



ROCK OF AGES.
Other foundation can
no man lay.
A RANSOM FOR ALL.

"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 is upon 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 (ecclesiasticalism) 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 21:25-32.

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-heirs.—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 students.

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
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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

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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 de-

ceives 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 to 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 Norrköping, 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 Malmö, 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 Malmö. 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 Malmö, 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 Malmö 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 Bunkele, the Society's representative at the Central European Office, Zurich, Switzerland; Brother Balzeret, 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 Bolsheviks 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 worshipping 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 Bolsheviks 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 Binkle, 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 ad-

vantageous 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 sight-seeing, 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 ser-

vice 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 prophesying 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 un-built, 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 co-operating 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 courses 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 practitioners of the occult? ¶ 2.
3. Why is it wrong for the consecrated to have to do with astrology and other demonic arts? ¶ 2.
4. What does Malachi say is God's attitude toward practitioners 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 doorknocker, 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 his 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	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
Girard, Kan.	Aug. 7	Independence, Kans.	" 16
Pittsburgh, Kan.	" 8	Neodesha, Kans.	" 17

BROTHER J. A. BOHNET

Sioux City, Iowa.	Aug. 1	Utica, S. Dak.	Aug. 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
Chancellor, S. Dak.	Aug. 7, 8	White, S. Dak.	" 16
Parker, S. Dak.	Aug. 9	Huron, S. Dak.	" 18

BROTHER E. F. CRIST

Tangler, N. S.	Aug. 2	Sidney, 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	Sidney, 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

Mt Lookout, W. Va.	Aug. 1	Patrick, Ky.	Aug. 10, 11
Shawver, W. Va.	" 3, 4	Paintsville, Ky.	Aug. 13
Huntington, W. Va.	Aug. 6	Portsmouth, Ohio	" 14
Ironton, Ohio.	" 7	Chillicothe, Ohio	" 15
Ashland, Ky.	" 8	Nelsonville, Ohio	" 16

BROTHER M. L. HERR

Defiance, Ohio	Aug. 2	Bellevue, Ohio	Aug. 8
Fostoria, Ohio	" 3	Sandusky, Ohio	" 9
Findlay, Ohio	" 4	Danbury, Ohio	" 10
Tiffin, Ohio	" 6	Vermilion, Ohio	" 11
Fremont, Ohio	" 7	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	Stealing, Ont.	Aug. 26, 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
Scottdown, 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 S. MORTON

Urichsville, Ohio	Aug. 8	Wooster, Ohio	Aug. 14
Tippecanoe, Ohio	" 9	Coshocton, Ohio	" 15
New Philadelphia, Ohio	" 10	Dresden, Ohio	" 16
Dover, Ohio	" 11	Newark, Ohio	" 17
Bowdih, Ohio	" 12	Columbus, Ohio	" 18
Canton, Ohio	" 13	Cincinnati, Ohio	" 20

BROTHER W. H. PICKERING

Beverly, Mass.	Aug. 1	Kennebunk, Me.	Aug. 8
Lawrence, Mass.	" 2	Portland, Me.	" 9
Haverhill, Mass.	" 3	South Windham, Me.	" 10
Byfield, Mass.	" 4	Dry Mills, Me.	" 11
Newburyport, Mass.	" 6	Auburn, Me.	" 12
Kittery, Me.	" 7	Lewiston, Me.	" 13

BROTHER B. M. RICE

Marcellus, Mich.	Aug. 6	Hart, Mich.	Aug. 14, 15
Battle Creek, Mich.	" 7	Manistee, Mich.	Aug. 16
Ostego, Mich.	" 8	Traverse City, Mich.	Aug. 17, 18
Grand Rapids, Mich.	" 9	Kewadin, Mich.	Aug. 20
Spring Lake, Mich.	" 10	Midland, Mich.	" 21
Muskegon, Mich.	Aug. 12, 13	Bay City, Mich.	" 22

BROTHER V. C. RICE

Chautau, Iowa.	Aug. 8	Little Sioux, Iowa.	Aug. 15
Red Oak, Iowa.	" 9	Wall Lake, Iowa.	" 16
Glenwood, Iowa.	" 10	Galva, Iowa.	" 17
Nebraska City, Neb.	" 11	Sioux City, Iowa.	" 18
Omaha, Neb.	" 13	Alton, Iowa.	" 20
Logan, Iowa.	" 14	Superior, Iowa.	Aug. 21, 22

BROTHER R. L. ROBIE

Denver, Colo.	Aug. 2	Great Falls, Mont.	Aug. 18, 20
Cheyenne, Wyo.	Aug. 5, 6	Tampa, 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

French Lick, Ind.	Aug. 7	Oreans, Ind.	Aug. 15
Boonville, Ind.	" 8	Mitchell, Ind.	" 16
Evansville, Ind.	" 9	Salem, Ind.	" 17
Washington, Ind.	" 11	Jeffersonville, Ind.	" 18
Montgomery, Ind.	" 13	Del'aux, Ind.	" 19
Sparksville, Ind.	" 14	New Albany, Ind.	" 20

BROTHER W. J. THORN

Springdale, Ark.	Aug. 9	Dover, Ark.	Aug. 16
Monett, Mo.	" 10	Little Rock, Ark.	Aug. 17, 20
Joplin, Mo.	" 11	Redfield, Ark.	Aug. 18
Noel, Mo.	" 12	Forrest City, Ark.	" 21
Salome, Ark.	" 13	Helena, Ark.	" 22
Lamar, Ark.	Aug. 14, 15	Memphis, Tenn.	" 23

BROTHER T. H. THORNTON

Keyville, Va.	Aug. 10, 11	Petersburg, Va.	Aug. 18
North Emporia, Va.	Aug. 13	Ochid, Va.	" 19
Suffolk, Va.	" 14	Charlottesville, Va.	" 20
Norfolk, Va.	" 15	Basic, Va.	" 22
Newport News, Va.	" 16	Clifton Forge, Va.	" 23
Richmond, Va.	" 17	Winchester, Va.	Aug. 24, 25

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	Canose, 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

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. 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

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