



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

VOL. LII

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**CONTENTS**

ESTHER AND MORDECAI (Part 2) .....	163
The Jews .....	166
Her Identity .....	168
OLD WORLD DESTROYED .....	171
CONVENTION .....	173
Sunday the 26th .....	173
Housing .....	174
Travel .....	174
Convention Report .....	174
Vacations .....	175
LETTERS .....	175
"Abide Faithful to Jehovah" .....	175
Jehovah Sends Prosperity .....	175
Jehovah's Doings .....	175
SERVICE APPOINTMENTS .....	176
BEREAN BIBLE STUDIES .....	176
SERVICE CONVENTIONS .....	182
CONVENTIONS .....	182

*"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.*

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

# THIS JOURNAL

## ITS SACRED MISSION

**T**HIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

## TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

**THAT THE GREAT ISSUE** before all creation now is the vindication of Jehovah's word and name, and that it is the privilege and duty of every true Christian to give the testimony of Jesus Christ, and to make known that the kingdom of heaven is come. *This gospel of the kingdom must be preached.*

### YEARLY SUBSCRIPTION PRICE

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## CONVENTIONS

Assembling for consultation and encouragement and to strengthen the organization is for the well-being of the anointed of Jehovah and the advancement of his work. Suggestions concerning the Society's policy with respect to these gatherings are set forth in *The Watch Tower* for November 15, 1930, page 351. We earnestly request that that article be carefully reconsidered at this time. Additional service conventions will be held during the summer and fall, as follows:

### AUGUST

Bridgeport, Conn. 14-16  
Lewistown, Pa. 14-16  
Greenfield, Mass. 21-23  
Norfolk, Va. 21-23  
Asheville, N. C. 28-30  
Hallowell, Me. 28-30

### SEPTEMBER

Atlanta, Ga. 4-7  
Boston, Mass. 4-7  
Memphis, Tenn. 11-13  
Reading, Pa. 11-13  
Fort Wayne, Ind. 18-20  
Oklahoma City, Okla. 18-20  
Champaign, Ill. 25-27  
Fort Worth, Tex. 25-27

### OCTOBER

Hattiesburg, Miss. 2-4  
Omaha, Nebr. 2-4  
Birmingham, Ala. 9-12  
Fargo, N. Dak. 9-12  
Duluth, Minn. 16-18  
Louisville, Ky. 16-18  
Danville, Va. 23-25  
Dubuque, Iowa 23-25  
Lansing, Mich. Oct. 30-Nov. 1  
Pittsburgh, Pa. Oct. 30-Nov. 1

### NOVEMBER

Rochester, N. Y. 6-8

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### ESTHER AND MORDECAI

*"Ye lovers of Jehovah! hate ye wrong. He preserveth the lives of his men of kindness, from the hand of lawless ones he rescueth them."—Ps. 97: 10, Roth.*

#### PART 2

**J**EHOVAH has given his promise that he will preserve all them that love him. That means two things certain, to wit: that the enemy will make a desperate attempt to destroy those who love God, and that God will thwart the enemy in his wicked purpose and bring the faithful through to victory. "He [shall] send forth judgment unto victory. And in his name shall the [nations] trust." (Matt. 12: 20, 21) Seeing now that God is pleased to give this assurance to his people in advance, every one of the anointed should go forward courageously, unselfishly, and with joy. A great event is about to come to pass, and Jehovah's name will be vindicated. Happy are they that have any part in his service during such vindication.

<sup>2</sup> In a previous issue of *The Watch Tower* a general view of the book of Esther is taken. Now let us consider it in a more critical way. The drama opens with the king seated upon his throne. 'The king sat upon the throne of his kingdom, which was in Shushan the palace, in the third year of his reign, and he made a feast unto all his princes and his servants.' It was in the autumn of 1914 that God placed his King, Christ Jesus, upon his holy hill in Zion and sent him forth to rule midst his enemies. (Ps. 2: 6; 110: 2) Then and there the Lord took his power as the world's rightful Ruler. In the third year of his reign he made a feast to his princes and servants. The first work of Christ Jesus, supported by his heavenly host, was to engage Satan in a war and cast the enemy out of heaven and down to the earth. Following that victory would be an appropriate time for Christ to make a feast for his princes and his myriad of holy angels, as is indicated by the Scriptures. (Rev. 12: 9-12) Christ Jesus, the Lord of heaven and earth, had entered into his joy because he was proceeding under Jehovah's command to vindicate the name of his Father. This may indicate approximately the length of time the fight in heaven occupied, since the feast was had in the third year of the King's reign. Logically the feast would follow shortly after the victory.

