



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

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

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth; for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been

selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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ANNUAL BUSINESS MEETING AND CONVENTION

Pursuant to the provision of law and the charter of the WATCH TOWER BIBLE & TRACT SOCIETY, the annual business meeting of the SOCIETY will be held in the Carnegie Music Hall, Federal and Ohio Streets, Pittsburgh (North Side), Pa., at 10 o'clock a. m., Monday, October 31, 1927.

Arrangements have been made to hold a three-day local convention, beginning Saturday, October 29. Saturday sessions will be held in the Carnegie Music Hall, and the Sunday sessions in the Garden Theatre, Federal Street and North Avenue. A period for field service will be announced at the opening of the convention. For farther particulars address Charles H. Stewart, Sec'y, 317 Grace Street, Mount Washington Station, Pittsburgh, Pa.

"DECENTLY, AND IN ORDER"

A question is propounded whether a few of a class should get together and have a study and not invite other members of the class. Such a course is calculated to cause dissension leading to division. It is always the proper course to let the class through its duly constituted servants arrange the time and place of all meetings and give all an opportunity to attend them.

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
		23	260	102	280	75
6	7	8	9	10	11	12
92	197	223	24	164	219	105
13	14	15	16	17	18	19
171	18	126	120	229	189	71
20	21	22	23	24	25	26
51	67	69	29	55	37	238
27	28	29	30			
200	164	58	144			

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"Visits from Jehovah"

Z July 15, 1927

"Place of Security"

Z August 1, 1927

Week of Nov. 6 . . . 1-28 Week of Nov. 20 . . . 1-24

Week of Nov. 13 . . . 1-29-56 Week of Nov. 27 . . . 1-25-50

The WATCH TOWER AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII

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No. 19

A SERVICE CONVENTION

"To this end I was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18: 37.

IN DECEMBER of last year the decision was reached to hold the 1927 general convention of the International Bible Students Association at Toronto, Canada. The facts now show that the hand of the Lord guided that arrangement. Satan and his agencies were against the convention, of course, and as usual put us to as much trouble as possible. The city of Toronto has a convention committee. This committee invited the Society to hold its convention in Toronto; and in this it was joined by the Mayor, the Kiwanis Club and other men of affairs. The Toronto *Daily Star* supported the invitation and agreed to give wide publication to the proceedings of the convention. In March, the *Star* was requested to state specifically how much space for publication of the proceedings of the convention would be daily allotted and used for the convention proceedings. Its answer was vague and indefinite. Being further pressed, it became apparent that the *Star* did not intend to give a reasonable amount of publicity to the convention.

The Society then began an effort to move the convention to Detroit, Michigan, where greater inducements were being held out by prominent citizens of Detroit. The Detroit Convention Committee sent its representative to Brooklyn, who made a very persuasive argument in favor of taking the convention to Detroit. Notwithstanding that the officers of the Society desired to take the convention to Detroit, various obstacles arose which seemed to preclude its going there. Hence it was decided that the convention should be held at Toronto.

To meet the demand for publicity the Society arranged for the publication of its own paper and upon its own presses. That was a big undertaking; but when men have the spirit of the Lord, and put forth their best endeavors, the Lord crowns such efforts with success. Members of the Brooklyn office staff undertook the task and by working day and night brought out *The Messenger* in five successive issues, which gave a good report of the proceedings of the convention, including many interesting illustrations. More than 20,000 copies of each issue were published, and of the souvenir edition 100,000 copies were run and distributed. Those attending the

convention were delighted with the *Messenger*, and there was a greater demand for the papers than could be supplied. The publication of the paper was an opportunity for service, and the faithful brethren who worked together and accomplished this purpose rejoiced in the opportunity and received a great blessing therefrom. In addition to the Brooklyn office force, Brother C. E. Stewart, of St. Paul, volunteered his service; and *The Watch Tower* gladly acknowledges his assistance in this behalf.

The Toronto *Star* practically ignored the convention. Mayor Foster officially extended the welcome of the city and its courtesies to the convention in a very pleasing address. To this address the President of the Society responded. Notwithstanding the Mayor stated from the platform that the convention was one of the largest ever held in Toronto, the *Star* carried not a word of what he said nor even the fact that he appeared there. It is due the good people of Toronto, however, and to the city officials, including the traffic officers, to say that these attending the convention received very kind and considerate treatment, which is much appreciated. The public press and the preachers were very ugly in their conduct toward the convention. This was to be expected. One preacher relieved himself of this statement: "The Bible Students have not much sense anyhow, and the least said about them the better." It is evident that the people of Toronto did not concur in his view, because great numbers of them attended the convention and many others were heard to express themselves favorably toward the convention.

It was decided to give the public press no display advertisement for the public meeting. Instead, our own Society printed 100,000 hand bills advertising the public meeting, and the brethren attending the convention put them into the hands of the people. That was an opportunity of service for the friends and they delighted to do it. Their efforts were rewarded, and a great throng of Toronto citizens attended the public meeting in the Coliseum Sunday afternoon. It was demonstrated by the events that took place at Toronto that the Lord's people do not need the public press in order to advertise the truth.

ATTENDANCE

Special trains loaded with Bible Students were run from Chicago, New York City, and other points. Special cars attached to regular trains brought many others. Great numbers of automobiles brought many to the convention. Many of the consecrated from every State in the United States of America and from every Province were there. A number of the brethren came from Scotland and England, while others came from Germany, Scandinavia, Switzerland, Jamaica, South America, and Australia. By the middle of the week fully 8000 persons were regularly in attendance at the convention. The peak of the attendance was reached Sunday afternoon, when the great auditorium was packed out with all standing room occupied, and an auditorium nearby was also well filled. The latter was connected with the speaker's platform by wires and voice amplifiers, making it easy for all to hear. The visible audience approximated 15,000 people.

In addition to the English-speaking audience that met in the Coliseum meetings were held by brethren speaking the French, German, Greek and Syrian languages. At the same time a convention was in progress in Detroit, attended by brethren speaking the Polish, Ukrainian, Lithuanian, Hungarian, and other languages. Brother Coward was in charge of this convention. Reports thereof will appear in *Watch Towers* of these respective languages.

Many of the consecrated in other parts of the earth sent their greetings by cable and telegram. From Melbourne, Australia; Bombay, India; Vienna, Austria; Scandinavia; Continental Europe; Great Britain, and the isles of the seas, came messages of love and greetings. Many of these dear souls were not able to attend in person, but their heart sentiments were in Toronto, and their prayers ascended in behalf of those who did attend. Greetings were sent from every city in the Union and throughout the Dominion of Canada, from those who were unable to attend. Truly it can be said it was a general assembly of the Lord's people, whether all were personally present or not.

FEEDING THE MULTITUDE

In order to accommodate those attending the convention arrangements were made to feed the multitude at the Coliseum. This was financed by the Society at a great saving to the friends, meals being served at approximately half of the cost required for a restaurant serving a similar meal.

THE SPEAKERS

The Chairman of the convention was W. F. Salter, assisted by R. J. Martin of the Brooklyn office. The convention opened Monday, the 18th, with a praise and testimony meeting. The spirit of enthusiasm for the Lord and his cause was manifest from the start and continued throughout the convention. Brethren throughout

the land had brought with them their musical instruments, and within a short time an orchestra was duly organized to lead the music, and a number of choral singers likewise to lead in the singing.

The time allotted for addresses made it impossible to assign all the regular speakers to a place on the program. Addresses were delivered by the following brethren: Brothers J. F. Rutherford, G. S. Kendall, A. H. Macmillan, T. J. Sullivan, W. E. Van Amburgh, F. H. Dougherty, H. S. Murray, J. C. Watt, Geo. Draper, M. A. Howlett, C. A. Wise, F. W. Franz, E. D. Orrell, D. Haslett, R. H. Barber, J. P. Holmes, J. Hemery, R. J. Martin, M. L. Herr, C. W. Cutforth, Geo. Young, C. Roberts, W. L. Pelle.

