



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

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

VOL. XLIV SEMI-MONTHLY No. 23

Anno Mundi 6052 December 1, 1923

CONTENTS

VIEWS FROM THE WATCH TOWER.....	355
Deplorable Conditions Recognized.....	355
The Adventists' "Better Day".....	355
Modernists Are in the Quicksands.....	356
NEW YORK CONVENTION.....	357
Public Meetings.....	357
Letter of Mr. Nathan Straus.....	359
PITTSBURGH CONVENTION.....	360
LETTERS OF APPRECIATION.....	360
PRAYER-MEETING TEXT COMMENTS.....	361
A CHOSEN LEADER AND A CHOSEN LAND.....	362
Land to be Restored to Israel.....	363
THE LONG SOJOURN IN EGYPT.....	364
Joseph Reconstructs Egypt.....	364
MOSES CALLED TO DELIVER ISRAEL.....	366

"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.

© W.T.B. & T.S.

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 (ecclesiasticalism) 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 1:6-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 55.

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

18 CONCORD STREET □ □ BROOKLYN, N.Y., U.S.A.

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Canadian*: 38-40 Irwin Avenue, Toronto, Ontario; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 6 Lelie St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International Postal Money Orders only*. (Foreign translations of this Journal appear in several languages.)

Editorial Committee: This Journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER, R. H. BARBER.

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.

Entered as Second Class Matter at Brooklyn, N.Y. Postoffice, Act of March 3rd 1879.

HYMNS FOR JANUARY, 1924

Sunday	6 150	13 290	20 67	27 198
Monday	7 130	14 200	21 123	28 82
Tuesday	1 34	8 145	15 177	22 25
Wednesday	2 14	9 203	16 35	23 312
Thursday	3 239	10 43	17 188	24 Vow
Friday	4 110	11 164	18 309	25 305
Saturday	5 261	12 295	19 219	26 226

DE LUXE EDITION "STUDIES"

A De Luxe edition, pocket size, of the Seven Volumes STUDIES IN THE SCRIPTURES will be ready for delivery about December 15th. While the printers hope to have them ready for shipment on this date, we cannot guarantee their receipt by the friends for Christmas. This edition is durably bound, semi-flexible, elaborately embossed in five colors, gold edges, thin Bible paper, and is designed more especially for use of the friends. It contains some of the material used in the Memorial WATCH TOWER; the original text of Tabernacle Shadows; the booklet, "The Bible versus the Evolution Theory"; and an index of all Scripture texts in the Seven Volumes. The set of Seven Volumes \$8.75, single volumes \$1.25. Class rates for fifty or more volumes, \$7.00 per set; single volumes \$1.00. "The Harp of God" in same style of binding, but different cover design, \$1.25 per copy; class rates as above, \$1.00 per copy.

PRAYER-MEETING TEXTS FOR JANUARY, 1924

January 2: "The God of heaven shall set up a kingdom."—Daniel 2:44.
 January 9: "Thy kingdom is an everlasting kingdom."—Psalm 145:13.
 January 16: "The Lord hath prepared his throne in the heavens."—Psalm 103:19.
 January 23: "I have set my king upon my holy hill."—Psalm 2:6.
 January 30: "The government shall be upon his shoulder."—Isaiah 9:6.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY 2: AUTHOR OF THE ATONEMENT

Week of Jan. 6.....Q. 29-35 Week of Jan. 20.....Q. 43-50
 Week of Jan. 13.....Q. 36-42 Week of Jan. 27.....Q. 51-58

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

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL XLIV

DECEMBER 1, 1923

No. 23

VIEWS FROM THE WATCH TOWER

DEPLORABLE CONDITIONS RECOGNIZED

THE American Tract Society, through its secretary, Rev. William Henry Matthews, is sending out an appeal for financial aid for publishing Christian literature to offset an attack on our institutions by anti-Christian literature which is flooding the country. The first paragraph of this appeal reads:

"We crave your aid in answering a tremendously serious question. Large groups of foreign-speaking people here and thousands in Latin America are beseeching the American Tract Society for Christian literature and especially Gospel Hymn books in languages they understand; and when, through lack of adequate funds we cannot meet their requests, they ask: 'Why is it that the churches of America fail to provide us the literature we so imperatively need when we are flooded with pamphlets hostile to home, church and state?'"

Then follows the appeal for money. In a little booklet, "God's Seal," they ask enough money to increase their endowment to \$1,000,000. They point out that the hostile forces have plenty of money; and of course they are not now in a condition to meet the issue. They say: "America is facing a crisis; ultimately it must be Christ or the ruin of our great Republic." Besides the two Secretaries, they have an Executive Committee consisting of eighteen members, and a Board of Managers consisting of thirty-five members. The American Tract Society boasts of being in the field for nearly one hundred years, and boasts also that "its history reads like a romance."

It is strange that such a wonderful institution would need to beg so hard for funds to carry on a work which has the appearances of doing good. The fact is that the "doctrines and precepts of men" which have been passing for Christianity are now being exposed, and that many led captive by the enemy are now able to see the destruction of the citadel of confusion which they themselves have erected and dedicated to Christ, but which Christ neither recognizes nor honors.

The rising tide of discontent in the great conflict between the Fundamentalists and Modernists, between truth-lovers and error-lovers, will show who's who in the realm of Christianity. When it becomes necessary to make such an urgent appeal for money to stem the tide which is engulfing civilization it would seem as though they should inquire, Is the God whom we serve

really alive? Can he see our deplorable condition, and has he the power to send assistance ere we perish? They realize not that the crumbling of the present order of things is the harbinger of Spring.—Acts 3:19-21; Matthew 6:10.

THE ADVENTISTS' "BETTER DAY"

The Seventh Day Adventists are looking for a "better" day. But theirs is a dismal day. Their advertising is headed, "Anticipating the Coming of a Better Day"; then follows the statement: "Urged on by the belief that time is hastening to a close, we are compassing land and sea to herald the imminent advent of our Lord and Savior Jesus Christ," etc. They must advertise a better day as an offset to the Bible Students; for ours is truly a better day and is attracting attention—a day of blessing, of hope, and of restitution into everlasting life conditions.

The Adventists' day is a day ushered in by a visible Jesus in human form, the blowing of literal trumpets, the ascending into the air of all the good in fleshly bodies, the dying of all the wicked and remaining as dung upon the earth for a thousand years, at the end of which time the wicked dead are to be resurrected. But on the strength of the Bible we can positively say that their day will never come; that there shall never be the ushering in of any day by a visible or fleshly Jesus, nor shall the wicked lie as dung upon the earth.

The prophetic day is one ushered in by the glorified Christ, an invisible spirit being of the divine nature. The day is to dawn as sunlight upon the earth, gradually, stealthily, and at first unrecognized by the world in general. The glorification of the church takes place, unrecognized also by the world. The order of society gradually gives way, disintegrating through wars, pestilences, famines, revolutions, etc. When man reaches his extremity, the Lord uses his power to bring order out of chaos. His kingdom is then established world-wide; new constructive work begins with the millions then living, who will pass through the turmoil and never experience death nor need an undertaker. The visible resurrection begins with the bringing forth of the holy men of old who died prior to the time for the selection of the members of the church of Jesus Christ. Then

for a thousand years will follow the raising up from death all the families of the earth for the express purpose of rescuing them from Adamic condemnation, giving them a knowledge of the divine truth, assisting them to perfection of character, mental, moral and physical, so that they may live upon the earth forever and never die; for "the earth abideth forever." The earth is God's footstool, and he will make the place of his feet glorious, and his will shall be done on earth as it is done in heaven. The prophetic day is a great day or epoch of blessing, of restoring to man his lost estate, and of recovering him to the original image and likeness of God. It is a glorious day, a long-prayed-for day. The first rays of this new day began coming over the horizon of the spiritual perception of God's people in 1874. It has been growing brighter and brighter; and after 1925 the light of truth and the blackness of error will be sufficiently manifest to begin to make its impression upon the irreverent and unbelieving Godless minds, and also upon those hampered and hindered with "ecclesiastical minds," those closed with bigotry and cant.

MODERNISTS ARE IN THE QUICKSANDS

Not long ago there was much commotion in religious circles over the controversy between Bishop Manning and Rev. Percy Stickney Grant of the Episcopal church. Dr. Grant apparently has not backed down from his position. He still pursues the even tenor of his way, and he and his church have been neither disfranchised nor disfellowshipped.

The difference between these two big churchmen amounts to practically nothing. Perhaps the Bishop's main objection was in jumping into print before the "dear people" were educated up to the point where they could receive the heresies with complacency.

Bishop Manning believes that Christ, being divine, must of necessity be God himself. Dr. Grant does not believe that Christ is God himself, and therefore holds that our Lord is not divine. They are both wrong. Dr. Grant's position is a vantage ground from which it is easier to step over onto the true foundation than is Bishop Manning's. These are two learned clergymen who are blind leaders of the blind!

Bishop Manning delivered a sermon of which it is said: "Many Episcopal dignitaries listened to the sermon and regarded it as a milestone in the history of the church." That they did not take vigorous exceptions to it shows there are many blind leaders of the blind.

"We must make it clear," said Bishop Manning, "that the truth revealed in Jesus Christ is in no conflict with any truth or fact made known to us by science or scholarship." Further on he said: "There is nothing in the Christian faith which conflicts with the scientific theory of evolution. To many of us this hypothesis

seems to make clearer both the glory of the Creator and the naturalness of His revelation of Himself in the incarnation."

