



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" —Isaiah 62:1

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Upon the earth distress of nations with perplexity the sea and the waves (the restless, discontented) roaring men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism), shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33, Mark 13:29, Luke 21:28, 32.

## THIS JOURNAL AND ITS SACRED MISSION

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

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Fidei 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, trading 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 Christ; 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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### HYMNS FOR SEPTEMBER

Sunday .....	3 205	10 199	17 141	24 183
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### STUDIES IN THE SCRIPTURES

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# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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No 14

### VIEWS FROM THE WATCH TOWER

**A**NARCHY nearly always begins at the top and works down. The common people are usually contented and law-abiding by custom and habit, and are not prone to run into ways of lawlessness unless forced by unbearable conditions. But the men at the top of human affairs are subject to few restraining influences; and now that the restraints of religion have faded away, there is apparently too little regard for law on the part of the ruling classes, except such as is imposed by fear of the people. Speaking of the prevailing spirit of the unhallowed alliance of politics, business and church in the high places, *The Searchlight*, of Washington, says:

"Never, at any time or in any country, throughout world history, has there been a period of political depravity comparable to that in which this nation is now plunged....

"Today practically the entire national government is controlled by professional politicians who, consciously or through incompetence, appear to be as putty in the hands of thieving enemies of democracy, whose only god is Gold. Graft and exploitation are running riot. Millions of the people's money are going into the pockets of the unscrupulous.

"We could pay the price and survive, if money alone were involved. But it is vastly more than that: *Representative government is breaking down*. Strict, fearless, uncompromising honesty in public life is almost more the exception than the rule. Justice is becoming a sham. The national morality is being undermined.

"There is not popular government, but invisible government. And where formerly the invisible government practised corruption with thousands as the stake, now billions are their greedy goal. Their pickets are everywhere at the outposts to open wide the doors of special privilege.

"Even though this unparalleled orgy of graft and exploitation were a thousandfold less, the Republic would be in the gravest danger. The human body knows no disease more deadly than is the perversion of government to the life of a nation....

"Perversions and prostitutions of public functions have now become so widespread that no single individual or event stands out. A great building, burning alone, would attract particular attention. If the whole town were aflame, no separate fire would appear so spectacular. That is the political and governmental situation today. A great conflagration is burning down the morality of the nation.

#### ANARCHY IN HIGH PLACES

"Once criticism of the Cabinet centered pretty much in Ballinger. Now the present Cabinet contains so many of the Fall type that he, as the modern counterpart of Ballinger, is not even distinguished as being the worst.

"There is Daugherty, Attorney General.... It is unthinkable that a politician of his record and character should be at the head of the Department of Justice.

"Consider Denby, Secretary of the Navy. He made a record as congressman from Michigan which justified Theodore Roosevelt and Gifford Pinchot in going personally into his district to expose him as an enemy of the public interests....

"Weeks, Secretary of War, is reactionary and for special interests through and through....

"Hughes, despite a good reputation, is apparently, at least, indirectly shielding graft in connection with the loaning of American money to the former Russian government.

"The most disheartening fact is that no administrative official, high or low, has had the independence and courage to stand forth and say to the American people: *Your government has broken down. Your most sacred and valued institutions are in danger*....

"There was no duplicity in the Cannon-Ballinger period to compare with the wholesale deception now practised upon the American people....

"There was nothing in the discredited Taft administration comparable to the Newberry scandal.... Newberryism means death to democracy. He bought his seat in the Senate. He was proved a law-breaker. Through corruption, by purchase and perjury, he sits in the Senate today, a living exponent of the fateful fact that money, and not men or measures, controls in elections. Newberry is honored in and by a body that makes laws which the unrich are supposed to respect and obey.

"With the morality of the national legislature measured by Newberry, and taking Daugherty as an index to the character of the executive side of the government, the orgy of war graft that still goes on undetected and unpunished is not to be wondered at. The American people, while making every patriotic sacrifice, were plundered right and left....

"The Alien Property Custodian's [Palmer] administration appears to be the blackest page in American political history.... It reeks with rottenness. There was nothing like it in the old days; it outranks in corruption and political depravity anything that has happened during or since the war.

"Washington, physically beautiful as a childish dream, inwardly a cesspool of lobbying corruption, has become the mecca of selfish special interests. They have flocked to the capital 'to get while the getting is good'.... There ought to be, there must be, an honest investigation of all this dastardly marketing of governmental favors. The results would astound the nation."

#### THE COMING AMERICAN REVOLUTION

"A change that involves the repudiation of an existing government," is the Standard Dictionary definition

of "revolution." It may come by ballot or by bullet. England has had several bloodless revolutions. In America it is certain to come first by the ballot, and be political, and chiefly peaceful, at least until met by counter-revolution of violence fostered by the existing alliance of business, politics and church. This is also spoken of by *The Searchlight* in what follows. In every nation, where that iniquitous alliance exists, revolution has come or will come, and in each country it will assume a form peculiar to the ways of the people, violent in some, political in others, but in all running finally toward disorder. In the United States the approaching repudiation in the 1922 and 1924 elections will seek to cleanse the nation politically, but it will also endeavor to eliminate other corrupting influences such as that of the Catholic and Protestant churches in politics, and of big business in politics and church. Eventually it will result in more and more strife, and finally in the great time of trouble such as never was known or heard of before. *The Searchlight* continues:

"Indiana and Pennsylvania have demonstrated what will inevitably happen from Maine to California in the coming elections. The Old Guard, as fast as they appear, will be rebuked and repudiated.

"The political revolution that followed Ballingerism will now be repeated, only it will be as much more thorough and far-reaching as the corruptions and depravity of this period exceed that of those historic days.

"A comparison would not be accurate or complete, if we did not weigh two other factors:

"When the people rebelled against Cannonism and his reactionary contemporaries, they were fairly prosperous and contented. Where then only an occasional citizen felt a selfish, personal interest in national affairs, now the struggle to live has forced thousands seriously to think about their individual relations to government. There is the same love of country, the same inherent, patriotic devotion to wholesomeness, and honesty in public affairs, plus a dollars-and-cents interest that the people never knew before.

"Then the Old Guard had leadership. Men of real capacity were in the saddle. Aldrich had unusual political sense; Penrose and Hale and Cannon were also in their prime. Today there is not a single leader of outstanding mental power. When Penrose died he left the reactionaries bankrupt so far as brains are concerned. There is no political genius among them. Only third-rate politicians remain. They have not the capacity to weather the storm that is bearing down upon them and all their ilk.

"Let it come."

#### DIVINELY FOREKNOWN

The Lord foresaw that the selfishness of man, backed by the intrigues of the adversary, would bring on this terrible, world-wide religious-political-monetary cyclone, which will wreck most of the man-erected institutions of the present world. He also foresaw that humanity needed just such a lesson, the experience of reaping what it had sown, and therefore in wisdom permits it.—Galatians 6:7.

His prophets foretold the present conditions. Man in his egotistical wisdom laughed. Now the current historian is bearing witness to the truth of God's Word.

In the forty-sixth Psalm God has told his people what course to take, and where to look for their safety. In

the thirty-seventh Psalm he adds that they are to have no part in the world's conflict. They are to "fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. . . . Trust in the Lord and do good. . . . Delight thyself in the Lord. . . . Rest in the Lord and wait patiently for him. . . . Cease from anger and forsake wrath. . . . Fret not thyself in any wise to do evil, for evil doers shall be cut off." And again, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey". . . and our Lord adds, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

Let every child of God rest confidently, hopefully in Jehovah, being assured that all things are fully under his all-powerful hand.

#### GOD DOESN'T CONSULT "WHO'S WHO"

"Who's Who" is a directory of some 20,000 more or less prominent persons in America; and if an individual's name and history do not appear in its pages he is supposed by the "best minds" to be non-existent, or at least a nonentity. In religion nothing is worthy of notice unless it has the stamp of the Pope or some synod; in medicine the approval of a medical association is requisite; in financialdom the name of such as Morgan carries weight. But according to Reverend Charles Stelzle in an article under the foregoing headline in the Freeport, Illinois, *Journal*, Jehovah pays no attention to human reputations in sending forth his Word:

"There are men today who live so close to God that they can clearly read his will and plainly see the 'signs of the times'.

"They are not often known to the public—for many of them are humble toilers in shops and factories, or in their homes.

"God does not reveal his will 'to the wise and prudent'—he more often speaks to the simpler folks of earth.

"And these humble 'friends of God' avail with him when the prayers of the mighty never reach beyond their own lips.

"Meanwhile, most of us are eager to quote 'big names'—we pass by the common people of earth because they aren't 'authorities' in the religious world.

"But God doesn't consult 'Who's Who' when he desires to speak through men. He selects those whose names are written in the 'Book of Life'."

#### OBJECTS TO DESPOTISM OF BISHOPS

The instruction of the Lord and the apostles was to the effect that in the true church all were to be equal.

