



WATCH TOWER

The Herald of Christ's Presence

"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:7-8

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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."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-1

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. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which translated into English, is *Minister of the Divine Word*. Our treatment of the International S. S. 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 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 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."—Eph. 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. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

- That** the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 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.—Rev. 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."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.
- That** the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.
- That** the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 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; Isa. 35.

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The Watch Tower Editorial Committee:

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

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Terms to the Lord's Poor as follows:—All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS:—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

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UNDER THE ACT OF MARCH 3RD, 1879.

SOCIETY'S REMOVAL—CHANGE OF ADDRESS

As per more extended notice in our September 15th issue, the headquarters of the Society will be entirely removed to Brooklyn, N. Y., by or before October 1, the date of this issue. All correspondents addressing us will therefore please remember to send all communications, remittances, etc., to Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn, N. Y., from the time this issue is received. This request applies to all of the Society's activities.

CONVENTION AT BALTIMORE

A two-day convention will be held in Baltimore, Md., on October 11 and 12. The sessions on the 11th will be held in the Florists' Exchange Hall, corner Franklin and St. Paul Streets. The Sunday meetings are to be held in the Academy of Music, Howard Street, near Franklin. It is expected that Brother Rutherford will serve on October 12. For local information write Louis F. Hildebrandt, 806 North Carey Street, Baltimore, Md.

YOUR OWN OBITUARY

In most of the funeral services which the Society's travel-

ing representatives have been called upon to conduct there seems to have been a dearth of *direct* relationship between the words spoken and the life of the deceased. This has not been the fault of the brother officiating, because in the majority of cases the dead was unknown to him. His remarks must, therefore, be somewhat impersonal in their nature. This is often disappointing to the bereaved relatives and friends, for they have assembled to pay respect to the life and character of the one whose association they have lost.

On such occasions those most capable of giving vital statistics and personal information regarding the deceased are usually too preoccupied with their grief and with extraordinary obligations to be able to give even that information which is familiar to them. Once in a while if the speaker arrives in time he can find a more distant relative or capable neighbor who can tell something about the dead; but this does not happen very often.

Our suggestion therefore is, that each of the Lord's people gradually, and as opportunity offers, write down such items in connection with his life as would be interesting from the standpoint of the Lord's Word—something of how and when he or she was led to the Lord, some words of appreciation of the Lord's goodness and providences, in short, whatever the Lord has meant to the testifier individually. Such remarks need not exceed a thousand words (shorter would do just as well) and they could be kept in an envelope marked "Personal: To be Used at My Funeral", or some such wording, and kept with one's personal effects, so that it could be easily found. At the time of one's demise and funeral such a testimony could be handed to the officiating brother and he would thus be able to make the service a fitting climax to a course of faithfulness, a sort of period to the living testimony just ended. Friends would listen who would not have listened before, while the speaker elaborated on this point of the statement, or gave Scripture substantiation for that.

It is not expected that the Lord's people should become literary artists—nothing could be further from our thought. A few simple, plain statements of the facts would serve the purpose better than any attempt at sermonizing, or dissertation on different Scripture passages, except as some particular Scripture, perhaps, had been of special help and comfort to the writer. We believe that if these suggestions are followed the funeral services of friends in the truth will become less like a public lecture and more like a personal testimony to the bereaved family and friends. Do not, of course, send such items to us, but keep them against the day of possible use.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XL

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No. 19

REPORT OF GENERAL CONVENTION



WATCHING and waiting, in an attitude of prayer, this has been the condition of the International Bible Students for the year or more last past;—watching the Lord's leading, and waiting for a wider publication of the message of the kingdom; praying at all times for the Father's guidance and blessing. Nothing in this world brings such happiness to the heart of the Christian as the privilege of glorifying the heavenly Father's name by telling others of the blessedness that shall come to mankind when Messiah's kingdom is in full operation.

Since Brother Russell passed into glory there have been no general conventions until this year. But in July of this year the thought was conceived that we should have a general convention of our brethren where, for a season, we could come aside from the world and devote a number of days to sweet fellowship and study of the Word of God. It was believed that this would stimulate the brethren to greater zeal and confidence in all the Lord's arrangements.

Cedar Point, Ohio, was selected as the place, and it indeed proved to be an ideal spot. Situated as it is upon a narrow peninsula jutting out into Lake Erie, and being less than half a mile wide, the waves of the beautiful lake can be seen on either side while one walks amid the trees that cover the ground. Sometimes the waters are storm driven and the waves run high, dashing with fury the slender strip of land, even as turbulent conditions surround God's people everywhere; and then again the lake is placid and calm, suggesting the calmness that will invade the hearts of men when the Savior of man stands up and says to the troubled, restless sea of humanity: "Peace, be still!" Through the middle of the outer Point lies a quiet lagoon, on whose tranquil surface are mirrored the giant cottonwoods, the stately elms, the slender ash which grow long the grassy banks. Even so the Lord's children, in the midst of earthly society, mirror the beauties of his handiwork in proportion as the peace of God, which passes human knowledge, keeps guard in their hearts and minds.

The public season at Cedar Point closed this year on September 1. And arrangements were made for our Society to have full possession of the hotels and auditoriums, beginning in the afternoon of that day. The week previous to our visit there was a stormy one; the lake was turbulent; there was much rainfall: the week our convention was there the weather was well-nigh perfect, there being but one rain, which came at night and did not at all disturb or interfere with those attending the convention or the meetings. Monday forenoon the hotel was being vacated, according to the previous arrangement of the management, and many who had been there for a time reluctantly withdrew, because of the pleasant conditions surrounding.

The hotels at Cedar Point accommodate approximately 3,000 people, and we had not anticipated more than that number. Just across the bay is the beautiful little city of Sandusky, with a number of hotels and private rooming houses, and in addition to these a large number of private homes willing to entertain the Bible Students.

THE FRIENDS ARRIVE

On Monday morning, September 1, the friends began to arrive, smiling and happy, as are always those who walk in the footsteps of the Master. At first they came slowly, and when the convention opened at three o'clock in the afternoon less than 1,000 persons were in attendance. Later in the day, however, came special trains from Pittsburgh, New York, Boston, Chicago, Columbus, and many other places, and special cars from numerous points; also steamboats and automobiles of every description laden with the brethren. By midnight 3,000 persons or more were on the ground. The assignment of the friends at the hotel was no small task, and the local hotel authorities were overwhelmed with the work. They expected, of course, that our brethren would be fretful and complaining because they had to stand in line and wait long for assignments; but on the contrary the brethren manifested a degree of cheerful endurance beyond the understanding of the ordinary man. Brother Macmillan's previous experience as a hotel clerk, and Brother Martin's wide experience, were used to good purpose. They volunteered their services to the hotel management, which gladly accepted them. These two brethren stood behind the counter till after midnight, assigning the friends to rooms, while Brother Rutherford and many of the others acted as bell boys to carry the baggage and help the friends get to their rooms. It was a happy throng, rejoicing that they could come together again.

Tuesday morning the convention was in full swing, and it was soon discovered that the auditorium, seating 2,500, was far too small to accommodate those in attendance. Another hall was requisitioned, and still another, and the large foyer of the hotel, until four meetings were running at the same time; and still these four halls were inadequate to accommodate the people. The weather being so fair, a spot was found amid the trees in the open where thousands of people could be seated and hear the speaker without difficulty. There, beneath that leafy dome, where the glory of heaven shone through and cast a lacy fretwork of sunshine and shadow on the ground, were held the remaining forenoon and afternoon sessions of the Convention.

Still the brethren continued to arrive. The hotels at Cedar Point were filled, the hotels at Sandusky, and hundreds of private homes were well filled; and by Friday fully 6,000 of the Bible Students were in attendance or had been in attendance on the grounds.

The attendance on Sunday was augmented still more, and it is estimated that fully 7,000 people attended the public lecture delivered by Brother Rutherford in the grove Sunday afternoon. The local ticket agents informed one of our office force that during the convention they sold 7,500 extra tickets returning from Sandusky, thus giving a good indication of the number that attended.

OPENING THE CONVENTION

The convention opened promptly at three o'clock Monday afternoon by an address of welcome delivered by Dr. McCosh of Detroit, which was responded to by the President of our Society, who then, in turn, introduced Brother Van Amburgh as the permanent chairman of the convention. After a few timely remarks Brother Van Amburgh conducted a praise and testimony meeting for the rest of the afternoon. Brother C. J. Woodworth was assistant chairman of the convention, and for the purpose of conducting other meetings it was necessary to have Brother Martin chairman of an additional meeting, and Brother Fisher of still another. It was remarkable to watch the interest manifested by the friends. Cedar Point claims to have one of the finest bathing beaches in the world. It has long been a great resort for bathers. But with several thousand people at Cedar Point every day, seldom any of the truth friends were seen bathing in the lake.

It had been arranged to have the Bethel service in the dining room at the breakfast hour, but since the dining hall had places for only about 1,100 at one sitting, it was soon discovered that such an arrangement was not practicable. Consequently the friends assembled on the beach each morning at seven o'clock, and as the sun's rays fell gently upon the waters of Lake Erie, there morning Bethel service was conducted, and the day was begun with joy of heart and thankfulness for each progressive step of the convention. At nine o'clock the regular meetings opened, strictly in accordance with the program previously published. That we may preserve a record of the program of this convention we here insert it as published:

Convention Program

Monday, September 1st

8:00 p. m.	Grand opening rally	
	Address of Welcome	Brother McCosh
	Salutation	President of Watch Tower Bible & Tract Society
	Praise, Prayer and Testimony Service	
7:30 p. m.	Praise Service	
8:00 p. m.	Discourse	Brother Van Amburgh

Tuesday, September 2nd

9:00 a. m.	Praise and Prayer Meeting	
9:30 a. m.	Discourse	Brother Barker
10:30 a. m.	Praise and Testimony Service	
11:00 a. m.	Discourse	Brother Barber
2:00 p. m.	Praise and Prayer Service	
2:30 p. m.	Discourse	Brother Sexton
3:30 p. m.	Praise Service	
3:45 p. m.	Discourse	Brother Rutherford
7:30 p. m.	Praise and Prayer Meeting	
8:00 p. m.	Discourse	Brother Sullivan

Wednesday, September 3rd

9:00 a. m.	Praise and Prayer Service	Brother Bowin
9:30 a. m.	Discourse	Brother Howlett

10:30 a. m.	Praise and Testimony Service	Brother Hazlett
11:00 a. m.	Discourse	Brother Fisher
2:00 p. m.	Praise and Testimony	Brother Dockey
2:30 p. m.	Discourse	Brother Thorn
3:30 p. m.	Praise Service	Brother Roberts
3:45 p. m.	Discourse	Brother Rutherford
7:00 p. m.	Discourse	Brother Perrin
8:00 p. m.	Discourse	Brother Toole

Thursday, September 4th

9:00 a. m.	Praise and Prayer Service	
9:30 a. m.	Discourse	Brother Williams
10:30 a. m.	Praise and Testimony	
11:00 a. m.	Discourse	Brother Robinson
2:00 p. m.	Praise and Testimony Service	
2:30 p. m.	Discourse	Brother Pickering
3:30 p. m.	Praise Service	
3:45 p. m.	Discourse	Brother Macmillan
7:30 p. m.	Praise Service	
8:00 p. m.	Discourse	Brother Graham

Friday, September 5th - Co-Laborers' Day

9:00 a. m.	Praise and Prayer Service	Brother Zook
9:30 a. m.	Discourse	Brother Magnuson
10:30 a. m.	Praise and Testimony Service	Brother Rice
11:00 a. m.	Discourse	Brother Salter
2:00 p. m.	Colporteur Testimony Meeting	Brother Van Hynning
3:00 p. m.	Address to Co-laborers	Brother Rutherford
4:00 p. m.	Discourse	Brother Martia
7:30 p. m.	Praise Service	
8:00 p. m.	Discourse	Brother Thornton

Saturday, September 6th

9:00 a. m.	Praise and Prayer Meeting	
9:30 a. m.	Discourse	Brother Baker
10:30 a. m.	Praise and Testimony	
11:00 a. m.	Discourse	Brother Woodworth
2:00 p. m.	Praise Service	
2:15 p. m.	Discourse	Brother Bohnet
3:15 p. m.	Discourse: "Baptism and Its Import"; followed by water immersion.	Brother Wise
7:30 p. m.	Praise Service	Brother Cohen
8:00 p. m.	Discourse	Brother Herr

Sunday, September 7th

9:00 a. m.	Praise and Prayer Service	
9:30 a. m.	Discourse	Brother Morton
10:30 a. m.	Praise and Testimony	
11:00 a. m.	Discourse	Brother Whelpton
2:00 p. m.	Praise and Testimony	
3:00 p. m.	Discourse: "The Hope for Distressed Humanity"	Brother Rutherford
7:00 p. m.	Praise and Testimony	
7:30 p. m.	Symposium: "Fruits and Graces of the Spirit"	Brother Rice
		Brother Robie
		Brother Baerlein
		Brother Riemer
		Brother Hudgings
		Brother Zink
9:00 p. m.	Love Feast	

Monday, September 8th

9:00 a. m.	Discourse	Brother Thrutchley
10:00 a. m.	Discourse	Brother Boyd
10:45 a. m.	Farewell Praise and Testimony Meeting	

The Sandusky *Register* each day carried a lengthy report of the proceedings of the convention, and quoting from it we append hereto a brief outline of the speakers and what was said. Their Tuesday issue announced:

CONSECRATION THE KEYNOTE

"The Bible Students' convention at Cedar Point is now in full swing. One and all seem to be very devout, and yet extremely cheerful and jovial people. Meetings and more meetings seem to be the order of the day—and of the evening also. These people apparently never tire of meetings, sing lustily their anthems, which are of the old-time devotional character, and carry with them even into the large dining rooms and eating places the spirit of worship. Nevertheless, peculiar as

it may seem, they do not appear to be of the over-sanctimonious kind of persons, and do not carry with them the 'better-than-thou' attitude.

