



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

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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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MEMORIAL DATE—1924

The proper date for celebrating the Memorial of our Lord's death for 1924 will be Friday, April 18, after six o'clock p.m. The Spring equinox is March 21. The new moon nearest the Spring equinox appears on April 4. This moon is full on Saturday, April 19. Saturday, the 19th, Jewish time, begins at six o'clock Friday evening, the 18th; therefore the proper date for celebrating the Memorial.

EUROPEAN TOUR

Some of the brethren are inquiring when Brother Rutherford expects to make another trip to Europe, with the thought of making up a party to take the trip at the same time. THE WATCH TOWER announces that probably this tour will be made in the early Spring. The exact date is not yet fixed. Those particularly interested may ascertain definitely by addressing Brother Rutherford personally.

RADIO

For a long time the WATCH TOWER readers have been expecting some announcement about a radio station. The Society has had one in course of construction now for more than a year, and we have been disappointed in not having it completed earlier. There have been many interferences. Doubtless the adversary has been doing what he can. We are not quite ready at this time to make a definite announcement, but may do so by letter before the next issue of THE WATCH TOWER.

We have had a number of inquiries about receiving sets. Some brethren in Brooklyn are seeing what they can do to assemble some receiving sets, which can be furnished the friends at a lower rate; and this we will announce as soon as we are able to do so.

We make this general announcement now, suggesting that the friends be patient a little longer; and we hope to be able to serve you in due time.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY II. THE AUTHOR OF THE ATONEMENT
STUDY III. THE MEDIATOR OF THE ATONEMENT

Week of March 2.....Q. 88-93 Week of March 16.....Q. 8-14
Week of March 9.....Q. 1-7 Week of March 23.....Q. 15-21
Week of March 30.....Q. 22-28

Question books on "The At-one-ment," 10c postpaid

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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VIEWS FROM THE WATCH TOWER

UNION OF CHURCHES STRIVEN FOR

FROM all over the country come newspaper clippings showing the efforts put forth and the schemes put into operation to unite the churches in the various communities.

In New York city twelve leading denominations joined recently into a new religious educational body known as "The Institute for the Advancement of Christian Knowledge." One of the things they will undertake is the publishing of a twelve-volume library of impartial Christian knowledge. These volumes are to have a million words each; nine editors will have the work in charge, which will cover a period of six years. This is something else to help drain the pockets of the poor people. The work will never be finished!

In Germany, France, Switzerland, etc., the work of federating the churches goes on. Foreign missions and theological schools have united in France. Free churches have assumed substantial form in Germany; perhaps because of the value of the mark, which has declined to one trillion marks to the cent, America money, at the present writing. They would not be free if they could be anything else.

Congregational churches are merging with the Presbyterians in Massachusetts. It is union in name only; the hearts may still be separated as heretofore. Because they could not agree as to creed, church government and the status of the ministry it was finally agreed to disagree, after the Ohio plan of union, as follows:

"In the proposed union it shall be understood both parties retain their existing authorized formulas of belief. Either one or both of these shall be accepted as representing the substance of doctrine for that part of the united body which holds it and shall be recognized as adequate for it by every other part. Each church now existing in either church body may retain its present creed."

The assemblage sanctified its spineless deliberations by electing President Coolidge the Honorary Moderator.

A few Congregationalist preachers are now receiving Episcopal ordination, evidently not that they may preach in Episcopal churches but that they may preach with greater authority in their own churches by getting into larger churches where the pay is better.

A cartoon has been received by us emphasizing the union spirit, showing that all churches are on the verge of a gigantic merger which will startle the world. The cartoon was drawn by a Catholic, the engraving was made by a Jew, and the printing was done by a Protestant. The priest is beating the snare drum, the minister is blowing the fife, and the rabbi between them is carrying the banner upon which is printed: "Unity, by this sign we conquer."

Truly, we are in the time when there is a famine in the land, not a famine for bread (only as it is made to satisfy the insatiable hunger of the profiteer), but a famine for hearing the Word of the Lord. And as the hunger increases the true bread from heaven is being broken, and at the opportune moment it will accomplish the Father's will.

CHURCHES MIXING WITH POLITICS

There is every reason to believe that the churches are totally blind to one thing: That the kingdoms of the world are Satan's; that Satan as god (2 Corinthians 4:4) has control of the politics in every nation. Recently a delegation representing the Protestant churches of the United States urged President Coolidge to use his influence for American participation in the World Court, and also invited Secretary Hughes to take the initiative in calling an economic conference to consider the European problems. George W. Wickersham of New York acted as spokesman for the delegation, which included several high church officials and represented virtually every large Protestant body in the country, including those in the Federal Council of Churches and several not affiliated with that organization. The statement of the delegation was in part as follows:

"In the world court of justice we see not only the fruition and consummation of many decades of American discussions, plans, and desires for peace through justice based on law, but also concrete expressions of the Christian spirit that is needed, the promise of a larger and truer righteousness and justice among nations, a step forward in the establishment of the kingdom of God."

This statement is on a par with that made relative to the League of Nations, to wit: that it would be "the political expression of the kingdom of God on earth."

We hold this statement as blasphemy against God; for it supposes the possibility of man's establishing God's kingdom on the earth irrespective of the plan and purpose of God, and it practically ignores the Lord Jesus as King of kings and Lord of lords.

As President Coolidge strongly advocated for the World Court in his message to Congress we naturally suspect that this delegation furnished much inspiration on the subject. Politics is class rule; and the churches as organized are clannish. Both of these are divided against themselves; hence strife, turmoil and misunderstandings block the good which either might do. And Satan would have it so; his tactics to pit one class against another started in the days of Cain and Abel.

Many today desire coöperation; they pray for it; they yearn for it. But under the present order of things cooperation is an impossibility. Governments are confessedly human; and they should function for the benefit of all their subjects, in economics, in finances, in the administration of just and wholesome laws, in caring for the social structure of civilization, in sanitation and health, in building useful parks, and in general beautifying the land and conserving the people's interests impartially. But in religious matters they should keep hands off, allowing the people to worship God according to the dictates of their own consciences, where they do not interfere with the moral and property rights of any one. Reversely, the religionists should keep their hands from off the government, state, county and city affairs. Religion and politics do not mix, and are not intended to mix.

The nation of Israel was a church-state arrangement; their judges, rulers and priests were appointed of God, especially at the time when organized. In the Millennial kingdom the judges, rulers, and priests will again be of God's arrangement; and therefore the church-state arrangement shall again function for the blessing of the people. While under the Jewish régime it was a failure and was overthrown, under Christ as earth's new Ruler it will be a complete success. All efforts to unite the church and state into coordinating authority for rulership over the peoples of earth before Christ's kingdom is set up is an effort to counterfeit that kingdom by the master deceiver, Satan; and the results are sure to prove disastrous. In proof that the mimic god, Satan, is trying to imitate Christ we have to remember that these are, as they claim, but "the political expression of the kingdom of God on earth!"

All the governments of earth are in trouble and most of them in despair, for the reason that they are laboring under the hallucination that the kings and priests, the rulers and clergy, are ordained of God and therefore are representing him in the governing of the peoples of earth. Thus by taking themselves too seriously they really are menacing the peace of the world instead of benefiting anybody.

PREACHERS BEING SHOWN UP

In a recent *Dearborn Independent* was an editorial on the subject of "The Pulpit and Topics," which is in part as follows:

"... It agrees with a large and growing spirit of dissatisfaction among church members... the gentleman undertakes to describe what he understands Christianity to be, show[ing] the lamentable failure of the church to teach its people what Christianity really is... the teaching function is all but dead... The wildest and most various opinions exist as to what religion consists in generally, and Christianity particularly. And this must be laid at the door of the Christian ministry, which has left its main business of teaching to follow all sorts of things supposed to be useful and inspiring... The curse of 'topics' has been the ruin of the pulpit... Every city in the country is deluged with... sermons on European conditions, most of which are based on editorials in the London *Times*, interlarded with the hearsay and casual experiences of the hurried tourist. That is what makes the intelligent church-goer 'tired.' He can get this sort of material, of much better quality and higher authority, elsewhere... Church-goers are beginning to suspect that the ministry is no more proficient in matters of religion than it is in international or local politics... The textbook is the Bible, but an examination of the clergy in that Book would disclose fearful and wonderful conditions... The real cause of this, however, may be that an increasing number of ministers do not believe the Bible as the people understand believing it... As everyone knows, the vast majority of sermons today are neither literature nor religion. If the Christian church is looking for novelty, it might try Christianity. Certainly the theme would be new to millions of its adherents."

The above was aimed particularly at the Protestant church; for mention of the Catholic church was studiously avoided. We wonder why. Is the *Dearborn Independent* also afraid of the Catholic political system? There is as much or more of a dearth of preaching the Bible in Catholicism as in Protestantism. There may be as much piety and devotion; but certainly there are more superstition, tobacco smoking and near-beer drinking.

EUROPEAN CONDITIONS BAD FOR PREACHERS

The preachers in Europe have been having increasingly hard times ever since the World War started. In Russia they were manhandled and butchered for hypocrisy and duplicity in connection with the expositions made of the padded and manufactured idols which were sold to the ignorant votaries of the church-state, who were taught to worship the idols instead of being taught the precepts of Christianity.