The opening address of the convention was given by Brother Kendall, who spoke on Overcoming. He emphasized the fact that Jesus overcame by acting exactly in accord with the Word of Jehovah, and that all who follow in his footsteps and who overcome must likewise be guided by the Word of God. To do this the student must be abreast with the unfolding of the truth as God is giving it to his people, and seize every opportunity of service and thereby show his love for the Lord and his truth.

It would be impossible for lack of space to give an outline in *The Watch Tower* of all that was said by the various speakers. We can mention here only some of the main points of the addresses delivered.

Brother Macmillan spoke on Elijah and Elisha as types. The chief points of his discourse were these: That Elijah did a restoration work amongst the Israelites, and in his course of action as a servant of God represented work to be done by others as servants of God; that John the Baptist fulfilled the Elijah type in miniature; that the ministry of John the Baptist restored many Jews to their proper relationship to the Law Covenant, but that this was not a complete fulfilment; that the Elijah type was completely fulfilled in the course of action taken and the work done by the Servant of God during the period of time from 1878 to 1918; that prior thereto Christians had fallen into many errors and had lost sight of many of the great truths of the divine plan; that the work of the true followers of Christ under the direction and leadership of the present Lord restored the great fundamental truths to the people of God; that this work was completed in 1918, and that then the Lord came to his temple. Elisha was anointed in the place or stead of Elijah, thereby proving that Elijah would carry on certain work until a time certain and thereafter Elisha would finish it, and in antitype the church would be engaged in a work until a time specific and thereafter a different phase of the same work would be carried to completion; that 1918 marked the dividing point, and that those who have been able to see the passing of one work by the church and the beginning of another, and who have entered into the spirit of it, have entered into the joy of the

Lord. In harmony with this the Lord has shed greater light upon his Word and plan during the Elisha period of the church's work because it is necessary for the church to have this light and that every one who appreciates this delights to participate in any branch of the service that is offered to him.

Tuesday morning Brother Van Amburgh spoke on the subject, *The Drama of the Ages*, followed by Brother Dougherty on the subject, *The True Christian's Motive and Mission*. Both addresses were well received, and brought encouragement to the brethren.

In the afternoon Brothers Watt and Draper addressed the convention. Brother Watt spoke concerning *God's Witnesses Protected*. The points of his address were that the Lord has provided special protection for the remnant of his people who henceforth will give the witness concerning his kingdom and that this should cause great encouragement to those engaged in his service; that these, having an absolute confidence in the ability and willingness of God to protect them, would go forth with boldness in making the proclamation of the truth.

Brother C. J. Woodworth had been assigned to address the convention on Wednesday morning; but being completely absorbed in the work of editing *The Messenger* it was impossible for him to fill his engagement. Brother M. A. Howlett substituted for him on the program, speaking on the subject, *The Presence of the Lord*. In the afternoon of the same day Brother Fred W. Franz addressed the convention on *God's Controversy with the Nations*. He emphasized the fact that the final issue is now before the rulers of the world; that all persons in the earth, particularly the rulers, must now face the issue. He further emphasized the fact that the controversy is between the Lord on one side and Satan and his organization on the other, and that the business of the church now is to give the witness to the people concerning this great final conflict.

Brother Orrell spoke on *The Glory of the Lord Revealed*. He emphasized the fact that the Servant of the Lord is God's anointed people on earth in the body of Christ and under Christ as the Head, and that now the work of the Servant is particularly to magnify the name of Jehovah; hence all who are really devoted to the Lord will joyfully avail themselves of every opportunity of service.

The President of the Society addressed the convention Wednesday morning on the subject, *The Mission of a Christian*, and on Friday morning on the subject, *The Passing of the World Powers*. Both of these discourses were broadcast by remote control from the Coliseum over Station CKCX. In due time both these discourses will appear in full in *The Watch Tower*.

In the course of one discourse Brother Rutherford said to the convention: "There are those today in the church occupying the responsible position of elder who insist on holding to many of the foolish things brought from Babylon; who refuse to encourage their brethren

to have part in the service and who refuse to participate in the service themselves. They object to the truth that appears in *The Watch Tower* and discourage the brethren in the study thereof. They scoff at the suggestion of going from door to door to carry the message of the kingdom to the people. By their course of action they cause discouragement and division amongst the brethren. The time has come for the faithful to mark such and to avoid them, and to say to them that no longer will we entrust such men with the office of eldership. They should be invited to take a back seat until they learn to cooperate in the Lord's service. I would like to ascertain the sentiment of this convention in regard to this statement. Those who believe that this statement is correct and that the elders should encourage the brethren in the service and encourage them in studying *The Watch Tower* and themselves take the lead in the house to house service work, and that if the elders refuse to do this they should be invited to take a back seat, signify their approval by standing up."

The entire convention arose, enthusiastically expressing its concurrence in the statement. There were probably a few exceptions of some elders present who believed that service is not the proper thing, but the overwhelming sentiment expressed by the brethren should encourage the elders to get in line.

The speaker furthermore said: "It is manifest that that which is represented by Gideon is now being fulfilled with reference to the division of the army. The fearful ones should go on back home. This is the time for action, and everyone who loves the Lord will want to take some part in giving the testimony to his name. The proud and fearful ones will have no part in it."

On Friday discourses were delivered by Brother Haslett, Brother T. J. Sullivan, and Brother H. S. Murray. All of these were in full harmony with present truth and encouraged the brethren to activity in the Lord's service. Lack of space precludes the setting forth the chief points of these lectures.

Brother R. H. Barber delivered a baptismal discourse, which was broadcast from the auditorium. Following this brethren symbolized their consecration by water immersion to the number of 103.

In the evening of the same day the convention was addressed by Brother W. L. Pelle and Brother J. P. Holmes. The convention was especially enthused by the discourse of Brother Holmes, because it related more particularly to the manifestation of the Lord's approval in present activities in giving the witness to his name.

Sunday morning Brother Hemery of London addressed the convention on the subject, "A People for his Name." The address was timely and encouraging to the brethren. He was followed by Brother Macmillan.

On Monday discourses were delivered by Brothers Herr, Cutforth, Young and Roberts. Those who remained for Monday were refreshed and encouraged, and felt fully repaid for staying another day.

RADIO PROGRAMS

The evening programs were put on from the studio of Radio Station CKCX. A powerful receiving set was installed at the Coliseum, and there the convention assembled to listen to the programs given by the unseen performers. The programs consisted of standard instrumental music, sacred songs rendered by the choral singers of Stations WBBR and WORD, assisted by others who attended the convention. Various brethren also rendered solos and duets. All the programs over the radio were furnished by Bible Students who were in attendance at the convention. In addition to the music there was a lecture each evening, and on several evenings drama-logues were rendered by convention artists. The audience at the Coliseum greatly enjoyed the radio programs, as was manifested by the large attendance and rapt attention. It is also certain that a large number of people of Toronto and vicinity were listening in. This was made known by the many remarks by the people made to visitors at the convention. The radio furnished a splendid means of interesting the people and of advertising the public meeting for Sunday afternoon.

A part of the programs of the convention, including songs by the multitude and addresses by certain speakers, were broadcast from the Coliseum over Radio Station CKCX by remote control. The transmitter of the radio station is located ten miles from the main part of Toronto, while the studio is situate at the Irwin Avenue office of the Society. Private wires are maintained from the transmitter to the studio, and additional wires were installed from the transmitter to the Coliseum, and the broadcasting from the latter place of the public programs was by remote control. The songs of praise to Jehovah was one of the public events of the convention. Eight thousand voices, moved by the spirit of the Lord, made a joyful sound and thundered throughout Toronto and Ontario and on into the States. Brother B. M. Rice, program director of Radio Station WORD, Chicago, conducted the singing at the Coliseum. Under his immediate direction was a well-organized company of choral singers and a splendid orchestra, and the entire convention joined these in the songs that were broadcast. This was a splendid means of witnessing to the name of Jehovah; and no doubt a great many were listening in and were refreshed and rejoiced to know that there are some people on earth who are true and faithful to the Lord.