"Nothing seems stranger than to observe the general mutual acquaintanceship of almost all of the 4000 and more delegates now convened. They address each other by name, and the air is full of 'Brother So-and-So' and 'Sister So-and-So', as though each and every one was a life-long friend of the other, although, upon inquiry, it is learned that they are from most distant parts of the country.

"Although it was close onto midnight Monday before all the room assignments had been made and the arriving conventioners were all finally allocated, the announced early-morning praise service at 7 o'clock was overflowing attended in the large breakfast room. At The Breakers it takes three complete relays to accommodate the over 2,200 delegates assigned to that hotel alone.

"Beginning Wednesday morning, the propitious weather continuing and permitting, a sunrise, open-air prayer and praise service will be conducted on the beach in the front of The Breakers hotel.

"The main auditorium was filled to capacity, and many standing, for the Monday evening meeting.

"Consecration seemed to be the keynote of the Bible Students' convention on Tuesday. The speakers, without premeditated intent or knowledge of each other's talks, made stirring appeals to the large audiences, which gave rapt attention, for a continuation of their complete consecration to do 'the Lord's will', as they expressed it.

"Although the main auditorium's capacity was increased by additional chairs to 2,200 and it was originally contemplated to have at least five different one to two-hour Bible lectures during the day, at the very first session it was demonstrated that this would be entirely inadequate. Accordingly, the Agricultural Hall, seating 600, was arranged for an overflow meeting, as well as the capacious Breakers hotel lobby, and larger parlors were similarly converted into halls for overflow meetings."

THE CHURCH AN UNKNOWN QUANTITY

The Sandusky Register of Wednesday says:

"The gist of President Rutherford's speech was the encouragement to Christians that we are living in a time of great stress, when all the world is disturbed, when men's hearts are failing them for fear of what they see coming upon the earth; that the Christian, instead of fearing as the world fears, should have an abiding confidence in the Lord and therefore be of a sober mind, and watchful unto prayer. He said:

"The world does not and cannot understand the position of a truly consecrated child of God. The Apostle Paul gives us the correct key note when he addresses his words to the Christian, saying: 'For though we walk in the flesh, we do not war after the flesh!' The new creature in Christ Jesus consists of a new will that is wholly surrendered to do Jehovah's will; a new mind that is in course of development from the time of consecration unto death; the new heart, which means the seat of affections—affections being set on heavenly things.

"And having this newness of life begun, it must have an organism, and therefore the Apostle says: 'We have this treasure in earthen vessels.' To the world in general a Christian looks like any other man, but from God's standpoint he is a new creature, and in order to win the prize that is set before him he must deport himself in accordance with the divine rules.

"The divine rule prohibits, then, the followers of the Lord Jesus from taking human life, because he has not power to restore it, and the right to take it belongs only to Jehovah. He is commanded to do good unto all as he has opportunity, and wrong unto none. This rule applies to a Christian only, and has no application to the man of the world who has not fully consecrated himself to do God's will.

"It takes a great deal of courage to be a soldier upon the battlefield, and men who go over the top manifest this courage as the world knows courage and bravery; but it takes a vast deal more courage to be a faithful soldier of the cross, who is without fear of man; who fears not anything that man might do to him; who fears not death; who fears nothing except Jehovah; who desires to do the will of the Lord and receive his approval above all things else, because the approval of Jehovah means to such life everlasting on a higher plane. A repudiation of his covenant with Jehovah would mean his

loss of everything—his eternal existence, every future hope of happiness, peace, or joy, and even life itself. So when a Christian truly recognizes his position before Jehovah he realizes that he must be obedient to the Lord's arrangement, and cannot be moved by fear of anything else.

THE CHRISTIAN'S MISSION

"Every Christian recognizes his obligation to the government wherein he lives, and cannot willfully be a law-breaker. No true Christian, therefore, could be willfully a seditionist. We are taught to pray for the governments and kings of this world, and thus we do.

"A Christian's mission on earth, however, is to proclaim the message of the Lord's kingdom of righteousness, which will bring blessings to the whole groaning creation.

"And just as a man who is being trained for a physician could not devote his time to the trade of a blacksmith, just so one who is being trained under the great Teacher to be an assistant physician for the Word's blessing could not devote himself to something in this world that would be inimical to his interests and the interests of the Lord's Kingdom. For this reason Christians have never been understood by the world. Jesus was misunderstood and was persecuted; St. Stephen, the first Christian martyr, was persecuted to death for the same reason; the Apostle Paul was imprisoned four years because he was misunderstood; Martin Luther suffered great persecution at the hands of the people for his conscientious adherence to the principles of Christianity; and the Lord Jesus said to his followers: 'If the world hate you, be not surprised, because it hated me before it hated you. If ye were of the world the world would love its own, but because I have chosen you out of the world, therefore the world hateth you.' (John 15:18, 19) A part of the Christian's sacrifice is to be misunderstood, but the happy part of it is when the mists clear away and he is understood, having proven his loyalty and faithfulness even unto death;—then he has the promise of life on the highest plane. Jesus said to such: 'Be thou faithful unto death, and I will give you the crown of life'; 'Fear not, little flock; it is your Father's good pleasure to give you the kingdom.'—Luke 12:32; Revelation 2:10."

WEDNESDAY'S DISCOURSES

We quote from Thursday's issue of the Register as follows:

"Pastor M. A. Howlett, in speaking took as his text Matthew 22:35-40, particularly the 37th and 39th verses: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself.'

"He stated that this was the epitome, as the Master stated, of all the law and the prophets, and therefore represented the love of justice, or the love that would lead its possessor to render justice to all.

"He referred to Jesus' statement in John 13:34, 35: 'A new commandment I give unto you, that ye love one another as I have loved you.' This represents, he averred, the love that leads to self-sacrifice, that really goes beyond the line of justice.

"The speaker then went on to describe the scope of the love of simple justice, showing that this quality of character is the first thing that one who becomes a Christian must attain and develop; that this would lead the follower of the Lord to be 'just before he is generous'.

"Then, taking up the various parts of this quality, he showed that to love the Lord God 'with all one's soul' means that one's whole being must be consecrated to serve the Lord and no matter what the work in hand may be, the true Christian must 'do all to the glory of God' (1 Corinthians 10:21), whether this be housework, business, or preaching the gospel. To love God 'with all one's mind' means to see that the mind is kept full of pure, loving, wholesome thoughts, that so the words and actions may be acceptable to God.

"Then, to 'love one's neighbor as one's self' implies that a true Christian should have a heart-development of 25,000 miles; in other words, should have a heart big enough to love the whole world, even his enemies.

"Finally the speaker enumerated three rights, or prerogatives, that belong to the heavenly Father: (1) the right of headship; (2) the right to reward; and (3) the right to punish.

"He said that anyone who is a Christian and causes false reports to be circulated about another person, is violating these prerogatives in that he is causing that person to be judged

and to suffer. Many, he went on to explain, try to be information bureaus, and are really 'inflammation bureaus,' in that they give forth tales that cause friction and inflammation.

IS IT TRUE, KIND, NECESSARY?

"The speaker closed with the explanation of a simple rule which will, if put into practise, prevent the Christian from violating the law of justice and brotherly love in his words. This rule is that every statement be made to pass through three requirements before it is allowed to have utterance, namely, 'Is it true? Is it kind? Is it necessary?' He said that with this rule there would be far less talking done in the world and far less trouble would prevail.

"Pastor O. L. Sullivan spoke on 'Pulling Down Strongholds of Error,' choosing as his text 2 Corinthians 10:3, 4. He declared that the proclamation of the truth would result in the overthrow of everything founded upon selfishness, injustice, or graft of any kind, stating that it was manifest that this overthrow of all unrighteousness began in 1914 and was increasing in momentum. He added that it was a remarkable fact that Christians who know and believe that the present world-confusion means the dawning of a better day are confident and undisturbed amid the turmoil, being confident that God is at the helm.

"The great need of coöperation among true Christians in forwarding the message of truth was emphasized by the speaker, contentment amidst reconstruction difficulties was strongly recommended. He stated that a great responsibility rested upon each one entrusted with the knowledge of God's plan of the ages to proclaim Messiah's Kingdom come! The speaker then took up the prophecy of Jeremiah 50:41-46, and interpreted the phrase 'people from the north' to mean bolshevism, which he characterized as 'mental influenza' and the greatest menace that has ever threatened organized government.

"Taking up 1 Kings the 19th chapter, the speaker applied the experiences of Elijah and Elisha to the present time. He showed that these were typical of the experiences of true Christians, and commented upon the fearlessness of Elisha. He stated that Elisha carried on the work of Elijah and both represented one class—the true, fearless followers of Christ.

"Pastor Sullivan then explained the meaning of the word Elisha to be 'Great Deliverer'. He applied this to Christians, and said that their mission is to preach deliverance to mankind—to tell mankind that Christ's Kingdom of peace and justice is now at hand, when all shall be delivered from oppression, persecution, disease, pain, and death.

FAITH: MORALE OF THE CHRISTIAN

"J. F. Rutherford, president of the Watch Tower Bible & Tract Society, Wednesday afternoon before a great crowd of 5,000 students attending the convention at Cedar Point, said that Bible prophecy is fulfilled and the reconstruction period for blessing humankind is at hand. He said:

"We are living today in a most important period of the world's history. The consecrated Christian whose mind is illuminated by the holy Spirit can understand prophecy when it is fulfilled or in course of fulfillment. The non-Christian does not understand prophecy. It indeed appears as foolishness to him. He witnesses the events that are transpiring and takes it for granted that these merely happen by chance.

"The reason for this is because the non-Christian has no faith. Faith means an intellectual understanding and appreciation of the Word of God, and a confident reliance upon that word. The Scriptures declare, 'The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned'. (1 Corinthians 2:14) It is not astonishing, then, that the unbeliever scoffs at the interpretation of prophecy.

"God's dealing with the Jewish people was not only for their benefit, but for the special purpose of making types and shadows of greater events to transpire. Hence prophecy is properly defined as history written in advance. That which pertains to the world is a record of the world's history in advance, foreknown and foretold by Jehovah through holy men of old who wrote under inspiration. That which pertains to the church is a history of the church in advance, written under the direction of Jehovah and intended to be understood only by the spiritually minded.

"The experiences of Elijah, as clearly set forth in the Scriptures, represented in type the experiences of the followers of Jesus and the work they should do on the earth.