The following is from the *Sacramento Bee*:

"Life is expected to become still harder for the majority of the clergy in Rumania as the result of a recent order by the Rumanian Minister of Cults withdrawing a number of the economic advantages enjoyed by the church. The *Pester Lloyd* points out that the church already had been hit hard by the expropriation of a large part of its lands in carrying out the agrarian reforms, and that the economic situation makes it difficult for Rumanians to support the

clergy. Consequently, many of the country preachers are learning trades, with the permission of their superiors, in order to be able to earn their living independent of their church allowances.

"In Germany the desperate situation of most of the country and village ministers of the Evangelical Church has long been a subject of common comment. Under the heading 'The First Prussian Preacher to Starve to Death,' the *Preussisches Pfarrerblatt* recently printed an account of the death of a minister named Eybisch, at Buchenbeuren, in the Coblenz district, who cut down his own consumption of food so much, in order to provide for his wife and four children, that he actually perished from hunger."

We have great sympathy for a man who cannot support his wife and children; we are sorry for the conditions that make starvation a possibility; but we know that these are permitted of God to teach a much-needed lesson. The Bible points out the plight of the false shepherds of our day, as we are in the transition period from the old order to the new order. The people are learning that they have less and less use for the services of the clergy; so the pay dwindles. The clergy have studied books and stars, and have sought ease; they have learned Latin, Greek and Hebrew; they have not learned the art of using a screwdriver, a hammer, and a wrench; consequently their hands are as tender as a child's. They have been too "wise" to learn something useful for mankind. And now, when it becomes necessary to labor, to earn an honest day's wage, they are unable to do so. Their position as "ministers of the most high" makes it impossible for them to do down-right begging. Their present predicament is a just retribution for their lack of faith in God, for their disrespect of his Word, and for their dishonesty in fooling the people so that they might live on the fat of the land.

Synchronizing with the dying out of the preacher business, comes the greater field for zeal and activity on a much larger scale than ever before known in the history of man for dispensing the Word of the living God in sincerity and truth; for just now there is an inclination of the people everywhere to hear the message of the incoming kingdom and to learn that millions now living will never die.

MISCELLANEOUS ITEMS OF INTEREST

Early in November Horatio S. Earle, former State Highway Commissioner, of Detroit, called a mass meeting of persons of all ages and creeds as a protest to the preaching of politics in the pulpits. It was advertised as an "old-fashioned gospel meeting," and 500 turned out. The meeting was to determine whether Mr. Earle stood alone in his protest against the church becoming more of a political organization than a religious one. The preachers were notified to do as St. Paul did: Preach Christ and him crucified.

* * *

A British rector has hit upon a novel plan to get people to come to church. He says that the church and labor people should get together; so he invites laborites

to discuss the church, and particularly his sermon, after the services. After some remarks one observed: "The church recognizes the need for profits, because it lives by them." Another said: "To unite church and labor must be a tremendous revolution of mind and outlook by clergy and congregation." Others said that they left the church when it became a propaganda bureau for the War Office. Evidently here is one preacher who is now busy; and if he gets his bread, he will earn it.

* * *

Churchmen are seeing the necessity for a closer union of the church and press. There is now a Church Federation Publicity Commission which is working for the cooperation of the newspapers. Dr. Smith, the chairman, addressing a convention at Chicago, made some very plain statements. After his introductory, he leads off with:

"In the church there are both ministers and laymen who are constantly berating, belittling, and in more cases bleating constantly about a decadent press. Among newspaper editors, publishers and writers there are a few who do not see much in the church that is worth while printing as news in the press."

Churchmen recognize that should they lose the support of the press their cause is lost. Editors as a class are intelligent, but they have not always the liberty to express their conscientious scruples; for the managers and owners are in the newspaper business for the same reason that other men are in the preacher business—for money. If they were in the business for the good of the community they would allow the editors a freedom of speech that would many times be very wholesome for the welfare of the people. The liability of boycott by the Roman Catholic hierarchy, through the withdrawal of advertising, keeps the press measurably lined up to bow to its bidding. The dying church sees that "it must use the newspapers more and more"; and in its struggle "for the betterment of the community" it must take hold of the arm of the press and consider it a "brother and not an enemy."

Dr. Smith, like other clergymen, has a very crude idea of what Christianity really is; for he says: "With very few exceptions the majority of newspapers are not what the founder of Christianity would think ideal." If there is anything which needs revolutionizing it is the press. By "press" we mean what Dr. Smith means: The newspapers which are used for advertising purposes. When the Lord's kingdom gets fully under way not one of them will function as it now does, but will publish the truth in the interest of the people.

What the Church Federation Publicity Commission wants is *favor*, the publication of sermons and church news free of cost. We see no reason why the churches should not pay for what they get.

* * *

Dr. Fridtjof Nansen, Norwegian statesman and arctic explorer, made some pithy remarks about European conditions recently in Chicago. He said:

"If trouble breaks out in Greece all the Balkans will go on fire directly unless some international action is taken in the meantime. The Balkans are still the ammunition box in Europe. The situation is very grave.

"If France succeeds in tearing Germany apart into little sovereignties I look for trouble of the gravest kind. Seeds of hate will be planted which will last for centuries. The reparations will go by the board. I consider a new war, more fearful than the last one, a very possible prospect. We live in very gloomy times, and we face a desperate situation. Unless we achieve a great international coöperation soon, or unless some miracle intervenes, Europe is plunging straight for a new war far more terrible than the last one."

Dr. Nansen said that he gave up trying to give advice many years ago. So he has no peace plan to head off the impending carnage. We must not forget that the world is on fire; that the blaze started in 1914, and presumably will reach the climax in 1925. Truly the world is sitting on a powder keg. Will the miracle intervene which Dr. Nansen hopes for? Indeed it will; but he has no knowledge of what to expect. Our Lord, referring to our day, said (Matthew 24: 21, 22): "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be [again]; and except those days should be shortened [by divine power], there should no flesh be saved [humanity would be exterminated]; but for the elect's sake those days shall be shortened." Blessed promise this is; for when man reaches his extremity he will call upon the Lord, who will have mercy and bring order out of chaos, establish his kingdom, bring peace, and grant to man his first opportunity to live forever and not die.—John 8: 51.

* * *

A vicar in Leeds, England, says that he would like to see the thirty-fifth, sixty-ninth and one hundred-ninth Psalms eliminated from the church service, because they contain curses and represent human nature at its very worst.

All three of these Psalms contain prophetic statements regarding Jesus, which had fulfilment at his first advent. No one except the devil could be interested in having them eliminated from anything. He would be glad to have all reference to Jesus eliminated from the human mind; so that men would become more than they are the vassals of Satan, shutting off the prospects of the freedom which Jesus is to give them before very long.

THE BAPTISTS ARE SEEING THINGS

The General Association of Baptists of Kentucky recently held a convention at Covington. There was a report submitted, which in part is as follows:

"The world today is disgraced and dishonored by monstrous forms of evil. There is a sense in which it may safely be said that the world is worse than it has ever been; for unless the society of today is better than the society of the past, it is really worse. It is not statistic. This age can well be spoken of as a 'reign of lawlessness.'

"The world today is drunk with pleasure, with passion, with pride and with prosperity. It is on a constant debauch. It sits always at Belshazzar's feast. It is money and movie mad, and drunk with the strong wine thereof. It is the wine of indulgence and inebriety. It staggers and reels, fawns and spawns and vomits like an overfed gourmand. Its reason is dethroned, its steps are unsteady, and its tongue is loose and glib. It quaffs the brew of hell and drinks from the still of Satan.

"We should be greatly concerned and profoundly disturbed through our beloved state as regarding the fashions, the manners and the amusements of the young and growing generation about the moral health of our youth, the safety of the American home, the sanctity of the marriage bond, the security of the state and the perpetuity of Christian colleges.

"The automobile, the modern dances, of which some are the last blush of shame and the very abortion of hell, the craze for jazz, the unconventional social practices, the increasing use of tobacco on the part of many young women, and of drugs by an increasing number of both sexes, seem to keen observers symptoms of decay such as have marked the beginning of the downfall of nation after nation in the past."

The report took up bootlegging and moonshine, desecration of the Sabbath, gambling, card playing, etc., and summing up the moral conditions of today closed with these words:

"The general tendency in America today is to see how close we can get to the fire and not get burned. When the shadows of the thousands of coffins filled our land, when the souls of thousands of our soldiers were gathered to the skies and our armies came from the awfulest carnage the world has ever known, what happened? Did we fall on our faces in the dust and thank God? No. Hell broke loose in the form of the most voluptuous dances ever known. was the work of the devil, and still goes on."

The General Association asserts that the world as never before needs leaders; and as an organization which demands purity and righteousness it pledges itself to bring to account men who are derelict of their duty.

It would be a splendid thing for this body of men to begin at home, by investigating the causes which have led to the present low standards of civilization, with the purpose in view of determining just what percent can be laid at their own doors, in the lack of Christian deportment and deviation from the true doctrines and precepts of the Bible. Let them study the situation in the light of Pastor Russell's books!