When will Bishop Manning and two hundred thousand other clergymen learn that the incarnation idea is a doctrine of the devil, and has neither part nor lot in the story of the sacred Scriptures? All Trinitarians believe in the incarnation. Is it rational to think that God, Jehovah God, who says he will not give his glory unto another, abdicated the throne of the universe, entered the womb of Mary down here on the earth, was lost for a season, was born in a manger, had not the power to stop the wicked designs of Herod, fled into Egypt, was a carpenter, was baptized in the river Jordan, was persecuted, was slandered, was maltreated, was arrested for sedition, had his head crowned with thorns, sank under the weight of his own cross to which he was afterward nailed, dying an ignominious death—is it rational to believe that this was God Almighty! Is it rational to believe that Jesus in praying, "My God, why hast thou forsaken me," was praying to himself as the Almighty Eternal One? How is it possible for the Son of God to be the Father of God, or for the Virgin Mary to be the Mother of God!

No wonder there are infidels, agnostics and atheists in the world! No wonder the world is in trouble! It has long ago forsaken God, and has for centuries been paying out its hard-earned money for instruction from the devil's agents, who have received the money in the name of the Lord and hypocritically pretended that it was for the glory of the Lord.

That Bishop Manning has straddled the fence in an effort to please and hoodwink the largest number, and that he is thoroughly out of harmony with God, may be seen from the following further expression of his sermon:

"The present controversy in some of the Protestant communions between the Fundamentalists and the Modernists is confusing and misleading to many. That controversy has no place among us in this church. This church of which we are members holds a position which is larger than that represented by either of these groups, and which includes that which is true of each of them. Those who call themselves Fundamentalists are unhappily identifying themselves with a particular theory as to the inspiration of the Scriptures, which is untenable and which has never been a part of the Christian faith. We who preach the gospel today must make it clear, and especially to our younger people, that the Christian faith, belief in our Lord Jesus Christ as God made man for us, is not a barrier to our thinking nor a restriction imposed upon our minds."

Who has told him that such a monstrous belief is a barrier to thinking and a restriction imposed upon the mind! Ah, he then has had warning! Somebody has told him the truth; and he refuses to study the Scriptures in their own light in order to be edified. Who among us would relish his place in the judgment?

NEW YORK CONVENTION

"This is the Lord's doing; it is marvelous in our eyes."—Psalm 118: 23.

THE New York Convention is a matter of history. Those who attended and those who participated were greatly blessed. That the Lord's hand was in the whole matter there cannot be the slightest doubt. He manifested his approval upon the effort in no uncertain manner.

The convention was held from October 19 to 24, inclusive. For several months prior thereto the New York Congregation was active in arranging for this convention. The Convention Committee, composed of Brothers Lueck, Finken, Woodworth, Brenisen, Wiley, Bedwin and Goux, had the matter of arranging for the convention and the public meetings in charge, and each member of the committee put forth every effort within his power to make the convention and the public meetings a great success. The Lord added his blessing.

Brother R. J. Martin was active as chairman of the convention, with Brother M. A. Howlett as assistant chairman. The convention opened at 10 o'clock Friday, October 19, with an address of welcome by the President of the SOCIETY. We quote a part of the address of welcome, as follows:

"A convention of God's people is, as indeed it should be, a blessed occasion. It is my happy privilege to greet you as members of the royal priesthood. You are joyfully looking to that time when you shall be forever with the Lord in indescribable glory.

"All who are confidently trusting in the merit of the great ransom sacrifice are welcome to this convention. But thrice welcome are all who have devoted their lives to the Lord by full consecration and who are now with gladness heralding the message of his kingdom. These are the called and chosen; and having been faithful to this hour, they by his invitation have entered into the joy of the Lord.

"Brought here by his grace, there is laid upon each of us an obligation to faithfully represent our Lord. To this end we must be true witnesses for him, that others may know that Jehovah is the only true God and that Jesus is the King of kings and Lord of lords. Furthermore, the world must know that God has a people on earth who have his favor. It is also our privilege and duty to comfort, encourage and strengthen each other.

"By his grace we are engaged in the most momentous campaign of the ages, witnessing the incoming of a new government and having some part in making this fact known to the world. It is now our privilege to say to each other and unto nominal Zion: 'Thy God reigneth!' and to point the world to the fact that his kingdom is the complete and only panacea for the ills of mankind.

"Honored by the King with active service in his heavenly army, we can truly say that we are now joyfully in glory; and if our loyalty persists to the very

end, we shall be granted an abundant entrance into that heavenly kingdom and be recipients of a far more exceeding and eternal weight of glory, honor and immortality.

"Happy now is our lot. Blessed are our eyes; for we see the kingdom at hand. Blessed are our ears; for we hear the jubilee sound proclaiming the day of deliverance. With becoming humility and gladness let us greet each other in the name of our King."

Additional speakers on the program were Brothers Thornton, Woodworth, Barber, Macmillan, Franz, Kendall, Lueck, Donald, Wise, Hudgings, Stewart, Sexton, Magnuson, Van Amburgh, Grimes, Brenisen, Bedwin, and Lippincott. The maximum attendance of the consecrated during the convention was 3,000. The first two days' sessions were held in a hall that was entirely inadequate as to seating capacity. The other meetings, aside from Sunday, were held in the Manhattan Opera House, with sufficient capacity to accommodate all who attended.

The discourses delivered by the various brethren were joyfully received by the friends and without doubt were very helpful and upbuilding to those who are trusting in the precious merit of Christ's sacrifice. The keynote of the convention was love and joy. All showed the true Christian spirit of love for the brethren, manifesting by both speech and action that they were rejoicing in the Lord and in the opportunities of showing their love toward him.

PUBLIC MEETINGS

For the public meeting on Sunday afternoon, October 21, the Madison Square Garden was engaged. The contract called for seats to the number of 13,500. Some were skeptical about filling the place; and of course merely with man's effort it could not be done. Two weeks prior to this meeting the celebrated musician Sousa, with his band of more than a hundred pieces, was there, and at the same time the world-renowned Marine Band of Washington. With this attraction the place was not nearly filled. A week previous to our meeting the place was used to exhibit moving picture and radio returns of the world's series baseball games and even this did not attract audiences nearly sufficient to fill the place. It is no wonder that the management of the Madison Square Garden was doubtful about a religious meeting beginning to fill the auditorium.

The New York Ecclesia took hold of the matter with a real spirit of service. Announcements to the number of 1,250,000 advertising the meeting were distributed. These tracts carried an explanation of the divine plan which was in itself a splendid witness for the truth. Posters were placed in alternate stations of the subway and elevated lines. A large number of window cards were put out and the committee arranged for and carried in the leading daily newspapers of New York practically

full-page advertisements. In addition to this other newspapers in adjoining towns and cities carried advertisements of the meeting placed by the local classes. Had no one attended the public meeting at all, there was a splendid witness for the King and the kingdom by these advertisements. But the Lord added his blessing.

Additionally the Convention Committee sent a personal letter of invitation to each one of the clergymen of Greater New York. Many of these responded by requesting reserved seat tickets. A special letter was also sent to most of the office holders and leading politicians and bankers of the city. A conference of Governors of all the States had been called by President Coolidge for October 20 in Washington and the Committee sent a personal invitation to each of the Governors; also a special invitation to the Rt. Hon. David Lloyd George, former British Premier, visiting in the United States at the time. Mr. Lloyd George responded very kindly, expressing regret that engagements to which he was already committed would not permit his attendance at the meeting. A number of Englishmen, however, were observed in the audience.

Mr. W. E. Harkness, manager of the Broadcasting Department of the Bell Telephone System, expressed to the Convention Committee the company's desire to coöperate in any good work and extended an invitation to some representative of the International Bible Students Association to speak over their station for ten minutes and announce the Sunday meeting. Brother Martin was assigned to this duty and responding to the kind invitation, he delivered a ten-minute address and announce the public lecture at the Madison Square Garden. The estimated listening audience of this station is two million persons. After giving a brief resumé of the great truths now being promulgated by the International Bible Students Association, Brother Martin concluded with the announcement that the President of the Association would deliver the "Armageddon" lecture Sunday afternoon. THE WATCH TOWER, as the official organ of the International Bible Students Association, takes occasion to express its appreciation of the kindness shown by Mr. Harkness of the Bell System in thus coöperating in this good work. We cannot help recalling in this connection the words of the Master: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matthew 10: 41, 42) Without doubt the Lord will remember and properly reward this act of kindness.

Sunday, the 21st, was a beautiful day, which would of course attract the people to the outside. Notwithstanding this, before the lecture began practically every

seat in the great Madison Square Garden was taken and people were still arriving. It was remarked by the manager that it was the largest crowd that had ever assembled in the Garden. And the astonishing thing to strangers was that such a great multitude would come to a merely religious lecture without any other attraction.

The meeting opened promptly at three o'clock by singing of the familiar hymn, "All Hail the Power of Jesus' Name." It was a wonderful inspiration to hear these words sung by such a great multitude. Then Brother Martin, the chairman, followed with a brief speech, pointing out the privilege that the people would have of purchasing at this meeting THE HARP OF GOD; and they were asked to sign slips indicating that they wished the HARP STUDY Course. Brother Rutherford ascended the platform shortly after three o'clock. There was no introduction. He immediately began his address to an audience that listened with rapt attention throughout the entire discourse, frequently manifesting approval by hearty applause. During the discourse the controversy between the Modernists and Fundamentalists was clearly pointed out and it was shown that this was to be expected in the closing days of the old order, as Jesus had foretold; and the speaker appealed to those who believed in the Lord and the Bible to separate themselves from those who deny Jehovah, the Lord Jesus and the Scriptures. At the conclusion of the lecture the speaker said in substance: "All here who believe in God and the Lord Jesus and in the Bible, and who desire to see a better condition of affairs established in the earth, kindly stand and engage in a moment of silent prayer." It was inspiring to watch that tremendous audience arise and silently stand. And then with a brief prayer in conclusion they all began to file out quietly and orderly, while the brethren were taking their addresses and selling them the books. When these orders were counted it was found that 1,723 had subscribed to THE HARP BIBLE STUDY Course, while a great many more had purchased 1,310 other books or in all over 3,000 books.

The Western Electric Company, at the instance of the Convention Committee, installed in the Madison Square Garden an electrical voice amplifier which made the voice of the speaker easily heard throughout the great auditorium. Those behind as well as those in front could hear equally well.