"One is your Master, even Christ; and all ye are brethren". (Matthew 23:8) There was to be a leadership of some in the church, but through service, not tyranny. (Mark 9:34, 35) Primacy in the apostate church systems has degenerated into an ecclesiastical despotism, which is keenly felt by some of the lower clergy that still retain some of the spirit of Christ. An outcry against this aspect of clericalism is voiced in the London *Daily Herald*:

"In a dissertation on officialdom in the church in his parish magazine, the vicar of St. Matthew's, Portsmouth, the Reverend E. Bruce Cornford, made appreciative reference . . . : 'He says: 'In 1922 I desire to cut as clean as I may any connection with officialdom in the church. Thirty-two years of it in Holy Orders, have utterly sickened one of its bombastic pride, and its terrible inefficiency. Rural deans (as such), archdeacons and bishops can all go to—Cosham so far as I am concerned.

"With the single and conspicuous exception of the late Bishop of Southampton, they have invariably got in the way of anything sensible I ever tried to do, and generally made them elves an undying nuisance or a continual anxiety.

"If the Church of Rome were worth going to, I would go to it. Any form of Dissent is unthinkable, so I must stay where I am. But I refuse any longer to be tucked up with anyone in garters or rosettes.

"I have had my whack, I will obey their lawful orders, make my official returns, and there an end.

"Bishops have no use for me, and I have no kind of use for them. I have watched them being made, and the process fills me with contempt."

The Babylonish Captivity evidently has not ended yet. Fast bound in the chains and fetters of an effete and evil system is the unfortunate state of such as Vicar Cornford. Many of this class love the Lord and desire to do his will—provided it does not take them out of their quarter of Babylon. It would be well for them—and blessed are those that heed the call—if they were to listen to their Master's voice summoning his disciples: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities [reaching their climax in the recent war spirit]."—Revelation 18: 4, 5.

What depth of real religion there is in the twentieth century Protestant church system may perhaps be estimated from the following item from the Oldtown, Maine, *Enterprise*:

"The St. Patrick Night party of the Roberta Class of the Methodist Church was a huge success. It was husband night, and the 'Hubbles' were initiated, and put through stunts that came up to all of their expectations, and enthusiasm. It was tragedy and comedy combined, and fun from beginning to end. Delicious refreshments of fruit salad, rolls, cake and coffee were served; and the tables were decorated appropriately to the day."

It is not all fun for the Oldtown Methodists; for they must be about their king's business, too (Revelation 9: 11; G 159), in other lines of endeavor not mentioned in the writings of apostolic times. One can imagine the gusto with which all the activities of a "drive" are carried on, in the following from the same paper:

"This is a busy week for the Methodists in Oldtown, as their budget for the year is being raised, and a goodly sum is needed and expected. It opened Tuesday evening at the church vestry, when a fine banquet was served at 6 o'clock. Everything started off with enthusiasm and interest. It will close Friday evening at 7.30 o'clock, when Reverend Carl N. Garland of the Grace church of Bangor will be the speaker and the final reports of the canvass be read."

Then follows a list of the competing teams, after the manner of war "drives" for money.

#### WORLD POLITICS FOR THE CHURCHES

Not satisfied with the union of church and state in individual nations the Protestant church systems are reaching out for a hand in the affairs of the entire world. Behind it are the politicians of the Church of England—the Bishops, adepts in political astuteness through their membership as "Lords Spiritual" in the British House of Lords. A world gathering is to be staged in London, in 1924 with preliminary conferences in 1922 in Great Britain and the United States. The Right Reverend William Temple, Bishop of Manchester, as spokesman for the religious department of the two-horned beast (Revelation 13: 11-17), says, as reported in a recent London press despatch:

"The conference springs from two convictions. The first is that civilization is really in need to discover its own fundamental moral principles. To a great extent the methods that have brought us so far seem unable to carry us any further, or to maintain the progress that has been won by them.

"There is no intention to form a specific Christian political party [now—Ed.]. Nothing could be farther from the minds of those inaugurating the conference.

"We are looking for the will of God. We believe that if people of varied experience and common faith will come together, not to convince each other but chiefly to learn from each other, and with the desire and expectation that God will guide their thoughts, we shall at the end know a great deal more of his will, which is another way of saying the truth about the world, than is now known to any group or individual.

"We do not expect to be guided to the information of an ideal state. We do hope and expect to receive guidance which will direct the next steps that have to be taken."

Well did the prophet Isaiah speak of these modern antitypes of the ancient priesthood of paganism, who through their rejection of the counsel of the Lord have for centuries been given over to the guidance of their god (2 Corinthians 4: 4); for the prophecy has both a literal and a symbolic application:

"Evil shall come upon thee; thou shalt not know from whence it riseth, and mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know [unawares]. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from those things that shall come upon thee."—Isaiah 47: 11-13.

Not all the bishops of apostate Christendom can save the present civilization—Satan's empire—from its appointed end.

#### THE TRUE CHURCH

Whene'er they meet the public eye,  
They feel the public scorn;  
For men their fairest claims deny,  
And count them basely born.

But 'tis the King who reigns above  
That claims them for his own;  
The favored objects of his love,  
And destined to a throne.

## "I VOW... TO BE ON THE ALERT TO RESIST" (PART II)

**O**PPPOSITION to astrology is Scriptural. This is evident from the Biblical expressions in both the Old Testament and the New.

The magi were astrologers and practitioners of magic. Other varieties of practitioners of demonism were "wise men", star-gazers, monthly prognosticators, those making their children to pass through the fire, those using divination, observers of times, enchanters, witches, wizards, charmers, consultants with evil spirits, necromancers (Deuteronomy 18:10-12), soothsayers, sorcerers, and so on. This is the company in which believers in and practitioners of astrology are Biblically classed. One and all were "an abomination to Jehovah", because they were the tools of the demons. The divine reason for driving out the heathen from the land of Canaan was that they were devotees of such things. If God was against these evil practices then, he is against them now. If it was wrong for Hebrews, children of the law covenant, to have to do with practitioners of demonistic arts, how much more reprehensible is it for consecrated Christians to have anything to do with except to *resist* them! It is as much more so as the Sarah covenant and its offspring are above the Hagar covenant and its children, or as Christ is higher than Moses.

### THE BIBLE OPPOSES ASTROLOGY

In Malachi 3:5 Jehovah tells plainly and forcibly how he regards the practitioners of demonism and in what company he classes them: "I will be a swift witness against the sorcerers [magi, who were astrologers], and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me".

Again in Isaiah 47:12, 13 God makes manifest his opposition to astrologers and other believers in demonism and occultism: "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators [casting horoscopes from the time of birth], stand up and save thee from these things that shall come upon thee. Behold, they shall be as stubble: and fire shall burn them; they shall not deliver *themselves* from the power of the flame." There is, of course, an antitype of these things, but the present point is the unwavering opposition of God to these evils. How great may become the sin of a member of the body of Christ who believes in these forbidden things, and does not keep his Vow unto the Lord to be constantly on the alert to *resist* them!

If it is rightly considered that a belief in evolution is incompatible with membership in the overcoming church, or that a belief in higher criticism is a bar to overcoming as Jesus overcame, how much more incon-

sistent with the Christian's consecration is a belief in magic, necromancy, enchantment, soothsaying, sorcery, or astrology—all of which are vividly denounced in the Word of God as of the devil, the enemy of God.

### THE CHRISTIAN'S PROPER POSITION

The proper Christian attitude toward magic, sorcery, and astrology is illustrated by St. Paul in contact with Elymas the sorcerer (magician, astrologer), of Paphos. The Roman deputy had heard and believed the truth, but the sorcerer withstood Barnabas and Paul, "seeking to turn away the deputy from the faith. Then Saul (who also is called Paul), filled with the holy spirit, set his eyes on him, and said, O full of subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist [dimness of sight] and a darkness; and he went about seeking some to lead him by the hand." (Acts 13:8-11) Likewise there may be upon any consecrated one who persists in Vow-breaking as to things occult the hand of the Lord, and he may become spiritually blind and measurably in darkness, and not able to see the gospel sun for a season.

It is, of course, difficult for the consecrated to put off all old habits and ways of thought; and this is true of any that have been given to occultism before their consecration. These should not seem unwilling to give up these works of darkness, but should willingly and gladly thank the Lord for the armor of the Vow and make use of it because of their special danger. Any form of the occult should be completely left behind, or it may lead again into serious error and invite disastrous consequences.

An example of the risk connected with reluctance to give up occultism is recorded in Acts 8:9-13, 18-24. Under the preaching of Philip at Samaria there had come to believe "a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one [a common trait of occultists]: to whom they all gave heed, from the least unto the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries."

Simon had long cultivated self-esteem, and prided himself in being regarded, falsely enough, "the great power of God". But he claimed belief in Jesus Christ, professed consecration, and was baptized with other believers. Then came the apostles Peter and John to Samaria imparting the holy spirit to believers, with miraculous gifts of the spirits. Simon had never given up his occultism and, remaining in the wrong spirit, saw that it would add greatly to his prestige to possess the same power that the apostles had. Among sorcerers

and astrologers it was customary to exchange good ideas for money, and Simon thought that the new phenomena were like occultism. So, "when Simon saw that through laying on of the apostles' hands the holy spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy spirit".