POPE'S TOE IS KISSED

In November, King Alfonso and Queen Victoria of Spain went to the Vatican, and were received in papal splendor. The pope, amid the sacred college of cardinals, was attired in choice snow-white gown and slippers of white; and around his neck hung a heavy gold chain, from which dangled the golden pectoral cross. The pope was seated in his crimson throne. As the king and his consort approached to kiss the pope's toe, in sign of their devotion, the wonderful consistorial hall presented a marvelous mystical beauty as the dim light entered through the stained glass windows and reflected deli-

cately from the frescoed walls. As they approached for the kissing of the pope's toe they marched between two lines of members of the papal court, arrayed in the glittering apparel of medieval days. As the kissing of the pope's toe was going on, the cardinals—white-haired, scarlet-robed, venerable-looking—formed a hollow square about the trinity. After the kissing of the pope's toe, King Alfonso delivered a short address on the faithfulness and devotion of Spain to the pope and the Catholic faith, and then seated himself together with the queen on the thrones which had been prepared beside the pope's throne, but at a lower level. It is understood that the kissing of the pope's toe by the king and queen was not included in the official protocol, but that the kissing of the pope's toe which Alfonso and Victoria did was as a spontaneous act of homage.

The New York *Times* had a full column of small type devoted to the above gross and groveling procedure without a hint of criticism. To them it was a bit of news for some of their patrons. But why a column? The article is copyrighted, and came by wireless.

Satan, the prince of the power of the air, will soon be divested of all his power, the Lord Jesus will take his place and assume control, and then we may rest assured that no such messages will be tolerated which tend to show how foolish some people can be. Furthermore, no such kissing bee will take place anywhere; for there will be an altogether different manner in showing homage, devotion and reverence. Moreover, these will be directed in a legitimate way pleasing to God, and will not be an abomination.

BABYLON IS DOOMED

That the preachers generally are blind is evidenced from the fact that they cannot see that ancient Babylon was typical of modern Christianity, which has gotten so far off the track of righteousness and truth as to be a blasphemous outrage in the sight of God. The denominations have been so many vessels plying the religious seas during the "dark ages," and have carried both true and false Christians, and in them the "wheat" and "tares" have been allowed to mingle together.

The reckoning time has come; and 1878 marked the beginning of the cleavage between the true disciple and those who are Christians in name only. Gradually the truth has been dawning in the minds of the truly consecrated; and seeking refuge from the plagues which are coming upon Babylon they have sought the Lord alone, and thereby have been drawn into communion and fellowship with Bible Students, separate and distinct from all denominational affiliation. We believe that in the Spring of 1918 the Lord withdrew entirely his spirit and supervision over every religious system; and that now, like ships at sea without rudder or compass, they are adrift. They are not accomplishing anything for the good of humanity, and are really a menace to civilization.

Belshazzar's feast, the coming together in the Federal Council of Churches, is having its effect of hilarity and drunkenness among the "nobles." The handwriting has appeared on the walls; and the Daniel class has interpreted its meaning: Weighed in the balances and found wanting. The waters of the Euphrates (the means of support) are being turned aside, and very soon the "city" will fall. The prophetic word has gone forth: "Therefore shall her plagues come in one day, death, and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."—Revelation 18:1-8.

INTERCHURCH WORLD MOVEMENT IS DEAD

The Interchurch World Movement, which was to convert the world and bring peace to suffering humanity, is dead. It started out to collect \$1,320,214,551 of the people's hard-earned cash, and in a drive for \$336,547,724.26 they collected several millions, enough we would think to accomplish something for the Lord had there been an honest effort to glorify God and his blessed truth. It functioned famously while the money was coming in and while it was doing nothing worth while. But when it did something, it was lassoed and brought to bay. It criticised the United States Steel Corporation for their conduct in the strike of 1919, whereupon it was chloroformed and put to a slow death.

The assets are said to be as follows: Office furniture, \$252.00; cash in bank, \$2,548.00; and on deposit to meet a claim of one W. J. Thompson, \$1,221.00, for alleged breach of agreement still pending in court. There is no mention made of the amount collected, but large sums were paid in salaries and in making proud and pompous spreads of earthly glory.

The directors announced that they had concluded that the objects for which the movement was founded could not be accomplished in the manner undertaken; implying, of course, that perhaps it could be accomplished some other way. Thus we may expect Babylon's wise men to inaugurate another scheme as an excuse to "drive" for other millions. But each time that the sheep are fleeced and the goats are milked, the world should be wiser. So obsessed are the people with the glitter and gloss of Babylon that they do not see the gall. The lesson is hard to learn. Even to the casual observer it should be apparent, with so many denominations and so much friction developing between Modernists and Fundamentalists, that something is radically wrong somewhere.

So the Interchurch World Movement is now proven to be nothing more than a bleeding machine. When it honestly undertook to oppose financialdom something was pulled off in the secret chambers that caused it to wither away. It is now awaiting burial; but a permit must be obtained from the doctor (Supreme Court). Then the sad requiem will be sung by the choir (directors), and the congregation may join in the tears.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR FEBRUARY 27

"The Lord shall be King over all the earth."—Zechariah 14: 9.

FOR more than six thousand years man has attempted to establish a government that will guarantee to all mankind liberty and the pursuit of happiness uninterrupted, and life everlasting. Men were first organized into tribes. Later they formed kingdoms, putting under one man the rulership, which was known as an absolute monarchy. Limited monarchies have also been tried, having a king or chief ruler with certain other powers that function with him. Then man carved for himself the term "Democracy"; by that meaning a government of the people, by the people, and for the people. In this form of government all the people were granted a voice, by exercise of the right of suffrage. Other forms of government thus attempted by man have been a failure. Some good, of course, has resulted; but now at the end of sixty centuries all the governments of earth are in distress and the people in perplexity. They do not understand the reason; otherwise they would not be perplexed. Man has no adequate remedy; therefore he is distressed. Man's extremity is God's opportunity. Now the great crisis has been reached.

God foreknew that man would take this course. He likewise foreknew the lessons that man needed to learn, and knew that man could get them in no better way than by experience. Hence he permitted evil, permitted man to fight against evil to demonstrate his complete inadequacy to meet conditions and to establish a government that would bring the desire of every honest heart. Foreknowing the course of man and his complete failure, God long ago put in operation his plan to establish a government of righteousness that would bring far greater blessings than man has ever dreamed of. His government, when established, will be a lasting government. It will have no successors. It will be one government for all the people. It will not be a democracy; it will be neither a limited nor an absolute monarchy; it will be a theocracy. Jehovah will thus demonstrate that the only kind of government that can succeed is where the power in the ruler is absolute and where the motive prompting the act of governing, is love. To this end he has appointed his beloved Son, Lord of lords and King of kings, the King of the whole earth, appointed him to this high position more than nineteen hundred years ago.

It was first necessary for the Son to become a man, to die as a man, and to rise from the dead as a divine creature, thus providing the redemption price for man, with the ability to present that price in the heavenly courts for the release of man. From the time of his ascension on high until now he has been preparing those who shall be associated with him in the kingdom, those who will constitute the royal family of heaven. This

kingdom is now being established. The legal representatives of the kingdom on earth will be visible men, perfect in organism, directed by the great King, the Christ. That kingdom will extend all over the earth until all the nations shall come to render obedience joyfully unto him. Then it shall come to pass that all the nations and peoples of earth shall go up from year to year to worship the King, the Lord of Hosts, and to render their full homage to him. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." (Zechariah 14: 17) Rain is a symbol of blessings falling down from heaven upon the earth. This is a promise, then, that only those who render themselves in obedience to this great King shall have his blessings.

This kingdom will be the desire of all nations. (Haggai 2: 7) In that day (the day of his glorious reign now beginning) there shall be one Lord, and his name one, and that Lord the great Messiah.

This government will prove to be so completely satisfactory and perfect that it will fill the minds and hearts of all honest people with gladness. Thus the heavens will rejoice and the earth be glad, and all that is therein; then all the trees of the wood will rejoice. Then every creature that breathes under the sun will be singing praises to the King of kings, saying, "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways," thou King of the earth and the heavens.

It is granted unto the Christian at this time to announce to the suffering nations of the earth that this kingdom is at hand. Happy is the lot of the Christian! Truly each one can say now: "The Lord hath done great things for us." (Psalm 126: 2) As the spirit of the Lord fills each consecrated heart he appreciates more and more the fact that "love never faileth." What an inducement now to develop and manifest the spirit of the Lord and to announce his kingdom!

TEXT FOR MARCH 5

"It is given unto you to know the mysteries of the kingdom."—Matthew 13: 11.

IT IS almost impossible for the Christian on earth at this time to appreciate the magnitude of the blessings he enjoys. He has reached the very pinnacle of the experiences of mankind on earth to this hour. Looking back over the way the human race has come, we are reminded that six thousand years ago Abel had faith in God's promises and offered unto him an acceptable sacrifice. When all the world had turned to wickedness Noah had faith in God and a coming day of blessing for mankind, and God brought him over from the old to the then new world. Four thousand years ago Jehovah made a promise to Abraham that

thrilled his heart and induced him to leave the land of his fathers and journey into a strange country, hoping for the blessings that would come to him, to his children, and to the nations of earth through him. The promise was: "In thy seed shall all the families of the earth be blessed."

Abraham died; and the promise was renewed to Isaac, then to Jacob, then to the twelve tribes, and again to the people through the prophets, as God's mouthpiece. These men from Abel to John were greatly favored; and they appreciated that favor, and endured all manner of hardships that they might please God. St. Peter says that these holy men of old inquired and searched diligently as to what manner of time the spirit of Messiah which was in them did signify, searching for this great mystery by which Jehovah would bring about the promised blessing. All these men died not knowing what it meant.