Reservations were made in the boxes for the clergy and prominent citizens of New York. These boxes were occupied by officials, officers and others connected with the United States Army, and many other citizens of note. The lecture was well received and, it is believed, has accomplished much good.

A most remarkable thing, however, to the people was the fact that notwithstanding this was the greatest religious meeting ever held in New York city, with the largest crowd ever assembled in this great auditorium, the next morning the newspapers of New York, aside

from the New York *American*, were silent. The real reason of their silence, however, is this: The newspapers are owned by big business. There is a combination between big business, big politicians and big preachers to have things their own way. To quote a member of the official staff of one of the leading New York papers concerning the publication of a report of the meeting: "We print only that which is in harmony with public opinion, adhering closely to our motto: 'All the news that's fit to print.'" In other words, the public press, controlled by the agencies of the god of this world, believe that by keeping the truth away from the people they will help to destroy its value. In this they are foolish. They do not realize that the work now in progress is the work of the Lord and he will make it known to every one who desires to know it. The course pursued by the newspapers only awakens the people to a realization of the fact that instead of being used in the interest of the people in general the public press is used for the selfish interests of the few. Thanks be to God, however, that the time is not far distant when all shall know the Lord from the least to the greatest, and it shall not be necessary to depend upon newspapers that are controlled by selfish interests to publish anything concerning the truth.

On the Monday night following, Brother Macmillan addressed a public audience numbering 3,000 at the Manhattan Opera House. The lecture was well received by all present.

Monday was "Service Day," when 525 friends engaged in canvassing for the books. This was followed Monday afternoon by a service testimony meeting, which demonstrated how greatly the brethren are blessed who engage in this part of the work.

When the count was taken as to the number of books sold at the public meeting Sunday afternoon and on "Service Day," the total exceeded 9,000 volumes. This was an unusual record, the like of which has never been attained at any convention of the Lord's people in such a short time.

It had been announced through the press that on Tuesday evening, the twenty-third, Brother Rutherford would deliver a lecture at the Manhattan Opera House on "The Restoration of Israel." Mr. Nathan Straus, one of the most noted Jews in America and a man much beloved both by Jews and Gentiles, on learning that Brother Rutherford would deliver this lecture, put an announcement in two Jewish newspapers at his own expense. He sent a special messenger with a letter to Brother Rutherford, which we here set forth:

"Driftwood" Mamaroneck, N. Y. Oct. 23, 1923.

Judge Rutherford,
124 Columbia Heights, Brooklyn, N. Y.

My Dear Judge:

I only saw the announcement of your meeting tonight in this morning's N. Y. *American*. I fully agree with what you

say about Israel Zangwill. He is a Jew absolutely in name only. I did not know his views when I invited him to be my house guest. After the Carnegie Hall meeting I took an apartment for him in the city, where he is living now.

As one who is deeply impressed with the prophecies of the Bible and with the aspirations of my people for their regathering in Palestine and the restoration of their own land, I hail you as one of the prophets who will help the Jews towards the realization of their hopes of two thousand years. They are willing to wait and work, without injury to the rights of any other people.

I bring to your attention enclosed pamphlet, which you will surely find interesting. Mr. Blackstone had this reprinted for me when I met him many years after it had been published.

In all admiration of your unselfish efforts, I remain

Very sincerely yours,

NATHAN STRAUS

On the evening of the meeting Mrs. Straus sent her own florist to the Manhattan Opera House and decorated the stage with a beautiful floral display, sending with it a note complimentary to the speaker of the occasion.

THE WATCH TOWER is pleased to take note of the interest our Jewish friends manifested in this meeting. This real interest manifested by orthodox Jews who have hope in God's promises to Abraham and the prophets is an evidence of their appreciation of what Bible Students are trying to do in announcing the King and the kingdom, him who is their Messiah. We may reasonably expect that within the next two years there will be a greatly increased interest among the Jews in examining and understanding the prophecies.

The lecture at the Manhattan Opera House on this occasion was attended by a large number of Jews, all of whom manifested their decided approval of the address by frequent applause. We hope that this meeting has been a great blessing to many and a real witness of the truth to some who are seeking to know who is the Messiah.

The convention concluded on Wednesday night with an address by Brother Rutherford to the public at the Manhattan Opera House on "Man's Duty to the Lord." The friends were loathe to part, lingering long after the conclusion for personal fellowship and expressions of love one for another. Upon all lips were words of joy and appreciation of what the Lord had done for his people at this convention. Without doubt it was the best held up to this time, because those who have been attending conventions and participating in the Lord's service increase in their joy, as should be expected. Therefore this was one of the most joyful, if not the most joyful convention ever held. All the consecrated who participated in this convention and attended can truly say in the language of the Psalmist: "This is the Lord's doing; it is marvelous in our eyes." He has manifested his loving kindness and his approval; and we are encouraged to press on with increased zeal and earnestness in advertising the King and his kingdom.

PITTSBURGH CONVENTION

IMMEDIATELY following the annual meeting of the Watch Tower Bible & Tract Society a convention of the Bible Students was held at Pittsburgh in Memorial Hall for five days. Brother Baerlein was chairman; about a thousand friends attended the convention. All were happy and rejoicing in their privileges of service.

The proceedings of the annual meeting are too lengthy to insert in this issue of *THE WATCH TOWER*, but will appear in the next issue. Here we give but a brief report of the convention. Amongst other things done at this annual meeting and convention was the passing of a resolution, which we set forth here as follows:

RESOLUTION

WHEREAS Pastor Charles T. Russell, as the Laodicean messenger of the church, faithfully filled the office of "that faithful and wise servant" while here on earth, and seven years ago enjoyed his change, as we believe, to spiritual glory; and

WHEREAS it is our desire to perpetuate his memory in the minds of the people by some appropriate means, and believing that the Society should take some official action to this end;

NOW THEREFORE RESOLVED by those attending the annual meeting and convention of the Watch Tower Bible & Tract Society at Pittsburgh, Pennsylvania, October 31 to November 4, 1923, inclusive, and now duly in convention assembled, as follows:

(1) That it is the sense of this convention that the life-work and writings of Pastor Russell constitute the greatest tribute to his memory. However, it would not be inappropriate to publish a volume setting forth the incidents of his life and work aside from and in addition to his personal writings;

(2) That such publication to be of value should be carefully prepared and edited by those who are familiar with his life and who are competent to do said work; and that such a volume should be published, if at all, by the Watch Tower Bible & Tract Society, which Society was organized by Pastor Russell;

(3) That this convention by resolution requests the President of the Watch Tower Bible & Tract Society to appoint a committee of five brethren whose duty it shall be to collect

data and prepare and edit manuscript relating to the life and work of Pastor Russell and to report the same to the Society with recommendation of said committee as to whether or not such manuscript should be published by the Society; and that we further request that the Society, if report of said committee recommend the publication of said book or volume, publish the same and that notice thereof be given in *THE WATCH TOWER*; and that said committee so appointed shall make a report of its action at the next annual meeting of the Society to be held in Pittsburgh, October 31, 1924, as to what action it has taken in this behalf.

The committee called for by this resolution has not yet been appointed, but will be announced later. The Society is preparing to publish the entire set of *STUDIES IN THE SCRIPTURES* bound in very handsome binding as a memorial to Brother Russell. These will be ready in a short time and announced in *THE WATCH TOWER*.

It was generally remarked at the convention that the friends showed a keener appreciation of the truth and of their privilege of service and more of the spirit of the Lord than in the past, thus testifying that they are growing in grace and in the fruits of the spirit. The addresses of the brethren were well received, and were helpful to those who heard.

The Pittsburgh friends had made a splendid effort to advertise the public meeting. The advertisements were carried not only in the Pittsburgh press but in other papers in the vicinity. The public meeting was held Sunday afternoon in the Syria Mosque. It rained all day, and many of the friends were doubtful about good attendance. This hall has 3,850 regular seats, and about 200 extra seats were put in. Every seat was taken, and quite a number of people were standing. It was estimated that there were 4,100 present. The attention was splendid. Up to this time we have not the report of the number of books sold. The convention was concluded Sunday night with a symposium. It was good to be there. The Lord's spirit was made manifest.

"THE WATCH TOWER" HELPFUL

DEAR BRETHREN IN THE LORD:

Greetings in the name of our mighty Lord and King! It is quite a time that I have been wanting to write you, expressing my thankfulness to our dear heavenly Father for the food that he is permitting us to get in these troublesome days through the medium of *THE WATCH TOWER*, especially in such articles as "The Principal Thing," which indeed are heart-searching for all professed followers of the Lamb. When one reads such an article, one realizes more and more how truly "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."—Hebrews 4:12.

And now, last week, I received a pleasant surprise in the shape of the July 1st *WATCH TOWER*, with the article entitled "A Clear Vision of Chronology," with the most helpful chart of one of the most difficult periods in Bible chronology.

As I am fond of this branch of chronology, which gives me greater understanding of the wonderful prophecies of God's Word, it is needless to say that I rejoiced.

ROB. F. A. PESCHEL, *So. Africa.*

HELPED BY TOWER QUESTIONS

DEAR BRETHREN:

Loving greetings. I want to open up my heart to you and tell you how very grateful I am for the Berean Questions in *THE WATCH TOWER*. When Brother Rutherford was here in convention I noticed that he referred to the Questions, also stating that he thought few present studied them. I *for one* HAD NOT; but from that moment I made a firm resolve to do so and have taken from seven to ten questions each day and have received great joy and blessing as a result. I have encouraged others to do the same; for they too will find sweet refreshment. They are as dear to me daily as my Vow, Resolve, Manna Text, and prayers.

Your sister in Christ, VIOLET ISABEL JAMES, *Canada.*

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JANUARY 2

"The God of heaven shall set up a kingdom."—Daniel 2: 44.

