



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 of nations with perplexity, the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiastism) 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: 28, Mark 13: 29, Luke 21: 25-31.

## THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

### TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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(Foreign translations of this journal appear in several languages)

**Editorial Committee:** This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are J. F. RUTHERFORD, W. E. VAN AMBURGH, T. H. ROBISON, G. H. FISHER, E. W. BRENNISEN.

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

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

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### DATE OF MEMORIAL

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

### ERROR IN PRINTING

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

### LOS ANGELES CONVENTION

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

### TEXAS CONVENTION

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

### PHILADELPHIA CONVENTION

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

### BEREAN STUDIES

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

### OPPORTUNITIES FOR SERVICE

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

(Items Continued on Page 47)

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLIII

FEBRUARY 1, 1922

No. 3

### VIEWS FROM THE WATCH TOWER

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

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

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

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

#### AN OPEN CONFESSION

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

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

"There was no freedom and there was no [honour to the] war. We had lied as a nation and besmirched our honour. We had broken our promises and gone back on our word in half a score of cases. There was no peace, and we seemed to be further from peace in many ways than ever before,

and he felt it was due from him as an act of penitence to make this open confession to God, because he did not rise high enough and become brave enough at that time.

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

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

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

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

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

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

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

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

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

## THE AFFECTED MOVEMENT

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

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

In another article the same writer remarks:

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

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

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

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

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

## MORE TRENCANT WORDS

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

"If the total net result of the Conference is merely a horizontal reduction in armaments, then it will certainly

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

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

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

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

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

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

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

#### THE POOR PARSON

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

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

The public evidently concurs.

#### MORE SOUTHERN METHODIST TROUBLES

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

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

#### A BASIS FOR JUDGMENT

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

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

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

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

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

#### THE ONLY SAFE WAY

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

Each of these movements seems to have had one effect—to divorce believers from the faith. The most marvelous experiences and visions and tongues, coupled with extreme sanctity, if it refuses to bow to the Word of God, is proof of apostasy. The ripest scholarship which

discards aught of divine revelation is proof of apostasy. The most godly disciple of a doctrine which is buttressed by hoary suppositions and sacred traditions may think that he is opposing the apostasy and still be its most efficient advocate!

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

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

### THE PARENTHESIS OF SIN

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

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

Many of the brightest minds of the ages have long puzzled over these questions, unable to solve them. They were limited by lack of knowledge and of faith in God, and deceived by the god of this world. Therefore there have been many false theories advanced. We need not stop to inspect all the mentally and logically nauseating creeds put forth by imperfect men. Satan has continued to put light for darkness and darkness

for light, as we read: "The god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should dawn not upon them". In contrast to all these "babblings of science" Jehovah has stated the entire case so clearly that all who desire may easily find the real explanation, one which satisfies reason, justice, love, and power. Why need we search further?

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



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

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

#### THE BIBLE A TELESCOPE

The Bible claims to be a revelation from God to man, and Christians and Jews have so accepted it for centuries. Suppose we think of the Bible as a telescope through which we may view something of the scope of God's vast empire, which spans from ages past on into the limitless future. A hand telescope is usually folded closely and has a cap over each end to protect the lenses. It would be of little value until the caps were removed and it were adjusted to the eye of the observer, usually drawn to full length. So with the Bible, it is of comparatively little value to a possessor until the caps are removed and it is properly adjusted. Drawing it to its full length, as we would a telescope, and letting Genesis and Revelation be the end lenses what do we see? A clear vision of God's plan for the human race, from sinlessness to sinlessness, with an interim or parenthesis of 7000 years of sin. The first three chapters of Genesis describe the preparation of the earth as a home for a new creation, man. The work of six creative days, or epochs, of 7000 years each, 42,000 years, is briefly sketched, showing the gradual changing from a void or chaotic

condition to one of order and life-sustaining arrangements. Other Scriptures inform us that God had set aside a great seven-day week for the perfecting of the earth. We may know from this that the earth was not perfect at the end of six days. A perfect home in the Garden of Eden was specially prepared for the forthcoming king of earth, man.

