



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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### CONTENTS

INTERNATIONAL CONVENTION AT COLUMBUS.....	163
Special Trains .....	163
Automobiles .....	164
VIEWS FROM THE WATCH TOWER.....	165
Wars to be Outlawed.....	165
Nominal Churches Found Wanting .....	165
Nominal Church Dominated by Satan .....	166
In and Around Jerusalem .....	167
Preparations Made to Free the Pope.....	168
Evidences of Changing Dispensation.....	169
Jesus as Savior and King .....	170
PRAYER-MEETING TEXT COMMENTS .....	170
THE BIRTH OF JESUS.....	172
THE BOYHOOD OF JESUS.....	174
RADIO.....	162

"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.

WTB&TS

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 "partakers of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

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

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

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**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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## I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY VI: "DAVID'S SON AND DAVID'S LORD"

Week of July 6.....Q. 1-6 Week of July 20.....Q. 13-17

Week of July 13.....Q. 7-12 Week of July 27.....Q. 18-22

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

### RADIO BROADCASTING ON 273 METERS

Announcement is made that the SOCIETY's radio broadcasting station, "WATCHTOWER WBBR," located on Staten Island, New York city, which began operation February 24 last, using a 244-meter wave length, has been authorized by the Government to broadcast on a wave length of 273 meters on and after May 14. A revised time schedule became effective on the same date. Programs are now broadcast on Sunday and Thursday evenings from 9:10 to 10:30; on Monday, Wednesday, and Saturday evenings from 8:00 to 9:00. The station is silent on Tuesday and Friday evenings. Operation during the summer months is on Eastern Daylight Saving Time.

Many interesting reports have been received from all parts of the United States and Canada from those who have listened to the programs of Station WBBR. Those who have had difficulty in picking up the 244-meter wave length we trust will have better results with the new wave length. Reports of reception are appreciated. Kindly address WATCHTOWER STATION WBBR, 124 Columbia Heights, Brooklyn, N. Y.

### BETHEL HYMNS FOR JULY

Sunday	6	12	13	216	20	50	27	329
Monday	7	39	14	243	21	280	28	205
Tuesday	1	315	8	81	15	212	22	3
Wednesday	2	228	9	288	16	80	23	198
Thursday	3	221	10	154	17	189	24	241
Friday	4	268	11	137	18	151	25	89
Saturday	5	266	12	73	19	114	26	32

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### THE INTERNATIONAL CONVENTION AT COLUMBUS, OHIO

**I**T IS good for the people of the Lord to come aside and rest awhile and encourage one another for the remaining work that is to be done this side the veil. In looking over the field for a place of meeting Columbus, Ohio, was selected because it is the most accessible place within the territory where the larger number of Bible Students reside. It is on the main line of the Pennsylvania and the New York Central Railways, besides other steam and interurban electric railways.

All the railroads in the United States and Canada have granted a special rate for this convention of one and one-half fare for the round trip, tickets to be obtained upon the certificate plan. These certificates will be furnished by the SOCIETY through its Special Convention Committee. For convenience we urge upon the friends the handling of their transportation through their service director or service department and thus lessen the correspondence between the committee and others. In due course let each class have a meeting, advise their service director how many expect to attend, and then write the convention committee at the address given below for the certificates required. The husband may sign the certificate for himself and his wife and any other members of his family. In that event one certificate will do for the entire family. Where one person travels alone one certificate is required. It is better to order more blank certificates than actually are needed; for at the last moment somebody will wish one. These certificates the class director will deliver to the persons who require them and will keep a record of certificates delivered and to whom delivered, this record to include the serial letter and number marked on the left-hand margin. This record of certificates delivered must be kept safe by the director, who makes out the report, until called for by the Convention Committee.

The date of the convention, as heretofore announced, is July 20 to 27 inclusive. Beginning July 15th and until the 22nd for the going trip, tickets will be on sale at all railway stations. No tickets can be obtained for the going trip, on the certificate plan, after July 22nd. When purchasing your ticket, present your certificate to the ticket agent and ask for a return ticket. To protect oneself in case of a lost ticket, it will be advantageous at the time of purchasing ticket to make a memorandum of the time bought and amount paid for it and the number on the ticket. The tickets should read from starting point to Columbus, Ohio.

As to isolated friends where there are no classes, each one individually should write to the Convention Committee for a certificate.

It will be found advantageous for the classes on the Pacific coast to appoint a committee to confer with local railway officials regarding obtaining special summer excursion rates East and return. Such rates may be more advantageous than the certificate rate of fare one and one-half as above mentioned.

#### SPECIAL TRAINS

There will be a number of special trains, including the Bethel Special, which will leave New York city. Further details will be furnished in a subsequent issue of THE WATCH TOWER.

Arrangements are being made, as we are informed, to run a special train from the Pacific coast to Columbus. This train will start from Los Angeles, picking up passengers en route via San Francisco, Sacramento, and Ogden, Utah. Friends from the Northwestern territory may join the special train party at Ogden, and the train will proceed from there by way of Chicago. The return trip will be via St. Louis. A minimum round-trip fare of approximately \$150.00, including sleeping-car accommodation and meals, has been arranged. For full particulars and reservations on this Pacific Coast Special address E. D. Sexton, 200 Trinity Auditorium, Los Angeles, Calif. In order that necessary advance arrangements for sleeping-cars, etc., may be made to best advantage, those who contemplate joining this special train party should communicate promptly with Brother Sexton.

#### CONVENTION COMMITTEE

The SOCIETY has appointed the following brethren as a Convention Committee, to wit:

Brother C. A. Wise, Chairman;  
Brother R. A. Johnson, Secretary;  
Brother A. H. Macmillan.

This committee will open office in the latter part of June in Columbus, and all convention matters will be handled by the committee, thus relieving the Brooklyn office of this extra work. A corps of stenographers will be engaged to assist the committee. Any stenographers who are at liberty to serve for two or three weeks, beginning the latter part of June up until the time of the convention, will please address the committee or this office and arrange to go to Columbus and take up the work. The Convention Committee will have general

supervision of the arrangements for the convention and will appoint such other committees as may be required, subject to the approval of the President of the Association. *All convention communications after June 25th should be addressed to Richard A. Johnson, Secretary, 52½ North Front Street, Columbus, Ohio.*

#### ACCOMMODATIONS AND RESERVATIONS

Columbus has thirty hotels with a rate of \$1.00 per day and up, all of which are within fifteen minutes street-car ride of the Coliseum. Adjoining the grounds where the convention is to be held are private rooms which will accommodate 10,000 or more, all of which are within walking distance of the Coliseum. The rates for these rooms will be fifty cents, seventy-five cents, and one dollar per person, according to accommodations; and also a rate will be made for room and breakfast. It is expected that this rate will be one dollar per day. It is the purpose now to have a cafeteria on the grounds serving meals at noon and evening at very reasonable rates. A person therefore may figure on an expense of not to exceed two dollars a day for a room and meals. If it is possible to make the rate less it will be done. The desire is to make it possible for the friends everywhere to attend this convention.

Those attending the convention will have access to the Ohio State Fair Grounds. The grounds contain many shade trees, plenty of pure water, comfort stations, emergency hospital, children's playgrounds, barber shop, dairy buildings which supply fresh milk and ice-cream, all of which will be for the exclusive use of those attending the convention during the dates of the convention. Some one will be put in charge of the children, and thus an opportunity will be afforded for their mothers to attend the meetings when desired.

The Coliseum, where the meetings of the English-speaking friends will be held, has a capacity of 14,000 seats. An electric loud-speaker will be installed so that every person in the auditorium can hear with perfect ease without extra effort being put forth by the speaker.

For the Sunday meeting an electric loud-speaker will be installed in the Stadium so that every person in the Stadium (which has a capacity of 62,000) can hear.

#### HALL FOR SERVICE DEPARTMENT

Hall Number Seven, connected with the main Coliseum, will be used for a service building. The SOCIETY will there have a book store with sufficient number to serve all who desire to avail themselves of its advantages. In this room will be the headquarters of the service director of the convention. All advertising matter will be stored there, and those who participate in advertising the public meeting will report to this hall for assignment. It is hoped that the service director, assistant director, and stock keeper of all classes in the country, will report for service under the special direction of a convention service director so that all the work may be properly organized. Let each one remember that this is the greatest campaign ever on earth, and that everyone

of the consecrated will wish to have some part in it.

Thursday, July 24, will be field Service Day; and on this date, under the direction of one supervisor, everyone who desires to serve will be assigned some territory. All automobiles will be employed. Any one driving a car, who will have it in service that day, will report to the Convention Committee and be assigned territory for service. All who expect to come to the convention in their automobiles and put their machines into service on Service Day will please notify the Convention Committee, marking the envelope *Service Department*, by July 1, stating in your letter whether your car will accommodate five or seven passengers. Those who make this report early will be assigned a place for parking car and know exactly where to report for service. This will avoid confusion. This detailed information will enable the committee to assign every car to its respective position.

#### AUTOMOBILES

The highways in Ohio and adjoining places are in fine condition, and many Bible Students will be expected to come in their automobiles. There is a covered building near the Coliseum that will accommodate five hundred machines. This will be available for those who come with their cars, and preference to use this building will be given to those who use their automobiles on Service Day. Other garage and parking spaces will be available in the city at reasonable rates.

#### COLPORTEURS AND SPEAKERS

It is hoped that every colporteur in the United States and Canada will be able to attend this convention. Any colporteur actively in the service during the past six months and over who is unable to pay his or her expenses to the convention will please address a personal letter to Brother Rutherford at 124 Columbia Heights, Brooklyn, New York, giving exact condition and situation, how much will be required to enable each to attend the convention, stating color, age, and nationality. Some arrangement will be made to assist those who are unable to provide all their expenses. The details of this will be given by letter.