Jesus came, and taught his disciples for three and one-half years. He died, and rose from the dead; and not yet anyone aside from the Lord Jesus knew anything about the mystery. He told his disciples just before his departure the words of our text: "It is given unto you to know the mysteries of the kingdom." Later at Pentecost that mystery began to be revealed to them concerning which St. Paul thereafter testified: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Colossians 1:26, 27.

Thus we see that from Abel to John these faithful men endured all manner of hardship, proving their loyalty, and that not one of them was permitted to know the mystery. Now the consecrated child of God on earth not only is permitted to know the mystery, but if faithful is permitted to be a part of the mystery class constituting the royal family of heaven. What a privilege! Never before was anything compared to this granted to any creatures.

It follows that greater knowledge brings that much greater responsibility. A knowledge of this mystery, then, requires everyone to whom is given this knowledge to use his faculties to the glory of the One who granted the privilege; and this glory may be used by being obedient to his commandments. The commandment that is now given to every Christian is that he must proclaim the message of the kingdom: "The kingdom of heaven is at hand." Jesus gave this commandment, saying, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matthew 24:14.

Blessed, then, is the portion of the Christian now to know the mysteries of the kingdom. More blessed it is soon to be a part of that kingdom; and blessed are those of the kingdom who now are privileged to proclaim to

the world that it is at hand and the blessings it will bring to others. Therefore, thrice blessed is the Christian. Surely he may say unto the Lord: "Thou art with me." Thou art my friend and "a friend loveth at all times"; for the love of our Lord, our blessed Friend, has been manifest to us at all times and will be manifest to the faithful throughout all the ages to come.

TEXT FOR MARCH 12

"He that loveth with a pure heart . . . the King shall be his friend."—Proverbs 22:11.

THE word "friend" used in this text means a close association to another. It is the most emphatic expression of love to another. It really means "lover."

Men have always craved the favor of kings and rulers. Men have made the greatest sacrifices in order to obtain such favor; and that friendship, when obtained, was seldom sincere. But for the great King of kings and Lord of lords to be one's true and lasting friend is a favor that cannot be fully expressed in human phrase. As the Lord's Word shows, a true friend loves you at all times. (Proverbs 17:17) The great King, the Messiah, will love his friends throughout all eternity with an everlasting love. Eager, then, should one be to ascertain upon what conditions he might obtain this lasting friendship; and our text answers: "He that loveth with a pure heart and hath grace upon his lips shall have the king for his friend." The heart represents the seat of affection. It is that part of our being which induces action, therefore, the seat of motive.

When one becomes a Christian, he is invited by the Lord to devote his love to him. "My son, give me thine heart." (Proverbs 23:26) Again, the Apostle admonishes: "Set your affection on things above." (Colossians 3:2) To all his followers, Jesus says: "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:15, 21) Our love for the Lord must be sincere. It must be without reservation. Let us love in deed and in truth.—1 John 3:18.

Not only is love of the Lord a condition precedent to having his friendship, but this love must be with a pure heart. A heart that is pure means one that is free from guile and that has a motive which is sincere, prompted by a desire to do good unto all and especially unto those who are members of the Lord's family. Those who thus love with a pure heart have the additional promise that they shall see their Friend and be with him and see Jehovah. "Blessed are the pure in heart: for they shall see God." (Matthew 5:8) The other condition precedent to having the friendship of the King is that the one who thus loves must have grace upon his lips. He

must speak forth words of favor. In this hour of the King's presence, how then could we properly construe these words other than to say that the one who expects to have the King's friendship must speak forth the words concerning his kingdom? St. John emphasizes this when he says: "Herein is our love made perfect, that we may have boldness [freedom of expression and gracious words] in the day of judgment." (1 John 4:17) We are now in the day of judgment; the Lord is in his temple, judging his people and judging the nations of the earth. The great King is present. Then what is expected of the one who will be the recipient of the great favor of having the King for his everlasting friend? The answer must be this: With a joyful and loving heart, he will honor the King and will avail him-

self of every opportunity to tell forth to others the good news that the kingdom of heaven is at hand.

The Christian who today has responded to the invitation of the King to enter into his joy, and who is with a joyful heart telling the world of God's great plan of redemption, realizes and appreciates the fact that the King is now his friend. He has contentment of heart; but real satisfaction will follow when he awakes in the likeness of the King of glory and is blessed with the privilege of personal association and close relationship with this great King in all the ages to come. That is a friendship that will never end. Not only will each member of the body of Christ be a friend of the Lord, and have the King for his friend, but each member will be a true, loyal and devoted friend of every other member.

THE PERIOD OF THE JUDGES

—FEBRUARY 24—JUDGES, CHAPTERS 2 TO 16—

ISRAEL SOON FORGETS GOD—GIDEON'S VICTORY OVER THE MIDIANITES—HUMAN WORSHIP THE BANE OF CHRISTENDOM.

"I will heal their backsliding, I will love them freely."—Hosea 14:4.

TODAY'S lesson covers the time from the death of Joshua to the death of Samson, practically the same as that of the Book of Judges. The period of the judges we know was 450 years (Acts 13:20), though only portions of that period were actually under the direction of the judges. The judges were deliverers, and during their lifetime they were directors of the national interests. The office was not hereditary. The record of that time is chiefly one of Israel's weak failures, of their bondage to one or another of the surrounding nations, and of heroic efforts by faithful men raised up by God to retrieve their position. In no case except under the impulse and excitement of an effort at salvation do the people reveal themselves as faithful to God, or even as mindful of the traditions of their history.

²Our Golden Text gives indirectly the summary of this very strange period of Israel's history; for while the reading leaves an impression of the greatness of the men of faith whom God raised up as deliverers and judges, it leaves a stronger impression of the weakness and perversity of the people. The intention of the Book of Judges is clearly: (1) To give the necessary link in the history of the people from the time of the entrance into the land until the time of the establishment of the kingdom; (2) to bring certain facts of God's dealing into prominence, chiefly those of some of the deliverances; (3) to show the mercy and forbearance of God; and (4) to show what Israel might have had and what they ought to have been under the arrangement which God made for their happiness and prosperity in the land which he had given them.

³Though God knew that Israel would want a king (Deuteronomy 7:14,15), and that he would arrange one for them in his own due time, yet that was not his ideal for them. Israel was to be a theocracy, a people living under the care of God, and in harmony amongst themselves, enjoying the blessings of his favor in the land which he had given them. Rule was to be exercised by neither prophet, priest, nor king. It was an illustration of that which will obtain when mankind, restored to perfection, and after the kingdom is given up to the Father (1 Corinthians 15:24), will enter into the full blessings of God. (Genesis 1:26-28) No one

can read these records of a people who so rarely seemed in an attitude of mind to please God, and who so frequently deflected from his known will, without realizing that God had chosen for himself one of the most perverse of peoples.

⁴The covenant of fidelity which Joshua caused Israel to enter with him was soon forgotten. After his death, and when the older of those who had fought the battles had died, they quickly showed their lack of appreciation of the favor of God. The land was luxurious, and they settled down to enjoy it. They forgot their history and the purpose of God in calling them to himself. (Judges 2:10) Had they been mindful in this respect they would have realized that God wanted them to be an illustration of the blessings which came from serving him, and that the world thereby might learn the benefits of righteousness, and have their attention drawn towards the God of Israel, who was also the God of the whole earth. (Deuteronomy 4:6,7) Neither did any tribe destroy from out its portion the remnant of the Canaanites left after the battle; and these became a temptation and snare.—Judges 1:27-33.

⁵Probably a period of not more than twenty years elapsed from the division of the land until Israel was conquered by the king of Mesopotamia, who held them in bondage for eight years. Then they cried to the Lord; and God raised up Othniel, Caleb's younger brother. The spirit of the Lord came upon him, and he was the means of delivering Israel and of keeping them in the way of the Lord. He became the first of the Judges. Forgetfulness of God, idolatry, and consequent bondage under the rule of oppressing neighbors, and deliverance by God-given men, is the record of Israel's history for four hundred years. During that time they had judges who were men of varying degrees of worth as to character. Following the lead given in Hebrews 4:8-11 we know that spiritually these things represent spiritual Israel's failure to get the rest of faith and the blessing of a consecrated life because of not holding fast the things given.

⁶Israel in the period of the Judges represents those who, while professing to be God's people, fail to seek his glory or to abide by the things which he has given for their guidance. They fail to make real attempts to clear out

from their hearts those evils represented by the natives of Canaan—the defilements of flesh and the human spirit. Satan never did a greater dis-service to God's people than when he made them believe that they cannot get the mastery in Christ, but must always be subject to the forces which are under his command. Such are "in and out" of God's blessings because they are feeble in faith and in energy of spirit.

⁷In these things also God made use of the diverse circumstances of the deliverances of Israel from their captivities to illustrate things to come. In Joshua the pictures presented are of God beating down the enemies of his people that they may occupy their inheritance; and those who had inhabited it proved that they were not worthy to live among men. (Leviticus 18:25) In Judges the battle is presented from another point of view. It is that of the Lord's people freeing themselves from those iniquitous institutions which are foreign to the polity of Israel, and which have been allowed to fasten themselves upon Israel through lack of fidelity; and of God's helping them to cast off the yokes.

