faithful people are made to rejoice because they realize God's work, a marvelous work, is being accomplished before their eyes. It is a day of direct manifestation of God's power and favor, and therefore for the church one of gladness of heart; but one in which the prayer must ascend: "Save now, I beseech thee, O Lord . . . send now prosperity."—Psalm 118:25.

We believe the Psalm refers particularly to the present day, and to the church's present experiences. It sets forth the triumph of faith. The adverbs "now" in the second and third verses indicate its setting; they tell of victory won. The Psalm becomes easily understandable if we consider the speaker of verse 5 and onward to be our Lord.

In Psalm 116 the sore trouble of our Lord in Gethsemane is set forth. The pains of *sheol* got hold upon him, and his soul was troubled; but he found rest in God, and declared he would pay his vows in the presence of God's people. The present Psalm (118) gives the expression of our Lord's faith after that severe time of testing. He knows he will go on to the end completing his sacrifice. He says, "The Lord is my strength and song, and is become my salvation. [Verse 14] . . . I shall not die [remain in death] but live, and declare the works of the Lord." (Verse 17) These expressions correspond with the grand high-priestly words of John 17. The gates of hades would not prevail against him; he sees himself as the corner stone which God had provided, and which had been rejected by the builders. He will soon be exalted to power. The purposes of God are being accomplished.

But, while our Lord's experience is, in a measure, a fulfillment of the Psalm, the context shows that it was not so altogether. There is another day when Jesus' disciples, his true followers, will take up the words. So in

verses 23, 24, it is no longer our Lord speaking, but they, and because the time has come when God manifests his purposes to them. These Psalms refer to the whole Christ, as Psalm 116 shows—they partly describe the experiences of the Head, and partly those of the church, his body. Whenever there is rejoicing on the part of his body members, it is when he has returned and has gathered them together and to himself.—Psalm 50: 5-8.

In the cycle of the centuries it has come about that the true followers of Jesus, the Prince of Peace, suffer experiences at the hands of the religious leaders of the present day similar to those he suffered. The harvest time of which he spoke has come! The wheat and tares are being separated. The truth, which is the instrument, is testing and judging among God's people, and those who are faithful to him have been hard pressed even as he was, although their sufferings are not comparable to his. The nominal church, like Jewry, has lost truth.

The Lord is using his faithful ones to declare his presence—the truth, that is the corner stone to which all service must conform. Again the professed builders of Zion refuse the corner stone. It is falling on some and grinding them to powder; some (who have known the truth) are falling over it and are being broken.—Isa. 8:14, 15; Matt. 21:42-44.

The day in which it is our privilege to serve God is in some respects the darkest and hardest of all days in the experience of the church. But because of clear light, which is shining, and the manifested blessing of God upon his work, his people triumph as those who are putting the crowning stones on their building as Zerubbabel, crying, "Grace, grace unto it."—Zechariah 4: 7.

Truly the manifested blessing of the Lord upon his people (specially manifested in this large gathering of his consecrated people), who know and understand his work, and who are ardently engaged in it with a consciousness that our present work is the consummation of the work of the church and that it is in fulfillment of these words, "We will rejoice and be glad in it."

But that our work is not finished is clear. Still there must be the shout of Hosanna! half prayer, half praise: "Save, Lord, we beseech thee." Our joy is that of those who have the leader in the camp.

The church is now entering into an experience which corresponds with the Lord's entry into Jerusalem. The last witness is about to be given against the iniquitous teachings and practices of the leaders of Christendom, and as to the triumph of Messiah. And our joy is like that of the disciples going in with the Master to the last phases of his work. We are confident as he was confident; and under him we go forward to our work in gladness of heart, and saying as in verse 27, "God is the Lord which hath showed us light"—his way, his plan, his purposes, and still we say with the Psalmist: "Bind the sacrifice with cords, even unto the horns of the altar."

CONSECRATION DAY, SEPTEMBER 9

SATURDAY, September 9, was designated on the program as "Consecration Day." Both in the main auditorium and in the grove meetings were in progress addressed by the English-speaking brethren, besides other meetings by the foreign brethren, held in different halls and in the grove. In the main auditorium was a testimony service from 9 o'clock until 10. At 10 o'clock Brother C. J. Woodworth delivered a discourse on the subject of the day. An outline of his discourse follows:

DISCOURSE BY BROTHER C. J. WOODWORTH

"What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" —*Micah 6: 8.*

SOME who do not know our God hesitate to consecrate because they fear they cannot comply with God's requirements. Our text shows that God's requirements are fully reasonable; they were not more for Jesus; they will not be less for any. "There are gods many and lords many, but to us there is but one God." Our God is not the god of the heathen, nor the "god of this world." Ours is the God that spins the earth at the speed of 68,000 miles per hour about the sun; that swings the planet Neptune about the same orb once in every 165 years, and that guides the comets in their inconceivably rapid and inconceivably distant flights; that made our sun, and the sun Betelgeuse 27,000,000 times as large; that made our milky way, and other milky ways by the hundred, so remote from ours that the light itself cannot pass from the extremity of one to the extremity of the other in less than a million years.

Ours is the God of Joshua in the valley of Ajalon, of Jehoshaphat and his singing army upon the brink of the valley that bears his name, of Hezekiah spreading before the Lord the letters of Sennacherib, of the Hebrew children in the fiery furnace, of Daniel in the lion's den, of Ralph Naish in Wandsworth Prison, London, asking for God to show him whether or not he was in the place where God wanted him to be and whether or not the Seventh Volume was from God's hand. Ours is the God that hears and answers prayers, as he answered the prayers of these men. Our God forgives repentant wrong-doers.

What doth the Lord require? Obedience, justice, mercy and humility. Nothing more? Not one thing. Let us take a half dozen examples from the Scriptures and see. We will name Noah, Abraham, Moses, Samuel, David and Jesus.

See Noah's obedience in doing as he was bid (Genesis 6:22); the record that he was a just man (Genesis 6:9); his mercy in preaching for 120 years to an unrepentant world (2 Peter 2:5; Genesis 6:3); and his humility in quietly completing his task of building a great boat on dry ground even while the angels fallen from heaven about him were disobedient and no doubt bringing scorn upon his head.—1 Peter 3:20.

See Abraham's obedience in going out from Haran "not knowing whither he went" (Hebrews 11:8); the divine assurance that he and "his household after him" (the household of faith) would do justice (Genesis 18:19); his mercy in pleading for Sodom (Genesis 18:23-33); and his humility before the Lord in referring to himself as "dust and ashes."—Genesis 18:27.

See Moses' obedience in leaving Midian greatly against his personal wishes (Exodus 4:13, *margin;* Exodus 4:18); his great act of justice in acting as Israel's deliverer—doing for Israel as he would have liked to be done by if similarly situated; his mercy in praying that the erring people be forgiven or himself blotted out (Exodus 32:32); and his humility, the humility of the meekest man in all the earth.—Numbers 12:3.

See Samuel's grasp of the great principle of obedience

(1 Samuel 15:22); the record of all the people of Israel that not a taint of injustice stained his career (1 Samuel 12:1-5); the mercy that made him loth to tell Eli the message he had received from the Lord (1 Samuel 3:11-18); and his great lesson on humility that the only way to keep safe in the Lord's service is to keep "little."

See David's quick comprehension of the principle of obedience in his unhesitating conquest of Goliath (1 Samuel 17:1-58); his unhesitating recognition of the justice of Nathan's accusation (2 Samuel 12:1-13); his mercy toward King Saul when he had the would-be murderer wholly in his power (1 Samuel 26:2-23); and his humility before the Lord.—2 Samuel 7:18.

See the beautiful obedience of our Lord Jesus as voiced in the words of the Psalmist: "Lo, I come . . . to do thy will, O my God" (Psalm 40:7, 8); see his grand comprehension of the principle of justice in his statement that the object of his coming to earth was "to give his life a ransom for many" (Matthew 20:28); see his mercy in delighting to do God's will even when it meant dying for his known enemies (Psalm 40:8; Romans 5:6-8); and find peace and safety in the blessed humility which said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. 11:28, 29.

At 11 o'clock a discourse was delivered on baptism and its import by Brother Rutherford. At the conclusion of this discourse 361 signified that they had made a consecration to the Lord and desired to symbolize that consecration by water immersion. The immersion was then conducted in the lake. It was a very impressive ceremony indeed, long to be remembered by those who viewed it. We are glad to see some still coming to the Lord, making a full consecration and symbolizing that consecration. Some have suggested that the opportunity for entering the high calling is closed and that no one can be encouraged to make a consecration. We think this is an entirely erroneous view. God is selecting the bride, not we; and it does not behoove any of us to say when the door is closed and no one can properly make a consecration. In fact, it would not be proper for any one to make a consecration with a view of getting into any particular place in the Lord's great arrangement. It is proper at all times for those who so desire to surrender themselves to the Lord in full consecration to do his will, and to symbolize that consecration by water immersion. This matter was discussed by Brother Rutherford in his discourse. We do not set forth here the discourse on baptism; for the same subject is given in a recent issue of THE WATCH TOWER.

From 2 to 3 o'clock in the afternoon was a praise and testimony service, and at 3 p. m. the congregation in the main auditorium was adressed by Brother F. W. Franz. We give below the salient points:

DISCOURSE BY BROTHER F. W. FRANZ

"The consecration of his God is upon his head."—Numbers 6:7.

THESE words were a reminder to Nazarites of the Jewish age. Nazarite means "one separated," that is, to God. Nazarites were either men or women, subject to the following vow, self-imposed for a stated period of time: To abstain from every product of the grape; to let the hair grow long; and not to defile himself by touching a dead body, even that of the nearest relative. There were Nazarites of days and Nazarites for life. Samson was one "from the womb to the day of his death." A Christian is not a Nazarite, but a Nazarite's consecration even until death illustrates Christian consecration, in which Jesus bids his disciples to be faithful unto death.

The consecration of the Christian finds its highest expression in Jesus. At thirty years our Lord was immersed in water to symbolize his consecration, his complete burial of himself into God's will. There the prophetic words applied, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." After Jesus' baptism God's holy spirit or power came upon him, illuminating the words of the volume of the book and fully revealing God's will for him. As his knowledge thus enlarged, his consecration enlarged.

In this course Jesus left his disciples "an example that they should follow his steps." Like him they take up their crosses daily and 'present their bodies a living sacrifice.' In what service do they employ their bodies? In laying down their lives for their brethren and in witnessing for God's truth. The same anointing to preach has come upon them as came upon Jesus their Head.

A life-long Nazarite, with uncut locks, was marked as God's man. His abstention from wine foreshadowed Christian non-indulgence in the wine of worldly intoxicating pleasures and doctrines. His cleanness from dead bodies pictured Christian separateness from the organism of the spiritually dead world—aloofness from every department of Satan's earthly empire, political, financial and religious. Hence Revelation pictures faithful Christians of our day as not having the mark of the devil's beastly arrangement either in hand by active coöperation or in forehead by mental sympathy and approval.

While not marked with these stigmas, still the Christian is distinguished by his loyal testimony for Christ's coming kingdom. As it is written in Isaiah's prophecy: "Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel." In Hebrews 2:13 St. Paul applies this saying to Jesus and his followers. How fitting this application, especially today! For the Lord Jesus is now invisibly present on earth, establishing his kingdom. All his wide-awake, active disciples are fulfilling his prediction: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Their witnessing marks them out as "signs" pointing to our Lord's kingdom. Their sufferings incidental to witnessing turn to them for a testimony and make people "wonder." As in Jesus' case faithfulness in testifying will cost them their lives, but then only "he that endureth unto the end, the same shall be saved."

This was followed at 4 p. m. with a discourse on the same subject by Brother J. A. Bohnet, who said:

DISCOURSE BY BROTHER J. A. BOHNET

"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon." . . . "I saw the wicked in great power, and spreading himself like a green bay tree."—Psalms 92:12; 37:35.

THIS being Consecration Day, our topic therefore is along this line. Consecration unto the Lord is under all circumstances always in order. The millions now living who will never die must all consecrate to do the will of God, must be overcomers of evil inclinations, for a thousand years under an iron rule, and then have merely earthly possession. But we speak today particularly of the saint whose consecration fulfillment assures a heavenly home and bliss throughout eternity.

The palm tree is peculiar; grows high and straight heavenward; is always evergreen and softest at the heart; of all trees it has the fewest and smallest roots—least hold on earth—and casts the least shadow; bears early and late, and the older the tree the sweeter is its fruit. It will not be repressed or hindered in its onward, upward course; keeps itself free from the desert dust that accumulates on all other trees, and resists the deadly "tree-killer"—(a poison vine that kills all other varieties).

"The righteous shall flourish like the palm tree," i. e., we are a "peculiar people." (1 Peter 2:9) We have singleness of purpose straight heavenward and stand exalted in the sight of the Lord. The evergreen palm illustrates our ever liveness and activity in God's service, not like others, seemingly dead or inert half the time.

The saint has a soft heart full of compassion and sympathy, and like the palm tree has small hold upon earth. All we get out of earth is used for our upward heavenly attainment. We cast no shadow or reflection upon others to retard or hinder their growth. The longer we are consecrated the sweeter are our fruits of the spirit, and we bear fruit early and late—all the time. This is consecration.

We are not repressed nor swerved from our onward course. We keep ourselves free from the filth of the earth, cleanliness being next to godliness. Purity is our aim. We resist the poisonous influences which overcome others of less power to endure hardness, and which tend to crush out life and vigor. No tree except the palm tree lives after the tree-killer once envelops it. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."

The cedars of Lebanon grow on a mount—the Syrian range—6,500 feet above the sea level. Lebanon signifies white. Mountain means kingdom. Syria signifies high land. Kedesha means holy.

Lebanon wood is red, fragrant and very durable, of excellent grain, a costly material, and furnished the wood of Soloman's temple. It admits of a splendid polish, has an aromatic odor that is offensive to insects; is of slow growth and long lived. The tree trunks are stout and its roots go deep down into the rocks. It cannot be swayed by the winds nor uprooted thereby. The branches intertwine with neighboring branches and afford good shelter from wind and storm. There are now only a few of the Lebanon trees left. These cedars grow mostly in clusters and along the snow line.

Likewise the saints occupy a high place in God's estimation; are esteemed as pure of heart, and of the kingdom class, from whom eventually the holy river of life shall flow unto the sea, emblematic of the world of mankind. (Revelation 17:15) Red is emblematic of the blood of Christ; and we are designed to become members of the antitypical Solomon temple, highly polished and of excellent grain, a costly material.

Like Lebanon cedars we are offensive to the agencies of destruction (insects), who like us not. Sturdy are we and well rooted in the Rock Christ Jesus, not to be uprooted nor overthrown and cast to the earth to die. We delight in intertwining with other brethren of like precious faith even as here we are now assembled in the grandest of all conventions. And as of the Lebanon cedars, there are now only a few of the 144,000 saints left on the earth. These few are found mostly in clusters (classes) scattered here and there, and all on the snow line of purity. These are in another figure "well springs" from which the river of life soon shall flow in blessings to all the nations of earth.

The wicked spreading himself is like a green bay tree, which has a hard heart, casts a deep shadow, and has many and far-reaching roots and wide-spreading branches. It shuts out the sunshine and turns aside the rain. Nothing can grow under a green bay tree. Its wood is tough, and its crushed leaves give forth an offensive odor which instantly produces a sharp penetrating headache that lasts several minutes.

The wicked people are disposed to hard-heartedness and a turning aside of the rain of truth and heavenly sunshine. They hinder others from growing in grace. The wicked are a tough proposition, and when bruised by anyone become very offensive. They reach out for more possession of earth, as illustrative of the green bay tree roots. And if rubbed hard they give you a headache. And truly they do spread themselves.

After the discourse on baptism by Brother Rutherford, and while the discourses of Brothers Franz and Bohnet were being given, and indeed, throughout the whole afternoon, from 2:00 to 6:00 p. m., 217 sisters and 144 brothers symbolized their consecrations to the Lord by immersion in the waters of Lake Erie. The scene was a most impressive one. The immersion was in the care of Brother Harry Ward. The beach was ideal for the purpose, and the water and weather were thoroughly enjoyable to the participants as well as the hundreds of bathers who clustered around the edges of the roped-off enclosure.

ACTIVITY DAY, SEPTEMBER 10

SUNDAY, September 10, was "Activity Day." The services opened at 9 o'clock; and until 10 there was a season of rejoicing amongst the friends in praise and in giving their testimonies concerning the Lord's blessings upon them. At 10 o'clock Brother S. H. Toutjian delivered a discourse helpful and upbuilding to the brethren. We give here in substance the points made by him:

DISCOURSE BY BROTHER S. H. TOUTJIAN

"I must work the work of him that sent me, while it is day; the night cometh wherein no man can work." — *John 9:4.*

EINSTEIN of "relativity" fame informs us that matter in its native state is in constant motion. This theory needs no proof, as substantiated by many evidences.

At the creation, God placed Adam in Paradise, or Eden, to be active. "The Lord God took the man, and put him into the Garden of Eden to dress it and to keep it." Hence the normal state of a perfect being is activity of mind and of body.

Because of the fall, man became a convict laborer. "In the sweat of thy face thou shalt eat bread." As the result of the curse, the deterioration of mind and body began; and gradually decay and death ensued.

As a benign Creator, the Almighty made known his purpose regarding man's deliverance from the curse, saying, "It [the seed of the woman] shall bruise thy [this was the Serpent Satan's] head." Logically, then, the beginning of a back-to-Eden movement is the "Restitution of all things," which good news was emphatically declared to faithful Abraham, "In thy *seed* shall all the nations of the earth be blessed."—Genesis 12:3.

St. Paul states that the "seed" is Christ (Galatians 3:16), also his followers (verse 29). Jesus as the Head of the seed, began to be developed at Jordan. The holy spirit energized his perfect organism with a consuming zeal, hitherto unknown to mortals, and caused him to say: "The zeal of thine house hath eaten me up." He worked to death. "My zeal hath consumed me." (Psalm 119:139) Finally on the cross he said: "It [my laborious work of providing the ransom-price] is finished."

It follows then, if the Head of the new creation was active unto death, his followers must of necessity be of the same mind and kind.

From time to time the Lord commissioned his people with timely messages, the proclamation of which to the world meant faith in and love for God and Christ. By reason of the anointing of the holy spirit, the apostles and the true church are commissioned to "preach good tidings unto the meek." "Gather the wheat into my barn."

Seeing our need of activity in his service, our Lord commissioned us further to "preach . . . the day of vengeance of our God." "Cry aloud, spare not . . . show my people their transgressions." "Say to [nominal] Zion, Thy God reigneth." The longed for reign of Christ has begun.

"Go through the city [Christendom] and smite [with the sword, God's Word]." (Ephesians 6:17) "Bind their kings [political, financial] with chains [restraining truths] and their nobles [clergy] with fetters [mighty restraining truths] of iron; to execute upon them the judgments written, this honor have all the saints." Are you a saint? Then go on with your mission, wholly trusting in him. The "beast" must be overcome and cast into the "lake of fire" —annihilation.

Thus Satan bound, demons destroyed, the "beast" (church-state-financianity) with the "false prophet" (federated churches) in oblivion, the peoples of earth will arise from the dust and ashes of their former hopes and prospects, to welcome the new king Immanuel, whose kingdom is an everlasting kingdom.

Coming in direct contact with the healing rays of the "Sun of Righteousness" the millions now living will never die; and the billions of the dead will be blessed at their return from the tomb.

Finally, Satan and the incorrigibles of earth destroyed, mankind fully restored, and the earth beautified with Paradisaic grandeur the "sons of God" once more shall shout for joy. Then will follow the "ages of glory."

At 11 o'clock the convention in the main auditorium was addressed by Brother W. F. Salter, the Society's representative at Toronto, Canada. Brother Salter's discourse was along the same lines of activity, and stirred the friends to a determination for greater zeal in the Lord's service. We give here a synopsis:

DISCOURSE BY BROTHER W. F. SALTER

ALL must concede that success in the world cannot be obtained without activity of some kind. If the principle of activity is essential to earthly reward how much more so when striving for an "incorruptible crown"!

From cover to cover the Bible abounds in admonition to service. Christians were never more active in the Lord's service than today. That is as it should be. I feel safe in saying that every consecrated child of God living up to his privileges—living near the Lord—must be heart and soul in the work of the hour. We should be as Paul admonishes, "always abounding in the work of the Lord." Today I would direct your attention to Revelation fourteen: First, to the fact that it is a message of instruction for our day; then, to the characteristics of those receiving the instruction; and then, to the message itself.

That the message is for our day the first verse shows; for therein is pictured our Lord as returned—"standing upon Mount Sion." From the chronology and signs of the times we know he has returned. Then verse fifteen specifically mentions that it is a harvest message.

The characteristics of those receiving the instruction are: They have God's "name written in their foreheads"—they have an intellectual and heart appreciation of his characteristics—and despite conditions on earth can sing, "Just and true are thy ways." They have a share in the "voice from heaven"—the message of God that is due, "Millions now living will never die"—which message they are to be "thundering" forth. They are "harping"—they love God's Word and are always proclaiming it. They realize that they are singing in the presence of the Lamb—"before the throne," in accord with Jehovah's character and according to prophecy, which is pictured by their singing before the four beasts and the elders.

If those characteristics are yours, blessed are ye; for the Bible declares: "No man can learn that song save the hundred and forty and four thousand." Such a testimony is surely inspiring.

Turning to Revelation 15:18, we find as always God doing everything "decently and in order." We note he has an angel instructing his children—those having the sharp sickle.

We identify the Lord's angel by first knowing where we stand upon the stream of time, having a general idea of the work to be done and noting who is directing it.

We know we are living at the "end of the age"; and that the work of the harvest, of executing God's judgments and announcing the kingdom, is due to be done. We note the Society directing the work. It is crying, not in a whisper, but with a "loud cry" and a "loud voice," "Thrust in thy sickle and reap."

Brother Russell realized that service was essential; and

almost every TOWER contained an admonition to service. That policy is still pursued in the TOWER; and as if the voice were not quite loud enough along *comes every month* a *Bulletin*, lovingly admonishing to service. None can say they never heard that "loud cry." All must be busy in the service of the King to win the prize. What are we doing?

Those on beds of sickness twenty-four hours a day cannot actually be in the forefront of the battle; but they can be active in service—in prayer, and be there in spirit. "The prayers of a righteous man avail much."

Those who are not sick in bed continually can surely redeem some time. If not an hour a day, then surely an hour a week or a few hours a month. Set a portion of your time aside for direct service, not necessarily a large portion, but what you think you can reasonably do, and do it; then strive to increase the portion.

The work is the work of harvesting "the earth" and gathering "the clusters of the vine of the earth." That is to be done by the proclamation of the kingdom. The Lord has always directed his people through human instrumentality and those who heard and obeyed it heard and obeyed the Lord. In Noah's day it was Noah, in Moses' day Moses, in Joshua's day Joshua, in Gideon's day Gideon, and so today; for those instances were 'ensamples and written for our admonition.' It is manifest to all properly informed that the Society is the instrument being used and its publications are the means that accomplish the work. Let us be found colaboring with it and thus with the Lord. Let us see to it that we are thrusting in the sickle, and reaping. Let our motto be, "Always abounding in the work of the Lord."

At 2 p. m. a praise and testimony meeting was held in the grove. All the brethren of the various meetings desiring to attend the public meeting addressed by Brother Rutherford, the meetings elsewhere were adjourned and all the people went to the park. Brother Rutherford addressed the vast multitude at 3 o'clock, using the magnavox. It worked so perfectly that people half a mile away reported that they could hear distinctly. The address was received with enthusiasm by the great audience. A brother who checked the automobiles which came in reported that upwards of 5,000 came by automobile. There were a great many strangers present.

At the conclusion of Brother Rutherford's address he offered a resolution, and read it from the platform and moved its adoption. The great audience without a single exception arose to their feet amidst tremendous applause, endorsing the resolution. The resolution is set forth in full in preceding pages of this issue. It is the purpose of the Society to print this resolution in many languages and thoroughly to distribute it amongst the peoples and nations of the earth.

At the conclusion of Brother Rutherford's discourse the audience remained in their seats and listened for one hour to a discourse by Brother G. R. Pollock, which they received with much enthusiasm. We append hereto a brief synopsis of Brother Pollock's discourse:

DISCOURSE BY BROTHER G. R. POLLOCK

"Not slothful in business; fervent in spirit: serving the Lord."—Romans 12:11.

AS AMBASSADORS of the Lord and his kingdom our chief business, our vocation, is to proclaim broadcast this gospel of the kingdom. An appreciation of the Lord's manifold blessings begets a fervency of spirit that finds expression in loving, joyful service.

Jehovah has invited us to be his witnesses in the earth and to herald the glad message of hope to the people. Satan, always the adversary of God and the enemy of the truth, in many ways endeavors to hinder us from accepting that invitation. We can only live for one of two things; either to serve our Lord, or to serve Satan and the hosts of evil. We as Christians are on the Lord's side, and we will serve him; for he alone is King.

The motive of our activity is to show forth the appreciation of our hearts for all God's favors. Whom we love we delight to serve. The spirit that says: "I love the Lord," if stated from the very depths of our being, is the same spirit that also says: "I love to serve the Lord," and if that is our heart's desire we will declare with the Psalmist David: "What shall I render unto the Lord for all his benefits toward me?" If we are active in his service merely from a sense of duty a great blessing is lost; but if out of the abundance of a full heart we accept his invitation and gladly, fervently, tell forth the kingdom news we shall receive a joy to be found from no other source.

Ours is a twofold work. "The kingdom of God" is the desire of all nations. The message of truth declares that everything that will obstruct the kingdom shall be removed, that he may reign supreme. The drying up of a single tear, the healing of a broken heart, is a real service to humanity; and this is our privilege on a world-wide scale to do.

It has ever been that activity in the blessed work of the Master has brought upon those thus engaged the disesteem of the world. But with the apostle Paul we shall declare: "I reckon the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." The smile of divine approval is beyond comparison.

Let us, then, be active in telling forth this message of hope. Satan's hosts say it is a crazy cry; for thus they have spoken of the words of Jesus, of Paul, of God's faithful witnesses for thousands of years. But that crazy cry of Christ's kingdom must go forth, it shall go forth; and knowing that we are on the side of truth and joy and blessing and God, we will proclaim it. The truth is mighty, it shall prevail, and as his witnesses we shall never rest until the victory is ours through Jesus Christ.

Up to Sunday night the weather, although warm, had been otherwise ideal for outdoor meetings. While some suffered from the heat, there were no complaints. On Sunday night there was a sudden change in the temperature, and a copious rainfall made it impossible to use the outdoor auditorium. Hence on Monday the meetings were held indoors only. It had been arranged for a large number of automobiles to go out on Monday to canvass various counties nearby; but due to the inclement weather this was deferred until Tuesday.

SERVICE DAY, SEPTEMBER 11

MONDAY, September 11, was "Service Day." Some time prior to the convention, arrangements had been worked out in detail under the supervision of Brother Richard Johnson of Columbus, Ohio, and under the advice and direction of the office at Brooklyn, for field service. Volunteers were called for; and several hundred automobiles responded. Arrangements were made for each automobile to carry five or more passengers with a good supply of books. For several days in advance the friends were preparing for this work; but it was deferred on account of rain.

In the auditorium a testimony meeting was held from 9 to 11 o'clock. At the latter hour the convention was addressed by Brother A. M. Graham.

DISCOURSE BY BROTHER A. M. GRAHAM

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father."—John 14:12.

THERE are two great events in human history that stand transcendently above all others, like mountains against the sky: (1) The advent of the Son of God, his sacrificial life, his sacrificial death on Calvary, and the redemption of the sin-cursed dying human race. There he came clothed in the garments of sacrifice to die that sinful man might be redeemed and live. (2) The advent of the Son of God a second time, not now in humiliation of sacrifice, but clothed with divine power and authority as King of kings and Lord of lords, to establish his kingdom over all the earth.

Jesus preached three and one-half years. He also sent out twelve apostles, then later seventy disciples to preach. They were to preach and did preach the "kingdom of God is at hand." His parables were illustrations of the kingdom; his miracles and healings also foreshadowed the kingdom blessings. The kingdom of God did not come, however, at Christ's first advent.

Jesus, speaking about the experiences of his kingdom during the gospel age, the period between his first and second advents said: "The kingdom of God suffereth violence and the violent take [hold] it by force." Truly violence, bloodshed, and war—"wars and rumors of wars," as Jesus said—have marked the Christian era as the bloodiest period in human history. The kingdom of God indeed "suffered violence" during all those long centuries. God's true saints were martyred by thousands with every fiendish device Satanic ingenuity could invent. Christ was, and still is, the Crucified One, still misrepresented and blasphemed by the Christian creeds. No great works were done in all that long period.

The "greater works" of which Jesus speaks in our text clearly belong to and are associated with the second great event in human history, viz., the second advent of Jesus Christ and the establishment of that kingdom he preached of as being "at hand," that kingdom for which God's saints have long prayed, "Thy kingdom come."

The Son of God comes at his second advent, not in humiliation, not in garment of flesh for sacrifice; but as King of kings and Lord of lords he comes, now to reign, and his saints who "suffered with him" shall reign with him. "They lived and reigned with him a thousand years." (Revelation 20:6) He comes to "subdue all things unto himself." "He must reign till he has put all enemies under his feet."

The great and important message of the second advent is then, "The kingdom of God is here"—no longer "at hand," near, but at the very door—the King is here—present, to subdue all things, with "all power in heaven and on earth."

As great and wonderful as were the events associated with our Lord's first advent, those related with the second advent are transcendently greater. There it was the redemption of man, here it is the deliverance of those redeemed—a deliverance that had tarried for twenty centuries.

"Greater works than these" were to be done by his believers, Jesus said, "because I go to my Father," and "if I go away I will come again." No great works were done by the true church during the gospel age. They were in the "wilderness," their portion was humiliation and suffering.

Beginning with the "harvest" or "end of the age" the "greater works" began to be manifest. Jesus and his disciples traveled by foot, a slow, tedious, and wearisome way. We travel on "swift dromedaries"—fast trains, boats, autos, etc. While preaching we travel fifty miles to their one. Jesus and the apostles spoke by word of mouth to limited numbers within a limited area. We speak through the printed page, sending them out by the millions—by the radiophone, broadcasting the voice for thousands of miles to hundreds of thousands of listeners. Truly 'greater works will he do' has been fulfilled and is now being fulfilled.

The parables Jesus taught are being fulfilled now. The miraculous healings, raising of the dead, etc., were only temporary blessings. The blessings of the kingdom now here will be permanent and lasting, "life everlasting." Jesus and his apostles preached the kingdom "at hand," "near." We preach that the kingdom is here; the King is present.

At 2 p. m. another praise and testimony meeting was participated in by a large audience; and at 3 o'clock, according to program, Brother Rutherford addressed the convention on "Service," his text being taken from Revelation 3:14—"These things saith the Amen, the faithful and true witness."

In closing, the speaker pointed out that the prophet Ezekiel clearly indicates that there is a work for those members of the body remaining after the taking away of Brother Russell, and that this commission is laid upon them to declare the day of God's vengeance, to do a slaying work with the message of the truth; and that the Lord has provided the means with which to do this great work.

At the conclusion of Brother Rutherford's address practically every hand was raised, expressing a desire to be actively engaged in the service, and many who had not heretofore engaged in active service expressed a determination to do so insofar as the Lord opens the way.

The program announced that Brother Thornton would speak on the subject of the day at 4 o'clock in the afternoon; but by unanimous vote the great congregation adjourned, and came back at 7 o'clock to listen to Brother Thornton's discourse.

DISCOURSE BY BROTHER T. H. THORNTON

JEHOVAH'S victorious army is pictured by Gideon and his army, who were to overthrow the Midianites. The word Gideon means warrior or cutter down; Midianite means brawling, contentious. Gideon was to destroy or overthrow those brawling, contentious ones.—Judges 6, 7.

After God had assured him of victory, Gideon called the armies of Israel together. Four tribes were called from among the twelve, in all 32,000. Then followed the fleece test, with the assurance of victory from the Lord, who inspected the army thus gathered and pronounced it too large, although from the world's standpoint it was too small—32,000 against 135,000. More than two-thirds proved to be cowards. Again the Lord thinned out the ranks, this time leaving only 300 men to proceed against 135,000. These 300 were divided into three companies; and taking their places and carrying out their instructions, they were victors in the fight.

In antitype the Lord called his army during the harvest of this age, Gideon being a type of our Lord Jesus, who spoke through his voice, or representative, Pastor Russell. As foreshadowed in the names of the tribes called by Gideon, all the called ones must have been members of the church of the first-born (Hebrews 12:23), must have possessed one or more of the characteristics suggested by the names of the tribes called into the typical army.

When the army was gathered and all the tests were made, the Lord inspected his forces. First the cowards fell out; and according to the picture these were about two-thirds of the entire number. Next the eaters fell out, too, those who thought that they had received all the food there was and that the work was completed. The Lord could use neither class in this part of the service; he could not afford to give the victory to any army of that kind. Only one class could he use—those pictured by the 300 equipped with pitchers, torches, and trumpets.

The antitypical Midianites lie asleep in the valley (engaged in politics); they have their watchmen (spies), lest they should be taken unawares. Soon they will be roused from their slumbers by the Seventh Trumpet, the kingdom message. Looking around in their confusion, they will see the light of God's truth shining from three sides, and will hear the shout of the Lord's army. Then in their confusion they will kill (reveal the truth on) each other (the two factions of Midianites). When their followers learn the true state of affairs, they will withdraw their support; and thus the two factions will have killed each other.