Every brother in the Pilgrim Service in the United States and Canada will be routed to the convention, and it is expected that a number of the Pilgrim brethren from other countries will attend.

#### FOREIGN LANGUAGES

In the United States and Canada there is a number of foreign-speaking brethren, Germans, Greeks, Lithuanians, Poles, Ukrainians, Slovaks, Hungarians, Italians, etc. It will be expected that the brethren of these foreign languages will attend, and that all the Pilgrim brethren who serve the foreign-speaking brethren will also attend. Meetings of the brethren speaking each of the languages will be conducted regularly. There will be no distinction in race, color or language, but all will be one in Christ.

(Concluded on page 171)

## VIEWS FROM THE WATCH TOWER

### WARS TO BE OUTLAWED

**O**UR Lord through the Prophet says: "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4) This scripture applies to the Messianic kingdom, which God has in reservation for the blessing of all mankind through the rulership of Christ Jesus and his glorified Church. The transition period from the domination of Satan to the rulership of Messiah is one which in round numbers may be called a fifty-year period. As this period is almost expired it is reasonable to expect manifestations of this preparatory work in process of fulfilment.

The Church nominal is beginning to discern that it is very unbecoming for them to bow down to the god of war; and therefore efforts are being made to outlaw force as a means of making the "world safe for democracy," or safe for anything else. Reverend Doctor Studert Kennedy, M. C., C. F., representing the Industrial Christian Fellowship of England, gave four addresses recently in Chicago before huge crowds which were seemingly electrified by some of his remarks.

The *Churchman* in commenting on these addresses said that Dr. Kennedy pictured most graphically the horrible plight of the European nations, and called upon America to play her part in this world which God has so closely knit together; that in forty or fifty years the English problems of today would be the problems of America unless we shall possess the wisdom to solve them now. We quote as follows:

"He condemned our industrial machine age and showed how it headed straight for war. [Then he mimicked the war lords and the songs of the pulpit recruiting agents thus:] There will be another war and there will be a righteous war. It will be a war to end war. It will be waged to establish justice throughout the world. [Then bursting forth with a volley of thunder demonstrating his own sentiments, he said:] Every war is. Men with a gift of gab like myself are sent out to tell people that. But it is a lie; and when the next war comes I shall not go to the trenches, but to prison."

He declared further that "our God is a God of everything, or he is nothing. He is not the God of the church and chapel alone; he is the God of factory, skyscraper, and lamplight, just as truly as he is the God of the stars. Any one can believe in the God of the stars, but get men to believe in the God of the factory and mine, and our Christianity will amount to something."

Whether Dr. Kennedy told his auditors how they might come to know the Lord of heaven as the God of factory, skyscraper and lamplight, we do not know. One thing is certain: The churches have gotten so far away from the doctrines and precepts of the Bible, and the divine plan is moving at such a rapid rate, that it is an impossibility for those who represent the Babylonish

systems to free themselves, and thereby avoid the visitation of God's vengeance upon their heads.

### NOMINAL CHURCHES WEIGHED AND FOUND WANTING

In February, at the Seventh Annual Meeting of the Council of Cities of the Methodist Episcopal Church, Pittsburgh, Pa., there were some stirring speeches. Bishop Francis J. McConnell of the Methodist Episcopal Diocese of Pittsburgh described how Albert B. Fall, former Secretary of the Interior and former United States Senator from New Mexico, had persecuted Guy S. Inman, Secretary of the Latin-American Association, in a forty-eight-hour cross-examination in the Senate because Mr. Inman opposed the "oil uplift" movement, which was an attempt to place the Interchurch World Movement in the hands of Doheny oil interests. Secretary of War John W. Weeks was ridiculed: the attitude of the Department of Justice and the war policy of free speech were satirized, to the merriment of six hundred delegates, by the Bishop.

At this same meeting Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers, having been invited to speak on the subject of "What Labor Thinks of the Churches and Possible Coöperation," evidently startled the ministers in that conclave into close attention. He declared that he was not speaking in the spirit of criticism, but more in a spirit of sorrow and sadness. To demonstrate that the churches have failed, he said:

"I realize the great possibilities that awaited the Protestant churches after the World War. I realize how utterly they have failed to make good. The golden opportunity has slipped from their hands, perhaps never to return, in our day at least. In speaking of the Protestant churches, I speak of them as a class. I realize there are some wonderful outstanding figures and some remarkable exceptions to the rule, but as a class they have been weighed in the balances and found wanting."

In referring to the great chasm that divides the church and labor, and showing the sagacity of the Roman hierarchy in maintaining its hold upon the people, he said:

"The Protestant church as such has lost its touch with the common people. The workingman is no longer welcome in many of our Protestant churches, and the workingman clothed in rags has no place where he is welcome in any of the Protestant churches. The reverse is true of the Catholic church. No matter how lowly his position in the social scale, no matter how ragged he may be, the doors of the church always stand open to him. I have known a priest to get up at 4:00 o'clock in the morning and walk three miles to see that one of his parishioners secured employment as a common day laborer. I know of very few Protestant ministers who even concern themselves about whether or not the members of the church have work."

It is Mr. Stone's conviction that the reason why the average clergyman does not understand the workers' problems is because he does not associate with the

workers. He told of a large church in Cleveland giving a series of addresses on Christianity and the various occupations. A prominent lawyer spoke for the bar; a famous doctor for the medical profession; a rich business man for the merchandising class; and so on down to the end of the list where labor was given a place; but instead of selecting a prominent man acquainted with the labor situation to speak on labor the church selected the president of a college. Mr. Stone said:

"This shows the utter lack of understanding of the problems of labor on the part of those who are supposed to be walking in the footsteps of the Carpenter of Nazareth of whom it is said: 'The common people heard him gladly,' while the religious and business classes persecuted him." "I have been practically all over the world; I have been one hundred miles in the mountains away from another white man's face and was not lonely. I have tramped the streets of our great cities and I have felt lonely. The most lonely place on earth is in one of our great cities where you know no one and where no one cares."

To show that the Protestant churches are allied on the side of capital, he said:

"During the late fight on organized labor by the Manufacturers' Association and the Chambers of Commerce for the open shop called by some of them, 'The American Plan'—God save the name, it was everything but American—but few of the Protestant churches said a word in behalf of labor. [And then as though he were the special agent of that great system which is rapidly fastening her tendrils around the world, presumably to make it safe for democracy, he said:] What did the Catholic Church do? In every Catholic Church in the United States in the early morning mass a short prayer was said for, and in behalf of, organized labor and its success."

Mr. Stone thinks that it is about time for the ministers to get back to the Bible and preach the same sort of gospel and live the same kind of life today that the great Founder of the Christian Church did two thousand years ago. He warned them that if the church were to stop patronizing the manufacturing and financial interests and to take a stand for the economic and social life their clergymen would be persecuted as the Master was, and that they could expect to find it impossible to get millions of dollars for large cathedrals or even money enough to carry on some of their important activities on their programs. In emphasizing the fact that men of money will not contribute generously to an institution that holds up the common ideals of labor and religion, he showed plainly that preaching for money was the uppermost thing in their minds. He thought "that the church should re-discover the sort of gospel preached by its Founder and apply his teachings, cost what it may."

#### THE NOMINAL CHURCH DOMINATED BY SATAN

The Episcopal Church is in the throes of death pains. Not only is the conflict between the Modernists and the Fundamentalists raging in that denomination, but the spirit of the great adversary is manifesting its control. Dr. Guthrie, of St. Mark's-in-the-Bouwerie, New York

city, made and carried out elaborate plans for eurythmic ritual service for March 23. Two months before, Bishop Manning had warned him that such a performance in the church would cause objectionable publicity. The dance was staged irrespective of Bishop Manning's "unconditional ban" in which Dr. Guthrie was "definitely forbidden" to carry out his program. This consisted of a ritual dance, a conspicuous feature of it being dedicated to the blessed Virgin Mary. Six young women, bare of foot and ankles, clad in flowing silk garments executed the dance. Police reserves were called to handle the crowd, which was greatly disappointed when only 1,200 gained entrance.

Dr. Guthrie's contention was that the Bishop was overstepping his authority; for St. Mark's is declared to be a corporation, and no steps could be taken to annul the service without a meeting of the corporate body, which is evidently in sympathy with their pastor's efforts along the lines of the spectacular, drawing large and curious-gazing congregations to his church. On the other hand, it was claimed that Bishop Manning had the canon law behind him, which left no doubt in his mind that he was acting within his power. This is because St. Mark's is a consecrated building, consecrated according to the Book of Common Prayer of the Protestant Episcopal Church.

It was pointed out that if this dance service took place in direct disobedience to the Bishop, there was sure to be an ecclesiastical trial. However, Dr. Guthrie has no fear and says that he welcomes a trial, "if the jury were competent and unprejudiced." Are we to understand from this that a jury made up of high ranking clergymen of the Episcopal Church could be incompetent and prejudiced? If they could not render a just, Biblical decision on matters of this nature, the members of the Episcopal Church should be advised to inquire of their ministers what they are being paid for.

Dr. Guthrie sent out invitations to one hundred representative clergymen to attend the ritual dance; and many responded. Among these invitations was one to Bishop Manning, reserving four seats for himself and his family; and the hope was expressed that he would be present as "an intelligent, human, and non-partisan witness," and that he would avail himself of the opportunity. We quote from Dr. Guthrie:

"What I demand is freedom for a priest to devise and develop services which appeal to the heart and at the same time do not offend the intellect. The test service in a few days' time will, in a sense, vex those of the Modernists who are Low Churchmen. Some of them think that by honoring the Virgin Mary we are tending too far toward Roman Catholicism. But I am a Catholic Futurist, and I feel sure that the Modernist objectors will lose their prejudices if they attend the eurythmic ritual."