⁸Without doubt the fighting at Jezreel under Gideon, which broke the Midianitish power and dispersed their army, is a representation of God's delivering his people from bondage and scattering the powers who have held them. Also the earlier battle which was led by Barak and fought in the valley below the hill of Megiddo, and which freed Israel from the yoke of Jabin, is a picture of the battle of Armageddon, when the forces of the north, Satan's army, shall be broken by the power of heaven. That both these battles are intended to represent the fight of the last days is shown by Psalm 83. There the Psalmist describes a combination of ten nations against God's people (Psalm 83:4-8), and prays that God will scatter them as when he scattered Midian like stubble driven by the wind. No doubt reference is made to a combination of the ten powers of the world against the Lord's people, and to the victory of spiritual Israel by the power of God.

HUMAN WORSHIP THE BANE OF CHRISTENDOM

⁹The carefully detailed account of the call of Gideon, and the deliverance of Israel under him, is itself an indication that the Lord has much to say by it to his people. Gideon, in whom God saw an instrument ready for service, was a modest, energetic young man of the tribe of Manasseh. God would call him to his service, but first would prove him. Under his father's care were an image of Baal and a grove for worship. Gideon was commanded to destroy these. The Midianites were the troublers of Israel; but the real trouble was Israel's worship of Baal, and God would show that fact, and at the same time let Gideon prove himself even at the cost of his father's anger. He obeyed God instantly.

¹⁰Gideon was directed what to do, and soon had a considerable army of 32,000 men at his command. But God knew that if he used all that army they would say they had delivered themselves from Midian; and so for his glory, for their sakes, and because the deliverance was to be typical, Gideon's army was reduced to only 300 men. The 32,000 were tested. First, those who had any fear, now that the first enthusiasm was past, were told that they might return. Twenty-two thousand of them felt that way, and disappeared. Then the others were tested as to their readiness. Only three hundred showed alertness, readiness, and self-control; and these were chosen for the special purpose. By a ruse, with only this small band of faithful, energetic men, Gideon succeeded in throwing the Midianite hosts into such confusion that they began mutual destruction. Then they fled; and those of Israel who at the first were afraid now joined in the pursuit and the invaders were almost destroyed. It was a great deliverance, and the present help of God was plainly manifested.

¹¹Baal worship, which was nature worship, represents that worship of human force and wisdom, or the endeavor by these means to restore the churches to prosperity and the world to peace, which has fastened itself on Christendom. All the churches of Christendom seek by human means that which would have been their inheritance if they had remained faithful to God. The Midianite bondage represents the afflictions which come upon an unfaithful people.

¹²Today there are many who bemoan the lack of spirituality in the churches, and who would be glad to see religion freed from the worldliness which has sapped its spiritual vitality; but as yet these will not free themselves from the systems which support the Baalism abomination. They as yet are not willing to be associated with any attempt at the overthrow of the religious systems; they have not yet seen that these are now in God's sight as the abomination of Baal. Only those who are willing to follow the Lord in the destruction of the Baalism of today may hope to be used in his service. Some who have seen these things have, like the ten thousand who lay down by the water to drink their fill, proved that they are not so ready for the Lord's work as they professed to be, and perhaps as they thought themselves to be.

¹³The account of Deborah and Barak is significant. Kedesh signifies holiness. The ten thousand who followed Barak were led up into the mountain of Tabor, probably the mount of transfiguration. The Lord undertook to gather the hosts of Sisera. Informed of Barak's movements, Sisera immediately gathered his army which, amongst other forces, had nine hundred chariots of iron. Sisera was ready for the attack. Barak, directed by Deborah (Judges 4:14), came down from the mountain with his ten thousand men. The heavens fought against Sisera; there was evidently a thunderstorm with heavy rain. The valley of the Kishon, where Sisera's army was, became flooded; and his chariots were as helpless as were Pharaoh's when caught by a similar storm in the valley of the Red Sea.—Judges 5:20, 21.

¹⁴Sisera's army was slain to the last man. (Judges 4:16) Sisera fled, only to lose his life ignominiously at the hands of Jael the Kenite in her tent where, contrary to all custom and expectation, he sought refuge. When he was asleep Jael drove a tent peg through his temples, and nailed him to the ground. Both this battle and that by which Gideon delivered Israel from the Midianites, were fought in the same neighborhood, just below the hill of Megiddo. It is impossible to avoid seeing in this deliverance by Barak some reference to the Lord leading his army, coming with ten thousand of his saints (Jude 14) to fight the battle which shall break the forces of the enemy and deliver God's people.—Habakkuk 3.

QUESTIONS FOR BEREAN STUDY

Today's lesson covers what period of time? What were the judges? ¶ 1.

What two things does the Golden Text teach? What four things does the Book of Judges teach? ¶ 2.

Why was Israel to be a theocracy, and not a kingdom? As a theocracy what period of time was it intended to illustrate? ¶ 3.

Why did Israel lose its appreciation of God after Joshua's death? ¶ 4.

Who was the first of the judges? What is to be deduced from Hebrews 4:8-11? ¶ 5.

What is the antitype of Israel's history under the judges? ¶ 6.

What other pictures are shown in the Book of Joshua? In Judges? ¶ 7.

What pictures the Armageddon conflict? Where was it fought? ¶ 8. Describe Gideon's routing of the Midianites, and explain its meaning. ¶ 9, 10.

What great mistake do the churches of "Christendom" make continually? ¶ 11.

What saps spiritual vitality? What is Baal worship? Where is it found? ¶ 12.

How was the army of Sisera destroyed? What happened to his chariots? ¶ 13.

What became of Sisera? The battles of Gideon and Barak represent what? ¶ 14.

THE REVIVAL UNDER SAMUEL

—MARCH 2—1 SAMUEL, CHAPTERS 1 TO 7—

SAMUEL REMAINS PURE AMID EVIL SURROUNDINGS—ARK BECOMES A PLAGUE TO PHILISTINES—SAMUEL JUDGES AND INSTRUCTS ISRAEL.

"Direct your hearts unto Jehovah, and serve him only."—1 Samuel 7: 3.

THE history of Israel in the land of promise is divisible into three main periods: (1) That of the judges, before there was a king in Israel (450 years); (2) that of the kings (513 years); and (3) that which lasted from the captivity under Babylon until the dispersion by Rome, during which time Israel was always under the domination of the Gentiles (676 years). Each of these periods ended in failure. At the end of the period of the judges the Ark of God was taken captive by the Philistines; and Shiloh, where the tabernacle was, and which was the center of Israel's worship, was destroyed. The period of the kings ended with the burning of the temple and the destruction of Jerusalem by the Babylonian hosts. The third period also ended with the burning of the restored temple, and the massacre or captivity of a million Jews. To complete the number of desolations of what may be called organized religion, there is the fourth: That of Christendom, which has the features of the other three in an intensified form.

²Our study today begins with the time of the first desolation, and tells us of the revival which God brought about through his faithful servant Samuel. At the time of Samuel's birth matters in Israel were hastening to a crisis. The people seem to have been then less prone to idolatry than in their earlier years; the many sharp lessons they had received put a check on that form of unfaithfulness. There also seems to have been some trouble not recorded in respect to the priesthood; for Eli was not of the line of Eleazar, but had sprung from Ithamar. If there had been a professed attempt at reform it surely resulted in loss of reality and in the growth of hypocrisy; for in the days in which our lesson begins, the priests, the sons of Eli, were both thieves and profligates, and the service of the tabernacle had become an open scandal. God determined to wipe out the whole organization, and to cut out that priesthood.

³Our lesson shows also that God was preparing for his people's welfare as soon as they should be ready to receive his blessings; and that also the outward condition of Israel at this time was pitiable, for the Philistines, who until the later days of David were ever as a thorn in the side of Israel, had then been masters of Israel for many years. Samson had begun to deliver the people from that yoke, but his exploits only served to keep them in check. They were afraid to attack Israel while Samson was free. After his death they used their power cruelly. (1 Samuel 13:20) The high priest Eli seems to have assumed the position of ruler or judge, as well as that of priest. Yet as Eli is said to have judged Israel for forty years (1 Samuel 4:18), it is probable that he had some position of authority during all the days of Samson's judgeship. Samson seems to have been too much of a roving disposition to have a settled order, and probably the people appealed for guidance as much to Eli as to him. But Eli helped Israel very little, and certainly the Philistines troubled them all his days.

SAMUEL REMAINS PURE AMID EVIL SURROUNDINGS

⁴About the time when Samson began to judge Israel, Hannah, the wife of Elkanah of Ephraim, cried to the Lord that she might have the blessing of a son; and she promised the Lord that if one was given to her, she would devote him to the Lord's service, and that he should be a Nazarite.

It seems more than probable that Hannah was prompted to her prayer by the birth of Samson; for the angel of the Lord had appeared to Manoah's wife, who also was barren, and had told her that she should have a son, and that he was to be a Nazarite, by whom the Lord would begin to deliver Israel. (Judges 13:5) The Lord heard Hannah's prayer, and Samuel was born. As soon as possible, while very young, his mother took him to Shiloh, and presented him to Eli the high priest. Evidently the child's service was acceptable.