The experiences of the Prophet Elisha, who was anointed in the stead of Elijah, picture another part of the work of the same class of Christian people. Ahab, the king of Israel, was a type of the civil powers, while Jezebel, his unrighteous queen, typified the unholy systems that operate under the name of Christ. Both Elijah and Elisha were very unpopular with Ahab and Jezebel and persecuted by them. The church has found its experiences to correspond with this. Hence, when the Christian has such experiences, instead of being astonished he regards it as an evidence that the Lord is dealing with him as one of the class whom he is selecting for a special purpose. The lesson the Lord intends to teach his people, then, is this: that they should have full faith and confidence in God and in the Lord Jesus Christ; that they should serve the truth in righteousness, without fear of man or man-made institutions; and this was particularly pictured in the experiences of Elijah and Elisha.

"AFORETIME FOR OUR LEARNING"

"It may be asked, How do we know that the Lord caused these things in olden times to be recorded for the benefit of the church? The Scriptures answer: 'Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope'. (Romans 15:4) And again, 'All these things happened unto them for ensamples [types], and they are written for our admonition, upon whom the ends of the world [ages] are come'. (1 Corinthians 10:11) We have reached the end of the world, as clearly shown by Biblical testimony. Even wise men of the world recognize this fact. The term world means order of things. We are witnessing the passing away of the old order and the coming in of the new. Therefore, we have the additional proof that the unfolding of the prophecies would be at this time for the benefit of that class of Christian people whose hearts are wholly devoted to the Lord's cause.

"In the light of these prophecies, Bible students can plainly understand why so much persecution came upon them during the recent war. It was not limited to one country, but took place in many countries. Instead, therefore, of being discouraged or downcast by these experiences, they rejoice to know that they are counted worthy to be partakers of the sufferings of Christ. The five thousand people that have come to this convention from every part of the United States and Canada witness by their presence, by their beaming countenances, that they are rejoicing in all the experiences through which they have been privileged to pass up to this time. St. Paul says, 'For unto you it is given in the behalf of Christ, not only to believe on him, but as a privilege also to suffer for his sake'. (Philippians 1:29) 'If we suffer with him we shall also reign with him.' (2 Timothy 2:12) We may be assured, then, that unless we have some experiences like unto the Lord and the Apostles we could not have the witness that we are his. The Lord caused St. Peter to say: 'Beloved, think it not strange concerning the fire that is to try you, as though some strange thing had happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of God that leadeth to glory rests upon you: on their part [the non-Christians] he is evil spoken of, but on your part he is glorified. If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf.' (1 Peter 4:12-16) The world cannot understand why the Christian is happy amidst trials and tribulations. The men of the world reason that when one becomes a Christian he ought to expect to have more natural blessings than before, but the consecrated Christian sees that it is his privilege to walk in the footsteps of Jesus and suffer in the same character of suffering that Jesus and the Apostles experienced, in order that he might be qualified to associate with Jesus in the great work that is to follow in uplifting and blessing mankind. St. Peter makes this clear, saying, 'For hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow in his steps'.—1 Peter 2:29.

OFFENCES MUST COME

"The history of the footstep followers of Jesus from the days of the Apostles until now shows that all who are willing to live a sacrificial life and be true, faithful and loyal to the Lord and his cause have suffered persecution at the hands of those who have misunderstood them. As an example, John Bunyan spent twelve years in prison because of his faithful adherence to the principles of Christ. It will ever be so until

the church is finished. Then those who have engaged in the persecution will be sorry. The Scriptures indicate that they will weep tears of bitterness. Many of such have thought that they would be the chief ones in heaven, not understanding what heaven is. Yet, after all their tears are wiped away and they see that God has a gracious provision for all mankind and that through Christ, head and body, he will offer restitution blessings to all the world, then they will be glad. During this period of reconstruction under the Christ, all those of the world, learning obedience and humbly walking before the Lord, shall be lifted up and blessed with life, liberty and happiness. We confidently believe that the end of the journey of the church is at hand and that within a short time all its members will be removed from the earth; that the time of trouble now on the world will then cease and the Sun of Righteousness, rising with healing in its beams, will bring comfort and peace and blessings to the people. The faithful, however, the ones who cheerfully endure trials and tribulations for the truth's sake, for righteousness' sake, even unto the end—these shall be privileged to be associated with Christ in extending the blessings to the groaning creation. Seeing this coming to pass, the Christian has every reason to rejoice and he can appreciate the Apostle's words, when he said: 'Rejoice in the Lord; and again I say, Rejoice!'

We quote from Friday's issue of the *Register*:

"Describing creation from the beginning until the present day, Pastor J. B. Alford, Texas, told the 5,000 Bible students assembled at Cedar Point yesterday, that God was bringing about his wonderful creation of a perfect earth in a perfectly natural way, in harmony with his own natural laws.

"The address created a profound impression, as did one by Prof. F. H. Robison, Pittsburgh, formerly of Cleveland, serving as foreign secretary of the International Bible Students Association. He spoke of the episode of the Lord with His disciples after the woman of Samaria had been greeted by him at the well. A. H. Macmillan, Nova Scotia, also talked.

THE WONDERS OF CREATION

"Pastor Alford spoke on the topic: 'The Wonders of Creation'. He stated that Bible students had often heard and studied of the times of restitution of all things in respect to mankind, but that he intended to bring before their minds the material side of this restitution, as it will relate to the atmosphere, plant and animal life, and cosmogony in general.

"He said in part: 'Man was created perfect in mind, body, and morals, an earthly image of his Creator, and to him was given the blessing of Jehovah and the commission: 'Be fruitful, and multiply, and fill the earth, and subdue it, and have dominion'. (Genesis 1:28) Evidently the purpose of the Lord was that if man remained in his pristine purity and perfection, that he would not only take care of the especially prepared Garden of Eden, where everything was perfect, but would extend that Garden until it took in the whole remainder of the earth, which was not brought up to the same standard of perfection as Eden.

"However, we must not think that the remainder of the earth was in the condition in which it is now. In spite of all the progress during the last century along agricultural lines, the earth outside the Garden of Eden was far in advance of the best cultivated parts of the earth today. This is proven by the discovery of buried fossil remains of many varieties of luscious fruits now extinct; such a discovery was reported as having taken place in the state of Pennsylvania on July 3d of this year, the report being in the 'Saturday Blade' published in Chicago, July 5th, 1919.

"This condition of luxuriance was sustained as long as the earth was surrounded by the canopy of vapor, called by scientists 'the last ring', which caused the whole earth to be one vast greenhouse, because the sun's rays could not strike the earth directly, but gave a diffused, equable light and temperature.

"A tremendous change took place when the ring broke and precipitated itself upon the earth, causing the Biblical flood, the 'Ice Age' of the scientists. Our seasons began at that time, with the extreme heat and extreme cold; and from that time began the present condition of the earth, when the curse began to operate fully: 'Thorns and thistles shall the ground bring forth'. (Genesis 3:18) A whole earthfull of exuberant life was destroyed, both animal and vegetable.

ECONOMY OF GOD'S ARRANGEMENTS

"This is evidenced by the present atmosphere surrounding the earth. Scientists tell us that 77 percent of the atmosphere

is nitrogen, an inert gas which undergoes no change when it is breathed by animal and plant life. This, we are informed by those who have made it a study, is a gas composed of organic substances decomposed and changed to gaseous form; in other words, the element called nitrogen is the direct result of decomposition of organic matter, at the time of the flood.

"The Lord promised that in the time of the end of the present evil order of things, when the time has come, not to destroy the earth, which 'abideth forever', (Ecclesiastes 1:4) but to usher in a new order of things, that then 'knowledge shall be increased, and the wise shall understand'. (Daniel 12:4, 10) Hence, even the scientists and evolutionists are learning more and more about the earth. In fact, everybody is learning something except the modern theologian.

"Now that the time is near when man will regain his lost dominion he is learning how to 'subdue the earth', to harness the elements to do his bidding. For instance, by growing certain leguminous plants, which have the power to extract the nitrogen from the air by a process of osmosis, through nodules on their roots caused by certain microbes, the nitrogen is returned to the soil, oftentimes increasing the value of the land \$25.00 per acre. Also, in the culture of pecans in Texas, where previously in the wild state it took forty years for a pecan tree to come to full bearing, now it begins to bear fruit eight times the size of the wild pecan on the third year after planting, and is in full bearing in eight years, producing \$350.00 worth of fruit per acre.

"The wonderful economy of God is evidenced by the fact that when the resurrection takes place, and 'all that are in their graves shall come forth', by the end of the thousand years of the Millennium, all the nitrogen will have been used from the air for the creation of the twenty billions of human bodies, and for the enriching of the soil of the earth, so that the restored human race will find the atmosphere composed of oxygen and carbon-dioxide, the oxygen for the human race and the animals, and the carbon-dioxide for the plant life, and as in the process of respiration animal life gives out carbon-dioxide and takes in oxygen, and plant life the opposite, each would harmonize and cooperate with the other.

"This gives a faint idea of how the Lord God Almighty will bring about his wonderful creation of a perfect earth, in a perfectly natural way, in harmony with his own laws of nature. If the world of mankind could only catch a glimpse of God's wonderful plans, it would bring them on their knees before him in heartfelt praise and adoration for such a wonderful plan and such a wonderful God.'

THE NEW CREATURE'S FOOD

"Professor Robison selected as his topic John 4:32-36, describing the episode of the Lord and his disciples after he had spoken with the woman of Samaria at the well. His disciples urged the Lord to eat, as it was time, and he replied: 'I have meat to eat that ye know not of'. The speaker explained that at this time the Lord had been anointed with the holy Spirit, and thus had been begotten as a new creature, but he was speaking to those who had not yet been thus begotten; hence his words, 'meat to eat that ye know not of'. And what this meat or food was, the Master explained, saying: 'My meat is to do the will of him that sent me, and to finish his work'.

"What was the comparison the Lord used here? The Lord was here telling them that his food (the word translated 'meat' meaning 'food' in a general sense) was to do what God wished him to do. Food is what we take into the system, to nourish it, keep it active, and to sustain it. So the Master, as a spirit-begotten new creature, was simply stating that to do the will of God was what was nourishing this new creature, keeping it active, and sustaining it. Of course, the disciples could not understand him, even as no one not begotten of the Spirit can understand this at the present.

"At Pentecost, however, the followers of the Lord were also anointed with the holy Spirit, thus also begotten as new creatures, and from thenceforth the church, composed of the true followers of the Lamb, wherever they might be, can and do appreciate the Lord's words. Also, they themselves are of the same mind, and their food as new creatures is to do the will of the Father in heaven.

"But was not our Lord always doing the Father's will, even before he came to earth? He tells us he came to do God's will. (Hebrews 10:7) The distinction is that now for the first time he was doing God's will when it meant the suffering of persecution, ignominy and shame. Yet, even in the Garden of Gethsemane, he was able to say: 'Not my will, but thine be done,' that is, 'Although I would that this cup

pass from me! that if it be possible, I be not crucified as a blasphemer against God, nevertheless, notwithstanding, irrespective of my own will, choice, or preference, not my will, but thine be done'.

"Think what this meant! The one in all the universe most faithful to the Father would have to die an ignominious death, as a malefactor and a blasphemer. Not only at the end of his ministry, but from beginning to end of his three and one-half years of trial time, the Lord Jesus showed the same spirit, manifested that his meat was indeed to do the will of him that had sent him.

"He had left the courts of heavenly glory, had come into a rebellious and sinful world to die as the ransom price for mankind, a willing sacrifice. After two years of the proclamation of his coming kingdom, and the performing of many miracles, we read in the sixth chapter of John how he fed five thousand in the wilderness, and how the multitude would have taken him by force and made him king. (John 6:15) We can see why they did this. The Jews had a scheme of their own for the carrying out of God's plans. They wished to rebel against Rome, set up their own kingdom, and thus bring about the blessing of all the peoples of the earth. Doubtless they chose Jesus as being the most popular leader, who would be able to lead them against Rome, and although they thought him a little too modest, they hoped that if they used force, he might capitulate to their wishes.

"TO FINISH HIS WORK"

"The psychological moment was at hand, if he wished to take another course than that of self-sacrifice. But he wavered not at all, for in the same verse we read: 'He departed again into a mountain himself alone'.