After the victory has thus been won, the cowards and the eaters will be recalled, to pursue the retreating army. Then the great company (Ephraim) will be called, and will take before the retreating Midianites the "waters"—message of truth. They will also behead the two antitypical princes, the two false systems—the "beast" and the "false prophet." Then the victory will be won.

Dear Brethren, to which class do you and I belong? Our Lord knows; and doubtless we shall soon find out, by the attitude we assume toward the work now being done.

VICTORY DAY, SEPTEMBER 12

IT WAS announced that on Tuesday morning at sunrise a prayer meeting would be held on the beach for all those who could not go out in the field for service, who by their praise and prayers would encourage those who were going. Although the weather was quite cool, early in the morning the friends began to assemble on the beach in front of the Breakers Hotel, a large crowd coming. Brother Rutherford was present and led the praise and testimony meeting, after which the large assembly marched in a body to the parking place of the automobiles. Brother B. M. Rice, leading the singing, took his position on top of a garage and directed the music; and there was a happy season of song while the automobiles came one by one into line and loaded up with books and the workers. It was surely a beautiful sight to see a great number of the Lord's dear children going out early in the day with the precious message of the kingdom, to call upon the hungry souls who might be anxious to receive the truth.

Brother Johnson had carefully platted the counties in northern Ohio, marked out the roads on maps, and the driver of each automobile was furnished with a map on which his territory was well marked off, so that without difficulty he at once went to it, some traveling many miles. More than 10,000 books were taken out by this company of earnest workers, and practically none of these were returned. A report is set out hereinafter.

Tuesday, September 12, was "Victory Day." Services opened at 9 o'clock, followed by a praise and testimony meeting until 10 o'clock, at which hour the meeting in the large auditorium was addressed by Brother W. M. Wisdom. In line with the subject of the day, Brother Wisdom spoke as follows:

DISCOURSE BY BROTHER W. M. WISDOM

"To him that overcometh will I grant to sit with me on my throne, even as I overcame and am set down with my Father in his throne."—Revelation 3:21.

THIS extract from the Revelation of Jesus is the expression of one who had been engaged in a conflict, a good fight, and had been victorious; a conflict between himself and the great adversary. He tells us that if we overcome—are victorious—in a like manner, we shall be exalted with him. In the finality much depends on individual effort, coöperating with Jesus' assisting power.

Victory is certain for the church as a whole. Throughout the ages Jehovah's steppings have been stately and orderly. Time has always been an element in his plans, and in their accomplishment there has been no occasion for haste or anxiety. From the beginning he purposed to have a class of new creatures on the divine plane. St. Paul refers to this as a "mystery hid from ages and generations." Though this is a "mystery," still we read that the secret of the Lord is with those who reverence him.

When we consider what superlative exaltation is purposed for the church should we be surprised to find that the standard of qualification is very high, the requirement great? We should be surprised were it otherwise. In the moulding and developing process through which this class must pass, we should expect that the tests applied would

be severe, the examination most searching. The purpose of our being in the school of Christ is to receive proper instructions and the necessary experiences to qualify us for exaltation. Through these our characters must be developed along the lines of justice and crystallized in love, otherwise we shall not be counted as victors through Christ.

The Scriptures show that the office which the church has been called to assume after their victory is of a three-fold character and the candidate must qualify in all branches. This office is that of kings, priests, and judges. Specifically a king is a ruler, invested with much authority. While he is supposed to rule over the people for their common good, yet this power is generally exercised in a selfish and autocratic manner. Jehovah is the King of the universe, and rules over all for the good of all. His Son is to be the King of earth, to rule in Jehovah's name. His power will be exercised justly, tempered with mercy. There are to be associates with him upon his throne who must be like him in character. These must be qualified through previous experience in ruling, so are given just one individual to practise upon—and this one is himself. According to his success or failure will he be judged as fit or unfit for such office, as victor through Christ. Hence we read: "He that ruleth his spirit is greater than he that taketh a city." In man's sight taking a city might be regarded as a mighty deed, but in God's estimation he that ruleth his own spirit is far greater. And none will be crowned with the victor's laurels who is not an overcomer in this respect.

Besides this the candidate must qualify for a priest, a teacher, instructor, comforter. How shall we know to instruct and comfort others unless we have been prepared for such service? By instructions and through experiences we must develop fully the graces of mercy, patience, forbearance, kindness, love. We should not mistake either our calling or the conditions thereof. We must become Godlike in character—breathing epistles of Christ.

Perhaps the most exacting qualification for the exalted position to which the church has been called is that of judges. To be a judge one should have a keen sense of justice, be of a judicial turn of mind, leading to great carefulness in forming conclusions. He must also have a clear knowledge of all the facts bearing upon the case under consideration, else he could not determine responsibility, deal with equity. It is Jehovah's justice that gives us such confidence in his decisions. He purposes to judge the world in the new age through Christ and his associates. These must be qualified by special training and instructions, in order that they might learn how to weigh carefully all evidence, discern with precision the facts, and then render decision without prejudice.

At 11 o'clock Brother W. H. Pickering addressed the convention on the subject of "Victory," his text being found in 2 Timothy 1:7. An outline of Brother Pickering's discourse follows:

DISCOURSE BY BROTHER W. H. PICKERING

THROUGHOUT the Scriptures God encourages his people to put away from their minds the spirit of fear, and exhorts through his Word to have confidence in him, to be courageous, brave.

Fear has been instilled into man's mind by Satan; while God, by giving us a knowledge of his own glorious character, seeks to fill us with love for him, which will cast out fear and develop fortitude, the mental courage and fearlessness.

We remember that after Adam disobeyed God he feared, and from that time until now humanity has lived in a state of fear, lest something befall them in this life and their future state be one of eternal suffering. Jesus said concerning our day that men's hearts would fail them for fear. (Luke 21:26) Fear is the result of separation from God, as the Prophet has said: "Their fear of me is taught by the precept of men."—Isaiah 29:13.

How different it is with consecrated children of God who have come to know of God's love and to understand his plan! They realize that God desires them to drawn near to him and to have confidence and trust. When the angel announced the birth of Jesus to the shepherds the first words uttered were: "Fear not; for, behold, I bring you good tidings." (Luke 2:10) When Jesus desired to encourage his disciples he said: "Fear not, little flock." (Luke 12:32) And in Romans 8:31 St. Paul wrote: "If God be for us, who can be against us?" While evil men and angels may try to injure us, we are assured that their efforts will fail; for the church is to be triumphantly victorious.

In the twenty-sixth chapter of Jeremiah we have a record of how God sent the Prophet to declare the message that both city and temple would be destroyed because of moral delinquency, dishonesty, slander, murder, etc.; and God's judgment came upon them. Jeremiah did not fear, but delivered his message, with the result that he was arrested and brought before the princes, priests and prophets, charged with sedition.

The princes (civil rulers) would release him, but the religious rulers sought his death; and Jeremiah said to them: "I am in your hand; do with me as seemeth good to you. But know ye for a certainty that if ye put me to death, ye shall bring innocent blood upon your heads, upon the city and the inhabitants thereof. Therefore amend your ways and obey the Lord your God, and the Lord will repent him of the evil he has pronounced against you."—Jeremiah 26:13-15.

We believe that we are living in a parallel time when Christendom is guilty of the same things that Israel was. Jeremiah represents the true church; and as God has pronounced judgment against Christendom he has sent his people to declare the message that this evil order, Satan's empire, must be broken in pieces; and like the prophet Jeremiah, they will not fear but boldly declare it.

And as the trouble now in the earth is a sign that God's kingdom is near, the church will soon be completed and like their Master, Christ Jesus, will be victorious and reign with him on the throne.

The way of life will then be opened for the world, that they may have the opportunity, during the Millennial age, to gain everlasting life on earth. (Isaiah 35:8) Jesus died as a ransom for the whole world; and soon he will make earth like the garden of Eden and give all the obedient of earth life eternal.

The church's hope, however, is not an earthly one, but heavenly; and to gain this great reward they must be overcomers, put away fear and grow in love; and if faithful unto death, they will reign with Christ. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."—1 Corinthians 15:57.

At 2 o'clock in the afternoon there was a praise and testimony meeting. From 2:30 until 4 a question meeting was conducted by Brother Rutherford. We append hereto a partial report of the questions and answers:

QUESTION MEETING

Question: Are the dates 1874 and 1925 beginnings of the two times of restitution?

Answer: Yes; that may be regarded as a proper thought—one the beginning of restoration of the great truths long hid from observation; the other the beginning of the antitypical jubilee for the restoration of that which man lost, namely, life, liberty and happiness. Jesus' disciples said to him: "Why say the scribes that Elias must first come? And Jesus answered and said unto them, Elias [Elijah] truly shall first come, and restore all things." (Matthew 17:10, 11) As we have heretofore observed, Elijah was a type of the church doing a work under its Head, Christ Jesus. John the Baptist was a continuation of that type. In Jesus' time John had come and the Pharisees knew him not. Elijah pictured the work of the church under the supervision of the Head, the Lord Jesus Christ, from the time of his presence until the end of the Elijah work. This began in the year 1874; and during the years following, the church, under the Lord's leadership, acting particularly through his chosen servant Brother Russell, and those who were in full harmony with him, proclaimed the message of truth to those who were hungering and thirsting for truth. Prior to that time in the church some of the great fundamental truths had been so obscured that they had been lost sight of; but during the period from 1874, particularly to 1916, all the great fundamental truths were brought clearly to light and particularly made clear in the STUDIES IN THE SCRIPTURES and THE WATCH TOWER. That was the fulfillment of the words of Jesus: "Elijah truly shall first come and restore all things." It was a restoration of all the great fundamental truths. We understand that the jubilee type began to count in 1575 B.C.; and the 3,500-year period embracing the type must end in 1925, and that there should begin the operation of the antitype. It follows, then, that the year 1925 will mark the beginning of the restoration of all things lost by Adam's disobedience.

Question: Will consecration be symbolized by water immersion after the kingdom is set up?

Answer: It seems entirely reasonable to conclude that water immersion may be practised far into the Millennial age. Water immersion symbolizes a full surrender of oneself unto the Lord, thereby agreeing to be obedient to the Lord. The whole world of mankind must make this surrender or consecration before entering upon the highway of holiness looking to restoration. It would seem entirely reasonable, then, that some outward symbol should be given before witnesses that a person had taken the step of consecration unto the Lord, the Christ, to do his holy will; and there could be no more beautiful symbol than water immersion. Hence it is reasonable to conclude that it may be practised for some time.

Question: As a Bible Student am I a member of an organization? If so, in what sense?

Answer: An organization is an association of persons for the purpose of carrying out a formed design. It is an arrangement for carrying out a systematic course of action. The apostles organized the early church by causing the election of elders and deacons. Every ecclesia is an organization. It has order in its formation and in the carrying out of its work. The Bible Students at large throughout the world have an arrangement for the proclamation of the truth, which arrangement is orderly. Everything with Jehovah is orderly. Therefore it is proper for Bible Students to be orderly. Every one, then, that is associated with that work is in that sense a member of that organization; not that their names are enrolled and that they must comply with a certain ritual, but they recognize a harmonious and united method of acting in carrying out the Lord's purposes of holding property and complying with the laws of the land. In conducting the affairs of the Bible Students it became necessary to form a corporate organization; and this was done. This is not a sect in the sense that that term is used, but it means merely that the Bible Students are endeavoring to carry out God's purposes and doing it as the Lord does everything, in an orderly manner.

Question: Is it correct to refer to brethren in Christ as "Brother Doctor So-and-so?" Do you commend the use of the word "pastor"?

Answer: The apostle Paul states that because "he that sanctifieth and they who are sanctified are all of one," therefore Jesus is not ashamed to call them brethren. There could be no higher term applied to Christians than that of *brother.* Surely there could be no more appropriate one. Because a person in a congregation happens to be a doctor or hold some other title from a worldly standpoint is no reason why he should be addressed in the class as such. In fact, it hardly seems proper. The better way to do would be to use the Scriptural term and speak of him as *brother.* Let the world have all the titles, but let us use the term that the Lord approves.

As to the use of the term "pastor," that properly applied to Brother Russell because he occupied the office of special servant of the Lord to the church. But it hardly seems proper to apply that term to other brethren, especially in a general way; for it tends to get back into the rut followed by Babylon and to create a clergy class as distinguished from the laity. My opinion is that it is advisable not to use the term as applied to any one in the church now on this side of the vail.

Question: Is it wise for elders to arrange a circuit so as to enable all elders of a class having speaking ability to serve all the classes and the public in such a circuit?

Answer: Brother Russell always advised against such a "circuit" arrangement as implied by the question, and his reasoning seemed to be sound. We believe that everything should be done in an orderly way. We believe that the Lord is present, and that he is conducting the harvest. We believe that he appointed Brother Russell as the special servant to the church of Laodicea. We believe that Brother Russell, acting under the supervision of the Lord, organized the Watch Tower Bible & Tract Society to carry on in an orderly manner the work which he began; and under that arrangement Pilgrim brethren are sent about to serve the classes. If the elders of a class in one community form a circuit to send speakers to other neighboring classes, then there would be no reason why there should not be such circuits all over the land, and the reason for the Society exercising any authority to send out speakers would be absent. It is easy to see that soon there would be many circuits, which would have a tendency to create rivalry and jealousy. Elders are elected for the purpose of serving the class of which they are members at their place of residence; and when a class has no elders but desires service it would seem both proper and in order to make such request of the Society.

Suppose a class has a number of elders able and willing to speak, and desires to serve neighboring classes. It would seem entirely proper that a list of such elders be filed with the Society at Brooklyn, together with a list of classes that they might serve; and the Society could select from this list speakers to serve such classes from time to time. Such a course would avoid confusion. If a Pilgrim were assigned to a class on a certain day and a "circuit" committee had assigned another speaker for the same day at the same place, there would be confusion.

In some places classes desiring speaking service invite elders of another class to come and serve them. There seems to be nothing improper about this whatsoever, but it is entirely proper. The arrangement then is between the class served and the individual brother. Objection would be properly raised where elders form themselves into a committee and act as such to assign speakers to various nearby classes.

In the event of a world-wide witness the situation is somewhat different. To illustrate: Suppose Corinth has twenty elders able to speak and fifteen other classes in the vicinity have no elders but wish a public witness. Corinth might advise the other classes that she has surplus speakers and would be glad to serve on this occasion, and any class desiring a speaker would have the privilege of requesting a speaker. The objection arises where there is a regular arrangement made by the Corinth Class, for instance, to assign speakers to other classes round about.

Any class inviting an individual brother to come and serve them on a special occasion or other occasion would be a matter between the class and the brother and entirely proper. We suggest, however, that elders who go out from one class to render service to the weaker classes would do much better by organizing a Berean study and aiding some brother in that class to qualify himself to lead the study, and thus developing into a more able servant of the Lord.

It has been found also that where a class has speaking every Sunday, that class does not make the progress that it would make if Berean studies were had more often and speaking less often.

At 4 p.m. was a symposium of four speakers, synopses of whose addresses follow:

DISCOURSE BY BROTHER GLENN SMITH

SURELY it is proper here to mention the newspaper work at this convention among the subjects for Victory Day; for this work has been a signal victory for all who have had a share in it here, and for the friends who have received papers throughout the earth. When we first considered the matter of the sale of newspapers, we thought that perhaps five thousand copies each day would be sufficient; and so they were—for the first day only. After that the demand grew until on Monday the 12th a total of thirty-six thousand copies were sold and distributed all over the world. By the time this convention closes more than one hundred thousand newspapers will have been sent out. Of course this convention with its great demands upon the local post-office has taxed the capacity of that organization, and perhaps many of the newspapers will be delayed in reaching their various destinations, but we trust the delays will not be too numerous.

Think of the great witness which has been given in this way. The word Advertise is peculiarly associated with the newspaper, and that is what we have done. We have advertised the fact that since the year 1914, the nations of this earth have been disintegrating, and that all peace treaties, and alliances of all kinds cannot stand because the nations themselves are without power—their lease having expired, and that since that year Christ Jesus has been taking to himself his great power, and his kingdom is even now taking form throughout the earth according to his own promise and the words of the apostles and prophets.

Everything about this convention has been on a larger and grander scale than any convention ever before held. The enthusiasm engendered and the zeal manifested, together with the determination to press on with the Lord's work of advertising his kingdom, have far surpassed any other. The battle between the Lamb on the one side and Satan and his cohorts on the other is now in progress, and we are glad that we are on the side of the Lamb; for we know that he will be victorious; and we know the joy of being on the right side—of having the promise that our service is toward victory, and that beyond this battle we are assured of an abundant entrance into the glorious presence of the King of kings.

DISCOURSE BY BROTHER O. MAGNUSON

FROM the time that Lucifer fell from his glorious station as the bright and morning star, and became the opponent of God and of righteousness, a mighty conflict has been on between the two contending forces—right and wrong, truth and error, light and darkness; and only one of the contestants can come forth victorious.

Nearly nineteen hundred years ago, Satan's doom was sealed when Christ conquered death and brought life and immortality to light through the gospel. Now the decisive battle is on, and the victory is certain; for it is only a matter of a few short years until Satan will be bound.

Beholding in the garden of Eden the perfect pair with procreative powers, Satan set about to transfer their affections from their Creator to himself, that he, too, might have a kingdom composed of subjects obedient to his sovereign will. He apparently had succeeded thus far in his plot but realized that God had determined to bruise his head; therefore he planned to destroy all whom God favored.

Although Satan has succeeded in wrecking the human race, mentally, morally, and physically, through his many channels of deception, both religious and social; yet he fears the brilliant light of present truth which is exposing these deceptions from every standpoint and is breaking to pieces every system of error and injustice.

The question of our Lord's return is of paramount interest to the Christian. In this parable the Lord is setting forth the condition among his followers at his return.

All the virgins represent those who believe in him. All of the virgins had oil in their lamps, illustrating light on God's Word, while only five of them had oil in their vessels, the spirit of truth in their hearts, enabling them to endure and continue their study of the Word of God.

The fulfillment of this parable started with the Miller movement in 1844, in which year the return of the Lord was expected by many earnest children of God. While some of these seemed to lose courage when the Bridegroom tarried, others studied the Word with increasing diligence, and in due time the Lord actually returned and was discerned with the eyes of faith by the wise virgins.

At the same time it was revealed to those faithful ones that the object of our Lord's return was not the burning of the world but the restitution of all things. By and by the whole plan of God was unfolded in the various volumes of STUDIES IN THE SCRIPTURES, written by the faithful servant, of whom the Lord made special use.

On the other side of the vail those who have been foolish virgins in this life will compose the great company, while the wise virgins of these days will become the little flock reigning with Christ for a thousand years. Do not believe that every Bible Student is of necessity a wise virgin. The question is whether you have kept your symbolic clothes unbesmirched. A root of bitterness against your brother will constitute a spot on your clothes. Let us beware lest by negligence we lose our crown.

DISCOURSE BY BROTHER V. C. RICE

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John 13:34

JESUS gave us one commandment; and if we keep that commandment, we shall be overcomers and receive the crown. I believe that all here wish to make their calling and election sure; for if we do, we shall be with him in the kingdom.—John 14:21-23; 15:9-13.

How can we know (not guess) that we are in the truth? "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14) One of the final tests upon the church will be love for the brethren; and no one ever went out of the truth who truly loved the brethren. To do so would be impossible. The very reason why many have gone out from us is that they did not love the brethren fervently.—1 John 4:8.

How do we know that God is love? Because he made known his love to us in sending his only begotten Son into the world that we might live through him. (1 John 4:9, 10) If God is love, then we ought to love one another. Moreover, we should keep ourselves in the love of God. (Jude 21) If we do this, our Lord will keep us from falling and will present us faultless before the presence of his glory with exceeding joy, and we shall be overcomers, shall receive the crown of life.

In the Manna Text comment for March 16 our dear Brother Russell says: "One of the final tests will be love for the brethren." But some one will say: 'Is not the final test love for our enemies?' No, for when your brethren become your enemies, then love them with a pity love, and be willing to help them to see the error of their ways and to come back into harmony with the Lord.

DISCOURSE BY BROTHER H. H. RIEMER

VICTORY implies conflict. Victory implies more, i. e., triumph. The Christian's victory implies still more, i. e., reward. What a wonderful conquest is ours, in that if we fight the good fight to the finish we are bound to be victorious and bear away the unfading crown.

What is the good fight we are engaged in? It is the conflict with self, self-will, that we may do God's will. How different is this conflict from all others which are fights against the other fellow! He that conquers self is the greatest victor. But are there not other foes, the world and Satan? Yes, but if we conquer self, these others are disarmed, as they operate through our fallen flesh. It is only as these can obtain self-will as their ally that they can have any power over us. Therefore, we are admonished to "keep our hearts with all diligence," "love not the world neither the things that are in the world," "set your affections on things above," "draw nigh unto God and he will draw nigh unto you." If our strivings are along these lines and to this end, we are assured victory, as we are told: "Nothing shall pluck them out of my hand." "Who shall separate us from the love of God?" None. Can Satan or the world? No; nothing except ourselves. We see then that the battle is with self and the victory is there. If we do not succeed there, we shall soon have Satan and the world in the battle.

Victory depends on conquering sin and its temptations in their incipiency. Keep on and persevere in spite of our failures to bring perfect victory. Strength comes to the Christian in such victories by persevering in well doing—"if we faint not," the Apostle adds. Victories in little matters lead to victories in greater conflicts.

Victory brings peace, joy, confidence, inspires hope and, sweetest of all, God's approval, now and hereafter. Victory likewise dispels fear, condemnation, doubts, etc. Victory means service in "presenting our bodies living sacrifices, holy and acceptable to God, which is our reasonable service." Final victory brings the great Christ-like character, the greatest thing to be desired.

Tuesday evening at 7:30 o'clock the convention assembled to hear the report of the service workers and for the testimony meeting. After a short devotional service the report was made by Brother Johnson:

REPORT BY BROTHER RICHARD JOHNSON, DIRECTOR

AS SOON as it was decided that Cedar Point was to be the place of the I. B. S. A. General Convention for 1922, arrangements were made for several hundred machines and 2,000 workers for the five counties adjoining Cedar Point, at a radius of about forty-five miles. Territory was so arranged that everyone in the rural routes and the city would be called upon, so that not one square mile would be left uncanvassed.

DETAILED REPORT

Number of automobiles in the field on "Service Day"	263
Number of volunteers for service	2,000
Number actually in the field at work	1,644
Number unable to go for lack of transportation	176
(Others went to near-by towns by trolley cars.)	
Total number of books taken into the field by the workers	10,872
In addition to this, orders were taken to be delivered in Sandusky for	184
Total	11,056

Among these books taken out were 3,640 combinations, only 16 of which were returned. We append hereto some items that may be of special interest.

One lady said: "I have heard so many bad reports about the Bible Students that I will now buy the books and see for myself."

One lady gave us a basket of grapes and a basket of cookies for the books, as she had no money.

Another lady had bought the "Harp," and as we were returning came out to the road to secure another.

Found a minister reading "those red books" and also preaching what he had learned.

Lady disgusted with preachers always comes from church hungry. Does not want funeral preached by preachers. Will now attend the class in Sandusky, Ohio.

Found many people who had heard Brother Rutherford on Sunday, and who were glad to receive the books. One sister, while canvassing in the rural route, asked a gentleman: "Have you read the book 'Millions Now Living Will Never Die?" "I am reading it at the present time," he replied, "I am now over to page 90. Sunday morning I started to church; but before going in a thought struck me and I

said to myself: Believe I'll go over to Cedar Point and see what's going on. I attended two meetings in the morning, then heard Judge Rutherford in the afternoon. I bought the 'Millions' book and sat up until midnight reading it." The sister then explained many scriptures to him; and after each explanation he would say: "Why how dumb I have been! Really I am just now beginning to know something." As the sister was about to leave he told her he was going to take the book and talk it over with his preacher. The sister told him not to do that, at which he replied: "Oh yes, I think I've heard him preach on 'Millions now living will never die' before."

The last car to leave for service worked the Cedar Point road, returning at 10 a.m., having sold 24 books. Eight workers were in the car; each sold 1 combination. The number of the auto was 144,000.

The Army and Navy were represented in the drive in a 1914 Ford. Sold 23 books. At this point we listened to a testimony from Gen. Hall.

Wife away, talked to husband, would like to buy the books, but did not dare. Suggested he get the books and hide them in the barn. He bought the books.

Canvassed a man sitting on curb; when he learned that Judge Rutherford was here, he jumped up and started to see him at once to inquire about some scriptures that had been troubling him.

We found those that mourn, those that have a hearing ear, those who are not able to come out to the meetings, and those who have not enough money to buy the books.

What the Convention meant to one sister: This sister came from Newark, Ohio. She did not have the means to pay her expenses all through the Convention, but she had strong faith, so she asked if there might be some service she could do. At the time she asked, all of the service was taken; but after a re-scanning of the whole place a vacancy at the electric iron in the laundry rooms was found. We remember that it was very hot then, too. She immediately accepted it, no doubt cast down but not discouraged, and at the same time she began to let her light shine. In the room with her were the matron and a young Catholic girl, neither one being acquainted with the truth. The matron would not listen, as the dear sister told of the kingdom blessings; but the girl heard every word. The sister patiently and lovingly talked on; and the girl finally told her story of how she was saving her money and sending it home soon to be educated as a nun. But she said: "You are a wonderful woman; your message sounds good to me. I'll take the little book [Millions], if you will give it to me, and I'll read it. Also I want to tell you that I have given up my plans of becoming a nun, and I really believe I can be one of those millions now living who will never die." We are glad to say, too, that the matron was also listening to the sister before the Convention was over.

We were all delegates to the Cedar Point Convention. You are the delegate to return home and witness the message of the kingdom in your territory.

The testimonies that followed this report were particularly along the lines of the experiences of the day. Every one who attended rejoiced greatly and counted it one of the most wonderful testimony meetings ever held.

One of the most amusing and interesting testimonies was of a Brother who had tried to interest a Hebrew. The Hebrew excused himself on the ground that he could not read English. Not having anything else to do until his automobile came to pick him up, the Brother continued talking about God's wonderful plan for human salvation; and the Hebrew unconsciously became much interested. Afterwards another automobile returning from its route stopped at the same corner, and the Hebrew bought a complete set of the books with the understanding that the commission should go to the Brother who had first canvassed him. The Brother naively stated in his testimony that this was the first time he had ever helped a Jew to learn the English language in two hours, although his regular colporteur territory is in a Hebrew section of Greater New York.

TRUST AND CONFIDENCE DAY, SEPTEMBER 13

W. J. Thorn of New York City spoke on the topic of the day, basing his remarks upon appropriate texts:

DISCOURSE BY BROTHER W. J. THORN

"Trust in the Lord with all thine heart, and lean not to thine own understanding." "Cast not away your confidence, which hath great recompense of reward."—Proverbs 3:5; Hebrews 10:35.

CONFIDENCE may be defined as an extraordinary trust, and trust as an ordinary, every-day confidence. Confidence also implies fellowship and communion of mind based upon principle, while trust applies to outward, personal matters, engendering action. Faith is closely allied, being an active belief in confidence-inspiring qualities, an expectation of realization of promises made. As Christians we confide in Jehovah, knowing his righteous character. We trust his good promises. We have faith in their fulfillment and are led to serve him.

Jehovah, who through the agency of his Son created all things, bids us worship the Son as we worship himself, saying, "He is thy Lord, worship thou him." (Psalm 46:11) The Son points to the Father as the source of all power—and speaks of himself as the beginning of the creation of God.—Revelation 3:14.

The great Jehovah, having the best interests of his creatures at heart, desires that all should have confidence and trust in him.

As the Creator, God has the right to expect the obedience of all his intelligent creation. St. Paul tells us that even God's well-beloved Son was no exception to the rule. In his human existence, "though he were a Son, yet learned he obedience by the things which he suffered." (Hebrews 5:8) Angels also have been learning lessons of obedience, and in due time all mankind must diligently apply themselves in this regard.

The Scriptures teach that during the Millennial reign all who render themselves in obedience unto repentance and by faith accept Jesus as their Savior and King, shall have everlasting life on earth.—John 11:25, 26.

That glorious time—the Golden Age—is near at hand.

In these trying days of distress of nations, "men's hearts failing them for fear and for looking after the things coming upon the earth," how comforting to know that Christ Jesus has taken his great power and reigns. Satan, the wicked invisible ruler of this world, shall be bound, that he may deceive the nations no more. (2 Corinthians 4:4) Sickness, sorrow, pain, and death shall flee away.—Revelation 21:1-6.

Associated with Jesus in reigning power will be his bride, the faithful church, the overcoming little flock to whom it is the Father's good pleasure to give the kingdom. (Luke 12:32) All earth's troubles will vanish under this righteous rule.

In view of the nearness of the kingdom blessings, it is reasonable to believe that millions now on earth will never die. Jesus died not for the church only, but for the whole world. (1 John 2:2) This assures us of God's purpose to give life to all the obedient—perfect earthly life under conditions and surroundings favorable to righteousness.

Jesus said: "Marvel not . . . for the hour is coming . . . in the which all that are in the graves shall hear his voice, and shall come forth." "Whatsoever liveth and believeth in me shall never die. Believest thou this?"—John 5:28, 29; 11:26.

The prophet David, writing of that blessed time (Psalm 50:1, 2), says: "The mighty God, even Jehovah, speaketh [through the glorified church, the Christ, Head and body] and calleth the earth [all mankind] from the rising of the sun [the Sun of righteousness, with healing in his wings—Malachi 4:2] unto the going down thereof."

In other words: From the beginning of Christ's one-thousand-year reign Jehovah, through his Anointed, will be calling all men to repentance, to righteousness, and eternal life.

Verse 2: "Out of Zion, the perfection of beauty [the true church exalted and glorified], God shineth forth." That is, God's glorious character and plan will be made known to all the world. Then every knee shall bow to Jehovah's will (Isaiah 45:23), and all who become obedient, learning to trust and confide in God, shall be blest with everlasting life. The willfully disobedient shall be destroyed with Satan at the end of Christ's reign.—Acts 3:21-25; Hebrews 2:14.

The Prophet declares (Isaiah 65:21, 22; 33:24) that then "they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat. . . . The inhabitant [of the land] shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."

This was followed by a brief discourse by Brother Hemery on the subject of the day, which we here insert:

DISCOURSE BY BROTHER J. HEMERY

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isaiah 26:3.

WHAT is the difference between these? Usually we speak of confidence as to conditions, and trust as to persons. We ask for good ground for our confidence, and good reasons for our trust. We do not trust circumstances, for there is no personality there, but we trust persons. We do, however, properly say that we have confidence in persons because we know the true basis of character. Having confidence we trust them with our goods or with our persons.

Towards God we have both trust and confidence. He has proved himself to us so often, and we have proved him so frequently, that we have confidence in all his arrangements, and we trust all we have to so gracious a God.

There has been no more trying time in the history of the church than this present time, and therefore never a time more necessary that God's people should have their confidence firmly established, and never a time when they so much needed a leader in whom they can trust. We can thank God that we have in him a true basis for our hope, and a sure guide in our present Lord. We might say of the church that "days are dark, and its friends are few." But she is not in darkness, and she cares but little for earthly friends, because she has a sure hope, and is confident in her guide.

The faithful of the church are in a unique position. Every circumstance of our activity leads us further away from organized religion and from the arrangements of this world, and sets us apart, not only as individuals who have a heavenly hope, but as a community, from every other phase of Christianity. Even many who have walked and worked with us are now leaving us, refusing longer to continue in the work. Now comes our text with its comforting exhortation. If it is seen that it is meant for our day, it comes to us as a direct word from God. We are confident that it is so meant; for the setting of the text shows this. This is the time when the fenced city (which is Isaiah's way of describing the great establishment of Christendom) is being broken down, is being made a ruin. But amidst the catastrophic events of our day the church of God is calm, and his word comes with special assurance that they who at this time trust in him shall be kept in perfect peace.

We are doubly assured on this; for here is a new name revealed for Jehovah. He is the Rock of Ages. Whenever God made a change in his dealings with his people, he always gave with the change a new name for himself, something which would enable his people to live according to the name or covenant given: as when God gave Abraham his covenant he gave himself the special name El Shaddai. When he made the arrangement with Israel which culminated at Sinai, he gave them his name Jehovah. When the kingdom of Israel was to be established, he gave the name Jehovah Sabaoth, or Jehovah of hosts—he would be the army in his people's battle. When Jesus came with the covenant of grace and sonship, he revealed God as "Our Father"; and that was the last revelation of the name of God to any special circumstance.

Now the time has come when this word of Isaiah becomes meat in season. God now reveals himself amidst the wreck of worlds and the dissolution of the present order as the Rock of Ages; not as we have it in our hymns, "Rock of Ages, cleft for me," but a solid rock which stands firm and cannot be moved. (Isaiah 26:4, *margin*) Here is a place of refuge for God's people. And those who are his are found on the Rock of Ages, confident that it will never move from under their feet, and with God's assurance that they shall have no fear of being swept from it.

What special ground for confidence does the church need at this time? God's children have always known him unchangeable in his grace, and his promises were ever sure. In these days of lack of faith, the church needed to know the divine plan in order to be established. But now that it is nearing the end of its way, there is even more than this needed: it must know that it is at one with God in his work, and that he is particularly its caretaker. To this end and that there may be this confidence God has re-

vealed himself both in his plan and in his work. We have discerned him in the storms of heaven, in the rumblings of earth, and, too, in the happiness which his children at this time realize in their service for him. As trials come the assurance of faith and joy of service increase. But in order to get this confidence the mind must be stayed upon Jehovah; there must be no doubt. We must be as definite in our consecration and trust as he is certain in his promises. All such will continue to realize the peace of God which passeth understanding, though the waves roar and the thunders crash, and though the kingdoms are swept away into the seas of anarchy.