⁵God had a work then to be done for Israel and for himself which, in some measure, was comparable to that done by Moses. Israel was a broken people, for the Philistines sorely oppressed them; and Samuel, like Moses, was to be God's instrument to bring a revival of the national hopes and ideals, and also deliverance from bondage. If Moses found Israel a people apathetic, and without hope, so also did Samuel. Samuel, like Moses as to fact but different as to method, was early brought into training for the work which God had for him. It speaks well for him that the profligacy of Eli's sons, and the wickedness which was openly carried on in the courts of the Lord's house, did not vitiate the young life. The purity of his young mind prevented him from seeing and understanding much of the wickedness which was done openly there; and his set purpose to serve God enabled him to withstand many temptations. While he was yet very young God honored him by making him his messenger even to Eli, and Samuel then understood that he was called of the Lord. Before long all Israel knew that Samuel was established as a prophet of the Lord; and the Lord again revealed himself in Shiloh. —1 Samuel 3:20,21.

ARK BECOMES A PLAGUE TO PHILISTINES

⁶We are not informed as to any message to Israel by Samuel; but from chapter 4:1 it is evident that he had something to say to the people. We may properly suppose that the young man, faithful to Jehovah and full of enthusiasm, would endeavor to remind the people of their lack and to rouse them to a revival of loyalty and faith and hope. It is very probable that the death of Samson about that time, which had been so calamitous to the Philistines, raised Israel's hopes. Perhaps Samuel thought that the Lord would complete under him the work begun by Samson, and that Israel would now be delivered from their enemies as so many times in the past.

⁷Israel went out to battle, but the Philistines heavily defeated them. Hophni and Phinehas, the sons of Eli and therefore the priests of the Lord, then determined to take the Ark of the Covenant with them to battle. They had no right to do this; their hands were unclean, as their lives were unholy. The Lord showed his displeasure by permitting the Ark to be taken by the Philistines. Israel was defeated; Hophni and Phinehas were slain; and when word of this was brought to Eli, the old man, now ninety-eight years of age, fell backward from his seat and broke his neck. Evidently the tabernacle was taken down as swiftly as possible; for we know that it was saved. (2 Chronicles 1:3) But the Philistines came, and Shiloh was destroyed. Samuel was left alone to represent the Lord.

⁸If Samuel's message was as suggested, and if he had been instrumental in rousing Israel to renewed faith and to

this effort, the result (which was the destruction of the priesthood and of the whole of the tabernacle arrangements, making complete devastation of Israel's polity) must have appeared to him as a most serious setback. But he did not lose faith nor courage; and he would soon come to see that this was the means God used to fulfil his earlier word, and that the destruction was a necessary preliminary to the restitution of Israel in faith and fidelity. The corrupt priesthood needed to be removed out of the way.

⁹The Ark was not kept long by the Philistines. This trophy of their conquest became a burden and a troubler to them. Their god Dagon fell before it; and wherever they took it a plague broke out. They returned it to Israel in a new cart drawn by oxen and unleavened. On its restoration no attempt was made to restore the tabernacle arrangement and worship. The Ark was cared for in the house of Abinadab in Kirjath-jearim. Samuel was as faithful in this as in other things. Natural desire and expectation would be to have the tabernacle and its worship again established. But Shiloh had been destroyed, and the gathering place of Israel was under Jehovah's direction. (1 Kings 14:21) Samuel made no move: he would not go ahead of the Lord. From that time Samuel seems to have spent his time in going about in Israel in an endeavor to bring the people to the sense of their loss and to a proper relationship to the Lord. At the end of twenty years (1 Samuel 7:2) they realized their sad position, and cried to the Lord; and the Lord ever ready was prepared to help them. They gathered again at Mizpah, and made a covenant with the Lord. (1 Samuel 7:5,6) Again the Philistines came upon them; but God gave Israel a great victory, and the power of the Philistines was broken.—1 Samuel 7:10-12.

SAMUEL JUDGES AND INSTRUCTS ISRAEL

Samuel afterwards judged Israel for twenty years; and, as previously shown, he organized a regular circuit of assizes (1 Samuel 7:16,17), and also the school of the prophets. Thus he gave Israel an effective system of both judicature and instruction. Without doubt his work was one of the greatest which was done for Israel. He was one of Israel's great men with much originality and initiative. His strength was in his loyalty to God, and in the fact that he kept in constant communion with God on behalf of Israel. His name means "Asked of God," and he lived in harmony with it. In all his work for Israel he kept the ideal of a theocracy before the people. Yet as soon as the ideal seemed established, these wayward people wanted something else. They wanted to be like their neighbors and to have a king who should lead them to battle.

¹¹These people, who had been so feeble and unwarlike in their actions, now wanted to have a war-lord. It is evident

that they were looking to human means rather than looking to God. The immediate cause was in Samuel's sons, whom he had made judges in the south, and who were taking bribes and perverting judgment. (1 Samuel 8:2) Probably Israel did not realize that this request on their part showed a lack of trust in God, and certainly they never looked at their separation from the nations from God's point of view. They never rose beyond their own limited view and their own desires. Samuel was grievously disappointed, and seems to have been sorely wounded in heart by this defect in Israel. He felt not only that his life work was going for very little, but that his labor for Israel might in some measure appear to have served to lead the people to their present desire. God comforted him by telling him that the people were only doing with him as they had done to Himself. He agreed to give a king, but Samuel was to warn them of the consequences. (1 Samuel 8:6-9) The people were set, and God gave them a king.

¹²Samuel's work and the circumstances under which it was done correspond very closely to the earlier portion of the present harvest time, "the day of preparation," and are indeed very probably intended to be understood as type and antitype. In all these things God was preparing for the typical kingdom to be seen in its full significance in the earlier portion of the reign of Solomon. The restoration of Israel under the guidance of Samuel represents the work which the Lord did for his people in instruction in the Word, and in those things written during the day of preparation, that the man of God may be perfect, and that he may know how to conduct himself in the church of God.—1 Timothy 3:15.

QUESTIONS FOR BEREAN STUDY

What divisions are seen in the history of Israel while they were in the promised land? How did each period end? ¶1.
What were the conditions in Israel about the time of Samuel's birth? Of whom was Eli a descendant? What was the condition of the priesthood? ¶2.
What nation was menacing Israel? Who helped Samson during the period of his judgeship? What was a notable characteristic of Samson's? ¶3.
What remarkable thing now occurred for Israel's benefit? ¶4.
What is the comparison between Israel under Samuel and under Moses? What protection had Samuel from imbibing the spirit of his time? ¶5.
What blasted the rising hopes of Israel? ¶6.
Who exceeded their authority by taking the ark to battle? What happened? ¶7.
What was the situation which confronted Samuel? Was Samuel disheartened? ¶8.
Why did the Philistines return the ark? In what respect did Samuel show that he was not presumptuous? ¶9.
What two things did Samuel organize, and for what purpose? Wherein did Samuel's strength lie? What did this wayward, rebellious, stiffnecked people now want? ¶10.
Why did Israel desire a king? What were the circumstances which supposedly prompted it? Was it an occasion for disappointment on Samuel's part? What consolation did he receive? ¶11.
As God was preparing for the typical kingdom, do the circumstances correspond in antitype? ¶12.

PILGRIMS OF THE MORNING

Pilgrims of the Morning, blessed pilgrims of the Light,
Go ye forth to banish the "gross darkness" of the night;
Every heart enkindled with "a flame of sacred love,"
Every face illumined with "a radiance from above."

Blow the "silver trumpets" o'er the land and o'er the sea,
Publish on the mountains the great "Year of Jubilee";
Sing it through the valleys; shout aloud upon the plains;
Tell the whole creation that the Lord Jehovah reigns!

Angel hosts surround you; strength is promised from on high.
Lift your heads rejoicing; "your redemption draweth nigh."
Courage yet a little while; and then, the battle won,
Sweet will be the sure reward in your dear Lord's "Well done."

THE REIGN OF SAUL

—MARCH 9—1 SAMUEL, CHAPTERS 8 TO 15—

SAUL'S GOOD AND BAD QUALITIES—SAUL'S PROUD PROCLIVITIES PREDOMINATE—SAUL'S CONDUCT REVEALS HEART CONDITION—ANTI-TYPICAL PICTURE OF SAUL'S DEFECTION.

"Behold, to obey is better than sacrifice."—1 Samuel 15: 22.

S SAUL had the honor of being Israel's first king, but his life's story is one of the saddest in the Bible. It may be said to be a record written to show how God's mercies are wasted and finally lost through wilfulness and disobedience. Our Golden Text gives a reminder of the great defect in Saul's attitude towards God, which led to his rejection and to a calamitous end. Saul was a great professor. With splendid opportunities he never developed, nor learned that it is a greater thing to serve in sincerity than to occupy and merely enjoy a position of privilege or authority.

The meeting of Samuel and Saul, who was chosen of God to be king, came about in an unusual way. Saul, of the tribe of Benjamin, seeking his father's strayed asses, wandered to the place where Samuel lived. God indicated to Samuel that this tall young man who called upon him for help in finding the lost asses, was the one who should be anointed king in Israel. Samuel anointed him as future king. Then Samuel called all Israel together at Mizpeh and set them in tribes and companies, that the king should be chosen by lot.

As one of the reasons for the request for a king was the perversion of justice by Samuel's sons, it was of the Lord's order, and as a protection for Samuel, that Saul was thus shown to be God's choice. Otherwise Samuel might have been suspected of favoritism. Of the tribes, Benjamin was chosen; of Benjamin, the family of Kish; of the sons of Kish, Saul was chosen. But when the people looked for Saul he was not to be found; he had hidden himself. This evidently set the people back a little; for they inquired of the Lord if they should seek Saul. The Lord answered that he was the one chosen. When he was brought amongst the people he was seen to be head and shoulders above all the others. The people wanted something that they could see; and God gave them the tallest man in Israel.—1 Samuel 10: 17-24.