Later, Dr. Guthrie's church was cut off from Episcopal visitation; which resulted in the foregoing of the ritual planned for April 13 and May 11 by St. Mark's.

St. Edward's Church, Leeds, England, recently gave a play at which "the Great World Theatre" was produced for the first time in that country. A stage was built in front of the rood screen for the purpose of the presentation. An organ, two trumpets, and two kettle-drums were used in the orchestra.

At Rottingham, England, the Rev. Simon Jones substituted selections from a grand opera for what was called the usual "stereotyped evening service," this being followed by a dissertation on the story unfolded. It aroused considerable interest and some divergence of opinion in religious and musical circles of the city. One opinion was that "an opera is an excellent thing in its place, which is in the theatre; but played badly, as it is bound to be in a limited orchestra or with only an organ accompaniment, as it would be in a church, its appeal is lost." Another opinion was: "Providing the music is given adequately, the idea is a splendid one. There is no reason why a man should not preach a helpful sermon on a fine drama as well as on a good book." Another who was favorably impressed with the presentation said that he doubted whether an appeal like this will have any lasting effects for the good of the people. The Rev. Burton, a fellow minister in the Episcopal Church, said:

"There is an association of ideas from which it is impossible to get away. All music is sacred until it becomes associated with secular thought. I dare say, a typical comic song played slowly and reverently to people who have not heard the song, may make a good impression and they may regard it as sacred music. But the moment you play it to people who have heard the song, then it takes their thoughts away and the whole thing becomes ridiculous."

Thus we see the tendency of those who have the ecclesiastical mind to elevate themselves as having intellectual qualities and master minds that soar in lofty heights, while the common herd who go to church to hear the gospel of Jesus proclaimed have such low types of intellect that it is an impossibility for them to discern jazz music from that which is sacred. All of this procedure on the part of the ministers is excused with the plea that "the people need a hopeful view of life." Therefore, from the Episcopal point of view, a hopeful outlook of life cannot be found between the lids of the good old Book.

The Rev. Percy Stickney Grant is another Episcopal clergyman who is considerably in the limelight. In contrasting the extreme conclusions in respect to the age of the world as made by scientists with those of "old-fashioned religion," which says that the world was constructed four thousand years before Christ, he said:

"On the whole, the history of these billions of years have been upward, whereas the Bible gives us the impression that since the fall of Adam everything has been on the down grade."

Here is a frank admission that Dr. Grant knows that the Bible teaches the fall of man, and that instead of being a creature of evolution, he has been one of "devolution." Failing to see the necessity for the ransom sacrifice of the Lord Jesus and the establishment of his kingdom with restitution blessings for all mankind, Dr. Grant prefers to believe the wild guesses of those who pass as scientists. Would it not be well for Dr. Grant to take a day off and read the first chapter of "The New Creation," written by Pastor Russell?

As though holding matinees, operas, dances, pagan worship, and other works of the flesh and the devil were not enough, a prayer-meeting held in the Merritt Memorial Methodist Church in Denver, Colorado, was concluded by a march to the basement, where seven boxing matches were staged. The press report tells us of this innovation, introducing it with the statement that "for the first time in ecclesiastical history, so far as is known, a church was used for prayer-meeting and boxing bouts in the same evening. After the devotional service, the Rev. B. B. Kassler led his congregation to the basement, where the ring was roped off for the matches."

#### IN AND AROUND JERUSALEM

We copy the following from the New York *Sun and Globe* of March 7:

"Seemingly in striking accordance with the prophecies of the Old Testament, modern science has invaded the Holy Land, harnessing for electric power the sacred River Jordan, where Christ was baptized.

"Engineers are impounding for irrigation of the arid valleys the waters of the Sea of Galilee, where the apostle Peter spread his nets, draining the fever breeding swamps for agriculture, and spreading a web of transmission lines over Palestine from Dan to Beersheba and from the Mediterranean to the eastern edge of the Jordan Valley.

"The effect of the completion of the project is bound to be far-reaching and revolutionary, says *Popular Science Monthly*. Civilization has not advanced appreciably in Palestine since Biblical days. Ox-drawn wooden plows and primitive water wheels for irrigation are the machinery of agriculture. The inhabitants make their journeys on donkeys, exactly as Joseph, Mary and the infant Christ accomplished the flight into Egypt. Water for domestic purposes still is carried in hide sacks from streams and old wells. Oil lamps illuminate the homes. Long ago the forests disappeared from the country, and the rich soil was washed away from the high ground.

"Within a year or two all this will be changed. Electric railways will connect the principal cities. Electricity will be supplied for domestic purposes so cheaply that it will come into wider use than now is the case in America and Europe. Every home in Palestine, it is expected, will use electricity for heating and cooking as well as for illumination.

"The work of developing Palestine is being conducted under concessions granted by the British Government, mandatory of Palestine, to Pinhas Rutenberg, civil engineer, who prepared the plans, and is in active charge of the work. Zionist interests assisted in financing the project, which many claim to see as a first step toward the Zionist dream of reestablishing Palestine as the fatherland of Jewry."



The railroad which was built by the French Government between Reyak and Aleppo in northern Syria, and the railroad built by the Germans also in northern Syria in their attempt to connect Berlin with the head of the Persian Gulf, the Jews are beginning to recognize as in fulfilment of passages of Scripture. In some magazines, writers refer to visions of the return of the lost tribes; but it is hardly probable that the so-called lost tribes will have any consideration in the progress now being made in Palestine. The scriptures which seem to have fulfilment are: "And there shall be a highway for a remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." "In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians."—Isaiah 11:16; 19:23.

There is also a French-built line climbing the mountains back of Damascus. In some places the grades are very steep, the gradient being six percent, and a rack system is necessary to secure traction. The ties used are steel, as no wood could stand the climate. The Hedjaz railroad is of Turkish construction. The Jaffa-Jerusalem railroad is fifty-four miles long, and is also said to form a part "of the highway of prophecy." This road was built by a French company.

Automobiles are coming more and more into use in the Holy Land, and in some parts through the deserts the roadway is roped off so that the motorist will not lose his way. One writer says that two former Australian soldiers have a fleet of autos, and are reviving transportation in the Holy Land. Journeys that took six weeks by camel have been reduced to two days by auto; and the new form of transportation is proving so popular that on some routes the carrying capacity of the cars is booked for weeks ahead. These motor-bus lines travel from Haifa to Beyrout; from Haifa through Nazareth, Tiberias, then Hedjaz to Deraa and on to Damascus. The business is said to be very good and is constantly increasing. There is also an established route from Haifa to Bagdad. The latest venture is a route from Egypt to Palestine, from Palestine to Syria, and from Syria to Bagdad, the entire journey being made in four days, without travel by night.

The work of the American Jewish women in Palestine is rapidly modernizing, and therefore, benefiting the Holy Land. Just recently Hadassah, the women's Zionist organization of America, celebrated its twelfth anniversary. It has established one of the most indispensable organizations in the life and upbuilding of Palestine. It has four modern, beautifully equipped hospitals, nurses' training school, postgraduate courses in infant welfare work, school and immigration inspection, infant welfare stations; and according to one enthusiast, Hadassah may be called "the good angel of Palestine." In a place where the simplest forms of

medical aid were not to be obtained, as was the case in Palestine twelve years ago, there is now ample supply for the conserving of the health of the country. Arabs and Christians are benefited equally with Jews. It would be an incalculable loss to Palestine should Hadassah withdraw its benign efforts to school, educate and clean up the children who have been accustomed to more or less squalor. Hadassah is educating the whole population to keep well and to be clean.

#### PREPARATIONS MADE TO FREE THE POPE

It is known that the Pope is a prisoner in the Vatican, and that the confinement of the popes has been especially close since 1870, when the Italian Government and the Roman Pontiff severed their more or less agreeable relations. With the coming of the Fascists in Italy under the dictatorship of Mussolini, there has been a gradual returning of conciliatory favors to the Vatican. The Italian Government has surrendered to the Papacy the whole of Vatican Hill and has agreed to build, at its own cost, a palace and a series of houses for the accommodation of the cardinals. In return the Papacy will turn over to the Italian Government scattered properties throughout Rome in which the cardinals are now housed. One part of the agreement is quite an important one. It relates to the independence of the Pope, which is to be guaranteed by the League of Nations (?). Under the agreement, the Pope will remain an independent sovereign, and Vatican Hill will have the status of an independent country. Thus the way is paved by which the Pope may assume authority in sending representatives to all the governments of the world, with the right to expect in reciprocity that the governments of the world may send their ambassadors to Vatican Hill. If the League of Nations recognizes the sovereignty of the Pope of Rome it will likely give him the same local status as any other ruler. Thus the power of the Pope with Roman Catholics scattered all over the world who have sworn allegiance first to their Pope, and to their country afterwards, can hardly be overestimated.

The present Pope is said to be one of the greatest statesmen who has ever sat in the chair of St. Peter. Pius XI is said to be quite modern in his views. He has published his experiences as an Alpine climber. He has invited baseball into the grounds of the Vatican. He has submitted himself to the motion camera. He owns an automobile; and owning an automobile is only the first step toward using it outside the Vatican grounds.

For questions of faith, the present Pope is said to be as adamant, this of course because of the claimed infallibility of the papal utterances. Our opinion is that this claim to infallibility is the thing that will bring to the Papacy the most trouble, and will contribute to its dethronement in the very near future, for the reason



that the truth concerning God's Word and plan and the establishment of the Messianic kingdom is bound to make its impression on the minds of the people.