"From that time on, it seems that his popularity with the people was more or less on the wane. When, at the Feast of Tabernacles, which was one of the two great feasts of the Jews, he stood in the temple and cried: 'If any man thirst, let him come unto me and drink' (John 7:37). He was offering them the very thing they needed, yet none came to him to ask him how he proposed to give them the living water of life, although fully 30,000 people must have been within the range of his voice, for this feast was attended by Jews from all parts of the earth.

"At the close of his ministry, even Peter, the oldest of the disciples, older than our Lord in the flesh, gave way under the pressure of the time, and turned against the Master. The Lord might have said: 'Here he has been with me for three and a half years, and should certainly have imbibed something of the truth; yet he, the oldest of my disciples, has had the most advantages among the twelve apostles, who have had the most advantages among the nation of Israel, which has had the most advantage of all the races of earth—if Peter would turn against me and deny me thus, what would not the rest of them do?' But no, the Lord knew the will of God was for him to die as a sacrifice, and he remained faithful to the very end.

"A. H. Macmillan, of Nova Scotia, said:

"To this end was I born, and for this purpose came I into the world, to bear witness to the truth.' These words of our Lord Jesus to Pilate at the time of his trial set forth one of the main objects of Christ's life. The Master here showed with clearness that one of the main objects of his advent into the world was not to delve into Jewish politics, not to spend his time in various moralistic and humanitarian works, great and admirable though such works would be, but to bear testimony to the truth concerning God's plans and purposes for the blessing of mankind. It is true there were other objects in his leaving the heavenly glory which he had with the Father before the world was: he came to 'seek and to save that which was lost'; he came to 'give himself a ransom for many'; but his bearing witness to the truth was almost inseparably bound up with those exalted missions.

"THE DESIRE OF ALL NATIONS"

"That kingdom, the true testimony of which the Lord bore and which true testimony he passed on to the Apostles and through them to his faithful followers of this Gospel age, will prove to be the very thing which man has wanted and needed all along. It will be the 'desire of all nations'. For the privilege of testifying to that message our Lord and all his faithful followers have counted shame, ignominy, imprisonment, persecution and death as nothing. If they called the Master of the house Beelzebub for his faithfulness in declaring the Messianic kingdom and for the things necessarily

associated with that declaration, it need not be surprising if they apply similar epithets to his followers who are, of course, imperfect and much more likely to call forth the criticism of the enemies of truth."

The Sandusky Register of Saturday, the 6th, gives a lengthy report of Brother Rutherford's discourse to the collaborators. We do not quote it here, however, for the reason that it appears in substance in the former issue of THE WATCH TOWER under the subject "Announcing the Kingdom." Brother A. M. Graham's discourse we quote from the Register as follows:

"Evangelist A. M. Graham, of Boston, Mass., selected as his text, Isaiah 60:1-3, reading as follows: 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.'

"He said in part: 'The Bible pictures this in a remarkable way in the experiences of Elijah the prophet of God, and the priests of Baal, which was an idol worshiped by the apostate children of Israel during the reign of the wicked King Ahab.

"1 Kings 18: Elijah and the prophets or priests of Baal went up on Mt. Carmel to see by a test as to whether Jehovah or Baal was the true God. The test was one of fire: both Elijah and the Baal prophets were to offer a sacrifice to their respective gods, and the god that would answer by fire which would consume the sacrifice would be proved to be the true god.

"PERADVENTURE HE SLEEPETH"

"All day, from morning to night, the priests of Baal shouted and yelled to their god, Baal; they cried aloud and cut themselves with knives and lancets and leaped up and down upon the altar, but no fire came down upon their sacrifice. Elijah mocked them, saying: 'Cry aloud! either Baal is having a conversation, or is on a hunting trip, or has gone on a journey, or perhaps is taking a nap and must be awakened'.

"But beyond these remarks, Elijah had nothing to say during the whole of that day; the priests of Baal had the floor, so to speak. It was only when evening came that Elijah got busy and prepared his altar and his sacrifice, and then Jehovah answered by fire, as we know from the Scriptures.

"I believe this illustrates in type, pictures very well the conditions during the Gospel age. From the death of the Apostles until 1874 the false religious systems have had full control, and have done the yelling, howling and shouting, and have failed to accomplish that which they have been howling for—the conversion of the world. They are well represented by the 450 priests of Baal there on Mt. Carmel. Elijah, on the other hand, represents the true Christians during the Gospel age, in this picture, who, though very small in number when compared to the false systems, have been fearlessly declaring and showing up the false claims of the false church organizations. This has been one of the principal themes of all the great reformers from the Apostles' time to this—Arius, Waldo, Wycliffe, Martin Luther, and Pastor Russell, with all their co-workers.

"Elijah had his chance at the close of the day, picturing well the fact that at the close of the 'day of salvation' of the Gospel age the Elijah class, or true saints, are having their chance; the evening of this age being the harvest period, beginning in 1874. Since 1874 Christians have been permitted to preach the Gospel that Jesus proclaimed, and to place it before the people, pictured by Elijah building up again the altar of the Lord, which had fallen down.

THE WORLD NOT CONVERTED

"Keeping in mind that the 450 priests of Baal represented the preachers of our day, we can see how appropriate the application is. Anyone who has attended an old-fashioned Methodist camp meeting will have no doubt that the picture of the yelling and shouting of the priests well applies. Some thirty years ago Methodists said: 'If we only had a man big enough to do the job!' So the Lord gave them—Billy Sunday! He certainly qualifies as a fulfillment of the priests-of-Baal illustration. He jumps up and down, yells, shouts, cries aloud, and does various gymnastic stunts on the platform.

"Also he is a big man, because he always manages to get the biggest salary, and this is the standard of bigness in vogue in the world today. But still the world remains unconverted—their god seems to refuse to answer.

"But now the time has come for the Elijah class to demonstrate. It has been reported that in 1914 the Baptist people in their annual gathering discussed the question of how they could 'get that man Russell'. Finally they said: 'He has been preaching that the world will end in October, 1914. When that time comes and the world does not end, we will brand him as a false prophet and an imposter.' They overlooked the fact that our teaching was and is that it is not the physical earth that will end, but the governmental, social, religious, political world—in other words, the entire present order of things must give way to a new order of things. However, when in July 1914 the world war began, and by October, 1914, all newspaper correspondents and great statesmen of the world were freely predicting that unless something happened to stop the war, civilization and Christianity would go down into revolution and anarchy, this shut up the mouths of these Baptist preachers so completely, and so thoroughly that they have never dared to open their yoppers since! What had happened? The fire had come down! And just as the fire in the type of Elijah burned up not only the sacrifice, but the stones of the altar as well, so this fire will not stop until the whole of every unjust and autocratic institution is burned up and destroyed.

"This was the test—the coming down of fire; and the fulfillment exactly on time has proved that Pastor Russell was one of God's great reformers and prophets. Do you believe that? Well, let me tell you that the preachers believe it too, but are afraid to say so! They say: 'That man Russell is an awful man;—he never takes up a collection, and gives everything away free!' So far as I can learn, that is the worst charge they have against us! When I was a boy, we used to say that there are two kinds of Christians,—Papists and Protestants. Now we will have to say there are two kinds of Christians—Papists and Apists; because the only thing left of Protestantism is the 'ism',—the protest is all gone, and they are trying to ape that which they once repudiated. Our text says: 'Arise, shine!' Dear friends, it is for us to let our lights shine, that men may realize that false religious systems are the worst foes of the liberties of mankind."

GIDEON CHOSEN

"Pastor Oscar Magnuson, of New York, chose as the topic of his discourse the 6th, 7th and 8th chapters of the Book of Judges, describing the feat of Gideon and his band of 300 men in putting to utter rout an army of 135,000 Midianites, Amalekites, and children of the East, who had come against Israel at the close of the harvest season. This episode, the speaker said, well pictured the final experiences of the church of Christ, the true Christians, after the harvest period of the Gospel age had drawn to a close. Pastor Magnuson then went on to explain the symbolism as follows:

"The angel of the Lord found Gideon threshing wheat—the antitypical Gideons, the true saints, are found occupied in the same way—seeking for the wheat among the chaff and tares; seeking for true Christians among the great mass of hypocrites and lukewarm ones. This also proves that the entire incident which followed the coming of the angel belongs after the harvest period of this Gospel age has closed, in antitype. The angel appeared to Gideon as a man and commissioned him to go and destroy the Midianites. Gideon objected that he was too weak, and the Israelites too few. To this the angel replied, speaking as a representative of Jehovah: 'Surely I will be with thee, and thou shalt smite the Midianites as one man'. (Judges 6:16) What a comfort we find in this, that the Lord has promised to be with us in our fight against great odds, against error and false doctrines firmly entrenched among mankind; and the Lord has promised beforehand that we shall succeed in smiting the enemy and scattering them. As a sign of confirmation, the angel accepted the sacrifice that Gideon immediately offered, and disappeared from his sight.

"The next command from the Lord was for Gideon to break down the altar of Baal; which he did that night with ten trusted servants. This pictures the effect of the dissemination of the truths—the breaking down of all idols, whether of material things or of false doctrines of hell fire, eternal torture, etc. Then we find Gideon filled with the spirit of the Lord and preparing to go against the Midianites by sounding the call to arms. In the same way, each time the Christian goes out with the truth, whether by printed page, word of mouth, etc., it strengthens him for the next combat.

THE FEARFUL AND AFRAID

"We find that 32,000 gathered themselves to Gideon. But when they viewed the hosts of their enemies 'like grasshoppers

for multitude' home never looked so good to them as just then, and they wished they had an opportunity not to be in this fight. Knowing this, the Lord said: 'Whosoever is fearful and afraid, let him return and depart from Mt. Gilead'. He did not need to repeat it. 22,000 availed themselves of the opportunity. So in the Christian fight. The Lord never drafts anyone into his army. He wants only volunteers; and these volunteers must be fearless: God does not want cowards. He invites all who are afraid to get away as quickly as they can run, to 'depart early'.

"But still there were too many, even though only 12,000 were left, said the Lord. So he applied another test, saying: 'Bring them down to the water, and I will try them for thee there'. (Judges 7:4) How glad we are that it is the Lord that will try and test his people; he has not commissioned that task to you or to me. He can read the heart; we can not. When the 12,000 got to the water, some acted as though they had not had a drink for a long time; they lay down and drank and drank and drank. These represent a class of truth people who are always drinking in the truth, but never watching for and seeking opportunities to serve the Lord and to proclaim the truth. Of all the 12,000, only 300 men took the water up in their palms and lapped it, meanwhile keeping their eyes on the enemy and upon the leader for his commands. These picture the very few really wide awake and active followers of the Lord, who partake of the truth for the purpose of being refreshed and enabled to fight the battle of the Lord. They say: 'We did not come to the waters merely to drink: we came here to fight'.

"The Lord said that these 300 men would capture the Midianites. Gideon divided these into three companies, equipped them with trumpets, and torches hid in pitchers. They surrounded the mighty host of the enemy, and at Gideon's signal sounded their trumpets, broke the pitchers and let the light shine, and shouted: 'The sword of the Lord and of Gideon'. And the Midianites fled in confusion, slaying one another in their fright. So will the fearless sounding forth of truth cause all errors to take flight."

MANY BAPTIZED

The Sunday issue of *The Register* contained, besides a fuller report of Brother Wise's talk, these items of interest:

"Following an eloquent discourse on Baptism by Pastor C. A. Wise, Indianapolis, vice president of the International Bible Students Association, over 200 members of the society were baptized Saturday afternoon at the Cedar Point bathing beach.

"A throng of more than 6,000 persons lined the beach in the vicinity of the sea swing to witness the unusual spectacle. More than 100 bathers halted their sports and collected near the scene to observe the ceremony.

"After the talk of Pastor Wise, applicants for baptism formed in line and marched to the bath houses, where the women donned loose, black apparel for the occasion, while the men were in black bathing suits.

"Volunteers from the delegates conducted the ceremony of immersion, forming in a semi-circle about 100 feet from shore. Those seeking baptism waded out to the volunteers who conducted the rite of immersion and the line of men and women continued back to shore with scarcely any interruption.

"In this manner the numerous applicants were baptized in less than an hour and a half. It was explained to them that the act of baptism was a symbol representing their willingness to enter the service of Christ unto death. Pastor J. A. Bohnet, Pittsburgh, had charge of the immersion.