SAUL'S GOOD AND BAD QUALITIES

Saul had no preparation for his office; but God does not call a man to serve him without giving the necessary help, sometimes indeed by means of a long preparation; sometimes, as in Saul's case, by that which seems special equipment. It is said of Saul that "God gave him another heart" (1 Samuel 10: 9); that is, this man who had been accustomed to the comparatively small things of his father's household and farm, now called to look to the interests of God's people, had a mind and heart given him which enlarged his vision, and fitted him for the service to which he was called.

Saul showed qualities which would make a good leader and which, under the blessing of God, might make him a good caretaker over the interests of God's people. His quick action against Ammon, who had ill-treated some of the messengers of Israel, proved this; for within seven days Saul's messengers had gone throughout all Israel, and an army was gathered to go to the relief of their brethren held in bondage. Saul was a man of impulses, sometimes generous, but often vindictive and cruel. He had an impatient, proud spirit which, apparently, he made no attempt to conquer, and which ultimately led him astray.

Saul's first great fault was manifested on an occasion when the Philistines had gathered a great army against Israel. Samuel had arranged to go down to where Saul's army was gathered to give them the Lord's blessing. A

time was appointed; but the Prophet seemed to delay, and at last Saul decided that he could wait no longer. Naturally impatient, his imperious spirit chafed at the thought of waiting for the Prophet; and probably he was somewhat piqued that he the king should be left thus in uncertainty. He presumptuously took upon himself the office of priest, and offered the sacrifice Samuel was to offer. He who would act thus could not honor God; rather he proved that he despised God's arrangement. The presumption and the offense were too serious to be passed over. God could not permit the matter to pass; for if the first king in Israel were permitted to do these things with impunity, or even with a measure of condemnation, his sons would surely presume to do likewise. Therefore God cut Saul's family off from the privilege of being Israel's kings. An example must be set, lest any should presume on the forbearance of God.

SAUL'S PROUD PROCLIVITIES PREDOMINATE

Sometime later Saul was given another commission. Now that God had established a kingdom the time had come to fulfil his word concerning the Amalekites, the nation which first attempted to keep God from giving his people their promised inheritance. (Exodus 17: 14) Saul was told to go south and destroy the Amalekites. The commission was definite. It is possible to see a note of pleading in Samuel's instruction to Saul. (1 Samuel 15: 1-3) It almost carries a hint to say that if in this commission he would be mindful to do as commanded, the situation brought about by his former action could be relieved. Saul went out to fulfil the commission, but his self-will again prevailed. When he returned, the Lord told Samuel of Saul's disobedience, and God said he repented that he had made Saul king. (1 Samuel 15: 11) This is not to be understood as being the same as when it is said a man regrets his wrongdoing or his foolishness, but as indicating a change of purpose on God's part.

There was now to be no question in Samuel's mind about God's will. Saul and his family could not possibly hold the kingdom. Yet Samuel pleaded with the Lord all night, for his heart was sore; and perhaps he thought that the people would think that God had not foreknowledge and had himself made a mistake in respect to Saul.

Saul's disobedience was proved to be neither a mistake of judgment nor a momentary slip; for he met Samuel with an untruth and with hypocrisy, making profession of having done all that was to be done. His words carry that very disagreeable unctuousness found in hypocritical dispositions. Saul said unto him: "Blessed be thou of the Lord: I have performed the commandment of the Lord." And when Samuel cuttingly inquired: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul replied: "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed."—1 Samuel 15: 13-15.

SAUL'S CONDUCT REVEALS HEART CONDITION

If Saul had not wished to flatter Samuel, as hypocrites are ever ready to do when in doubt or fear, he would not have spoken of Jehovah as Samuel's God. And with that readiness which is always found in such like characters, he laid the blame of his misdoings on others. He said that he had only agreed to the wishes of the people, who themselves had wanted to offer a great sacrifice to God. Agag, the

chief sinner, he had spared. On getting his sentence Saul showed no remorse for his wrong attitude towards God, nor regret for the wrong he had done, nor for the bad example he had given to the people of God. But he manifested considerable feeling for himself. He asked Samuel, importuned him indeed, even to the extent of laying hold of Samuel and tearing his clothes when Samuel made as if he would leave him, that Samuel should at least stay with him that the people might not see that there had been a break between them.

¹¹Later Saul's hatred of David, and his persistent endeavor to kill this one whom he knew, or ought to have known, was anointed to be his successor, showed his hatred of the will of God. His final loss in the darkness of a cast-off condition is pitiable to read. He went to the devil for guidance, and lost out accordingly.

¹²While here are lessons for every one who has come into covenant relationship with God, they speak loudly for the instruction of the children of God in these last days. Saul represents those who have had an opportunity of representing God among men, but who forfeit it, being rejected for lack of loyalty and faithfulness. He represents both those of our Lord's day to whom Jesus said: "Woe unto you! . . . for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52), and the nominal church leaders of our day, who also are cast off from their place of favor, and some of whom, like Saul, seek demoniacal aid for light in darkness.

ANTITYPICAL PICTURE OF SAUL'S DEFLECTION

¹³There is not merely a general correspondency; for the order to Saul to destroy the Amalekites and his disobedience corresponds with the events of the years 1914-1918. After the Great War the Lord brought certain matters in his kingdom to a decision. The leaders of the nominal church stood before God in the same relation as Saul: They had been told that they could not continue to represent God—Brother Russell's message had made that matter plain. But God's mercy was not wholly withdrawn until they decided, even after the paganism of the world was demonstrated, to stand with it rather than with God. They said that the League of Nations is the "political expression of the kingdom of God on earth." The Amalekites represent the opponents of God's kingdom; and Saul represents those who are the professed servants of God whether of the "nominal" church, or those who have left the systems and know the truth, who deliberately disobey their orders and refuse to labor with the Lord for the destruction of the world-opposition to the kingdom of heaven.

¹⁴The warning of the Golden Text has ever been necessary to the people of God; for to some extent they are always tempted to rely upon service not fully supported by the heart. Spoken by a priest the warning comes with greater force; for a priest can live only by the sacrifices which are offered. But Samuel was a prophet as well as a priest, and the prophet's office is ever the superior; for the service must be rendered according to direction. Samuel went to the heart of the matter. The obedience of the loyal heart is greater in the sight of God than the offering of multitudes of sheep and oxen. What are such offerings to God! "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" (Micah 6:7) Israel were taught to sacrifice; but when their service became formal, the sacrifices were worse than useless. They became obnoxious to God.—Isaiah 1:11.

¹⁵There are some who serve God because others do so; such should rouse themselves to the *spirit* of service, which is seeking to glorify God. Also there are those who decline to do the work of the Lord so clearly revealed as his will, saying that too much service is dangerous to spiritual life. They will, they say, seek to render their sacrifice more complete by perfecting themselves in holiness. These are in danger of Saul's mistake; to all such the word comes, "Behold, to obey is better than sacrifice." (1 Samuel 15:22) No one can offer any sacrifice acceptable to the Lord unless his heart is truly loyal to the expressed will of God.

QUESTIONS FOR BEREAN STUDY

Who was Israel's first king? What is said of his life's history? ¶ 1. Of what tribe was Saul? What was the circumstance of his meeting Samuel? ¶ 2. What was the object of choosing the king by lot after Saul had been anointed? ¶ 3. What had been Saul's training? How did God prepare him for his duties? ¶ 4. Did Saul make a good beginning? What were his general characteristics? ¶ 5. How did Saul hazard his favor with God? What calamity befell him? ¶ 6. How was God's mercy manifested toward Saul? How was God's favor forfeited? What is the meaning of "repented" in the text cited? ¶ 7. How did Saul's defection impress Samuel? ¶ 8. Was Saul's disobedience a mistake of judgment or a lapse of memory? How do we know what it was? ¶ 9. How did Saul indicate hypocrisy? Cowardice? Pride? Selfishness? ¶ 10. In what way did the grossness of Saul's character now display itself? What was the occasion on which Saul went to the devil for advice? ¶ 11. What are the lessons for us? Whom did Saul represent? ¶ 12. Has God been good to the antitypical Saul class? What do these modern Sauls say about the League of Nations? Who are the Amalekites in antitype? ¶ 13. What is a prominent temptation for the people of God? What is the threefold strength in the warning of the Golden Text? ¶ 14. What is the difference between service and the spirit of service? Acceptable sacrifice is offered to the Lord how? How may we safeguard ourselves? ¶ 15.

TRUTH MAKING INROADS AMONGST JAPANESE

DEAR BROTHER RUTHERFORD:

Christian greeting. The Japanese manuscript of "The Harp of God" will be ready in two weeks [December 15]. As soon as it is ready, I will send it to you.

I was given the privilege to speak at the Japanese Baptist Church of East San Pedro, Cal., last Sunday night. Rev. Ito, the pastor of the church, welcomed me and offered me the opportunity to speak once a month at the Sunday night service. The topic of my last lecture was, "The Bible is the Word of God." There were forty present and they were agreed in THE TRUTH.

Rev. Ito is a Fundamentalist. He can neither speak nor read English. So he said: "I don't know anything about this Modernism. I wish to stick to the fundamental doctrines of the Lord and the apostles. It is horrible to look

at the present condition of Christian people now. And I am so glad that the Lord keeps me in this old-fashioned faith."