<sup>3</sup> King Ahasuerus invited all his princes or rulers

to his feast. While he was in the midst of this feast with his one hundred and twenty-seven governors a climax in the life of Vashti the queen was reached. "In those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace." This would correspond to the time when those spirit-begotten ones on earth were called to the marriage supper. (Rev. 19: 9) Vashti the queen had made a feast for the women of the royal palace and they were feasting together. At a certain time of the king's feast a conflict arose in the palace between the king and Vashti because of Vashti's stubbornness. "Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus. On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king, with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him."—Esther 1: 9-12.

<sup>4</sup> The fact that the king was indulging in wine and was merry shows that it was a time of rejoicing. Wine is a symbol of gladness of the heart. (Ps. 104: 15) That would correspond to the time of rejoicing that follows the casting of Satan out of heaven, and therefore the time when all in the covenant with the King were commanded to rejoice and be glad. (Rev. 12: 12) It was in the latter part of 1917 or the beginning of 1918 that the conflict arose between those who were in the covenant of sacrifice with the Lord. Those who had not received "the love of the truth" made a feast of their own, separate and apart from those who were really devoted to the Lord the King. This selfish company who had made their own feast with a selfish motive accepted the truth which they had previously received and felicitated each other and rejoiced in the fact that they were standing together as the followers and pupils of a man who had been taken away from them.

They were not willing to unselfishly be obedient to the Lord's "lightnings".

<sup>5</sup> The command of the king was to bring Vashti before him. This was a test of her lawful submission to the will of the king. Her refusal to obey was a serious act of insubordination. During the period of rejoicing following the casting of Satan out of heaven the Lord suddenly appeared at his temple. He would then have those who were in line for the kingdom and for a place upon the throne to be brought before him that they might take their stand wholly on the side of the Lord and thus display to the world their 'beauty of holiness to the Lord', showing a complete devotion to him and his cause. Such was a test, and those obeying the commandment would demonstrate their integrity toward God.

<sup>6</sup> "O come, let us worship and bow down: let us kneel before the Lord our Maker." (Ps. 95: 6) "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts." (Ps. 96: 8) Such test of humility was in order before the approval and exaltation in the temple. Concerning those receiving the call to the kingdom it is written: "God resisteth the proud, and giveth [his] grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5: 5, 6) Those who would refuse thus to humble themselves before the Lord under such a test would be separated from the faithful. The separation of the unfaithful from the faithful began to take place approximately at the time of the coming of the Lord to his temple.—Matt. 25: 14-29.

<sup>7</sup> Vashti, by refusing to appear before the king and exhibit herself, refused to be made a 'theater before men' in honor to the king. Her refusal foreshadowed similar acts of a company of consecrated ones declining for various reasons to come forward and take a bold stand on the side of the Lord, preferring rather, from and after 1917, to feast quietly upon what they had previously received and which they were having to themselves, and not giving honor to the Lord the King therefor.

<sup>8</sup> It is interesting to here compare the picture and the facts with the prophetic words of Jesus, who said: "And [he] sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."—Luke 14: 17-21.

<sup>9</sup> From and after 1922 the Lord was calling his con-

secrated ones to get in line for a bold and aggressive work of giving testimony to the name and purposes of the Most High. Some joyfully responded thereto, while others had divers and numerous excuses to give for not so doing. To be sure, the Lord's arm is not shortened and, as the parable shows he would do, he gathered others in to take the places of those who had made excuses and refused to obey. What should be done with those who showed pride and insubordination?

<sup>10</sup> Manifestly Ahasuerus knew what should be done with the lawless queen, but he inquired of his able counselors present: "Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment)." —Esther 1: 13.