Convention closed Wednesday morning with an address by Brother Rutherford, who said:

DISCOURSE BY BROTHER J. F. RUTHERFORD

"In quietness and confidence shall be your strength."—Isaiah 30:15.

WE WILL need to keep this text and kindred texts in mind during the days to come. Such promises of God will stabilize each one in the battle that is before us.

The world is in a terrible state of distress. Higher and higher the tide of discontent rises. Wilder and wilder the storm of human passion, induced by the wicked influence of the demons, is raging. The church this side the vail must of necessity come in contact with these worldly influences and overcome them. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Corinthians 10:13) Thus we see that we are subjected to the test of these evil influences about us. But as the Psalmist says: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Psalm 46:1-3.

Quietness and peace is the portion of those who are fully trusting in the Lord and who are taking the remedy that he has prescribed. Through St. Paul he tells us to be moderate in all things, because the Lord is at hand; to be not unduly concerned about anything, but in prayer and supplication with thanksgiving to make our wants known unto God and "the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—Philippians 4:4-7.

It is only those who maintain confidence in God and who fully trust in him that are blessed with this peace of mind. Let us be not disturbed about the way the Lord is conducting his work; but let us have full and complete confidence in his arrangements and trust him and our Lord and Savior implicitly, knowing that everything shall work out together for our good because we love him and are called according to his purpose and are engaged in his work.

We have now come to the close of the greatest and most blessed convention of consecrated Christians I believe that has ever been assembled on this earth. Our Lord has lifted us to the very mountain tops. It has been a season of joy, the like of which we have never before experienced. We are going back home now; and we shall come in contact daily with many things that will try our patience, our love and our faith. As these trials increase, let us ever keep in mind the necessity of being sober-minded, calm and trustful in the Lord, remembering that in quietness, born of faith, and in confidence, born of complete trust in the Lord, shall be our strength.

The adversary will attempt to cause all the strife possible amongst the people of God. He will cause assaults to be made from within our ranks by some who will lose their confidence. He will cause assaults to be made upon us from the outside. He will use every possible means to thwart the purposes for which the Lord will now use his people. Do not be disturbed, but cast all your care upon the Lord; for he careth for you. Be fully submissive to the Lord's way. In this connection St. Peter says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—1 Peter 5:8, 9.

At this convention you have inaugurated a work that will spread all over the earth. The devil knows that this is against his empire. Hence we may expect assaults from him; and one of the things that he will attempt to do is to destroy the confidence of one brother in another. Do not permit this. Let us remember the importance of knowing each other not after the flesh, but as new creatures in Christ. If our brother makes a mistake, be charitable. If you see him trying to serve the Lord, do everything you can to help him. Avoid everything that would have a tendency to do injury to your brother. Embrace everything that would have a tendency to help your brother, therefore to help yourself, in the work of spreading the message of the Lord's kingdom. We are not at all unaware of the methods adopted by the enemy. We shall find some who have walked with us trying to destroy the faith of the brethren. Remember St. Paul's admonition: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17) This does not mean to be harsh with any one. It means that we are to avoid controversies. Do not be drawn aside from our real purpose to be engaged in unprofitable discussions and controversies. The Lord has committed to his people a work to do. Satan would like to get us into controversies to divert our minds from that work. Let us not permit that.

If we have full and abiding confidence in our Lord and Master Christ Jesus, if we trust implicitly in our heavenly Father and have confidence in his arrangement, then we should have confidence in every one of the truly consecrated brethren. We shall know these by their fruits. We know that the Lord is present; that he is conducting his work; that Satan's empire is being assaulted by the Lord; and they that are going to be with the Lord in the victory must be faithful unto the end. If we, then, see a brother in harmony with these great doctrines which we hold, and striving to make known the message of the Lord's kingdom, prompted by love, that is sufficient to inspire confidence in that brother. Let us trust one another, then. Let us be open and fair and frank with one another. Let us dwell together in peace; and united in heart and united in action, press on in solid phalanx against the common enemy.

Remember that we are the publicity agents of the kingdom; that we must now advertise the King and his kingdom. There must be but one prompting cause, one motive, that of pure love for the Lord and his cause. Let us go

home with a determination to let nothing disturb our peace of mind. Having once convinced ourselves that we have the truth, let us waste no time in hunting about in the rubbish of others to determine how much truth we really have. Remember, as did St. Paul: "This one thing I do." The Lord has committed to us something to do and let us do it with our might. This we cannot do, dear brethren, unless there is that full and complete confidence in each other. Where there is distrust amongst the brethren, such is used as an instrument of the adversary. Let us adopt the admonition of St. Paul, who when writing to the church at Philippi, according to the *Weymouth* translation, said: "Only let the lives you live be worthy of the good news of the Christ, in order that whether I come and see you, or being absent only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the good news. Never for a moment quail before your antagonist."—Philippians 1:27, 28.

The Lord has committed unto his people now on earth the greatest privilege ever enjoyed by any people, that of telling the world that the King is here, that the kingdom is begun, and that this will result in the long-promised blessings. We should not become weary in doing this good work, but keep on telling the message until the last vestige of Satan's empire has perished from the earth and righteousness is fully enthroned. May the strength here gathered by each and every one serve as a great power to push on in the work, and may the influence from it radiate to thousands of our brethren who have not been privileged to come here. May we each have a deep and keen appreciation of our privileges and ever keep before our minds the precious admonition of our Lord and Head: "Be thou faithful unto death and I will give thee a crown of life."

The convention then by unanimous vote agreed that it would omit handshaking at the love feast and adopt the method of giving the Chautauqua salute while hymns were being sung. Then came the closing moment of the convention, a scene indescribable in human words. Led by the orchestra, the great multitude stood and feelingly and with joyful hearts engaged in singing some of the precious hymns. The last of these was, "God be with you till we meet again"; and ever and anon they greeted each other throughout the great hall with the Chautauqua salute. Every heart was filled with love for the Lord and the brethren; and every mind, deeply centered upon his cause, withdrew from the hall filled with the determination to stand firmly with the Lord and with his brethren until the victory is won. And as they went, throughout the audience could be heard the expression, "God bless you."

Shortly special trains were made up, and these began to be filled with parties returning to their homes. Many of the citizens came out to the dock and to the stations to pay their respects to the departing Bible Students. Many were the expressions of kindness and appreciation on the part of the citizens toward the Bible Students. It was a precious thing to know that the convention had had a good and wholesome influence on the community. These people could see that the truly consecrated had walked with Jesus and learned of him. The "Bethel Special," with 550 or more aboard, left the dock and slowly journeyed through the city; and as it went, many of the citizens standing along the way and from the windows of their houses waved their handkerchiefs in a kind and loving good-bye.

Thus ended the most blessed convention of God's people on earth; and they departed for their respective places of temporary abode, there to again take up the slogan: "Advertise the King and the Kingdom."

As a sample of the expressions of appreciation by the Sandusky citizens, we append hereto a letter from the Editor of the Sandusky *Register*.

Sandusky, Ohio, September 16, 1922

My dear Judge Rutherford:

I am sorry that I did not have the opportunity, because of business pressure and certain family matters that prevented, of meeting you while you were at the Cedar Point Convention, and to say to you personally what I want you to know and which follows:

It falls to our lot each summer to handle the news end of many conventions of various kinds. Some of these conventions we have direct business relations with and our experiences with them have been wide and varied. Never, however, since I have been connected with the paper, and that is for thirteen years, have we had the pleasant experience we had with the I. B. S. A. I take this opportunity to reflect not only what I have heard from many hundred Sanduskians but what we found to be a personal experience—that the thousands of delegates who attended the I. B. S. A. meeting here created more favorable comment and a more favorable impression on the public than any other organization which has ever met locally.

I came in direct contact, of course, with your Mr. G. G. Smith in connection with the printing of the thousands of papers you procured from us and also with some of the news publicity. Several of our representatives came in direct contact with other representatives of your organization and were all of like mind.

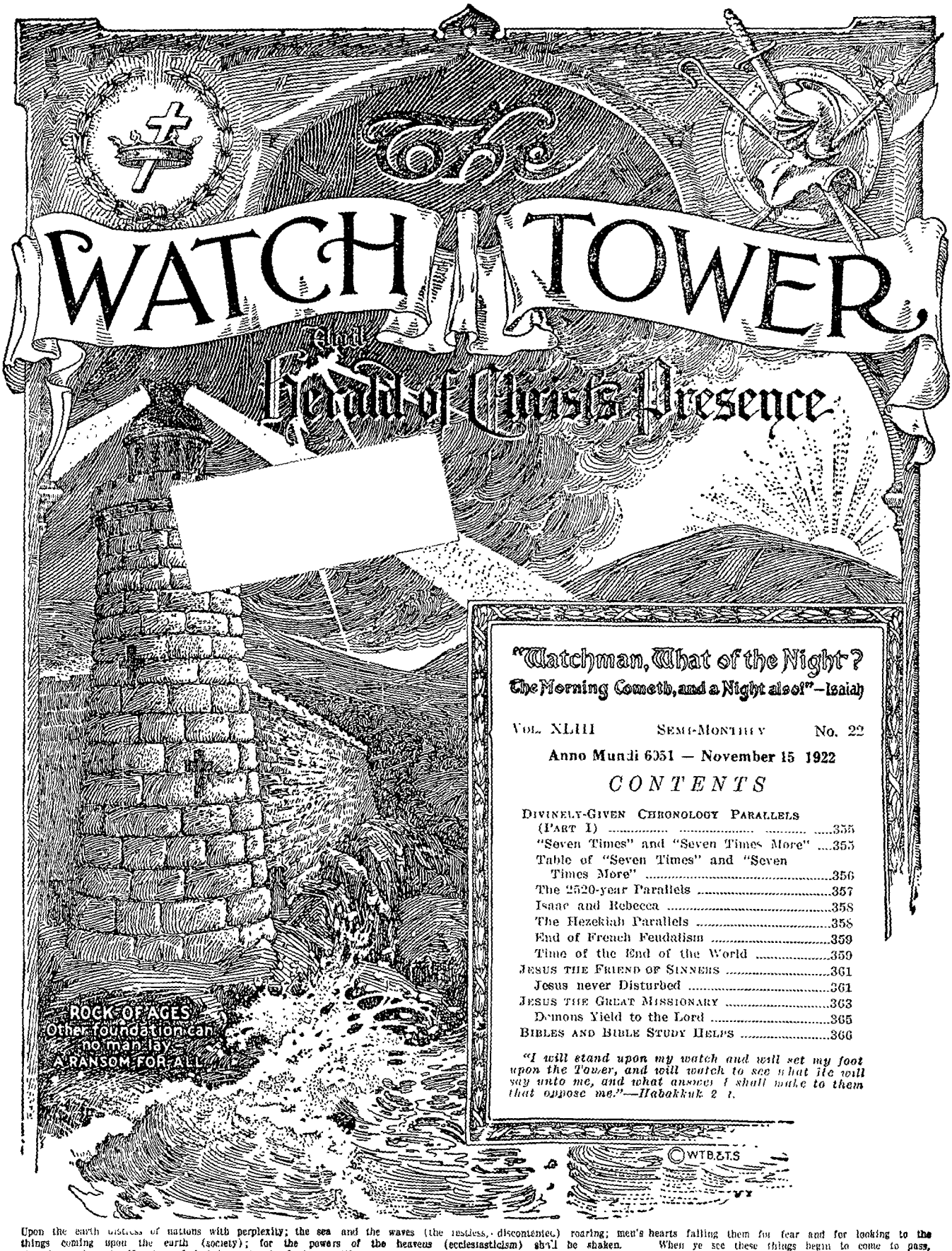
We like to do business with you. It was a pleasure to give you service and when *The Register* can be of any use to you I want you to feel very free to call upon us.

Sincerely yours, E. H. MACK.

We believe that much good was done by this convention, not only to the brethren and to the community where it was held, but that its influence will extend to all parts of the earth. Happy are we to continue saying: "The kingdom of heaven is at hand."

Mine eyes can see the glory of the presence
of the Lord;
He is trampling out the winepress where his
grapes of wrath are stored.
I see the flaming tempest of his swift descending
sword:
Our King is marching on.

The seventh trump is sounding, and our King
knows no defeat;
He's sifting out the hearts of men before his
judgment seat.
Oh, be swift, my soul, to welcome him, be jubilant,
my feet!
Our King is marching on.



"Watchman, What of the Night?
The Morning Cometh, and a Night also"—Isaiah

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Anno Mundi 6051 — November 15 1922

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2 1.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13 29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be partaker of the divine nature,' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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IN RE WARNINGS

For some years it has been the policy of THE WATCH TOWER to warn its readers against impostors. Sometimes a mistake is made in this regard, and a brother is reflected upon who should not be subjected to such criticism. Our attention has been called to a letter published in THE WATCH TOWER, of October 1, 1922, about Brother Chas. A. Eldridge, in which the brother seems to have been misrepresented. We are sorry for this.

In the future we shall publish no letters with reference to warnings. The brethren have developed sufficiently, it seems to us, to be able to discern who are imposters and who are not; and we do not wish the columns of THE WATCH TOWER to be used for criticism.

"HARP" PRICE REDUCED

The Society takes pleasure in announcing that on December 10th next the retail price of "The Harp of God" (large size) will be reduced to 35c per volume, or three volumes for $1.00. This edition is the same size as the de luxe edition. We advise the classes and colporteurs to dispose of their present stock and order sufficient stock to begin the canvass for the world-wide drive on the above date. Special price list will be furnished classes and colporteurs on application.

1923—CALENDAR—1923

The Society is preparing a very attractive calendar for 1923. The year text and weekly texts relate to the holy spirit. The calendar is in colors of a beautiful design, requiring six printings. It is so arranged that the sheets are turned over each week and the entire number are preserved. Orders may be sent now. Single copy, 35c; three for $1.00. In quantities of 50 or more, 30c each, charges collect.

CANADIAN CONVENTIONS

EDMONTON, ALTA., November 10-12,
Geo. A. Ware, 12321 Stony Plain Rd., Edmonton, Alta.
VANCOUVER, B. C., November 17-19;
M. Sibley, 1687 Fifth Ave. W., Vancouver, B. C.
CRANBROOK, B. C., December 2, 3;
Geo. Holmes, Box 19, Cranbrook, B. C.
REGINA, SASK., December 8-10;
M. T. Catton, 1835 Connaught St., Regina, Sask.

SAN FRANCISCO CONVENTION

The International Bible Students will hold a convention at San Francisco Saturday and Sunday, November 18 and 19. The President of the Association will be present at the convention. For further particulars write J. L. Seery, Convention Secretary, 701 Post Street, San Francisco, California

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

SAN FRANCISCO, CALIF., Nov. 19; Ray Crawford, 483-A Linden St.
LOS ANGELES, CALIF., Nov. 26; ..... Oscar Harris, 3848 Boyce Ave.
CLEVELAND, O., Dec. 10; Hyatt W. Mathews, 7524 Harvard Ave., S.E.
BOSTON, MASS., Dec. 17; Alexander Ogston, 48 Wyllis Ave., Everett.
BROOKLYN, N. Y., Dec. 24;
T. M. Bedwin, 8118 Chichester Ave., Woodhaven, L. I.
DAYTON, O., Dec. 31; .....P. D. Pottle, 36-½ E. 4th St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLIII November 15, 1922 No. 22

DIVINELY-GIVEN CHRONOLOGICAL PARALLELISMS (PART I)

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."—1 Peter 5:10.

IT HAS been shown in a preceding article that the parallel dates of present-truth chronology are proof of divine foreknowledge, and that they demonstrate that the system is of divine origin. Man invents a machine, but discovers the law of gravitation. The one is man-made, the other is of God. So present-truth chronology is not an invention, but a discovery. It is of no small moment to the new creature to see clearly how his faith in the truth is divinely confirmed. Few other things can so lift up the fainting spirit, and so strengthen and stablish the heart, and render more effectual the defence by the shield of faith. Knowing of a certainty that he possesses the approbation of Almighty God in being kept thus far in the narrow way, the Christian renews his consecration, and with unwonted power goes forth to meet the enemies of Jehovah and in divinely-imparted strength to overcome them.

To one who is assuredly on the side of the Eternal, what matters it that there come trials and tribulations! Not even death can separate such an one from the God whom he trusts and loves with all his heart and mind and soul and strength. To the wholly consecrated, in these, the days of the presence of the Son of Man, death is the portal to the heavenly kingdom of God.

Since by many infallible proofs we discern that these things are of God and that we who hold them as a precious treasure are the people of God, what manner of men ought we to be! What holy lives we should live! How attentively we should follow the example of our Savior! How circumspectly so to walk as to gladden the heart of our Father!—2 Corinthians 7:11; Ephesians 5:15-17; 2 Peter 3:11, 14; Psalm 116:15.

Not all of the consecrated are familiar with the entire chronological system of present truth. For this reason, and because it is edifying and inspiring to all new creatures in Christ Jesus to have the things of God brought to remembrance, we present in this article a few of the divinely-given chronological parallelisms. Much of the research by which these were discovered was carried on by the late Brother Dr. John Edgar and by Brother Morton Edgar, of Glasgow, Scotland, and published in their book, "Great Pyramid Passages, Volume 2." The foundation was laid by Pastor Russell in the first three volumes of STUDIES IN THE SCRIPTURES.

"SEVEN TIMES" AND "SEVEN TIMES MORE"

Much of the study of times and seasons is necessarily given to the minutiæ of evidence. It is refreshing, therefore, to behold how the All-wise One has displayed his abounding foreknowledge and unsearchable wisdom in chronological pictures which, in a bold sweep, take in the entire stretch of the seven thousand years of sin and redemption. It is evident in such vast affairs that Jehovah knew the end from the beginning—nay, that before he brought forth the things that are, he conceived the entire plan of the ages. It is manifest that throughout the extended interval of six thousand years of sin, darkness and degradation, he has been silently working out his grand purposes, which now at the end of the world he has for the first time unfolded to the vision of the consecrated.

When Jehovah foretold to the Hebrews the punishments destined to come upon them, if they wickedly and grossly disobeyed the law which he gave them at Sinai, and which they solemnly covenanted to keep, he informed them that he would punish them "seven times" for their sins. Four times in one chapter is this warning repeated, each time in a manner to indicate increasing severity. (Leviticus 26:18, 21, 24, 28) In symbolical language seven is a symbol of divine completeness, and the expression "seven times" conveys the idea of a divinely thorough, lasting, and terrible chastisement. At the same time it conveys an idea of the length of time during which the Hebrews should suffer national discipline; and this predicted period is distinctly shown in the fulfillment of the prophecy, now a matter of historic record.

The symbolic prophetic year was one of twelve months of thirty days each. Seven "times", or years, are 2,520 days, which, interpreted on the principle of a day for a year, make 2,520 years. The complete punishment was to endure for seven times, the same interval as that of the gentile dominion foretold through the prophet Daniel (Daniel 4:16, 23, 25, 32); for the national penalty upon the Jews consisted in the afflictions put upon them by the gentile kingdoms ruling over them pitilessly for 2,520 years. This started in 606 B.C. and began to end in 1914 A.D., when through the World War the first great step was divinely instituted toward the oust-

ing of the gentiles from their long and cruel dominion. This is the celebrated "seven times" of punishment of the Jewish people, with which Bible students are familiar.

In the first prediction of this chastisement for "seven times" an expression was employed by Jehovah which implied a previous "seven times" of some kind: "And if ye will not for all this hearken unto me, then I will punish you *seven times more* for your sins." (Leviticus 26:18) On its face this utterance speaks of a final and complete disciplining, additional to the other castigations predicted in Leviticus 26:14-17 while they remained an independent nation. The divinely employed use of the word "more," however, suggests a preceding "seven times"; and the reverent student of the Bible will not ignore such a hint proceeding from the great Time-Keeper. When the intimation is heeded, and the chronological periods are explored prior to 606 B.C., when the "seven times more" began, a marvelous view of Bible chronology is obtained, which at a glance covers the entire 7000-year seventh rest-day of God, with the addition of a final judgment period of forty years, or 7,040 years in all.

The previous interval before the "seven times more" is examined as follows: Going back from 606 B.C. and counting 2,520 years, the date obtained is 3126 B.C. This is not seen to be anything unusual until 1,000 years are counted back from it, when the date is found to be 4126 B.C., which reverential discernment recognizes as the date of the fall of Adam and the beginning of the 6,000 years of sin. Then, going forward from 606 B.C. for 2,520 years, the date 1914 A.D. is reached. This is the date when the Second Adam, Jesus Christ, as King of earth, and Lord of lords, began to exercise his mighty power against the kingdoms of Satan's empire, this present evil world. After 1914 A.D. will be the 1000-year day of the Second Adam, reaching to 2914 A.D. in which the Lord will reign in might. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."—1 Corinthians 15:24, 25.

Thus the "seven times more" of punishment upon the Jewish nation are seen to have been preceded by a prior "seven times." The first seven times, or 2,520 years, were preceded by the 1000-year day of the first Adam (Genesis 2:17); and the 2,520 years "more" are to be followed by the 1000-year day of Christ, the Second Adam.—Zechariah 14:9; Matthew 12:8; Luke 17:24; John 8:56; 1 Corinthians 15:45.

The harmonious succession of these chronological periods may be illustrated in the following manner:

1000 years: 2520 years: :2520 years: 1000 years
——————Total, 7040 Years——————

Arranging the periods in the parallel-column form, with the dates, this grand panorama of human history appears thus:

TABLE OF "SEVEN TIMES" AND "SEVEN TIMES MORE"

4126 B.C. Beginning of the 1000-year day of the first Adam.	
3126 B.C. End of the 1000-year day of the first Adam.	
3126 B.C. Beginning of the first "seven times," or 2,520 years.	606 B.C. Beginning of the "seven times more," or 2520 years more.
606 B.C. End of the first "seven times," or 2,520 years.	1914 A.D. End of the "seven times more," or 2,520 years more.
	1914 A.D. Beginning of the 1000-year day of the Second Adam.
	2914 A.D. End of the 1000-year day of the Second Adam.

The first of these long ages of 2,520 years was less fallen, far more desirable for humankind than the "seven times more." Human governments were less depraved at first; there were less pride and insane lawlessness among those in authority, and the poor and lowly were much better off. During the first "seven times" the governments, so to speak, had a man's heart, a measure of humanity. But concerning the altered heart of the ruling power in the second 2,520 years it is written: "Let his heart be changed from man's, and let a beast's heart be given unto him. . . . The Most High. . . setteth up over it [the dominion] the basest of men." (Daniel 4:16, 17) The annals of earth's kingdoms for the "seven times more," just ended in 1914 A.D., have not been records of kingliness, kindness, and of love of man for man, but—under a diabolical alliance of religion, business, and state—a chronicle of beastly rapine, exploitation of the helpless, lust, abandoned wickedness, and depraved viciousness, even on to this very day.

It is noteworthy that the date 606 B.C. is exactly half way between the fall of Adam and the end of the forty-year judgment after the Millennium—between Paradise Lost and Paradise Restored.

An interval of "seven times," when divided in two, makes two periods of three-and-a-half times, or 1,260 years, each. Seven symbolizes divine completeness. Half of seven represents incompleteness, evil, trial, suffering. For example, the 1,260 years preceding the beginning of the Time of the End (1799 A. D.), are characterized by the Lord as follows: "The same horn made war with the saints and prevailed against them"; "A king of fierce countenance . . . shall destroy wonderfully. . . and shall cause craft [diplomacy, Jesuitical deceit] to prosper in his hand"; "Shall take away the daily sacrifice, and place [set up in power] the abomination that maketh desolate [the mass]"; "Shall speak great words against the Most High, and wear out the saints of the Most High"—truly a forecast of the dominion of in-

iquity and of the sufferings of the righteous during the "time, times and the dividing of a time."—Daniel 7: 21; 8: 23-25; 11: 31; 7:25.

Thus the two "seven times" may be seen to be divisible into four periods of 1,260 years each, in an ever mounting tide of wickedness, distress, and misery, until the thousand-year day of Christ is reached, with its release from the thralldom of evil into the perfect freedom of the kingdom of God. "For the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Romans 8: 21.

In these marvelous discoveries in chronology and in those yet to be described, four things are disclosed:

First, that so symmetrical and exact an arrangement of stupendous ages betokens foreknowledge of all features from the beginning to the end;

Second, that the overruling of these great times and seasons was by none other than Him who alone has foreknowledge, Almighty God;

Third, that a chronological system which is knit together in so amazing a fashion has the internal evidence that it is of God and is the correct chronology; and

Fourth, that this system reveals the foundation for the true science and philosophy of history, which must ultimately be taught everywhere and to everyone.

THE 2520-YEAR PARALLELS

The far-seeing prescience of the Creator is impressively exhibited by parallel dates within the two "seven times." These correspondencies clearly demonstrate Jehovah's foreknowledge, and cause the truth that this chronology is divinely shaped to beam forth brightly. The ascertainment of these things by Pastor Russell and Brother Edgar is one of the important discoveries of the concluding days of the age just ended.

By parallel dates are denoted in this instance dates 2,520 years apart, at the same time in each age, and of corresponding character.

For example, as exhibited in the ensuing table, two of these appointed times are 999 B.C. and 1521 A.D. The first is the cleaving of the Hebrews into two kingdoms: Israel the larger and more corrupt, and Judah the smaller and less depraved. The second and parallel date is the separation of Christians into two religio-political dominions; Romanism the more numerous and vicious, and Protestantism the less so.

The time between 999 B. C. and 1521 A. D. is 2,520; so these events took place at the same times in the two ages. The occurrences are momentous and of the same sort; so these are parallel dates.

Both events were foreknown; for they were foretold. The prophecy of the coming division of the Hebrews was:

"Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant [Jeroboam, who was not Solomon's son]. Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."—1 Kings 11: 11-13.

This was accomplished in the year of Solomon's death, 999 B.C. in the severance of the Hebrew tribes into two kingdoms, that of the ten tribes in the larger northern realm of Israel, and that of the two tribes in the smaller southern nation of Judah, the tribe of Levi being scattered among the others.

The Protestant Reformation, which split professing Christians into two hostile parts, was foretold through the prophet Daniel in these words: "Now when they [true Christians of the dark ages] shall fall, they shall be holpen with a little help: but many [professedly Protestant rulers and others] shall cleave to them with flatteries. And some of them [Protestant leaders] of understanding shall fall, to try them [the true ones], and to purge them [of the evil ones], and to make them white, even to the time of the end [1799]."—Daniel 11: 34, 35.

The regenerative work of Luther was also outlined by the glorified Lord in his Revelation: "The first [Reformation] angel [Luther] sounded [his trumpet message of truth], and there followed hail [sharp, cutting, hard truth] and fire [destructive judgments upon papacy] mingled with blood [truth mingled with death-dealing error], and they were cast upon the earth: and the third part of the trees [prominent men] was burnt up, and all green grass [Luther's teaching had the effect of transforming many of the order-loving German people into anarchists."—[G146-8]—Revelation 8: 7.

Divine foreknowledge is displayed in the striking parallelisms, as shown in the following dates in the two "seven times": Each second date follows the first by exactly 2,520 years. Could this be accidental? Nay, verily!

TABLE OF 2520-YEAR PARALLELS

Events in the First "Seven Times"	Events in the "Seven Times More"
3126 B.C. Beginning of the first seven times, or 2,520 years.	606 B.C. Beginning of the "seven times more", or 2,520 years.
1981 B.C. Marriage of Isaac and Rebecca, typical of the coming union of Christ and his bride, the true church.	539 A.D. Counterfeit fulfillment in the marriage of the pagan state with the apostate church of Rome, the "whore."
999 B.C. Division of the nominal Hebrews into two religio-political kingdoms; Israel the larger and more corrupt, and Judah the smaller and less corrupt.	1521 A.D. Division of nominal Christians into two religio-political dominions; Romanism the larger and more corrupt, and Protestantism the smaller and less corrupt.

731 B.C. Sickness unto death of Hezekiah, the Jewish church-state ruler, from a boil.	1789 A.D. Sickness unto death of France and of Christendom's church-state ruling powers, from the French revolution social eruption.
721 B.C. End of ten years after Hezekiah's sickness; the date is a chronological marker characterized by no event, but designed to point to the parallel.	1799 A.D. End of ten years after the beginning of the French revolution, and beginning of the Time of the End of the present evil order of things.
716 B.C. End of the 15 years' added life; death of Hezekiah, the Jewish religio-political ruler.	1804 A.D. End of 15 years' added duration to the ancient religio-political order in France, marked by the establishment of the Napoleonic Empire and the abolition of the medieval order.
606 B.C. The end of the first "seven times," or 2,520 years. Overthrow of the kingdom of nominal fleshly Israel. Beginning of the period of gentile dominion.	1914 A.D. End of the "seven times more," or 2,520 years. Beginning of the overthrow of nominal spiritual Israel. Beginning of Christ's reign over the earth.

ISAAC AND REBECCA

Isaac, as the child of promise, was often representative of Jesus Christ; and Rebecca, as Isaac's bride, was a type of the true church. Their wedlock was a type of the coming union of Christ and his bride, to take place before the full inauguration of all features of the Millennial reign of the Lord.

Many are the counterfeits which have been made by the evil one, both of the truth and of the details of the divine plan—false gods, false messiahs, false saviors, false churches, and counterfeit so-called "Christian" governments. In every instance the pure and true of the things of Jehovah have been obscured by the vile and bogus things of the devil and his demons, which have been palmed off on the credulous and unsophisticated as though from God, when actually from the vainglorious enemy of God, the devil. Before the institution of the spurious Papal millennium (799-1799 A.D), the demons, through their tools, the ecclesiastics and lower clergy, worked out a sham similitude of the marriage of Christ and the church. This was the unhallowed union of the apostate church of Rome—the "whore" (Revelation 17:1)—with the government of the ten-toe decaying Roman Empire. This took place in 539 A.D., just 2,520 years after the nuptials of Isaaac and Rebecca in 1981 B. C.

Even this counterfeit was foreknown and foretold. Concerning the unholy union of church and state, and the imitation queen of heaven, the Revelator says: "I will shew thee . . . the great whore . . . with whom the kings of the earth have committed fornication. . . . She saith in her heart, I sit a queen." (Revelation 17: 1, 2; 18:7) This iniquitous sham was also pictured in the misalliance of the abandoned pagan, Queen Jezebel, with Ahab the king of Israel (1 Kings 16:26-33), and doubtless in the divinely condemned union of the princess of Egypt with Solomon, the king of the Lord's holy people.—1 Kings 11:1-4; Exodus 34:14-16.

This ascertainment of the 2520-year parallelism of the Isaac-Rebecca type, and the Roman-Empire-Papal caricature of the approaching nuptials of Christ and his bride, is a notable verification of the heavenly source of present-truth chronology.

THE HEZEKIAH PARALLELS

In the two accounts of Hezekiah's reign, in 2 Kings 18-20 and Isaiah 36-39, Judah and Jerusalem had been seriously threatened with desolation and captivity at the hand of the Assyrians, but had been delivered. Shortly afterward King Hezekiah was sick unto death. The inspired account runs: "And the prophet Isaiah. . . said unto him, Set thine house in order; for thou shalt die, and not live." (2 Kings 20:1) This was in the year 731 B. C. Then in answer to the king's desperate prayer, Jehovah sent the word: "I have heard thy prayer . . . behold I will heal thee . . . And I will add unto thy days fifteen years." (2 Kings 20:5, 6) The death of Hezekiah took place fifteen years later, in 716 B. C.

When the king was sick God also gave him a sign that he would recover and have the promised fifteen years of life. This token was literal for him but also symbolic for the admonition of the church at the end of the world (1 Corinthians 10:11): "And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me? . . . And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: Shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." (2 Kings 20:8-11) The ten degrees signify ten years, and the ten years expired in 721 B.C.

This gives the three dates: 731 B.C., Hezekiah's sickness; 721 B.C., the end of the ten years; and 716 B.C., the end of the fifteen years and of the king's life.

The antitype, or parallel, of the Jewish ruler's sickness is seen in that extraordinary outburst of outraged and tormented humanity in the French Revolution, which shook to its foundations the religio-political order of things in France, and finally eventuated in the termination of that order and its supersession by an empire wholly different in character and personnel. Not merely France, but all Europe and the entire ancient order of the world, was mortally sickened—dismayed

at the shadow of approaching dissolution—through the trouble in France. Medieval France besought God for healing, and for the time was delivered, but ultimately came to its end—the shadow of the nearing end was set back for ten years, from 1789 to 1799.

France was prophetically called the tenth part of the city—of the then ruling powers of civilization. A tenth part pictorially represents the whole; for as ten symbolizes the whole, so does a tenth. Thus the tithe of the Hebrew pictured the dedication of his all, and typified the entire consecration of all by the antitypical spiritual Jew, the true Christian.

The Lord foretold the French Revolution in these words: "And the same hour there was a great earthquake [shaking of the social order, revolution], and the tenth part [France] of the city [the religio-political world] fell." (Revelation 11:13) The sickly dismay of the entire Papal-Protestant-business-political alliance of that day is portrayed in the remainder of the utterance from the lips of the Revelator: "The remnant were affrighted." (Revelation 11:13) As put by Brother Russell, "Their [the revolutionists'] God-dishonoring and heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the infidels themselves tremble, and stand aghast."—G 179.

Just as Hezekiah had cried unto God for succor (2 Kings 20:3), so the Revelator prophesied what the nominal Christian rulers would do: "The remnant. . . gave glory to the God of heaven." (Revelation 11:13) An identifying phrase is added to the passage, fixing it upon the event: "And by the earthquake [revolution] were destroyed seven thousand names of men." (Revelation 11:13, Diaglott) In fulfillment, in that distracted country, "France made war, in her revolution, . . . on all titles of nobility. It is said by those who have examined French records, that just seven thousand titles of men were abolished in that revolution.—Smith." —G 179.