Peter turned on Simon, and uttered a warning that may well be heeded by any consecrated one whose heart is such as to permit him to imagine that occultism can be mingled with Christianity: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Then Simon properly asked for the Apostle's prayer in his behalf and, if he was sincere, received forgiveness and a fresh start in the Christian pathway.

That a perfect heart toward God is not compatible with a failure to *resist* all things even akin to the occult is manifest from Peter's statement to Simon, "Thy heart is not right in the sight of God".

If a person is friendly toward the occult he will not be active against it, but will defend it or some features of it. He cannot be a friend of such things and be the true friend of God. (James 4:4) A double position is impossible permanently. God ultimately makes his displeasure manifest to the person, with ample opportunity to repent and to retrace his steps, but upon the persistent offender God finally displays open and public disfavor.

The minds most liable to danger from these forms of the occult are what are humanly regarded the bright ones. Such come into the danger zone if they dally at all with the occult, and they involve others through their influence, which is usually considerable. It is vital to them that they remember and keep their Vow unto the Lord, where it says, "I vow to thee that I will be on the alert to *resist* everything akin to spiritism and occultism, and that, remembering that there are but the two masters, I shall *resist* these snares in all reasonable ways as being of the adversary".

#### HOW SINCERITY WAS PROVED AT EPHEBUS

The reluctance by some of the consecrated to give up occultism is nothing new. There were instances of this type of insincerity even in the apostolic church. At Ephesus many Christians on believing, and some of them after having been believers some time, came to appreciate the error of belief in magic, astrology, and other phases of demonism.

It was when Saint Paul had cast out a powerful demon and its victim had assaulted a company of unsuccessful Jewish exorcists and driven them wounded from a house, that those adhering to the occult became afraid

of the power of God: "This was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed [Greek, having believed] came, and confessed [the practice of the occult], and showed their [evil] deeds. Many of them also which used curious arts [magic, astrology] brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver [\$10,000]. So mightily grew the word of God, and prevailed."—Acts 19:17-20.

This is a model of action for any consecrated person that may yet adhere to something akin to spiritism or occultism—including astrology, the most dangerous, because seemingly the most harmless and the most liable to be retained after consecration. It would be well if all such were to confess their sin to God and, in proof of sincerity, destroy their occult books and papers, and resolve henceforth to keep their Vow unto the Lord.

Devotees of these black arts among the consecrated would do well to learn that belief in such things and a heart right toward God are an impossible combination. Keeping up with a black art calls for no little time and attention—the mysteries are fascinating and often absorb more attention than the consecrated meddler with demonism can give to his Bible. We have known a sister professing consecration who could not converse two minutes without bringing in something about astrology. Others are more secretive about, and speak of it only to a select few, who tickle their own vanity by saying that "not everyone is able to receive these things". Even some who are elders abuse the confidence reposed in them by believing and adhering to astrology, and do great harm to admiring believers "in the circle" by telling them some of the profound nonsense to which they themselves are addicted.

However, every class has the inherent right to know what its servants believe in, adhere to, and privately teach. No servant of a class can possibly object to being questioned as to whether, in the language of the Vow unto the Lord, he is "*alert to resist* everything akin to spiritism and occultism". To be a Vow-keeper, it is not sufficient to be passive; one is a Vow-breaker if, when occultism, spiritism, or anything akin to them (including any form of astrology, such as the influence on character or life of the stars, the zodiac, and so on) come up, he does not actually *resist* them. Whatever may be the natural abilities of elders who do not keep their Vow in this or other respects, the class electing them may decide whether it is not better off without their services than with them. No class is safe that leaves a door wide open to the influence of demonism in the person of a servant who is trifling with the occult. The reliability of the class stewards is involved: a servant of a class that will not keep his Vow unto the Lord can scarcely be expected to respect other obligations to the Lord or to the class. A class can proceed with a



much stronger sense of security in the Lord when it knows for a certainty that its servants are sound in this respect.

A person's will is the creature of his affections, for the affections and desires supply the impulses that cause the will to act.

Many are the desires, lusts, emotions, and affections of the imperfect organism that the new creature is responsible for. The affections and desires, in turn, follow the attention, in the sense that whatever object the attention is fixed upon with interest, on that will affection and desire begin to fasten and to grow. It is important that attention and interest be kept on things favorable to the new creature, such as heavenly things.

The attention, or lingering of the mind, and the interest aroused ultimately determine the direction of the affection and desires; and these determine the direction of the will. Care in respect to attention and interest is covered in that part of the Vow promising "to still more carefully, if possible, scrutinize my thoughts and words and doings"

The most powerful natural affections and desires are those based upon sex. If the scrutinizing of the thoughts is carefully heeded there is much less need for the last three sentences of the Vow.

#### "I KEEP MY BODY UNDER"

The best way to keep the attention and the affections off a given object is to keep them fixed upon something else. An interest in something cannot be destroyed by mentally opposing it, for to fight a desire is to enhance its power. A desire can be fought with success only by fixing the attention and the interest upon something else. Then the interest in the new object of attention deepens, and desire and affection for it spring up. So St. Paul counsels wisely: "Set your affections on things above". (Colossians 3:2) This may be accomplished by thinking about heavenly things, by reading and hearing about them and conversing with others upon them. From this arise the benefit of meetings for mutual thought and the wisdom of the Apostle's advice about "not forsaking the assembling of ourselves together".—Hebrews 10:25.

In the apostolic advice to the church the admonition is plain that the affections of the new creature should be centered on Christ and on the Father, because then the mutual and divine attraction will overpower other and less attractions and render the overcoming less strenuous and the victory more sure. We would better lay aside weights, not put them on.—Hebrews 12:1.

The prayer-meeting texts for 1921 and 1922 are especially helpful to those who keep the texts in mind

throughout the week. The thoughts for 1921 were centered upon Jehovah; for 1922, on his beloved Son, Christ Jesus; and the text each week affords an opportunity to study the character of the Lord in the particular phase suggested by the text.

So in order to escape romantic entanglements as much as possible, it is better for a consecrated person to avoid being alone with one of the opposite sex, unless it is reasonably unavoidable, as in an occupation or other legitimate engagement, in which the attention and interest are on what is done more than on the doers—as in a private office, a doctor's office, a home, etc.

If a consecrated person is alone with one of opposite sex he will find that the proximity creates little or no entangling interest if the consecrated one conducts himself 'exactly as he would in the presence of a congregation of the Lord's people'. This carefulness helps the consecrated to keep free from entanglements that might hinder devoted service to the Lord. If the door to the room is kept wide open—where it is reasonably possible—it strengthens the effort to maintain irreproachable conduct.

Neglect of these simple provisions of the Vow may easily throw a consecrated person into an enmeshment of the affections which may prove inescapable and may seriously impair his singleness of devotion to the Lord's work.

There must not be forgotten the possibility of an improper interest or affection between persons who have no right whatever to entertain such an affection because of one or both being married. This, through their being overtaken in a fault, might even go so far as a lapse into gross sin. All of this can be avoided, and will be avoided, by the consecrated that take their Vow unto the Lord seriously. No one that keeps the last three paragraphs of the Vow will be in danger or in this manner make shipwreck of his glorious hopes.

Whenever one of the consecrated sees that he has actually broken any part of his Vow unto the Lord, he should not become discouraged, but should repair to the throne of grace, for the grace promised for just such a time of need. He should go with repentance and a prayer for forgiveness, which will be freely granted through the merit of Jesus Christ. He must then prove his sincerity by seeking especially to keep the broken part of the Vow. If he should fail again, let him repent, and ask forgiveness; for the Lord knows that through human imperfection no person can possibly keep to the letter any promise made to him, and he has made full arrangement for the cleansing from all unintentional sins.

## HE WILL NEVER LEAVE THEE

The mountains may depart, the hills remove;  
His kindness shall not leave thee, or his love  
E'er fail: the covenant of his peace is sure.  
"Thus saith the Lord," doth make our hope secure.

O height, and depth, and breadth of love divine!  
O gift unspeakable! this hope be mine.  
Then, though these works dissolve, yet in that day  
I shall be found in him, safe, safe for aye.



## THE STRONG CABLE OF CHRONOLOGY

**T**HE world has had many systems of chronology. Among these were the systems of Nabonasser, Macedon, Alexander, Tyre, Rome, the Jews, Creation, Diocletian, Christ, Armenia, Persia, the Hindu, and the Chinese, each counting from some national event and covering certain eras. These systems may be likened to chains or to strings of beads, each date being a link or unit in the whole. The relations existing between the dates have been that each date has been so many years after the preceding and so many years before the succeeding dates. An error in any one of these units upsets either all previous dates or all or some of the later ones.