<sup>11</sup> Looking at this from the standpoint of what it foreshadowed, be it noted that it was approximately 1918 when the Lord came with his holy angels and sat upon his throne for judgment. (Matt. 25: 31) That marked the time for judgment to begin particularly upon the 'murmurers and complainers who were walking after their own selfish desires, and who had men's persons in admiration because they thought that would give them advantage'. (Jude 14-16) As the king of Persia addressed his wise counselors, apparently for advice, so Jesus, addressing those attending upon his throne, would ask, not for advice, as though he needed it, but rather, to determine if they had in mind what was to be done.

<sup>12</sup> The time had arrived to begin the Elisha work of the church and to begin the pouring out of the holy spirit upon all the faithful ones in the flesh who were in line for the kingdom. It would mark also the separating time of the harvest, when the lawless and offenders should be gathered out and separated from those who were candidates for the kingdom. The angels accompanying the Lord at the judgment will do this work, because Jesus so stated. (Matt. 13: 41) The angels would know that the time had come, and, to be sure, the Lord would know the time, but he would doubtless inquire of the angels to see if everything was in readiness. This was foreshadowed by King Ahasuerus' addressing his wise men, 'such as knew the time and law of judgment, and who saw the king's face.' It would be more appropriate for the king's counselors to make the suggestion as to what should be done. Such a course of procedure seems to have been followed, as indicated by Revelation 14: 15. (See *Light*, Book 1, page 336.)

<sup>13</sup> Upon this request's being made by King Ahasuerus, Memucan, one of the governors, and hence one of the counselors, made reply to the king's request, and in fact announced the decree of the king in these words: "If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto

another that is better than she." (Esther 1:19) The proposed decree had the approval of the king, and he did approve it, and this decree for ever deprived Vashti of the honor and privilege of the throne, because the laws of the Medes and Persians were not subject to alteration or change. The decree once made and announced was final.

<sup>14</sup> It is even so with God's law. He is no respecter of persons, and when his decree is made and announced it is unalterable. (Mal. 3:6) This corroborates the scripture that the angel of the Lord gathers out from the kingdom those offenders who are in line for the kingdom. The act of the king's counselor on this occasion foreshadowed those angels of the Lord who do the gathering out from the kingdom and who for ever deprive the offenders of having thereafter any part in the kingdom. The Pharisees were once in line for the kingdom, and because they were insubordinate or lawless Jesus said: "The kingdom of God shall be taken from you, and given to [those] bringing forth the fruits thereof." (Matt. 21:43) With equal force and effect do the words of Jesus apply to all who, once being in line for the kingdom, fail or refuse to bring forth the fruits of the kingdom.

<sup>15</sup> When the Lord came to his temple for judgment there were those amongst the consecrated who contended that 'the fruits of the kingdom' consist in the fact of their individual development of a character to such a degree that the Lord would be glad to receive them into the kingdom. They were proud and selfish and were looking for a place of honor rather than to do honor to God's name. They failed and refused to see that 'the fruits of the kingdom' are God's life-sustaining truths that must be declared to others to the glory of the Lord and to the vindication of his name. Thus failing to hear, they refused to have any part in bearing the fruits of the kingdom to the people. Because of their insubordination and lawlessness the opportunity for the kingdom was taken away from them. They declined to serve the kingdom and contented themselves by musing upon what they had learned and looking forward selfishly to a place of individual honor. Having held all their opportunities for service selfishly, they are of that class mentioned by the Lord, who said: "Take therefore the talent from him, and give it unto him which hath ten talents."—Matt. 25:28.

<sup>16</sup> The same law or divine rule of action was announced by Samuel the prophet: "And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent." (1 Sam. 15:28, 29) God having entered the decree, he does not change. Therefore, says the Scripture, he repents not nor changes his course of action when once finally announced.

<sup>17</sup> When the decree went forth against Vashti she

disappears from the drama. She must have been disappointed when she learned the result of her selfish insubordination. Concerning those who are gathered out from the kingdom, Jesus said: "[His angels] shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." (Matt. 13:42) Thereafter Esther's beauty and fame was known throughout the province. So likewise after the gathering out of the lawless the lawful shine with greater brilliancy. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13:43) The rule of action stated by Samuel the prophet is God's rule and applies to all who enter into the covenant with God, and which rule he announced: "Behold, to obey is better than sacrifice."