The enlightenment of America and the desire for freedom that burns in the breast of the average American, the desire for justice and the loathing of bondage, with the various movements of an anti-Catholic character in this country, would of themselves soon spell the doom of Catholicism. Therefore it seems reasonable that the great adversary, the real head of the Roman Catholic Church, is turning the attention of the Pope and his colleagues toward "the land of the free and the home of the brave," to make America Catholic, and therefore darken the portals of liberty, turning back the wheels of progress, and bringing America under the domination of superstition and ignorance which prevail in all Catholic countries; for this would counteract the increase of knowledge and put out the torch of liberty already aglow in this country.

The making of two more cardinals is not without purpose. It is to win the favor of America; and we are told by the Papal propagandists that the Pope has laid it down that in all future elections of popes, the conclave shall wait until the American cardinals arrive. This is distinctly a reversal of sentiment from that which was manifested at the last conclave.

There has been no renunciation by the Pope of his claim to temporal power as a sovereign, and he is abiding the time when it will be safe to press the question. If the League of Nations recognizes his sovereignty, the opportune moment shall have come.

The Bible is plain that God is against the League of Nations, the Federal Council of Churches, or any other unifying of interests or coöperative movements to bring universal peace upon the earth with purely human strength. The League of Nations has been referred to as "the political expression of God's kingdom on earth," which is a blasphemous statement dishonoring God and belittling the mission of Christ Jesus in the establishment of his kingdom upon the earth for the blessing of all the families of the earth. By taking conciliatory steps to receive the favors of the League of Nations the Pope shows us clearly that he and his advisers do not understand God's Word or his plan.

Perhaps we may see Papacy lifted high in the estimation both of the kingdoms of this world and of the people, who are blindly hoping for the perpetuation of the old order of things, so that in the descent thereof the sound may reverberate and startle the world in fulfilment of the scripture which says: "Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all"—Revelation 18: 20, 21.

#### EVIDENCES OF CHANGING DISPENSATION

With the going of the crowned heads of Europe is due the going of the crowned heads of religion. When the czar was banished, the head of the Greek Catholic church came off; when the kaiser was dethroned, the nominal head of the Lutheran church came off. And now the head of Mohammedanism has come off. The sultan of Turkey was the civil and religious ruler for four centuries: Civil, over Turkey; religious, over believers in the Koran, world-wide. The caliph and the caliphate have stood for over a thousand years. When the sultan was deposed by Mustapha Kemal Pasha and his party, Abdul Medjid Effendi was made caliph. And now the caliph and the caliphate are in exile. The immediate reason for the banishment was that some who were opposing the government of the Kemalists were drawing strength from the caliphate. It is another decisive blow at religionists who dabble in politics. *The Nation* says:

"Time was when religion dominated politics, but today politics dominates religion—even in the Moslem world. The republic of Turkey has abolished the caliphate, and thereby demonstrated that it has more power in its own world than the bolsheviks in Russia or than the lay kingdom ever had in Italy. The action is comparable to an abolition of the papacy or of the patriarchate of the Eastern Church."

When the Angora parliament was ready to do something, it acted quickly; for the measure of expulsion called for the imperial family to leave Turkish territory within ten days, the forfeiture of Turkish citizenship, and the confiscation of all imperial palaces. Anti-religious activities have been obvious since the Young Turk revolution in 1908; and contact with Western Europe has done much to rob the younger generation of their faith in Islamic theology. Religious beliefs of all kinds are breaking down; and the people of the world are getting ready to accept and live something that is reasonable and tangible.

The Angora parliament has assumed the authority of the caliphate and therefore exercises "spiritual" authority over more than 300,000,000 Mohammedans scattered throughout the world. The deposed caliph, from his place of exile in Switzerland, thundered back his anathema at the lay republic of Turkey and declared its decree to be "blasphemous" and "sacrilegious"; but Switzerland has notified him that, as his residence there depends on his good behavior, he refrain from all forms of religious and political propaganda. The Angora government has closed a number of Catholic schools, both French and Italian, because it is charged they were attempting to convert Moslems. And, besides, the mention of the caliph is forbidden from State prayers in the mosques, and instead the favor of Allah is implored for the republican government and the Moslem nation. One despatch says: "The government evidently is keeping a sharp eye on the clergy." In this respect the Turkish government is far in advance of the United States government. Mr. Lloyd George has said:

"Before the war Turkey was territorially a vast empire of many races. Within its confines were the most famous shrines in the world: Jerusalem, Mecca and Medina. By the treaty it has been deprived of four great historic lands: Arabia, Mesopotamia, Syria, and Palestine. . . . The objective of Mohammedanism is the conversion of the world. . . . The followers of Mohamet have abandoned the sword as a propagandist weapon. If the caliphate changes its character, they may well be inspired to try other weapons. If they do, there will be a conflict of faiths such as will stir the world. That is better for mankind than the clash of swords. Authority is everywhere crumbling. It is now the turn of faith to exert its sway once more. If it comes soon, all will be well. If it tarries, anarchy will fill the gap. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth.'"

But the faith here referred to will never exert its sway again. The old world has ended; and the faith of the Lord Jesus Christ is the thing now that will sway the world—after anarchy fills the gap long enough to remove all the rest of the crowns from the heads that do not submit to the will of the people. Two of these we have particularly in mind: The head of the Episcopal faith, and the head of the Roman Catholic faith.

We are opposed to violence in every form and counsel soberness of mind amidst the shifting scenes of humanity. We place our trust implicitly in the Lord's hand and wait for his reign of righteousness over the earth.

#### JESUS AS SAVIOR AND KING

Eight members of the South Presbyterian church of Bergenfield, N. J., petitioned Congress to give official recognition of Jesus Christ as Savior and King of the nations. An amendment to the Constitution of the United States is urged, as follows:

"We, the people of the United States, devoutly recognizing the authority and law of Jesus Christ, the Savior and King of the nations, and desiring to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

But if such an arrangement is ever accepted by Jesus, it will be necessary to eliminate the words, "Provide for the common defense"; for that phrase smells of gunpowder.

## PRAYER-MEETING TEXT COMMENTS

### TEXT FOR JULY 2

"The Lord . . . will preserve me unto his heavenly kingdom."—2 Timothy 4:18.

THESE words express an abiding confidence in the Lord. They came spontaneously from the heart of one who had fought his way through to victory, and who was waiting for the Lord's good time when he might be relieved from all his enemies and enter triumphantly into the kingdom. The venerable and faithful Apostle of Jesus Christ had journeyed the rugged and narrow way, and had grown strong in the Lord and in the power of his might.

St. Paul was a man of like passions as his brethren. He had fought against his imperfections and had gained the victory. He was a man of no mean profession. With good address, education and influence, a man of affairs in the world, he could have wielded great power amongst his fellow men. From man's standpoint the world would have conferred upon him great honor. All these seductive influences he resisted and counted as nothing, that he might win Christ and share in his resurrection and have a part in his kingdom.

Because of his faithfulness and devotion to the Lord St. Paul had been stripped of all earthly friends; and his heart strings had been torn because of misunderstanding, misrepresentation and persecution at the hands of his earthly kin. Amidst all these tribulations, trials, and persecutions his faith in God and the Lord Jesus Christ had never wavered. He kept at all times before his mental vision the blessings and glories of the kingdom of God, and the great benefits it would bring to his fellow man. His heart's desire and prayer to God was

that his countrymen, the people of his own race, and others might be saved. He knew that the kingdom would bring that salvation.

Timothy was his beloved disciple. St. Paul knew that he would soon leave him and so he wrote: "Endure afflictions, do the work of an evangelist, make full proof of thy ministry. . . . I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Timothy 4:5-8.

How like the expression of all Christians of this day who are valiantly battling for the right! We have come to the last days, as mentioned by St. Paul in our context. It is indeed a perilous time, probably the most trying time in all the age, the time when men are lovers of their own selves; otherwise stated, when selfishness is exalted and love is at a discount.

The Christian necessarily has trials similar to those which afflict the world. (1 Corinthians 10:13) The only difference is that the Christian is provided a way of escape. He finds it necessary to keep up a vigorous warfare against his own selfishness and his fallen propensities. He finds it necessary to battle against the unholy influences of the world. He is misunderstood by his friends, and deliberately misrepresented by his enemies. The wickedness of others is a great test to his patience. He finds trials in the home, tribulation in the classes, persecution from some who think that they are friends and from the world. At times he finds himself standing seemingly alone, all have forsaken him except

the Lord. He must fight on. Yet cannot each Christian, who is thus fighting, say as did St. Paul: "I have fought a good fight"?

If still fighting on the side of righteousness he may be sure that the fight is a good one. Cannot each say: "I have kept the faith," as did St. Paul? If still faithful and loyal to the Lord, his Word and his brethren, of course you have kept the faith. Then cannot each with equal certainty say: "I know there is a crown of righteousness laid up for me"?

The Lord is true to his side of the contract; and if we love his presence and his kingdom this is full assurance that there waits a place in that kingdom for us. By faith and extraneous evidence the Christian now says that the kingdom is here and that the Church militant is in the last stages of the battle. He hears the words of the Captain of our Salvation ringing in his ears: "Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10.

Then with confidence those surrounded on every hand by evil works and evil influences can, as did St. Paul, say: "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be the glory for ever and ever."

#### TEXT FOR JULY 9

*"Let us have grace, whereby we may serve God acceptably."—Hebrews 12:28.*

**I**N THE context St. Paul is drawing a comparison between conditions at the inauguration of the law covenant at Mount Sinai and the new covenant at the time of the establishment of the kingdom. The law covenant had failed because of the imperfections of man. The government of Israel, the only one which God had recognized, had also failed because of the inability of man to meet the just and proper requirements thereof. All other attempts to establish a just and righteous government have failed. That which has been uppermost in the minds of good men in ages past has been, and is yet, a righteous and stable government that will bring their heart's desire; namely, life, liberty and happiness. All of these desires, to the full and complete satisfaction of men, will be realized in the kingdom of God and of his Christ.