ONLY once prior to now did the God of heaven set up a kingdom on earth, and that was merely a typical kingdom foreshadowing the great kingdom mentioned in this text. The important factor of a kingdom is the royal house or reigning family. King David and his house pictured the church, Head and body, in a militant condition. Solomon pictured Christ reigning in glory. Solomon's reign was one of peace and rest. It pictured the reign of the Prince of Peace and the rest which that reign will bring to the peoples of earth.

In due time the nation of Israel fell; and God declared that no more would his kingdom be in authority on earth until he whose right it is should come. The Gentile times ended in 1914. The rightful King was then present and had been since 1874, but his first work was a preparatory work for the beginning of his reign. In the last days of these Gentile kings the God of heaven has begun to set up a kingdom; and his kingdom is now breaking to pieces the kingdoms of this world, as God foretold through his prophet Daniel would be done.

The greater number of those composing the royal family are in heaven with the King and Prince of Peace, while on earth there are yet some members of his royal house, we believe. The latter are the visible representatives of the kingdom which the God of heaven is setting up. No one on earth could exactly point out who these are. The Lord himself knoweth them that are his. In the eyes of the world these earthly representatives of the king are not desirable persons; but when the last members of the royal family have been completed and are forever with the Lord in glory, and when the record is written up, then all the people will know who are members of the kingdom class. Then all the nations will come and bow before them.

The members of the kingdom class now on earth occupy a position of honor that no one else on earth can occupy. They are the honored servants of the Lord, and as such are commanded to proclaim to the world that the kingdom of heaven is at hand; that the God of heaven is now setting up his kingdom; that the day for which Christians have long waited and prayed is here. These earthly representatives are the ambassadors of the kingdom of God, and are clothed with authority to tell mankind of that kingdom and the blessings it will bring to them. The mission of these ambassadors is one of love. They are performing a service prompted by love, unselfishly desiring to do good to their fellow man. All those who now appreciate the privilege of announcing this kingdom have an invitation from the Lord to enter into his joy. Those entering and continuing faithful and loyal for the remainder of the way, representing the King, will be granted power, honor, glory, and immor-

tal, in that kingdom which the God of heaven is setting up. The angels of heaven have never enjoyed such an honor.

TEXT FOR JANUARY 9

"Thy kingdom is an everlasting kingdom."—Psalm 145: 18.

IN THIS text the prophet of God tells of the endlessness of the kingdom. In the context he shows the duty and privilege of the saints in connection with announcing its establishment. The new creation is the work of Jehovah, and will constitute his greatest work because the members of it are all to be partakers of the divine nature. "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."—Psalm 145: 10-12.

The kingdoms of this earth, established by Satan and governed by his dupes, have endured for a season only. They have been oppressive, unrighteous, coercive and wicked, and have brought sorrow, misery, and death upon the race. Thanks be to God these are now fast fading away! The kingdom of peace is breaking them like a potter's vessel. The kingdom which the God of heaven is now establishing does and shall rest upon the shoulder of his beloved Son, Christ Jesus. In a thousand years that kingdom will undo all the wrong that Satan has accomplished in six thousand years. It will bring to the people beauty of health instead of ashes of death; and instead of sorrow and mourning it will give mankind the oil of joy and gladness. Those who love and do that which is right the King will lead over the highway of holiness, and when the work of restoration is done every creature that has breath will be found praising God and his beloved Son, the King. That kingdom will not end with the bringing man to his perfect estate, however. The reign of righteousness will endure on earth forever, standing as an everlasting monument to the graciousness and to the love of Jehovah, and an endless praise to his name.

To know now that the kingdom is here and that its reign will be endless thrills the hearts of the saints; and they delight in joining their voices in the glad proclamation to mankind: "The kingdom of heaven is at hand." Their enthusiasm for the King and his kingdom is the joy of the Lord. The benefits it will bring to fellow creatures is a joy and strength to the heart of every saint. They cannot keep back the song, but in beautiful cadences are singing:

**"Joy to the world! The Lord has come
O earth, receive thy King.
Let every heart prepare him room,
And grateful tribute bring."**

A CHOSEN LEADER AND A CHOSEN LAND

—JANUARY 6—GENESIS 12:1 TO 25:10—

ABRAHAMIC PROMISE OF BLESSINGS TO COME—LAND INCLUDED IN THE PROMISE—GOD'S OATH TO ABRAHAM—LAND TO BE RESTORED TO ISRAEL.

"In thee shall all families of the earth be blessed."—Genesis 12:3.

THE Sunday studies for the first half of 1924 will bring before us some of the outstanding features of God's dealings with his chosen people. They begin with Abraham, and end with the restoration and the reforms under Ezra and Nehemiah. The Bible student knows that these records are not mere history, but are God's treasure-store laid up for his people, for the guidance of all succeeding generations, and for the strengthening of men of faith in every age. He also knows that particularly they are for the instruction of the church of God. (Romans 15:4) Further, he sees that these scriptures of truth (Daniel 10:21) are in a very special way intended to instruct and guide the church in these its last days on earth, when under the headship of the returned Lord it is once more brought to a unity.

²The history of Abraham is recorded in Genesis 12:1 to 25:10. But Abraham and his promise dominate the Bible. Indeed, the Bible may very properly be described as the history of the development of the promise, "In thee shall all families of the earth be blessed." (Genesis 12:3) The account of Abraham's call and experiences in the land of promise (1) reveals God's purpose towards mankind; (2) emphasizes the typical significance of Abraham's life both as regards God's plan and his method of carrying out his purpose; (3) marks the development of Abraham's character, and him as a worthy example to all who are called to walk according to faith.

³Our lesson speaks of Abraham as a chosen leader, but he was not so much a leader as a head. He is the father of all them that believe (Romans 4:11), whether according to the flesh or to the spirit. And to be true seed of Abraham according to the spirit is one of the greatest of favors, even as Paul stated: "If ye be *Christ's*, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:29) This, of course, does not make Abraham greater than Christ; but it does declare the true Scriptural relationship of believers with the Abrahamic promise, and with Abraham as the holder of the promise of God. It is always necessary to remember that the spiritual seed of Abraham, the foot-step followers of Christ, are not the only seed; and that these do not absorb all the promise. The earthly seed, those grand men and women who were true children in faith prior to Christ are also heirs; and they also were selected by the test of faithfulness to God according to the hope which had been given to father Abraham.

ABRAHAMIC PROMISE OF BLESSINGS TO COME

⁴Abraham has this high place (1) because he was chosen of God as the one through whom the promised seed of the woman should come (Genesis 3:15), (2) because he walked worthy of the vocation wherewith he was called. The first ray of promise or hope that the human family would be restored to its original purity, and to the enjoyment of the blessings of God, was of a negative character. The head of the tempter was to be bruised, indicating that the seed would break the power of evil. But the promise to Abraham, 2,081 years afterwards, was a positive one of actual blessing: "In thee and in thy seed shall all families of the earth be blessed." Although before his day Abel, Enoch, and Noah had exercised faith in God, Abraham was the first with whom God entered into a covenant. He was the first to be called to a life of faith.

⁵Those worthies who preceded Abraham exercised faith according to the circumstances of their lives; but it is as heirs of the righteousness which is by faith that they are to be rewarded (Hebrews 11:7), and that was first made known to Abraham. After Abraham had been called, and God had thus designated his family and the hope coming through them, no one could come into harmony with God apart from association with Abraham and the hope. Also, as is shown in Genesis 12:3, the call of Abraham and his family sooner or later vitally affects everyone.

⁶The attitude towards Abraham will mean the salvation or destruction of all others: "I will bless them that bless thee, and curse him that curseth thee." (Genesis 12:3) It is evident that God made careful selection as to the one who should thus represent him. Of Noah's three sons Ham was ruled out of the choice; evidently his character was of too poor a nature to allow him to be progenitor of the chosen seed. Japheth was also left aside, probably because his seed was too unrestful. Shem's seed was chosen as more suited to that calling in life which could develop the characteristics that God required. This is revealed in Genesis 18:17-19, where God says to Abraham: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." While the passage probably means that God foreknew Abraham in the sense of calling him to himself, it surely means that God foresaw the development of the character of Abraham in his children.

LAND INCLUDED IN THE PROMISE

⁷The covenant made with Abraham is variously expressed. It is stated in its simplest form in our Golden Text. Later, the land of Canaan was included in the covenant (Genesis 15:18-21), thus determining that land as the ultimate center of the world's blessings. Later still, on the offering up of Isaac "the seed" was included (Genesis 22:18), indicating to Abraham that the honor of having this great covenant should be shared by the seed of promise. There was nothing to indicate that God would produce a *spiritual* seed, "begotten not . . . of the will of the flesh, nor of the will of man, but of God." (John 1:13) This is the revelation of the New Testament, a mystery hidden till Christ came, though the fact was shown in type by two classes of seed which Abraham was to have—as the stars (*spiritual*) and as the dust (*earthly*). It was also represented in Isaac and Jacob, both of whom were included with Abraham in the covenant. Compare Genesis 26:4, "I will make thy seed . . . as the *stars*," and Genesis 28:14, "Thy seed shall be as the *dust* of the earth." God for a time deprived him of the pleasure of having a son, through Sarah's barrenness.

⁸Apparently, considering that God would be pleased for him to use natural means, Abraham with Sarah's consent married Hagar, his wife's handmaiden, by whom Ishmael was born to him. This human attempt of produce the heaven-promised seed brought much trial upon Abraham. God repudiated Ishmael as the holder of the promises, and kept Abraham still waiting, even until his body was as good as dead.

(Romans 4:19) Then, and in due time, the seed according to promise was born, a figure of those born according to the spirit, and not according to the will of the flesh.