The French Revolution began July 14, 1789, with the storming of the dreadful royal dungeon, the Bastile, in which for centuries had languished and died many true lovers of liberty and many true Christians. On October 6, 1789, the king and the queen of France were brought prisoners to Paris. "On this occasion," says "The Americana" in its article on France, "as on the taking of the Bastile, the ferocity and bloodthirstiness of the more lawless portion of the mob began to be fearfully manifested." This was the "sickness" of France, and of the Papal-Protestant Europe. It is an outstanding event in history; and the date, 1789, is exactly 2,520 years after the sickness of King Hezekiah, in 731 B. C. Thus 731 B. C. and 1789 A. D. meet all the conditions, and are parallel dates.

While King Hezekiah was a worshiper of Jehovah and measurably faithful, for a king, he was not an overcomer like the prophets of God, who endured such great things for the Lord's name's sake. He was typical, not of the true church in this matter, but rather of the nominal regnant powers of Europe. That he was king of Judah—which sometimes typifies Protestantism—does not detract from the thought that he represented the Papal-Protestant-royalty alliance, rather than Protestantism alone; for as a rule Judah symbolizes Protestantism alone, when Judah and Israel are mentioned in the same connection. Moreover, at this time the kingdom of Israel had been overthrown and taken captive by the Assyrians—in 739 B. C.—and no longer was in existence.

THE END OF FRENCH FEUDALISM

Fifteen years after the deadly sickness of the European church-state civilization (1789 A. D.), there came the end of this medieval order of things in France In 1804, fifteen years after 1789, Napoleon abruptly terminated the power of the hitherto ruling feudal aristocracy and of the lordly Papal ecclesiasticism. He established the Napoleonic Empire in its place, and in that year, as recorded in "The Americana":

"The [French] legislative bodies were now completely subservient to Napoleon, and the conspiracy of Cadoucal was made a pretext for offering him the empire, in order to assure the permanence of the government by giving it a hereditary head. The senate addressed him by a deputation and, on being invited to express their opinion, voted the hereditary empire. . . . The 'senatus consultum' for the regulation of the empire, drawn up by Napoleon himself, was passed May 18, 1804. The empire was confirmed by a popular vote of 3,572,329 against 2,569. The empire was made hereditary in the male issue of Napoleon and his adopted sons. . . . *A new aristocracy, not yet hereditary, was created.* After the emperor came the grand dignitaries of the empire. The senate, besides eighty members elected by itself, was to comprise the six grand dignitaries of the empire, and the princes of the blood after eighteen years of age. . . . The Pope was invited to the coronation of Napoleon, which took place at Notre Dame on December 2, 1804. The Emperor, after receiving the sacred unction from the Pope, crowned himself, and afterward the empress."

Thus was blazoned to the world the fact that the dominion had departed from the medieval church-state conspiracy against the common people, which for centuries of darkness and cruelty had violently domineered over the populace. In France the death of the ancient regime was definitely marked, in 1804, just 2,520 years after the death of King Hezekiah in 716 B. C.

THE TIME OF THE END OF THE WORLD

King Hezekiah, while sick, had been given the singular sign of the ten-degree recession of the sun's shadow on the dial, the Scriptural account of which has been recited.

The ten degrees signify ten years. On the date 721 B. C., ten years after Hezekiah's sickness, there was no event; the date was a mere marker, because the momentous occurrence to which it pointed in antitype came ten years after 1789 A. D.—in 1799 A. D., 2,520 years after 721 B. C.

It appeared in 1789 as though the sanguinary Revolution in France was the beginning of the end of the

old world; but not so, for the commencement of the Time of the End of the old order of things was postponed ten years, until 1799 A. D.; and then began the Time of the End of the world which came to its end 115 years later, in 1914.

Those ten years, however, did an important work. During the Revolution the utmost hatred was manifested for the Christian religion as exemplified in the apostate Romanist and Protestant churches, but especially the former. Prudent priests and ecclesiastics, foreseeing the evil, hid themselves (Proverbs 22:3) by fleeing the country those that remained were tortured, and slaughtered wherever found They were tied back to back and thrown alive into rivers; they were tried—in many cases, very possibly, equitably enough as concerns their attitude toward the new government—for sedition, spying and treason, and executed. It is written of the clergy that prior to the bloody outburst "they had attempted to reform France without first reforming themselves"—as may be said of the American clergy today. In just retribution for their iniquities, divine vengeance operated against them through the instrumentality of a maddened populace. So fierce was the wrath against ecclesiasticism that it seemed as though 1789 would signalize the complete end of the Papacy; but the beginning of this end was put off for ten years.

Concerning the year 1799, Pastor Russell writes in "Thy Kingdom Come," pages 49, 50:

"If we are correct in placing the beginning of the Time of the End at 1799, we should expect that there the falling into error of church and state union would measurably cease, though it might require long years for the full recovery out of that snare of the devil. Looking back, we find that facts exactly correspond with this. Since that date there have been separations between empires and churches, but no new unions. Really, this date marks a new reformation on a more substantial basis. The influence of Papacy over the kingdoms of Europe had previously been so great that its curses were dreaded by the nations as a withering blight, and its blessing desired for national prosperity. When Protestants separated from Papacy, they were received by the world as being merely a less corrupt substitute for the Papacy; and their favor, advice or sanction was often very similarly sought. But when Napoleon boldly ignored both the blessings and the curses of Papacy, and yet prospered phenomenally, his course not only greatly weakened the Papal influence over civil governments, but also weakened the influence of the various Protestant systems, in matters civil and political—which influence had grown very strong in two and a half centuries.

"The new reformation, which dated from Napoleon's day, was no less thorough than the reformation brought about by Luther and his colleagues, though it was not a religious movement, nor in any way animated by religious zeal; nor were the actors in it aware of the fact that they were accomplishing a work marked out for them in prophecy centuries before. . . .

"Napoleon's work, together with the French Revolution, broke the spell of religious superstition, humbled the pride of the self-exalted religious lords, awakened the world to a fuller sense of the powers and prerogatives of manhood, and broke the Papal dominion against which the religious Reformation had previously struck a death-blow, but which its after-course had healed. (Revelation 13:3) The era closing with A. D. 1799, marked by Napoleon's Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. There, the time appointed (1260 years of power) having expired, the predicted judgment against that system began, which must finally 'consume and destroy it unto the end.'—Dan. 7:26.

"This date also clearly marks the beginning of the new era of liberty of thought, and the realization of individual rights and privileges and has already been distinguished by its rapid strides of progress toward the full accomplishment of the work mapped out for this Time of the End. As a single illustration, notice the rise and work of the various Bible Societies—'pestiferous Bible Societies' Rome calls them, though it cannot now hinder them. And the sacred volume which once she confined in chains, kept covered in dead languages, and forbade her deluded subjects to read, is now scattered by the million in every nation and language. The British and Foreign Bible Society was established in 1803; the New York Bible Society in 1804; the Berlin-Prussian Bible Society in 1805; the Philadelphia Bible Society in 1808; and the American Bible Society in 1817."

How long was the time of the end destined to be? "The Time of the End," says Pastor Russell, "is a period of one hundred and fifteen years from A. D. 1799 to A. D. 1914." ("Thy Kingdom Come," p. 23) In 1914 came the definite end of the ancient order of things. When, on August 1, 1914, the crack of the first rifle-shot inaugurated the World War, old things passed away, and the dispossess proceedings of Jehovah were made effective against the kings of the kingdom of darkness. On that date the King of kings assumed his throne over the earth, and there were realized the "great voices in heaven," which said: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."—Revelation 11:15.

Since 1914 the message of the true church has been, in part, that "the world has ended," that the kings of earth have had their day, and that as national kings fell in 1914, soon will have fallen all the kings of the empires of finance, politics, and ecclesiasticism.

In a memorable manner the year 1914 signalized the end of the "seven times more" of gentile dominion. It was the 2520-year parallel date for 606 B. C., when ended the first "seven times."

With exactness, in 606 B. C., the close of the first seven times was distinguished by the fall of the Hebrew religio-political polity; and with like divine precision in 1914 there ended the sway of the church-state combination of Christendom, and the beginning of the process of its extinction. As 606 B. C. began the age-long interval of the world-wide reign of the most mighty and merciless of the kings and emperors of this evil world, so 1914 inaugurated the eternal period of the sway of Christ the Lord, and his kindly and benignant kings, of whom it is written, "He shall reign for ever and ever"; and "They shall reign for ever and ever."—Revelation 11:15; 22:5.

In a succeeding article the 1845-year parallelisms will be taken up.

DIVINELY-GIVEN CHRONOLOGICAL PARALLELS (PART I)

1. Why is it important to know that present-truth chronology is not an invention but a discovery? ¶ 1-4.
2. How does the parallelism of the two "seven times" show divine foreknowledge? ¶ 5.
3. What two ideas are conveyed in the prediction of seven times of punishment? ¶ 6, 7.
4. What is implied by the word "more" in "seven times more?" ¶ 8.
5. Explain the chronological symmetry in the two seven times." ¶ 9—12.
6. Why were the first "seven times" better for mankind than the second? ¶ 13.
7. What date is midway between the fall of Adam and the end of the Millennial judgment? ¶ 14.
8. What five things are disclosed by the parallelisms? ¶ 17-21.
8a. How do the parallelisms show that present truth chronology is of divine origin? ¶ 22
9. Define parallel dates. ¶ 23
10. Give illustration of the parallel dates of the division of the Jews and the Christians. ¶ 24-26.
11. How were the divisions of Jews and Christians prophesied and fulfilled? ¶ 27-30
12. Explain the table of 2520-year parallels. Table after ¶ 31.
13. Explain the parallel dates of the marriage of Isaac and Rebecca. ¶ 32-35
14. What were the three important events and dates in Hezekiah's life? ¶ 36-38.
15. What was the parallel of Hezekiah's sickness? ¶ 39, 40.
16. How were France and Europe sick unto death from the French Revolution? ¶ 41-43
17. Of whom was Hezekiah typical? ¶ 44.
18. What was the parallel of the death of Hezekiah? ¶ 45.
19. How did Napoleon bring French feudalism to its end? ¶ 46, 47.
20. [illegible] signified by the ten-degree going-back of the sun-dial ¶ 48, 49.
21. What was the parallel of the recession of the sun-dial? ¶ 50.
22. How did it seem as though the old religious order of things was to end in the French Revolution ¶ 51.
23. How does 1799 mark the beginning of the end of religio-political dominion ¶ 52-56
24. What was the length of the time of the end? ¶ 57.
25. What things were marked by 1914? ¶ 58-60.

JESUS THE FRIEND OF SINNERS

——NOVEMBER 19—LUKE 7——

A READY HELPER—AT EASE IN SERVICE—LORD OF LIFE—JOHN ENCOURAGED—THE SINFUL WOMAN—CONTEMPT FROM THE RICH.

"Faithful is the saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." —*1 Timothy 1:15.*

TODAY'S study is "Jesus the friend of sinners," but chapter seven takes us with Jesus amongst the sorrowful and with the mourner. It tells of Jesus' eulogy of John the Baptist, of Jesus with the Pharisees, and of his compassion for the woman who was a sinner. Friend of sinners is a true title for Jesus, even though it came from the Pharisees, and as a term of derision and contempt; and he did not repudiate it.

This chapter shows him as a friend of the publicans and sinners, but in the truest sense, a ready helper. It was because God loved the world of sinners that Jesus was found in it; and therefore his appearance amongst men signifies that God also is the friend of sinners. We praise him for this, and our hearts go out to him in gratitude, because we who have heard his message of grace through Jesus have realized his friendship, and because we know he intends to make his friendliness known to all men that all may enter into this sweet relationship.

When Jesus presented himself to his people, the Jews, the leaders stood aloof, just as they had done from John the Baptist. If they did come near, it was that they might look with curious eyes upon what was being done, and to see how much these movements of John and Jesus affected their position; and to pour contempt upon these innovations and, if possible, to hinder the work. But the common people, who had no such interests to conserve as their leaders had, received Jesus more gladly, and were very willing to receive the benefits he had to give.

But those who received his words and person most gladly, and who as a class came nearest to him, were the publicans and sinners. These, when they were moved, sought Jesus for himself rather than for what they could get from him; and his own testimony was "that the publicans and harlots go into the kingdom of God before you"—the chief priests and elders. (Matthew 21:23-31) There was absolutely nothing in our Lord's life which would give the slightest thought that he condoned sin, or looseness of conduct, and it is apparent that however friendly our Lord was to these fallen, he was never familiar with them, nor they with him. The fact is that they were the sick ones who realized it; whereas the people generally, and their leaders in particular, did not realize their sickness, and did not call for any physician's help.

As it was then, so is it now. The world does not realize that it is sick. It knows indeed that it has much trouble, but it will not admit that its sickness is because it is away from God; and it persists in hoping that the measures it applies to its condition will in some way result in dispersing its evil circumstances. It will not be until men have realized their soul-sickness that the blessings of God can come upon them. The troubles which are now upon the world are intended to make men see that all evil in themselves is the result of sin, and that health can come only as man acknowledges his wrongness and seeks harmony with his Creator. And when men accept the righteous law of the new order "calamities" in nature will cease.—Isaiah 11:9.

JESUS NEVER DISTURBED

Our Lord's ministry was varied: indeed, it was ever changing, depending greatly upon the demands made upon him. There was a general purpose in his ministry, and without doubt he was working according to a general plan, but it is very clear that he held his life at the disposal of those who would put a claim upon him. He was always ready to turn round to meet a call from whatever quarter it came.

In this he was never "disturbed." It might be that the roof would be taken from the house where he was preaching, and a sick man let down at his feet while in the midst of a discourse; or that Jairus might come, and, with an urgent call, interrupt our Lord in an address; but he allowed none of these things to disturb either his inner or outward calm. He was always the master. Full of service he was ever at ease in it; and as the needs of the people were many, and his compassion was unbounded, there was always much for him to do.

After our Lord's preaching, as recorded in chapter six, he went again to Capernaum. As soon as he reached there a Roman centurion sent a request to him by the elders of the synagogue, beseeching him to come and heal his servant. The elders said, in presenting the centurion's request, that he was a lover of their nation, and had built them a synagogue. It was probably out of humility that the centurion took this course of approach to Jesus; and, perhaps, because of having an urgent request, he took this means as presenting some advantage to him. But before Jesus could arrive, the centurion sent some of his friends to meet him, saying that he was not worthy that the Master should enter his house; and suggested that the Lord should speak the word of healing; for, said he, "I

also am a man under authority, and say unto one, Go, and he goeth."—Luke 7:8.

Here was an acknowledgement of the true position of Jesus such as had not been accorded by any in Israel. An outsider, a gentile, perceived the truth more quickly than Jesus' own people. Jesus was taken by surprise. Luke says that he marveled. The incident made Jesus turn round and say to the people who followed him: "I say unto you, I have not found so great faith, no, not in Israel." (Luke 7:9) And Matthew adds here: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matthew 8:11) Jesus did not proceed to the house; but the servant was healed, and the centurion got his reward. Did they afterwards meet? We think the suggestion that this centurion and Cornelius are one and the same may be a good one. That this was a good man is certain; for only a good man would have been so considerate for a servant; and Luke says the servant was "dear unto him."—Luke 7:2.

RAISING THE WIDOW'S SON

Leaving Capernaum, Jesus next day visited Nain. As Nain was a long distance from Capernaum, we may suppose that he took an early sail down the lake in order to get there. Going up to Nain a considerable company followed him. As they approached the gate of the city, a funeral procession was coming out. The two processions must meet. It seems almost like a challenge! Here is Jesus, the one who is to be the Lord of Life; and here also is a symbol of the power of death.

The funeral was that of a young man, the only son of a widowed mother. Her sorrowful condition had drawn the sympathy of the town's people, and a great number of them were with her going to the grave-side. As the two processions met, Jesus did not move aside, but stopped the funeral, and going to the mother bade her stay her weeping. Then, without regard to ceremonial law, he touched the coffin, and said: "Young man, I say unto thee, Arise." (Luke 7:14) And the dead sat up and began to talk; and Jesus delivered him to his mother.

Yes; Jesus is the friend of sinners, whether of those who are caught in sin and who show contrition of heart, or of those who are the victims of the power of sin, as these were; and in his own due time he will speak the word which will bring life and resurrection and freedom for all sin's captives.

When the young man and his mother met he had no tales to tell her of either the bliss of heaven or the pains of hell: he had fallen asleep, and now was awakened. And so will it be with all earth's millions who have been victims of death. They are asleep, waiting awakening by their Redeemer. Great fear came upon all the people who saw this wonderful thing, and they glorified God and said: "God hath visited his people." (Luke 7:16) This was the end of Jesus' desire; he always sought the glory of his Father. It is interesting to note that in each of the miracles of resurrection wrought by Jesus the dead were given back to their loved ones. Surely this is confirmatory of the suggestion that in the resurrection the dead will be brought back in answer to prayer, and will be given again to loving hearts.

JOHN THE BAPTIST AND JESUS

The rumor of this miracle went through the whole land: it reached Judea, and John's disciples told him of it. John had then been some time in prison. Evidently he was somewhat puzzled about Jesus' ministry; and now on hearing more particularly of Jesus' doings, he sent two of his disciples to Jesus, asking, "Art thou he that should come? or look we for another?" (Luke 7:19) He had *no doubt* about his own mission, but Jesus' course caused some questioning about him. Jesus' answer was by action. He kept John's disciples near him, and that same hour worked many miracles. (Luke 7:21, 22) John had expected the kingdom to be set up in power, and that Jesus would take steps to that end; but Jesus, enlightened by the holy spirit, *knew that there was a ministry of the kingdom to be* accomplished before the kingdom could come in power. So Jesus worked miracles that same hour in order that John's disciples might see them and report to him what they had seen and heard.

The important point to note is that the ministry of Isaiah 61:1, 2 was in process of fulfillment. John did not know this; he had not understood the ministry of the suffering servant, the Christ. This new view and opening of the Scriptures would satisfy him; for there is no assurance for the Lord's people like that which comes from seeing the fulfillment of Scripture prophecy This ministry of our Lord, continued through his church, is in preparation for their exaltation in kingdom power and glory. This ministry is a true, integral part of the kingdom of God.

Jesus' ministry of heavenly blessings was a proof that the kingdom in its incipient stage was present with them. (Luke 11:20) The kingdom must first be presented and entered into while yet it was but in an embryonic condition. The Royal Majesty of the heavens had appeared. (Matthew 4:17, *Diaglott*) The Jews rejected Jesus as king; but that does not mean, as some say, that all he said about the kingdom of heaven in his parables and general sayings had to be held up till such a time as the kingdom should come in power. His words and teachings respecting the kingdom have been and are meat and drink to those who have by faith entered into and lived in that kingdom.—Colossians 1:13.

Jesus witnessed to John's fidelity, and declared that there had been no greater prophet than he. Nevertheless, he added: "He that is least in the kingdom of God is greater than he."(Luke 7:28) Luke says that the people and the publicans justified God, accepting John's baptism; but the Pharisees and the lawyers rejected the counsel of God, being not baptized.

Then our Lord said that the men of that generation were like children calling one to another and saying, "We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept." (Luke 7:32) The same words can be said of the religious world today. We who have a message for them have piped unto them; we have told them of the joys of the kingdom; but they would not dance to the music. We have mourned to them, telling them of the time of trouble and of the calamity coming upon Christendom; but they refuse to weep. The truth is either too narrow or too broad, and it can again be said: "Wisdom is justified of all her children." (Luke 7:35) The few take the message and are made happy by it; the vast majority "pass on and are punished."—Proverbs 22:3.

THE WOMAN WHO WAS A SINNER

At this time one of the Pharisees asked Jesus to eat with him, and he accepted the invitation, which was to the house of Simon, the Pharisee. This invitation introduces us to one of the sweetest incidents of our Lord's life. There are two anointings mentioned in the gospels, and some have thought that these accounts are of the same incident; but the time, place, circumstance, and persons differ.

Luke takes us to the table. A woman of the city, a sinner, heard of Jesus being in the Pharisee's house. Evidently she had been touched by something that Jesus had said; and now an uninvited guest, but using the liberty which open houses of the East often afford, she stole into the room. She was unusually moved; it was a time of stress of mind and of much emotion. She brought with her an alabaster box of ointment which, without doubt, she had intended for her own person. She would anoint the Lord with it. Stealing behind him as he reclined, her tears began to flow; they fell fast and on his feet. She bent down and wiped them with her hair; then she kissed his feet, and poured the precious ointment on them.

Jesus did not move, but let her continue; for compassion and tenderness accepted the penitent's gift. Simon watched the woman; her actions riveted his gaze. He watched Jesus, too. He thought: Why does Jesus allow this? He surely does not know the character of the woman, or he would send her away from him immediately; and if he does not know, he is no prophet. Jesus was watching Simon watch the woman, and he spoke. He said: "Simon, I have somewhat to say unto thee." (Luke 7:40) Then our Lord gave a parable of two debtors: one owed much the other but little, and both of them were frankly forgiven their debt. Jesus said: 'Tell me which of them will love most?' Simon answered: 'I suppose he to whom much was forgiven.' Jesus said: "Thou has rightly judged."—Luke 7:41-43.

Then turning to the woman, he spoke to Simon and told him that he had lacked in ordinary courtesy to his guest. Simon had provided no water for his guest's feet, had given no kiss of salutation, provided no refreshment, no anointing oil before partaking of the meal; but this woman of the city had provided these things at the cost of her heart's emotion, and withal had anointed his feet with precious ointment. Jesus showed that he had missed the ordinary courtesies due to a guest. Still speaking to Simon, he said: "Wherefore I say unto thee, Her sins, which are many, are forgiven." (Luke 7:47) What wondrous grace is here, what forbearing love—love that will reach out to the sinner and, venturing much, gains its end, the capture of the heart! It was in this way that Jesus was the friend of sinners.

Simon's pride prevented him from seeing the penitence of the woman. He saw what she had been, but failed to see what she was then. Jesus' love enabled him to perceive the things that were beyond Simon's sight. Self-righteousness dims the eyes, but love opens them. Simon's pride prevented him from getting joy out of this woman's repentance; pride indeed dries the heart. Simon was left at home high and dry; his righteousness stale, his hospitality a failure. He was a loser. The woman went home enriched and happy, and Jesus left Simon's house with the joy of a healer and blesser in his heart.

As the incident closed, Jesus said to the woman: "Thy faith hath saved thee; go in peace." (Luke 7:50) These words show that here was a complete work of grace; that henceforth the woman was saved from her former life, and privileged to live in favor with God, and to be reinstated in favor with her neighbors.

BEREAN QUESTIONS

1. Tell what the seventh chapter of Luke shows about Jesus. ¶ 1.
2. What is the proof that God is the friend of sinners? ¶ 2.
3. Show the contrast between the attitudes of leaders and people toward Jesus. ¶ 3.
4. Why was Jesus friendly toward publicans and sinners? ¶ 4.
5. How does the world's attitude hinder the healing of its ills? ¶ 5.
6. Was Jesus above giving attention to casual calls for help? ¶ 6.
7. How did Jesus show that he was always Master? ¶ 7.
8. Tell something about the character of the centurion at Capernaum. ¶ 8.
9. What was there about the centurion that surprised Jesus? ¶ 9.
10. What does this suggest about the relative Millennial greatness of the now despised and of the "best" classes? ¶ 9.
11. What was symbolized in the meeting of the companies of Jesus and the funeral? ¶ 10.
12. What did Jesus do when he met the funeral procession? ¶ 11.
13. Of what classes of sinners is Jesus the friend? ¶ 12.
14. Why did not the reanimated youth tell something about where he had been? ¶ 13.
15. What does this miracle suggest about the circumstances under which the reanimated will be brought back? ¶ 13.
16. How was John the Baptist then feeling about Jesus? ¶ 14.
17. How did Jesus show John that Jesus was Messiah? ¶ 14.
18. Of what aspect of Messiah's work was John the Baptist ignorant, and why? ¶ 15.
19. How must the kingdom of heaven be first presented and entered into? ¶ 16.
20. Is it a proper handling of Scripture to say that Jesus' parables apply to Jews only and that their interpretation must wait for the return of the Jews to favor? ¶ 16.
21. How great was John the Baptist compared with the prophets, and compared with the coming kingdom class? ¶ 17.
22. How did Jesus speak of the attitude of the religious world toward him and his followers? ¶ 18.
23. Tell the story of the anointing of Jesus by a woman that was a sinner. ¶¶ 19, 20.
24. How did the wealthy and respectable Simon regard the woman's act? ¶ 21.
25. What parable did Jesus utter to exhibit the true standing of the respectable Simon and of the sinful woman? ¶ 21.
26. How did Jesus reprove Simon? ¶ 22.
27. How and why are sinners to be reached? ¶ 22.
28. What did Simon's attitude cost him? ¶ 23.
29. What did the woman's attitude gain her? ¶ 24.

JESUS THE GREAT MISSIONARY

——NOVEMBER 26—LUKE 8:1-56——

THE SECOND PHASE OF OUR LORD'S MINISTRY—WHY HE GAVE THE PARABLE OF THE SOWER—ITS APPLICATION TO OUR DAY—OUR RESPONSIBILITY FOR OUR MINISTRY—THE LESSON OF THE STORM—VARIOUS MIRACLES.

"The Son of man came to seek and to save that which was lost."—Luke 19:10.

ALMOST immediately after the events narrated in the preceding chapter, our Lord entered into a definite plan for proclaiming the kingdom. Circumstances had indicated that for the present Galilee should be the sphere of his labor; but probably our Lord was guided to a conclusion by Isaiah's prophecy that Galilee of the nations, the people that walked in darkness, should see a great light, a word which evidently referred to his ministry. —Isaiah 9:1, 2.

In Jesus' days Galilee was very thickly populated; for there were many industries in its valleys, and it had much commerce. Both Romans and Greeks in considerable numbers were attracted there, partly because of the Roman occupation of the land, partly because of its commercial activity, and for health's sake; for the country was beautiful and healthful. Indeed Galilee of the *nations*, and particularly the sea of Galilee with its storms, its fishing, and its bordering industries, and the multitudes which dwelt on its shores, the scene of so many events in our Lord's life, seem almost a picture in miniature of the nations of the world during the gospel age.

Jesus had now chosen his disciples, and was ready for

the wider and more public work which was to be the second phase of his ministry. It was missionary work, but not in the sense now generally understood; for the common people of Galilee were Jews, Jesus' own people, and it was to these that his message was to go. He made no attempt to make proselytes from amongst the gentiles. As he went forth with his disciples, there accompanied him also certain women who ministered to him of their substance. (Luke 8:2,3) Little is said of this ministry; but it must have made a great difference to Jesus and the disciples in the very busy times that he had, when owing to the pressure of the claims made upon him, he had not time so much as to eat. They ministered to him of their substance, and gave him of their strength; and their record is surely written in heaven.

Luke tells us of Jesus giving the parable of the sower. Matthew says that when Jesus spoke this parable he was seated in a ship, and that the whole multitude stood on the shore. It may very easily have been that our Lord as he spoke could point to a sower on the hillside then scattering his seed. In any case this illustration would be quite familiar to all his hearers. There was the field, with soil but thinly covering some portions of it, for the ground was very stony; and there were thorn-bushes not removed, and there was the rough road going over the hill. As the sower casts his seed some of it falls on the roadside, and the birds immediately seize it. Some falls among the thorns, where it will spring up, but the thorns will choke it. Some falls on stony ground; and this will spring up quickly, but not having sufficient root will be scorched by the sun. That which falls on the good ground will be productive, and bring forth thirtyfold, sixtyfold, a hundredfold.

Why did our Lord give this parable? Surely it was to urge his hearers to pay attention to the truths he was proclaiming, and to warn them of their responsibility in hearing (Luke 8:18); also that his word might be received into a good heart, that neither the devil himself, nor temptation through riches, nor the cares of this world, nor fear of consequences should deprive them of their reward, nor defraud God of the right he has to expect a sufficient harvest; and to show that productiveness depends in considerable measure upon the receivers of truth. And without doubt the Lord intended this lesson to be placed on permanent record to guide his followers into the way of life; so it served both an immediate, and a deferred purpose.

APPLICATION OF THE PARABLE

This parable has been a guide to the Lord's people ever since it was spoken. We do not, however, for a moment agree that this is a parable of the kingdom that has not applied to the church (as some would say), we do believe on the other hand that it has a very special application to us who live in the time of the Lord's presence. Present truth came to us through Pastor Russell as heavenly seed. Some received it; but before it was allowed to take root, the devil came and took the word out of the heart. Some who have rejoiced in the truth for a while received their seed as on stony ground. They really did not give it heart room; and when affliction or persecution on account of the truth came, they become offended—stumbled—and gave it up. And some who have been associated with us in the truth have received it and seemed to make progress, but have allowed worldly prosperity or the pleasures of this life to choke the growth; and there was no fruit to perfection. These are they who received the truth amongst thorns. Without doubt the secret of bringing forth fruit to God, and of abiding in the truth is in having an honest, good and loyal heart, and seeking with patience to bring forth fruit unto God (Luke 8:12-15) We do not believe that it is possible for anyone to go out of the truth who keeps such a loyal heart, seeking only to bring forth fruit unto God.

The receiving of the truth is as the lighting of a candle. Jesus said that no man lights a candle and then puts it under a bed, but sets it where it will give light around. (Luke 8:16) Many have had their candle lit with the truth, and have been afraid to show it and to give light to others; and the light has been dimmed or lost. Jesus said: "Take heed therefore how ye hear." (Luke 8:18) He who holds fast that which is given him shall receive more; but he who pretends to have something, and who has not the love of the truth within him, "from him shall be taken even that which he seemeth to have."

NOBLE EXAMPLE OF OUR LORD

At this time Jesus was so pressed by the calls made upon him for healing, and with the desire of the people to hear what he had to say, that his mother became distressed about him, and came with his brothers to seek him; for our Lord was so busy that he had not time even to eat. Probably his mother thought her son was not paying sufficient attention to himself, and perhaps she would gently restrain him. On being told of their call (they were outside on the edge of the crowd) Jesus took opportunity to say that those who hear the Word of God and do it are his kinsfolk, bound closer to him than by natural ties.

The Lord's work today sometimes hardly permits those who are out whole-heartedly for him sufficient time for the natural refreshment of the body; and now, as then, their loved ones sometimes think they are beside themselves. (Mark 3:21,31) And, indeed, some who know the work of the Lord say that they have a fear that the Lord's people are being kept too busy in work, and that there is not sufficient time for meditation, and what is called the development of the inner man; and they fear spiritual deterioration for these busy people. The work set by the providences of God for Jesus demanded all his time, but it found him sufficient experience and instruction to give him all the development necessary. Satan would stop Jesus' work by any means—by opposition, by temptation, by the friendly concern of loved ones, even by the sympathetic concern of a mother. No earthly ties whether of family or affection must be allowed to come between ourselves and a ministry clearly discerned to be of the Lord. Jesus was as dutiful and as affectionate as could be possible, but he would permit neither his mother nor his friends to regulate his service for his Father. He was responsible for his ministry.

It had been a tiring day, and Jesus sought rest from the crowds. He led his disciples into a little ship, probably a hired one, to go to the other side of the lake. They had no sooner cast off for the few miles sail than Jesus, wearied with his labor, laid his head upon the steerman's hard cushion and fell asleep. One of the sudden storms for which this lake is known came upon them. It was so violent that the disciples became alarmed, even though many of them were accustomed to the lake. Jesus slept on, so tired that though he must have been getting wet from the spray, and from the water which came into the boat, he was undisturbed by it. The disciples' fear overcame them, and at last they awoke the Master saying, with an implied rebuke, "Carest thou not that we perish?" (Mark 4:38) Then Jesus arose, and rebuked the winds and the waves; and there was a great calm. He then mildly rebuked

them: "Why are ye so fearful? how is it ye have no faith?" Their faith had gone with the wind.

"Give to the winds thy fears," says our hymn; and it is better to give our fears to the winds rather than our faith. It was a common mistake into which the disciples fell when they rebuked the Lord. We are all apt to blame him for lack of care when circumstances seem hard; whereas if we had kept the rest of faith we should not be perturbed. The disciples ought to have recognized that Jesus was in his Father's care, and that they could not perish while they were with him. Let us learn a lesson here. However strong the winds of impending trouble may rage, while we are with the Master it is impossible that we perish. Our Lord promises a safe landing, not an easy voyage. It is by dark providences the Lord tries his people: even as the Psalmist says, "His eyelids try the children of men."—Psalm 11:4.

When Jesus and all his disciples were in the little ship, no doubt Satan saw an opportunity of attempting the destruction of the little company of the elect. The raging storm was one more of the numerous attempts that the adversary made to destroy the Seed. He failed.

DEMONS YIELD TO THE LORD

When they landed on the other side, they were immediately in the midst of another stirring affair. There they were met by a raving maniac, a man who had for long time been afflicted with demons, and who made his abode in the tombs, the cavities of the rocks, and who was so badly obsessed that he would wear no clothing. So strong and so wild was he that none of the chains or fetters which had been put upon him could restrain him; he broke them all. As he approached Jesus bade the evil spirit come out of him. The man cried: "I adjure thee by God that thou torment me not." (Mark 5:7) For some reason, not apparent, Jesus asked the name. He answered, "Legion; for we are many."—Mark 5:9.