St. Paul, addressing himself specially to the Chris-

tians on earth just preceding the inauguration of this blessed kingdom to be received and shared by the over-coming saints, for the encouragement and instruction of all such said: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

We understand the Apostle to mean that, having full assurance that the God of heaven is now bringing into power the long-promised kingdom of righteousness which shall never be destroyed but which shall stand forever and bless the people, and seeing that it is our privilege to know this fact and be counted in as members of that glorious kingdom, we should let this divine and blessed influence so shape our lives and conduct that we can, in gratitude of mind and heart and with unspeakable joy, serve the Lord.

To serve acceptably would mean that we will diligently watch for opportunities to do what our Lord would have us to do. At this time, seeing and appreciating the command of the Lord to preach the gospel of the kingdom, everyone of his faithful followers who is strong in faith, who loves God supremely in his heart, will be moved by the zeal peculiar to the Lord's house in declaring that the kingdom of heaven is at hand.

In the context St. Paul is emphasizing the fact that the Church is approaching the chief assembly of the first-borns and to Jesus, the Mediator of the new covenant, and then adds: "See that ye refuse not him that speaketh." These words of the Apostle seem to be a strong admonition to every one who has enlisted under the banner of the King, to put forth every possible effort now to be a true and faithful witness concerning the kingdom. It would seem that this is the only kind of service that is acceptable to the Lord; that is to say, a service induced entirely by love, an unselfish devotion to his cause.

To have the approval of the Lord now means that we shall have greater rewards in that kingdom. This is the time in which the great King is taking count with his servants; and to those who are serving, and have served acceptably, he says: "Well done, good and faithful servant: thou hast been faithful in a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord."—Matthew 25:21.

This explains why the Christian is now so joyful in the service of the King.

## THE INTERNATIONAL CONVENTION AT COLUMBUS, OHIO

(Concluded from page 164)

Brother Richard A. Johnson is now making a tour of Europe in company with Brother Rutherford, and Brother Johnson's mission is to advertise this International Convention in the various parts of Great Britain and Continental Europe. It is expected that the brethren will come from the four corners of the earth.

For all blessings enjoyed we are indebted to the Lord. This convention cannot be made a success unless by and

through his spirit. Let every consecrated child of the Lord in the earth present this matter in prayer before the throne of heavenly grace that the Lord will add his blessing and make the coming convention at Columbus to his honor and praise, and a tremendous witness in behalf of the kingdom. Remember our slogan: **ADVERTISE THE KING AND THE KINGDOM; for the kingdom of heaven is at hand!**

# THE BIRTH OF JESUS

—JULY 6—LUKE 2: 7-10—

DAVIDIC LINE PRESERVED UNTIL JESUS CAME—PROCLAMATION OF GOD'S FAVOR TO MANKIND—JESUS PRESENTED TO JEHOVAH, HIS FATHER.

*"There is born to you this day in the city of David a Savior, which is Christ the Lord."— Luke 2: 11, R. V.*

**F**OR the next nine months, the life of Jesus is set for the Sunday lessons. Under the Lord's providence we may look forward to a time of much refreshment of spirit as once again we consider the sacred records and keep company with him whose footsteps as disciples we follow. The birth of our Lord is the first study.

<sup>2</sup>The story of Bethlehem never grows old. It is the story of the most wonderful birth in the history of the human family, the birth of the child who was both the Son of God and the Son of man. The angel's message announcing the birth was heaven's message to man of his coming deliverance from the bondage of evil, and of the coming union in happiness between heaven and earth and between God and men: "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2: 14.

<sup>3</sup>God had kept men waiting long for a realization of the hope given in Eden, when it was said that the seed of the woman should bruise the serpent's head (Genesis 3: 15); and Satan, ever a perverter of the truth, had succeeded in blinding the whole of the human family as to the purpose and the character of God. Even God's chosen people were in dense darkness. Israel, separated from the peoples that they might be a witness to God, had forgotten why they were separated.

## DAVIDIC LINE PRESERVED UNTIL JESUS CAME

<sup>4</sup>It was in his own appointed time that God sent forth his Son. (Galatians 4: 4) Israel had then been under servitude to the Gentiles for more than 600 years; and God had not spoken to them since the days of Malachi, 400 years before. It seemed to many that the promise of a Messiah was not to be understood in its plain meaning; and the Sadducees were frankly unbelievers. Also, if we may judge by the absence of all remarks to the contrary, it is reasonable to suppose that even the family of David, from whom the promised seed was to spring, was failing. It may be that Joseph and Mary were each the only representative of Solomon and Nathan and that their union was expected to keep the line of David alive.

<sup>5</sup>The moral condition of the world at that time was very bad. Paul's description of it in Romans 1: 20-32 is a terrible revelation. But the swaying to and fro of the great powers in victory and defeat; the eastern magnificence and Greek learning, followed by the military power of Rome which brought the world under one control, prepared the way for the message of the Savior to go abroad amongst the nations and accomplish its work. In Israel many had begun to persuade themselves that their nation was the promised Messiah and they the chosen seed; and when the time came for the birth of the Savior there were only a few who were looking for the real hope of Israel. It was to these first that the message was sent. As the appointed time drew nigh, Zacharias and Elizabeth were given information; and their faith and loyalty were honored by their having the privilege of becoming the parents of the promised forerunner of the Messiah. (Luke 1: 13) And, as God had an appointed time for the birth of the child Jesus, there was also a set time for God's angel to appear to Mary, the young maiden of Nazareth pure in heart towards God and already espoused to Joseph, to tell her of the favor conferred upon her.—Luke 1: 28.

<sup>6</sup>Micah (ch. 5: 2) had said that Bethlehem was to be

the birthplace of the One who was to come; but there seemed no human probability that the child which was begotten of God by the holy spirit would be born there. Mary, who had been away from Nazareth to visit her cousin Elizabeth in Judea, had returned home, and the expectation was that her child would be born there. But an edict issued by Rome commanding that all the world should be enrolled, each person in his native city, reached Joseph and Mary in Nazareth; and a little while before the birth of the child, they set out for Bethlehem. They arrived there just in time for the word of God to be fulfilled. By this edict God showed that he used the Gentile power as his agent to fulfil his word. Not only angels but winds and storms fulfil his will, and the policies of the nations are made to play their part. God moves in mysterious ways his wonders to perform.

<sup>7</sup>The travelers were too late for accommodations in the inn, and were crowded into the caravanserai; and there, under conditions most distressing to the mother, the child of promise was born. There was no one to make preparation for the Son of the Highest; no one there to do honor to the royal babe. It had not pleased God to have any previous announcement made, and the parents were lonely; and except for the warmth of the mother's heart, and the care of Joseph, there was no welcome for Jesus. But during the night, we may be sure at a convenient time for the mother, the fields of Bethlehem were lit. A great light shone on some shepherds who watched their flocks. An angel spoke to them, carrying the message of our Golden Text. The sign by which they would recognize the babe was that he should be found "wrapped in swaddling clothes lying in a manger."—Luke 2: 12.

<sup>8</sup>The shepherds need not look for this heaven-announced babe in a large house, nor even in an inn, but in the yard of the inn amongst the animals sheltered for the night. No sooner was the message given than a heavenly host broke out in song. The last word of the angel was of a babe lying in a manger; the first word of the heavenly host was, "Glory to God in the highest," as if to mark the compass of human redemption from the poverty of man to the glory of God. The angels withdrew, and the shepherds went with haste. They found Mary and her child. Then the mother knew that heaven was watching, and she could no longer feel lonely. She noted all the words the shepherds spoke, "and pondered them in her heart." (Luke 2: 19) Surely only a lowly mind and a meek heart could have borne uncomplainingly the trials of leaving Nazareth under the circumstances, the discomfort of the journey, and of the arrival in Bethlehem. A heart meek before God is a precious treasure.

## PROCLAMATION OF GOD'S FAVOR TO MANKIND

<sup>9</sup>There are four things mentioned in the angel's message: (1) There "is born this day"; (2) "in the city of David"; (3) "a Savior"; (4) "which is Christ the Lord."

<sup>10</sup>(1) St. Paul says it was in the fulness of time that God sent forth his Son, born of a woman. (Galatians 4: 4) It was in the midst of the years that he came; that is, the midst of the years allocated to the two Israels, natural and spiritual; midway between the selection of earthly Israel as a nation, and the return of God's favor to that people after their desolation. Understanding the plan of God we

see the reason for the long delay. There was the need of the development of the human family; also it was necessary that there should be the selection of the chosen family, and, as God had many purposes in mind, it was necessary that many typical pictures be made for the later days, and therefore there were many experiences for Israel to undergo. These things occupied the time from the giving of the promise till the appointed time when the Messiah should be born.

<sup>11</sup>(2) The place was appointed. Bethlehem was but little among the thousands of Judah; but it was the place of David's birth; and as the stem of Jesse, out of which the "rod" should come, was set there, it was fitting that the rod should shoot forth from Bethlehem. It is a happy connection which is continued by our Lord's association with Bethlehem as a child; for it was the city of Naomi, and of Ruth and Boaz, of Jesse, and of David. It was in the fields of Bethlehem that young David made some of those plans which later spread so much lustre on his life as a servant of Jehovah. It was in Bethlehem then, the House of Bread, that the world's redemption began; and there first heaven was heard in song. The little city is still existent. Capernaum and Chorazin, and many of the places where Jesus ministered, have long since sunk into oblivion (Matthew 11:20-24); but Bethlehem remains, as if waiting for the return of the King. Without doubt it will be a place from which the truth of God and the blessings of the kingdom will go forth through all the earth.