Much reliance is still placed by historical writers upon some of these systems. The chronology of the Assyrian nations has been founded upon comparisons of events with the so-called Canon of Ptolemy, which was a string of dates which the Greek historian arranged centuries after the events, and which has been found full of inaccuracies. The Greeks every four years celebrated athletic games called Olympiads, the succession and number of which were quite faithfully preserved; and events in Greek history were recorded as taking place in such and such an Olympiad, often with the year in the Olympiad—first, second, third, or fourth—in which instances the date of an event, if correctly recorded in the ancient histories, can be relied upon to a considerable extent.

### OTHER SYSTEMS ARE CHAINS, NOT CABLES

Every chronology which consists of a mere string of dates is to be relied upon only as each successive date is correct. No known secular chronology has the entire system firmly knit together by connecting-links between dates which are not successive. Every chronology would be immensely strengthened if it were possible to say concerning each of the chief dates that it was, for example, 1,000 years after another event, 500 years after another 200 years before another, and so on. Each such line of evidence would tend to establish the more firmly the correctness of the chief dates, and through them the intermediate ones. But such proofs of truth are lacking in the secular chronologies, and especially in periods of antiquity. All secular chronologies are mere guesses when they attempt to set dates for much more than a few hundred years before Christ.

The chronology of present truth is, to begin with, a string of dates, like other chronologies. That is to say, the dates are each known to be so many years before and after the succeeding and preceding dates, each step being proved by the most reliable evidence in existence. But if this were all the proof of the trustworthiness of the chronology, it could not truthfully be claimed to be more reliable than are the secular chronologies. Thus far it is a chain, and no stronger than its weakest link.

There exist, however, well established relationships among the dates of present-truth chronology. These

internal connections of the dates impart a much greater strength than can be found in other chronologies. Some of them are of so remarkable a character as clearly to indicate that this chronology is not of man, but of God. Being of divine origin and divinely corroborated, present-truth chronology stands in a class by itself, absolutely and unqualifiedly correct.

### INCONTESTABLY ESTABLISHED

When a date is indicated by several lines of evidence it is strongly established. The scientific law of probabilities imparts a united strength to the strands of the cable of chronology far greater than the sum of the individual lines of evidence. This is a law which is implicitly relied upon in important affairs: viz., that when a thing is indicated in only one way it may be by chance; if it is indicated in two ways, it is almost certain to be true; and if in more than two ways, it is usually impossible that it is by chance, or that it is not true; and the addition of more proofs removes it entirely from the realm of chance into that of proven certainty.

This principle is applied daily in the weightiest matters in courts of law. The testimony of a single witness may be considered doubtful, but that of only two or three witnesses incontestably establishes the truth. "In the mouth of two or three witnesses shall every word be established."—2 Corinthians 13:1.

In the chronology of present truth there are so many inter-relationships among the dates that it is not a mere string of dates, not a chain, but a cable of strands firmly knit together—a divinely unified system, with most of the dates having such remarkable relations with others as to stamp the system as not of human origin.

The automobile and the law of gravitation are two remarkable things. The one was invented by man; the other was discovered by man. Man invents man-made things, but discovers divinely-created principles. Present-truth chronology is not an invention; it is a discovery. The various discoveries unite into a scientific system of chronology akin to the systems of science in physics, chemistry, radiology, and astronomy.

The matter of chronology becomes worthy of the close attention of able minds, because it supplies the data for a genuine philosophy of history. There is a science of history taught by able and highly educated professors in great universities, but in a vague and confused manner; for it is the attempt to reduce to order the utter confusion which demon control has made of human affairs in this present evil world. If such men find the extremely obscure philosophy which they teach, and concerning which they write in textbooks, worthy of a lifetime of study, how much more worthy of attention is the definite, clear-cut and truly scientific philosophy of history discernible in the chronological system of divine truth.

This genuine philosophy of history would now be taught in the institutions of higher education were it not for the fact that these institutions are dominated by the spirit of the evil one. It is aptly said by President David Starr Jordan, of Leland Stanford University, that education today is throttled by the hand of the dead past—i. e., by the tradition and influence of the dark ages of ignorance, superstition, apostasy, and demonism. The institutions of the past are perpetuated today in the unhallowed alliance of business, state and church; and it would not be to their interest to have the truth known, because it condemns this alliance.

Light, however, is breaking in upon even the benighted centers of "higher" learning, and is causing the abandonment of ancient notions in scientific lines, such as chemistry, physics, and astronomy, where the discoveries of the learned Hebrew, Einstein, and of other progressive scientists, have rendered impossible the retention of ideas that constituted what was considered advanced scientific ground only a few years ago. When the political and economic power of the unholy alliance is finally broken, as it will be in the near future, it will be possible for truth to have a hearing, and in many directions the alleged wisdom of men will be widely known to have been mere foolishness. "Hath not God made foolish the wisdom of this world? . . . The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain [empty, profitless]."—1 Corinthians 1:20; 3:19, 20.

#### PROOF OF DIVINE ORIGIN

It will be clearly shown that present-truth chronology displays indisputable evidence of divine foreknowledge of the principle dates, and that this is proof of divine origin, and that the system is not a human invention but a discovery of divine truth.

The proof resides in the many connecting inter-relationships among the dates. Without these relations the chronology would not differ from secular systems, but with them we believe that it bears the stamp of approval of Almighty God.

Jehovah had outlined the times and seasons of things to come, and had them recorded ages in advance. He says: "Who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them." Through the prophet Daniel, Jehovah declared by the voice of an angel: "Behold, I will make thee know what shall be in the last end of the indignation: for *at the time appointed* the end shall be." He said again through Daniel: "A thing was revealed unto Daniel . . . and the thing was true, but *the time appointed* was long"; and "It is yet for *a time appointed* . . . that that is *determined* shall be done."—Isaiah 44:7; Daniel 8:19; 10:1; 11:35, 36.

These appointed times and seasons are in the power of Jehovah alone. They may not be ascertained, known

or recognized, even after they have been fulfilled, without divine guidance and the unction of the holy spirit of God. Of this the Word of God says: "He giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things"; and, "It is not for you [now] to know [all] the times or the seasons, which the Father hath put in his own power. But ye shall receive power [to know] after the Holy Spirit is come upon you"; and "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly. . . . Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light [wisdom], and the children of the day."—Daniel 2:21, 22; Acts 1:7, 8; 1 Thessalonians 5:1-5.

Therefore it would be impossible for a natural man, or even a spirit being, be he an angel or a devil, to know in advance all the appointed times which the Father has kept secret from all except his begotten and anointed children. "The prophets have inquired and searched diligently. . . . searching what, or what manner of *time*, the Spirit of God which was in them did signify . . . which things the angels desire to look into." (1 Peter 1:10-12) Especially would it be beyond the bounds of possibility for the evil one to discern in advance the dates, ages, and marvelous connecting links of the true chronology; for these, when disclosed by God, are to be known first only by the true church, to whom God has given of his spirit. (Ephesians 3:10; Revelation 1:4) The demons occasionally may make shrewd guesses as to events to come within a brief future; but it is entirely beyond their power to see such matters far in advance, except as distinctly revealed by God through the church. Astrologers sometimes make predictions as to coming events; but when these predictions prove to be correct, it is found that they have previously been discussed or published among the Lord's people. The annual forecasts of prominent seeresses are demonstrated to be woefully poor guesses, when checked up at the end of the periods covered. If the devil, "the strong man," had known when Christ was coming to bind him and spoil his organization, he would have been prepared for the event. But he was not prepared; and now his affairs are being rapidly overturned, because he could not know beforehand the divinely appointed time of something so important to him—Mark 3:27.

#### FOREKNOWLEDGE IN CHRONOLOGY

If in a system of chronology there can be shown to have been a foreknowledge of coming events and seasons, it must be conceded to have been of divine origin. This can be shown to be true of present-truth chronology alone, which stamps it as of heavenly origin.

In the true chronology the many connecting strands are proof of the fact that God foreknew the dates and the events so interwoven with one another.

Many of the inter-relations of dates are what are termed parallelisms.

Parallel dates are two series of dates a certain number of years apart, and marked by events of corresponding character. The intervening period is usually some significant number of years, such as 1845 or 2520. The connected events are always prominent and readily discerned.

The number 1845 is significant because it is the number of years in the parallel Jewish and gospel ages. It was 1845 years from the death of Jacob in 1813 B. C. (probably Fall) to the death of Jesus in 33 A. D. (Spring). Important events which took place in the gospel age, and which were preceded by similar events 1845 years before, in the Jewish age, occur at corresponding times in the two ages. If the two ages were laid one upon the other, all the parallel dates would coincide in position.

The second fall of the Jewish civilization, beginning in 69 A. D., is a parallel of the beginning of the fall of the Christian civilization in 1914; for the events are 1845 years apart and are alike prominent and readily discernible.

It is not so well known that there are other corresponding events on parallel dates 2520 years apart, making a series or system of parallelisms. The "times of the gentiles" are known to all Bible students (Daniel 4:16, 23, 25, 32), as marked by the fall of Jerusalem at the beginning (606 B. C.), and by the beginning of the fall of Christendom at the close (1914 A. D.). These took place 2520 years apart, and are parallel events on parallel dates.