SERVICE DAYS

Two days of the convention were set aside for special service in the field; namely, Thursday and Saturday. The organization of this work was in the hands of Brothers Johnson and Bird. Within a radius of fifty miles from Toronto, territory was charted and assigned to selected parties to canvass, each party being under the direction of a captain. Many brethren had journeyed to the convention in their automobiles, and on service day

upwards of 500 automobiles loaded with workers and books entered the field. At eight o'clock in the morning the workers assembled at the Coliseum and under the direction of their respective captains organized and began the march to the field of action. The way had already been opened by the radio. The people knew that the workers were coming, and many were the interesting experiences that followed.

It would be impossible to here state all the experiences that were related by the friends on the occasion of service day. Thursday afternoon the workers returned to the Coliseum and engaged in giving their experiences in testimonies. This testimony meeting was led by Brother Bird. Great enthusiasm was manifested by all present. It was indeed a happy day for the Lord's little army. These had been in the field service, giving the witness to the name of Jehovah. The workers are now serving notice on the people concerning God and his kingdom, and it is a joy to do the work because it cheers and comforts the hearts of many people and magnifies God's holy name.

The second service day was Saturday, and was devoted to the city of Toronto. Amidst a continuous down-pour of rain the brethren bravely went forth. Together with books they carried with them handbills announcing Sunday afternoon's public meeting. The method for advertising this meeting was another opportunity for service which brought much joy to the Lord's people.

Approximately 35,000 volumes of books were placed in the hands of the people on these two service days. In addition to the books thousands of copies of the *Messenger* were placed with the people and great numbers were told about the Lord and his kingdom. An opportunity for service was given to all, and it appeared that all at the convention participated therein gladly. Some of the older and infirm were not able to walk about in the service, but they remained at the Coliseum and worked in mailing out the *Messenger* to those who could not attend the convention. That was a happy service for them, and they were glad.

WHY ON EARTH

Not one complaint was heard at the convention. If any gossipers were present they found no one ready to listen to them. It is hoped that none were there. There was no evidence that there were any present. It appeared that every one was happy, and especially so because the Lord had afforded each one an opportunity to do something to glorify his name. No one was heard to say: "When are we going home?" The brethren who really love the Lord have passed that stage of anxiety to get away from earth before God's due time. They are seeing more clearly why members of the church are now on the earth. Jehovah's beloved Son Christ Jesus spent three and one-half years in hard service. The purpose of his so doing is summed up in his own words uttered before Pilate: "To this end was I born, and

for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18:37.

At this time his true followers are appreciating the fact that God is having a tremendous witness given to his name to the peoples of the world and that such witness must continue until God's due time to overthrow Satan's organization. They see therefore that for this cause were they born and to this end they are on earth, to give a witness to the name of Jehovah. It is to be hoped that those brethren who have heretofore opposed the service will see this point more clearly, and quickly enter into the joy of the Lord. Failing to do so they may expect to be shaken out, because everything that can be shaken will now be shaken. (Hebrews 12:27) Everyone who is now fearful must go back to the rear.

Would that every one who has made a covenant with the Lord God would realize that now the crucial hour has arrived to prove his faithfulness to his part of the covenant! The Christian's part of such covenant was and is to do the will of God. Both from the Word of God and from the physical facts in the unfolding of his plan it is now so manifest that there can be no reasonable doubt about it that the will of the Lord is that now the witness must be given. *The Watch Tower* stresses service because it is for the good of those who have made a covenant to do God's will. *The Watch Tower* would be unfaithful to its mission and disloyal to God if it did not urge the brethren to participate in the service at this time.

SERVICE MEETINGS

On at least three days during the convention special meetings of the colporteurs and service directors were held. These meetings proved a decided blessing. Ways and means were discussed looking to the better method of presenting the truth to the people, and many helpful suggestions were made. These meetings were well attended by elders of the various ecclesias who were at the convention. A few of those present protested against so much service in the field; but after listening to some spirited arguments by other brethren present they seemed to change their views, and their opposition melted away. Even some of those who had been dreaming dreams apparently began to wake up and see that they had been in error and that they must go to work; and they signified their determination of returning home and engaging in the service work. It was generally agreed at these meetings that it would be found profitable to devote more time Sunday mornings to canvassing in the field and coming in personal contact with the people and then invite them to their meetings to be held later in the day. The Society will welcome reports as this branch of the work progresses.

A MIRACLE

Miracles are not performed by men. The Lord performs miracles, and in so doing he sometimes uses men

as his instruments. A miracle is an event contrary to the established course of things. It is a wonderful thing. The fact that the public address delivered at the Coliseum was broadcast was not a miracle in itself, because other public addresses have been broadcast. The fact that it was broadcast simultaneously from fifty-three stations, and that the Federation of Churches had to give its hour for this to be done, and that the stations broadcasting generally are owned by those who have no interest in the truth but who are part of another organization, shows that the hand of the Lord was in the matter; and therefore this great broadcasting was a miracle. The Lord did it. No man or company of men is responsible for this wide witness to the truth. Briefly stated, the events leading up to the use of this great chain of radio stations are these:

When Radio Station WBBR was under construction an agreement was made between the owner of that station and the owner of Radio Station WJZ to share time. That agreement was not kept. WBBR was later assigned to broadcast on 416.4 meters and used this wave length for some months. The Federal Radio Commission took away that advantageous wave length and assigned it to another station in the Chicago district and assigned WBBR to 256.3. Under the provision of the Radio Act of 1927 WBBR began a proceeding before the Federal Radio Commission to be assigned a more favorable wave length and asked for the enforcement of the agreement above mentioned.

The hearing of the case was had at Washington, D. C., June 14th and 15th. At that hearing Mr. Aylesworth, President of the National Broadcasting Company, took the witness-stand in behalf of said company and Stations WEAJ and WJZ. He gave testimony to the great service rendered to the public by those stations for the purpose of showing that the service rendered was such that it would not be right to permit WBBR to occupy part of the time, although both Stations WJZ and WEAJ have separate wave lengths. He was cross-examined by the President of the International Bible Students Association. A part of the cross-examination was for the purpose of proving that big business, big politics and big preachers are in an effort to control the radio and therefore determine what the people shall hear. Mr. Aylesworth had testified, naming a number of financiers, statesmen, and clergymen that were given the free use of these stations and other stations used in connection therewith. On cross-examination this question was propounded to him: "Your purpose is to give to the people by radio the message of the greatest financiers, the most prominent statesmen, and the most renowned clergymen in the world?" To that question the answer was in the affirmative.

Another question was propounded: "If you were convinced that the great God of the universe will shortly put in operation his plan for the blessing of all the families and nations of the earth with peace, prosperity,

life, liberty and happiness, would you arrange to broadcast it?" Of course it would have been rather difficult for Mr. Aylesworth to say No, and therefore he answered Yes. Then he voluntarily said that he would be pleased to broadcast a lecture by the President of the International Bible Students Association. It was a happy moment.

The New York *World* maliciously and falsely stated that this came about as the result of a dare made by the President of the Bible Students Association. The fact is that the incident was so pleasing and had reached such a happy climax that the one who was propounding the question above mentioned said to Mr. Aylesworth in the presence of the Commission: "You are one of the finest men I ever knew."

To the credit of Mr. Aylesworth it may be here said that he carried out his promise faithfully. The result was that wires were provided from the Coliseum in Toronto, Canada, connecting with stations WJZ and WELF at New York City. The lecture at the Coliseum was transmitted over these wires, picked up by these two stations, and sent out over their three chains known as the red, blue and orange, which chains of stations reach from Maine to California and from the north to the southern part of the United States. In addition thereto Canadian stations were tied in. This involved a tremendous amount of work, both by the National Broadcasting Company's office force as well as by representatives of the International Bible Students Association. A tremendous amount of correspondence had to be carried on both by letter and wire with stations throughout the United States and Canada. Cablegrams passed between America and Europe, South Africa and Australia. In this chain of stations were two super-power stations, one in Schenectady, the other at Pittsburgh. These broadcast on short wave lengths, and each with 30,000 watts of power.