GOD'S OATH TO ABRAHAM

⁹Abraham's supreme test came when his beloved son Isaac had grown into budding manhood, and Abraham was commanded of God to offer him as a sacrifice. Abraham had such confidence in God that he failed not even under that mighty test. He knew by his experiences that God could and would work miracles, and in supreme confidence and loyalty he took Isaac to offer him as a sacrifice. His confidence was not that he believed God would give him another son, but that Isaac should be given back to him even from the dead (Hebrews 11:19—a mighty faith which brought an exceeding great reward. God then entered into a closer covenant with Abraham, swearing by himself that the promise should be made good both to Abraham and to his seed.—Genesis 22:15-18.

¹⁰The many minor tests which came through the vicissitudes of life, and through Lot's association with him, proved very helpful to Abraham. Like a well-built, well-manned ship riding out a storm, Abraham rode the storms of life almost majestically. But the strong man of faith failed in what seemed to be the simpler things of life; for he descended to subterfuge, where confidence in God should have ruled, owing to an initial mistake not corrected until confessed to Abimelech. (Genesis 20:13) It could be said of him that he was tempted in all points in the life of faith as we, his faith-children are, though the record which is given of his great son Jesus cannot be given of him; for it cannot be said either of Abraham or of any other of his children that 'he was tempted yet without sin.' Yet Abraham walked worthy of God, and in his development of character proved himself to be indeed a noble man.

¹¹The land which the Canaanites and other descendants of Ham chose was the land which God had in mind for his chosen people. Moses says (Deuteronomy 32:8) that on the division of the earth amongst the families of men God "set the bounds of the people according to the number of the children of Israel." God knew to what extent the chosen family would multiply and how large they must be for the accomplishment of his purpose of making them: (1) Blessers of the world, and (2) servants to Abraham, the faithful natural seed who with him were to be the holders of the covenant as it related to the land. As has previously been stated, the land was greatly varied in its fauna and flora and in its range of climatic conditions, from the eternal snows of Lebanon in the north to the tropical heat of the Jordan valley at Jericho. That land is forever associated with God's promise.

LAND TO BE RESTORED TO ISRAEL

¹²The seed of Jacob, Israel according to the flesh, are to be its inhabitants, not by right of possession, but because they are children of their fathers. It is to be the everlasting home of the chosen people. Because of their waywardness and unfaithfulness they have been scattered abroad on the face of the earth amongst "the *goyim*," the nations. But when the times of restitution come (Acts 3:19-21) Israel will be the first to be restored to their land and to their God, and to enjoy the blessings covenanted with their fathers, that they may be servants to those, their princes, who shall live in the land as its God-given possessors.—Rom. 11:26, 27.

¹³While it is correct to think that the blessings which God has for all the human family, even to delivering the dead from the power of death and to bringing all men to a full knowledge of God, which will radiate from the land of Israel and from Abraham and his seed, yet it is particularly true that the nations must seek God. He says: "Look unto me, and be ye saved, all the ends of the earth." (Isaiah 45:22) This does not mean look to heaven, but look to the arrangement which God has made for the dissemination of his truth and blessings. The nations which will not go up to Jerusalem to acknowledge God and seek his blessing will find the blessings of God withheld from them.—Zech. 14:17.

¹⁴The Abrahamic promise, "In thee and in thy seed shall all families of the earth be blessed," or "bless themselves" as otherwise expressed (Jeremiah 4:2) does not mean that all nations must become Jews. It does mean that God has appointed a channel by which his blessings shall come, and none but those who acknowledge that channel can have his blessings. Since God called Abraham no one, whether of spiritual or natural Israel or of the world of mankind, has been able, or ever will be able, to get God's blessings apart from Abraham and the Abrahamic covenant. The covenant is sure; it is sworn to by God himself. (Hebrews 6:13) The children of men shall be delivered, and shall rejoice in the salvation of God.

¹⁵This study is a special help to the loyal Bible student. Here God is seen laying the foundations of the superstructure of the divine Word of Truth; for Abraham and his three wives represent the three great covenants through which the promised blessing will go to the human family. The history of the children of Israel, and the development of the church of God, have but disclosed in full that which was shown in miniature in the life of Abraham; and the blessings of the kingdom of heaven, now almost due, will be the extending of the New Covenant, as represented by Keturah and her children. God alone could do this thing; and the fact that he has thus fore-written the developments of his plan and human history not only strengthens his servants, but is his own witness to himself.—Isaiah 43:9; 41:26.

QUESTIONS FOR BEREAN STUDY

In what way is the history of the Old Testament of advantage to Christians? ¶1.

Where do we find the history of Abraham recorded? What three things are the call and experiences of Abraham intended to teach? ¶2.

Of whom is Abraham the head? Who are the real seed of Abraham? Who else share that honor? ¶3.

What is the character of the promise that the seed should bruise the serpent's head? What is the character of the promise made 2,081 years afterward? Who was the first to be called to a life of faith? ¶4.

How far reaching is the promise made to Abraham? ¶5. Just how careful was God in selecting Abraham to represent him?

Why will the world have to make friends with Abraham? ¶6.

How is the covenant variously stated? Where is it that we learn of the development of a spiritual seed? How was this stated symbolically in the promise? ¶7.

Was Ishmael a child by promise? Was Isaac? ¶8.

When did Abraham's supreme test come? Was he equal to it?

What did God then do? ¶9.

Why say that Abraham "rode the storms of life almost majestically"? Who only was tempted yet without sin? ¶10.

Who possessed the land which God intended for his chosen people? ¶11.

Why were the Israelites to possess Canaan? Why and when shall they possess it forever? ¶12.

What advantage will it be for the nations to seek God in the restoration day? ¶13.

Must all the world become Jews in order to be saved? What is meant by God's appointing a channel? ¶14.

How is this lesson of special help to Bible students? ¶15.

"Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold!
Hail to the millions from bondage returning!
Gentiles and Jews the blest vision behold.

"See the dead risen from land and from ocean;
Praise to Jehovah ascending on high;
Fall'n are the engines of war and commotion;
Shouts of salvation are rending the sky."

THE LONG SOJOURN IN EGYPT

—JANUARY 13—GENESIS 37 TO 50—

ABRAHAM'S POSTERITY IN A STRANGE LAND—JOSEPH RECONSTRUCTS EGYPT—BONDAGE CAUSES
LOSS OF FAITH—ISRAEL IN EGYPT A TYPICAL PEOPLE.

"Jehovah shall keep thee from all evil; he shall keep thy soul."—Psalm 121:7, R. V.

THE land of Egypt is very intimately associated with the history of God's chosen people. For a time it provided a refuge and even a home country for them. But after their deliverance from it, Egypt is ever a land of whose seductions they must beware; for Egypt and its people represent the world, careless of God or opposed to him. This connection of God's people with Egypt is necessary in the plan of God; for the people of God are: (1) Those who, desiring to be in harmony with him, have received a promise of a better inheritance than could be theirs by nature, and who seek to be freed from that bondage of evil which Egypt represents; or (2) they are that great mass of the human family, even yet estranged from God, who will be delivered from the thralldom of Satan's empire and the bondage of corruption by the direct manifestation of the power of God in the break-up of that empire, and who will learn of God and serve him under the reign of Christ.

²God tested Abraham by permitting a famine in the land of promise; and Abraham reasoned that it would be proper for him to seek means to provide for the needs of his dependents and himself. He therefore decided to leave the promised land for a time and to go south to Egypt. It is easy to say he ought to have depended upon God, and have remained in the land; nevertheless it must be said that in this Abraham reasoned "according to the flesh."

³Under similar circumstances God told Isaac not to go down to Egypt (Genesis 23:2), a warning which indicates that Isaac contemplated going down as his father had done. It also indicates, and evidently is intended to illustrate, the covering care which God has over his elect. Sometimes he permits his children to make mistakes of judgment; but sometimes there are providential warnings or circumstances which save them from temptations which would be too strong for them. (1 Corinthians 10:13) In character Isaac was not so strong as either his father or his son Jacob. Probably he would have made serious mistakes under the tests which would have come upon him in Egypt. In Jacob's day also there came a severe famine in the land; and this was the means God used to take the chosen family out of the land for a time and to cause them to dwell in Egypt.

ABRAHAM'S POSTERITY IN A STRANGE LAND

⁴God had said to Abraham that his seed should be strangers in a land not theirs, and should be servants, and come into affliction (Genesis 15:13); but the land of bondage was not mentioned, and there was nothing to indicate that it was Egypt. It pleased God to bring Abraham into Canaan more than 400 years before giving it to Abraham's seed for an inheritance. God states one reason for this: "The iniquity of the Amorites is not yet full." (Genesis 15:16) He had other reasons, some of which appear in our study today.

⁵It was, of course, in the overruling providences of God that Joseph was sold to a company of Midianites who were going to Egypt. In mere chance the first buyers to appear on the scene might have been a company coming from Egypt, going northwards or eastwards. This was the first link in the chain of God's providences; the famine which came upon Egypt twenty years later was another. That famine served many purposes. It was designed to teach Egypt: (1) that their gods were no gods (Exodus 12:12); (2) that the God whom Joseph worshiped, the God of the Hebrews, was the true God, who alone held the secrets of time, and was Master

of nature (Genesis 41:38); (3) that famine and its associated circumstances were intended for types of future world events; (4) and that its extension to Canaan was for the purpose of reuniting Jacob and his son Joseph, and to bring true family reunion, both physically and in heart.

⁶When Joseph learned that his father was still alive, knowing that there were yet five years of famine to come, he decided, agreeably to Pharaoh, to bring all the family to Egypt that they might be under his care. Jacob was somewhat doubtful about going down to Egypt, perhaps because of what God had said to his father Isaac; but on Joseph's invitation he decided to visit Joseph and return. (Genesis 45:28) When on his journey and at Beer-sheba, he offered sacrifices unto "the God of his father Isaac"; and God assured him that it was right for him to go to Egypt, and that he should die there with Joseph at his side. He said: "Joseph shall put his hand upon thine eyes"—Joseph should be the one to draw the eyelids when sight had gone. He also indicated that in Egypt there should come that prosperity which the word of God had declared to his grandfather Abraham. (Genesis 46:1-4) Thus it came about that they took their goods and cattle which they had got in Canaan, and that with Jacob's sons and grandsons (besides his daughters and his sons' daughters) the seventy souls went down into Egypt.—Genesis 46:26.