The division of the Hebrew nation, for example, into two kingdoms, Judah the two tribes and Israel the ten tribes, is an event corresponding to the division of Christendom into two great religious dominions, Protestantism the smaller and purer, and Romanism the larger and more corrupt. The first was in 999 B. C. and the second in 1521 A. D., just 2520 years apart. That there should be two such similar events is nothing remarkable; but it is extraordinary that they should take place just 2520 years apart, when it is known that the times of the gentiles are a period of 2520 years. If

one had occurred in China and the other in America, it would be nothing noticeable; but it becomes noteworthy that one was in nominal natural Israel and the other in nominal spiritual Israel, and that the first is plainly the type of the second.

Parallelisms of this nature are proof of divine origin of present-truth chronology, because they show foreknowledge. In the instance cited, the division of Israel and that of Christendom, 2520 years apart, are evidence that when the first division was permitted, the latter one was foreknown. This is true because of the relationship between the two events as regards both time and nature.

When it is found that there is a series or system of parallel dates composed of pairs of dates 2520 years apart, the foreknowledge becomes obvious. It would be absurd to claim that the relationship discovered was not the result of divine arrangement. God alone has such foreknowledge, and this proves that he so overruled times and events that they should be knit together into a beautiful and harmonious whole too sublime to be the result of chance or of human invention.

"Let *them* bring forth, and shew us what shall happen," says Jehovah; "let *them* shew [even] the former things [historical events which have become lost to human knowledge], what they be, that we may consider them, and know the latter end of them; or declare us things to come. Shew us the things that are to come hereafter, that we may know that ye are gods. . . . Behold, *ye* are of nothing, and *your* work of nought: an abomination is he that chooseth *you*." "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done."—Isaiah 41:22-24; 46:9, 10.

Those that follow Jehovah's chronology are manifestly his people; for, said Jesus Christ, "The Spirit of truth . . . will guide you into all truth; he will shew *you* things to come"; and "The revelation of Jesus Christ, which God gave unto him, to shew unto his *servants* things which must shortly come to pass."—John 16:13; Revelation 1:1.

## IDENTIFICATION CERTIFICATES

**I**T WILL be necessary for those attending the Cedar Point Convention to have an identification certificate to present to the local ticket-agent when purchasing their tickets; for without such a certificate it will be impossible to secure the reduced transportation rate of a fare and a half. Ticket agents are instructed by the railway companies to allow the special rate only in cases where a certificate identifies the party as one entitled to the rate because of their going to the Convention at Cedar Point, Ohio.

We desire to know as soon as possible how many will attend the convention. Therefore we request every one who is intending to go, to write us to that effect, and

ask for an identification certificate. We will mail these certificates to all friends applying for them; but we must first know, in ample time, to whom we are to mail them.

In the case of a family it is not necessary to have a separate certificate for each member; for one certificate will answer for all the family, provided they all purchase their tickets at the same time at the same station. If, for example, a family of five is going, and three are to get their tickets together and the other two together at another time, then two certificates are necessary, one for the group of three, one for the group of two. If one member of the family has to purchase his ticket alone,

he must secure a separate identification certificate.

We wish to know how many certificates are required, and request that the information be sent us immediately from each family—or separate person—how many will buy tickets together and the names of all in such a group. If the members of the family will buy their tickets at separate times, a separate certificate is necessary containing the names of all that will buy at one time.

Please write to the Convention Committee, 18 Concord St., Brooklyn, N. Y., and give the desired information. Do not wait till the last moment and expect to get a certificate, but write as soon as possible. It will take considerable work to get the lists made up in Brooklyn; and it is better that we should have the information right away, rather than to have it coming in at the last minute. If you think it probable that you will go, but are not sure as yet, it is better to ask for the certificate now than to wait. If not quite certain as to which members of the family will go, make request now for certificates covering the ones you now think will go; for it is better to have the certificate cover too many than too few. If, however, you find after you have received your certificate that some one else should have been included, then make immediate request for a separate certificate for that person, because the original certificate will cover only as many as it is made out for.

The Convention Committee has received numerous requests for rooms at the Cedar Point Convention from friends desiring to have assignments made at once. Some of the requests designate the desired location of rooms and the accommodations wished, such as private

bath, etc. At this writing it is impossible for the Committee to send out notices of such assignments, but later they hope to arrive at some means for assigning definite rooms in advance and for notifying the applicants concerning the numbers and location of rooms.

There are quite a few requests for the privilege of serving in the work at the hotel, in the restaurant, and on the grounds, which the Committee cannot as yet answer definitely, as it is too early to determine exactly what positions will be open and to whom they can be assigned. It is probable that preference will, properly enough, be given to the colporteurs first, and then to others as far as feasible.

Information is requested from many regarding the prices of tickets, train service, and other details of transportation. We shall not attempt to answer these letters, but will give all the information we can through the WATCH TOWER. The rate-and-a-half applies to Canada also.

Meanwhile we repeat our request already made that identification certificates be asked for as early as possible in accordance with the suggestions published in these columns. The Committee asks that the requests for identification certificates be made as far as possible on postal cards for convenience in filing at the offices of the Society.

In regard to inquiries about accommodations for automobiles, there is available parking space for 1,000 automobiles, which is furnished without charge. Space for cars in the garage is at the rate of fifty cents a day, or a flat rate of \$2 for the period of the Convention. A cement road runs from a point a mile and a half east of Sandusky direct to the hotel.

## ESTHER SAVES THE HEBREW PEOPLE

— ESTHER 4:10 — AUGUST 13, 1922 —

A GREAT TESTING OF GOD'S PEOPLE — OPPORTUNITIES AS DIVINE PROVIDENCES — THE THREATENED DESTRUCTION — SEEKING DIVINE GUIDANCE — GOD INFLUENCED THE KING — THE WICKED CAUGHT — DIVINE CARE OVER GOD'S PEOPLE

*"The righteous cry, and Jehovah heareth, and delivereth them out of all their troubles."—Psalm 34:17.*

**W**HILE the more faithful of the Jews had gone back to Palestine to repair its wastes and, as seen in our last lesson, were rebuilding the Temple, the Lord was not negligent of the remainder of the people, who had not been sufficiently zealous to return to "the land of promise" under the decree of Cyrus granting them the privilege. Thousands of Jews resided in all parts of the Persian empire, which then included Babylon and Persia and nearly all Asia, including India. While special lessons and peculiar trials were given to those rebuilding the Temple, the Lord's favor was upon the remainder of the chosen people to the extent that he permitted to come upon them a great trial, severe testing, which undoubtedly taught them a valuable lesson in their far-off homes. It was equally a test to the Palestine Jews; for they, too, were in the Persian empire.

A record of this great testing is furnished us in the Book of Esther. The king of Persia at this time was Ahasuerus, otherwise known as Xerxes, who chose for his queen the

beautiful and accomplished Esther, a Jewess—apparently without particular thought or knowledge respecting her nationality, and without knowing that Mordecai, one of his faithful attendants, a keeper of the palace gate, was her uncle. The story of Esther is a most remarkable one, and confirms the proverb that "truth is stranger than fiction."

### HAMAN THE PROUD AMALEKITE

Haman, one of the nobles of the land and a favorite with the king, became incensed against Mordecai because the latter would not show him as much respect as did others. His pride excited his animosity to such an extent that he secured the king's decree against all Jews everywhere throughout the Persian government. The edict was sweepingly broad, and directed the people in every quarter of the Persian empire to destroy, to kill, to cause to perish, all Jews both young and old, both little children and women, in one day, even upon the thirteenth day of the twelfth month.

This commandment of the king was written out in the various languages of the peoples of the realm, signed with the king's seal, and sent out by special messengers, a year being allowed to give ample time for the information to reach even the most distant quarters of the realm. As an incitement to the doing of the work thoroughly, those who killed the Jews were given the privilege of taking all their possessions. Haman felt that he now had accomplished a great revenge against the Jew who stood at the gate. Mordecai and all the Jews, on learning of the edict, were of course greatly troubled. They had but a year to live. We may safely assume that such an experience would do more to draw the hearts of the Jews to the Lord in reverence and supplication, than anything else that could have occurred to them. They fasted and prayed, in sackcloth and ashes.

Our lesson touches upon the matter at this point. The proclamation and edict had been in force for more than a month. Queen Esther had heard of her uncle's mourning in sackcloth, and of its cause, and felt a special interest in him, as she had been an orphan and had been his special-protégé. Mordecai assured her that it was not only for him she should mourn, but that this edict included herself as well as all Jews; and that she should bestir herself to bring the matter before the king, and if possible, to have another edict issued which would counteract this in some measure. But there lay the difficulty. The laws of the Medes and Persians altered not, could not be changed, must stand as though they were unalterable. Nevertheless, something must be done, and the queen was the only one in position to make any approach to the king. For others to have done so would have cost their own lives.