LABOR PLENTIFUL NOW

"Labor was the subject upon which Pastor W. F. Salter, manager of Canadian work, of Winnipeg, Canada, spoke, basing his remarks upon the text: 'For we are co-laborers together with God'. He said:

"Our subject implies that there is labor to do; it also implies that there is more than one laborer to carry on that labor. Not only are we said to be co-laborers with the heavenly Father, but our commission is also to be co-laborers one with another to carry on the work of our God on this side the veil. We also recognize that if we are going to participate in that great work with God, the work which he has for us at this time, we must walk in the light, even as God himself is in the light. We recognize that in the past 40 years the light has come through the agency of God's wise and faithful servant, Pastor Russell, bringing to you and to me the har-

monious plan of our heavenly Father, long hidden by the false and erroneous teachings of the Dark Ages.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not tell the truth; but 'if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from sin.'—1 John 1:57.

"We recognize that the time has come when the increasing light indicates that there is a great work ahead for us to perform. We recognize that we are not talking about a literal light but the great symbolical light of the Bible, that illuminates our hearts and minds as to the Plan of God and the character of God. As the great Jehovah God is without beginning or ending, of necessity his plans and purposes must be without end. And therefore, throughout the ages of eternity, God will be revealing himself more and more to his intelligent creations on various planes of being—human and spiritual. Therefore it has been well said that it will require eternity to know God."

"Lecturer W. A. Baker, of Portland, Ore., addressed the big open-air gathering of the Bible Students upon the grandest quality of the Christian's character: the quality of love; taking as his text: 1 John 2:5, 'Whoso keepeth his word, in him verily is the love of God perfected.'

BOTH NEWSPAPERS GENEROUS

The Sandusky *Register* in its Tuesday (September 9) issue gives a full-page report of the public discourse delivered by the President of the Society, and another full-page giving a brief resumé of the work of Pastor Russell and his associates, and of the trial and conviction of several Bible Students for the publication of *THE FINISHED MYSTERY*, and their subsequent release. We are advised that a copy of this issue went to every newspaper in the United States and Canada.

One of its leading headings reads:

"The annual convention of the International Bible Students Association, by far the biggest thing of its kind ever held in this part of the Great Lakes section, was concluded with a rousing open-air mass meeting at Cedar Point Sunday afternoon."

The Sandusky *Star-Journal* also carried lengthy reports of the convention. We quote from the *Star-Journal* of September 8:

"Hundreds of Sanduskians and residents from nearby places who visited Cedar Point Sunday, the last day of the resort's season, were vividly reminded of the contrast with the last days of former years at the Point, particularly before the State became arid. Crowds on the steamer 'Boeckling' in the evening sang, 'God Be With You Till We Meet Again', instead of 'Hail, Hail, the Gang's All Here', as was frequent in other years.

"Nearly 300 were baptized in Lake Erie before a large crowd late Saturday afternoon. Volunteers formed in a semi-circle in the Lake near the sea swung and performed the baptismal rites as the candidates waded out to them.

"President Rutherford spoke to nearly 7,000 persons under the trees Sunday afternoon. He declared a League of Nations formed by the political and economic forces, moved by a desire to better mankind by establishment of peace and plenty would accomplish great good, and then asserted that the Lord's displeasure is certain to be visited upon the League, however, because the clergy—Catholic and Protestant—claiming to be God's representatives, have abandoned his plan and endorsed the League of Nations, hailing it as a political expression of Christ's kingdom on earth."

SLEEP, REPOSE, AND—GA

In each room at the hotel the friends found a little card of greetings from the President of the Society, and this card suggested regular hours of retiring, that all might be refreshed for the next day; and it was noted that this suggestion was very closely observed. So by eleven o'clock each night Cedar Point was quiet and peaceful. Nothing could be heard save the gentle swashing of the waves against the shore.

After the evening services those friends who lodged in Sandusky had a pleasant ride across the bay, the while they watched the iridescent shimmer of the moonbeams on the water, or sang together the songs of Zion. Those who stayed on the Point strolled along the silver strand, or watched as

"Silently, one by one, in the infinite meadows of heaven,
Blossomed the stars—the forget-me-nots of the angels."

The fresh breezes and the pacific setting of the scene prepared the friends for repose.

Many were reminded of how Jesus and his disciples must have walked the sands of Galilee's shore and given praise to Jehovah as they gazed upon the wonders of his creation and looked forward to the time when his glory shall fill the whole earth as the waters fill the deep.

On the card above mentioned, and on the back of the program, was a sign in gold—the cryptic characters GA. Larger signs of the same thing had been painted and hung about the book store and hotel lobby and other places. No explanation was given at the time of the meaning of these letters, and many of the friends were guessing. Sometimes one would come and say: "I have solved it: GA means Gideon's Army". Another would say: "I have it: It means Guess Again"; and thus they guessed, and looked forward with expectancy until the explanation was given, which accordingly was done Friday afternoon, as previously promised.

CO-LABORERS' DAY

The real climax of the convention was reached on Friday—Colaborer's Day. The addresses and testimony meetings were chiefly for the benefit of colporteurs and other workers. At three o'clock in the afternoon, according to the program, Brother Rutherford addressed the colaborers, and in the midst of his address announced the purpose of the Society to publish *THE GOLDEN AGE*—the new magazine mentioned in the previous issue of *THE WATCH TOWER*. After making announcement he called upon those present to know how many desired to enter into this work and who would enter into it. The response was an inspiring scene. Six thousand people, as one person, arose, and standing they sang with a zest and zeal known only by those who follow in the footsteps of Jesus the beautiful words:

"Send out thy light and truth, O Lord;
Let them our leaders be
To guide us to thy holy hill
Where we shall worship thee."

Many remarked that never before had such an inspiring scene been witnessed; never before had any who attended that convention seen anything to compare with the loving zeal and enthusiasm and devotion manifested by the people of God.

Then followed the address of Brother R. J. Martin, office manager of the Society, in which he outlined the detailed methods for the new work of obtaining subscriptions for *THE GOLDEN AGE*. Brother Martin pointed out how by systematic efforts it would be an easy matter to procure 4,000,000 subscriptions in less than a year. Since *THE GOLDEN AGE* will carry a large amount of religious matter and explain present-day events in the light of divine prophecy, and since it is a thirty-two-page magazine, published twice each month, a subscription list such as above stated would be the most extensive volunteer matter we have ever had, and in such form as we believe the people would

readily take it. Coming to them at this time of distress in the world, it will be readily taken, because it will comfort those that mourn and bind up the broken hearted. These details for THE GOLDEN AGE work have been mailed to the various class secretaries, and already the subscriptions are coming in.

ADVANCE SUBSCRIPTIONS

As an incident showing how readily the people desire something of this kind, one of the sisters made a short journey during the convention and, talking to strangers on the boat about THE GOLDEN AGE, she procured five subscriptions. One business man who employs a large number of people remarked: "As soon as this magazine is out, send it to me, and I am sure all my employees will want to subscribe".

Long had the dear friends waited, prayed and hoped that the Lord would open some new method of spreading the truth, announcing the kingdom of Messiah. And when the announcement was made, detailing how the Lord had led up to this method of spreading the truth, the dear friends responded with gladness of heart. There seemed to be no dissenting voice in that great throng of people. Evidently Satan was there, because he always maintains an office at such times and places. But manifestly he was there as an onlooker, and truly we may say: "Thou preparest a table before me in the presence of mine enemies".—Psalm 23:5.

It was a wonderful convention! it was marvelous for eyes to behold; and in the language of one dear, zealous brother: "The meeting was a miracle—the most wonderful meeting ever held on this earth!" It has long been customary to say of each convention: "This is the best yet," and therefore the phrase sounds somewhat trite. However, we believe it will be the unanimous opinion of every one who attended the Cedar Point Convention that there never has yet been held a convention of the Lord's people wherein such a wonderful spirit of unity, of devotion to the Lord, of willingness to do his will was manifested, as at this convention. And why should it not be thus, realizing that the church is but small in numbers, and that the war is on between it and the beast, the members of the church should stand as one, united, harmonious body, battling together to the pulling down of the strongholds of error. Had there been any differences between any of those who assembled at the convention

prior to coming there, seemingly all were wiped away, and the heart sentiment of each found expression in the words of St. Paul: "Forgetting the things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus". (Philippians 3:13) It was good to be there! The Lord was there, and he showered upon every one blessings of loving kindness.

MESSAGES OF GREETING

But the dear friends who could not be there must not be overlooked. Some exercised self-sacrifice in staying at home, that others might attend. Many of those whose attendance was hindered by one cause and another sent telegrams and letters of greetings and good wishes. The Lord reward them according to their hearts' desires.

Officers of the Boeckling Company, owners of the Cedar Point summer resort, were deeply impressed with the Bible Students. They had never seen anything like them. The second day we were there, forty of the kitchen and dining room employees called a strike and refused to work. Immediately a sufficient number of our young brothers and sisters volunteered and did the work in the kitchen and dining room, greatly to the pleasure of the management, who gladly paid them the regular wages. Soon the hotel clerks and officers caught the habit of calling everyone Brother and Sister, and seemed to appreciate them very much. The President of the Boeckling Company said to Brother Macmillan: "I never saw such people as these. If you can make my help do their work as readily as these people do theirs, it will be worth \$10,000 to me". Nearly all the occupants of the rooms made their own beds, and thus made the work lighter for the hotel help. Generally there was a splendid impression made on all the officers and employees about the summer resort. On Sunday a great number of the employees requested reserved seats for the public lecture. Many of them received the volumes of STUDIES IN THE SCRIPTURES before we left. Many were the interesting items concerning the convention; many were the kind expressions by the people who met the Bible students. We hope much good will be done, and that the sweetening influence of those who were there produced a lasting effect upon all with whom we came in contact.

ADORATION

I love my God, but with no love of mine,
For I have none to give;
I love thee, Lord, but, oh, the love is thine,
For by thy life I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in thee.

Thou, Lord, alone, art all thy children need,
And there is none beside;
From thee the streams of blessedness proceed,
In thee the bless'd abide,—
Fountain of life, and all-abounding grace,
Our source, our center, and our dwelling place.

JEREMIAH COMMENDS THE RECHABITES

— NOVEMBER 2.—JEREMIAH 35:1-8, 12-14, 18, 19. —

THE KINGDOM OF JUDAH NEARING ITS END—JEREMIAH'S EFFORTS TO SAVE HIS COUNTRY—INGRATITUDE AND MALICE OF THE LEADERS—UNAPPROVED FAULTFINDING AND NECESSARY EXPOSURE OF DANGER AND DANGEROUS TENDENCIES—THE WILL TO OBEY AS OFFSET TO NATURAL RETICENCE—MODERN DISESTEEM FOR JEREMIAH AND FOR THE LORD'S WORD GENERALLY.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Corinthians 10:31.



THE lesson for today was evidently intended to be a temperance lesson; but the subject matter deals much more decidedly with obedience than with over-indulgence in eating or drinking. Jeremiah lived in the most critical time in the history of the Jews. He was the prophet of the fall of Judah. At this time Judah was on the verge of ruin, though the actual downfall of Jerusalem did not occur until some eighteen years or so later than the time of this lesson.

Jeremiah in his public ministrations was bold, and his enemies probably thought that he enjoyed denouncing them, their sins, crimes, wrongs, their disobedience to God, which were all prevalent and growing in the kingdom of Judah. But privately, it seems, the prophet was of a gentle, sensitive nature, shrinking from public life. It was only his faithfulness to Jehovah that led him to prophesy the calamities which had been revealed to him.

It would be difficult to find words inspired by deeper interest and compassion than some of those in the last part of the eighth and the first part of the ninth chapters of his prophecy: "For the hurt of the daughter of my people am I hurt. . . . O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" And even Isaiah, with his fire-tipped tongue sublime, hardly exceeds the tender and exultant strain of Jeremiah in chapter 31:28: "And it shall come to pass that like as I have watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord".

GREAT CALAMITIES FORETOLD

The prophet Jeremiah denounced the sins of the Jewish nation with great courage, and with an eloquence at once solemn and grand. He declared that the miseries which the people suffered were the special judgments of Jehovah, and he proclaimed repeatedly and openly, and in the most public places of the city, still heavier calamities, which he said were impending. Some of the people were annoyed and some were troubled at these prophetic warnings, and some of them were deeply incensed against Jeremiah for uttering them.