<sup>12</sup>(3) He that was born was to be a Savior for both Israel and the world of men; for the child was the seed of the woman, born to bruise the serpent's head. (Genesis 3:15) He is also the seed of David to rule in power and to restore the fortunes of the chosen people, and to sit on the throne of the Lord ruling over all the earth. (Psalm 89:3, 4; 72:17) He is the seed of Abraham, to bless all the families of the earth. (Genesis 22:18) Matthew tells us how he saves: It is first from their sins; for it was sin which separated Israel from their God, even as it was sin which separated the human family from him. (Isaiah 59:2; Romans 3:23) But salvation from condemnation only is incomplete; for forgiveness is negative in character, and the sinner needs more. He needs a helper; and Jesus is a living Savior, who implants righteousness and a hatred of evil with desire to do the will of God. He is a Prince and a Savior.—Acts 5:31.

<sup>13</sup>(4) The child was announced as the anointed Lord. This does not mean that the infant was the Christ or the Lord; for he could be neither. It is merely a declaration of what he was to be. Later, when thirty years of age, he was baptized with the holy spirit and became the Anointed; but it was not till after his death that he became Christ and Lord in the fullest sense. (Acts 2:36) It was necessary that he who was to be Lord of all should be born of a woman; for he could become the Savior only by becoming a man. God's plan was that man should be saved through sin atonement, and therefore by the offering of a perfect human life as a corresponding price for that perfect human life which was lost by Adam on his wilful disobedience.—1 Timothy 2:14, 4-6.

<sup>14</sup>On the eighth day the child was circumcised and was given the name Jesus, or Joshua, which means Savior. Circumcision was the sign of the Abrahamic covenant (Genesis 17:10), and was necessary if he were to be accepted of God. Circumcision was older than the law given at Sinai; and no Jew, however righteous outwardly according to the law, could be inside the covenant of Abraham and therefore inside Israel's blessings unless he were circumcised. Thus Paul says of himself that he was 'a Hebrew of the Hebrews, circumcised on the eighth day.'—Phil. 3:5; Lev. 12:3.

#### JESUS PRESENTED TO JEHOVAH, THE FATHER

<sup>15</sup>On the fortieth day the parents went to Jerusalem for the mother's purification and for the presentation of the child to Jehovah. It was a marked day in Jesus' life; for the signs the mother got that day marked heaven's blessings upon the babe. In later days our Lord on three occasions heard a word from heaven accepting him as the well-beloved (Mark 1:11; Luke 9:35, John 12:28); but on this day the mother received the witness in the words of Simeon and of Anna the prophetess. Both of these had been waiting for the consolation of Israel; and both of them, led by the holy spirit, recognized in the child there presented to the Lord the One of whom the prophets of Israel had spoken.

<sup>16</sup>Simeon, who had long waited, now knew that his end was come; for it had been revealed to him that he should not die before he had seen the Lord's Christ. It was as if he had been kept alive purposely to witness that the child was accepted of God. His work was now done; his course was run; and he said: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation; which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:28-32.

<sup>17</sup>These things, like the Old Testament stories, are written for our learning. It is said that history repeats itself. Certainly the things which happened to Israel were to be repeated on a greater and grander scale; for he who had come to earth from heaven, who had found his first resting-place in a manger, and who was unknown and unrecognized by men, was to come again in power and glory. But his second coming was in such manner and of such a character that those who ought to have been ready for him then, were as ignorant concerning his coming and as averse to his presence, as Bethlehem and Jerusalem were ignorant that the prophecies were being fulfilled, and as averse to the messenger from God.

<sup>18</sup>But now, as then, God has his small company of faithful ones who wait for the consolation of Israel, who have seen in his Word his gracious promises towards men, and who know that Messiah has come to save his faithful followers, to restore his ancient people Israel, and to deliver and restore all mankind. These, like the faithful few of that day, have heard the word of grace, and know as surely as Mary did that God is fulfilling his word. They know the mysteries of God. These are they who have heard the joyful sound of truth proclaimed from Zion, saying, "Thy God reigneth." In turn they become the messengers carrying the truth abroad.

#### QUESTIONS FOR BEREAN STUDY

What story never grows old? What is the import of the angel's song? ¶ 1, 2.  
What has Satan done to discourage us? What had Israel forgotten? ¶ 3.  
How long had Israel been under servitude to the Gentiles? Who were the ancestors of Joseph and Mary? ¶ 4.  
What was the moral condition of the world 1900 years ago? What was the real hope of Israel? Who were favored with information about the coming of Messiah? ¶ 5.  
Where was Jesus to be born? How did God arrange it? ¶ 6.  
What special trial of faith did Mary have? To whom did the announcement of the birth come? How was it given? ¶ 7, 8.  
Of the four things mentioned by the angel, what may be said of the time of the birth? ¶ 9, 10.  
For what is the birthplace noted? ¶ 11.  
What was the special mission of Jesus' first advent? ¶ 12.  
When was Jesus anointed, and what was the purpose of the anointing? ¶ 13.  
What is the sign of the Abrahamic covenant to the Jew? ¶ 14.  
When was Jesus presented to Jehovah? What special blessing did Mary receive at that time? ¶ 15.  
In what particular way was Simeon favored of God? ¶ 16.  
What is the sequel to the first advent of Jesus? ¶ 17.  
What were the characteristics of those favored at the first advent? What are the characteristics of those favored now? ¶ 18.

# THE BOYHOOD OF JESUS

—JULY 13—LUKE 2: 40-52—

**SATAN SOUGHT THE DESTRUCTION OF JESUS—JESUS' SHORT SOJOURN IN EGYPT—REMARKABLE BOY AT TWELVE YEARS OF AGE—  
PERFECT IN BODY, MIND AND HEART.**

*"Jesus advanced in wisdom and stature, and in favor with God and men."—Luke 2: 52, R. v.*

**I**T WAS not very long after the presentation of Jesus in the temple (Luke 2:27) that there came to the house where Joseph and Mary lodged three strange visitors. They were called "wise men from the east." They had gone to Jerusalem, asking, "Where is he that is born King of the Jews? for," they said, "we have seen his star in the east, and are come to worship him." (Matthew 2:2) Herod heard of them, and he and all Jerusalem with him were troubled. He called together the chief priests and scribes, and demanded of them where Christ should be born. It is evident that Herod associated this announced King of the Jews with the Anointed One of the Scriptures. They informed him that Bethlehem was to be the place out of which the ruler of God's people Israel should come.

<sup>2</sup>Herod then had a private audience with the three magi, for such they really were, inquiring particularly when the star appeared. He then sent them to Bethlehem, bidding them search diligently for the young child, and then to come and tell him that he also might worship the child. As they left Jerusalem for the six-mile journey, they saw again with great joy the star they had seen in the east. It guided them to where the young child was. We could not suppose that this was a star; evidently it was an unusual light which appeared to them. Nor may we think that it was sent of God. Rather we must suppose it was a means of Satan used as part of a deep scheme he was employing for the destruction of the child. The magi entered the house, and before the eyes of the astonished mother and Joseph they fell down and worshiped the babe. Then they opened their treasures and presented unto him gifts of gold, and frankincense, and myrrh. (Matthew 2:11) Warned of God in a dream, they returned to their own country another way. Probably the same dream occurred to each; and as they discovered this, they decided that this was a warning to them.

## SATAN SOUGHT THE DESTRUCTION OF JESUS

<sup>3</sup>The angel of the Lord then appeared in a dream to Joseph, and bade him take the young child and his mother and flee into Egypt, to wait there until the angel should visit him; for Herod would seek the young child to destroy him. (Matthew 2:13) Joseph arose; and they departed by night, evidently with the intention that none of their neighbors should know which direction they had taken. When Herod saw that the magi had mocked him, he sent men to Bethlehem to slay all the little children of Bethlehem and the neighborhood from two years old and under. This was a wilful endeavor on the part of Herod to destroy the one whom he believed was God's anointed; for his inquiry of the chief priests and scribes was concerning the Christ of the Scriptures.—Matthew 2:4.

<sup>4</sup>It is said that when Herod was near to death—and that would be about the time of this incident—he commanded that on his death all the chief officers who had attended upon him should be put to death, in order, as he said, to make sure that there would be a great mourning. His pathway to power had been one of bloodshed, and his life one of fierce self-indulgence. He ended his reign by getting his name on record as the attempted murderer of the holy child Jesus, and as being the author of the massacre of the innocents of Bethlehem. Yet Herod was a "religious" man; for it was he who brought the temple to such glory as that building had not previously had; and both he and his family made great profession of being supporters of the

Jewish religion. Herod was, of course, an Edomite; he was such in spirit as well as by descent. He was one of those who would destroy the anointed of the Lord so that they might keep their positions and possessions.

<sup>5</sup>THE WATCH TOWER has previously set forth that the magi, however sincere, were not led to Bethlehem by Jehovah. Their going was an endeavor by Satan to oppose God and, if possible, to thwart the divine purpose and to bring injury to the young child. As soon as Satan learned of the light on the fields of Bethlehem and of the angel's message, he got busy. For centuries he had prepared the east for the story of the birth of the child of the prophecies. Unable to thwart the purposes of God, his policy has ever been to pervert the truth and to distort the facts connected with it. We may presume that the magi were sincere in their adoration and in following what they believed to be supernatural guidance; but the result of their mission was the flight of the family to Egypt for safety and the murder of the innocent children of Bethlehem. This attempt on the life of Jesus must be considered as one of many attacks Satan has made to destroy the promised seed. Once again he was foiled.