#### OPPORTUNITIES AS DIVINE PROVIDENCES

Mordecai, evidently trusting in the Lord that the decree could never be accomplished, called the queen's attention to the fact that quite possibly she had come into her present position of honor and privilege for the very purpose of staying this evil against her people. His suggestion was that quite likely God's providence had brought her to that place to be the divine agency for preserving the Jews from the evil malignity of their enemies in power. But he added that if she failed to respond to the opportunity, to manifest loyalty to the Lord's people, failed to risk something on their behalf, it would mean her own loss anyway shortly; and that he believed that God would provide some means for the deliverance of the people in general. It was her opportunity, it was her duty to act; and the responsibility he cast upon her.

There is a beautiful lesson of faith here that should appeal to all of the spiritual Israelites. Whatever we have, whatever positions we occupy of influence or power or wealth or confidence in the esteem of others, is so much of a stewardship granted to us by the Lord, respecting which we should expect to give an account; and if the account would be rendered with joy, we must be faithful even to the risking of our lives in the interests of the Lord's people and in his cause. Let us lay this feature of Esther's experience to heart, that we may draw valuable lessons therefrom, helpful to us in the spiritual way. The suggestion that she had not come to a place of honor and privilege by accident, but that the Lord had overruled in the matter, is one that should appeal to all Israelites indeed. Whatever we have is of the Lord's providence; and let us use it faithfully and as wisely as possible for him and his. Thus our own blessings and joys will be increased as well as our favor with the Lord.

The queen's answer was that Mordecai, as well as all the people, knew that if she or anyone else should attempt

to go into the king's presence uninvited, it would mean their death, unless the king chanced to feel favorable to them and extended the golden scepter. She remarked, also, that evidently the king was not feeling very gracious toward her; for he had not called her into his presence for more than a month.

#### XERXES A DANGEROUS MAN

That her fears were not groundless is evident to those acquainted with the history of those times. For instance, it is recorded of this very king that when en route for war he rested at Olene of Phrygia, where he was the guest of Pythias, who entertained him magnificently, but when the latter begged as a favor that of his five sons in the king's army the eldest might be left with him in his old age, the brutal Xerxes in a rage caused that son to be slain in the presence of his father, the body divided into two parts, the one part placed on one side of the road and the other on the other side, and the whole army marched between them.

It is related of this same Xerxes that he allowed one of his previous queens to mutilate one of her rivals most horribly. "Her breasts, nose, lips, ears, were cut off and thrown to the dogs, her tongue was torn out by the roots, and thus disfigured she was sent back to her home."

Of another Persian king it is related that to show his skill in archery he shot an arrow into the heart of his young cupbearer, the son of his greatest favorite, Prexaspes.

#### SEEKING DIVINE GUIDANCE

Persuaded that no other course was open than to risk her life in approaching the king, Esther then sent word to her uncle, and through him to all the Jews of the palace city, that they should fast with her for three days, and thus, of course, implied prayer. We cannot suppose that they abstained absolutely from food and drink for three days, but that they went on short allowance, avoiding anything that would be specially pleasurable and all luxuries. This prayer and fasting convince us that not all the Jews who had faith in the Lord had returned to Palestine, but that some of this kind were still scattered throughout all Asia. No doubt the exceptional trial of this time thus proved a great blessing and strengthening to the faith of Esther and her uncle and all the Jews.

At the close of the three days the queen, attired in her best royal robes to appear as attractive as possible, approached the king. Thus she used wisdom and sought to cooperate with her prayers for divine guidance and blessing. The king was very gracious to her and extended the golden scepter, which she touched; and then, perceiving that only some urgent matter of request had thus brought her into his presence, he inquired what he could do for her, assuring her that it should be done even to the extent of half of his kingdom—the latter expression, however, being doubtless a mere formality indicating great interest.

The queen's plans were evidently all well thought out. Doubtless the Lord granted the wisdom necessary for the occasion.

She did not communicate her request, but rather led on the king's expectancy by inviting him first to come to a banquet which she had arranged in his honor and to which also his most trusted officer, Haman, was invited. The appointment was kept, and at that banquet the queen again paired the inquiry as to her real desire by asking that the same two should honor her by attending a banquet on the day following also; and this was agreed to.

Some of the Lord's dear people of spiritual Israel are a little inclined to go to extremes and, trusting in the Lord, to do nothing to forward the great cause they wish to serve. We believe that Esther's course is a good example of propriety. We should both watch and pray, labor and wait, be

wise as serpents and as harmless as doves. We should do all in our power, while trusting to the Lord for the results, assured that he is able to make up for all of our deficiencies, but at the same time leaving as little deficiency as possible.

#### XERXES SUPERNATURALLY INFLUENCED

Meantime the Lord worked upon the king from another direction, we know not how—divine providence has a thousand ways for its operation.

The king passed a sleepless night, and seems to have inferred in some manner that he had been derelict to some obligation—that some one who had done him a favor had not been suitably rewarded. He called for the reading of the court records as to various incidents, and amongst these noted an occasion on which two of his trusted palace servants had conspired to take his life and had been frustrated by the exposure of their plot by Mordecai.

No doubt the king was guided to this matter in some way by the Lord's providence. He inquired what recompense had been made to Mordecai, what had been done for him, how had he been rewarded for this faithfulness to the king. Finding that no special reward had been given, he called for Haman to offer suggestions.

The latter had been grieving over what he considered Mordecai's insult to him in not bowing to him; and feeling very confident of his influence with the king, he had already erected a gallows in the court of his own house, purposing to have Mordecai hanged thereon by the king's decree before another day. He had come to the palace for the very purpose of requesting Mordecai's life, when he was inquired for by the king, and asked to suggest what would be suitable honor to be done to a man whom the king desired to honor.

Thinking that he was the person to be honored, he suggested the king's horse, the king's robe, the king's crown, and one of the king's chief men to lead the horse throughout the city proclaiming in a loud voice that the king was thus honoring the one who rode. To his surprise the king directed him to carry out this program with Mordecai as the honored man, and himself, the king's representative, leading the horse and proclaiming the king's favor. The king's word could not be disputed or even questioned, and the matter was carried out in every detail; but Haman, covered with shame and mortification, returned to his own house for consolation from his friends for his wounded pride.

In the afternoon the messenger arrived to escort him to the banquet with the king and queen. Thither the unhappy man went, little surmising what more there was in store for him.

In the midst of the banquet the king again pressed the queen to know the important thing she had to request. Her time had come; and she besought the king for her own life and the life of her people, telling him that their enemies had inveighed against them for their utter destruction. The king, evidently failing to comprehend, asked who was the wicked person who had thus plotted to kill his queen and all her family connections; and she replied: "This wicked Haman, who is with us at the banquet board." The king was perturbed in mind, and walked from the banquet room into the garden to meditate what course he should pursue.

#### THE WICKED CAUGHT IN THEIR OWN TRAP

Meantime, Haman perceived that everything was going wrong with him, that his life was in jeopardy, and that only the queen's word could spare his life; and so, when the king had left the apartment, Haman made every appeal to the queen for her forgiveness and her intercession on his behalf. In his frenzy of fear he forgot the circumstances and surroundings, and was partly stretched upon the couch

upon which the queen was reclining at the banquet, when the king re-entered, noted the situation, and was indignant beyond bounds. Ascertaining about the gallows, he commanded that Haman should be hanged at once upon the scaffold he had prepared for Mordecai.

Haman's estates were conferred upon the queen by royal decree; and then the queen, explaining that Mordecai, who had once saved the king's life, was her uncle, requested the royal interposition to counteract the effect of the previous edict for the extermination of the Jews.

It was well understood that no decree or edict of the Medes and Persians could be altered, amended, or withdrawn—once issued, it must stand; but the king gave permission to Mordecai to arrange the matter with the wise men of the palace, so that another decree might be issued which would be equally binding, and which would in some measure, if not fully, offset the first decree.

This was done by formulating a decree permitting the Jews throughout the entire realm to defend themselves, and to do to their enemies all that their enemies were permitted by the first decree to do them. This last decree was similarly sent by messengers under the king's seal, to all parts of the empire; and as a result, when the fateful day came which was to have meant the extermination of all the Jews, the Jews were commanded by the second decree to defend themselves, were prepared, and armed, and had favor with the magistrates of all the lands; for the second decree was understood to be a measurable offset to the first, and it was known that Mordecai, a Jew, was now the king's chief counsellor, or, as we would say today, prime minister, or secretary of state. The result was the slaying of thousands throughout the realm, not chiefly Jews, but their opponents, their enemies, including some eight hundred slain in the palace city.

#### "DO GOOD TO THEM THAT HATE YOU"

We are not to look back to this record of the slaying of enemies as an illustration of what spiritual Israelites are to do. We as Israelites indeed, begotten of the holy spirit, are to love our enemies and to do good to those that hate us and spitefully use us and persecute us. We are to bless and injure not. We are to remember that at this time the Lord had not revealed his own love. He had revealed his justice and his power, but not his love, for the Scriptures declare; "Herein was manifested the love of God, in that he gave his only begotten Son," etc. (1 John 9) It was never manifested before.