Jeremiah could not lay much claim to popularity. No man can attack the pet shortcomings of a whole nation, or any considerable portion of a nation, without becoming unpopular. Such things are not unknown in our day; and the records of history bear abundant testimony that it has always been so. Jeremiah's sensitive nature made it all the more difficult for him to stand firm when they charged him with being disloyal, with being pro-Chaldean, with interfering with the military operations of the country. Yet this he did, and thus showed his real courage.

PRIESTS RESENTFUL AT GOD'S WORD

Finally, on one occasion, he took his stand in one of the public courts of the temple, and addressing the concourse of priests and representative people that were there, he declared that, unless the nation repented of its sins and turned to God, the whole city should be overwhelmed. Even the Temple, the sacred house of God, should be destroyed, and the very site abandoned. He 'diminished not a word' of all that the Lord had given him to tell the people.—Jeremiah 26:2.

The priests and the prophets and the people who heard this denunciation were greatly exasperated. From the order indicated in the account it seems evident that the priests were the most hotly incensed, because the prophecy implied that they would soon be out of a job. The priests' action had influence with the prophets; for they too began to realize the "dignity" of their position, to be conscious of the fact that they too were prophets as well as Jeremiah. No such message had been given to them, and besides, if it had, they had too much respect for the "institutions" of their country and, especially, too much respect for their own standing in the community ever to deliver so ungracious a message. Nay verily!

What share the populace had in the demonstration was evidently, as usual, merely to furnish a sort of dramatic background for the star players.

THE PROPHET SEIZED AND TRIED

At all events they seized Jeremiah, and brought him before a great judicial assembly for trial. The judges asked him why he uttered such predictions, averring that by doing so he acted like an enemy to their country, and why he had spoken against the holy Temple, concerning which they were commanded to exercise the greatest deference and respect. The excitement was very great against him; the people, goaded on by the ecclesiastical functionaries of that time, demanded his life, could hardly, it would seem, be restrained from open violence. In the midst of this scene Jeremiah was calm and unmoved, and replied to their accusations in substance as follows:

"Everything which I have said against this city and this house I have said by the direction of the Lord Jehovah. Instead of resenting it, and being angry with me for delivering my message, it becomes you to look at your sins and repent of them and forsake them. By so doing the Lord will have mercy upon you, and will avert the calamities which otherwise will most certainly come. As for myself, here I am in your hands. You can deal with me just as you think best. You can kill me if you will; but you may be assured that if you do so, you will bring the guilt and consequence of shedding innocent blood upon yourselves and upon this city. I have said nothing and foretold nothing but by the command of the Lord."

STEADIER HEADS PREVAIL

The prophet's calmness and reasonable utterances produced an effect of greater sobriety upon both the rulers and the people. The finding of the princes was that he was not worthy to die, since he had spoken in the name of the Lord. Apparently, however, some were more angry than ever, and were still eager to put the prophet to death. So certain of the elders of the land, sagacious laymen they were, reminded them of how Micah had spoken in similar manner in the days of Hezekiah against the city and the Temple; and so far from putting him to death for his warnings, they feared the Lord and were converted from their evil course and the city was spared. This conservative element in the mob prevailed. Jeremiah's case was allowed to pass. It appears, however, that his safety was rather owing to the personal influence of one Ahikam than to any general feeling favorable to Jeremiah, that his life was preserved; and it would seem that he was then either under some kind of restraint, or else was in so much danger from the animosity of his opponents as to make it prudent for him not to appear in public unless by the Lord's special direction.

THE SONS OF RECHAB TESTED

It was shortly after this incident that the Lord directed Jeremiah to go to the house of the Rechabites, speak to them, bring them into the house of the Lord, the Temple, and to offer them wine to drink. Now the Rechabites were not properly of the twelve tribes, but they were of Abrahamic stock and circumcision. The names of the Rechabites show that they continued to be worshippers of Jehovah. Their rigid Nazaritish life seems to have been generally known. They not only did not drink wine, but they did not dwell in fixed habitations, nor own them; neither did they sow seed or plant vineyards. That austere method of living was probably enjoined upon them by their patriarch Jonadab, partly as a protest, and partly as a protection against the debauching effects of the licentious living of the Phœnicians and others with whom they would come more or less into contact.

This austere and abstemious mode of living made it possible for them to be admitted into the house of the Lord, into one of the chambers assigned to priests and Levites, within its precincts. They were received by the sons or followers of a "man of God", a prophet or devotee of special sanctity. Here they were tempted and found proof against the temptation, and their steadfastness turned into a reproof for the unfaithfulness of Judea and Jerusalem.

RECOGNITION FOR THE RECHABITES

The narrative of this trial ends with the statement of a special blessing upon the house of Jonadab: "Jonadab, the son of Rechab, shall not want a man to stand before me forever". To stand before the Lord meant one thing—to serve

him in some priestly capacity, as did the Levites. (See Deuteronomy 10:8; 18:5, 7; Genesis 18:22; Judges 20:28; Psalm 134:1; etc.) The purity, the consecrated life, but above all the faithfulness of the sons of Rechab gained for them, as it gained for other Nazarites, this honor. Jewish writings support the implied meaning of this account when they tell us that the Rechabites were adopted into the families of Israel, being probably incorporated into the tribe of Levi.

The logic underlying this little tableau is something like this: If the Rechabites were so faithful to the behests of Jonadab, who was merely a patriarch of that family and himself an imperfect man, how much more reason was there for Judah to be obedient to the laws of Jehovah, given to them at the hand of Moses, since Jehovah was the God of all wisdom, justice, love, and power!

If this incident be taken as teaching or implying that God enjoins prohibition of wine upon all classes of people, it proves too much. For wine was only one of the things which this ascetic tribe of Arabian nomads were forbidden. If we force the conclusion from this Scripture that it is wrong to drink wine, then we, in turn, are forced to the admission that it is wrong to build houses, to own them, to own farms, or to plant them—a conclusion which the reverend gentlemen who chose the topic for us would hardly be willing to admit.

THOROUGH CLEANSING NEEDED

Since prohibition is on the statutes of the land it is eminently proper for all to obey the law in this respect, but it is futile, as well as weak, to try to twist this account of the faithfulness of the Rechabites into a divine approval of man's puny efforts at legislating righteousness onto an unwilling world. Prohibition is like dressing up a leper in evening clothes. He may or may not be more presentable in society, but he is still unclean. His real cleansing must begin from within, and that will not begin until those whose interests are identified with the corruptions of religion have been supplanted by the Sun of Righteousness, with healing in his beams.

This blessing of the Rechabites with an honored position in the national life of Israel would be comparable to bringing in a band of Gypsies and making them vestry-men in the Cathedral of St. John the Divine. It would be bitterly resented now; it was surely resented then. Possibly as a sequel to this cutting and dramatic rebuke of the festering iniquity of his people Jeremiah found himself in the "shut up" condition which he mentions in chapter 36:5, wherein it was not longer his privilege to go into the house of the Lord. But there, when he could not reach the rulers and the people with

his voice, he dictated a prophecy to Baruch which was read to the princes and the king. When it was destroyed, he wrote another, even more vehement than the first.

JEREMIAH STILL UNLOVED

No wonder Jeremiah was unpopular. If a radical lecturer were to appear in the Stock Exchange on Wall Street and preach the utter downfall of the whole financial system and the triumph of forces long considered by them as foes, he could hardly be less loved than Jeremiah. And this faithful mouthpiece of the Lord, second of the major prophets, is still unpopular with the same class which there opposed him. In a contributed letter published in the *Pensacola Journal*, of July 9, and evidently written by a high priest of militarism, the whole story of Jeremiah is treated in a cynical and superior manner. Among much else the writer, who signs himself "Gideon" and who claims to be a Christian, says:

"Jeremiah.....weakened the forces of Israel and Judah and in both kingdoms formed a Defeatist Party. The Chaldeans are already raiding through Dan and Gad and Jeremiah cries out for the Jews to surrender without a fight.....One day word comes of Egyptian reinforcements and the Chaldean army hurriedly raises the siege of the northern cities, calls in the raiding columns and runs. Jeremiah, deciding his game is over and lost, tries to escape with them, but is caught at the border," etc. "Finally the Jewish war party is shut up in the three cities of Judah proper, with the Chaldeans raiding on all sides.....The king takes Jeremiah for what he is—a Babylonian agent. He [the king] does not take the trouble to ask terms of Nebuchadnezzar, the opposing general. He goes direct to the enemy with his gates and asks for terms of capitulation."

HIGHER CRITICS AND REAL WISDOM

This man is so wise that he stands in his own light. Over against his personal fancy we find real facts such as these: The New Testament quotes Jeremiah fifty-three times. Thirteen of the books of the New Testament quote Jeremiah. These books were written by seven different authors, at least four of whom were of the twelve apostles. All three of the synoptic gospels quote Jeremiah, and no less than six different times do they represent Jesus himself as quoting this wonderful prophet. Can this Christian militarist think that Christ was either an ignoramus or a deliberate imposter? The great Apostle Paul quotes Jeremiah eleven times. Was Paul a much-deceived and beclouded leader? And did God err when he permitted such a person to write a third of the New Testament?!

"WHAT POWER IS AT THE BOTTOM OF IT?"

DEAR BRETHREN.

It is with the sweetest and most happy reflection upon the recent convention at Cedar Point, O., that I am writing this morning. What a blessing to have been there! What a privilege! What an opportunity! What a responsibility to thus have been associated with the dear Master himself for a whole week! For that he was present personally there can be no doubt. Was Brother Russell present there? Beyond any doubt in this world. Who else were there besides all these friends and helpers? Was Satan? Beyond any doubt, he was there as an onlooker, but standing aloof: "Thou preparest a table before me in the presence of mine enemies". (Psalm 23:5) But what gratitude fills our hearts as we have this added proof that "he who is for us is more than all that can be against us".

This meeting was a *miracle*—the most wonderful meeting ever held on this earth. Neither the world of politics, science, nor literature can or ever has staged such a meeting. Think of 5,000 poor people coming from every quarter of the globe at their own expense, consuming over a quarter of a million of dollars simply to "go to meeting".

Think of the calm, deep, peaceful earnestness of almost every soul present—self forgotten. And while there were no bands playing, no flourish, no hilarity, no rudeness, yet there was *unbounded joy, and seriousness*.

It seems to me it is quite necessary that we every one calmly and prayerfully meditate upon these things—go beneath the surface to see what power is at the bottom of it—that we may get the most good and the real meaning out of it.

What was the Lord's object in staging this meeting? Unquestionably it was to satisfy a soul hunger in the heart of the church for the "*meat in season*"—a desire to know exactly

what part they were to play in this final struggle between the forces of light and darkness; to do away with all uncertainty as to where his favor rested; to call to immediate action every consecrated soul; to send a wave of influence quickly throughout the whole world—a "*wireless*" if you please. All this was reflected in the tone of almost every discourse. *This tone* has never been observed in any other meeting. It means *action now*, it means *to arms!*

Can any true son of God have any doubt about this work now? It seems impossible. Why even the world can clearly see and feel the truthfulness of our message and position. Therefore, any of those who have tasted of the good word of God and been made partakers of the holy Spirit, to renounce it certainly means condemnation.

The new work is awakening the hearty enthusiasm and co-operation of the whole church. What a happy thought it is! What an army! What quaking amongst the *Midianites* and *Amalekites!* as we hear them inquiring, "*Where is God?*"

It seems to me the Lord's preference and arrangement should easily be recognized by every one of us, and should fill us with a spirit of thankfulness.

We certainly owe a debt of gratitude to our brethren for the admirable and able manner in which this colossal meeting was handled. "May the God of all grace abundantly supply all your needs through Christ Jesus our Lord." Since this convention is over it has been a constant struggle to get back to earth again, and to get the machinery going once more.