It is evident Jesus was speaking not so much to the man as to the dominant spirit within; for the poor man was afflicted with a multitude of demons. The demons realized in Jesus one who had mastery over them. Evidently misled by their overlord, Satan, they expected at some time to be finally cast out of the presence of God into the abyss, oblivion. This crowd of spirits now voiced their cry that they might not have this doom meted out to them; and also desiring that they should not be sent back into that restraint from which, in some measure, they had broken away, they requested that they might enter into the nearby herd of swine. Jesus granted their request. The demons immediately entered into the swine; and at once the swine, about 2000 of them, were siezed with madness and became as uncontrolable as the poor man out of whom the demons came. The herd rushed down the steep place into the lake, and were choked. The owners of the swine, and all the people on that coast, more mindful of their loss than they were glad to have the maniac restored to his right mind, or to know that here was one who had mastery over the evil spirits came with one mind to Jesus, asking him to leave their coasts and to go away from them. Jesus went, never to go back there.

On his return to the other side crowds were waiting for him, and gladly received him. And now two beautiful incidents of healing are recorded. As Jesus is speaking to the people, Jairus comes to him, probably pushing through the crowd to speak with the Master; for his young daughter aged twelve is at the point of death. Will Jesus come at once? And Jesus immediately left what he was doing or saying to go with him.

On the way a poor woman who had been afflicted for twelve years with a distressing trouble, and who had spent all her living upon the physicians without any relief, came behind him. She had said, "If I may but touch the hem of his garment, I shall be made whole." She ventured into the throng and surreptitiously, but in wondrous faith, touched his garment. She imediately felt the healing power; and Jesus as quickly perceived that virtue had gone out of him. He stopped and asked who had touched him; for compassionate as Jesus was, he did not choose to have the blessings he was able to give taken from him in that way.

It was not lack of compassion which caused him to act thus, but it was for the woman's sake, as well as for his work's sake. The woman, seeing that she could not hide, came forward and trembling fell down at his feet, and before all the people told for what cause she had touched him. The woman would gain strength by this self-disclosure, and the Lord compassionately said; "Daughter, be of good comfort: Thy faith hath made thee whole; go in peace." (Luke 8:48) Here is a lesson for us.

Let none of us think that we can privately—that is without open confession both of our need and of our faith—draw blessings from Jesus. The purpose of God in sending Jesus would not be accomplished if healing could be gained in this fashion. There must be both faith in the heart, and the confession of the mouth, if healing is to be gained from the Lord.—Romans 10:9.

We can easily imagine that Jairus, while feeling compassionate towards the woman (even more so for himself), would not like this delay. And the delay seemed to make a difference in his case: for even as they were going, word was brought to him that his daughter had died. But before his faith could wane, Jesus immediately said: "Fear not; believe only, and she shall be made whole" (Luke 8:50); and he continued to go with Jairus.

Arriving at the home the Lord cleared the house of the noisy mourners who were already gathered; and putting them all out save his three disciples, Peter, James, and John, and the father and mother, he bade the maid arise. She arose; he gave her back her parents, and said: 'Give her something to eat,' so unpretentious, so real, so careful was Jesus. Father and mother in their excitement might easily have forgotten this apparently small but very important thing.

VARIOUS MIRACLES

We may not stretch these pictures too far, but it seems legitimate to say that in this chapter we have at least an illustration of happenings during this present time—the time of the Lord's return. The wild storm on the lake, and Jesus rebuking both the winds and the waters, can readily be seen as a pictorial representation of the Lord rebuking the storms which are now coming upon the sea, the nations. The incident in the country of the Gadarenes, our Lord's conflict with the evil spirits, and their banishment before him, may be viewed as an illustration of the final destruction of the evil ones; and the fact that the people did not wish him to stay can easily be seen as a representation of the present cool reception of the Son of Man. He comes with power to heal, but the people prefer their swine to him.

Our Lord's welcome reception on the other side of the lake; his healing of the woman with an apparently incurable trouble draining her life away, the raising of the dead, and giving the young child back to life—all these may also be easily seen as pictures of the later effects of his work, when the people will desire him and when our Lord will heal the sick, and raise the dead, and bring comfort and happiness to poor suffering humanity. Then our Lord will have sought and have saved "that which was lost."

BEREAN QUESTIONS

1. What guided our Lord to Galilee? ¶ 1.
2. How did Galilee picture the world during the gospel age? ¶ 2.
3. How did his missionary work differ from that of today? ¶ 3.
4. Relate the parable given by the Lord. ¶ 4.
5. Why was the parable appropriate? ¶ 5.
6. Why is loyalty of heart necessary? ¶ 6.
7. What lesson is in the lighted candle? ¶ 7.
8. Should relatives swerve one from serving the Lord? ¶ 8.
9. What are the benefits of service? ¶ 9.
10. Why did the disciples become fearful? ¶ 10.
11. What lesson for the Christian is in this account? ¶ 11.
12. Why has Satan always attempted to destroy the elect? ¶ 12.
13. Whom did the Lord meet on the shore? ¶ 13.
14. Why did the demons yield to the Lord? ¶ 14.
15. Why did Jairus seek Jesus? ¶ 15
16. How did the poor woman show her appreciation? ¶ 16.
18. What lesson can we learn from this ? ¶ 18.
19. What difference did the delay make to Jairus? ¶ 19.
20. What miracle did Jesus perform at the home of Jairus? ¶ 20.
21. Why should we rejoice in the the Lord's return to earth? ¶ 21.
22. What did the miracles of the Lord picture? ¶ 22.

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SMALLER SIZE, Minion type, like this 14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow

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No. 1919: price $3.50, postage prepaid. The same Bible; the same every way except the addition of Bagster's Helps, Concordances, etc., making this book a trifle thicker.

No. 1928: price $4.50, postage prepaid. This is the same book exactly as No. 1918, except that it has genuine Morocco binding, leather lined.

LARGER SIZE, Ionic type, self-pronouncing, like this 20 Thou[19] wilt perform the truth to Jā'cob, *and* the mercy to Ā'bra-

No. 1939: price $4.00, postage prepaid. This book has the same binding and contents as No. 1919, but having the coarser print, it is a little larger book. Size, 5½" x 7½".

No. 1959: price $5.50, postage prepaid. This is the same book as No. 1939, except that it has an excellent Morocco binding, is calf lined and silk sewed.

The sale of these Bibles is not restricted to WATCH TOWER subscribers. Remit with order. We can secure such prices only by paying spot cash, and must sell on the same terms. Any one ordering patent index on any of these Bibles should so state and should add 50c to the price.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7½"), and the maroon cloth pocket edition on thin paper (size 4" x 6¾"); both sizes are printed from the same plates, the difference being in the margins. Questions in both editions. The pocket edition—Volumes I, II, II, 75c each; Volumes IV, V, VI, VII, 85c each.

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AN INTERESTING LETTER

DEAR BRETHREN:

I receive the GOLDEN AGE with the greatest pleasure. It is most wonderful; I am surely proud of it. I am happy with all my studies. I pray the Lord's blessing upon you all and especially upon dear Brother Rutherford. I am thankful I heard him on January 22nd, when he was at the Broad Street Theatre. It was the first time I had ever met one of the Bible Students, and I did enjoy it. I do not know a brother or a sister with whom I could meet; and so I stay at home and pray, and study the Word of the Lord.

I have just read this month's WATCH TOWER; and the more I read, the sweeter it seems. I read the "Views from the Tower," and they are grand. I also read and greatly enjoyed "The Parenthesis of Sin." Praise the Lord I can now see with clearer vision; the path grows brighter and brighter.

I have no work now, but if I were offered thousands in money in exchange for the truth I would not part with it. If I do not have bread, let me at least have these STUDIES; for they fill my heart with joy and make the Scriptures plain for me to understand.

I am thankful to the Lord for Brother Russell, now changed to glory, and for his voice speaking through his works today. I would like to meet and talk with some brother or sister. I got into touch with the WATCH TOWER through seeing some of your literature. As soon as I can I will help with some money.

Your fellow servant, T. A. ARNOLD, *N.J.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Kenosha, Wis. .....Nov. 13
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Spartanburg, N. C. ..... " 8
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Kershaw, S. C. ..... " 13

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"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me"—Habakkuk 2. 1

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24: 33; Mark 13: 29; Luke 21. 25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word.* Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be partaker of the divine nature,' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isaiah 35.

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PRAYER-MEETING TEXTS FOR JANUARY

JANUARY 3: "Thou sendest forth thy spirit, they are created." —Psalm 104:30.

JANUARY 10: God "hath begotten us to a hope of life."—1 Peter 1:3; James 1:18.

JANUARY 17: "The Lord God hath anointed me."—Isaiah 61:1, 2.

JANUARY 24: "God . . . hath also given unto us his holy spirit." —1 Thessalonians 4:8.

JANUARY 31: "God hath revealed [his deep things] unto us by his spirit."—1 Corinthians 2:10.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5″ x 7½″), and the maroon cloth pocket edition on thin paper (size 4″ x 6¼″), both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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PROVISIONS FOR HIS OWN

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Romans 15:4.

ST. PAUL addresses this epistle to the "beloved of God, called saints." *Saints* means the purified ones. This purification comes only through the merit of Christ Jesus. These are justified by Jehovah, accepted as a part of the Lord's sacrifice, and begotten to membership in the new creation. The text suggests the loving provision that God has made for his own beloved ones.

The father of a family of children, desiring to do right, makes a reasonable provision for his children. If a loving parent, he makes a reasonable provision according to his ability. The Scriptures recognize this as a proper course of action. Having the mind of the Lord in the matter, St. Paul said: "Provide things honest in the sight of all men." (Romans 12:17) "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Timothy 5:8) Otherwise stated, the Apostle means that a father who is a Christian will provide the necessities for his own, especially those of his own house; and if he pretends to be a Christian and does not make such reasonable provision, then he is worse than an unbeliever.

The attribute of justice requires man to make reasonable provision for his dependent ones. The proper degree of family love induces him to take such action. Mutual family love binds together the members of that family and causes each member to look out for the interests of the other, while the father has a special regard for the welfare of all the family. Such provision embraces both temporal and spiritual things. A good father endeavors to see that his children are provided with good, wholesome food and proper clothing. Even more important than this, he gives attention to the instruction and education of his children. He teaches them the right and proper use of such things as they have. He points out to them that to be lazy or slothful is equivalent to being a great waster and displeasing to the Lord. He finds employment for them and teaches them to be industrious. He shows them how to apply properly their time and energy. He looks after their general education. The worldly father is particularly interested in educating his children in the way of making money. While this is very good as far as it goes, the Christian father is more particularly interested in teaching his children the higher principles of righteousness by making them acquainted with the Lord. It is regrettable to see some who have embraced the Word of God conclude that thenceforth they must look out for themselves and let their children drift and just "come up" without any proper attention and education. Such a person is worse than an unbeliever. By his conduct he denies faith in God and the precious promises.

It is pleasing in these days to note that consecrated parents bring their infants before witnesses and consecrate them to the Lord. This is a step in the right direction. It impresses the parent with a greater responsibility of providing the spiritual as well as the temporal things for the children and of teaching them the way that leads to life and holiness. The parent feels a greater responsibility of inaugurating a home study of the divine plan. If this is found not practical, then he sees to it that the child attends some class provided for juvenile instruction. To aid in such work was the primary purpose of publishing "The Harp of God."

Realizing that the great King is present and has begun his reign, and that soon the anointed now this side the vail will be gathered home to meet the Lord, what greater heritage could such a parent leave to his children than a knowledge of the divine plan! Let parents see to it that their children do not idle away their time now, but spend it in a useful manner. Keep them busy with the proper duties of temporal affairs at proper hours, and see that they get a goodly portion of instruction in things pertaining to the kingdom now being put in operation.

It is well for each consecrated parent to consider the provisions the heavenly Father has made for his own, and then insofar as it is possible to follow such example concerning his own.

GOD'S FAMILY

The family of God consists of those who have fully surrendered unto him in consecration, and through the merit of Christ Jesus have been justified by him and begotten to the Father's nature. Such have been adopted into the family of God through Christ Jesus. (Romans

8:15) Seeing that it is pleasing to God that earthly parents make provision for their own, we may be sure that our heavenly Father is far more particular to make provision for his own. If every one who comes to the Lord could fully appreciate this fact and continue in that appreciation, he would continue to enjoy that peace of God that passes all human understanding. In proportion as we do appreciate our heavenly Father's provisions, in that same increased proportion shall we be thankful for all things provided.

HIS LOVE

God unselfishly exercised his love toward mankind in providing redemption. (John 3:16) He sacrificed the dearest treasure of his heart to provide a way to lead man back into harmony with himself. As a means of leading the world back into harmony with himself, God provided a house of sons and made his dearly beloved Son, Jesus Christ, the Head of that house. (Hebrews 3:6) While it is true that "in the dispensation of the fulness of times God will gather together in one all things in Christ, both which are in heaven, and which are on earth," yet in a special sense Christ Jesus and his bride constitute the members of the beloved house of God. For such he made provision before the foundation of the world. He appointed Jesus the chief one over that house and prearranged that all the members of that house should be adopted as children by Jesus Christ; and this is to the good pleasure of Jehovah.—Ephesians 1:5, 6.

The tie that binds together the members of this household is that beautiful family love, pure and holy, from above. Jehovah is the Father of that house. He exercises the family love toward the members of the house. "The Father loveth the Son and showeth him all things." (John 5:20) "The Father himself loveth you, because ye have loved me." (John 16:27) The love here mentioned is that *philia*, family love. It is the same love that Jesus exercised toward his disciples, the early members of that house. Jesus asked Peter: "Lovest thou me?"—meaning, Do you possess that family love for me as a member of my house? If so, feed my sheep. It is the love of God that causes him to make provision for the family; and it is this same family love that draws them together.

Faith means to know God's Word and to rely upon it. A living faith should forever settle it in the mind of the child of God that our great loving Father has made all necessary provision for the members of his household. The one who begins to doubt should ask himself, Have I been adopted into the house of sons? Have I the witness of the spirit that I am one of his? And if answering these questions in the affirmative, then why not exercise the proper confidence in the Lord and know that he with loving care toward me, is providing just such things as I need?

TEMPORAL PROVISION

Jesus taught his followers to pray the Father for daily food. Therefore we may be sure that the Father is pleased to have us ask for such things as we need. But asking, we must also exercise our faculties with which we have been endowed to provide such things as are necessary. No one should think that he can sit down and idly fold his hands and expect the Lord to put into his lap just such things as he may need. God's way of providing is by giving us an opportunity of coöperating with him in acquiring the things needed. His child, then, will pray and diligently act in harmony with his prayer. The same rule of action applies to spiritual things. "Ask and ye shall receive." But act in harmony with such asking. Having acquired the knowledge by which we may know the will of God, then we must diligently endeavor to conform ourselves to that will. Following the divine rule, the child of God need not want.

SPIRITUAL FOOD

Having predestinated his house of sons, the Father long ago made all provision for the members of the household. Spiritual food is the chief thing required. He inspired his faithful servants of old to write things in his word that the sons of God would need, thus providing the spiritual food. Those holy men of old wrote as they were moved by the spirit of the Lord. (2 Samuel 23:2; Luke 1:70; 2 Peter 1:21) These men understood not what they wrote, but were inspired to write things that would be a provision for the new creation. They did not understand the mystery of God, yet they wrote about the mystery. (Colossians 1:26, 27) And to this house of sons now Jehovah speaks through his inspired witness, St. Paul, the words of our text: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." It was the love of God that caused him to make this provision. He did not provide that all the food should be served to the household at one time. He provided it as it was needed. In due time Jehovah has unfolded his plan. "Thou givest them their meat in due season," wrote his Prophet. (Psalm 145:15) Much of this food was long hidden under dark sayings; but as the sons of God developed, leading on to the perfect day, he caused greater light to shine upon his Word, thereby increasing the provision for his children.—Proverbs 4:18.

Through whom should we expect the food to be given to the household? Through the Head of the house, of course. All things are of the Father and all things by the Son. Let no one flatter himself into believing that the Lord has specially authorized him to provide food for the household of faith by interpreting the Scriptures; for the Scriptures are not of private interpretation. The Lord reveals his Word through his appointed means.

The Lord Jesus makes it clear that at his second appearing his true followers would have a deeper appreciation of the food provided. He promised that "he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (Luke 12:37) Then with clearness he states that at that particular time he would appoint one as his faithful and wise steward, making him ruler over his household, to serve them their portion of meat in due season. (Luke 12:42) Our Lord did not say that he would have a learned and egotistical servant, but one who would learn to apply his knowledge according to the divine standard in meekness and humility.

The thought, then, is that Jehovah makes the provision. The Lord Jesus comes forth and serves the members of the house and appoints one wise and faithful steward to bear the food to them; or, stated under another figure, to point out to them the Lord's table, where they may feed.

THE ENEMY

Satan the opposer has at all times resisted the development of the house of sons. (Zechariah 3:1-7) From the time the apostles fell asleep until the return of the Lord, Satan succeeded in blinding the minds of many to the truths of God's Word. (2 Corinthians 4:3, 4) With the precious food of the Lord's provision Satan mixed the doctrines of inherent immortality, eternal torture, trinity, and other like false things. When our Lord came again, he sent forth his faithful steward and provided him with the means to remove these falsehoods.

PRIVATE INTERPRETATION

Satan now must attempt some other method of deception. One of these methods is to inject into the minds of some who have believed on the Lord the thought that the food placed upon the table by the Lord through his chosen steward is improper food. Satan has induced some to believe that to them has been committed the privilege of a private interpretation of the Scriptures, and that they should spread their thoughts far and wide amongst the household of faith. We should expect such attacks as this, but no one with a true and thankful heart would be deceived by such.

Now we find coming from different parts of the field simultaneously private and individual interpretation of Scriptures, of which the following is a brief epitome:

That the church is not contemplated in the promises of the Old Testament Scriptures; that the four Gospels relate not to the church but to the Jews; that the Acts of the Apostles and the epistles of James, Peter and Jude and the Revelation do not pertain to the church but to the Jews, and that the promises are earthly; that only the epistles of St. Paul relate to the church; that the bride of Christ is not spiritual but will be an earthly class; that the Lord is not present and hence there has not been and is not now a harvest, and that the wise and faithful steward of the Lord has not been made manifest; that there is no proper symbolic interpretation of Scriptures, but that the Scriptures must be interpreted literally as we find them, hence no deeper or hidden meaning is contained therein.

How wily is our enemy Satan! He uses the same old trick of fraud and deception in his attempt to lead the sons of God astray that he has heretofore used. But we are not ignorant of his devices. Satan tried a like scheme of literal interpretation on the Lord Jesus himself. (Luke 4:11; Psalm 91:11, 12) He did not succeed then. He will not succeed now. If it is true that we are not to look for any hidden or symbolic meaning in the Scriptures, but that they must be interpreted according to their face meaning and to the meaning of the original words, then the college-bred man would have the advantage over the ordinary man. Exactly this has long been the claim of the nominal clergy. God's Word and the physical facts show that exactly the contrary is the rule; for a true follower of Christ can easily confound the wise.—1 Corinthians 1:27.

It has been long understood by Bible students that Psalms 120 to 134, inclusive, described as "Songs of Degrees," pertain to the time of the second presence of our Lord. Relating to that time the promise is: "For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity." (Psalm 125:3) The Lord did not promise that Satan should not again attempt to deceive, but that the rod (Satan's attempt to deceive and coerce the house of sons) should no longer continue amongst the righteous. The same thought is given to the church through Isaiah's prophecy: "Henceforth there shall no more come into thee the uncircumcised and the unclean. . . . Thy watchmen . . . shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 52:1, 8.

Be assured, then, that Satan shall not succeed. Our Father and our Lord, who have so lovingly led us thus far, will lead us on unto the perfect day.

WHO MAY UNDERSTAND

The Lord's Word was not written for the worldly wise. If so, there would be no need for the giving of the holy spirit. To his disciples Jesus said: "It is given unto you to know the mysteries of the kingdom of heaven." (Matthew 13:11) When were they to know it? After the giving of the holy spirit. (John 12:16) "When the spirit of truth is come he will guide you into all truth." (John 16:13) "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (1 Corinthians 2:12) It is manifest that none can understand and appreciate the Word of God except those who have received the holy spirit and who abide in the spirit and walk in humility, and who appreciate the food which the Lord has provided for us.

SATAN'S PURPOSE

We are now in the evil day. The fight is on between Satan's organization and God's organization. It is a desperate fight. Satan is attempting to destroy the morale of the Lord's organization and, if possible, to destroy the members of the house of sons. To this end he resorts to every possible scheme. He does not consider it a wise policy to attempt a complete repudiation of all the Bible at once. He concludes first that it would be better to induce some of the Lord's little ones to believe that the food for them is found only in one part of the Scriptures, and that hence they should not waste their time in considering the promises contained in the Old Testament, the four Gospels, nor in the Revelation.

Succeeding in this, Satan would have such cast away much that the Lord has provided for his people and has brought forth upon his table through his wise and faithful steward. He would cause them to cast away "Tabernacle Shadows," the greater part of the STUDIES IN THE SCRIPTURES, to disregard all the evidence of the second presence of the Lord, and to deny, of course, that Brother Russell filled the office of the wise and faithful steward; to disregard the evidence, Scriptural and otherwise, of the harvest time and the harvest work; to put aside all proof of the parallel dispensations and chronology, and hence to refrain from announcing the end of the world and the beginning of the reign of Christ. Succeeding in this, he would deprive such of the greater portion of the food which our Father has lovingly prepared for his saints to strengthen them in this hour of great conflict. Yielding to this influence of the adversary, soon such would be lulled to sleep while he binds them hand and foot.

But no true child of God will be thus deceived. Such will remember the words of St. Paul addressed to the saints when he said that whatsoever things were written aforetime were written for our learning, that we through patient endurance (of the hardships and trying experiences while contending for the faith) may have hope of attaining the prize set before us.

GOD'S METHOD

We may know that everything which comes from the Father is orderly, and that in order and in due season he will serve his household. This house of sons is otherwise designated the flock of God, of which Jesus is the Over-shepherd. To St. Peter Jesus said: 'If you love me, feed my sheep.'

Faithful to his commission, St. Peter, one of that flock, wrote: "To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ, . . . according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." (2 Peter 1:-4) This means that all who will make their calling and election sure must feed upon the great and precious promises of God, not seeking only a few and ignoring other precious promises. The principles of Jehovah are eternal. These are found in various parts of the Bible, here a little and there a little. Many of the precious promises to the church are found in the Old Testament.

The same faithful Apostle again addresses the "elect according to the foreknowledge of God" and then quotes literally a precious promise from the Old Testament, to wit: "It is contained in the scripture, Behold, I lay in Zion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious. Ye also, as living stones, are built up a spiritual house."—1 Peter 2:5-7; Isaiah 28:16.

God made promise to Abraham, saying, "In thy seed all the families of the earth shall be blessed." St. Paul quotes this promise, applies it to the church, the body and bride of Christ, and says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:8, 27-29) Again, St. Paul says to the house of sons that Abraham's wife Sarah pictured the great covenant and that her son Isaac was a type of Christ. (Galatians 4:22-28) Again, the same Apostle tells us that the law foreshadowed good things to come, and that the sacrifices of the animals under the law covenant were patterns of things in the heavens, and that Christ has entered into the heavenly place to appear in the presence of God for us, the members of the Christ. —Hebrews 10:1; 9:23, 24.

We believe in the divine inspiration of the Scriptures (Old and New Testaments), and that these were specially prepared for the household of faith. Writing to these, St. Paul again said: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy 3:16, 17.

PRECIOUS PROMISES

Following the rule, then, announced by St. Paul, that whatsoever things were written aforetime were written for the benefit of the house of sons, note this precious promise: "Thou [Jehovah] hast seized hold of me by my right hand. With thy counsel wilt thou guide me and afterward take me on to glory." (Psalm 73:23, 24, *Leeser*) The only inference to be drawn from this is that he who will inherit the condition of glory in the house of sons will be the one who is guided by the promises of God, his counsel, his Word—he who feeds upon the food that the Lord has provided for him.

It is impossible here to call attention to all these promises. We give only a few. "Though the Lord give

you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isaiah 30:20, 21) The great Teacher is the Lord Jesus, who is now present and conducting his own work in his own good way and who is making clear his Word to his people; and these are instructed that they shall hear the Word of God, written in the past by his holy prophets, directing the right way to go.

And as God's sons in course of development journey along the way though they may become tired and weary, by feeding upon God's Word and waiting upon him they will renew their strength. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isaiah 40:31.

Another precious promise written aforetime for our benefit is, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." (Psalm 37:4) "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:5, 6.

The Scriptures, both Old and New Testaments, abound with promises to the church. God has provided for his sons in a very particular sense. All their steps are ordered of him (Psalm 37:23); the very hairs of their head are numbered (Luke 12:7); his eyes are upon the righteous and his ears are open unto their prayers (1 Peter 3:12); his angels are ministering spirits in their behalf, encamping round about them, protecting and delivering them (Hebrews 1:14; Psalm 34:7); he causes all things to work together for their good (Romans 8:28) and no good thing will he withhold from them who walk uprightly before him.—Psalm 84:11.

THE BRIDE

One of the most beautiful pictures under which the church is shown in the Scriptures is that of the bride of Christ. Satan would delight to destroy the comfort which the church receives from this precious promise. Indirectly he would succeed in this if he could induce the church to believe that the bride is an earthly class and not the body of Christ. But he cannot succeed; for the Lord will not permit his own to be deceived.

Jesus is designated as the Bridegroom, the one who has the bride. (John 3:29; Revelation 21:9) The Prophet pictures the Bridegroom rejoicing over his bride. (Isaiah 62:5) The Bridegroom and the bride of necessity must have the same nature, otherwise there could be no close and joyful relationship between the two. The bride is pictured as a chaste virgin. St. Paul, speaking to the church, says: "I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Corinthians 11:2) The Prophet pictures the Bridegroom speaking to his bride thus: "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." (Hosea 2:19, 20) Jesus, praying to the Father for those whom the Father had given him, namely, his faithful disciples, who are the very pillars of the church, and for all of those thereafter who should come into like precious faith, prayed: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17:21.

The bride of Christ then necessarily must be a heavenly class. To these same ones our Lord said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3) Thus the Lord himself definitely establishes the fact that his bride, the church, his body (meaning one and the same thing), shall be associated with him in the heavenly kingdom. And this is the thing for which we hope; and for this cause the Father provided all things written aforetime, that we might in patience and comfort have our hope made bright. These are some of the precious promises.

According to all the Scriptural evidence, Jesus was due to make his second appearance in 1874. Since then, fulfilled prophecy furnishes the evidence conclusively showing his presence. Agreeable to his promise, he comes to claim his bride, and in due time to take her where he is. His first work is a preparatory work; so he began to gather unto himself those who have made a covenant with the Father by sacrifice. The time of his presence would be "due season" to give the members of the bride class their meat, that they might be encouraged and strengthened. The Apostle shows that greater understanding would come at the time of our Lord's presence. Therefore it is to be expected that the church would have some special food; that is to say, a clearer understanding of what the Father has prepared for her. Agreeable to his promise, our Lord has girded himself and made the church to sit down to meat and has come forth to serve the members; and during his presence these have been bountifully served. True to his promise, he appointed a faithful and wise steward through whom he has given this meat in due season.—Luke 12:42; Matthew 24:45.

For whom can this claim be made of all the men that have been on earth aside from Brother Russell? In due time came forth THE WATCH TOWER announcing the presence of the Lord. In due season the church was given the "Tabernacle Shadows," picturing how God

has foreshadowed the great sin atonement by the sacrifice of bulls and goats under the Mosaic law. Likewise in due time came "The Divine Plan of the Ages," for the first time since the apostles' day beautifully harmonizing the great fundamental truths contained in God's Word which had long been hidden by the wrongful machinations of Satan. In due season followed each of the other volumes of STUDIES IN THE SCRIPTURES, elucidating these great fundamental truths and throwing more light upon them.

Whom has the Lord used to thus serve the church meat in due season? Every one who desires to state the facts must answer that he used Charles Taze Russell. Not that Brother Russell himself discovered the truth, but that in harmony with divine arrangement, the Lord now present directed him in bringing together the fundamental principles of the divine plan, that the consecrated, spirit-begotten ones might have a view of the beauty and harmony of that plan. Others then, in connection with Pastor Russell, have worked on the details and for the church the light has continued to shine more and more as we near the perfect day.

Keep in mind, then, that these truths have not been brought forth by private interpretation, but that the Lord himself, acting through his duly appointed way, has done so. Let all those, then, who insist on a private interpretation prove that they have occupied or now occupy a special position of servants of the Lord to interpret his Word; and failing in this proof, let them keep silent.

It was Jesus himself who said to the church, his bride in course of development: "Be thou faithful unto death and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Revelation 2:10; 3:21.

St. Paul was one of this class; and he says that his hope was to be forever with the Lord when he wrote: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Timothy 4:7, 8) Surely no one would love the Lord's appearing who at this time fails to recognize his presence and who repudiates the great amount of evidence showing his presence.

St. John was of the same class, and he wrote to those of like precious faith: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2) These likewise are some of the precious promises to comfort God's people.

Jehovah is the great King. Jesus, his beloved Son, is King and Lord of the church. The bride of Christ Jesus, then, is the daughter of Jehovah and properly designated the Queen of Jesus Christ. The Prophet was given a vision of the calling and the preparation of the bride and her union with the Bridegroom, and he described it thus: "Kings' daughters were among thy honorable women: upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter [of Jehovah], and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king [Jesus] greatly desire thy beauty: for he is thy Lord; and worship thou him. . . . The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace."—Psalm 45:9-11, 13-15.

This is one of the things written aforetime in order that the church, while undergoing trials and tribulations, might endure them with patience, while at the same time feeding upon these precious things and rejoicing in the hope of that glorious union which shall take place when all the members of the bride class have been selected. Thus we see the abundant evidence that the four Gospels, the Revelation, and the Old Testament —and in fact all the Scriptures, as the apostles state— were written that the man of God might be made perfect, that the church might be developed and that she might be comforted while the developing process is going on.

What a wonderful Father we have! What a great, kind and loving God! Foreknowing all the experiences through which the church must pass, the many vicissitudes to which she would be subjected, the trying times of her faith, he has embodied in his Word line upon line, precept upon precept, here a little and there a little, promise upon promise, to comfort and strengthen the members of his house while traveling the narrow way.

INGRATITUDE DANGEROUS

Humility is an essential attribute of the Christian. Humility leads one to be submissive to the Lord's way. Concerning this the Lord announces his law thus: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly *with* thy God?" (Micah 6:8) To walk humbly with God means to go God's way, not man's way. We do well to ask ourselves, Am I sincerely trying to ascertain the Lord's way, or am I endeavoring to find some new interpretation of his Word? Do I study the Bible for the purpose of building up my own faith and that of others, or really to show wherein others have been wrong?

St. Peter shows that to be pleasing to the Lord we must go his way. "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:5, 6) If God has provided precious promises in the

inspired Scriptures for the feeding of the church and we should assume to say that only a part of the Bible is intended for the church, would that be submission and walking humbly with God? If we believe that the apostle Paul is an inspired witness of the Lord, then we must believe what he says, that all which was written aforetime was written for the comfort of the church, that the church might have hope; and upon this we should feed with joyful hearts. But if we disregard a great portion and disregard the way the Lord has provided, would this show a thankful and submissive heart? And if unthankful and proud, would we expect the Lord to add his favor or to let us drift?

To illustrate: Assume the position yourself of a father who has provided well for his children. His table has been bountifully laden with good and wholesome food. His sons have eaten at that table to their satisfaction for some years. After a time one of his sons comes to the father's table and, looking it over, says in substance: 'I do not believe the food that you have provided is proper and adequate. I have found something better,' and then turns away to feed upon food prepared by another. You would at once say: 'My son does not appreciate what I have done for him. I shall let him take his own course and suffer the results.'

What Christian today who has a knowledge of the divine plan, who understands the philosophy of the ransom sacrifice and the sin-offering, the covenants, the Abrahamic promise, the mystery, and the restoration blessings that will come through the seed of promise, has gotten that food anywhere else than from the table prepared by the Lord and which the Lord has caused his faithful and wise steward to serve during the past forty years or more? Who brought forth the evidence of the second presence of the Lord? Who gave Scriptural proof of the time of the harvest and actively engaged in that harvest? Who made clear all the ten great fundamental doctrines of the truth hidden from view, illustrated by the ten strings of the harp? Who above all men has been used of the Lord to gather together Christians from all parts of the earth and from all denominations, enabling them to see eye to eye concerning the divine plan? There is but one answer to this question, and that answer is, Charles Taze Russell.

When the physical facts so clearly and completely show fulfillment of our Lord's promise concerning his second presence, a servant, and the food for the household of faith, who will attempt to gainsay that this is the Lord's way? If, then, we have been feeding at the Lord's table these years past, have found the food satisfying and have received blessings in our hearts, and then should find ourselves later turning away from that table and seeking sustenance from some other, or assuming the role of a self-appointed interpreter and instructor of God's Word, or following some other such private interpretation, should we expect that the Lord would continue to guide us or would he let us take our own selfish ways?

Would not such a course show an unthankful heart? Let us beware of this danger. God having made abundant provision for his own and having been pleased to send forth his beloved Son in due time, and the Lord having been pleased to appoint to the office of steward one faithful man, let us then beware of disregarding the way the Lord has chosen and beware of the danger of seeking some other way.

We therefore earnestly urge upon the friends not to forsake the Berean studies, but to continue them regularly. The Lord provided his people with the STUDIES IN THE SCRIPTURES and kindred publications put out through Brother Russell and his associates in service. He has blessed abundantly this provision to his people. Now instead of having too much preaching service, let us have more individual study and Berean lessons. This will enable every one to feed more directly upon that which the Lord has provided for us. To grow to the best advantage each individual must apply himself to feeding upon the food provided by the Lord and to exercising himself in harmony with such provision.