⁷Pharaoh honored Jacob both in life and in death; and he who feared that his grey hairs would go down to the grave in sorrow had in Egypt seventeen years of an easy and beautiful ending to his much varied life. Very probably when the Psalmist drew the mental picture of the blessing of God on a long life, saying, "Thou shalt see thy children's children, and peace upon Israel" (Psalm 128:6), he had the patriarch Jacob in mind. Jacob died in faith. A little while before his death, and when he would give his blessing to Joseph's sons, he called for his pilgrim staff. He had ever lived as a pilgrim in faith; and though he was now settled in Egypt, he would die as a pilgrim, looking for the realization of the hope which God had covenanted with his fathers and himself.—Hebrews 11:21.

JOSEPH RECONSTRUCTS EGYPT

⁸During these last years of Jacob's life, Joseph was extremely busy reconstructing the affairs of the kingdom of Egypt. Under Pharaoh he took advantage of his position as dictator, and reorganized and partly socialized the resources of the kingdom, as the full account of Genesis 47:13-26 shows. Jacob was a wise man, and the family of sons were evidently men of ability; and no doubt all of them, then living harmoniously together, were giving their best, and were helpful to Joseph in his great work. Here, clearly, is a picture of the chosen people going down to Egypt, which in Scriptural symbology represents the world, and bringing it to restitution and to full blessings of good government.

⁹Genesis contains more pictures and illustrations of the plan of God and its various features than does any other book of the Bible. It is the root out of which the tree of revelation grows. Naturally it begins with human history in its golden age; it tells of the desolations; it tells also of God's chosen family, chosen to be the channel of his blessings. It ends in showing Egypt, representing the world, restored under the guidance of that chosen family. Genesis is the story of paradise lost to mankind and of the paradise

of good and orderly government under the blessing of God regained.

¹⁰Joseph lived fifty-four years after the death of his father, and it is to be presumed that he always occupied a position of authority. But "there arose a new king over Egypt who knew not Joseph" (Exodus 1:8), and Israel's experiences in Egypt rapidly changed from those of a favored people to the opposite extreme. Under the blessing of God they greatly increased in numbers as well as in goods. Indeed, their increase seemed almost phenomenal in comparison with that of the Egyptians, and Egypt began to alarm itself. The Israelitish question became a matter of high policy; for the Egyptians feared that these foreigners, now profitable to them in case of war would join their enemies and so escape; or would increase so much as to become the rulers of the land. Repression of various kinds were attempted and hard labor was enforced; even the murder of all newly born male children was demanded.

BONDAGE CAUSES LOSS OF FAITH

¹¹The circumstances of Israel's going into Egypt had caused them to settle there, and later there had appeared no reason why they should remove. Moreover, as their numbers rapidly increased, a peaceful return to Canaan and occupation of land there could hardly be hoped for. Now the hard bondage to which they were subject began to be a test of faith in the care of God. Apparently there was no thought that they should expect removal to Canaan. Indeed, God had given no direct promise of that land to Israel. The covenant was only with Abraham, Isaac, and Jacob; and Israel seems to have lost sight of the possibility of a return to Canaan. Many of Israel would have preferred a betterment of their Egyptian conditions rather than to be removed from Egypt.

¹²In this the Israelites became typical of the great number of orthodox professing Christians. The hope of the church was set before them by the apostles; but after the aggressive spirit of the false clergy began to becloud the doctrines, "the hope of glory" and the fact of the Lord's return were almost lost sight of. And when the Lord returned in 1874, faith in the fact that he would return and avenge his waiting people (that is, would deliver them from the bondage of error and would establish the long promised kingdom) had almost disappeared. (Luke 18:8) Nominal Christendom has been looking for an amendment of present earthly conditions rather than for deliverance from them.

¹³Our Golden Text is not a Scriptural comment upon God's care over his people when in Egypt, nor does it actually apply to the circumstances there. Yet in connection with our lesson it is a sweet reminder of the fact that God does care for his people and does not forget his covenanted promise. Israel, except a faithful few, had forgotten God. But God had not forgotten them. He did not deliver them, however, without bringing them through such experiences as would serve to emphasize their needs and to be permanent lessons for them. The testimony of Jacob, written for our sakes, has been of great service to all the household of faith. (Genesis 48:15, 16) God never forgets. Even if we forget, he does

not; and he always takes means to remind us of our share of the covenant. It is only when we deliberately break the covenant that God does so. "He is faithful that promised."—Hebrews 10:23.

ISRAEL IN EGYPT A TYPICAL PEOPLE

¹⁴The long sojourn in Egypt must come to an end; for Canaan was Israel's home, and God had a time limit for their absence. How they were delivered is our next study. But though we see that Israel's sojourn in Egypt and deliverance from its bondage was specially intended as a type of the long sojourn of spiritual Israel under the course of this present evil world, and of the final revival of the hope of the church, and of its deliverance, we should miss valuable instruction if we carried the illustration no further.

¹⁵Israel in Egypt represents the human family under the bondage of its enemies—the princes of this world, whether angelic, as Satan and his hosts, or human, as those evil institutions which hold the human family in bondage. Once the outward conditions of the children of men were comparatively easy to bear; but as "civilization" has grown in the Western world, and as the population of the Eastern hemisphere has greatly increased, the general conditions of life for the millions are become very hard to bear. The vast majority live in conditions of poverty or on its border line. And, like Israel in Egypt, who seemed to have forgotten that they had a hope of another country, so men have lost sight of the hope given them by God in "many ways and divers manners" and specially by his Son. However, God does not forget his promises, and soon men shall see that their pitiable condition has moved heaven to their deliverance.

QUESTIONS FOR BEREAN STUDY

- How is the land of Egypt intimately associated with God's chosen people? ¶ 1.
- How were the inheritors of the Promised Land sometimes put under test? ¶ 2, 3.
- When God said that the children of Israel would be strangers in a land not theirs, was it intimated that that land should be Egypt? ¶ 4.
- Was it of God's overruling providence that Joseph was sold and taken to Egypt? What fourfold lesson do we learn from the great famine of Egypt and Canaan? ¶ 5.
- What did Joseph do when he learned of the conditions in his father's country? How did the Lord indicate to Jacob that he would die in Egypt? ¶ 6.
- How long did Jacob live in Egypt? What is signified by Jacob's calling for his staff? ¶ 7.
- As dictator of Egypt, how did Joseph conduct himself? Is it reasonable to suppose that his brethren helped him? ¶ 8.
- What book in the Bible contains more pictures of the plan of God than any other? And why? ¶ 9.
- Why did Israel's experiences in Egypt change from favorable to unfavorable? What were the contributing causes? ¶ 10.
- Were the bondage and hardship of Israel in Egypt a test of faith? Why should the Israelites be in a great dilemma as to the proper course to pursue? ¶ 11.
- What is the sequel to the Egyptian bondage and the diminishing and dying out of the faith of the Israelites? ¶ 12.
- Is God's leading of his covenanted people always for their highest good? Does God forget? Under what condition does God break a covenant? ¶ 13.
- Does God have respect to time in working out his beneficent plan of redemption? ¶ 14.
- What are the typical pictures to be drawn from Israel's sojourn in Egypt? ¶ 15.

CONFIDENCE IN GOD'S LEADING

DEAR BRETHREN:

With joy in my heart I am writing you this letter, for the many messages I've received during the past year. They have opened my mind more and more. The light has been shining brighter and brighter through the power of Jehovah's work. Praise his holy name! The household of faith is getting meat in due season. Thank you very much for the way I have been helped. "Slack not thy hand"

encourages me to go on more fully trusting where I cannot trace him. Trials and difficulties I have. When I tell out the message our dear Redeemer is on the scene to give me joy in delivering the message.

I would ask you to go on as usual. We know our work will not be in vain if we be true and faithful. Our reward is sure through the merit of Jesus Christ our Redeemer.

I am yours in the Lord,

SISTER ELIZABETH GOODINGS, *British Guiana*.

MOSES CALLED TO DELIVER ISRAEL

—JANUARY 20—EXODUS 1:1 TO 12:36—

MOSES, THE REPRESENTATIVE OF JEHOVAH—MOSES EQUAL TO THE OCCASION—SPRINKLING OF BLOOD SAVES ISRAEL.

"By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God than to enjoy the pleasures of sin for a season."—Hebrews 11:24, 25, A. S. V.

ONE hundred and eighteen years after the death of Jacob, when the repressive measures of Egypt were in full operation, a child was born in Israel who, in the providence of God, proved to be the instrument of the salvation of Israel. The edict of Pharaoh that all male children should be destroyed at birth had just come into force; but Aaron seems not to have been subject to it. The story of the birth of Moses, of his parents' faith in God, of their attempt to keep their son, and of the wonderful way in which the child was preserved and was brought up by Pharaoh's daughter as her son, is one of the treasures of human history.

²All the time Moses was in the house of Pharaoh, the condition of his people grew worse; for the increase in numbers was persistent, and correspondingly the fears of Pharaoh grew. When Moses was forty years of age he came to the crisis of his life. Then a man of note and authority, mighty in words and deeds, learned in all the wisdom and knowledge of the Egyptians (Acts 7:22), and perhaps a prospective heir of the throne of Egypt, he deliberately severed himself from the court, and took his place with his own despised people. 'He chose rather to suffer affliction with the people of God than to enjoy the pleasures of Egypt for a season.'

³Hoffman named his picture of the rich young man going away from Jesus "The Great Refusal"; but that title could be more truly applied to this decision by Moses who "refused to be called the son of Pharaoh's daughter." (Hebrews 11:24) Probably no greater truly earthly sacrifice was ever made. Moses was disappointed, however; for he had thought that his brethren would have understood that God would deliver them by him. They were not yet ready for deliverance; and as Pharaoh now sought his life, he fled eastward across the Sinaitic peninsula.