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

#### COMPANION FOR ADAM DIVINELY PROVIDED

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

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

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

#### ADAM WAS NOT DECEIVED

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

might not have been inflicted upon her, because she was deceived.

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

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

#### DIVINE JUSTICE MANIFESTED

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

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



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

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

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

#### WHEN GOD WAS ALONE

'Thus our first view through the telescope of God's Word reveals the fact that God is fully able to cope with wrong and sin whenever and however he may please, so far as the earth is concerned. But this does not carry us back far enough to see where sin first originated. Wrong was apparently already active when Adam first came in contact with it. Let us therefore turn our glass to scan further into the past. Suppose we go back to the time when God was alone. How may we know that God ever was alone? By carefully scanning the records of the past which God has had recorded and preserved for our instruction. In Revelation 3:14 we read that the Logos was "the beginning of the creation of God". What God may have been doing before he began creating is not material to the subject. That is back far enough. There he began the work of creating. His first creation was the Logos. (John 1:1-3) Of course God must have existed before he could create anything. Hence before that he must have been alone. Again in Colossians 1:15 we read that the Logos was "the image of the invisible God, the firstborn of every creature"—the same thought stated in different phrase. God is not a creature, a created being, for he is from everlasting to everlasting. He is called the Father of the Logos. No one could be a father and be no older than his offspring. The Logos is called the Son of God.

No one could be a son and be as old as his father. Thus the testimony multiplies that there was a time when God was alone. 'His work is perfect; for all his ways are judgment [justice]; a God of truth and without iniquity, just and right is he.' (Deuteronomy 32:4) Wrong could not function then, for there was no one to put it into action. That was long before the beginning of sin.

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

#### WHO CREATED THE DEVIL?

In Ephesians 3:9 we are further informed that it was God "who created all things by Jesus Christ"; and verse 11 states that all was in accord with a plan designed by God. In Colossians 1:16 we are further informed that by him, the Logos, "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him". Additional information is given in Revelation 10:6: "Who created heaven, and the things that therein are and the earth, and the things that therein are, and the sea, and the things which are therein". Hence whatever life came into existence must have received a start from the Logos. Furthermore, as the principle of wrong must have an active agent, whoever that active agent is must have received life from God at the hands of the Logos. If there is a personal devil, here must have been his source of life. Did they make a devil? How could they if neither could do wrong? To create a devil would surely be a great wrong. Is there then no devil, or if there is did he spring from some other source?

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

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

#### **“LUCIFER, SON OF THE MORNING”**

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

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

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

No doubt Lucifer, “The Morning Star,” was greatly beloved by all the heavenly host, not only for his beauty and wisdom, but also for his personality and good qualities. Also he occupied a high position in the kingdom.

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

#### **LUCIFER’S AMBITION REALIZED**

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

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

#### ANGELS TESTED AND SIFTED

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

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

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

Finally God sent forth word by his prophets in no uncertain terms, though still somewhat covered by figurative applications as against "the king of Babylon" and the "king of Tyrus". We read again from Isaiah 14 and Ezekiel 28: "How art thou cut down to the

ground, which didst weaken the nations. . . . Thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms? That made the world a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee." "All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; a carcass trodden under foot. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people." "All they that know thee among the people shall be astonished at thee; thou art become a terror, and never shalt thou be any more."

#### WICKED SPIRITS TO BE DESTROYED

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

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

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

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

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

Looking thus through God's Word we see that sin has been permitted of God for only a comparatively

short time. It might be called an explanatory parenthesis of the ages which more clearly reveals God's wonderful characteristics, justice, love, power, and wisdom.

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

## GOD'S DEALINGS WITH A HEATHEN CITY

— MARCH 5—JONAH 3 1—4:11 —

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

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

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

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

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

### JONAH'S AWKWARD SITUATION

Imagine the situation in which Jonah found himself when the miraculous whisper told him to go to Nineveh and to cry against its wickedness. "Now Nineveh became a great city unto God," as reads the literal rendering of Jonah 3:3. That is, Nineveh began to show up large in the divine purposes. Ephraim was about to cease being the head

(Deuteronomy 28:13) and was about to become the tail. It was a transition period, which is the most difficult time of all for people to discern God's will. Jehovah purposed from now on to have a representative at the court of Nineveh, and to have the same representative as had been at the court of Ephraim, because the supremacy was passing from Ephraim to Assyria. Assyria was to become dominant over the Semitic peoples.