Be of good courage, dear brethren. Our Father made abundant provision for his house of sons long before the foundation of the world. He has protected and shielded the faithful, humble ones all the way. Thus far he has led us and he will lead us on. If, therefore, we walk humbly with him submitting ourselves under his mighty hand, gratefully receiving what he gives us and holding fast our confidence and rejoicing of hope unto the end, we shall reap the great and eternal reward.

BEREAN QUESTIONS

To whom are these words addressed? ¶ 1
What obligations has an earthly father toward his children? ¶¶ 2-4.
How will the children thus be benefited under the kingdom? ¶¶ 5,6.
Who constitute God's family? ¶ 7.
How has God demonstrated his love toward us? ¶¶ 8, 9.
What is faith? ¶ 10.
How can we show sincerity in prayer? ¶ 11.
What arrangement has God for dispensing spiritual food? ¶¶ 12, 13.
Can we have a deeper appreciation of the truth now during the Lord's presence? ¶¶ 14, 15.
Why has Satan resisted the development of God's children? ¶ 16.
What are the dangers of private interpretation? ¶¶ 17, 18.
Summarize the errors Satan is now emphasizing? ¶ 19.
Is God using the worldly-wise to interpret his Word? ¶ 20
Why must Satan fail in deceiving the loyal sons of God? ¶¶ 21, 22.
Who only may understand the Scriptures? ¶ 23.
Explain Satan's subtle tactics. ¶¶ 24-26.
Why must the new creature rely upon the precious promises? ¶¶ 27-30.
Why do we believe in the inspiration of both New and Old Testaments? ¶¶ 31, 32.
Who is the great teacher? ¶ 33.
What is the danger of ignoring certain parts of God's Word? ¶¶ 34-36
Why is the bride of Christ a heavenly class? ¶¶ 37-39.
What evidence clearly indicates the Lord's return in 1874? ¶ 40.
Why was Brother Russell that wise and faithful servant? ¶¶ 41, 42.
Why is it a favor of the Lord to know the truth? ¶ 43.
Why should we rejoice in the Lord's second presence? ¶¶ 44-46.
Why are the names *queen* and *daughter* applicable to the church? ¶¶ 47, 48.
Why should we appreciate these favors of God? ¶ 49.
What is the danger of ingratitude? ¶¶ 50-52.
What truths did the Lord reveal through his wise and faithful servant? ¶ 53.
What safe plan can we follow? ¶¶ 54-57.

JESUS SENDING OUT MISSIONARIES

——DECEMBER 3—LUKE 9:1-62; 10:1-24——

SPHERE OF OPERATION WIDENED—RESULTS OF FIRST MISSION—OUR LORD'S OWN MISSION—CONFLICT WITH THE DEMONS—TWO MISSIONARY TRIPS CONTRASTED—GOSPEL AND MILLENNIAL AGE WORK.

"The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—Luke 10:2.

OUR topic is, Jesus Sending out Missionaries. But the portion of Luke's gospel given for study is crowded with events. Besides an account of Jesus sending out the twelve apostles, and later the seventy disciples, it includes such notable events as the miracle of feeding 5,000 men, Peter's confession of faith, the transfiguration, and many important sayings of our Lord. Our space does not, of course, allow us to deal with all these.

We are pleased that our lesson combines the accounts of the sending out of the twelve apostles and the seventy disciples; for though these events were not actually related in point of time, and might have been included in separate lessons, they are related in a figurative way, being illustrative of the work of our Lord and the church during both gospel and Millennial ages.

SPHERE OF OPERATION WIDENED

After Jesus had given the disciples practical instruction gained by their traveling with him, he purposed to widen their experience and his sphere of operation by sending them out two by two into the towns and villages of Galilee. It seems probable that he intended to go alone to Jerusalem while they were thus engaged. He had now been in Galilee for a considerable time; and it would be wise for him to go back to Jerusalem for the encouragement of any there who had believed in him, and to continue his witness, that it might not appear that he had stayed away from Jerusalem out of fear of the Pharisees and chief priests.

Probably our Lord thought it wiser to go alone than to attract attention to himself by taking his company of twelve disciples with him. Notoriety and the attraction of attention to a work are not always in due season; and apparently the Lord judged so for himself on this occasion. In the meantime his disciples could be continuing his work in Galilee and gaining experience. It is very probable that the events recorded in John 5 took place on that journey.

When Jesus was ready to send the Twelve out on their mission, he called them together and gave them power and authority over all demons, and diseases; to heal the sick; and to preach the kingdom of God. This does not mean that our Lord indued them with the power of the holy spirit: that could not be until later. It was an outward power which, as God's representative, he could transfer to them, and which enabled them in his name to do the work to which they were appointed. They were to go out, not so much to teach (for the time at their disposal did not allow of that, nor were they equipped for that work) but to preach; that is, to proclaim the fact of the kingdom, and in the aforementioned way to manifest its power. It was to be a quick work; for Jesus wanted the people to have that witness given while there was an open door.

RESULTS OF THE FIRST MISSION

Little is said of the results. Perhaps little was accomplished, and very probably Jesus did not expect that much would be accomplished. Also, as they had not the steadying influences of the holy spirit, they might, had their commission attracted much attention, have taken the glory to themselves rather than have given it to him. Their work was to amplify his work and personal service, not to act as for themselves. Jesus returned from the south as they returned from their mission, and they met somewhere on the borders of the sea of Galilee.

Jesus had now seen that Jerusalem was against him, and had no place for him; and also just about this time Herod had put John the Baptist to death. It may be that the mission of the Twelve had been received by the people in comparative silence; for there was an ever-growing feeling of suspicion about our Lord, cultivated assiduously by the leaders of the people. Perhaps for the disciples' encouragment, and that he might give them more personal instruction, and in the general interests of his mission, he now called them to come apart and rest awhile. They took ship to go to the northeast side of the lake; but their going was noticed: and the crowd, who had not seen Jesus for a time, went round the head of the lake and met him on the other side. There Jesus talked with them, telling them of the kingdom, and of the love of God, and "healed them that had need of healing."—Luke 9:11.

As the day wore on, the disciples came to him, urging him to send the multitude away in order that they might get something to eat. Perhaps they knew that to suggest to him that he should get something would be useless. Our Lord replied: "Give ye them to eat" (Luke 9:13); and there is a mild rebuke in his answer. The disciples had fallen into a very common error, one into which the Lord's disciples have since those days frequently fallen—that of attempting to direct him, and to say how he should conduct his work. Surely it is better to consult the Lord than to suggest to him, to follow rather than to direct.

Finding that there were in the company just five loaves and two fishes, Jesus caused the disciples to make the multitude sit down in order, in companies of fifty. Then looking up to heaven, he blessed the bread and the fishes, and brake them; and they multiplied in his hands. Next he gave them to the disciples to set before the people; and all ate and were satisfied. Perhaps this object lesson taught the disciples more of their true place in the Master's service and of their need of dependence upon him, and of how they were to be carriers of the bread of life, than they had learned in their recent itinerary. This is our lesson: He is the great multiplier: we are the channels of blessing, but privileged to serve him in giving out that which he has, and to serve the multitude in conveying to them that which the Master has to give.

Luke does not tell us of the subsequent events of that night—of how Jesus, after the multitude had been dispersed, told his disciples to go to the other side of the lake, and of how he retired to the mountain to pray. It was on this occasion, owing to a storm on the lake, that the disciples were unable to get across to the other side, although they rowed all night; and that Jesus in the dawning light of the morning appeared to them walking on the water.

When our Lord was here upon earth, he broke the bread of life for the people. Then he gave his little band a commission to meet him on the other side of the sea, and he himself went away up into the mountain—heaven. The church rowed all night over the stormy sea of the gospel age, and strength and faith were well nigh gone. In the dim light of the morning, in 1874, he "appeared" to the few faithful souls who desired him to return, coming on the

troubled waters. But even his own were at first afraid. They wondered whether these grand truths then being manifested were of the Lord till the Lord made his voice heard. "It is I," he said, "Be not afraid." Then, as with the disciples of old, they received him gladly; and since then the Lord's people have never had the slightest reason for doubting his presence with them.

OUR LORD'S OWN MISSION

These many calls upon our Lord and upon the disciples—for they of necessity would be kept busy along with him—prevented them from getting the quiet he desired. As it was now necessary that the apostles should be more fully instructed concerning his plans and his personal mission and his relationship to them, he took them away northward, going as far as the coasts of Cæsarea Philippi. It was there that what is sometimes known as Peter's great confession was made, and there for the first time that the disciples saw something of Jesus as the Christ. (Matthew 16:13-20) It was there that he first mentioned the fact of the church, and then told them plainly about his death. Peter, in the impulsiveness so common with him, dreading the thought of the Lord being hurt and taken away from them, urged him to consider himself, and not to allow such a thing to happen. And then, so soon after Peter had been honored with this blessing from the Father, Jesus spoke to him sharply, saying, "Get thee behind me, Satan: thou art an offence unto me." (Matthew 16:23) Our Lord took occasion by this incident to show the cost of discipleship; that for the disciple, as for himself the Master, the only way to life was through death, by sacrifice unto death to glorious future service (Matthew 16:25-27); and that he who would "save" his life as Peter suggested should surely lose it.

After they had spent some time in that neighborhood they came south into Galilee; and Jesus took Peter, James, and John into the mount, and was transfigured before them; a representation of the honor and glory that were to be his in the glorious majesty of the kingdom. (2 Peter 1:17, 18) On coming down from the mount a strange scene met the eyes of Jesus and the three apostles. At the foot of the hill a great crowd had assembled. Hearing that Jesus had returned, a father had brought his boy who was grievously afflicted with an evil spirit, that he might be healed. When he arrived Jesus was away; and apparently he had asked the apostles to cast out the evil spirit; but they were impotent. It turned out to be one of the worst, if not actually so, of the cases of this kind that Jesus had. He called for the boy to be brought; and while he was yet coming the demon "threw him down and tare him." But the unclean spirit was cast out and the boy was healed and delivered to his father.

CONFLICT WITH THE DEMONS

Probably there is something significant in this incident. At the time of our Lord's first advent, as now in the time of his second, there was a great deal of demoniacal obsession; and it almost seems as if after any special time of manifestation of divine pleasure, or any special circumstance, the Lord was immediately met with this kind of obstruction from the devil. And it may be that these incidents are brought into relationship in this chapter in Luke's gospel that the church, represented by the apostles, might get those lessons which are necessary for its fullest service. The church's way now is in conflict with the powers of evil; and only as we keep near the Lord can we hope to get mastery over them.

We may reasonably take it that the nine apostles, who in this case were quite unable to exorcise the evil spirit, had, during their ministry recently accomplished, cast out evil spirits according to the commission which was given to them. Why then were they unable to do this now? Is the answer indicated in verse forty-six? Apparently the disciples were too busy considering their position in relation to each other, to allow his words to have due effect. Perhaps it was for this reason that the Lord said, as if speaking with emphasis, or a measure of rebuke: "Let these sayings sink down into your ears." (Luke 9:44) In any case we know that those who are absorbed with questions about their relative position amongst the brethren are unable to do the works of God; they are like the nine apostles, impotent in the face of evil.

TWO MISSIONARY TRIPS CONTRASTED

It was after these things that the seventy disciples were sent out. Our Lord's ministry was getting limited; for he was not welcome in Jerusalem, as we have seen, and he had already gone over Galilee, in great measure personally, and then by the twelve apostles; and the allotted time of his ministry was nearly expired. But there was still a considerable district on the east side of Jordan, in Perea, where but little witness had been given; and in order that everything possible might be done, the Lord now gathered seventy of his disciples together, and sent these into the towns and villages whither he himself would go. He said: "The harvest truly is great, but the laborers are few." He gave them a commission, very fully related in Luke 9:1-16. Indeed, according to Luke's Gospel, he appears to have given more particular detail to the Seventy than he had done to the Twelve. But Matthew's account of the commission of the Twelve shows that our Lord saw in it a miniature of the true witness through the gospel age.

Generally speaking, the commission given to the Seventy corresponds to that given to the Twelve. But there is one important difference: the Twelve, according to Matthew's account, had commission to raise the dead (Matthew 10:8), though there is no record of their having wrought any such miracle. The sending out of the Seventy may be considered as the opening of the last phase of our Lord's ministry. When sending them out Jesus took occasion to speak concerning cities which had seen so many of his marvelous works. Over Bethsaida and Chorazin he pronounced woes, while Capernaum, which "had been exalted to heaven," should be brought down to Hades.

Our Lord himself continued his ministry while the Seventy were away. In due time they returned with their hearts filled with joy because, as they said, "even the devils are subject unto us through thy name." (Luke 10:17) That same hour our Lord was exalted in spirit. He had a vision of the downfall of Satan and Satan's empire, and of the exaltation of righteousness, and of the earth freed from the oppression of evil, and of God glorified.

BEREAN QUESTIONS

What does the lesson include? ¶ 1.
The lesson is illustrative of what work? ¶ 2.
What purpose had Jesus in sending out missionaries? ¶ 3.
Why did not Jesus go along with one of the parties? ¶ 4.
What instructions did the Lord give to his disciples? ¶ 5.
What was accomplished in the first missionary trip? ¶ 6.
Who met Jesus on the other side of the lake? ¶ 7.
Into what common error did the disciples fall? ¶ 8.
What object lesson was given to the disciples? ¶ 9.
What were the subsequent events of that night? ¶ 10.
How were the events of our day foreshadowed? ¶ 11.
What things did the Lord now relate to his disciples? ¶ 12.
What did the transfiguration scene represent? ¶ 13.
How can we overpower Satan and his demons? ¶ 14.
Why is whole-hearted service necessary? ¶ 15.
Into what region did Jesus send the seventy disciples? ¶ 16.
Contrast the two missionary trips. ¶ 17.
Why were the returning disciples filled with joy? ¶ 18.

STORY OF THE GOOD SAMARITAN

——DECEMBER 10—LUKE 10:25-37.——

OUR LORD'S TEACHING ABILITY—STORY OF THE GOOD SAMARITAN—OUR RESPONSIBILITY AS A NEIGHBOR—AN INCORRECT CONCLUSION—THE CHURCH IN POLITICS—TRUE MISSION OF THE CHURCH—THE GOLDEN RULE IN PRACTICE—ILLUSTRATION OF PRESENT-DAY CONDITIONS.

"Thou shalt love thy neighbor as thyself."—Leviticus 19:18.

TODAY'S story is the Good Samaritan; and our Golden text, "Thou shalt love thy neighbor as thyself." This beautiful story, told only by Luke, is one of the world's treasures. No other word written teaches the law of love from man to man so explicitly, so beautifully, as does this short story. Most of the things which are recorded of Jesus, whether his sayings or doings, arose out of circumstances —either questions by critics or by his disciples, or through calls upon him for help. Jesus could have taught as other men teach; for he was fully equipped with both knowledge and ability to impart it, besides having that attractive manner which enables a man to impart to others that which he has within himself. He had the loving heart as well as a clean mind. The disciples of Jesus should always remember that a gift is best given, and received, when conveyed in a gracious manner. A rough or ungracious demeanor discounts any gift, any effort to serve. The truth should always be given out with grace.

Our Lord did not undertake to establish a school to which pupils might come. His was the school of life, of experience, of work; and his disciples must enter therein with him. He taught so well that without our having a word of his writing, or of anything of his written from dictation, we know of him all that we need for our edification as disciples, and for our salvation in the sight of God. Jesus was the most wonderful story-teller who ever lived. None other could put so much into a few simple words or phrases, nor make the picture in his words spring so clearly to the mental vision of his hearers. No man, however great his ability, has ever come near the Lord in the construction of illustrative parables, to say nothing of the value of the teaching imparted by the parables.

It is clear that our Lord's chief aim was simplicity. Every true disciple of Jesus desirous of continuing his Master's teaching will seek to be plain and simple in what he has to say, will try to avoid long words and redundancy of speech, and with simplicity of heart and mind give out those truths which he has learned from his Master. To do this does not mean that the teacher will be commonplace, or use crude illustrations; but it means that he will use the best language he has in simplicity. He who has his mind best charged uses fewest words to tell his story; he who has but little in his mind needs many words to explain it.

STORY OF THE GOOD SAMARITAN

This simple but holding story arose out of a question put by a critic. A lawyer stood up to Jesus to tempt him. He said: "Master, what shall I do to inherit eternal life?" Our Lord, following the course he frequently took, asked a question of his questioner: "What is written in the law? how readest thou?" The lawyer gave a good answer, and Jesus commended him, saying, "Thou hast answered right: this do, and thou shalt live."—Luke 10:25-28.

The lawyer was set back: for he thought he was the superior person; he did not expect to be one to be commended. What had he expected Jesus would answer to his question? Perhaps he had expected Jesus to say that only those who were his disciples could have life, and that therefore to gain it he must become a disciple of Jesus; and he knew, as his answer shows, that the law of Moses offered life. It is clear that he wanted, if possible, to trip up the Lord. The Lord's answer turned the lawyer's question upon himself, and he now was in the position of one who had asked a question which condemned himself; for if he had been living in accordance with his own summary of the law's requirements, he would not have gone to the Lord asking his question. On the contrary he would have felt life within himself.

The lawyer felt that he must justify himself; and so, lawyer-like, he asked for a definition of a term. He said: "And who is my neighbor?" Jesus might have answered by saying, "Any man in Israel, of course"; for that was what the law originally meant, since it was given only to Israel, who, being of one family, were in their habitations of necessity neighbors one to another.

But our Lord, while answering the question, at the same time gave the word a much wider meaning. He told this moving story of a certain man who went down from Jerusalem to Jericho and who fell among thieves. They stripped him, wounded him in the struggle, and left him half-dead. As he lay, there came a certain priest that way; but when he saw the wounded man he passed by on the other side. Then a Levite, either coming or going, when he was at the place came and looked upon him. He took a closer view than the priest, then acted as the priest had done—passed by on the other side. Then a Samaritan appeared who, when he saw the wounded man, had compassion and went to him and bound up his wounds, poured in oil and wine to cleanse and soothe them. He then set him upon his own beast, and walking by the side over the rough road, brought him to an inn and took care of him. The Samaritan followed up his kindly act by personal care, and on the morrow he spent money on him. He also requested the host to take care of the wounded man, and promised that whatever the cost might be he would bear it.

OUR RESPONSIBILITY AS A NEIGHBOR

Jesus turned to the lawyer and said: "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" The lawyer would not say "the Samaritan"; for the Jews hated the Samaritans. So very meanly he said: "He that shewed mercy on him." (Luke 10:36) Jesus closed the incident by saying, "Go, and do thou likewise."

At first sight the story seems to confirm the thought the lawyer had in his mind, namely, that those only are our neighbors who help us; for although Jesus had proved that the Samaritan was neighbor to the needy man, he had not directly proved that the needy man was a neighbor. We have known some Bible students to take this view. But to do so is to take the side of the lawyer, and to miss the point of Jesus' illustration, and the lesson.

Before the word neighbor can be used, there must be at least two persons: and the point of Jesus' story is that it is each person's responsibility to prove himself a true neighbor to whomsoever he finds needing his help. The answer to the question, Who is my neighbor? will not be found by looking for those who do kindly acts to us, but in our personal preparation to be ready to help when a call for aid is seen. In other words, the burden of responsibility rests upon each individual to prove himself neighborly rather than find who is neighborly towards himself.

AN INCORRECT CONCLUSION

The question naturally arises, To what extent are we to be guided by our Lord's illustration? Are his true disciples, members of the new creation, to seek out all who are distressed, and do everything possible for their healing, whether of body or of mind? And is the opinion, now so commonly held by the churches, that this is part of the work of Christ's followers—a true inference from Jesus' teaching? Or what are we to understand by the story, and how is it to govern our lives?

A few years ago, one of the best known non-conformist ministers in England, a much esteemed writer because of his well-marked ability in exposition of the Word of God, a man whose writings were of a more deeply spiritual tone than those of many expositors, at a meeting held in London in support of one of its large mission efforts, spoke of himself thus:

"I used to spend my time on the road going down from Jerusalem to Jericho doing what I could to help those who on that rough road were set upon by thieves and robbed and wounded. I made it my business to help all such as far as I could that they might be restored back to safety and health. But now I have left that work and have taken a house in Jerusalem; and I am now making it my business to endeavor to get things into such good order at the seat of power, that all thieves will be driven from that dangerous road, and men may travel in safety. You see my parable," he continued. "I mean this: I used to spend my time in endeavoring to heal the spiritually sick as I found them, and to bring them back into health. But now I have altered my views and my plans. I am now seeking to clear out these bands of robbers that infest these roads and seize upon people, ruining them body and soul. I am endeavoring by getting clean municipal government, and by attempting to get good laws through Parliament, to do away with the need of being on the road down to Jericho."

What this gentleman said in parable has since been said openly and in practice by the great systems of Christianity. With one consent they have given up thinking only of the restoration of the soul and are gone down to the world's level of attempting to amend its ways. They have entirely lost sight of the hope of the church; and they have wholly gone down to the world to work according to its fashion and to enter into its politics. And so much is this the case that there is hardly a church to be found that holds out for the spiritual side of our Lord's teaching; or a preacher who dares speak of the heavenly hope. The churches are now a part of the system of human politics, and therefore are part of the devil's empire. They forget or ignore James' word, "Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4) Just as the governments have used their churches as instruments by which to rule and deceive men, so the devil is now setting forth these organizations as something by which to deceive men—the churches give some show to the devil's kingdom.

TRUE MISSION OF THE CHURCH

But if the church's mission is not to play the part of the Good Samaritan to the world—is not to attempt to adjust the conditions of life to an ideal standard—what is its mission? We reply that so far as the world is concerned it has no direct mission except as that is implied by a life lived according to the pattern of Jesus himself, and as a witness to the fact and power of the grace of God. The church's chief mission is to walk according to his commandments, and in this way to perfect itself, make ready for the great work that is to be done when it is changed to the divine glory. It has no mission to convert the world, but to witness to the world of the fact of the incoming kingdom. Therefore it should take no part in human politics of any kind whatsoever. It is because the nominal church has allied itself with the world that it has become the impure woman of John's vision, Mystery-Babylon.—Revelation 17:5.

What then is the lesson of the Good Samaritan? Our Lord's own conduct in his relationship to the circumstances of his time gives us the guidance we need. It is clear from the record of his life that he did not charge himself with the task of seeking out those who were specially needy, whether in body, mind, or financially; nor did he make any attempt to amend the social conditions of the people. Those who were healed and blessed came to him desiring his help; and these found him always ready to be called upon and to respond to the appeals they made. He was always ready to be a neighbor either to those who told him of their need or to those whom circumstances brought immediately to his attention, and none can doubt that our Lord is "the Good Samaritan," the chief figure in life's story. Christ's footstep followers must see that they have the same mind as he, ready to do good as the Good Samaritan did to all whom they find in need, to prove themselves to be true neighbors to all such.

The question also arises in respect to ecclesias: What is the duty of each one to his neighbor? If a member of a congregation be sick or incapacitated, is every member to act as a good Samaritan towards such an one by each giving personal care and attention? The answer must be No; for such a course is not reasonable. A community of the Lord's people has the same relation to the individual member as a properly organized state has to each individual citizen. The duty of the individual must not be shirked, but full care devolves upon the community. In an ecclesia, if one member knows another is sick he may very properly give immediate help, if that be possible; but his responsibility should not of necessity extend any further than seeing that the need is made known to the elders of the church.

We know of some cases where a brother or a sister has taken upon himself or herself the personal care of a sick or infirm person, and where this has gone on so long as to deprive the one who gives of things that are necessary for personal interests, and where the recipient has come to look upon the help as a kind of pension which there is a right to expect. It is clear from our Lord's illustration that being a good Samaritan does not involve any such grave responsibilities; and that no one should either give, or expect another to give beyond reason. The story of the good Samaritan is the Golden Rule put into practice, and is an illustration of "Thou shall love thy neighbor as thyself."

BEREAN QUESTIO

Why is this parable of great importance? ¶ 1.
Why was Jesus so apt in relating parables? ¶ 2.
What lessons in teaching may we learn from the Master? ¶ 3.
What circumstance gave rise to the parable? ¶ 4.
How was the young lawyer trapped in his own answer? ¶ 5.
How did the young man seek to justify himself? ¶ 6.
How did the Master answer him? ¶ 7.
Why was a Samaritan used in this parable? ¶ 8.
What wrong view may be taken of the parable? ¶ 9
To whom can each of us be neighbor? ¶ 10.
Can we use the parable as a basis for physical healing today? ¶ 11.
Does knowledge alone fit one to teach? ¶ 12
Into what illusion did an English minister fall? ¶ 13.
Is the church commissioned to meddle in politics today? ¶ 14.
What is the mission of the church? ¶ 15
What example did the Lord set for us? ¶ 16.
What responsibility rests upon a member of an ecclesia? ¶ 17.
What safe rule can the new creation follow? ¶ 18.

JESUS AMONGST FRIENDS AND FOES

—— DECEMBER 17 — LUKE 10:38—11:54 ——

AN ANXIOUS HOUSEKEEPER—LESSONS FOR OUR DAY—A MODEL PRAYER—OUR LORD AMONG FOES—SIGN GIVEN THE PRESENT GENERATION—WHY LIGHT-BEARERS ARE HATED.

"Ye are my friends, if ye do the things which I command you."—John 15:14.

OUR last Sunday's lesson disclosed Jesus as a wonderful story-teller; but this description might almost be applied likewise to the writers of the Gospels, specially to Luke. Today's lesson tells us of Jesus at the home in Bethany; and Luke, like an artist in words, with a few strokes of his pencil gives us a picture that is world-famed. We follow Jesus to the home of these three dear friends, Martha, Mary, and Lazarus, and see him resting for a little while from his arduous labors, free from the many calls for help, and from his critics. Here is a place where he could find congenial hearts and friendship, and rest. And yet he was disturbed, as we shall see. The servant of the Lord has to learn that he must often find his rest in his labor.

When Jesus went into the home Martha, following her usual manner and the bent of disposition, immediately began to make preparation for Jesus' need and pleasure. Mary, just as careful for Jesus, would find him a place where he might rest; and then a place for herself at his feet that she might listen to him. After a while Martha apparently found things were not going quite to her desire, and she appears to have become irritated. At last she went to the Lord and said: "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she may help me."—Luke 10:40.

Martha, the hostess, forgot the respect due her guest; there was a rebuke to him implied in her words—"Dost thou not care?" This might have made our Lord very uncomfortable; but here, as ever, master of the situation, he took the trouble in hand. We may very properly suppose that Mary knew that Martha was quite able to undertake all that was necessary, and usually wished to do so; and the Lord himself must be presumed to have undertood that this was the case. Neither he nor Mary was of such a disposition as to sit down enjoying each other's fellowship at the expense of another. Our Lord was always ready to impart instruction, but he would do so only under proper conditions. Jesus kindly said; "Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."—Luke 10:41, 42.

LESSONS FOR OUR DAY

Probably Jesus meant that if Martha had prepared one dish only it would have been sufficient for their need. In effect he said that he also had food to give, and that of the two dishes being served that which Mary had chosen was the better one. And as kindly, but definitely he said it should not be taken from her. Jesus would not wish to go hungry, but he would have preferred that Martha should share his dish rather than she should be so concerned with care for his temporal need as to make the whole house uncomfortable. Mary was a true disciple, sitting at the Master's feet. When their brother Lazarus died, and Jesus came to the tomb, Mary fell at his feet weeping. (John 11:32) And on a still later occasion she is again found at his feet. She anointed Jesus' feet with a pound of very costly spikenard, and wiped them with her hair; and the house was filled with the odor of the ointment. (John 12:3) The fragrance of that beautiful, loving, devotional act has come down even to us.

There are valuable lessons here for the Lord's people. Many sisters use precious time in preparation of elaborate dishes when there is no need to do so. They like to be Marthas, and take pride in their work. A visit by a pilgrim brother is made an occasion for much preparation; nearly always needlessly so, and very frequently to the discomfort of the pilgrim. And very often table conversation on spiritual things is made impossible by continual requests to pass somebody some food or by asking them if they may be helped to some more. Hostesses are frequently more concerned that their guests shall go away with a good impression of them and their hospitality, than they are that they should have partaken of the heavenly food which each guest can supply.

It is well that there are some sisters of a practical turn of mind who are ever ready to see to bodily needs. Let such take care that they do not overburden themselves, and their service for the Lord will bring the due measure of blessing. And let not the Marys, those of a reflective, non-practical turn of mind, forget their duties, nor despise those more temporal things which, after all, are necessary to the Lord's work. Probably Martha's careful eye had noticed the Lord's need of food.

A MODEL PRAYER

Our lesson now turns away from Bethany and tells us of one of Jesus' disciples saying to him, "Lord, teach us to pray, as John also taught his disciples." (Luke 11:1) On first thought it seems singular that Jesus had not taught his disciples about prayer. But in this he was following his method of teaching; that is, of teaching by example in order to start questions in the minds of his disciples. In response he gave that form of words commonly known as the Lord's Prayer. He told his disciples what to say and how to pray.

A disciple of Jesus is to approach God with reverence; and to pray that his kingdom may come, so that his will may be done on earth as it is done in heaven; and to ask for a daily supply for personal needs and for forgiveness of his sins. (The Lord obligates his disciples in this matter; he puts the Golden Rule into operation. The disciple is to pray for the forgiveness of his sins against God according to the measure of his own forgiveness of those who wrong him.) And then he must ask for God's overruling providences that he may not be led into temptation, and that he may be delivered from the power of the evil one. Here are but few words but how comprehensive is their meaning! He who will pray according to this manner must of necessity be kept in close relationship with the will of God.

How is the disciple to pray? Jesus illustrated this by telling of how one would go to his friend at midnight telling of a need, and get what he wanted because of his persistence, not because his friend was considerate for him. Jesus could not mean that our Father in heaven is not loving towards us, or answers only because of our persistence; for the whole of our Lord's teaching, and of God's acts inform us to the contrary. The meaning, quite evidently, is that the prayer of the Lord's people must be their heart's desire, inspired by a real need. True prayer is the expression of the heart's desire sought for earnestly, and therefore is not the mere making of a request which passes the lips and is gone forever.

OUR LORD AMONG FOES

Luke now takes us among the foes of Jesus. A man afflicted with a dumb demon was brought to him. Here was an uncommon kind; for they usually want to talk. The casting out of this demon, giving the one possessed liberty of speech, was evidently a notable miracle. The people said: "It was never so seen in Israel."—Matthew 9:33.

The Pharisees were disturbed. Something must be done; so amongst themselves they began to ascribe the power of Jesus to Beelzebub, prince of demons, Jesus was moved: it was a wicked and cruel suggestion. He showed the absurdity of their statement. If what they said were true it would mean that Satan was working against himself; that his kingdom was divided against itself, and a kingdom thus divided must fall. Besides, their sons, that is to say, their disciples, reckoned to cast out demons. What power were they using? The Pharisees could not say their disciples were using the power of Satan—and Satan himself would not help them. Therefore they were self-condemned in making the statement.

In making this reply Jesus shows that Satan has a realm, an organized kingdom. It is well for the Lord's people to recognize this. Satan is not merely an evil unit, and the fallen spirits and evil powers merely so many evil beings; all these forces of evil are organized under Satan as the chief ruler. Our Lord speaks of him as a strong man armed, keeping his palace. (Luke 11:21) In verse 22 he shows how a still stronger one will come upon him, overcome him, take away from him all his armor and divide his spoils. Our Lord referred to the time when he would attack Satan's empire, break down his forces, bind him, and liberate all those captives that Satan has held in his control. That time is now present: the war is on. Jesus declared that he cast out demons with the finger (or power) of God, and that this was an evidence that the kingdom of God had made its appearance. He claimed to be God's representative, and as such he did not acknowledge as beneficial the work of the Pharisees' sons who exorcised demons.

SIGN GIVEN THE PRESENT GENERATION

The Pharisees had also asked our Lord for a sign. Referring to it he said: This is an evil generation; they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.' (Matthew 12:39) When Matthew refers to this incident he goes on to say: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matthew 12:40) It is commonly accepted that our Lord referred to the fact of his death, interment, and resurrection; and it is very probable that he did so. Indeed, our Lord, as John reports, in his early days in Jerusalem, when asked for a sign had referred to his destruction and resurrection. "Destroy this temple, and in three days I will raise it up."—John 2:19.

We think, however, that the omission by Luke of any reference to the death and resurrection of Jesus allows another suggestion. We are inclined to think that our Lord referred to the fact of himself and his ministry as a sign to that wicked and adulterous generation. In what way was Jonah a sign to the Ninevites? They did not know about his adventure with the whale, nor of his experiences with the Lord. Jonah himself was the sign. His entrance into Nineveh so stirred that great city that from the king downwards they were all excited about it. Our Lord Jesus was such a sign to his generation. It was a wondrous thing to have such an one as he going through the length and breadth of the land for three and a half years, doing things that caused men to say that the power of God was amongst them. It could almost be said that he was the only sign they had or could have. It is true that the fact of his resurrection was proclaimed by the apostles, and that their witness was a sign in Israel, but the fact of Jesus himself was preëminently the sign.

And so today, the proclamation by his messengers of the presence of the King, that he is here to set up his kingdom of righteousness, is to the wicked and adulterous generation of our day the only sign that God will give them. How then does it behoove us to be faithful to the charge given to us, the ministry of the church in this our day! We cannot work miracles as Jesus did, but we can witness to the fact of the coming kingdom and tell out the truth of God. And surely it is true that the men of Nineveh will condemn this generation also: for they repented at the preaching of Jonah, but the men of this generation will refuse the message and the messengers as the Jewish leaders did in Jesus' day.