<sup>6</sup>There are many today who correspond to these wise men: many who go into raptures about the child Jesus, about Jesus of Nazareth, about the cross of Calvary, and who worship in the great temples they have erected to his honor, but who nevertheless are entirely misled as to his relationship to God and to the world's salvation. They bring their gifts, but not their hearts. They are worshipers of that to which Satan has guided them. The time has now come for the truth to be made known to all such as these; and they must decide between the truth and the error they have enjoyed so long.

<sup>7</sup>Unencumbered by the western impediments of family life, Joseph and Mary hastened southward through the desert towards Egypt. The offerings which the magi brought would provide the family with what was necessary for the journey to Egypt and their sustenance while in that land. The parents must have wondered why God acted in this way. The warning to move from Bethlehem called for quick action, and yet God must have known of the danger approaching. Joseph and Mary had to learn the lesson of trust and contentment in the ways of God. His servants must learn that he has many purposes to work out, and has the right to do what he will with his own without giving explanation. His faithful ones may know that they will be protected, and that his care over them will never cease nor even slacken. God had a purpose to serve in allowing the magi to go to the young child and in permitting Herod's cruel action.

## JESUS' SHORT SOJOURN IN EGYPT

<sup>8</sup>It could not have been long before the Lord's angel again appeared in a dream to Joseph, bidding him to return with the young child and his mother (Matthew always mentions the child before the mother) into the land of Israel; "for they are dead which sought the young child's life." (Matthew 2:20) The plural pronoun is interesting. It seems probable that in the brutal order of death to all his chief officers Herod unwittingly served the purpose of God, and caused to be killed all those who sought to kill the young child.

<sup>9</sup>The world for all its boasting has not progressed so much as that it can be said that such things are now impossible. The vicious spirit which was manifested in so many

high places in Christendom during the World War is evidence sufficient to prove that it is still existent. Evidences seem to indicate that there are still Herods, servants of Satan, who would destroy the truth and its representatives rather than lose their place of privilege and power.

<sup>10</sup>Matthew says that the child Jesus was taken into Egypt, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." (Matthew 2:15) Egypt represents the world carrying on without God. It has sheltered God's people as well as oppressed them; for Abraham went there in time of famine, and so did Jacob and Israel. Indeed, the nation of Israel may be said to have been born in Egypt (Exodus 1:7), and it is to their deliverance that Hosea makes reference. (Hosea 11:1) The call of the young child Jesus out of Egypt was evidently intended to be a figure of the fact that Jesus was found among men as one of them, but was called apart. Joseph was not told where to go on his return, and he thought to go back to Bethlehem. But warned of God, he went northward to Galilee and settled in Nazareth, as Matthew says, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." (Matthew 2:23) There is no scripture which says this. Evidently Matthew summarizes, meaning that the prophets speak of Jesus as a despised one (Isaiah 53:3), even as Nathaniel provides a proof, saying, when he heard of the one spoken of as Christ being of Nazareth, "Can there any good thing come out of Nazareth?"—John 1:46.

<sup>11</sup>The family settled there, and other children were born. (Mark 6:3) Joseph was a carpenter, and provided for the family by his labors; for though they were so honored of God it was not his will to give them luxury or even ease. The Son of God must learn the life of the people by experience; for thus to learn that life is very different from knowing it only by observation. So practical a mother as Mary would see that Jesus received the proper training for a child. Certainly she would endeavor to train his mind and would find him some work to do; and he with his unusual mind, perfect indeed in its ever-increasing capacity, would want work both for it and for his hands.

#### REMARKABLE BOY AT TWELVE YEARS OF AGE

<sup>12</sup>When Jesus was twelve years of age, he was taken by his parents to Jerusalem to the feast of the Passover. Perhaps he had gone there before then; but this visit is specially notable because it is the only bit of Jesus' life between his infancy and the entrance on his ministry at thirty years of age which is recorded. It is intended as the one necessary illumination of his life previous to that ministry which was to be the light of the world. In Jerusalem he did not pay special attention to his parents; there was no need, though he was still in their care. We may be sure that there was no careless lack on his part, and certainly nothing approaching disobedience; and yet we are not entitled to suppose that he was so absorbed in gaining further instruction and knowledge that he did not know whether or not his parents, and the many others with whom they would travel, had left Jerusalem. They had started on their way, but he stayed on. They returned seeking him, sorrowing; and it was not till the third day that they found him. To their surprise he was in the temple with the learned men asking them questions and answering theirs, his answers and his questions bringing forth expressions of surprise because of his knowledge of the Scriptures and his understanding of their purport.

<sup>13</sup>That he then understood much concerning himself is clear; but he willingly followed his parents to Nazareth, and was subject to them. (Luke 2:51) His relationship to them would, however, be somewhat different from that time. They would realize that he recognized a responsibility, and he would understand the need for remaining under their

care and such tutelage as they could provide. Luke twice mentions the growth of Jesus. In chapter 2:40 he says of Jesus as a boy: "The child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." Later, writing of Jesus after he was twelve years of age, he says: "Jesus increased in wisdom and stature, and in favor with God and man." (Luke 2:52) As a very young boy Jesus showed wisdom. Intuitively he judged aright, discerning the proper thing to do, the proper course to take; and he had that grace of manner and deportment and the modesty which are always so pleasing and helpful, and which are ever a refreshment wherever seen. Jesus pleased his Father in heaven, and was pleasing to all with whom he came in contact. Evidently his growth in stature was normal, as we should expect. His growth in wisdom and grace was abnormal, and caused remark. He would perceive himself to be different from his fellows; but there was no assumption of superiority.

#### PERFECT IN BODY, MIND AND HEART

<sup>14</sup>There has been much controversy as to whether or not Jesus labored with his hands. Mark calls him the carpenter. (Mark 6:3) But some will have it that Jesus did not labor at the bench. These think that he needed all his time for meditation in preparation for his ministry. Jesus no doubt took his share in the responsibility of the home, and did not need twenty to twenty-five years of mental preparation in order to enter upon the work for which he had come among men. His perfect organism would serve him well, and much meditation was not so necessary as some have supposed; for he held the truth of God in simplicity, untrammelled by the traditions of men. His course is the example for his servants of today.

<sup>15</sup>We have not the mental equipment that Jesus had; but the simplicity of the truth of the plan of God is its power, and he who is privileged to minister for God does not need to set himself to a course of profound study in order to fulfil his mission. The wisdom of the world tends to foolishness (1 Corinthians 1:20); but the fear of the Lord is the beginning of wisdom, and he who holds the truth in simplicity and sincerity has that which will make him wise and understanding. (Isaiah 11:2,3) While it is true that long or special preparation is not necessary for the minister of the Lord who is quickened by the holy spirit, it should be remembered that the true disciple will also desire to copy his Master in the manner of giving the message. Both in deportment and in phraseology care should be exercised: there should be respect to the message and to those who are listening. The truth held in the grace of God will of itself instruct the servant of the Lord into ability to speak it acceptably.

#### QUESTIONS FOR BEREAN STUDY

Who visited Jesus? What question did Herod propound to the chief priests and scribes? ¶ 1.  
What was Herod's next move? How were the magi guided? ¶ 2.  
What did God do to protect Jesus? What was Herod's wicked order? ¶ 3.  
What odd thing did Herod do respecting his chief officers? ¶ 4.  
Giving the magi credit for the best of intentions, what may be truthfully said of them? ¶ 5.  
Do the magi have a counterpart in our day, and are they those who bow to the shrine of error? ¶ 6.  
How were Joseph and Mary favored in a hasty flight? How did God overrule the visit of the magi? ¶ 7.  
When did the angel instruct them to return to Palestine? What is the significance of the pronoun "they" in Matthew 2:20? ¶ 8.  
Is the world better or worse than it was in the days of Herod? ¶ 9.  
What does Egypt represent? Why was Jesus in Egypt and called out? Why did the little family settle in Nazareth instead of Bethlehem? ¶ 10.  
What were the favorable surroundings of Jesus in childhood? ¶ 11.  
In what way did Jesus manifest that he was a remarkable boy at the age of twelve? ¶ 12.  
What does Luke say concerning the development and growth of Jesus? ¶ 13.  
Is it reasonable to suppose that Jesus labored with his hands? ¶ 14.  
What is the secret of the power of the truth and of being wise toward God? ¶ 15.



# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

Marshall, Ill. ....	June 12	White Ash, Ill. ....	June 22, 23
Robinson, Ill. ....	13	Marion, Ill. ....	" 24
Lawrenceville, Ill. ....	" 15	Valier, Ill. ....	" 25
Belmont, Ill. ....	" 16	Carbondale, Ill. ....	" 26, 27
Harrisburg, Ill. ....	" 17, 18	Anna, Ill. ....	" 29
Paducah, Ky. ....	" 19, 20	Mounds, Ill. ....	" 30

## BROTHER J. A. BOHNET

Minneapolis, Minn. ....	June 10	Enderlin, N. Dak. ....	June 19
St. Paul, Minn. ....	" 11	Berlin, N. Dak. ....	" 20, 22
Fargo, N. Dak. ....	" 13	Fredonia, N. Dak. ....	" 23, 24
Minot, N. Dak. ....	" 15	Berlin, N. Dak. ....	" 25
New Rockford, N. Dak. ....	" 16	Conde, S. Dak. ....	" 27
Wyndmere, N. Dak. ....	" 18	Mellette, S. Dak. ....	" 29

## BROTHER B. H. BOYD

Winston-Salem, N. C. ....	June 15	Charlottesville, Va. ....	June 23
State Road, N. C. ....	" 16	Waynesboro, Va. ....	" 24
Siloam, N. C. ....	" 17, 18	Dayton, Va. ....	" 25
Greensboro, N. C. ....	" 19	Berryville, Va. ....	" 26, 30
Staley, N. C. ....	" 20	Rock Enoch Springs, Va. ....	" 27
Durham, N. C. ....	" 22	Winchester, Va. ....	" 29

## BROTHER J. W. COPE

Wichita, Kan. ....	June 6	Lenora, Kan. ....	June 30
Denver, Colo. ....	" 15	Jamestown, Kan. ....	July 1, 2
Lenora, Kan. ....	" 24	Clay Center, Kan. ....	" 3, 4
Aediles, Kan. ....	" 25, 27	Topeka, Kan. ....	" 6, 7
Atwood, Kan. ....	" 26	Pleasant Hill, Mo. ....	" 8
Oberlin, Kan. ....	" 29	East St. Louis, Ill. ....	" 9, 10

## BROTHER C. W. CUTFORTH

Cawston, B. C. ....	June 3, 4	Lardo, B. C. ....	June 18
Penticton, B. C. ....	" 6, 8	Cranbrook, B. C. ....	" 20, 22
Rock Creek, B. C. ....	" 9	Ferne, B. C. ....	" 23, 24
Trail, B. C. ....	" 11, 12	Coleman, Alta. ....	" 25
Nelson, B. C. ....	" 13, 15	MacLeod, Alta. ....	" 26, 27
Balfour, B. C. ....	" 16	Lethbridge, Alta. ....	" 29, 30

## BROTHER H. H. DINGUS

East Radford, Va. ....	June 16	Shelbyville, Ky. ....	June 24
Ashland, Ky. ....	" 17	Jeffersonton, Ky. ....	" 25
Paintsville, Ky. ....	" 18	Louisville, Ky. ....	" 26
McRoberts, Ky. ....	" 19, 20	Brandenburg, Ky. ....	" 27
Lexington, Ky. ....	" 22	Magnet, Ind. ....	" 29
Frankfort, Ky. ....	" 23	Cannelton, Ind. ....	" 30

## BROTHER A. J. ESHLEMAN

Farmington Glade, N. M. ....	June 9	Pueblo, Colo. ....	June 22
Aztec, N. M. ....	" 10	Trinidad, Colo. ....	" 23, 24
Durango, Colo. ....	" 11	Walsenburg, Colo. ....	" 25
Grand Jct., Colo. ....	June 15, 16	Colorado Springs, Colo. ....	" 26, 27
Basalt, Colo. ....	" 17	Cripple Creek, Colo. ....	" 29
Florence, Colo. ....	" 19, 20	Denver, Colo. ....	" 30

## BROTHER M. L. HERR

Logansport, Ind. ....	June 17	Garrett, Ind. ....	June 24
Peru, Ind. ....	" 18	Fort Wayne, Ind. ....	" 25
Wabash, Ind. ....	" 19	Warsaw, Ind. ....	" 26
Hartford City, Ind. ....	" 20	Plymouth, Ind. ....	" 27
Marion, Ind. ....	" 22	Valparaiso, Ind. ....	" 29
Auburn, Ind. ....	" 23	Gary, Ind. ....	" 30

## BROTHER W. M. HERSEE

Galt, Ont. ....	June 9, 10	Mount Forest, Ont. ....	June 19
Preston, Ont. ....	" 11	Orangeville, Ont. ....	" 20, 22
Kitchener, Ont. ....	" 12	Singhampton, Ont. ....	" 24
Guelph, Ont. ....	" 13, 15	Collingwood, Ont. ....	" 25
Flora, Ont. ....	" 16	Meaford, Ont. ....	" 26, 27
Palmerston, Ont. ....	" 17, 18	Owen Sound, Ont. ....	" 29, 30

## BROTHER H. HOWLETT

Calgary, Alta. ....	June 12	Kamsack, Sask. ....	June 22, 23
Lacombe, Alta. ....	" 13	Grandview, Man. ....	June 24
Edmonton, Alta. ....	" 15, 16	Gilbert Plains, Man. ....	" 25
Saskatoon, Sask. ....	" 17, 18	Dauphin, Man. ....	" 26
Clair, Sask. ....	" 19	Portage La Prairie, Man. ....	" 27
Wadena, Sask. ....	" 20	Winnipeg, Man. ....	June 28-July 1

## BROTHER H. S. MURRAY

Boneville, Ga. ....	June 16	Raymond, Ga. ....	June 24
Athens, Ga. ....	" 17	Rome, Ga. ....	" 25
Atlanta, Ga. ....	" 18	Cave Springs, Ga. ....	" 26
Columbus, Ga. ....	" 19, 22	Rome, Ga. ....	" 27
Seale, Ala. ....	" 20	Atlanta, Ga. ....	" 29
Chipley, Ga. ....	" 23	Greenville, S. C. ....	" 30

## BROTHER G. R. POLLOCK

Mitchell, S. Dak. ....	June 13-15	Irene, S. Dak. ....	June 22
Hartford, S. Dak. ....	" 16	Yankton, S. Dak. ....	" 23, 26
Luverne, Minn. ....	" 17	Corsica, S. Dak. ....	" 24, 25
White, S. Dak. ....	" 18	Vermillion, S. Dak. ....	" 27
Lake Benton, Minn. ....	" 19	Sioux City, Ia. ....	" 29
Jasper, Minn. ....	" 20	Alton, Ia. ....	" 30

## BROTHER B. M. RICE

Portland, Me. ....	June 15	North Jay, Me. ....	June 23
Rockland, Me. ....	" 16	Auburn, Me. ....	" 25
New Harbor, Me. ....	" 17, 18	Bangor, Me. ....	" 26
Lewistown, Me. ....	" 19	Oldtown, Me. ....	" 27
Wilton, Me. ....	" 20	Hallowell, Me. ....	" 29
East Wilton, Me. ....	" 22	Pittsfield, Me. ....	" 30

## BROTHER V. C. RICE

New Bedford, Mass. ....	June 16	Attleboro, Mass. ....	June 23
Taunton, Mass. ....	" 17	East Greenwich, R. I. ....	" 24, 25
Plympton, Mass. ....	" 18	Dayville, Conn. ....	" 26
North Duxbury, Mass. ....	" 19	South Coventry, Conn. ....	" 27
Plymouth, Mass. ....	" 20	Norwich, Conn. ....	" 29
Taunton, Mass. ....	" 22	New London, Conn. ....	" 30

## BROTHER C. ROBERTS

Prince Rupert, B. C. ....	June 6, 8	Yorkton, Sask. ....	June 22
Prince George, B. C. ....	" 10, 11	Mildwood, Man. ....	" 24
Edmonton, Alta. ....	" 12, 13	Franklin, Man. ....	" 26
Saskatoon, Sask. ....	" 15	Neebawa, Man. ....	" 27
Bredenburg, Sask. ....	" 17, 18	Winnipeg, Man. ....	June 28-July 1
Willowbrook, Sask. ....	" 20	Cochrane, Ont. ....	" 2

## BROTHER R. L. ROBIE

Stanwood, Wash. ....	June 11	Danville, Wash. ....	June 20, 22
Bremerton, Wash. ....	" 12	Chesaw, Wash. ....	" 23, 24
Alderwood Manor, Wash. ....	" 13	Colville, Wash. ....	" 25
Everett, Wash. ....	" 15	Spokane, Wash. ....	" 26
Wenatchee, Wash. ....	" 17, 18	Moscow, Ida. ....	" 27
Spokane, Wash. ....	" 19	Garfield, Wash. ....	" 29

## BROTHER O. L. SULLIVAN

Fenton, Mich. ....	June 15	Detroit, Mich. ....	June 22
Burt, Mich. ....	" 16	Brightmore, Mich. ....	" 23
Buch Run, Mich. ....	" 17	Plymouth, Mich. ....	" 24
Flint, Mich. ....	" 18	Ypsilanti, Mich. ....	" 25
Port Huron, Mich. ....	" 19	Toledo, O. ....	" 26
Mt. Clemens, Mich. ....	" 20	Tiffin, O. ....	" 27

## BROTHER W. J. THORN

Allentown, N. Y. ....	June 17	Hammondsport, N. Y. ....	June 24
Olean, N. Y. ....	" 18	Elmira, N. Y. ....	" 25
Franklinville, N. Y. ....	" 19	Newark, N. Y. ....	" 26
Perry, N. Y. ....	" 20	Auburn, N. Y. ....	" 27
Batavia, N. Y. ....	" 22	Cortland, N. Y. ....	" 29
Rochester, N. Y. ....	" 23	Binghamton, N. Y. ....	" 30

## BROTHER T. H. THORNTON

Chevenne, Wyo. ....	June 15	Burlington, Ia. ....	June 23
Laramie, Wyo. ....	" 16, 17	Chicago, Ill. ....	" 24
Sidney, Neb. ....	" 18	Indianapolis, Ind. ....	" 25
Big Springs, Neb. ....	" 19	Columbus, O. ....	" 26
Brady Island, Neb. ....	" 20	Ironton, O. ....	" 27
Omaha, Neb. ....	" 22	War, W. Va. ....	" 29

## BROTHER S. H. TOUTJIAN

Hastings, Neb. ....	June 16	Beatrice, Neb. ....	June 26
Bloomington, Neb. ....	" 18	Lincoln, Neb. ....	" 27
Wilcoxville, Neb. ....	" 19	David City, Neb. ....	" 29
Wauwata, Neb. ....	" 22	Columbus, Neb. ....	" 30
Sutton, Neb. ....	" 24	Norfolk, Neb. ....	July 1
Wymore, Neb. ....	" 25	Winside, Neb. ....	" 2