There has never been such an arrangement in the history of the world for the transmitting of the human voice, and never before in the history of the world was the lecture of a man sent over such a wide area of territory with so many radio stations. For the reasons above stated it can be truly said that this great tie-in of radio stations for the broadcasting of a lecture concerning God's plan was a miracle and made possible only by reason of the fact that the Lord took a hand in it. This fact is of great encouragement to his anointed witnesses on earth.

The speaker, speaking directly to an audience of 15,000 or more at Toronto, was heard with equal clearness, if not better, by a vast unseen audience from Maine to California and from Canada to South America.

From a statement issued to the public press in June 1927 by the President of the National Broadcasting Company, the following quotation is taken: "Our network connects twenty-five stations with WELF as the operating base. This hook-up serves 75,440,000 persons

with 4,263,000 receiving sets, Aylesworth estimated. The second hook-up of seven stations serves a territory occupied by 66,000,000 persons with 3,703,000 receiving sets. A third hook-up serves seven stations in five cities." The Coliseum lecture from Toronto was broadcast by all three of the chains, to which were added some Canadian stations, making altogether fifty-three stations. A letter addressed to our office by the National Broadcasting Company, July 26, 1927, two days after the Coliseum meeting, says: "I imagine that Judge Rutherford had as large an audience yesterday afternoon as any man living has had over the radio. Fifty-three stations in Canada and the United States were connected for the program."

Both the big telegraph companies of Canada had installed telegraph lines at the Coliseum for the convenience of the convention and especially for the occasion of the public lecture. Immediately after the lecture telegrams began to pour in from every part of the country. From San Francisco came the message that the voice of the speaker was heard as distinctly in San Francisco as if he had been standing in the immediate presence of the hearers. A similar message came from Seattle, from San Antonio, Texas, from Jacksonville, Florida, New York City, and throughout the central part of the United States and many other parts of the country. It is impossible here, because of lack of space, to set out the numerous telegrams, or even the substance thereof, that were received that evening; but it can be safely said that a tremendous audience listened in and great numbers of them were keenly interested, having heard the truth for the first time.

The speaker was introduced by Brother Martin in a few brief words. Then the announcement was made by Mr. Graham McNamee, the chief announcer of the National Broadcasting Company, who was sent to Toronto for that purpose. The speaker of the occasion began his address promptly at twelve minutes after three, and finished in exactly one hour to the minute. He first read a resolution and then spoke in support of the resolution. At the conclusion of his speech he asked those of the audience who favored the resolution to rise and vote aye. A tremendous thunder of ayes burst forth from every one in the great auditorium, who stood up and shouted their approval, and this was heard throughout the country, and messages received since show that thousands of others in the unseen audience likewise stood up and shouted their approval. In fact it was a shout of approval from one end of the continent to the other, and must have made the Devil and his henchmen prick up their ears with interest, to say the least of it. In a subsequent issue of *The Watch Tower* the Resolution and the address will appear in full.

An interesting feature of the whole matter is this: On July 20th, the New York Federation of Churches issued a statement to the New York papers, emphasizing the fact that it had given up the hour to broadcast its program and that this was done at the request of the

National Broadcasting Company. That Federation specially emphasized the statement disavowing any connection with the program which had been substituted for that time, and particularly with reference to the address to be delivered by the President of the International Bible Students Association. They should have known that this statement was superfluous. It was quite manifest to the great audience at the conclusion of his address that the speaker had no connection with the Federation of Churches.

In this connection it might be of interest to say that at the hearing before the Federal Radio Commission this same Federation of Churches had sent its representative to bolster up that organization, and upon cross-examination he became so confused and confounded that he evidently wished he had not been in Washington and especially at the hearing before the Radio Commission.

The public meeting at the Coliseum, including the unseen audience, was doubtless the greatest public witness of the truth ever held on earth. In saying this no credit should be given to man. Jesus and the apostles spoke to many men, but at that time the Lord God had not put in operation voice amplifiers and radios. This is another evidence that now is God's due time to proclaim to the nations of the earth that he is God and that he purposes to dash to pieces the Devil's organization and erect his kingdom of righteousness and bring the blessings to the people which he promised centuries ago. These facts should thrill the Lord's people and encourage every one to participate in the spreading of this message of truth. In due time and by the Lord's grace every consecrated Christian on earth will be given an opportunity to put the message contained in the Resolution and in the speech in support thereof into the hands of the public.

It is well known that the *New York World* is an instrument of the enemy's organization. That paper had said all the mean things it could say before the convention. Monday, July 25th, on its front page appear these head-lines: "Giant radio chain hears Rutherford. Great-

est hook-up spreads to all parts of the world speech condemning organized clergy. By means of the greatest hook-up in radio history Joseph F. Rutherford yesterday transmitted throughout the civilized world his challenge to orthodox clergy, big politicians, and high financiers as agents of Satan. The hook-up consisted of two more stations than broadcast the Dempsey-Sharkey fight, the previous record, and of three more than reported the reception of Lindbergh in Washington and this city. 'Desert organized Christianity,' thundered Rutherford. 'It is an unholy alliance against the common peoples of earth.'"

It is interesting to note that in the same issue of this paper clergymen express their rejection of the Bible. An adjoining head-line in the same paper reads: "Bible is useless, Holmes asserts. Religion of future will shelve Jesus and churches for man-found truth."

This is the same Rev. John Holmes whose words are quoted in the Seventh Volume of *Studies in the Scriptures*. In his statement on July 24th, which appears in the above-mentioned article, he further says: "All the sum and substance of Christian belief has been destroyed by science. You and I must choose between Christian theology on the one hand and science on the other, and I am going to choose science every time." Out of their own mouths these clergy convict themselves. Truly the eyes of the people will shortly be opened to the truth. It is furthermore interesting that the public press announces at this time that 500,000 persons are withdrawing from the Protestant churches yearly. They are beginning to flee from Babylon. Praise the Lord!

Summing up the convention at Toronto the words that have been used may be used again: It was the best ever. This is true now because never before did the Lord so clearly manifest his blessing and give so many persons an opportunity for service. It was truly a service convention. It was therefore a convention to the glory of Jehovah and his King. Let the brethren be encouraged to put forth an increased effort to tell the good tidings to all who have an ear to hear.

AMOS PLEADS FOR JUSTICE

—NOVEMBER 6—AMOS, CHAPTERS 5 AND 7—

"Let justice roll down as waters, and righteousness as a mighty stream."—Amos 5: 24.

THE Prophet Amos was one of the boldest of the servants of Jehovah. He was raised up by Jehovah to denounce the wickedness of the northern kingdom, Israel, both in the particular matter of their worship of the golden calves at Bethel and Dan and in their many and constant transgressions of the law of Jehovah, which at Sinai they covenanted to keep. Our last study brought into prominence the one dramatic

incident in his prophecy: How, in Bethel, and apparently before the altar, and in the presence of the chief priest, he denounced the falsity of the worship which Israel professed to offer to Jehovah. It should not be understood that the golden calves at Bethel and at Dan were objects of worship instead of Jehovah; the profession was that they were set to represent Jehovah.

² Jeroboam's policy was to keep the people from go-

ing to Jerusalem and to give them something to look at. To carry out his deception Jeroboam, who in this matter "made Israel to sin", himself appointed a priesthood. He had no difficulty in finding men who, for a living, were ready to accommodate themselves to his desire. It is said of the priests of Jeroboam that "who-soever would, he consecrated him, and he became one of the priests of the high places", and the priests were of the lowest of the people. From those days when a falsely organized religion was established professing to serve Jehovah till these, our own days, there has never been any difficulty in providing men and material for such worship.—1 Kings 12: 29-31; 13: 33.