⁴For another forty years Moses was in the land of Midian, a keeper of sheep. As he made no attempt to get rich, we must think of him as waiting for God's leading. But the long waiting must have tried his faith; for when at last God spoke to him, telling him that the time for the deliverance of his people had come, and that God would now use him to that end, he was almost diffident. Yet, as the event showed, Moses had been developing; and he proved to be exactly the right instrument for God's purpose.

⁵During Moses' stay in Midian things in Egypt had also developed. The condition of Israel had grown worse continuously. Their cries reached heaven, even though Israel did not direct them there. The Scriptures seem careful not to say that they cried unto God. Indeed, many of them had lost faith; and many were idol worshipers, and were rebellious in heart. (Joshua 24:14; Ezekiel 20:5-9) Moreover, the generation which had sought Moses' life had died, and a Pharaoh had come to the throne in whose elevation God had been interested. Probably born many years later than Moses, he developed such a spirit as made him serviceable to God; for, in the events which were culminating, God had a design far and away greater than that of delivering Israel from the bondage of Egypt.

⁶In all these things God was laying types and shadows of great things to come, that the men of later days might have evidence that he alone is God Almighty, knowing future events as if they were present. But there was a need that the world of that day should have witness of the au-

thority of the God of heaven. The human race was traveling fast on the downward road; for Satan was extremely busy, and the knowledge of God and his power was hidden amid the worship of a multitude of gods.

MOSES, THE REPRESENTATIVE OF JEHOVAH

⁷As Egypt was the greatest world-power of that time, its Pharaohs claiming that they had the rightful power of the gods to rule among men, God chose the occasion of the bondage of his people for the manifestation of his power against all gods. Of these marvels in Egypt the Scriptures say that God went down to Egypt to make himself a name. (2 Samuel 7:23) The conflict which ensued was, therefore, not merely the will of Pharaoh pitted against God, but was a conflict of God against the powers of evil, and a manifestation of his judgments against all who oppose him. Those events provide an illustration of the things God is doing today when he is delivering the human family from the bondage of Satan and Satan's empire, and is bringing the children of men into the glorious liberty of the sons of God. (Romans 8:21) It was for this reason that Pharaoh was brought to the throne of Egypt at that time, "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth."—Exodus 9:16.

⁸Of Moses, the representative of God, it is written: "The man Moses was very meek, above all the men which were upon the face of the earth." (Numbers 12:3) The other, the bold opposer of God, and the oppressor of all those who would worship God was the most arrogant spirit of all time. When Moses said Jehovah had sent him, this man said: "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go."—Exodus 5:2.

⁹Moses started from Sinai with Aaron, who had been sent there to meet him. Accompanied also by his wife and two sons, he went on his way towards Egypt. But Moses had a sharp reminder of his neglect. If Israel in Egypt had been neglectful of the hope that was before them as a people, he also had been neglectful of the covenant God had made with the fathers; for his two sons had not been circumcised. God smote him with a sickness which seemed unto death. The situation was realized—apparently his wife had an objection to circumcision. The children were circumcised, and Moses was raised up.—Exodus 4:24-26.

¹⁰Before they entered on their work in Egypt Moses was fortified in his mission by signs; for the children of Israel were unprepared, and Pharaoh would certainly object to the call made upon him. At last they stood before Pharaoh, making request that their people might have freedom to worship their God. The conflict began. Of the nine plagues which came upon Egypt, in series of threes, the children of Israel also suffered in the first three. This tried Israel, and must have tried Moses also; for Israel complained that their condition was made worse by his coming amongst them.—Exodus 5:20-23.

MOSES EQUAL TO THE OCCASION

¹¹But despite lack of support by his own people, and the opposition of Pharaoh, Moses persisted in his work for the Lord. His diffidence and declared lack of ability to speak seemed to be forgotten. The work God gave him brought

out the full force of his character. And now was revealed the benefit of his being brought up in Pharaoh's house; for, familiar with the manner of life and the formalities of the court, he was able to stand in the company of these men as their equal. He proved to be exactly the right man. And so God still provides: he always has the right instrument for his purpose. At first the magicians of Egypt were able to work the same signs as Moses, as if there was nothing special in his power. They also turned water to blood, and caused frogs to come up over the land; but they could not mitigate the evil they created. Apparently the devil can make trouble, but lacks power to stop or control it.

¹²As the severity of the plagues passed away, either as God chose or on Pharaoh's petition and promise to agree to God's desire, Pharaoh hardened his heart. The Scripture says that God hardened Pharaoh's heart, but that can only be attributed to the Lord in this way: That the mercy he showed Pharaoh had a bad effect upon the king's arrogant spirit. A wicked or even an ungrateful heart always takes mercy to its own hurt.—Isaiah 26:10, *Leeser*.

¹³The demands of Moses were persistent, and Pharaoh increased his concessions little by little. At last Moses plainly demanded that every man, woman, and child of Israel, together with all their cattle, should go out of Egypt. Pharaoh absolutely declined. Moses said that they should go, and not a hoof be left behind. (Exodus 10:26) Pharaoh rose up in a temper and said: "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die." "And Moses said, Thou hast spoken well, I will see thy face again no more" (Exodus 10:28, 29); but he added that he would go only when the servants of Pharaoh came to him, begging him that he would go and take all Israel with him.—Exodus 11:8.

¹⁴Here were two mighty spirits in conflict: This most arrogant of all men, and this meekest of all men, rising in spirit equal to the occasion. Surely there never was such a parting. Moses had previously been warned of God to be ready; for God would send such a plague upon Egypt as would cause them to want Israel out of their way. God purposed that his people should go out by night; and preparation was made for the deliverance when next the moon was at the full, a night which was to be a night to be remembered throughout all the generations of Israel. (Exodus 12:42) On that night an angel would pass throughout the land of Egypt, and would enter every house and slay the firstborn of every family, and also the firstborn of beasts.—Exodus 11:5.

SPRINKLING OF BLOOD SAVES ISRAEL

¹⁵To safeguard Israel's firstborn, the blood of a lamb was to be put on the doorposts and the lintels of their houses. At midnight all Egypt was in distress; in every house the pride of the family died suddenly. The former plagues had been general; but here was a particularity which sought out the firstborn of every family, and even of cattle. All Egypt saw that working for the Hebrews was a mighty power which had such intimate knowledge as to distinguish between child and child. There was no question now that the Almighty was for Israel and against Egypt, and that the gods of Egypt were as nothing compared with this powerful One.

¹⁶The Egyptians' agony, their consciousness of the losing battle they were fighting, their fear of that mighty power and of further calamity caused such a cry as made even Pharaoh call for Israel to go, and to ask Moses and Aaron to bless him. All Egypt was urgent that Israel should go; else they said: "We be all dead men." The Israelites intimated

that they were ready, and would go at once; but they asked for (and were readily given) jewels and raiment, partly as payment for their services and for property left behind.—Exodus 12:33-36.

¹⁷To the Bible student instructed in the way of the Lord there is no question that here is an illustration of the deliverance of God's people from the thralldom of error and evil domination and, on a grander scale, of the deliverance of the human family from the bondage of Satan and of the evil powers that are associated with him. The human family under the present conditions of life, particularly in these days of commercialism, are well represented by Israel under the hard bondage of Egypt. The faces of the people have been ground; and, as they have cried in their bondage, those who have held the reins of power have in very many cases done all they could to keep them in their "proper place"—in servitude. Especially has this been the case in England and in Europe.

¹⁸St. James described present conditions when he said: "The cries of them which have reaped are entered into the ears of the Lord of Sabaoth." (James 5:4) The human family have cried out in their pain, and the Lord of Hosts (armies) hears. He has come down to deliver them; that is, Jehovah has again sent his own Son, this time to deliver from bondage his purchased possession. (Ephesians 1:14) Moses and Aaron represent the faithful people of the Lord who are brought forward to speak for Jehovah, to witness to the truth before the powers of this present evil world.

¹⁹The meek of the earth must suffer with the careless of the world in some of the troubles; but as these get more severe the Lord keeps from the severity of the trouble his people and those who draw near to him. The supporters of Egypt are beginning to feel the plagues; the false clergy class are already making their pain known. They are being tormented with the truth in the presence of the Lamb and his holy angels. (Revelation 14:10) Let the Lord's people keep their boldness before the powers of this evil world; they will be rewarded by seeing the accomplishing of their work.