WHY LIGHT-BEARERS ARE HATED

The Lord goes on to speak of the responsibility of one who has a light—that he should use it for the benefit of those about him; also of the danger of having an eye that is not true. Let us, then, who have the light put it where it can be seen; and let us see that we keep our eye single to the glory of God lest the very light that is in us become darkness. A man who has an eye that leads him astray is in a more dangerous condition than is a man without sight.

At that time a Pharisee wanted Jesus to dine with him, and Jesus consented. The Pharisee made some comment openly or secretly about Jesus not washing his hands before sitting down to meat. This washing of hands was one of the small things of life which the Pharisees had elevated into an important part of religion; it had gotten far beyond any question of cleanliness. As Jesus knew his man, probably he purposely refrained from washing. He did not wait for something to be said to him, but began to tell the Pharisees some plain truths. He showed that they had blood guiltiness upon their hands because of the evil in their hearts, and that retribution was fast coming upon them. The guilt of their fathers would come upon them because they had not benefited by the lesson of the past, and were refusing the present message which God had sent. A lawyer intervened and said his class also was reproached (insulted) by his words. And Jesus gave the lawyers their portion. They had taken away the key of knowledge, would neither use it themselves, nor let others use it. All these people hated Jesus because he told them the truth. They were self-seekers, ready instruments of Satan, haters of good, and therefore were the foes of Jesus.

BEREAN QUESTIONS

Where was Jesus on the occasion of this lesson? ¶ 1.
Why did Martha become irritated? ¶ 2
What was the difference in the attitude of Martha and that of Mary? ¶ 3.
How did Mary show true discipleship? ¶ 4.
What lesson can we apply today from the account here given? ¶ 5.
Was there something commendable in Martha also on this occasion? ¶ 6.
Why had Jesus spoken little previously about prayer? ¶ 7.
How is simplicity shown in the Lord's prayer? ¶ 8.
How did Jesus illustrate the way to pray? ¶ 9.
How were the Pharisees self-condemned in their statement? ¶¶ 10, 11.
Why is it proper to know the tactics of Satan? ¶ 11.
What difference was there between Jesus' followers and the Pharisees? ¶ 12.
Why is it wrong to expect a physical sign? ¶ 13.
Why was Jesus himself the real sign to Israel? ¶ 14.
Is the Lord's presence today a test of faith? ¶ 15.
What is the safe course for the new creation to follow? ¶ 16.
Why are self-seekers ready instruments of Satan? ¶ 17.

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HYMNS FOR JANUARY

Sunday	.....	**7** 130	**14** 13	**21** 279	**28** 44
Monday	**1** 34	**8** 136	**15** 315	**22** 57	**29** 292
Tuesday	**2** 191	**9** 177	**16** 298	**23** 180	**30** 330
Wednesday	**3** 1	**10** 83	**17** 217	**24** 45	**31** 21
Thursday	**4** 313	**11** 18	**18** 309	**25** 363	.....
Friday	**5** 299	**12** 52	**19** 114	**26** 149	.....
Saturday	**6** 74	**13** 304	**20** 163	**27** 150	.....

"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. XLIII SEMI-MONTHLY No. 24

Anno Mundi 6051 — December 15, 1922

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.

Upon the earth distress of nations with perplexity the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24: 33; Mark 13. 29; Luke 21: 25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people , and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be 'partaker of the divine nature,' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Orders only.

(Foreign translations of this journal appear in several languages)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER.

Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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PUBLIC MEETINGS

Complaint has been made that newspapers distort the advertisement for public meetings in various places, not giving the time and place. This is probably often due to carelessness on the part of the advertising committee. In every instance the advertising committee should not only carefully prepare copy and hand it to the advertising department of the paper, but also ask for a proof before it is published, and see that it is correct before it is published. Often the friends merely notify the press that they expect to have a meeting at a certain time, and then depend upon the newspaper man to write the advertisement. This should not be done. Where copy is supplied, you will be justified in paying only when the advertisement complies with the copy furnished.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7½"), and the maroon cloth pocket edition on thin paper (size 4" x 6¾"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, **The Divine Plan of the Ages,** giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution. 350 pages, plus indexes and appendixes, 50c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price 75c.

SERIES II, **The Time is at Hand,** treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 50c. Obtainable in Arabic, Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish. 75c a copy.

SERIES III, **Thy Kingdom Come,** considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 50c. Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 75c.

SERIES IV, **The Battle of Armageddon,** shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 55c. Also in Dano-Norwegian, Finnish, French, Greek, German, Polish, and Swedish, 85c.

SERIES V, **The Atonement Between God and Man,** treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians; 618 pages, 55c. Procurable likewise in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VI, **The New Creation,** deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 55c. Supplied also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VII, **The Finished Mystery,** consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 55c in cloth, 25c in magazine edition—latter treats Revelation and Ezekiel only. Dano-Norwegian, Finnish, French, Greek, Polish, and Swedish, 85c.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLIII DECEMBER 15, 1922 No. 24

ANNUAL REPORT FOR 1922

PURSUANT to the provision made by the charter and the by-laws of the Watch Tower Bible & Tract Society, the annual meeting was convened at Carnegie Hall, North Side, Pittsburgh, at 10:00 o'clock Tuesday morning, October 31. After devotional services conducted by Brother C. H. Stewart, the meeting was called to order and reports were made by the President of the Society and the Treasurer for the year past; namely, from October 1, 1921, to October 1, 1922. There being no particular business to be conducted at this meeting except the reports, after both reports had been given motion was duly made and seconded that the reports be received with many thanks and appreciation for the Lord's blessing bestowed upon his people during the year past. The motion was unanimously carried. We set out the report as follows:

Following the custom of the Society long ago established by Brother Russell, we publish an annual report of the activities of the Society for the fiscal year ending October 31. This report was made at the annual meeting held at Pittsburgh, October 31, in harmony with the charter, the laws of the land and the notice given.

This report is not for the benefit of our enemies or opposers, but for the encouragement of those who are honestly endeavoring to further the cause of our Lord and Master. Not every detailed transaction of the Society is published, because that is exactly what our enemies for years tried to force out of Brother Russell. Of course neither the law nor the charter requires the publication of a report, but Brother Russell always thought it wise and for the encouragement of the brethren to give a general review, and we are glad to follow his lead. While the details of every transaction are not put into print, at the same time the books of the Association are open at all times for the inspection of any member of the Society, that he or she may see at any time that all matters and transactions of the Society in detail are entirely proper and in order. We publish the amount contributed for the work and the way in which that sum is generally spent. For every cent of it, however, even to a postage stamp, there is an account upon the books, and nothing is paid out except on proper voucher; but to set out these transactions in detail would require a large book. The way established by Brother Russell seems to be wise and to have had the Lord's approval; and as we believe he is the Lord's wise and faithful servant, we are happy to follow his method.

Another year has passed; and with its close we are glad to say that the little band of the Lord's followers yet this side the vail are strong in the Lord and in the power of his might. During the year there have been some trying experiences, but these are insignificant compared with the joy and peace of serving our Lord and King. As we pause now to view the scope of the work during the year, we find many reasons for rejoicing. We can with real satisfaction see that we have been laboring in the Lord's vineyard, and now forcibly come to mind the words of the Prophet: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."—Psalm 33:12.

These words were addressed to Israel after the flesh, and originally applied to that nation. But without doubt they apply in a broader sense to Israel after the spirit. At this time there is no earthly nation which acknowledges Jehovah as God and accepts his ways through his beloved Son, the Prince of Peace, for the settling of the difficulties that afflict mankind.

On the contrary, all the nations of earth are today acting according to man's wisdom, the wisdom of this world, directed by the super-mind of Satan; and by international conference, diplomacy and intrigue they are trying to reform Satan's empire and to control the people. But he whose right it is to take over the affairs of the nations and peoples of earth has come. He has begun his reign. That reign will bring the desire of all nations, and in due time the peoples of earth will recognize Jehovah as God and Jesus as the Deliverer.

If a nation is wholly devoted to the Lord then that nation must be composed of a people for God's purpose. The apostle Peter describes such a nation thus: "You are a chosen race, a royal priesthood, a holy nation, a people for a purpose; that you may declare the perfections of him who called you from darkness into his wonderful light; who once were not a people, but now are God's people; who had not obtained mercy, but now have obtained mercy."—1 Peter 2:9, 10, *Diaglott.*

At once we recognize the nation thus described as the new creation of which Jesus is the Head. It is a holy nation, made so through the blood of Christ Jesus and the sanctifying influence of the holy spirit. This

is the new nation that is coming into power. Such at this time is the only nation whose God is Jehovah and whom Jehovah hath chosen for his own purposes. It will be observed that the above rendering of this text shows that God has selected this people for a purpose; and his purpose is the reconciliation to himself of the world.

While the nations of the old world are rapidly disintegrating and are desperately seeking some means to establish themselves, it is the privilege and duty of God's chosen people, the holy nation, to point out to the peoples of earth that money is not the God, neither is might nor earthly wisdom; but that Jehovah is the only true God, and that Jesus Christ is the King of kings and Lord of lords. It is the privilege of the Lord's people, as well as their duty, to advertise to the new world the new King and his kingdom and to comfort men's hearts by showing them that this kingdom is the remedy for the ills of humankind and that it will bring peace and lasting blessings to mankind.

To educate the people concerning the divine plan is the purpose for which the Watch Tower Bible & Tract Society was created and organized. For thirty-eight years it has been in existence as an incorporated body, but existed prior to that time as an association of Christians under the leadership of the Lord's wise and faithful servant. Those who love the Lord Jesus' appearing, and who love him and the heavenly Father supremely, who recognize the presence of the Lord and who are trusting in the merit of his sacrifice, are fully consecrated to do God's will and are heartily engaged in doing it, are properly considered members of this Society. Certain qualifications have been fixed as to those who shall vote; but this does not preclude others from being classed as members of the Society who are in full heart harmony with the Lord's way and who are working together in harmony with their brethren to carry out the purposes for which this Society was created and organized.

We think that we can say with propriety and with proper modesty, that the Watch Tower Bible & Tract Society is the only united body of Christians on earth who joyfully acknowledge Jehovah as God and Jesus as King and who, believing in the presence of the King and his kingdom, are unitedly making proclamation of these great truths to mankind. What a blessed privilege it is, then, that as followers in the Master's footsteps we are permitted now to be members of his army this side the vail and to be used of him in carrying out his purposes! As his followers there are two principal things for us to do at this time: namely, (1) to be faithful and true witnesses to the Lord; and (2) to see to it that we are being transformed into the likeness of our Lord and Master by feeding upon his Word and permitting his spirit to control us, looking forward to that happy time when our hopes will be consummated and we shall be forever with the Lord. You are particularly interested in the report based upon these two general points.

St. Paul points out that we are ambassadors for Christ, as though we speak in Christ's stead; and that God is speaking by Christ through us, that we might bring to the world his message of reconciliation. (2 Corinthians 5:20) An ambassador is one who represents his potentate. As ambassadors we represent the Lord amongst the people of the earthly nations; and we can with propriety apply the words of the Psalmist to ourselves: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

We take great pleasure in acknowledging before men that we recognize Jehovah as the only true God and Jesus as his long-promised King. Never was a greater honor conferred upon any creature than to be the ambassador of such a King. And since we are commanded to do with our might what our hands find to do, we must do this in order to be faithful and true witnesses of this great kingdom.

To this end the work of the Society at headquarters is organized, insofar as we are able, on a basis of efficiency. It is divided into forces, and each one is expected to do his part in the place where put; and we believe that all are doing it to the best of their ability, by the Lord's grace.

PRINTED WITNESS

One of the most effective ways of giving the witness to the Lord's kingdom is by inducing others to read our literature in connection with their Bibles, thus proving that the things taught are true. Experience has shown that where a person buys a book he is much more likely to read it than if receiving it as a free gift. Of course our real purpose is to get the message into his hands. Where one has not the money to buy, however, and desires to read, the rule of the Society is and always has been to give them free reading matter; and to this end much literature has been given away during the year.

Those having the responsibility of managing the work at the headquarters reasoned that, as the time of trouble increases, strikes and labor difficulties would render more uncertain the procuring of manufactured books when printed and bound by worldly concerns; that the enemy would certainly take advantage of every opportunity to hinder and if possible to stop the Society's work; but that if some arrangement might be made whereby the books could be printed and bound by consecrated hands, we would thus be independent of much of the labor trouble and difficulty and more likely to get the witness to the people; that in addition to this, in time we could produce the books at a saving of cost and soon be able to put them into the hands of the people at a cheaper price.

Several difficulties, however, confronted us; among

others, Could the machinery and other equipment be bought on time? The Society has no legal power to borrow money for procuring machinery or for any other purpose. What, then, could be done? The result was that an arrangement was made by which machinery for printing and binding the books was bought in the name of private parties, brethren in the truth, on time payments, so that the debt could be paid off in monthly installments. Hence instead of a profit being paid to worldly institutions for making books, this amount could be applied monthly to reducing the debt; and when the debt is cancelled, the plant will belong to and be used exclusively for the benefit of the Society, and then we shall be able to reduce the selling price of all the books we publish.

By the Lord's grace such an arrangement was made and is being carried out. A manufacturing plant was equipped with the latest presses, typesetting machines, electroplating outfit, cutting, folding and binding machinery. The task seemed almost impossible; but our brethren, trusting in the Lord, put forth their efforts; and the Lord has added his blessing.

The establishment of this printing and binding plant has in no wise interfered with the use of the voluntary contributions to the tract fund to carry on the work; but in course of time it will be a benefit to this and, we hope, will enable us to enlarge the work and especially to help peoples who cannot help themselves. Already advantage has resulted; and we now see the way clear to reduce the selling price of THE HARP OF GOD, beginning with December 10, to 35c. As soon as possible the price on all of our other publications will be reduced. We feel very grateful to the Lord for making this arrangement, and feel certain that it has been done with his approval and that it will result in giving a wider witness to the truth.

Many difficulties having been overcome by the Lord's grace, the plant was started in March of this year. It is manned in every department by consecrated brethren. This affords more brethren opportunities of service where they otherwise might not have it. Not one cent of profit resulting from this plant has been used or will be used for any private individual, but every part of it for the purpose of spreading the message of the Lord's kingdom.

Some idea can be gathered as to what has been done by this plant since its starting by observing the following figures. It has published and bound the following, to wit:

Handbills	806,200
Books	623,620
Copies of THE WATCH TOWER	1,204,450
Copies of THE GOLDEN AGE	2,046,320
Window cards, catalogs, etc.	41,250
Free tracts	10,085,000
	14,806,840

OTHER LANGUAGES

This printing, of course, includes printing done in languages other than English: namely, Arabic, Armenian, Armeno-Turkish, Croatian, Czechoslovakian, German, Greek, Hungarian, Italian, Lithuanian, Polish, Russian, Ukrainian and Swedish.

In addition to the English headquarters at Brooklyn, during the year there has been removed from Detroit the Polish headquarters and united with the office at Brooklyn. We have thus been enabled to reduce the operating cost of the Polish wor to some extent, besides having all the work under one management. For the various domestic foreign branches and their organization, which is operated from the main office at Brooklyn, we refer our readers to the report of 1921, where the details are set forth.

FIELD ORGANIZATION

The efficiency with which the witness must be given of necessity depends largely upon the organized efforts made in the field. We expect, of course, the number engaging in this work to be small; for it is only a little flock who love the Lord supremely, and by this small band he is giving the witness.

During the year, 980 classes in the United States have reported as fully organized and engaged in the work, and 8,270 persons reported as working. Their work consists in calling upon the people, canvassing them for the books, and inviting them to the meetings, thus giving a personal face-to-face witness and inducing others to read the message.

There have also been engaged during that time 531 sharpshooters, who devote such time as they can to this work. Including these in the list of workers of class organizations the total number amounts to 8,801 workers. The weekly average of those engaged in this activity has been 2,250 workers. They have arranged for many meetings and have organized many Bible study classes; and thus they have done a work that is impossible for any one this side the vail to describe in detail. Its full effect will be known in due time when we see our Lord face to face. While we realize that he does not need any one to work for him, it is a blessed privilege to know we have a part in the work.

COLPORTEUR DEPARTMENT

During the year there have been 269 persons actively engaged in the colporteur service, and 193 persons in the auxiliary colporteur service. The colporteurs really bear the brunt of the battle in the field. Their noble example is an inspiration to every one who is striving to give a witness to the truth. We verily believe that the colporteurs accomplish really more good than any other one branch of the service; for they are constantly coming in contact, face to face, with the people; and their earnest, zealous method of telling others about the Lord's kingdom leaves an impression that is lasting. We would that more could actively engage in the

colporteur service exclusively; but not every one is able to make expenses in that work, and others are hindered by some influences not subject to their control.

During the past year this noble band of workers has placed in the hands of the people a large number of books and other literature. There have been sent out from this office for this purpose the following:

STUDIES IN THE SCRIPTURES, Scenarios, etc.	125,060
"Millions" books	118,459
"Can the Living Talk with the Dead?" books	66,016
"Hell," "Tabernacle Shadows," & other booklets	30,268
THE HARP OF GOD	200,363
WATCH TOWER Reprints	10,378
Zgs	7,947
Total	648,491

Sales by classes from their stock on hand far exceeded this number.

Many workers are reporting splendid success in organizing Berean Bible studies, using THE HARP OF GOD as a textbook. It is understood that THE HARP OF GOD does not in any wise supplant the STUDIES IN THE SCRIPTURES, but is merely an epitome, stated in simple language, for the benefit of beginners; and it is hoped that classes started in this study may soon take up the entire set of STUDIES IN THE SCRIPTURES.

HONOR ROLL

While we do not wish to make comparison of the efforts put forth by the workers in various parts of the field, yet it seems that some of the classes are entitled to special mention because of their zealous efforts put forth in giving the witness. Brother Russell always held that a class which devoted itself largely to Berean studies, canvassing for the books and organizing new classes, made greater progress and did more really effective work than where there is so much preaching done. The reports in the office show that the classes whose elders go out every Sunday to preach to some other class, and who give less attention to Berean studies and to placing of the books in the hands of the people, have not made great progress.

Amongst those who should be favorably mentioned are the following classes:

Watertown, N. Y.	Springfield, Mo.
Tulsa, Okla.	E. St. Louis, Ill.
Charlestown, W. Va.	San Jose, Calif.
Norfolk, Va.	Seattle, Wash.
Easton, Pa.	Chancellor, S. D.
Philadelphia, Pa.	St. Louis, Mo.
Portland, Ore.	Baltimore, Md.
South Norwalk, Conn.	Newport News, Va.
Buffalo, N. Y.	Cincinnati, O. (colored)
Tacoma, Wash.	Nashville, Tenn.
Pittsburgh, Pa.	Petersburg, Va.
Greensboro, N. C.	New York, N. Y. (colored)
Lancaster, Pa.	Topeka, Kans.
Boise, Ida.	Oakland, Calif.
Stevens Point, Wis.	Washington, D. C.
Columbus, O.	Spokane, Wash.
Kansas City, Mo.	

Some of these classes have given a wide witness in the rural districts in and about the cities mentioned, organized meetings in schoolhouses and vacated churches; and thus they have accomplished a tremendous amount in advertising the King and his kingdom.

Several of the classes had a large stock of the Combinations on hand at the beginning of the year. Some of these classes have disposed of all of their stock, while others have much of it on hand; and the ones who have disposed of their stock have been the ones who are more active in getting everybody in the class who possibly can do so to engage in the work.

VOLUNTEER SERVICE

The distribution of free tracts does not afford the opportunity of so much personal witness as by canvassing for the books. Besides, as above observed, one is more likely to read a book when purchased. We do not wish to be understood, however, to say that the volunteer work is not profitable; for the Lord has blessed it in times past and he still blesses it. As heretofore stated, all the plates for the free literature having been destroyed during the trouble of 1918, such free tracts have not been used to any extent since. THE GOLDEN AGE was intended largely to take the place of such, and during the year 687,320 copies were given away free.

The resolution passed at the Cedar Point Convention later was embodied in a tract for wide distribution. Ten million of these tracts were printed for the United States, with another million for Australia and Canada; and October 31, the anniversary of Brother Russell's change, was set for a general distribution of these tracts in the United States and Canada. In addition thereto the same tract is published in the following foreign languages for distribution in the United States:

Arabic	6,000
Armenian	20,000
Armeno-Turkish	10,000
Bohemian	40,000
German	250,000
Greek	200,000
Hungarian	30,000
Italian	100,000
Lithuanian	20,000
Polish	100,000
Russian	10,000
	786,000

In addition to the above, more than $20,000 have been sent to foreign countries to be used almost exclusively in printing this tract in different languages for free distribution. The hope is that within the next few weeks every part of the earth where the truth is known will be reached with this free tract. Up to the time of this report something above 35,000,000 copies are either printed or in course of printing for free distribution.

BULLETIN

There are issued monthly from this office 10,000 copies of the "Bulletin" to the classes in the United States alone. These are sent to the classes for distribution amongst the workers, so that each worker may have a personal communication from the office for his encouragement and direction in the work, as well as the general "Bulletin" that goes to the Director. The classes through their chosen servants make regular reports to this office, so that there is a well-organized, systematic effort in carrying on the activities in the field.

THE GOLDEN AGE

The work done by THE GOLDEN AGE magazine during the past year has been very gratifying. Readers of this magazine commend it from every part of the field. It is necessary, of course, to carry some worldly news and secular matters in order to get this publication into the homes of those who are not in the truth. We feel sure that it has a place in the Lord's work and that he is blessing it. During the past year the copies of THE GOLDEN AGE sent out to subscribers and for samples have been 2,046,320, which, if sent forth in tract form, would be equivalent to 16,370,560 tracts. It will thus be seen that with THE GOLDEN AGE going into the hands of the people, together with the 35,000,000 tracts issued, the volunteer work for the year has exceeded that of any year in the past.

CORRESPONDENCE

The correspondence during the year has been exceedingly heavy. Letters and cards received at this office, 161,233. Letters and cards dispatched from this office, 130,443.

THE WATCH TOWER

The total number of languages in which THE WATCH TOWER is now published is sixteen. It is published in eight languages at the Brooklyn office. The typesetting machines with which the office is equipped set all the type for these TOWERS. These machines are so equipped that we can set type to the number of twenty-seven languages. Plates are made, and these TOWERS are printed, in the office.

It is gratifying to note that the friends from all parts of the field report blessings received from THE WATCH TOWER. It is the purpose of the Editorial Committee and the publishers to keep THE WATCH TOWER free from controversy and to have it devoted entirely to instruction in spiritual matters and to the other matters in which the church is specially interested.

PILGRIM SERVICE

During the year past the Society has sent out brethren who have engaged in the Pilgrim work to the number of 102. These Pilgrim brethren, in addition to visiting the classes and holding parlor meetings, have addressed public meetings regularly throughout the United States and Canada. The number of public meetings held by the brethren in the United States during the year is, to wit, 3,648; the total attendance at these public meetings, 645,804, the number of visits made by the brethren, 6,367; the number of class meetings held, 7,880; the total attendance at the class meetings, 373,207. The total number of miles traveled by those engaged in the service is, to wit, 488,738

In addition to this work brethren from the United States have visited foreign countries in giving the witness for the truth. Brothers Rutherford, Goux and Martin were in Europe something over two months, a full report of which visit has heretofore appeared in THE WATCH TOWER. Brother Hemery of the British office made a brief tour of the United States, visiting a number of classes. Brother M. A. Howlett is now in Australia, and will work out both Australia and New Zealand. Brother George Young has made an extended trip through the British West Indies, British and Dutch Guiana, and other parts of South America; and the reports from his meetings show that the Lord has blessed his work abundantly. During the latter part of the year Brothers Woodworth and Pickering were in Great Britain, attending conventions there and visiting the classes. Besides this, a number of our Pilgrim brethren have visited Canada during the year, a report of which visits will appear in the Canadian report.

THE MESSAGE BY WIRELESS

In addition to addressing audiences directly, a number of our brethren have used the wireless. It is safe to estimate that at least 300,000 people have received the message by wireless during the year; and we anticipate a much wider witness by this means next year.

WORLD-WIDE WITNESS

During the year the classes throughout the United States and Canada on a fixed day held public meetings, all using the subject "Millions Now Living Will Never Die." It was thought well to have a general witness throughout the world on this same subject. Branch offices in the various countries of the earth were asked to advertise every available public speaker to speak on this subject. The result was that a world-wide witness was given by the public speakers of the brethren in the truth on February 26 and June 25. On October 29 another world-wide witness was given; while December 10 is set for another.

The attendance at public meetings in this world-wide witness is not shown in the above report of the Pilgrims, because many brethren throughout the world held meetings that are not reported through the Pilgrim Department, some classes arranging for as many as sixty meetings on one day in and about the city where the class meets regularly. The reports from these world-wide witnesses have indeed been gratifying. They have stimulated the brethren everywhere to greater earnestness

and zeal, and have advertised the truth probably more than any other one thing. When we call to mind that the same message is being spoken in more than thirty languages in different parts of the earth at the same time, we may be sure that it is having some effect upon Satan's empire. At least it is giving a witness of the Lord and of his kingdom.

These world-wide meetings give opportunity for every one who is able to deliver an address to do so. They also afford occasion for the younger brethren who are deacons and for the sisters to aid in advertising the meetings and putting the literature into the hands of the people at the conclusion of the meetings. They have stimulated the friends wherever these have participated. There has been a general and liberal response in every part of the earth, and by the Lord's grace we hope to keep up these world-wide witnesses until the Lord indicates otherwise.

We must make and maintain the reputation which the Lord desires his people to have: namely, a people separate from the world who are marked as witnesses for the Lord and his kingdom. In this connection we should remember the words of St. Paul: "Whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the good news. Never for a moment quail before your antagonists."—Philippians 1:27, 28, *Weymouth*.

There is a real joy in knowing that our brethren are working shoulder to shoulder throughout the whole world in proclaiming the message of the kingdom; and while our enemies will slander those who are engaging in the work, vilely misrepresenting them, attempting to deceive others, seeking to destroy and always opposing the development of the Lord's work, there is no occasion for the child of God to fear; but every one should take courage and stand shoulder to shoulder and press on, knowing that our Lord is leading on to victory. This witness is bound to have this effect.

CONVENTIONS

During the fiscal year there have been held in the United States conventions to the number of twenty-five. The Cedar Point Convention, a full report of which is given in the November 1 issue of THE WATCH TOWER, was beyond question the greatest convention of consecrated people ever held on earth. While conventions entail considerable sacrifice and expense, yet we are sure that they are a great blessing to those who participate. The convention at Cedar Point served to give a wide witness to the country, not only in Ohio, where it was held, but in various parts of the United States and Canada.

The people are beginning to recognize that the Bible Students are the only people on earth who are bringing God's message of salvation and peace to them, pointing to the only way—because it is the divine way—that will bring the desire of the nations. The public press gave a wide witness to the Cedar Point Convention, which we believe will result in much good; even those who criticized us did some good; for a criticism is an advertisement of the kingdom, sometimes even better than a commendatory statement. The number of conventions here given does not include local conventions arranged by the various classes for fifth Sundays and other times.

ORGANIZED ACTION

Thus it will be seen that with the organization at the Brooklyn headquarters and the further organization of the pilgrim, colporteur and class forces in the field, with a unity of heart in the Lord's people, their concerted action is accomplishing a splendid work, giving each one engaging in it an opportunity of proving that he is a faithful and true witness for the King and his Kingdom.

We feel sure that the Lord is pleased to have his people thus organized that they may work in an orderly manner; and each one following the instructions given by the apostle Paul is specially blessed: "Having then gifts differing according to the grace that is given to us, whether prophecy [public proclamation], let us prophesy according to the proportion of faith," or ministry, teaching, exhortation, etc.—let each one serve in the place where the Lord has put him and do it with a joyful heart. If we act in harmony with the Lord, the result is bound to be as he would have it. Truly, then, God's people are a happy people. Engaged under the Captain of our salvation, we are certain of victory as long as we remain on the Lord's side.

FOREIGN WORK

What has been heretofore stated in this report applies to the United States. It would require entirely too much space to give a detailed report of all the foreign field. For the various foreign offices, their location and organization we refer our readers to the report published in THE WATCH TOWER of December 15, 1921. In addition to the branches and offices referred to there, during the past year the work has been extended more particularly in Austria, Czechoslovakia, and some South American countries.

From every part of the field in Europe the reports show an increased interest in the truth, with but one possible exception: namely, Scandinavia. In those countries there has not been such a greatly increased interest; and we think that is is due largely to the fact that they have not yet experienced their great trouble, such as has come upon some other nations of Europe. However that may be, the work is in a healthy condition in the Scandinavian countries. During the year the message has also been translated and published in Esperanto, which is being used in Europe.

We should remember, however, that our brethren in foreign countries are not equipped financially to do the work without help; and much of the Society's funds

contributed during the year has gone to aid the work in European countries, as will be seen by the report. In a later issue we hope to give a summary of the report from these various countries.

As heretofore reported in THE WATCH TOWER the President of the Society, during the visit to Europe this year, arranged for the publication of more than a million volumes of the books in various languages. This work is now about completed. Because of financial and economic conditions in Europe, however, it must be paid for chiefly by the American office, and the books sold often at less than cost, because the people of Europe have not sufficient money to pay more. But we are sure that the Lord is pleased to have us spend at least a portion of our receipts to help our brethren in foreign countries and to give the witness there. The world is the field. The Lord willing, during the ensuing year we hope to extend the witness in foreign countries more widely than in the past.

FINANCIAL

None of the Lord's dear saints are rich in this world's goods. Notwithstanding efforts put forth by some brethren to make large sums of money for the Lord's work, none of these have ever succeeded. It seems certain that the Lord intends his work to be done by the sacrifice of his people. Hence it is that the "Good Hopes" fund is made up chiefly of small contributions. But many of these small donations mount up to a large sum. It is gratifying to see that during the year the Lord has provided through the sacrifice of his saints a goodly sum to be used in spreading the gospel of the kingdom; and this used in the most economical manner that we know how to use it, we believe has given a wide witness. Hereto is appended a summary of the Treasurer's report showing the financial condition of the treasury of the Society:

FINANCIAL SUMMARY

RECEIPTS:	
To balance from last year	$ 9,336.04
To "Good Hopes" donations, etc.	147,139.98
	$156,476.02
EXPENDITURES:	
By Pilgrim work	$ 40,447.14
By public witness, free literature, etc.	26,855.94
By conventions	8,672.72
By foreign work (Pilgrims, public witness, etc.)	61,179.39
By incidentals, annual meeting	67.40
Balance, October 1, 1922	19,253.43*
	$156,476.02

*At the closing of our books on October 1, the end of the fiscal year, there were bills already contracted which would more than wipe out the above balance; and there was immediately paid the foreign branches for free tracts and publicity the sum of $24,204.90, which would in fact leave at the beginning of the year a small deficit. But the contributions are meeting this, and we will continue to enlarge the scope of the work in proportion as the Lord grants the way by providing the means.

We gratefully acknowledge the Lord's marked kindness toward his people in the blessing of his work from the financial showing during the year.

SPIRITUAL DEVELOPMENT

It is gratifying to note the healthy spiritual development of the church in every part of the field. It is true that there is some deflection here and there; but this is to be expected. We are in the evil day, the time in which the saints are being tested. Some who have walked with us complain that the Society is giving too much attention to activity in the field in proclaiming the message to others. Others criticize for different reasons. These criticisms are all to be expected, of course. But we are quite sure that those who are active in the field are the ones who have been making spiritual progress. The Lord Jesus said: "My Father worketh hitherto, and I work." (John 5:17) Again he said: "I am among you as he that serveth." (Luke 22:27) The apostle Paul urges us to be "not slothful in business; fervent in spirit; serving the Lord." (Romans 12:11) Moreover, we are commanded by the Apostle to be diligent. Diligence does not mean inactivity.

Again, the Scriptures tell us: "The zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." (Psalm 69:9) The words of this last text apply first to the Lord Jehovah himself, who has at all times been reproached by the adversary. When Jesus came, the reproaches fell upon him; and since he finished his earthly course, similar reproaches have fallen upon the body members. What, then, was the real cause of these reproaches? The Psalmist shows it was the zeal peculiar to the Lord's house. Zeal means a burning, glowing love for the Lord and his cause. The Lord Jesus was zealous in being a true and faithful witness for the heavenly Father; and we are commanded to be his true and faithful witnesses. By so doing we suffer the reproach from the adversary and from those whom he can stir up to oppose us—to shoot at us fiery darts, even bitter words.

Jesus clearly shows that these things will have to be endured by those who are faithfully witnessing for him at the end of the world. He states that many will be offended, leading to betrayal and hatred; and that because injustice would abound the love of many would wax cold; and of course where love waxes cold there will be no effort to spread the glad tidings. Then Jesus adds: "But he that shall endure unto the end, the same shall be saved." This endurance is spoken of in connection with the proclamation of the gospel of the kingdom. Where love is the only motive that impels one to be a witness for the Lord, and where he is willing to endure privations, persecutions, false accusations, criticisms, all because of his love to witness for the Lord, then he may be sure that such experience is developing in him the likeness of our Lord and Master, teaching such to be long-suffering and yet kind.

It is easily observed that those brethren in different

parts of the field who are most active in spreading the gospel are the ones who are most tolerant in their minds toward others, kindly disposed, easy of entreatment, and who manifest a greater amount of good works. The mind must be occupied by something, either good or evil; and if it is not occupied concerning the Lord's kingdom, our great enemy Satan will see to it that it is occupied with something concerning his empire. So it is to be expected that those who are most actively engaged in serving the Lord, prompted only by the motive of love, will be the ones who will show the greatest spiritual development. These, holding on faithfully and loyally to the end, will be given a crown of life.