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

### EFFORT TO ESCAPE

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

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

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

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

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

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

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

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

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

prayed to God that they might be blood guilty in the matter. Then they threw Jonah overboard.

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

#### ANOTHER MESSAGE

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

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

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

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

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

## REPINING AT REPENTANCE

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

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

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

Then the Lord carefully showed Jonah what he wished him to learn from the worm-eaten and withered plant. Je-

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

## JONAH AS TYPES

As for types there are two distinct ones indicated:

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

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

## AMOS WARNS ISRAEL

— MARCH 12 — AMOS 6:1-8 —

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

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

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

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

Our lesson is not inappropriate to our times. Notwithstanding the progress that has been made in many good lines, inside and outside the Christian denominations, nevertheless there is danger. First of all, let us consider the

danger of the rich. The wealth of our day to a certain extent reaches to the very humblest and scatters blessings to all.

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

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



**"WARN THEM THAT ARE RICH"**

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

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

God's Word reveals that in due time he will roll away the curse, and bring blessings and opportunities to every member of our race. But meantime he would gather out a special class for a special purpose—the church of the

first-borns, whose names are written in heaven. (Hebrews 12:23) These are to be highly exalted and to be used of the Almighty with the Savior Jesus in the great work of blessing the whole world. These are the seed of Abraham, the body of the Messiah, of which Jesus is the Head.—Galatians 3:16-19.

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

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

**INTERESTING LETTERS****APPRECIATES THE HARP OF GOD**

DEAR BROTHER RUTHERFORD:

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

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

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

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

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

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

**VALUABLE ADDITION TO TRUTH LIBRARY**

DEAR BROTHER RUTHERFORD:

I just wish to express briefly my appreciation of your last book, THE HARP OF GOD. While I have been studying present truth for about 33 years, yet I consider THE HARP as a most valuable addition to my truth library. This thought, of course, applies particularly to the last chapter, Restora-

tion", that subject being just now particularly due and in order. As presented in THE HARP it should surely appeal to all openminded people the world over. Surely it has been especially directed of our Lord for this time. May it accomplish things for the people by preparing them for restitution blessings now just at the door. I am,

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

**INVESTMENTS**

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

**COLORED BRETHREN**

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

**HYMNS FOR APRIL**

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

**PRAYER-MEETING TEXTS FOR APRIL**

- April 5. THE PRINCE OF PEACE. "His name shall be called . . . the Prince of Peace"—Isaiah 9:6.
- April 12. CHRIST THE DAYSPRING. "The dayspring from on high hath visited us."—Luke 1:78.
- April 19. CHRIST THE DELIVERER. "There shall come out of Zion the Deliverer"—Romans 1:26.
- April 26. CHRIST OUR WISDOM. "Christ Jesus . . . of God is made, unto us wisdom."—1 Corinthians 1:30.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER R. H. BARBER

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

## BROTHER T. E. BARKER

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

## BROTHER J. A. BOHNET

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

## BROTHER E. F. CRIST

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

## BROTHER A. J. ESHLEMAN

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

## BROTHER M. L. HERR

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

## BROTHER M. A. HOWLETT

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

## BROTHER S. MORTON

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

## BROTHER G. R. POLLOCK

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

## BROTHER B. M. RICE

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

## BROTHER V. C. RICE

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

## BROTHER C. ROBERTS

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

## BROTHER R. L. ROBIE

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

## BROTHER W. J. THORN

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

## BROTHER T. H. THORNTON

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

## BROTHER S. H. TOUTJIAN

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

## BROTHER J. B. WILLIAMS

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

## BROTHER W. M. WISDOM

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

## BROTHER L. F. ZINK

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