³ The people themselves were sadly at fault in this matter; much blame rests upon them for allowing such a condition of things to be instituted in Israel. Some of Israel must have felt the shame of seeing the lowest of the people appointed as priests to represent Jehovah; but they were so pleased to be counted the important part of the people of Israel that they blinded themselves to the facts and allowed Jehovah's name to be dishonored. Their patriotism was put before his honor.

⁴ Amos, with the courage of a faithful servant of God, declared in Bethel that he had seen the Lord standing upon a wall with a plumbline in his hand. (Amos 7: 7) By this the Lord declared that he was about to judge Israel; he would judge them by the righteousness of the law and by the covenant under which they were obligated; and because of the sin of the house of Jeroboam he would rise against that house with the sword and would desolate the high places and the sanctuaries of Israel.

⁵ The worship of Jehovah by means of the golden calves had now continued in Israel for a period of nearly 200 years. It had so firm a hold upon the people that when the worship of Baal was destroyed, beginning with the slaying of its priests by Elijah and ending when Jehu slew all its supporters, even then Jehu, who rather boasted in his fervor for Jehovah, for he had said to Jehonadab, "Come with me, and see my zeal for the Lord", made no attempt to reestablish the pure worship of Jehovah by destroying the golden calves.—2 Kings 10: 16, 29.

⁶ A witness against this abomination had been given when Jeroboam established it; for a prophet, unmentioned by name, went out of Judah and cried against the altar while yet Jeroboam stood by it to burn incense, and declared that one would arise who would offer its own priests upon it, and that men's bones should be burned upon it. (1 Kings 13: 2, 3) But Israel was heedless, and Amos quite well understood that Israel would not turn from their evil ways; hence the Lord's judgments would come as a plumbline set to judgment.

⁷ The sins of Israel were a disgrace to any people, but were specially so in their case because of the knowledge they had. Amos said, "Hear this word that the Lord hath spoken against you, O children of Israel, against

the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth." Because of this favor, with its consequent responsibility, God adds, "Therefore I will punish you for all your iniquities."—Amos 3: 1, 2.

⁸ Challenged as to his right to speak Amos uses seven similes to show that he could do no other than prophesy. He said, "Can two walk together except they be agreed? Will a lion roar in the forest, when he hath no prey?" and continues in this strain till he says, "The Lord God hath spoken, who can but prophesy?" (Amos 3: 8) His prophecy, whatever cost it might entail to himself, was as truly the result of the law of cause and effect as when a trumpet of alarm is blown in the city and the people run together in fear.—Amos 3: 6.

⁹ Amos speaks of his denunciation against Bethel as a lamentation (Amos 5: 1), which signifies that this particular portion of his prophecy was not a spontaneous expression of feeling, but a set composition of mourning and sorrow. His lamentation expresses a sorrow for a people who have fallen so far away from the Lord and his righteousness as to be almost beyond hope of possibility of being reclaimed. Yet mingled with the sorrow and denunciation are earnest pleas for their reformation. He tells of Jehovah's saying, "Seek ye me, and ye shall live"; and he adds his own urgent call, saying, "Seek the Lord, and ye shall live." (Amos 5: 4, 6) Then he urges them by the mercies of God to seek the face of Jehovah lest his mercies are turned into bitterness; or he who made the seven stars, the Pleiades, and Orion, these great constellations which dominate the heavens at night, giving guidance to the traveler, whether on sea or land, will surely turn day into night.

¹⁰ But justice is so far from these people who afflict the poor, and take bribes to pervert justice, that it has become dangerous for the prudent man to express himself. They hated any one who like Amos would stand for truth and righteousness, and would rebuke "in the gate", that is openly. (Amos 5: 10, 13) Yet these people professed to want the day of the Lord. Amos asks them why they want it. They felt themselves so righteous that any manifestation from Jehovah would surely be in their favor. But the prophet tells them that that day would prove a day of darkness to them, and not light. There is nothing so potent as hypocrisy for blinding a man's mental and spiritual sight. The Lord would have nothing to do with their feasts or their sacrifices, even though the feasts were kept according to the Law, and though the sacrifices were seemingly offered in order. He would have service from the heart.

¹¹ Amos did not indicate the particular way in which Israel's trouble would come. But he declared that those who had so far forgotten their covenant with God and in that covenant had promised that they would care for their neighbor, but who now were swallowing up the needy and endeavoring to crush them out, who were making their measures of selling small and were falsi-

lying their balances in order to defraud their neighbors, should be cast out of the land. The trouble would rise up as a flood, and so unexpectedly that it would be as if the sun went down at noon and the earth were darkened in the clear day. Those who had forgotten the word of the Lord should experience a famine of that word, and should wander from sea to sea, and from the north even to the east to seek some guidance and counsel and should not find it.—Amos 8: 4-12.

¹² These words of the prophet are intended to express more than would apply immediately to the house of Israel. Like all the utterances of the holy prophets, the words of Amos are intended to express more than would apply to the people to whom they were addressed. Their words were intended for other times, and another people far removed in both time and place. The phrase "in that day" as used by Amos (Amos 2: 16; 8: 3), and then very frequently by Isaiah (See Isaiah 2: 11 and its references.), is always a pointer to the day when God will enter into the affairs of men who have had responsibility in his sight, to bring them to account and to set up that kingdom of righteousness of which all the prophets spoke.

¹³ In the symbology of the Bible the nation of Israel at the time when God's messengers spoke his words to them, represents the people of Christendom at the time when God will set up his kingdom; for the conditions which then obtained in Israel correspond to those which now obtain in organized religion. Distinction is to be made between the people of Israel and the nations, as covenanted with Jehovah. The people are to be recipients of God's mercy, but their national hope under their covenant is destroyed.

¹⁴ Christendom has never been in covenant obligation with God, as Israel was; but as they have professed to be the people of God and have obligated themselves to keep the law of commandments, their responsibility remains on them. Israel ultimately will be restored under the blessings of the new covenant which God has promised. Christendom will never be restored; it is in a false position, and has been unfaithful even to its own profession, and is to be destroyed. But the people of Christendom, who have been misled, will have their opportunity of coming into harmony with God.

¹⁵ Comparing scripture with scripture Amos' picture of the going down of the sun at midday is seen to be in line with the declarations of other prophets which tell of the downfall of Babylon at the time of the darkening of the sky, both by day and by night, when the sun shall be darkened and the moon shall not give her light, symbolic expressions which show that men will have no light by which to guide themselves. This is that to which Christendom is hastening, in both its ecclesiastical phase and its political.

¹⁶ The people who must suffer because of these things which are coming upon the earth are not free from

blame; for they have not wished to have the truth, and have tolerated an impure worship and self-seeking clergy. It must be a hard saying to hear that Jeroboam's consecration of the lowest of the people to the priesthood is a type of that which has been done in organized religion; yet the truth remains. It is, however, a matter of common knowledge that men have been appointed as clergy and placed in churches without any respect as to whether or not they have given themselves to God in consecration and have been begotten of the holy spirit. Many of these have been men of ordinary good-will; but the fact remains that their ordination corresponds with Jeroboam's taking anybody who offered himself and would submit to the measure of training considered necessary.

¹⁷ But Amos is not a prophet of denunciation only. Peter says that the times of restitution were foretold by all the holy prophets since the world began (See Acts 3: 21.), and by this Amos is proved to be one of the holy prophets. After telling how Israel should be scattered, he tells of Israel's return under the favor of Jehovah. God will build again the house of David, will restore it that his blessings may go to the Gentiles; for despite their failings they are still his chosen instrument for the blessing of mankind.—Compare Amos 9: 11, 12 and Acts 15: 16, 17.

QUESTIONS FOR BEREAN STUDY

What special work did Jehovah God raise up the Prophet Amos to perform? What incident had brought the prophet into prominence in Israel? How had the worship of false gods been introduced into the northern kingdom? Why were the people sadly at fault in the matter? How may they have eased their consciences when bowing down before the golden calves at Bethel? ¶ 1-3.

What evidence had Amos that Jehovah was about to judge Israel? How long had idolatry been a national sin? What two attempted reformations had been made, and why had these failed to accomplish anything? What witness had also been given? ¶ 4-6.