Here and there in different parts of the field there have been some who have become weary in well-doing, displeased with the food that the Lord has provided for his people, and have turned aside to feed upon other things; and these are quickly given over to criticism and harsh sayings against their brethren who are trying faithfully to represent the Lord's cause. We are happy to report, however, that this number is negligible. We should be pleased, of course, to witness their recovery and their engaging again heartily in the spreading of the gospel of the kingdom; but we cannot stop to argue the matter with them. The Lord having committed it into the hands of the people of his nation to give the witness, those who are pleasing to him must press on, doing daily with their might what their hands find to do. The people whom the Lord has chosen for his inheritance are those who will prove faithful to him, even unto death. And truly, as the Psalmist said: "The Lord taketh pleasure in his people: he will beautify the meek with salvation."—Psalm 149: 4.

In conclusion, dear brethren, as we take a retrospective view of the things of the year just passed, we have much cause for gratitude in our hearts and joy that the Lord has been pleased to hold us fast during the year; and upon examining our hearts we rejoice to find that our singleness of purpose and desire is to serve him faithfully, to be transformed into his likeness, and in due time to see him face to face. Let us gird up the loins of our minds, be sober and hope to the end, knowing that if we continue in confidence and rejoicing in this hope firm to the end, we shall reap the eternal reward and soon be forever with our Lord.

"ADVERTISE THE KING AND KINGDOM"

"Say among the nations that the Lord reigneth; the world also shall be established that it shall not be moved: he shall judge the people righteously."—Psalm 96: 10.

THIS text is a positive commandment from the Lord, to be executed in due time. Jesus said: "If ye love me, keep my commandments." To this St. John adds: "This proves our love of God, that we keep his commandments; and his commandments are not grievous."

The due time for obeying the commandment here first above mentioned is at the beginning of the reign of our Lord. It is directed to those who are members of the new creation this side the vail. The Scriptural evidence in the light of recent events shows that the Lord began his reign in 1914. There the nations became angry. The World War, famine, pestilence, and revolution followed. The due time for the Lord's people to specifically obey this commandment is when they see and appreciate the time in which we are living. Speaking to his faithful followers, he in substance says: 'Go tell the nations of earth this message. Tell them that the Lord reigns; that the first work of his reign is the dashing to pieces of Satan's empire; that this work is in progress; but comfort their hearts with the message that the King of kings and Lord of lords comes to judge the people righteously and to give them all the truth.'

The peoples of earth are in great distress, and their rulers in much perplexity. They all see dreadful things coming; but they do not know what is the remedy, if any, for such distress. The rulers have assembled in world conference after conference and have put forth their best efforts to establish peace and to save the old order from complete collapse. In the light of the Lord's Word we know they cannot succeed in this; for the time has come for the old order to vanish and to be succeeded by the new. As the old order comes nearer and nearer to final collapse, the distress of the people and the perplexity of the rulers increase. The Lord, however, has a complete and absolute remedy by which the desire of all nations and peoples of earth can be realized. That remedy is his kingdom of righteousness; and his reign will bring peace on earth and good will to men, happiness and contentment. The people ought to know about this. It is due time for them to know.

The Lord desires the world to have this message of reconciliation. He has committed to his faithful followers the privilege of delivering such message. Are you one of those? If so, joyfully obey the command of the Lord and tell the people that his reign begun will shortly so establish the new world that it cannot be moved; that he will bring a stable and lasting government which will not only be free from revolution, anarchy and profiteers, deceivers and defrauders, but will bring health and happiness, peace and joy; and that to those who obey the righteous reign will be

granted life everlasting in a state of happiness and perfection. His kingdom is not for a few brief years, but is an everlasting kingdom. Tell them, as he directs in this command, that he will judge the people impartially and with righteousness; that he will lead them into the full and complete truth; that he will lead the obedient ones over the highway of holiness and will fill every heart that loves and obeys him with boundless happiness.

A GREAT PRIVILEGE

This is the message of the hour. It is a message of hope and good cheer. Every one who truly loves the Lord and appreciates the time in which we are now living will be anxious to tell it to others as opportunity affords. Those who do thus tell it with a joyful heart will be keeping the Lord's commandments.

It will be noticed from the text and the context that this message will bring joy to those who hear; and this, like other similar texts in the Bible, shows that there is great rejoicing among those who know and appreciate the Lord's reign. Remember, then, if you are a consecrated child of God you are a publicity agent for the King and his kingdom. Advertise it in every way you can.

You have received a quantity of free tracts. Each one of these tracts gives a brief outline of the precious message from the Lord. It tells of the invisible presence of the King of kings and of his reign begun. Whether you are able to make a speech or not is not so important. Anyone can carry the tracts to another. Get your territory, call at each home, hand in one copy of the tract to the person responding, and speak a good word—something like this: You will be pleased to read this because it contains a message of hope of a better time coming. Pass quickly on to the next house. Then a few days later, under the direction of the class organization, go over your territory with the books and canvass the same people to whom you have delivered the tracts. They will recognize you. Their interest will have been aroused by reading the resolution contained in the tract, as well as the other message; and then you can tell them that the books you have give a full explanation, with numerous Scripture citations, to prove that these things are true.

Get the message into the hands of the people. Encourage them to read; and as interest is manifested, organize Bible study classes and help them to understand.

In doing these things, remember that you are obeying the commandment of the Lord in bringing these good tidings of peace and salvation to the people; that you are binding up the broken-hearted and comforting those that mourn. "How beautiful upon the mountains are the feet of him"—the last members of the body who deliver this message.

A LESSON IN TRUST AND PREPAREDNESS

——DECEMBER 24——LUKE 12——

BEGINNING OF CONCERTED OPPOSITION TO OUR LORD'S MINISTRY—A TEST OF DISCIPLESHIP—DANGER OF SINNING AGAINST THE WITNESS OF THE CHURCH—PARABLES ILLUSTRATING CONDITIONS AT OUR LORD'S RETURN—APPLICATION TO OUR DAY.

"The life is more than the food, and the body than the raiment."—Luke 12:23.

THE feast in the Pharisee's house broke up in a measure of disorder. The Pharisees and the lawyers were now angry, and tried to catch Jesus in his words, that they might accuse him. It was apparent that concerted opposition to him and his work was beginning; but Jesus became even more pointed in his words about them and their teaching. The third phase of his ministry—that of opposition—had come; and from this time he began to warn his disciples: "Beware ye of the leaven of the Pharisees, which is hypocrisy." He also warned the people to beware of them.

Aided by the holy spirit, the disciples were to proclaim his teaching boldly. This would bring them into sore trouble; but he bade them fear not: "Be not afraid of them that kill the body, and after that have no more that they can do." (Luke 12:4) Fear God, who has called you into his service. Lovingly he assured them of God's care, saying that not a sparrow falls to the ground apart from the will of God; and that God is so watchful and mindful of his own that "the very hairs of your head are all numbered" (Luke 12:7) —symbolisms telling of a loving, particular care.

Without doubt our Lord was now speaking through the apostles to the whole church. These words are intended for our guidance and comfort as much as for those who first heard them. Faithful discipleship would bring his followers into conflict with the powers of the world; it would be no easy matter to acknowledge association with him, to confess him before men. The history of the church shows that this has always been one of the tests of discipleship. Christianity, professedly the teaching of Jesus, has been accepted by the "civilized world"; but the true followers of Jesus have always been considered eccentric. The test has never been lifted.

The true disciple has always been glad to acknowledge his Master; but at no time in the church's history has more courage been necessary to confession of discipleship than now. To profess today to be a follower of the Prince of Peace is as hard a thing as it was to profess to be a follower of Jesus of Nazareth in the earliest days of the church. The Prince of Peace is despised of men. Well for us if we have courage to confess him as our Master, whom we will serve and follow at all costs.

Jesus went on to say that all manner of sin against him should be forgiven, but that blasphemy against the holy spirit should not have forgiveness. We believe that Jesus referred more particularly to the witness to be given by the church. The Pharisees sinned against light; for our Lord said to them: "How can ye escape the condemnation of Gehenna?" (Matthew 23:34) But so much light has been given through the church, especially at this time, that those who sin against the witness of the church given by the

spirit of God, are in especial danger. Jesus told his followers not to concern themselves when arraigned before the powers that be; "for the Holy Spirit shall teach you in the same hour what ye ought to say."—Luke 12:12.

A LESSON ON COVETOUSNESS

While our Lord was speaking there came a rude interruption. A man cried: "Master, speak to my brother, that he divide the inheritance with me." (Luke 12:13) Jesus said that to interfere in personal matters was no part of his work. The interruption was rude; the man considered his business more important than that which the Lord was doing, and Jesus took the opportunity to give a lesson on covetousness. He uttered the parable of the rich fool, the man who had so much that he did not know what to do with his possessions, and who decided to lay up a store for some years and to enjoy himself. On the day he came to this conclusion God said: "This night thy soul shall be required of thee." (Luke 12:20) The man was a fool inasmuch as he reckoned on things outside of his control, and thought to get satisfaction out of mere enjoyment of indulgence and idleness. He forgot God; he neither thanked him for his prosperity nor remembered his obligations towards him. And Jesus said that everyone who lays up treasures for himself, and is not rich toward God, is like that man.

Then the Master told his disciples that they should take no thought for life or body: that is, "what shall ye eat, what shall ye put on"; and he intimated that God, who feeds the ravens and clothes the lilies with their glory, will undertake to feed and clothe his children. The consecrated child of God is placed under the operation of a law of providence which will protect and keep him as surely as the birds and the lilies are cared for.

There are things in connection with human life which are properly the care of man. He must provide for himself; it is his care, his duty. But when one gives himself to God, and is accepted as a follower of Jesus, there is a changed situation; the real care for life and its necessities is undertaken by our Father. We are not relieved from laboring with our hands, however. His care comes through our labor; but we are relieved from carrying the care of these earthly needs, in order that we may care for the service of God, and that our lives may be wholly devoted to him. If our Father did not undertake for us in these things, Satan would soon wear us out with these cares.—Luke 12:29, 30.

These poor, despised disciples, who would have the courage to confess him as their Master, and who had so much confidence as to commit their temporal welfare into the hands of God, seeking only to serve his interests, should be specially rewarded. Then our Lord added a wonderful word —"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) The child of God should rather sell what he has, not indeed to give everything away, but that he may give alms; in other words that like his Father in heaven he may have something to give and a disposition to give. God would not have us empty-handed, but stewards under him, dispensing his blessings, very often those things which were ours before we gave them to him. Our Lord then urges all his disciples to be girded about, with lights burning, like those who wait for their Lord returning from a wedding. Then he said: "Blessed are those servants, whom the Lord when he cometh shall find watching."—Luke 12:37.

Our Lord intimated that his coming would be unexpected, and that there were reasons for having it so. One reason concerns the devil. Jesus speaks of a thief going to a house, and says: "If the goodman of the house had known what time the thief would come, he would have watched, and not have suffered his house to be broken through." (Luke 12:39) We suggest that our Lord is here speaking of Satan's house, and thus intimates that on his return he will come upon Satan unawares. Had the Lord made it clear just when he would return, Satan would have been prepared to hinder him, and the harvest work would have been hindered. Our Lord also came unexpectedly to his own; his return was to them as unexpected as to his enemy Satan.

Peter, ever ready to ask questions, now asked whether our Lord was speaking to them, or to all. Jesus did not answer the question directly because it was not his purpose to explain all he knew about the church. He told of a wise steward, who should be made ruler over the household. "Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath." (Luke 12:43, 44) It is evident that our Lord had in mind an unusual circumstance; his words indicate that at the time of his return there would be a general lack of preparedness and expectancy; but some would be ready to receive him, and that of these, because of his faithfulness, one would be made steward of the house, elevated to a higher responsibility. He said: "He will appoint him ruler over all his goods."

PRESENT DAY APPLICATIONS

This passage has been under much notice during the past forty years because of a very apparent fulfillment. There are some who loudly dispute a fulfillment in any man: but those who have seen, held, and taught present truth, most assuredly have believed that our late beloved leader, Brother Russell, held that position of steward. And this we most certainly hold, both as a fact and as a necessity of faith. The position is this:

(1) God raised up a servant (Brother Russell), who boldly proclaimed that the Lord had returned, and was therefore present amongst his people, even as he said. (John 14:3) (2)This fact clearly seen led, under the Lord's guidance, to the full disclosure of Jehovah's plan— the divine plan of the ages. Brother Russell was the only one who fully saw the plan, and the only one to publish it to the household of faith. (3) The proclamation of these truths gathered the faithful consecrated to each other and to the Lord; and a harvesting work was begun and continued for the Lord entirely under the direction and care of Brother Russell. (4) This work so commended itself to the consecrated as to be accepted fully as the work of the Lord. As the director of the work he arranged to publish the truths the Lord gave him by means of the W. T. B. & T. Society, which he early organized for that purpose and to provide for continuance of the proclamation in the event of his death.

(5) By these things the church of God has been brought once more into a visible whole: (a) God's people have been delivered from Babylon (Revelation 18:1, 2), and (b) his saints have been gathered together. (Psalm 50:5) (6) Not since Pentecost has the church had such clear direction nor such abundant food; and its joy answers only to that which was promised on our Lord's return, and to that of harvesters bringing in the sheaves. (7) Because of his special position —Pastor Russell never claimed that of ruler, except as that term might be used of a director of service—he not only was the guide of the Lord's people, but, as has been abundantly shown in "The Finished Mystery," he was also the "angel to the church of Laodicea"; that he might also give warning to all who profess to serve God that the time of judgment has come.—Revelation 3:16.

But what of the evil servant of Luke 12:45-48? We reply that the word may be taken as one of general warning to those who have enjoyed the blessings of service; and that it is certainly fitting to the case of the leaders of the nomi-

nal church. But that the passage could not refer to the one who was made ruler of the household, as if he should prove unworthy, is clear: God does not permit such calamity to befall his faithful servants. There have been those in the service of God who have gone wrong, but there is no Scriptural example of an outstanding character who has been raised to such a high honor as here shown and has gone from fidelity to ignominy and shame. The great leaders, Moses, Joshua, Samuel, David, were faithful to the end. King Saul ended in failure, but he early turned from the straight path.

DEGREES OF UNFAITHFULNESS

The punishment for those who have held the truth as stewards, and who turn from it, and for those who know something of the will of God and do it not, is varied. The leader is cut asunder, not merely cut off from his service. The wilful are beaten with many stripes; the ignorant with few. (Luke 12:46-48) In verse 49 Jesus says that he came to send fire on the earth, and adds a personal note giving, as it were, a glimpse of the working of his mind. "I would," he said, "that it were already kindled." A Son of Peace, baptized with a dove, the emblem of peace, resting upon him; and giving the people cause to marvel at the graciousness of his manner and the multitude of his gifts, he yet knew that before these could come from him with permanent blessings, there must be sore divisions, and fires to purge. He saw the clouds gathering, and no longer hesitated to speak of the religion of the scribes and Pharisees as a mockery and a sham.

Again the time has come when the clouds are gathering, now over not only the church but also the world—clouds which tell of the end of the church's labors, because a dark night is settling upon the present evil order. Some are surprised when our Lord's true followers, pained because of dissension in classes caused by lukewarmness in some, say with their Master: "Would that the fire of purgation were kindled!" There are times for fires to burn, and for divisions, in order that right and truth may prevail, and the whole-hearted may be free to serve. The fire which comes with the Second Presence tests and purifies the members of the true church, the church nominal, and the world. Jesus blamed the people for lack of discernment. They could read weather signs, but seemed totally unable to read the signs of the times. They ought to have discerned the meaning of his presence, teaching, and miracles as easily as they could read weather indications. "Why do ye of yourselves judge not what is right?" The same words can again be used. The signs of this "time of trouble" are many; but men refuse to read them. Well for us that we have judged what is right.—Luke 12:37.

Verses 58 and 59, which close the chapter, should not be taken merely as personal instruction. They were applicable to the Jewish nation, and are appropriate to the context. The adversary was the Law (John 5:45), though the self-righteous people had not so thought of it. But now the teaching of Jesus had revealed their shortcoming, had removed the covering of their pretences. The Law condemned them. Jesus by his teaching was as an adversary to them; they were indicted as transgressors. The issue had been raised: their conduct must go before the judge. There was still time to settle the matter. Let them agree with Jesus, settle the case with him. If they would, he had the right to do so. But Israel would not heed, and later were brought into judgment and condemnation, and were sentenced; and unto this day they are paying the penalty—unto the utmost farthing. We thank God their time of trouble is nearly over: we look forward to the speedy release of the prisoner; and before that to our own exaltation, when the church will have the privilege of leading the Jew into freedom, and after him, all the families of the earth; when the world will be free from the bondage of evil, and from the corruption which has obtained through the Pharisees and their present-day descendants.

BEREAN QUESTIONS

Should opposition retard one in proclaiming the truth? ¶ 1
How does God protect his zealous children? ¶ 2.
What is faithful discipleship? ¶ 3.
Why does the passing evil world oppose the truth today? ¶ 4.
What is meant by blasphemy against the holy spirit? ¶ 5
What is wrong in hoarding earthly treasures? ¶ 6.
Jesus gave his disciples what lessons of faith? ¶ 7
In what way must we cooperate with God in our faith? ¶ 8
How may we acquire the Godlike disposition of giving? ¶ 9.
Why did our Lord return unexpectedly? ¶ 10.
What did the Lord say about that wise steward? ¶ 11.
What benefits are derived by heeding the Lord's servant? ¶ 12.
What work did Brother Russell do? ¶ 13.
How has the church been unified during the harvest? ¶ 14.
What warning is there in the course of the evil servant? ¶ 15.
How does unfaithfulness deprive one of service? ¶ 16.
What are the benefits of the fires of purgation? ¶17.
What lesson did Jesus give to the Jewish nation? ¶ 18.

THE SPIRIT OF SERVICE

——DECEMBER 31——QUARTERLY REVIEW——

WORLD CONDITIONS IN OUR LORD'S DAY—MISSION OF JOHN THE BAPTIST—OUR LORD'S MESSAGE—OPPOSITION OF PROMINENT RELIGIONISTS—TEACHING METHODS OF BOTH ADVENTS.

"The spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor."—*Luke* 4:18.

WE HAVE now kept company with our Lord for three months. Our lessons have dealt briefly with the births of Jesus and his forerunner John and with the larger portion of Jesus' ministry. As all the Gospels give a much fuller account of the latter part of Jesus' life and work, much remains for our studies during the next quarter. It was in the fulness of time that Jesus came (Galatians 4:4)—God's Messenger from heaven. (Malachi 3:1) At the time of his birth the earth was in a very evil condition. Wickedness prevailed everywhere. Sorcery and demonism were exerting a powerful influence on the degenerate world, and the lamp which God had lighted in Israel was dimmed under formalism and hypocrisy.

By God's overruling providence the world had been somewhat prepared for the coming of our Lord. The Grecian empire had spread a general language over all the East; and Rome had brought the whole world under one dominion. Thus facilities for travel and intercourse among various peoples were comparatively easy. For a considerable time the Jews had been under the control of Rome, but were never an easy people to govern, partly because of their fanatical disposition and partly because of their extreme sensitiveness about their own importance. Under Herod they had considerable liberty, and Judea was considered an important province of the empire. The fact that Herod was a descendant of Esau is to the Bible student more than interesting; it seems typically significant.

For 400 years Israel had heard nothing from Jehovah;

but the force of the past had carried them on, and they had now settled down as a religious community, firmly convinced that they were a people of destiny, and well assured of their ability to teach the whole world. Their leaders had fastened themselves upon the people, secure in hypocrisy and in their ability to deceive.

MISSION OF JOHN THE BAPTIST

At the first advent God had a few faithful souls who looked to him for the fulfillment of his promises. To one of these, Zachariah, a priest, the intimation came that the time had arrived for God to fulfill his word to his people. To Zachariah, now old, was promised a son who was to be the forerunner of God's Messenger. Six months later the angel Gabriel, who had visited Zachariah, was sent to Mary, of the house of David, living in Nazareth, to tell her that the Son of the Highest should be born of her. Only a few knew of these wonderful things. The more public announcements of the births of these two children (Luke 1:65; 2:17) ought to have led the people into expectation that God would use them as messengers; but both John and Jesus were allowed to grow up without any special attention.

Suddenly, thirty years later, it was announced that a Prophet was preaching in the wilderness of Judea. It was John, announcing the coming of God's Messenger. As John was baptizing, Jesus came to him asking to be immersed. After demurring, John agreed; and as the baptism was being performed, God's witness came; and John immediately knew Jesus to be the one for whom he was the forerunner. —John 1:31, 32.

On time Jesus left heaven to become a man (Galatians 4:4); and exactly on time he left Nazareth to be baptized of John and to present himself to God in consecration. (Luke 3:23) How we admire him, full of grace and truth (John 1:14), lowly born, lowly reared, nothing to tempt him to high-mindedness, in either parents or home or city!

OUR LORD'S MESSAGE

Jesus must have realized himself to be quite superior to those with whom he lived and toiled. Reared in poverty and humility, he was earth's noblest son. After his baptism his purity of heart and purpose were immediately put to the test. Sorely tempted of the devil, he retained his purity, and came away from the encounter and the forty days of fasting sweetened and strengthened by victory and experience. As soon as he had been tempted of the devil, and was ready to begin his ministry, he was subjected to a test by his Father; for he had no special introduction into his ministry. He had to feel his way into the work. Our Golden Text shows his clear view of his mission, and his boldness in declaring himself as the servant of God. He spoke graciously, but as one having authority, and conscious of his part in the purpose of God.

Our Lord's calmness, his assurance, and his claims maddened the scribes, Pharisees, chief priests, and elders. He waived all their teachings aside, and spoke plainly to the people. He declared that he had come to reveal the Father; that none could approach the Father or know him unless by himself; that he was the Way, the Truth, and the Life; and that it was necessary to salvation that he should be accepted as God's Messenger. He gave proof of his heaven-ordained mission by his many miracles, as well as by his gracious words; by his largeness of heart and his untiring service for the people; by his humility—all so different from that to which the people were accustomed.

For the furtherance of his work, and in view of the establishment of his church to be revealed later, he chose twelve apostles. These were taken out of the ordinary walks of life: a considerable proportion of them were fishermen; and all of them men of Galilee, except Judas Iscariot, who was of Judea. Jesus took these simple men, and without putting them through the ordinary ways of training so impressed his own character upon them that they well represent him to the world.

OPPOSITION OF PROMINENT RELIGIONISTS

Jesus began his ministry in Galilee, but did not remain there long. He appears to have spent his first winter in Jerusalem and vicinity. Some miracles were wrought; but the Pharisees held aloof from him, and he made but little progress. It was of this ministry that Nicodemus said: "We know that thou art a teacher come from God." (John 3:2) Afterwards Jesus went northwards through Samaria to Galilee, and preached there in the towns and villages, at last reaching Nazareth. He appears to have understood that his return to Nazareth would be eventful, but he had no hesitancy in speaking on our Golden Text of today. "This day," said he, "is this scripture fulfilled in your ears."

This was too much for the Nazarenes. They had known him all his life; they despised him, rejected him, and then tried to destroy him. The Lord must have felt the rejection very keenly. He said: "A prophet is not without honor, save in his own country and in his own house." (Matthew 13:57) Jesus' home people were not in agreement with him, a circumstance which would make the suffering all the harder to bear. (Mark 3:21, 31; John 7:5) Despised of Nazareth, he is known everywhere as Jesus of Nazareth, ever a bitter-sweet reminder to him of his early days and of his rejection.

Our Lord taught the people chiefly by parables. This simple form of teaching was an immediate help to everyone who would pay attention to him, and was intended to lead the people from their darkness to the light which God had sent by him. But the parables did not serve to unlock the mysteries of God; rather they served to add to these. In other words, our Lord's parables contained hidden teaching which has provided instruction for the church of God all down the age—meat in due season, according to the measure of understanding which God at any time would give his people. Our Lord, then, spoke in parables to lay up food for his people in time of famine. They have not yet yielded their treasures; but now, since he has returned, he has given his church the key of the plan of God, and has opened these dark sayings of old.

A comparison of Matthew 13:35; Psalms 78:2; 49:4 is both interesting and instructive. At our Lord's first advent he spoke in parables, that the people seeing might not see. But there comes a time when the dark sayings of God will be opened, accompanied with sweet music on the Harp; when God gives a call to all the earth to hear. (Psalm 49:1-4) That time has come. We have THE HARP OF GOD and the sweet music with ten strings: our Lord's teaching, simple, heartfelt, and consequently heart-touching. His message was one of love; and it was witnessed that the people wondered at the gracious words that proceeded out of his mouth. The wonderful message is again being spoken to the people.

BEREAN QUESTIONS

What were the world conditions at Jesus' birth? ¶ 1.
How was the spread of the truth facilitated? ¶ 2.
What conceited idea prevailed among the leaders of Israel? ¶ 3.
How were the births of Jesus and John foretold? ¶ 4.
What were the circumstances of Jesus' immersion at Jordan? ¶ 5.
Why is our Lord worthy of admiration? ¶ 6.
How was the Lord prepared for his career of service? ¶ 7.
How does faith incite boldness in proclaiming the truth? ¶ 8.
Why did the Lord choose twelve apostles? ¶ 9.
Did Jesus refrain from telling the truth to former acquaintances? ¶ 10.
What wholesome influence has suffering upon the new creature? ¶ 11.
What purpose do the parables serve? ¶ 12.
How is the Lord revealing his parables today? ¶ 13.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Duluth, Minn. ..... Jan. 7
Onamia, Minn. ..... " 8
Fergus Falls, Minn. ..... " 10
Minneapolis, Minn. ..... " 11
Eureka Center, Minn. ..... " 12
Rochester, Minn. ..... " 14
Whalen, Minn. ..... Jan. 15
Tunnel City, Wis. ..... " 17
Waukesha, Wis. ..... " 19
Milwaukee, Wis. ..... " 21
Plymouth, Ind. ..... " 22
Mansfield, Ohio ..... " 23

BROTHER J. A. BOHNET

Sedalia, Mo. ..... Jan. 1
Jefferson City, Mo. ..... " 2
Russellville, Mo. ..... " 3
Burton, Mo. ..... " 4, 5
Hannibal, Mo. ..... " 7
Medill, Mo. ..... " 8
Rutledge, Mo. ..... Jan. 9
Wheeling, Mo. ..... Jan. 10, 11
Hale, Mo. ..... Jan. 12
St. Joseph, Mo. ..... " 14
Hopkins, Mo. ..... Jan. 15, 16
Independence, Mo. ..... Jan. 17

BROTHER B. H. BOYD

Sedro Woolley, Wash. ..... Dec. 27
Mount Vernon, Wash. ..... " 28
Anacortes, Wash. ..... " 29
Everett, Wash. ..... Dec. 30, Jan. 1
Stanwood, Wash. ..... " 2
Everson, Wash. ..... " 3
Lynden, Wash. ..... Jan. 4
Blaine, Wash. ..... " 5
Vancouver, B. C. ..... " 7
Victoria, B. C. ..... " 9
Puyallup, Wash. ..... " 11
Enumclaw, Wash. ..... " 12

BROTHER E. F. CRIST

Pittsfield, Me. ..... Jan. 9
Lewiston, Me. ..... " 10
Auburn, Me. ..... " 11
Portland, Me. ..... " 12
Providence, R. I. ..... " 14
Pawtucket, R. I. ..... " 14
Worcester, Mass. ..... Jan. 15
Springfield, Mass. ..... " 16
Pittsfield, Mass. ..... " 17
Schenectady, N. Y. ..... " 18
Syracuse, N. Y. ..... " 19
Buffalo, N. Y. ..... " 21

BROTHER A. J. ESHLEMAN

Vosburg, Miss. ..... Jan. 3
Meridian, Miss. ..... " 4
Vicksburg, Miss. ..... " 5
Jackson, Miss. ..... " 7
Wanilla, Miss. ..... " 8
West Point, Miss. ..... " 9, 10
Columbus, Miss. ..... Jan. 11
Okolona, Miss. ..... Jan. 13, 14
Iuka, Miss. ..... Jan. 15
Tuscumbia, Ala. ..... " 16
Nashville, Tenn. ..... Jan. 17, 20
Lebanon, Tenn. ..... Jan. 18

BROTHER M. L. HERR

San Marcos, Tex. ..... Jan. 3
Temple, Texas ..... " 4
Bastrop, Texas ..... " 5
San Antonio, Texas ..... " 7
Simmons, Texas ..... " 9
Corpus Christi, Texas ..... " 11
Harlingen, Texas ..... Jan. 12, 17
Brownsville, Texas ..... Jan. 14
Samfordyce, Texas ..... " 15
Corpus Christi, Texas ..... " 16
Alice, Texas ..... " 18
Premont, Texas ..... " 19

BROTHER W. M. HERSEE

Ridgetown, Ont. ..... Jan. 18
Aylmer, Ont. ..... " 19
St. Thomas, Ont. ..... Jan. 21, 22
Tilsonburg, Ont. ..... Jan. 23
Harley, Ont. ..... " 24
Brantford, Ont. ..... " 25
Scotland, Ont. ..... Jan. 26
Hartford, Ont. ..... " 28
Caledonia, Ont. ..... Jan. 29, 30
Nanticoke, Ont. ..... Jan. 31
Port Dover, Ont. ..... Feb. 1
Simcoe, Ont. ..... " 2, 4

BROTHER H. HOWLETT

Edmonton, Alta. ..... Dec. 24
Stony Plain, Alta. ..... " 27
Ellscott, Alta. ..... " 28
Camrose, Alta. ..... Dec. 29, 30
Sedgwick, Alta. ..... Jan. 3
Hardisty, Alta. ..... " 4
Provost, Alta. ..... Jan. 5, 7
Altario, Alta. ..... " 9
Stettler, Alta. ..... " 10
Rumsey, Alta. ..... " 11
Rosedale, Alta. ..... " 12
Calgary, Alta. ..... " 14

BROTHER G. R. POLLOCK

Princeton, B. C. ..... Jan. 16
Cawston, B. C. ..... " 17
Penticton, B. C. ..... " 18
Kaleden, B. C. ..... " 19
Penticton, B. C. ..... Jan. 21, 22
Grand Forks, B. C. ..... Jan. 23
Trail, B. C. ..... Jan. 25
Nelson, B. C. ..... Jan. 27, 28
Nelson, B. C. ..... Jan. 29
Balfour, B. C. ..... " 31
Creston, B. C. ..... Feb. 1
Cranbrook, B. C. ..... " 2, 4

BROTHER B. M. RICE

San Angelo, Texas ..... Dec. 31
Brownwood, Texas ..... Jan. 1
Brooksmith, Texas ..... " 2
Dublin, Texas ..... " 3
Desdemona, Texas ..... " 4
Gustine, Texas ..... " 6, 7
Purmela, Texas ..... Jan. 8
Lampassas, Texas ..... Jan. 9, 10
Temple, Texas ..... Jan. 11
Hillsboro, Texas ..... " 12
Cleburne, Texas ..... " 14
Egan, Texas ..... " 15

BROTHER V. C. RICE

Colorado Springs, Colo. ..... Jan. 10
Cripple Creek, Colo. ..... " 11
Pueblo, Colo. ..... Jan. 13, 14
Trinidad, Colo. ..... " 15, 16
Holly, Colo. ..... Jan. 17
Syracuse, Kans. ..... " 18
Garden City, Kans. ..... Jan. 19
Friend, Kans. ..... " 21
Dodge City, Kans. ..... " 22
Rollo, Kans. ..... Jan. 23, 24
Pratt, Kans. ..... Jan. 27
Arlington, Kans. ..... " 28

BROTHER O. L. SULLIVAN

Dothan, Ala. ..... Jan. 2, 4
Enterprise, Ala. ..... " 3
Florala, Ala. ..... " 5, 7
Stella, Fla. ..... " 8
Opp, Ala. ..... " 9
Andalusia, Ala. ..... " 10
Columbus, Ga. ..... Jan. 12, 14
Notasulga, Ala. ..... Jan. 15
Opelika, Ala. ..... " 16
Lone Oak, Ala. ..... " 17
Bessemer, Ala. ..... " 18
Yolande, Ala. ..... " 19

BROTHER W. J. THORN

Cleveland, O. ..... Dec. 27
Galion, O. ..... " 28
Dayton, O. ..... Dec. 29, 30
Hamilton, O. ..... Jan. 1
Midland City, O. ..... " 2
Wilmington, O. ..... " 3
Chillicothe, O. ..... Jan. 4
Portsmouth, O. ..... " 5
Ashland, Ky. ..... " 7
Ironton, O. ..... " 8
Huntington, W. Va. ..... " 9
Gallipolis, O. ..... " 10

BROTHER T. H. THORNTON

Avon Park, Fla. ..... Dec. 31
Moore Haven, Fla. ..... Jan. 1
Pohokee, Fla. ..... " 3
Miami, Fla. ..... " 5, 7
Key West, Fla. ..... " 8, 9
Miami, Fla. ..... " 10
Titusville, Fla. ..... Jan. 11, 12
Sanford, Fla. ..... " 14
Orlando, Fla. ..... " 15, 16
Apopka, Fla. ..... " 17
New Smyrna, Fla. ..... " 18, 19
Ormond, Fla. ..... " 20

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

BOSTON, MASS., Dec. 17; Alexander Ogston, 48 Wyllis Ave., Everett.

BROOKLYN, N. Y., Dec. 24;
T. M. Bedwin, 8118 Chichester Ave., Woodhaven, L. I.

DAYTON, O., Dec. 31; ..... P. D. Pottle, 36-½ E. 4th St.

NEW BRUNSWICK, N. J., Jan. 14;
Mrs. J. H. Gourley, Sec'y, 260 Townsend St.

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