It is this great love which God has manifested, and which he had inculeated for those that appreciate his love and that have been benefited by it, which appeals to us. We love him because he first loved us; and we love others because, having learned first to love the Lord, we have experienced an enlargement of heart, and a broadening of sympathies. And this breadth of sympathy and love, which is a continual growth in the Christian in relationship to others, is proportionate to its exercise toward God. He that loveth God, loveth also his brother and his neighbor.

#### THE HEART OF THE LESSON

The heart of this lesson is respecting divine providence, the Lord's divine care over his people. True, God's providence had not been manifested in favor of the Jews for more than 1,800 years, until 1878 and again in 1918. They had been cast off for a time, rejected from the Lord's favor, their house left desolate because of their rejection of Messiah.

We can now plainly see divine favor returning to the Jews. We are glad that the Lord through the Apostle has made clear that this blindness on their part and his rejection of them are not to last forever—that in due time all their blindness is to be turned away, and the good promises of

the Lord are still theirs and are to be fulfilled to them. The Apostle assures us that their casting off is merely until the fulness of the gentiles shall have been brought into divine favor, until the full number of the elect church selected from the gentiles shall have been gathered. With the completion of the elect spiritual Israel, the Apostle assures us that heavenly favor will again return to natural Israel, who are still beloved for the fathers' sake. These soon shall obtain mercy through the church's mercy—through the mercy of the glorified Christ.—Romans 11:25-32.

When we note the divine providential care over God's typical people, it increases our faith and trust as his spiritual children. With the Apostle we reason that if, while we were yet sinners, God so loved us as to give his Son for us, much more does he love us now that we are no more sinners, aliens, strangers, foreigners, but consecrated to him, and seeking to walk in his steps.

Likewise we reason that, if God exercised his providential

care in the interests of the typical people, he is both able and willing to do as much and more for his spiritual Israel—Israelites indeed, in whom is no guile—those that have entered into covenant relationship with him and are seeking to walk, not after the flesh, but after the spirit.

The Golden Text is in accord with this thought: "The Lord preserveth all them that love him." True, he has a sympathetic love for the world which has led him to provide a redemption for all, to be offered in due time. All the redeemed ones will have a manifestation of divine love and care over their interests; but now, during the Gospel age, divine blessings are conferred upon those who will constitute the church, the body of Christ, who love him more than they love houses or lands, parents or children or self. All who can thus affirm to their own hearts their complete loyalty to the Lord, their faith and trust in him, may be assured that all things are supervised for their good and are working out for their welfare, in matters temporal and in affairs eternal.

## BREXAN QUESTIONS ON ARTICLES IN TOWER FOR JULY 1, 1922

### ARTICLE "I VOW TO BE ON THE ALERT TO RESIST"

1. Of what special present value is the Vow? ¶ 1
2. Show the extent of the devil's dominion? ¶ 1
3. How may we avoid being turned from the way of truth? ¶ 2.
4. What are two dangers against which the Vow safeguards one? ¶ 3
5. What special danger now is measurably offset by the Vow? ¶ 4.
6. How may demonism ensnare one unawares? ¶ 5.
7. How do the demons prepare one for spiritism? ¶ 6
8. Are the alleged "facts" of spiritism all genuine? ¶ 7.
9. What attitude is safe toward the actual facts of demonism? ¶ 8
10. Should new creatures make the facts of demonism a basis for their thought? ¶ 9.
11. What was the ancient Christian attitude toward astrology? ¶ 11.
12. How did the early Christians answer the claims of astrology? ¶ 12
13. Is there any truth in the birth-stone idea? ¶ 13.
14. How is the idea of destiny connected with astrology? ¶ 14.
15. Why is it easy to be entrapped with astrology? ¶ 15.
16. What is the real nature of the idea that the gospel is shown in the stars? ¶ 16-19.
17. What is the only safe position to take toward such things? ¶ 20
18. How do heresies often originate? ¶ 21.
19. What steps are often taken by one in the snare of demonism? ¶ 22
20. What is the Christian attitude toward belief in the effect of the month of birth on character? ¶ 23
21. What was the Bible attitude toward the Magi? ¶ 24-27
22. Can a person be an overcoming Christian and at the same time a believer in evolution or in astrology? ¶ 28.
23. What is likely to be the outcome of a belief in the occult? ¶ 29
24. What risk attaches to reluctance to give up the occult? ¶ 31-34
25. Wherein does safety lie for the more intelligent as regards the occult? ¶ 35
26. What example was given at Ephesus for sincere repudiators of the occult? ¶ 36-38.
27. What right has a class concerning the private beliefs of its elders in the occult? ¶ 39, 40
28. Why is it important to control one's attention and interest in things? ¶ 41-44
29. What is the best way of keeping the desires from off a given object? ¶ 45.
30. Why is it best for a new creature to observe carefully the last clauses of his Vow? ¶ 48-51.
31. What should be done by a new creature who has actually broken his Vow? ¶ 52.

### DANIEL CAST TO THE LIONS

1. What exalted place was held by Daniel? ¶ 1.
2. Why did Daniel have enemies? ¶ 2-4.

3. Why do Christians have enemies? ¶ 5-7.
4. What was the trap laid for Daniel? ¶ 8, 9.
5. What good example did Daniel set for the consecrated? ¶ 10.
6. How is prayer profitable? ¶ 11
7. How was the king entrapped by his counsellors? ¶ 12, 14.
8. How did the conspirators seek to make certain of Daniel's death? ¶ 14, 15
9. Why did the king admire Daniel? ¶ 16, 17.
10. How did God protect Daniel? ¶ 18, 19
11. Of what was the fate of the conspirators a type? ¶ 20
12. Against whom are efforts of the seed of the serpent directed? ¶ 21.

### END OF SEVENTY YEARS' DESOLATION

1. Show that God is a great time-keeper? ¶ 1, 2
2. How have prominent historians erred in Jewish chronology? ¶ 3.
3. How was 536 B. C. the first year of Cyrus? ¶ 4.
4. In what respects was Cyrus remarkable? ¶ 5
5. How did the policies of Nebuchadnezzar and Cyrus differ? ¶ 6.
6. How may God have influenced Cyrus to favor the Jews? ¶ 7, 8.
7. What was the policy of pagan kings toward various deities? ¶ 9.
8. Why did only a small number of Jews return from Babylon? ¶ 10-12
9. Did the Jews ever again resort to idolatry? ¶ 13
10. Who took the lead in accepting the offer of Cyrus? ¶ 14
11. Does the composition of the returned Jewish nation support the Anglo-Israelite theory? ¶ 15.
12. What types appear in connection with the return of the Jews? ¶ 16
13. Why is it hard to come out of mystic Babylon? ¶ 17.
14. Who should be urged to come out? ¶ 18.
15. How do life's affairs work better for the consecrated than for others? ¶ 19.
16. What advantages have those that have come out? ¶ 20-22.

### THE TEMPLE REBUILT

1. In what condition did the returning Israelites find Jerusalem? ¶ 1, 2
2. What was the purpose of these trying conditions? ¶ 3
3. What was the Israelites' attitude toward the Temple? ¶ 4.
4. How did they manifest their joy? ¶ 5
5. How may the new creature profit by their example? ¶ 6, 7
6. What is the best attitude of a new creature toward present adverse conditions? ¶ 8.
7. Why was it right for the Jews to reject the offers of their pagan neighbors? ¶ 10.
8. Why should the consecrated alone be fellowshiped as brethren? ¶ 11.
9. What effect is manifest in the churches from admitting worldlings? ¶ 12, 13.
10. What evidence is there that all twelve tribes were represented among the Jews who returned from Babylon? ¶ 14.
11. Show how the glorified church is the antitype of the Temple? ¶ 15, 16
12. What was the antitype of the second temple? ¶ 17, 18.



# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER R. H. BARBER

Ottawa, Kan. ....	July 30	Girard, Kan. ....	Aug. 7
Lane, Kan. ....	" 31	Pittsburgh, Kan. ....	" 8
Garrett, Kan. ....	Aug. 1	Baxter Springs, Kan. ....	Aug. 9, 10
Iola, Kan. ....	" 2	Cherokee, Kan. ....	Aug. 11, 12
Fort Scott, Kan. ....	Aug. 3, 6	Parsons, Kan. ....	" 13, 14
Arcadia, Kan. ....	Aug. 4	Coffeyville, Kan. ....	Aug. 15

## BROTHER J. A. BOHNET

Winside, Neb. ....	July 26, 27	Chancellor, S. Dak. ....	Aug. 7, 8
Clearwater, Neb. ....	" 29, 30	Parker, S. Dak. ....	Aug. 9
Srour City, Iowa ....	Aug. 1	Utica, S. Dak. ....	" 10
Vermilion, S. Dak. ....	" 2	Mitchell, S. Dak. ....	" 13
Yankton, S. Dak. ....	" 3	Hartford, S. Dak. ....	" 14
Irene, S. Dak. ....	Aug. 5, 6	Jasper, Minn. ....	" 15