What fact made Israel's sins especially disgraceful? What seven similes did Amos use when defending his stand against Israel's national sin? What do these figures of speech mean? ¶ 7, 8.

Why does the prophet call his denunciation of Bethel a lamentation? What effect had it upon the people of Israel? How did their attitude manifest their hypocrisy? What judgment was sure to come upon them? ¶ 9-11.

What reason exists for believing that the prophet's denunciation applies to our day? What peoples are represented by the nation of Israel? What distinction is made between the peoples and the nations? Which will be destroyed? Why? ¶ 12-14.

By what figures of speech do the prophets foretell the impending destruction of Christendom in all its phases? Why will the people not be held guiltless? What parallel exists between the clergy class of our day and that of the northern kingdom of Israel? What evidence exists that Amos was one of the holy prophets of Jehovah? ¶ 15-17.

HOSEA PREACHES GOD'S LOVE

—NOVEMBER 13—HOSEA, CHAPTERS 6, 11, 14—

"I desire goodness, and not sacrifice; and the knowledge of God more than burnt offering."—Hosea 6:6.

IN THE English versions Hosea's prophecy is placed next to those called the greater prophecies. But though his book stands first in the list of the minor prophets it is probable that of the four contemporary prophets Amos, Hosea, Micah and Isaiah, he was preceded by Amos, who seems to have been the first. Micah probably began his work the last of the four. Their time was during the reigns of Jeroboam, king of Israel, and Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. The fact that Jehovah raised up these prophets during those years indicates not only that there was a special need, but that there was in the circumstances of both kingdoms that which God would make typical of the days to come when he would do his great work in the earth.

² By Israel, and by the nations of Assyria, Babylon, and Egypt, God was both making records for the future and making pictures for the future instruction of his people and as a witness to himself. Hosea had a long time of ministry. It is generally considered that he was a man of affairs; and it is probable that, like Isaiah, he was associated with the government circles of his day. Apparently he lived in Samaria, the pleasure-loving capital of the northern kingdom. His prophecy is addressed to Israel, first as represented by a woman unfaithful to her husband. Then he speaks of them as Ephraim, and it becomes a term of affection; for in this way the prophet drops the more formal name for the people as a nation, and brings them into family relationship with Jehovah.

³ Until the time of the desolation of that kingdom God treated it as the holder of the traditions of Israel; for ten tribes were given it, whereas only one tribe, with the addition of Benjamin, was given to Judah. In the days of these kings and prophets whose names are always in association, both kingdoms were experiencing a considerable measure of prosperity; and both were indulging in some of that luxury which had been shown in Solomon's days, and with the same result: Trouble came on the people. Both nations had indulged in the idolatrous worship of the gods of the nations, but the southern people had not fallen so far into that sin as had the northern kingdom. Their chief trouble was hypocrisy.

⁴ Hosea's prophecy and his experiences by it are perhaps the most personally painful of all the prophetic utterances and experiences. God called upon him to suffer much in his service. The reason of this is because God himself was suffering. However difficult it may be to conceive of the great Jehovah of Israel experiencing suffering and pain, the fact that he is represented as doing so is beyond question. From the time when at the first the sinfulness of man is said to have caused him to be

grieved in his heart (Genesis 6:6) to his distress because of the estrangement of Ephraim, the Bible is consistent in showing this side of God's relationship to his human sons. To save Israel he had sent his two faithful servants, Elijah and Elisha, in order that the abomination of Baalism might be rooted out of the land and the people freed from that abomination. But though that had at last been effected, Israel was no nearer God at heart. But God did not want to give the people up, and he would plead with them by his servant the prophet.

⁵ Hosea had an attachment to a woman named Gomer, the daughter of Diblaim. Nothing is known of her family, as nothing is recorded of Hosea's family. Hosea was told by Jehovah to take to himself a wife of harlotry and children of harlotry, God giving the reason that Israel had committed great harlotry in departing from the Lord. Apparently Hosea was to marry Gomer, although he knew hereby that she would prove unfaithful to him. A son was born to Hosea who, according to instruction of Jehovah, was named Jezreel. Jezreel was, as the name implies, a very fruitful valley. But it had been the scene of much bloodshed, and had the evil association of Ahab's wrong to Naboth.

⁶ God said to Hosea that the blood shed in Jezreel should be avenged upon the house of Jehu, and that he would cause the kingdom of Israel to come at an end. He added that in that day he would break the bow of Israel in the valley of Jezreel. The city which had a name for fruitfulness should henceforth be known as a memory of desolation.—Hosea 1:4.

⁷ Later a daughter was born to the union; and Hosea was instructed to name her Lo-ruhamah, which meant that mercy would be withdrawn from the house of Israel; and God added that he would utterly take them away. As soon as the daughter was weaned Gomer again conceived, and another son was born. He was named Lo-ammi, God saying by this name that Israel were not his people, and that he would not be their God.

⁸ This was a time of great suffering for the prophet. His home life, instead of being a joy to him, would be a constant sadness and distress. But to a true lover of Israel and of God as he was, there was added the sadness that God himself was made to suffer through his people's unfaithfulness, and that God was being deprived of the happiness which he would have had in their constancy.

⁹ As if indicating that God would seek another people instead of Israel who yet should be known as Israel, God said, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."—Hosea 1:10.

¹⁰ Now Hosea is called to speak unto his people. He is to call them by name, but to address them Ammi, and Ruhamah, which mean "my people" and "having obtained mercy". Here is an indication that those who have been put away from the blessings of the covenant are invited back; and there is an urgent call to plead with the mother, that is, God would plead with the people that they would put away their wrong doing out of their sight.

¹¹ Israel did not heed Hosea's voice. They would not listen to the pleading of Jehovah, neither the pleadings of the message of love nor the threats of what would follow their continued disobedience and abominable course. Ingratitude in the extreme affected them. It was not long ere the overshadowing clouds of the Assyrian power came and brought darkness all over the land. The country was desolated; and the people of the northern kingdom were taken away into captivity, never again as a people to be restored to the land which God had given their fathers and whose name they bore.

¹² The picture in Hosea's family life is continued. Gomer by Hosea's pleading was brought back to him; and their family life was restored to the blessing and comfort of them all and for the safe-guarding of Hosea's children. This sad picture, whether looked at as in Hosea's case or in reference to God, gives an opportunity for expression on the part of God of some of the most gracious words which have proceeded from him. It could not be God's pleasure to have the ten tribes of Israel go back to their inheritance after the desolation; but God knows how to bring his own back, and ultimately in the resurrection he will bring to pass his purpose of reconciliation, for Christ was made a curse for the people who sinned under the Law, for that express purpose.

¹³ Speaking of those who had burned incense to Baal and had decked themselves with jewels as they sought their idolatrous paramours, and who had forgotten him, not seeking to give him the honor and glory due to his name, God said to his servant the prophet, "I will allure her, and bring her into the wilderness, and speak comfortably unto her" (Hosea 2:14); that is, friendly and as heart to heart. And Jehovah tells how he will make a door of hope for her in the valley of Achor, and then she shall sing as in the days of her youth when first Israel was delivered from the bondage of Egypt. "And it shall be at that day, saith the Lord, that thou shalt call me Ishi, [or husband] and shalt call me no more Baali" [or Lord]. (Hosea 2:16) There will be a return to close relationship; and formality, with its dangers of hypocrisy, will be a thing of the past.

¹⁴ The returned unfaithful one will now acknowledge her true relationship to Jehovah, and will no more merely think of him as one merely to be addressed as Lord. The blessings that follow are sweet to read. Jehovah says, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall

hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."—Hosea 2:21-23.

¹⁵ The chief point in this study to the Bible Student and to the follower of the Lord in this day is that Israel represents those who have been neglectful of their obligations in their covenant with God and their profession of Jesus Christ as their Head, and who have worshiped God through the idols of their creeds and their man-made institutions, their religious organizations. The nation represents the organizations; the people of Israel represent the people of Christendom, who have supported those organizations.