<sup>18</sup> The prince or counselor, in announcing the decree of the king, said: "And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honor, both to great and small. . . . For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house; and that it should be published according to the language of every people."—Esther 1:20-22.

<sup>19</sup> This is further proof that Jehovah was directing that drama then being played in the empire of Persia. Thereby God was giving further proof of the proper order concerning Christ and his bride and that God is the Head thereof. In 1 Corinthians 11:3 it is written: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." The same rule is announced by Jesus concerning the female dominance in the church at Thyatira. (Rev. 2:20-23) Insubordination toward the king will now no longer be tolerated. This was foreshadowed by the fact that the king of Persia sent letters to all of his provinces, announcing that every man should be the head of the house. Christ is the Head of the church, and his word is always spoken with authority from Jehovah and is therefore final. Those who are in line for membership in his kingdom must always be subject to Christ.

<sup>20</sup> This part of the drama was complete in the third year of Ahasuerus the king. (Esther 1:3) Profane history shows that after this Ahasuerus invaded Egypt and Europe and suffered defeat at the hands of the Greeks. The Lord is not concerned with this, however, and since it is no part of the prophetic drama it is merely mentioned here in passing.

<sup>21</sup> Thereafter the king called to mind what Vashti had done, and the final decree against her, and evidently he called upon his counselors again to make some suggestion as to what should be done. One of the servants of the king then announced his royal decree concerning the selection of another to be the

queen. Officers were appointed and sent to all the provinces of the empire to search out and bring to the palace of the king "fair young virgins" from amongst whom the king should choose the queen.—Esther 2:1-4.

#### THE JEWS

<sup>22</sup> The palace at Shushan was in the province of Elam, on the river Ulai, where Daniel the prophet was in the day of Belshazzar. (Dan. 8:2) At the same place there was, on a later occasion, another Jew. "Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite." (Esther 2:5) In both Ezra and Nehemiah mention is made of one Mordecai who came up with Zerubbabel to Jerusalem in 536 B.C. If it be true that this is the same Mordecai here under consideration, then by the time of the happening of the events recorded in the book of Esther, Mordecai was a man of mature years and sound judgment. The fact that he was in the service at the palace shows that he was a man highly respected and trusted by the king.

<sup>23</sup> Mordecai in the service of the king fitly pictures that class of faithful servants and followers of Christ who are now in the service of Jehovah, the King of Eternity, and of his anointed King, Christ Jesus, and who were performing service in the closing years of the Elijah work of the church, particularly from 1914 to 1919. Mordecai was at the palace in the service of the king before Esther appears upon the scene, and he continued in the service of the king thereafter. In this Mordecai pictures the faithful followers of Christ in service during the Elijah period of the church's work at the second coming of the Lord in 1914 and who continued faithful thereafter in the Elisha work of the church. This class foreshadowed by Mordecai would, upon the Lord's coming, be found feeding, nourishing and giving aid to others, and would be designated as that 'blessed company found so doing' at the Lord's coming to his temple for judgment.

<sup>24</sup> Being an honorable man, doubtless Mordecai had his own house and servants even though he served at the palace of the king, and Esther was a member of his household. He occupied the relationship of father or guardian to her, having adopted her after the death of her parents. "And he [Mordecai] brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter."—Esther 2:7.

<sup>25</sup> With the coming of the Lord to his temple and the gathering together unto himself of the chosen ones the holy spirit would there cease to function as a *paraclete* or advocate for the church. (2 Thess. 2:1) (See *Watch Tower* 1930, pages 259, 275.) Just about that time there were those among the consecrated who

were more mature in the knowledge of the truth than some others, and who were nourishing, aiding and ministering unto such others of the household of faith who were less mature in the knowledge and service of the Lord. It is of this mature and faithful class (pictured by Mordecai) that was thus serving that the Lord makes up his "faithful and wise servant" to whom he commits his goods.