QUESTIONS FOR BEREAN STUDY

- What were the date and the conditions surrounding the birth of Moses? ¶ 1.
- Where were the children of Israel, and what was their condition? What was Moses' standing in Egypt? ¶ 2.
- What noteworthy thing did Moses do? How was he disappointed? ¶ 3.
- What was Moses' business for the second forty years of his life? During that period was his faith under a strain? ¶ 4.
- What were the changes in Israel and in Egypt during those forty years? ¶ 5.
- How is God's overruling providence manifested, especially to us? ¶ 6.
- What did the Pharaohs claim? Why did God permit his chosen people to be in bondage? ¶ 7.
- What is said of Moses and of this particular Pharaoh, in contrast? ¶ 8.
- When Moses entered upon his new duties in Egypt, who was with him? How did God strengthen Moses? ¶ 9, 10.
- Of what particular use was the training Moses had received in the Egypt court? To what extent did Satan duplicate the power of God? ¶ 11.
- In what way did God harden Pharaoh's heart? ¶ 12.
- What was Moses' final demand? How did it affect Pharaoh? ¶ 13.
- What was the conflict between these men? Was Moses equal to the emergency, and why? What happened that night? ¶ 14.
- In what manner was Israel's firstborn safeguarded? What did the Egyptians now recognize? ¶ 15.
- What was the fear of Egypt, and the effrontery of Pharaoh? What were the Israelites concerned about? ¶ 16.
- What lessons do all these experiences convey to the Bible student? ¶ 17.
- Though the delivery from sin and death seems long in coming, has God heard the cries of the groaning creation? Are the forces of liberty and bondage now testing their strength? ¶ 18.
- Do the meek and good suffer with the proud and the mean of earth? Is there hope for deliverance? ¶ 19.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Ridgeland, S. C.	Dec. 17	Bridgeport, Conn.	Jan. 7
Charleston, S. C.	" 18	Chester, Pa.	" 8
Florence, S. C.	" 19	Washington, D. C.	" 9
Petersburg, Va.	" 20	Rutherford, Va.	" 10
New London, Conn.	Jan. 6	Fredericks Hall, Va.	" 11

BROTHER J. A. BOHNET

Walhalla, Mich.	Dec. 17	Benton Harbor, Mich.	Dec. 25
Hart, Mich.	" 18, 19	Niles, Mich.	" 26
Muskegon, Mich.	" 20	Three Rivers, Mich.	" 27
Sparta, Mich.	" 21	Otsego, Mich.	" 28
Grand Rapids, Mich.	" 23	Kalamazoo, Mich.	" 30
South Haven, Mich.	" 24	Battle Creek, Mich.	" 31

BROTHER B. H. BOYD

Laurel, Miss.	Dec. 17	Monticello, Fla.	Dec. 24
Mobile, Ala.	" 18	Jacksonville, Fla.	" 26
Bay Minette, Ala.	" 19	Waldo, Fla.	" 27
Pensacola, Fla.	" 20, 21	Williston, Fla.	" 28
De Funiak Springs, Fla.	" 22	Homassassa, Fla.	" 30
Marianna, Fla.	" 23	Zephyr Hills, Fla.	Dec. 31, Jan. 1

BROTHER J. W. COPE

Seymour, Wis.	Dec. 17	Kenosha, Wis.	Dec. 24
Black Creek, Wis.	" 18	Racine, Wis.	" 25
Appleton, Wis.	" 19	Oconomowoc, Wis.	" 26
Oshkosh, Wis.	" 20	Waukesha, Wis.	" 27
Markeson, Wis.	" 21	Lake Mills, Wis.	" 28
Milwaukee, Wis.	" 23	Madison, Wis.	Dec. 30, Jan. 2

BROTHER A. J. ESHLEMAN

Louisville, Ky.	Dec. 17	Hot Springs, Ark.	Dec. 24
Evansville, Ind.	" 18	Atlanta, Tex.	" 25
Guthrie, Ky.	" 19	Gladewater, Tex.	" 26
Gadsden, Tenn.	" 20	Grand Saline, Tex.	" 27, 28
Memphis, Tenn.	" 21	Big Sandy, Tex.	" 30
Little Rock, Ark.	" 23	Gilmer, Tex.	" 31

BROTHER A. M. GRAHAM

Rice's Landing, Pa.	Dec. 17	Connellsville, Pa.	Dec. 25
Morgantown, W. Va.	" 18	Somerset, Pa.	" 26
Brave, Pa.	" 19, 20	Johnstown, Pa.	" 27
Point Marion, Pa.	" 21	Alexandria, Pa.	" 28
Leckrone, Pa.	" 23	Altoona, Pa.	" 30
Leisenring, Pa.	" 24	Bellefonte, Pa.	" 31

BROTHER M. L. HERR

Exmore, Va.	Dec. 17	Crewe, Va.	Dec. 24
Norfolk, Va.	" 18	Keysville, Va.	" 25
Suffolk, Va.	" 19	Dolphin, Va.	" 26
South Hill, Va.	" 20	Republican Grove, Va.	" 27, 28
Emporia, Va.	" 21	Lynchburg, Va.	" 30
Petersburg, Va.	" 23	Lurt, Va.	" 31

BROTHER W. M. HERSEE

Warton, Ont.	Dec. 6	Fordwich, Ont.	Dec. 14, 16
Mar, Ont.	" 7	Wingham, Ont.	" 17
Allenford, Ont.	" 9, 10	Goderich, Ont.	" 18, 19
Palmerston, Ont.	" 11	Seaford, Ont.	" 20
Mount Forest, Ont.	" 12	Stratford, Ont.	" 21, 23
Harriston, Ont.	" 13	Woodstock, Ont.	" 30

BROTHER J. H. HOEVELER

Independence, Mo.	Dec. 4	Hannibal, Mo.	Dec. 13
Kansas City, Mo.	" 5, 6	St. Louis, Mo.	" 16
Hale, Mo.	" 7	Anna, Ill.	Jan. 1
Rutledge, Mo.	" 9	Memphis, Tenn.	" 3
Medill, Mo.	" 10	Chewalla, Tenn.	" 4
Warren, Mo.	" 11, 12	Tuscumbia, Ala.	" 6

BROTHER H. HOWLETT

Asheville, N. C.	Dec. 11	Greenville, Tenn.	Dec. 18
Canton, N. C.	" 12	Roanoke, Va.	" 19
Cruso, N. C.	" 13	Berryville, Va.	" 20
Hendersonville, N. C.	" 14	Carrolland, Md.	" 21
Asheville, N. C.	" 16	Butler, Pa.	" 22
Skyland, N. C.	" 17	Buffalo, N. Y.	" 23

BROTHER W. H. PICKERING

Toledo, O.	Dec. 4	New Philadelphia, O.	Dec. 11
Wapakoneta, O.	" 5	Dover, O.	" 12
Lima, O.	" 6	Massillon, O.	" 13
Marion, O.	" 7	Akron, O.	" 14
Columbus, O.	" 9	Cleveland, O.	" 16
Newark, O.	" 10	Altoona, Pa.	" 17

BROTHER G. R. POLLOCK

Bend, Ore.	Dec. 12	Hermiston, Ore.	Dec. 21
La Grande, Ore.	" 14	Weston, Ore.	" 23
Joseph, Ore.	" 15	Walla Walla, Wash.	" 24
La Grande, Ore.	" 16	Yakima, Wash.	" 25, 26
Pendleton, Ore.	" 18	Ellensburg, Wash.	" 27
Heppner, Ore.	" 19, 20	Everett, Wash.	Dec. 29, Jan. 1

BROTHER B. M. RICE

Elkhart, Ind.	Dec. 18	Plymouth, Ind.	Dec. 25
Goshen, Ind.	" 19	Warsaw, Ind.	" 26
Auburn, Ind.	" 20	Wabash, Ind.	" 27
Garrett, Ind.	" 21	Peru, Ind.	" 28
Fort Wayne, Ind.	" 23	Logansport, Ind.	" 30
Valparaiso, Ind.	" 24	Kokomo, Ind.	" 31

BROTHER V. C. RICE

Arnett, Okla.	Dec. 14	Thomas, Okla.	Dec. 24
Shattuck, Okla.	" 16	Blair, Okla.	" 25
Pampa, Tex.	" 18	Hobart, Okla.	" 26
Amarillo, Tex.	" 19	Roosevelt, Okla.	" 27
Clinton, Okla.	" 20	Chickasha, Okla.	" 28, 30
Watonga, Okla.	" 21, 23	Minco, Okla.	" 31

BROTHER C. ROBERTS

Florence, Colo.	Dec. 5	Sacramento, Calif.	Dec. 14
Basalt, Colo.	" 6	Oakland, Calif.	" 16
Grand Junction, Colo.	" 9	San Francisco, Calif.	" 23
Midvale, Utah	" 11	San Jose, Calif.	" 30
Salt Lake City, Utah	" 12	Eureka, Calif.	Jan. 2
Ogden, Utah	" 13	Geyserville, Calif.	" 3, 4

BROTHER R. L. ROBIE

Lindsay, Ont.	Dec. 9	Guelph, Ont.	Dec. 18
Port Perry, Ont.	" 11	Preston, Ont.	" 19
Stouffville, Ont.	" 12	Galt, Ont.	" 20
Claremont, Ont.	" 14	Kitchener, Ont.	" 21, 23
Toronto, Ont.	" 16	Orangeville, Ont.	Jan. 3
Brampton, Ont.	" 17	Camilla, Ont.	" 4

BROTHER O. L. SULLIVAN

Normandy, Tenn.	Dec. 14, 16	Hopkinsville, Ky.	Dec. 25
Murfreesboro, Tenn.	" 17, 20	Paducah, Ky.	" 26
Milton, Tenn.	" 18, 19	Mayfield, Ky.	" 27
Lebanon, Tenn.	" 21	Dixon, Ky.	" 29
Nashville, Tenn.	" 23	Evansville, Ind.	" 30
Adams, Tenn.	" 24	Owensboro, Ky.	Jan. 1

BROTHER J. B. WILLIAMS

Sturgis, Sask.	Dec. 10	Kelwood, Man.	Dec. 20
Pelly, Sask.	" 12	Rapid City, Man.	" 21
Durban, Man.	" 14, 16	Brandon, Man.	" 23
Swan River, Man.	" 17	Baldur, Man.	" 27
Minotnas, Man.	" 18	Roseisle, Man.	" 28
Dauphin, Man.	" 19	Winnipeg, Man.	" 30

BROTHER L. F. ZINK

St. Thomas, Ont.	Dec. 7, 9	Chatham, Ont.	Dec. 17, 18
Ridgeway, Ont.	" 10	Sarnia, Ont.	" 19, 20
Blenheim, Ont.	" 11	London, Ont.	" 21, 23
Leamington, Ont.	" 12	Beamsville, Ont.	Jan. 3
Kingsville, Ont.	" 13	St. Catharines, Ont.	" 4
Windsor, Ont.	" 14, 16	Niagara Falls, Ont.	" 6

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Mansfield, Ohio, Nov. 25—	
U. G. Hostetler, care of Colonia Printing Co., Mansfield, O.	
Baltimore, Md., Dec. 2—	
Chas. H. Anderson, 119 S. Calvert St., Baltimore, Md.	