¹⁶ We have said that these things in Israel are typical of present-day conditions. The picture is true. The northern kingdom, with its profession of worship of Jehovah through the golden calves, and being therefore really idolatrous at heart and supporters of a false system intended to keep the people together rather than to teach them, and having no respect to the honor of Jehovah himself, is exactly true to life. The break-up of the northern kingdom was final. It was never restored.

¹⁷ Here is organized religion of today and the past days portrayed. The great systems are man-made, man-kept institutions for the purpose of providing the people with some sort of method of worship; most of the people do not stop to think, saying their clergy are paid to do that. These great systems are now being brought to destruction; for the time is come. They will be cleared away even as the northern kingdom was. But even as the people Israel were still the object of Jehovah's solicitation, and were not put outside his mercy, so will the misled people of Christendom find that though God destroys that which they worshiped, and has manifested his displeasure upon all who supported those institutions against knowledge gained, or that which was possible, he yet has mercy for them, and for the same reason. The people are inside the blessing of the ransom sacrifice of Christ Jesus, offered for all and accepted of God for all. Christendom will never be restored, but the people will have the fullest opportunity of being restored to God. Some will retrace their steps before it is too late to enter into the present blessings; the majority of those who have supported "Babylon" will find their opportunity in the kingdom of Christ.

¹⁸ God's great compassion and his love are to be manifested in the return of those who have once been his but who have allowed themselves to be deceived. God's word of these, whom he really addresses through Hosea, is, "I will be as the dew to Israel: . . . I will heal their backsliding; I will love them freely." These, when they have given up their creedal systems, will return to Jehovah to worship him in sincerity and truth.—Hosea 14:5, 4.

the ecclesia are such only as the ecclesia has delegated by written authority.

(2) The elders have no power or authority to create an executive committee. The elders have the spiritual oversight of the church, which means to advise and teach; but the elders' authority does not supersede that of the ecclesia. The ecclesia as a body is clothed with supreme authority concerning its own affairs. The executive committee, therefore, is not the head of anything. It is merely a servant of the ecclesia to perform the duties assigned to it. It sometimes happens that an executive committee has the thought that it is the master of the church. Such a thought is not true. The executive committee is the servant of the church.

(3) The answer to this question is, No. The executive committee is not charged by the Lord to be the director or head of all the activities of the ecclesia. As stated above, it is charged with such duties only as the ecclesia gives to it.

(4) The answer to this question is, Yes. It is well to change the personnel of the executive committee. In fact, it is not well for the same persons to be members of the executive committee for more than two years. If in the ecclesia there are a number of brethren who are qualified to fill the place, then the personnel of the executive committee should be changed at least once every two years.

If all who are elected to office as servants in the church or ecclesia would keep in mind that they are servants and not masters and unselfishly serve and perform the duties conferred upon them, there would be far less misunderstanding and trouble. Where the executive committee assumes authority that it does not possess, the ecclesia should call its attention thereto and, if deemed necessary so to do, revoke any act that the executive committee has done or performed in excess of its power or authority.

For the benefit of ecclesias that may be contemplating executive committees or that already have an executive committee, the following is suggested as a proper way for organization:

A resolution should be drafted, creating the executive committee and defining its duties; and to this end the following form of resolution is suggested and may be adopted by any ecclesia so desiring, to wit:

RESOLUTION

RESOLVED by the ecclesia at as follows:

(1) That an executive committee is hereby created. Such committee shall be composed of five members selected from members of the congregation or class, each one of whom shall possess the Scriptural qualifications of an elder.

The executive committee shall be elected by the ecclesia once each year and shall hold office until the successor thereof is elected. If reasonably possible, the personnel of the committee shall be changed every year.

It is deemed advisable that the personnel of the executive committee should not remain the same for a period exceeding two years.

For the purpose of clearly defining the relationship between the ecclesia and executive committee, be it further resolved that the executive committee is not the lord and master of the ecclesia but is the servant of the ecclesia. Since the authority to create the committee rests in the ecclesia, the authority to dissolve the executive committee or overrule its action is also the prerogative of the ecclesia, to be exercised by it at pleasure.

(2) The duties of the executive committee shall be as follows:

Such committee shall fix the time and place of class meetings or study classes, including prayer meetings, and appoint the leaders thereof. For this purpose such committee shall make up a schedule for six months at a time, assigning the leaders for the meetings respectively during that period of time. This schedule or arrangement shall be announced to the ecclesia at a business meeting to be held by the ecclesia.

The committee shall have power to appoint substitutes for the regular leaders when the regular leader fails or is unable to perform the duties of a leader.

The executive committee shall also arrange for any local conventions, subject always to the advice and consent of the ecclesia as a whole.

Said executive committee shall also arrange the details for the entertainment of speakers or visiting brethren or for the entertainment of any one else that is to be entertained by the ecclesia.

It shall also be the duty of the executive committee to cause the account of the ecclesia to be audited once every three months and report of the financial condition of the ecclesia made to the ecclesia at a meeting held to transact business.

The executive committee shall have no jurisdiction whatsoever over the service department. The service director appointed by the Society shall perform the duties designated by the Society and shall be under no obligation to report to the executive committee.

The executive committee shall make a regular report to the elders of the assignments of leaders for meetings or for public speaking and the time and place of meetings.

It shall be the duty of the executive committee to designate those elders who shall deliver discourses before the ecclesia or to the public.

The executive committee shall be to the ecclesia what its name implies, to wit, a committee to carry into operation orders of the ecclesia and to do and perform the duties imposed upon it. The ecclesia reserves the right to add to the duties herein designated or to take therefrom at any time it may see fit, and this it may do at any business meeting of the ecclesia. Any change therein contemplated shall be made by resolution duly presented and passed by the ecclesia.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Salamanca, N. Y.	Oct. 20	Abbott, Me.	Nov. 15
Binghamton, N. Y.	" 21	Guilford, Me.	" 16
Albany, N. Y.	" 23	Bangor, Me.	" 17
Boston, Mass.	" 30	Rhine, Me.	" 20, 25
Kittery, Me.	Nov. 8, 9	Easton, Me.	" 31, 25
Kennebunk, Me.	" 10, 11	Mapleton, Me.	" 23, 24
Portland, Me.	" 13	Oldtown, Me.	" 27
Pittsfield, Me.	" 14	Hallowell, Me.	" 30

BROTHER W. M. HERSEE

Ardat, Sask.	Oct. 31, Nov. 1	Courtenay, B. C.	Nov. 17, 18
Hughton, Sask.	Nov. 2	Qualicum Beach, B. C.	" 20
Calgary, Alta.	" 5, 7	Nanaimo, B. C.	" 21
Lilliclewaet, B. C.	" 8	Ladysmith, B. C.	" 22
Kamloops, B. C.	" 10, 11	Malahat, B. C.	" 23
Vancouver, B. C.	" 13, 15	Sidney, B. C.	" 24
Powell River, B. C.	" 14	Victoria, B. C.	" 25, 27
Nanaimo, B. C.	" 16	Port Coquitlam, B. C.	" 28

BROTHER J. A. BOHNET

Minneapolis, Minn.	Oct. 28	Plover, Wis.	Nov. 14, 15
Withee, Wis.	" 30, 31	Junction City, Wis.	" 16, 17
Unity, Wis.	Nov. 1, 2	Wausau, Wis.	" 18, 20
Athens, Wis.	" 3, 4	Clintonville, Wis.	" 21, 22
Conrath, Wis.	" 6	Bonduel, Wis.	" 23, 24
Marshfield, Wis.	" 8, 9	Green Bay, Wis.	" 25, 30
Auburndale, Wis.	" 10	Westlock, Alta.	" 27
Stevens Point, Wis.	" 11, 13	Marinette, Wis.	" 28, 29