<sup>26</sup> Esther, therefore, seems clearly to picture those consecrated ones who were thus being nourished at that time and others who afterwards came unto a knowledge of the truth. Such were pure in heart, separated entirely from Satan's organization, and were therefore "virgins" and were 'fair and beautiful' in their consecration to do God's will. They were 'acceptable in the beloved one' and were holding fast their integrity toward God and Christ. Mordecai, caring for the maiden Esther, well pictures that class in a covenant with Jehovah God who in the name of the Father and in behalf of the Chief Shepherd undertook to nourish and feed and comfort God's church, particularly just prior to and at the time of the coming of the Lord to his temple.—See Matthew 24:45, 46.

<sup>27</sup> It would be and was the privilege of the Mordecai class to point out to their brethren, pictured by Esther, their privilege of devoting themselves wholly to the service of God and his anointed King and who would then be candidates for a place in the kingdom. These, pictured by Esther, however, must learn the importance of bringing forth the fruits of the kingdom and joyfully having a part in so doing in obedience to the King's command. The close relationship between Mordecai and his fair cousin beautifully foreshadows the relationship between these mature and less mature Christians at the coming of the Lord to his temple and who thereafter walked together with the Lord.

<sup>28</sup> The gathering of the fair maidens to the palace began. "So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women."—Esther 2:8.

<sup>29</sup> There were many called, but of course only one could be chosen as the queen. In agreement with this the Scriptures say: "Know ye not that they [many] which run in a race [for the kingdom] run all, but one [class] receiveth the prize?" (1 Cor. 9:24) The selection or choosing of Esther would picture this one class, the faithful class, thus being chosen. No doubt Mordecai had something to do with Esther's being brought to the king. He knew of the commandment and the decree of the king, and he knew that his adopted daughter or ward was fair and beautiful and would be a worthy contestant for the place. Of course the hand of the Lord directed the entire matter, because it was the making of a great prophetic picture under



the Lord's direction; hence Esther did not take the honor to herself.

<sup>30</sup> Doubtless not only was Mordecai used as an instrument of the Lord to direct Esther to enter the race or contest for the place of queen to the emperor, but also it was he who informed her that she must comply with the rules of the contest. All who qualify for the kingdom of Christ must first give heed to the divine call and then comply with the advice given by the apostle wherein he states: "Present your bodies a living sacrifice [unto God], holy [meaning completely devoted to him and joyfully obeying his will], acceptable unto God, which is your reasonable service."—Rom. 12:1.

<sup>31</sup> All the maidens called were placed in the house of the women which was in the custody of Hegai the king's chamberlain. The Hebrew meaning of the name Hegai is "meditation" or "taking away". In Proverbs 25:4, 5 it is written: "*Take away* the dross from the silver, and there shall come forth a vessel for the finer. *Take away* the wicked from before the king, and his throne shall be established in righteousness." The psalmist says: "Let the words of my mouth, and the *meditation* of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." (Ps. 19:14) "My mouth shall speak of wisdom; and the *meditation* of my heart shall be of understanding." (Ps. 49:3) These texts state the appropriate rule. There must be much study of the Word of God and meditation thereupon by those who are in line for the kingdom, and which has to do with the righteous work of making one ready to be fit for the Master's use in order that he might be wholly devoted to God and the kingdom.

<sup>32</sup> The name Hegai, therefore, would seem to represent some provision of the Lord for his people, particularly from and after 1918, to prepare them for the kingdom. Is it not true that since that time there has been a more careful study and meditation upon the Word of God than prior to that time, and a clearer understanding of the privileges and duties of the consecrated to give themselves wholly to the service of the King? All the facts bear out this conclusion. All this has been the provision made by the Lord for his people. From and after the Lord's coming to his temple no one could qualify for the kingdom who would fail or refuse to learn God's purposes concerning the testimony of Jesus Christ and then to joyfully participate in giving that testimony. Those who did thus, prompted by love for God and his cause and free from any selfish motive, would be taking the proper course in making preparations for appearance before the great King. None others could be pleasing to the King. Therefore the placing of Esther in the custody of the chamberlain named Hegai seems to have reference to Jehovah's provision to specially prepare those responding to the call after the coming of the Lord to his temple.

<sup>33</sup> The Jewish maiden must have had a very pleasing

personality as well as physical charm. As soon as she entered the king's house she obtained favor in the eyes of those who beheld her. Manifestly the chamberlain saw at once that she was superior to the others. "And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women."—Esther 2:9.