There is another Japanese minister coming to my home every Thursday night to study the "Harp." His name is Rev. Ishiguro, of Los Angeles Japanese Independent Christian Church. He says that he is not satisfied with the doctrines which he was taught.

So, Brother Rutherford, the separation of sheep and goats is clearly going on among Japanese nominal Christian people now. Praise the Lord!

I have sold thirty-four "whole sets," two Bible-Student Bibles, and some other books since September 20th. I sold them all to Japanese.

Yours in him by his grace,

J. AKASHI, Calif.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Siloam, N. C.	Feb. 14	Stem, N. C.	Feb. 22
Winston Salem, N. C.	" 15	Henderson, N. C.	" 24
Greensboro, N. C.	" 17	Louisburg, N. C.	" 26
High Point, N. C.	" 18	Selma, N. C.	" 27
Staley, N. C.	" 19	Raleigh, N. C.	" 28
Durham, N. C.	" 20, 21	Wendall, N. C.	" 29

BROTHER G. R. POLLOCK

Oakesdale, Wash.	Feb. 14	Dayton, Wash.	Feb. 21
Garfield, Wash.	" 15	Waitsburg, Wash.	" 22
Moscow, Ida.	" 17	Walla Walla, Wash.	" 24
Rosalie, Wash.	" 18	LaGrande, Ore.	" 26
Colfax, Wash.	" 19	Weiser, Ida.	" 27, 28
Pomeroy, Wash.	" 20	Ontario, Ore.	" 29

BROTHER J. A. BOHNET

Gratiot, Wis.	Feb. 12	Oconomowoc, Wis.	Feb. 22
Monticello, Wis.	" 13, 14	Waukesha, Wis.	" 24
Madison, Wis.	" 15, 17	Milwaukee, W.	" 25
Boaz, Wis.	" 18, 19	Waukegan, Ill.	" 26
Madison, Wis.	" 20	Zion, Ill.	" 27
Lake Mills, Wis.	" 21	Kenosha, Wis.	" 28

BROTHER B. M. RICE

Tell City, Ind.	Feb. 10	Linton, Ind.	Feb. 17
Boonville, Ind.	" 11	New Goshen, Ind.	" 18
Washington, Ind.	" 12	Brazil, Ind.	" 19
Bicknell, Ind.	" 13	Terre Haute, Ind.	" 20, 21
Sullivan, Ind.	" 14	New Richmond, Ind.	" 22
Dugger, Ind.	" 15	Champaign, Ill.	" 24

BROTHER B. H. BOYD

Palatka, Fla.	Feb. 15	Eastman, Ga.	Feb. 22
Jacksonville, Fla.	" 17	McRae, Ga.	" 24
Green Cove Springs, Fla.	" 18	Fitzgerald, Ga.	" 25
Waycross, Ga.	" 19	Thomasville, Ga.	" 26
Savannah, Ga.	" 20	Cairo, Ga.	" 27
Dublin, Ga.	" 21	Dothan, Ala.	Feb. 29, Mar. 2

BROTHER V. C. RICE

Stuart, Okla.	Feb. 15	Ft. Smith, Ark.	Feb. 24
McAlester, Okla.	" 17	Kansas City, Kan.	" 25
Wilburton, Okla.	" 18	St. Joseph, Mo.	" 26
Albion, Okla.	" 20	Nebraska City, Neb.	" 27
Valiant, Okla.	" 21	Lincoln, Neb.	" 28
Idabel, Okla.	" 22	Beatrice, Neb.	" 29

BROTHER J. W. COPE

Rolla, Kan.	Feb. 12	Pampa, Tex.	Feb. 22
Pratt, Kan.	" 14	Shattuck, Okla.	" 24
Wichita, Kan.	" 15	Follett, Tex.	" 25
Wilmore, Kan.	" 17	Arnett, Okla.	" 26, 27
Hardtner, Kan.	" 18, 19	Woodward, Okla.	" 28, 29
Alva, Okla.	" 20	Clinton, Okla.	Mar. 2

BROTHER C. ROBERTS

Blenheim, Ont.	Feb. 13	Dunnville, Ont.	Feb. 21
Ridgetown, Ont.	" 14	Welland, Ont.	" 22
St. Thomas, Ont.	" 15-17	Niagara Falls, Ont.	" 24, 25
Aylmer, Ont.	" 18	St. Catharines, Ont.	" 26
Courtland, Ont.	" 19	Beamsville, Ont.	" 27
Simcoe, Ont.	" 20	Hamilton, Ont.	" 28

BROTHER A. J. ESHLEMAN

Devers, Tex.	Feb. 12	Houston, Tex.	Feb. 21
Crosby, Tex.	" 13, 14	Sealy, Tex.	" 22
Houston, Tex.	" 15, 17	Hallettsville, Tex.	" 24
Galveston, Tex.	" 18	Corpus Christi, Tex.	" 25, 26
Alvin, Tex.	" 19	Alice, Tex.	" 27
Waller, Tex.	" 20	Premont, Tex.	" 29

BROTHER R. L. ROBIE

Bakersfield, Calif.	Feb. 17	Porterville, Calif.	Feb. 24
Tulare, Calif.	" 18	Turlock, Calif.	" 25
Selma, Calif.	" 19	Modesto, Calif.	" 26
Fresno, Calif.	" 20	Stockton, Calif.	" 27
Orosi, Calif.	" 21	Oakdale, Calif.	" 28
Reedley, Calif.	" 22	Tuolumne, Calif.	" 29

BROTHER M. L. HERR

Lexington, Ky.	Feb. 13	Gadsden, Tenn.	Feb. 22
Frankfort, Ky.	" 14	Memphis, Tenn.	" 24
Shelbyville, Ky.	" 15	Keiser, Ark.	" 25
Louisville, Ky.	" 17, 18	Jonesboro, Ark.	" 26, 27
Guthrie, Ky.	" 19, 20	Piggott, Ark.	" 28
Palmyra, Tenn.	" 21	Forrest City, Ark.	" 29

BROTHER W. J. THORN

South Fork, Mo.	Feb. 13, 14	Bolivar, Mo.	Feb. 22
Thayer, Mo.	" 15	St. James, Mo.	" 25
Mountain Grove, Mo.	" 17	Rolla, Mo.	" 26
Norwood, Mo.	" 18	Lebanon, Mo.	" 27, 28
Ava, Mo.	" 19	Garden City, Mo.	" 29
Springfield, Mo.	" 21, 24	Ash Grove, Mo.	Mar. 2

BROTHER W. M. HERSEE

Evandale, N. B.	Feb. 11	E. Hall's Harbor, N.S.	Feb. 20, 21
Hampstead, N. B.	" 12	Kentville, N. S.	" 22, 24
Moncton, N. B.	" 14	Middleton, N. S.	" 25
Springhill, N. S.	" 15	Torbrook, N. S.	" 26
Truro, N. S.	" 17, 18	Bridgewater, N. S.	" 27, 28
Port Williamson, N. S.	" 19	Halifax, N. S.	Feb. 29, Mar. 2

BROTHER J. B. WILLIAMS

Owen Sound, Ont.	Feb. 10, 11	Belleville, Ont.	Feb. 20, 21
Camilla, Ont.	" 14	Stirling, Ont.	" 22, 24
Orangeville, Ont.	" 15	Kingston, Ont.	" 25
Toronto, Ont.	" 17	Gananoque, Ont.	" 26
Oshawa, Ont.	" 18	Brockville, Ont.	" 27
Trenton, Ont.	" 19	Prescott, Ont.	" 28

BROTHER J. H. HOEVELER

Marianna, Fla.	Feb. 14	Deer Park, Ala.	Feb. 22
DeFuniak Springs, Fla.	" 15	Lucedale, Miss.	" 25
Pensacola, Fla.	" 17, 18	Laurel, Miss.	" 26
Brewton, Ala.	" 19	Hattiesburg, Miss.	" 27
Bay Minette, Ala.	" 20	Weatherby, Miss.	" 28
Mobile, Ala.	" 21, 24	Jackson, Miss.	" 29

BROTHER L. F. ZINK

Monongahela, Pa.	Feb. 17	Bradford, Pa.	Feb. 24
Duquesne, Pa.	" 18	Rew City, Pa.	" 25
New Kensington, Pa.	" 19	Kane, Pa.	" 26
Kittanning, Pa.	" 20	DeYoung, Pa.	" 27
Oil City, Pa.	" 21	Clarington, Pa.	" 28
Warren, Pa.	" 22	Clarion, Pa.	" 29

BROTHER H. HOWLETT

Portsmouth, O.	Feb. 13	Marietta, O.	Feb. 21, 24
Ironton, O.	" 15	Stockport, O.	" 22
Ashland, Ky.	" 17	N. Martinsville, W. Va.	" 25
Huntington, W. Va.	" 18	Clarrington, O.	" 26
Gallipolis, O.	" 19	Wheeling, W. Va.	" 27, 28
Parkersburg, W. Va.	" 20	Bellaire, O.	" 29

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

St. Petersburg, Fla., Feb. 17—Secretary: A. P. Walker, 1900 30th Ave., North.
Greenville, S. C., Mar. 9—Secretary: T. W. Brockman, 107 Atwood St.
New Bedford, Mass., Mar. 23—Secretary: W. W. Greaves, 25 Social St.