In lots of love to you every one, and seeking to please the Lord in every thing, I am,

Your brother and fellow servant,
O. L. SULLIVAN.—*Pilg.*

PETER'S GREAT CONFESSION

— NOVEMBER 9.—MATTHEW 16:13-24. —

PUBLIC OPINION IN REGARD TO OUR LORD—DUE TIME FOR HIS DISCIPLES TO RECOGNIZE HIM AS MESSIAH—PETER PROBABLY SPOKESMAN FOR THE TWELVE—HIS STATEMENT A REFRESHMENT OF HEART TO OUR LORD—OUR LORD HIMSELF, NOT PETER, THE FOUNDATION STONE OF THE TRUE CHURCH—THE TWO KEYS OF THE KINGDOM AND THE DOORS UNLOCKED BY THEM.

"Simon Peter answered and said, Thou art the Christ, the Son of the living God."—Verse 16.



PETER the Apostle was a grand character, as this lesson well illustrates. Yet, like all strong characters, he had proportionate opportunities and liabilities to misuse his strength for evil. This lesson, relating considerably to him, points a moral respecting the necessity for meekness, humility and wise direction of those who possess strength of character.

The incidents of this lesson occurred toward the close of our Lord's ministry, probably about six months before his crucifixion. For about three years our Lord had, with his disciples, been proclaiming the kingdom near at hand and working miracles which testified that he was Jehovah's Anointed One. Meantime his fame had of course spread in every direction. King Herod, who had beheaded John the Baptist, seems to have started the suggestion that Jesus was John risen from the dead—probably having little information respecting Jesus, while he had considerable knowledge of John. Others, wishing to credit properly our Lord's wonderful works and mighty acts, claimed that he was the Elijah prophesied to precede Messiah's coming. Still others thought of him as Jeremiah or some other of the great prophets risen from the dead. But very few seemed to have thought of him as the Messiah; for they expected Messiah, when he would come, to be very kingly, very great and of very high standing with the nation and the ruling class. No doubt they thought that they greatly honored Jesus in crediting him with being the forerunner of the Messiah.

Apparently our Lord had not particularly expressed the matter of his Messiahship during these years, leaving it rather to be recognized by those who should obtain the opening of the eyes of their understanding. He spoke of himself as the Son of God. He spoke of his relationship to the Father, and testified that his mighty works were done in the Father's name and power; but he said little respecting his being the Messiah until now.

PETER'S STATEMENT COMPREHENSIVE

Now the proper time had come that the disciples should recognize definitely his office; and his question regarding what people in general said of him was merely to introduce the matter to the disciples and to give the opportunity to ask them, "Whom say ye that I am?" Then it was that Peter displayed not only the strength of his faith in the Lord, but also his own strength of character and his zeal, answering promptly, "Thou art the Christ [Hebrew, the Messiah], the Son of God—the Living." And although we may safely assume that Peter spoke for all of the apostles, in harmony with our Lord's question, nevertheless the fact that he was the spokesman would imply that he was the most thoroughly imbued with the sentiment that he expressed. His statement is quite comprehensive, too. Not only did he recognize Jesus as the Messiah, but he also recognized our Lord's divine authority and paternity.

Evidently it was a refreshment of heart to our Lord to have this full and frank statement from Peter. At least one of his disciples had profited by the lessons of the preceding three years, and had come to the point of full assurance of faith in him; and the others, while less expressive, were probably making progress nevertheless, and would be greatly helped and strengthened and built up by this good confession.

PETER A USEFUL STONE IN GOD'S HOUSE

Our Lord's response, "Blessed art thou, Simon, son of Jona", does not so much signify "I will grant a blessing upon you because of this confession," but rather, "You have been blessed of God greatly in that you have been enabled to discern this great truth, hidden from so many. Flesh and blood (mankind in general) do not so believe, and could not so have taught you nor convinced you. You have been drawn of my Father in heaven; and through your responding to the leadings of his providence the eyes of your understanding have been opened that you are thus able to see and appreciate this great truth."

Then followed a blessing, a prophecy of coming usefulness, partly, at least, the result of this good confession, as it was also the result of a proper condition of heart: "Thou art Peter [petros, a stone, a rock] and upon this rock [petra,

this great stone or rocky mass, the great truth which you have confessed, namely, my Messiahship] I will build my church".

Our Lord did not purpose to build his church upon Peter, but upon the great truth which the Father had laid as a foundation for his plan and had revealed to Peter, and which Peter had so nobly expressed. But Peter might indeed be one of the living stones of the spiritual temple erected upon this great foundation-fact. Peter himself gives us this interpretation of the matter in his epistle (1 Peter 2:4-7), assuring us that the whole church as a building of God is growing more and more complete through the addition of each member, who as a living stone is built up into and under the headship of Christ, the great chief cornerstone and capstone of the whole—the figure being that of a pyramid. See STUDIES IN THE SCRIPTURES, Vol. 1, Study 5; Vol. 3, Study 10.

The same thought is given in the description of the New Jerusalem, in which Peter is represented by one of the twelve foundation stones, the other apostles being equally foundation stones, and all the faithful in Christ being built upon the foundation of the divine plan, and upon the testimony of these twelve apostles.—Revelation 21:12.

This was probably the first intimation our Lord had given of his intention to build a church, or that any period of time would elapse between the work he was then doing and the establishment of the kingdom. This was a gradual way of bringing great matters to the attention of the apostles, matters which necessarily would conflict with many of the ideas and hopes that had already taken possession of their hearts.

THE ONE TRUE CHURCH OF CHRIST

It cannot be claimed that our Lord referred to any of the Christian sects when thus speaking of his church. All are forced to admit that these earthly systems are entirely ignored, not only in this statement, but in every other statement which our Lord ever made respecting his church. He never recognized more than one church, nor did the apostles; and both Jesus and his apostles reckoned that every true sheep, every true grain, every wise virgin and every faithful servant of this Gospel age would belong to the one church of Christ, of which the Apostle says that their names are written in heaven (Hebrews 12:23). They need no earthly record; and such of them as are rightly informed will want no sectarian name, but will be thoroughly satisfied with the name of the Lord. And they will want no earthly creed-fences to separate them from each other, but will desire more and more to be one in fact and in theory.

The church of Rome, as being the oldest of all human church systems, claims the name of Christ, and holds that the Apostle Peter was its founder. But it can produce no evidence to this effect; for there was no Roman Catholic church in existence until centuries after Peter's day. The primitive church authorized by our Lord, and built upon the testimony of the apostles and through their ministry after the day of Pentecost, was a very different institution from any of the present-day man-made, creed-bound and clergy-lorded systems. We understand that our Lord is now calling his true people out of this Babylon or mixed condition of present-day "churchianity" into the light, the liberty, the fellowship with him and with all who are his, which properly belong to the one flock, which has but "one Lord, one faith, one baptism"

"THE GATES OF HELL", THE GRAVE

Our Lord's declaration that "the gates of hell [hades, the death state] shall not prevail against" his church is worthy of careful notice, especially in view of his words following this statement, to the effect that all who would be his disciples must follow him in sacrifice into death. This must have been an astounding thought to the apostles, as they had, so far from expecting death, anticipated some kind of transformation to glory, honor, and immortality. The declaration, therefore, that the gates of hell, the gates of the grave, shall not prevail against his church, signified not that his followers should not enter those portals of death, but that eventually those prison-doors of death would open, would not be permitted forever to prevail against the faithful.

As a matter of fact, the gates of hades closed over our dear Redeemer himself for portions of three days; but they did not prevail. On the contrary God's power prevailed; and our Lord arose from the dead. He left the prison-house.

He came forth a victor. And so likewise throughout this Gospel age the gates of death closed behind the apostles one after another, and after all the faithful of the Lord's people, as well as others. Our Lord's assurance then is still comforting to his followers, that the prison-house of death, with its strong bars and gates, shall not prevail, shall not in the end conquer, but that he who was raised from the dead by the power of the Father will raise us up also, making us also victors over death and over the grave, so that eventually we can say, "O death, where is thy sting? O grave, where is thy victory?" But we cannot say this as long as we are subject to death, nor as long as we are under the power of death, but only when the deliverance shall come in the resurrection.

Although our Lord does not here speak of others than the church prevailing against the gates and bars of the tomb, he elsewhere gives us the assurance that through his prevailing, and through our subsequent prevailing through his name and his assistance, ultimately the whole world of mankind—or as many of them, at least, as will accept of the favor—shall be delivered from the power of death into perfection of life. Then shall be brought to pass, in the most absolute sense, the prophecy just referred to. (Isaiah 61:1-3) Adamic death and its victory over the human family will then be completely annulled, through the atonement accomplished by our Lord and through the restitution which he, with his church, will accomplish as a result. Moreover, any who fail of eternal life shall not fail because of the present prevalence of so-called Adamic death, but will be the victims of their own wilful sin, and will experience its penalty, the second death, whose bars and gates will never open, and against which they can never prevail; for Christ dieth no more, and will release no one from the second death.—Romans 6:9; 2 Thessalonians 1:9; Acts 3:23.

THE KEYS OF THE KINGDOM OF HEAVEN

Of course the apostles could not at that time understand our Lord's words as they did afterward, and as we now understand them. (John 7:39) Nevertheless these various declarations respecting the future immediately followed, our Lord saying, "I will give thee the keys of the kingdom of heaven". What a riddle this must have seemed to poor Peter and his associates! They would doubtless conclude that it meant that in view of Peter's confession our Lord would make him grand treasurer of the kingdom, or something of that sort. Only in the light of their fulfillment in subsequent events can we judge accurately the meaning of these words. But looking through the experiences of Peter and the church, we find that there were two doors which required to be opened, and that Peter was used of the Lord in opening both of them. Hence it was properly stated of him that he had the keys, the power, the opportunity, the authority, to do the work in both instances; and he did it.

Our Lord himself did not open the doors into the kingdom in the full sense of the word. He merely called out faithful laborers, who should afterward in his name open wide the doors. Indeed, the doors into the kingdom could not be opened to any one until first of all the great transaction of Calvary had been accomplished. Our Lord came to give himself a ransom for all mankind, because a ransom was necessary before mankind could be released from the Adamic condemnation or could have any part either in the kingdom proper or in the hoped-for blessing promised through the kingdom to all the families of the earth. Hence the apostles (whom the Father had given especially to Jesus, and of whom none was lost save the son of perdition, whose place was subsequently filled, through the Lord's appointment, by the Apostle Paul—John 17:12; Romans 1:1) did not and could not receive recognition from the Father until after our Lord Jesus had finished his sacrifice and had risen from the dead and had ascended on high to appear in the presence of God in their behalf, and on behalf of all men, for whom he had died. As soon as the sacrifice for man's sin was presented to the Father, the evidence of its acceptance was indicated to mankind by God's acceptance of the faithful apostles, and of all who were then in the proper condition of heart, to the plane of sonship and their begetting of the holy Spirit to a new nature; and this was marked or indicated by the outpouring of the holy Spirit at Pentecost, accompanied by "gifts" of the Spirit.—Acts 3:32, 33.

It was then that Christ's kingdom was established in those who had received him. And then began the work of declaring

the good tidings of great joy which must eventually be to all people, but which at first was restricted for three and a half years to fleshly Israel, in fulfillment of God's covenant with them that favor should continue to the full end of seventy weeks mentioned by the prophet.—Daniel 9:24. See also STUDIES IN THE SCRIPTURES, Vol. 2, Study 3.

THE DOORS OF THE KINGDOM OPENED

In this work of opening the door of the kingdom to Israel we find, according to the record, that the Apostle Peter took the first, the most prominent and initiatory part. As we read, "Peter, standing up with [the others of] the eleven, lifted up his voice and said." (Acts 2:14) Peter was the spokesman. Peter used the "key". Peter opened the door, the other apostles coöperating and assisting.

The other of the two "keys" was not used for three and a half years afterward; for not until then could the door of favor be opened to the Gentiles. But when the time came for opening the door, we find that it was Peter who was especially designated of the Lord to do it. He was sent from Joppa to Cornelius, to tell him words which would be to the saving of his house—the opening to him of the privilege of membership in the kingdom of Christ, he being the first Gentile converted, the first one to whom the Lord authorized the preaching of the high calling of joint-heirship with Christ in his kingdom. Subsequently the Apostle Peter referred to this matter, saying, "Ye know how that a good while ago God made choice amongst us that the Gentiles by my mouth should hear the word of the Gospel".—Acts 10:1-43; 15:7.