<sup>34</sup> The class here pictured by Esther is made up of those who gladly accepted the truth when brought to them by the providences of the Lord, and, as it was revealed to them by the 'lightning from the temple', they saw that the Elisha work of the church must be done and they joyfully participated therein. Thus they exhibited charm and beauty by their quick and ready devotion to the Lord. Those who have observed the progress of the Lord's work in recent years can testify that the facts fully bear out this conclusion. The ones coming to the truth in more recent years may well be those described by the Prophet Isaiah, who with joy draw waters of truth out of the wells of salvation, praise the Lord and call upon his name, and proclaim his doings amongst the people, making mention that Jehovah's name is exalted. (Isa. 12:2-4) This they do unselfishly. Others have been favored with the truth but they have not shown such zeal for and devotion to the Lord. Therefore Esther pictures those who are diligent in hearing and obeying God's Word. "Things for her purification" symbolized the work and preparation of the prospective members of the bride class who are candidates for a place in God's kingdom as the bride of Christ.—Eph. 5:26, 27.

<sup>35</sup> The spirit-begotten ones are represented as "the sons of Levi" who must be purified upon the coming of the Lord to his temple. He sits for that very purpose. The purified ones would therefore be foreshadowed by Esther at this stage of the drama. The seven maids given to Esther corresponded to the ministration provided for and rendered to the consecrated by "the seven stars" or angels in the court of Jesus Christ who attend at the temple. "Their angels do always behold the face of my Father which is in heaven." (Matt. 18:10) After the holy spirit as an advocate or paraclete ceased to function in behalf of the consecrated, then the angels are employed in behalf of those who are being made ready for the kingdom. "For he shall give his angels charge over thee, to keep thee in all thy ways."—Ps. 91:11. (See *Watch Tower* 1930, pages 163, 179.)

<sup>36</sup> The record is that Esther and her maidens were preferred (meaning "changed", margin) from the place she had occupied and she was given the best place in the house for the women. This was God's gracious provision for her. Likewise God had caused favor to be shown to Daniel and his three companions

during the days of their preparation for presentation to the king. (See Daniel 1: 9.) Thus is foreshadowed the favorable conditions that the Lord provides for those who have responded to the call for the kingdom to make preparation therefor. Among those who have come to a knowledge of the truth since 1922 are those pictured by Esther, and they have had the best place in the service of the Lord because they have participated in the service with real joy and enthusiasm. They have not been looking at the matter from a selfish standpoint, but their unselfish devotion to the Lord and his cause has shown forth their beauty. Appropriate to these are the words of Proverbs 22: 29: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." These faithful ones were showing worthy traits before the Lord, and this the Lord has rewarded by his unchanging favor.

#### HER IDENTITY

<sup>37</sup> It was not then known at the palace that Esther was a Hebrewess. There was good reason for this, and it was the Lord who had directed it. When Esther entered the contest for the place of queen, had her ancestry been known she would have been handicapped because of the prejudice against her race. Concealing her identity was neither fraud nor deceit, but acting with wisdom from above. It insured an impartial judgment of her candidacy without regard to national connections, and strictly according to her individual merits. God is no respecter of persons. This same rule or principle was employed in the selection of the Lord's goat for the tabernacle service. That selection was done by the casting of lots. This shows the impartiality used in the selection of the members of the bride class and that God and Christ 'without respect of persons or previous condition select them according to every man's work'. (1 Pet. 1: 17) It is the beauty or integrity maintained toward the Lord, and faithful devotion to him, that determine the final judgment or award of the prize.

<sup>38</sup> Doubtless Esther's guardian, Mordecai, had changed her name from Hadassah to Esther, and in this he was guided by divine wisdom in order that the picture might be complete. It foreshadowed that God's "faithful servant" class at the beginning of the Elisha work of the church reminded those who entered the race for the prize of the high calling that neither earthly name nor earthly relationship would have anything to do with their gaining the prize, but that it is "the beauty of holiness" that is pleasing and acceptable to God and his King.