## BROTHER E. F. CRIST

Tangier, N. S. ....	Aug. 2	Sidney, N. S. ....	Aug. 13
Pictou, N. S. ....	" 4	Glace Bay, N. S. ....	Aug. 13, 14
Charlottetown, P. E. I. ....	Aug. 6, 7	Whitney Pier, N. S. ....	Aug. 15
Stellarton, N. S. ....	Aug. 9	Sidney, N. S. ....	Aug. 16, 17
Port Hawkesbury, N. S. ....	" 10	Truro, N. S. ....	" 18, 20
North Sydney, N. S. ....	" 11	Quebec, Que. ....	Aug. 22

## BROTHER A. J. ESHLEMAN

Marietta, Ohio ....	July 25	Mt. Lookout, W. Va. ....	Aug. 1, 2
Parkersburg, W. Va. ....	" 26	Shawver, W. Va. ....	" 3, 4
Pomeroy, Ohio ....	" 27	Huntington, W. Va. ....	Aug. 6
Irion, W. Va. ....	" 28	Fronton, Ohio, ....	" 7
Cocoa, W. Va. ....	" 29	Ashland, Ky. ....	" 8
Charlestown, W. Va. ....	" 30	Patrick, Ky. ....	Aug. 10, 11

## BROTHER M. L. HERR

Van Wert, Ohio ....	July 31	Fremont, Ohio, ....	Aug. 7
Lima, Ohio ....	Aug. 1	Bellevue, Ohio ....	" 8
Defiance, Ohio ....	" 2	Sandusky, Ohio ....	" 9
Findlay, Ohio ....	" 3	Danbury, Ohio ....	" 10
Tiffin, Ohio ....	" 4	Vermilion, Ohio ....	" 11
	" 6	Elyria, Ohio, ....	" 13

## BROTHER W. M. HERSEE

Ottawa, Ont. ....	Aug. 9, 10	Gananoque, Ont. ....	Aug. 21
Montreal, Que. ....	Aug. 11, 13	Kingston, Ont. ....	Aug. 22, 23
Northfield Sta., Ont. ....	Aug. 14	Bellefleur, Ont. ....	Aug. 24
Iroquois, Ont. ....	" 16	Sterling, Ont. ....	Aug. 25, 27
Prescott, Ont. ....	" 18	Frankford, O. ....	Aug. 28
Brockville, Ont. ....	" 20	Trenton, Ont. ....	" 29

## BROTHER H. HOWLETT

Whitney Pier, N. S. ....	Aug. 9, 10	St. John, N. B. ....	Aug. 18, 20
Pictou, N. S. ....	" 11	Evandale, N. B. ....	" 21, 22
Scottdown, N. S. ....	" 12	Frederton, N. B. ....	Aug. 23
Pictou, N. S. ....	" 13	Milville, N. B. ....	" 24
Charlottetown, P. E. I. ....	" 15, 16	Woodstock, N. B. ....	" 25
Amherst, N. S. ....	Aug. 17	Montreal, Que. ....	" 27

## BROTHER O. MAGNUSON

Arkansas City, Ark. ....	Aug. 1, 2	Salina, Kan. ....	Aug. 8, 9
Hutchinson, Kan. ....	" 3, 6	Solomon, Kan. ....	Aug. 10
Fort, Kan. ....	Aug. 4	Abilene, Kan. ....	" 11
Arlington, Kan. ....	" 5	Manhattan, Kan. ....	" 12
Plevna, Kan. ....	" 7	Clay Center, Kan. ....	" 13

## BROTHER S. MORTON

Dover, Ohio ....	Aug. 1	Urichville, Ohio ....	Aug. 8
East Palestine, Ohio ....	" 2	Tippecanoe, Ohio ....	" 9
Lisbon, Ohio ....	" 3	New Philadelphia, Ohio ....	" 10
St. Clair, Ohio ....	" 4	Dover, Ohio ....	" 11
Wellsville, Ohio ....	" 6	Bowdell, Ohio ....	" 12
Steubenville, Ohio ....	" 7	Canton, Ohio ....	" 13

## BROTHER W. H. PICKERING

Quincy, Mass. ....	July 24	Lynn, Mass. ....	July 31
Saxonville, Mass. ....	" 25	Beverly, Mass. ....	Aug. 1
Concord Junc., Mass. ....	" 26	Lawrence, Mass. ....	" 2
N. Chelmsford, Mass. ....	" 27	Haverhill, Mass. ....	" 3
Lowell, Mass. ....	" 28	Byfield, Mass. ....	" 4
Waltham, Mass. ....	" 30	Newburyport, Mass. ....	" 6

## BROTHER B. M. RICE

Chicago, Ill. ....	July 30	Marcellus, Mich. ....	Aug. 6
South Bend, Ind. ....	" 31	Battle Creek, Mich. ....	" 7
Niles, Mich. ....	Aug. 1	Ostego, Mich. ....	" 8
Benton Harbor, Mich. ....	" 2	Grand Rapids, Mich. ....	" 9
South Haven, Mich. ....	" 3	Sparta, Mich. ....	" 10
Kalamazoo, Mich. ....	" 4	Mustlegon, Mich. ....	Aug. 12, 13

## BROTHER V. C. RICE

Clinton, Iowa. ....	Aug. 1	Chautau, Iowa ....	Aug. 8
Cedar Rapids, Iowa ....	Aug. 2, 3	Red Oak, Iowa ....	" 9
Shellburg, Iowa ....	Aug. 4	Glenwood, Iowa ....	" 10
Marengo, Iowa ....	" 5	Nebraska City, Iowa ....	" 11
Des Moines, Iowa ....	" 6	Omaha, Neb. ....	" 13
Indianola, Iowa ....	" 7	Logan, Iowa ....	" 14

## BROTHER R. L. ROBIE

Denver, Colo. ....	Aug. 2	Great Falls, Mont. ....	Aug. 18, 20
Cheyenne, Wyo. ....	Aug. 5, 6	Tampico, Mont. ....	Aug. 21
Casper, Wyo. ....	" 8, 9	Froid, Mont. ....	" 23
Butte, Mont. ....	" 11, 13	Reserve, Mont. ....	Aug. 24, 25
Missoula, Mont. ....	" 14, 15	Outlook, Mont. ....	" 26, 27
Pablo, Mont. ....	" 16, 17	Böre, N. Dak. ....	Aug. 29

## BROTHER O. L. SULLIVAN

Terre Haute, Ind. ....	July 31	French Lick, Ind. ....	Aug. 7
Brazil, Ind. ....	Aug. 1	Boonville, Ind. ....	" 8
Sullivan, Ind. ....	" 2	Evansville, Ind. ....	" 9
Dugger, Ind. ....	" 3	Washington, Ind. ....	" 11
Linton, Ind. ....	" 4	Montgomery, Ind. ....	" 13
Bedford, Ind. ....	" 6	Sparksville, Ind. ....	" 14

## BROTHER W. J. THORN

Red Rock, Okla. ....	July 31, Aug. 1	Springdale, Ark. ....	Aug. 9
Drumright, Okla. ....	Aug. 2, 3	Monett, Mo. ....	" 10
Tulsa, Okla. ....	Aug. 4	Joplin, Mo. ....	" 11
Sperry, Okla. ....	" 6	Noel, Mo. ....	" 12
Muskogee, Okla. ....	" 7	Salome, Ark. ....	" 13
Fort Smith, Ark. ....	" 8	Lamar, Ark. ....	Aug. 14, 15

## BROTHER T. H. THORNTON

Wytheville, Va. ....	July 28	Meadville, Va. ....	Aug. 4
E. Radford, Va. ....	" 30	Chatham, Va. ....	" 6
Roanoke, Va. ....	" 31	Dry Fork, Va. ....	" 7
Lynchburg, Va. ....	Aug. 1	Danville, Va. ....	" 8
Hart, Va. ....	" 2	South Hill, Va. ....	" 9
Jara, Va. ....	" 3	Keysville, Va. ....	Aug. 10, 11

## BROTHER J. B. WILLIAMS

Moose Jaw, Sask. ....	Aug. 3, 4	Saskatoon, Sask. ....	Aug. 13
Regina, Sask. ....	Aug. 6	Cadogan, Alta. ....	" 15
Carl Gray, Sask. ....	Aug. 7, 8	Hardisty, Alta. ....	" 17
Cymric, Sask. ....	Aug. 9	Sedgwick, Alta. ....	" 18
Viscount, Sask. ....	Aug. 10, 11	Camrose, Alta. ....	" 20

## BROTHER W. M. WISDOM

Madison, Wis. ....	Aug. 1	Hegewisch, Ill. ....	Aug. 7
Freeport, Ill. ....	" 2	Hammond, Ind. ....	" 8
Ashton, Ill. ....	" 3	Michigan City, Ind. ....	" 9
Aurora, Ill. ....	" 4	LaPorte, Ind. ....	" 10
Chicago, Ill. ....	" 6	Plymouth, Ind. ....	" 11

## FOR KANSAS AND OKLAHOMA FRIENDS

The Atchison, Topeka and Santa Fe Railway Company advise that the summer tourist fares from Winfield and points south thereof and from Tulsa, are slightly less than the fare-and-a-half to Sandusky, but elsewhere the summer tourist rates are the same or slightly higher.