BINDING AND LOOSING IN HEAVEN AND EARTH

Our Lord further said to Peter: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven". This statement has given rise to the claim among Romanists that Peter was the first pope, and that he had an authority superior to the other apostles. But we find that very nearly the same words were used to all of the apostles as recorded by the same evangelist. (Matthew 18:18) Again, a very similar declaration was made to them all, as recorded by John, saying, "Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained". (John 20:23) We understand these declarations not to be general and applicable to all of the church, but chiefly to the apostles, on the strength of our Lord's words. (John 6:70; 15:16; Revelation 21:14) We deny that the popes of Rome or any other persons have ever been apostles or have ever exercised apostolic authority. In a word, we deny the central claim of Romanism and Episcopacy; namely, Apostolic Succession.

We understand this investment of Peter and the other apostles with special authority to bind and to loose, to remit and to hold, to signify that God would specially control their utterances, so that their decisions and writings might properly be considered authoritative. Not that God bound himself to do and to decide according to the imperfect judgments of the apostles, but that he has guaranteed us that he would so guide and providentially overrule in the affairs and in the language of these chosen and faithful ones that his people might rely upon it that such things as the apostles fixed had the divine approval. For instance, it is at their mouth that we learn that we are justified from all sin through faith in the redemption. They did not make it so; but under divine direction they were guided in the stating of it so; and we may rely implicitly upon their statements, which, moreover, we find to be in full accord with the principles of righteousness and with the various declarations of the divine Word.

The apostles inform us also that certain sins can be remitted or forgiven—sins of weakness and of ignorance, traceable to our fallen nature, which we have received by heredity, and the penalty for which our Lord has already borne. They inform us that other sins—wilful sins—are not forgivable and may indeed be sins unto death, unto the second death. Herein we see reasonableness also; for we perceive that Christ did not die for any except the Adamic transgression and for those sins which directly or indirectly may be traceable to it; and that wilful, deliberate transgressions cannot therefore be forgiven, but must be expiated. If committed with considerable light, but not full light, the expiating penalty may be "stripes"; but if committed with full wilfulness and against full light, the penalty could be nothing short of death, the second death.—1 John 5:16; Luke 12:47, 48; Hebrews 6:4-6; 10:26, 27.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

ADDRESSES BY BROTHER W. A. BAKER

Minneapolis, Minn. Oct.	5	Fredonia, N. Dak. Oct.	14
Pease, Minn. "	6	Fargo, N. Dak. "	16
Wilmar, Minn. "	8	Grand Forks, N. Dak. "	17
Swansville, Minn. "	10	Surrey, N. Dak. "	18, 19
Enderslin, N. Dak. "	12	Outlook, Mont. "	21, 22

ADDRESSES BY BROTHER E. H. BARBER

Rock Springs, Ga. Oct.	6	Rockmart, Ga. Oct.	11
Cloudland, Ga. "	7	Atlanta, Ga. "	12, 13
Gadsden, Ala. "	8	Dallas, Ga. "	14
Rome, Ga. "	9	Tallapoosa, Ga. "	15
Cedartown, Ga. "	10	Athens, Ga. "	16

ADDRESSES BY BROTHER T. E. BARKER

Lausling, Mich. Oct.	8	Benton Harbor, Mich. Oct.	14
Charlotte, Mich. "	9	South Bend, Ind. "	15
Woodland, Mich. "	10	Marcellus, Mich. "	16
Kalamazoo, Mich. "	12	Battle Creek, Mich. "	17
South Haven, Mich. "	13	Albion, Mich. "	18

ADDRESSES BY BROTHER J. A. BOHNET

Little Sioux, Ia. Oct.	6	Cherokee, Ia. Oct. 13, 14	
Sioux City, Ia. "	7	Alton, Ia. "	15
Windsor, Neb. "	8	Inwood, Ia. "	16, 17
Stanton, Neb. "	9	Chancellor, S. Dak. "	18, 19
Clearwater, Neb. "	11, 12	Menno, S. Dak. "	20, 21

ADDRESSES BY BROTHER M. O. BOWIN

Elma, Ia. Oct.	1	St. Paul, Minn. Oct.	7
Austin, Minn. "	2	Minneapolis, Minn. "	8
Whalan, Minn. "	3	Superior, Wis. "	9
Eureka Center, Minn. "	5	Duluth, Minn. "	10
Fairbault, Minn. "	6	Two Harbors, Minn. "	12

ADDRESSES BY BROTHER A. J. ESHLEMAN

Piedmont, Ala. Oct. 11, 12		Pell City, Ala. Oct. 18, 19	
Anniston, Ala. "	13, 14	Jemison, Ala. "	21
Lincoln, Ala. "	15	Randolph, Ala. "	22
Riverside, Ala. "	16	Montgomery, Ala. "	23, 24
Seddon, Ala. "	17	Opelika, Ala. "	25, 26

ADDRESSES BY BROTHER A. M. GRAHAM

Muncie, Ind. Oct. 11, 12		Plymouth, Ind. Oct.	17
Marion, Ind. "	13	Warsaw, Ind. "	19
Wabash, Ind. "	14	Ft. Wayne, Ind. "	20
Peru, Ind. "	15	Garrett, Ind. "	21
Logansport, Ind. "	16	Auburn, Ind. "	22

ADDRESSES BY BROTHER M. L. HERR

Lancaster, Pa. Oct.	5	Mahanoy City, Pa. Oct.	10
York, Pa. "	6	Shamokin, Pa. "	12
Reading, Pa. "	7	Hazleton, Pa. "	13
Pottsville, Pa. "	8	Wilkes Barre, Pa. "	14
Pamaqua, Pa. "	9	Benton, Pa. "	15, 16

ADDRESSES BY BROTHER O. MAGNUSON

Paducah, Ky. Oct.	8	Marion, Ill. Oct.	15
Mounds, Ill. "	9	Centralia, Ill. "	16
Phebes, Ill. "	10	Patoka, Ill. "	17
Anna, Ill. "	12	Vandalia, Ill. "	18
Carterville, Ill. "	14	Pana, Ill. "	19

ADDRESSES BY BROTHER S. MORTON

Java, Va. Oct. 9, 10		Greensboro, N. C. Oct. 18, 19	
Danville, Va. "	12	Charlotte, N. C. "	20
High Point, N. C. "	13	Shelby, N. C. "	21
Welcome, N. C. "	15	Gastonia, N. C. "	22
Winston-Salem, N. C. "	16, 17	Hickory, N. C. "	23

ADDRESSES BY BROTHER W. H. PICKERING

Muskogee, Okla. Oct.	1, 5	Stigler, Okla. Oct.	12
Peggs, Okla. "	2, 3	Ft. Smith, Ark. "	13
Bidding Spgs., Okla. "	6, 7	McCurdin, Okla. "	14
Porum, Okla. "	4, 9	McAlester, Okla. "	16
Tomaha, Okla. "	10	Wilburton, Okla. "	17

ADDRESSES BY BROTHER R. L. ROBIE

Gloversville, N. Y. Oct.	8	Rutland, Vt. Oct.	14
Schenectady, N. Y. "	9	Granville, N. Y. "	15, 16
Glens Falls, N. Y. "	10	Watervliet, N. Y. "	17
Warrensburg, N. Y. "	12	Troy, N. Y. "	18, 19
Ticonderoga, N. Y. "	13	Albany, N. Y. "	19, 20

ADDRESSES BY BROTHER V. C. RICE

Dexter, Mo. Oct.	9	Rector, Ark. Oct.	17
Poplar Bluff, Mo. "	10	Jonesboro, Ark. "	19
Chaonia, Mo. "	12	Gilmore, Ark. "	20
Clarkton, Mo. "	14	Memphis, Tenn. "	21
Piggott, Ark. "	16	W. Helena, Ark. "	22

ADDRESSES BY BROTHER W. J. THORN

Crafton, Ky. Oct.	6	Paducah, Ky. Oct.	14
Hopkinsville, Ky. "	8, 9	Mayfield, Ky. "	15
Guthrie, Ky. "	10	Gadsden, Tenn. "	16, 17
Big Sandy, Tenn. "	11, 12	Memphis, Tenn. "	19
Iola, Ky. "	13	Okolona, Miss. "	20

ADDRESSES BY BROTHER T. H. THORNTON

Boston, Mass. Oct.	5	Plimpton, Mass. Oct.	10
Franklin, Mass. "	6	Plymouth, Mass. "	12
Attleboro, Mass. "	7	N. Duxbury, Mass. "	13
Fall River, Mass. "	8	Brockton, Mass. "	14
New Bedford, Mass. "	9	Quincy, Mass. "	15

ADDRESSES BY BROTHER D. TOOLE

Joplin, Mo. Oct.	12	Chilhowee, Mo. Oct.	17
Seneca, Mo. "	13	Kansas City, Mo. "	18, 19
Pittsburgh, Kan. "	14	Lawrence, Kan. "	20
Eldorado Sp'gs., Kan. "	15	Topeka, Kan. "	21
Clinton, Mo. "	16	Abilene, Kan. "	22

ADDRESSES BY BROTHER L. F. ZINK

Manistique, Mich. Sept. 29, 30		Shiocton, Wis. Oct.	7
Marquette, Wis. Oct.	2	Black Creek, Wis. "	8
Green Bay, Wis. "	3	Sheboygan, Wis. "	9
Bonduel, Wis. "	4, 5	Milwaukee, Wis. "	10
Clintonville, Wis. "	6	Waukesha, Wis. "	11

ADDRESSES BY BROTHER J. A. BAEUERLEIN

Passaic, N. J. Oct.	12	Stroudsburg, Pa. Oct.	26
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ADDRESSES BY BROTHER E. W. BETLER

Bethlehem, Pa. Oct.	12	Long Branch, N. J. Oct.	26
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ADDRESSES BY BROTHER L. T. COHEN

Easton, Pa. Oct.	19	Pt. Chester, N. Y. Oct.	26
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ADDRESSES BY BROTHER E. L. DOCKEY

Hazleton, Pa. Oct.	19	Wilkes Barre, Pa. Oct.	19
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ADDRESSES BY BROTHER A. DONALD

Slatington, Pa. Oct.	19	Leighton, Pa. Oct.	19
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ADDRESSES BY BROTHER A. D. ESHLEMAN

Newark, N. J. Oct.	19	Poughkeepsie, N. Y. Oct.	26
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ADDRESSES BY BROTHER H. E. HAZLETT

Pen Argyl, Pa. Oct.	19	Bangor, Pa. Oct.	19
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ADDRESSES BY BROTHER W. F. HUDGINS

Kunkletown, Pa. Oct.	19	Deep River, Conn. Oct.	26
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ADDRESSES BY BROTHER R. J. MARTIN

Lancaster, Pa. Oct.	19	Philadelphia, Pa. Oct.	26
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ADDRESSES BY BROTHER H. H. RIEMER

Watertown, N. Y. Oct.	12	N. Brunswick, N. J. Oct.	19
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ADDRESSES BY BROTHER F. H. ROBISON

Fall River, Mass. Oct.	12	Brooklyn, N. Y. Oct.	19
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ADDRESSES BY BROTHER W. E. VAN AMBURGH

Boston, Mass. Oct.	19	Pittsfield, Mass. Oct.	26
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ADDRESSES BY BROTHER E. VAN HYNING

Worcester, Mass. Oct.	19	Yonkers, N. Y. Oct.	26
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ADDRESSES BY BROTHER C. A. WISE

Schenectady, N. Y. Oct.	19	Johnstown, N. Y. Oct.	19
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ADDRESSES BY BROTHER C. H. ZOOK

Elizabeth, N. J. Oct.	19	Tarrytown, N. Y. Oct.	26
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Conventions to be Addressed by Brother J. F. Rutherford

Philadelphia, Pa. Oct.	5	Baltimore, Md. Oct.	12
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BETHEL HYMNS FOR NOVEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the Manna text is considered. Hymns for November follow: (1) 130; (2) 186; (3) 323; (4) 261; (5) 140; (6) 191; (7) 192; (8) 184; (9) 183; (10) 166; (11) 136; (12) 112; (13) 121; (14) 233; (15) 134; (16) 277; (17) 286; (18) 263; (19) 306; (20) 119; (21) 120; (22) 238; (23) 267; (24) 198; (25) 106; (26) 69; (27) 239; (28) 228; (29) 125; (30) 245.