BROTHER G. S. KENDALL

Brad, Nebr.	Nov. 1, 2	Winside, Nebr.	Nov. 15
Big Springs, Nebr.	" 3, 4	Stanton, Nebr.	" 16
North Platte, Nebr.	" 6	Clearwater, Nebr.	" 18
Alliance, Nebr.	" 7	Omaha, Nebr.	" 20, 21
Litchfield, Nebr.	" 8, 9	Kansas City, Mo.	" 22, 23
Grand Island, Nebr.	" 10	Baxter Springs, Kan.	" 24, 25
Central City, Nebr.	" 11	Commerce, Okla.	" 27
Norfolk, Nebr.	" 12, 14	Peggs, Okla.	" 28, 29

BROTHER C. W. CUTFORTH

Kindersley, Sask.	Nov. 1	Buford, Alta.	Nov. 11
Drumheller, Alta.	" 2	Edmonton, Alta.	" 13
Rosedale, Alta.	" 3	Tawatinaw, Alta.	" 14, 15
Baintree, Alta.	" 4	Clyde, Alta.	" 16, 17
Calgary, Alta.	" 5, 7	Edmonton, Alta.	" 18, 20
Inverfaul, Alta.	" 8	Westlock, Alta.	" 21, 22
Leduc, Alta.	" 9	Prince George, B. C.	" 24, 27
Calmar, Alta.	" 10	Vanderhoof, B. C.	" 28

BROTHER H. S. MURRAY

Sioux Falls, S. D.	Oct. 28	Cedar Rapids, Iowa	Nov. 13, 14
Inwood, Iowa	" 30, 31	Olin, Iowa	" 15, 16
Estherville, Iowa	Nov. 2	Clinton, Iowa	" 17, 18
Superior, Iowa	" 3, 4	Dubuque, Iowa	" 20
Estherville, Iowa	" 6	Independence, Iowa	" 21, 22
Lake Mills, Iowa	" 7, 8	Oswein, Iowa	" 23, 27
Waterloo, Iowa	" 9, 10	Fairbanks, Iowa	" 24, 25
Shellsburg, Iowa	" 11	Elma, Iowa	" 28, 29

BROTHER G. H. DRAPER

Honaker, Va.	Oct. 27, 28	Clifton Forge, Va.	Nov. 13
War, W. Va.	" 30, 31	Mt. Lookout, W. Va.	" 14, 15
Welch, W. Va.	Nov. 1, 2	Divide, W. Va.	" 16, 17
Rock, W. Va.	" 3, 4	Springdale, W. Va.	" 18, 20
East Radford, Va.	" 6	Charleston, W. Va.	" 21, 27
Wytheville, Va.	" 7, 8	Coco, W. Va.	" 22, 23
Roanoke, Va.	" 9, 10	Elk View, W. Va.	" 24, 25
Natural Bridge, Va.	" 11	Nitro, W. Va.	" 28, 29

BROTHER V. C. RICE

Cobay, Miss.	Oct. 26, 27	McComb, Miss.	Nov. 14, 15
Laurel, Miss.	" 28, 30	Brookhaven, Miss.	" 16, 17
Vosburg, Miss.	Oct. 31, Nov. 1	Wanilla, Miss.	" 18, 20
Enterprise, Miss.	Nov. 2, 7	Jackson, Miss.	" 21
Waynesboro, Miss.	" 3, 6	Greenwood, Miss.	" 22, 23
Meridian, Miss.	" 8, 9	Ita Bena, Miss.	" 24, 25
Vicksburg, Miss.	" 10, 11	Cumberland, Miss.	" 27
Jackson, Miss.	" 13	Pheba, Miss.	" 28, 29

BROTHER A. J. ESHLEMAN

Toledo, Ohio	Nov. 1, 2	McRoberts, Ky.	Nov. 15, 16
Columbus, Ohio	" 3	Lexington, Ky.	" 17, 18
Portsmouth, Ohio	" 4, 6	Frankfort, Ky.	" 20
Carter, Ky.	" 7, 8	Shelbyville, Ky.	" 21, 22
Ashland, Ky.	" 9, 10	Jeffersonton, Ky.	" 23, 24
Louisia, Ky.	" 11	Louisville, Ky.	" 25, 27
Whitehouse, Ky.	" 13	New Albany, Ind.	" 28
Emma, Ky.	" 14	Jeffersonville, Ind.	" 29

BROTHER A. S. ROGERS

Bridgewater, N. S.	Nov. 1	Long Hill, N. S.	Nov. 16
Halifax, N. S.	" 2, 3	Pictou, N. S.	" 17, 18
South Raydon, N. S.	" 4	Charlottetown, P. E. I.	" 20
Halifax, N. S.	" 6	St. Peter's Bay, P. E. I.	" 21
Truro, N. S.	" 7	Alberton, P. E. I.	" 23
Stellarton, N. S.	" 8, 9	Charlottetown, P. E. I.	" 24
Sydney, N. S.	" 11, 13	Springhill, N. S.	" 26, 27
Glace Bay, N. S.	" 14, 15	Amherst, N. S.	" 28, 29

BROTHER H. E. HAZLETT

Dayton, Wash.	Oct. 27	Cheyenne, Wyo.	Nov. 13
Waitsburg, Wash.	" 28	Slater, Wyo.	" 14, 15
Walla Walla, Wash.	" 30	Casper, Wyo.	" 17, 21
Weston, Ore.	Oct. 31, Nov. 1	Midwest, Wyo.	" 18, 20
Pendleton, Ore.	Nov. 2	Fort Laramie, Wyo.	" 23, 24
Boise, Idaho	" 4, 6	Alliance, Nebr.	" 25
Pocatella, Idaho	" 7, 8	Gillette, Wyo.	" 27
Laramie, Wyo.	" 10, 11	Arvada, Wyo.	" 28, 29

BROTHER W. J. THORN

Concord, N. C.	Oct. 28, 30	Hendersonville, N. C.	Nov. 14, 15
Charlotte, N. C.	Oct. 31, Nov. 1	Flat Rock, N. C.	" 16, 17
Rock Hill, S. C.	Nov. 2	Spartanburg, S. C.	" 18, 20
Gastonia, N. C.	" 3, 4	Greer, S. C.	" 21, 22
Bessemer City, N. C.	" 6	Greenville, S. C.	" 23, 24
Hickory, N. C.	" 7, 8	Seneca, S. C.	" 25, 27
Asheville, N. C.	" 9, 13	Anderson, S. C.	" 28, 29
Brasstown, N. C.	" 10, 11	Augusta, Ga.	" 30

BROTHER M. L. HERR

Texarkana, Ark.	Oct. 21, 25	Cotter, Ark.	Nov. 12, 13
Mena, Ark.	" 26, 27	Marcella, Ark.	" 14, 15
Fort Smith, Ark.	" 30	Batesville, Ark.	" 16, 18
Fayetteville, Ark.	Oct. 31, Nov. 1	Judsonia, Ark.	" 19, 20
Springvale, Ark.	Nov. 2, 3	Kensett, Ark.	" 21, 24
Rogers, Ark.	" 4, 6	Heber Springs, Ark.	" 22, 23
Moneff, Mo.	" 7, 8	Memphis, Tenn.	" 26, 27
Pyatt, Ark.	" 9, 11	Gadsden, Tenn.	" 28, 29

BROTHER J. C. WATT

Moody, Mo.	Nov. 1	East St. Louis, Ill.	Nov. 16, 17
Springfield, Mo.	" 2	De Soto, Mo.	" 18, 20
Lebanon, Mo.	" 3, 4	Flat River, Mo.	" 21, 22
Rolla, Mo.	" 6	Burch, Mo.	" 23, 24
St. James, Mo.	" 7, 8	Fredericktown, Mo.	" 25
Leasburg, Mo.	" 9, 10	Vanduser, Mo.	" 27
St. Louis, Mo.	" 11, 13	Dexter, Mo.	" 28, 29
Ste. Genevieve, Mo.	" 14, 15	Poplar Bluff, Mo.	" 30

A complete list of radio stations in the United States and Canada which are now regularly broadcasting the kingdom message will appear on the last page of our next issue.