<sup>39</sup> The "faithful servant" class saw and warned their brethren of the fallacy of paying homage to any earthly creature or magnifying the creature's name because of his position in the church. Those pleasing to the Lord learn to esteem their brethren, who are candidates for the kingdom, for their work's sake as

manifested by an unselfish devotion to Jehovah and his kingdom.

<sup>40</sup> The time would come when Esther must disclose her Hebrew nationality and thus disclose her own identity, but she must await the proper time. That would indicate that the class whom Esther foreshadowed must at the same time declare themselves with boldness as members of God's organization and that they are a part of his organization, but that this must be done at the appropriate time. The important thing, of course, is to get the message to the people, but in God's providences the remnant will have to take and will take a bold and uncompromising stand on the side of Jehovah that all may know who they are.

<sup>41</sup> According to the law governing the case of women who were candidates for the office of queen, each of these must be given over for purification for twelve months, and so it was with Esther. During this period of time "Mordecai walked every day before the court of the women's house to know how Esther did". Likewise the "faithful servant" class have had a keen interest in their brethren coming to a knowledge of the truth in more recent years, and have sought to look out for their interests. "After that she had been twelve months, according to the manner [law] of the women, . . . then thus came every maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women unto the king's house."—Esther 2: 12, 13.

<sup>42</sup> This time and method of purification is a further corroboration of the truth that the Lord has revealed to his people in more recent years and since 1922 concerning the selection and anointing for the kingdom. It was first thought that the consecrated ones are chosen and anointed immediately upon responding to the call for the kingdom, but in later years it was and is now clearly seen that there must be a period of testing of the candidates after their responding to the call, in order to demonstrate 'the beauty of holiness to Jehovah', that is to say, to prove that they are really and wholly devoted unselfishly to God and to his righteous cause. This guards against their being 'a stench in God's nostrils'. There are those who have insisted that their own "character development" and 'inward holiness, which makes them better than others', is all they must do to prepare for the kingdom. Such the Lord's prophet represents as saying: "Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day." (Isa. 65: 5) Those who have assumed to be so much better than their brethren are a stench in the nostrils of the Lord. The selfish ones have chosen their own way to prepare for the kingdom, and this way is their development of self-righteousness. Rebuking those who thus mark out their own way, and who ignore God's appointed way, through his prophet he says: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as



if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." (Isa. 66:3) There are persons who have a bodily odor that is disagreeable and displeasing to others. Spiritual "body odor" is displeasing to Jehovah. The class pictured by Esther must avoid such displeasing things.

<sup>43</sup> Verses thirteen and fourteen of chapter two show that it was the rule of the king's house that when a maiden was about to be presented before the king "whatsoever she desired was given her". This indicated that the Lord does not arbitrarily prevent one from taking his own wrongful course, but gives each one an opportunity to choose to be willingly submissive. The selfish ones, of course, would call for everything that appealed to their fancy. It is certain that those who are in the race for the kingdom and who are pleasing to the Lord are the ones that gladly accept the provision made for them by the Lord and do not selfishly choose anything for themselves, such as 'preparing their own special food' and doing what work they want to in their selfish way. It was even so with Esther, showing that she foreshadowed this unselfish class; as it is written; "Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed: and Esther obtained favour in the sight of all them that looked upon her."—Esther 2:15.

<sup>44</sup> The king's chamberlain Hegai clearly pictures the Lord's provision made for those who respond to the call for the kingdom after the coming of Christ Jesus to Jehovah's temple, and Esther's having required nothing except what was provided for her foreshadows that the faithful remnant class have been glad to feed upon the food which the Lord has put upon the table for them and that their meditations have been upon the provisions he has made and the opportunities of serving God according to his good pleasure. The chief objective of these has been to honor and magnify the Lord, knowing that he could provide for them much better than they could choose for themselves.

<sup>45</sup> Esther obtained favor in the sight of all that looked upon her. That could not be everybody of the realm, but all those of the king's household; therefore those who have had and manifested the spirit of Christ in an unselfish and faithful devotion to Jehovah, have found favor in the sight of all God's household. This favor is not because of inherent personal merit or the development of a character separate from themselves, but because of an unselfish devotion to God and to his King. Those who please the Lord the King will please all who are of "like

precious faith" and spirit. Such know each other, not after the flesh, but look upon each other as new creatures in Christ, the great objective of such being to magnify the word and name of the King eternal.

<sup>46</sup> The day came for Esther to be presented to the king. That must have been a time of real suppressed excitement as the many maidens appeared before his majesty. "So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign." (Esther 2:16) In the third year of the reign of Ahasuerus the king Vashti was denied the throne.

<sup>47</sup> Christ Jesus was placed upon his throne in the autumn season of 1914, and in the third year thereafter, to wit, at the end of 1917, among those consecrated to the Lord there was a class of insubordinate ones who rebelled against the ways of the Lord. Being in line for the kingdom, and becoming offended, insubordinate and rebellious, these were gathered out at the time the judgment of the Lord began at his temple in 1918. This would correspond with the time of Vashti's losing her place on the throne. Seven years from October 1914 brings us to October 1921, which is really the beginning of 1922. It was in that year that the remnant of God, forming a part of his organization, began a real systematic effort to proclaim his message, and the work took on a new impetus in that same year. The taking of Esther into the presence of the king did not mean that she was crowned queen that day, nor does it foreshadow that the Esther class is taken to heaven to reign with Christ immediately; but it means that this Esther class, chosen of the Lord, are taken into the covenant for the kingdom and thereafter anointed. Therefore the days of Esther's purification and her presentation to the king foreshadowed a period elapsing from the time that the Esther class responded to the call for the kingdom and before they were chosen and anointed. This would indicate the time that the holy spirit was poured out on all flesh who were chosen, and that such time was approximately 1922. (Joel 2:28) Other scriptures corroborate this conclusion.

<sup>48</sup> If those whom Esther foreshadowed had been taken into the kingdom at that time, and transferred from earth to heaven, the great danger to the life of such would never come and the test of the integrity of such could not thereafter be made. A threatening danger to the life of Esther that arose thereafter seems clearly to foreshadow a danger that arises against the remnant after being anointed.

<sup>49</sup> Esther was then chosen and crowned as queen. "And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti." (Esther 2:17) This foreshadowed God's love manifested toward the remnant, and especially toward those who have devoted themselves intelligently

to his cause since the coming of Christ Jesus to the temple. For the remnant now to see and appreciate this manifestation of God's love being foreshadowed and now bestowed upon the remnant is of great encouragement and comfort. These have the testimony of the spirit that they have been chosen and anointed, and they are greatly encouraged now to earnestly seek to be faithful even unto death.

<sup>50</sup> The king loved Esther above all the women. Here the king evidently pictures Jehovah. The Lord Jesus probably had this in mind when he said: "The Father himself loveth you." (John 16:27) These faithful followers of Christ delight to keep the commandments of God and of Christ the King, and to them Jesus says: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:21.

<sup>51</sup> The women of the household, representing the foolish virgin class, had no such love bestowed upon them, and the foolish virgin class can never enjoy such manner of love. The faithful can truly say now: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."—1 John 3:1.

<sup>52</sup> Esther was installed in the king's palace, and this brought upon her a great responsibility regarding the safety and welfare of her people, the Jews, who resided in Palestine and in all parts of the one hundred and twenty-seven provinces. Esther had now come to the royal estate once held by Vashti. (Esther 1:19) Thereafter Esther must be put to the test. Her identity as a Hebrew woman must be disclosed if she remain true and faithful to Jehovah her God. Here we are reminded of the test that came upon Moses when he refused to deny his people: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible." (Heb. 11:25-27) Would Esther take a like course? The test about to come would determine. That test and the result foreshadows the test that must come upon the remnant of God's people, and what will be the result.

<sup>53</sup> A great feast, even the feast of Esther, was then made by the king. (Esther 2:18) This probably foreshadowed the "marriage supper of the Lamb" to which God's remnant are invited and to which they have responded, and that this dates from approximately 1922 forward. "And when the virgins were gathered together the second time, then Mordecai sat in the king's gate." (Esther 2:19) This shows that Mordecai was already in the service of the king, and his sitting in the gate foreshadowed how the remnant class is

now in the gates of the kingdom, proclaiming the great name and works of Jehovah God, the King of eternity. Esther continued to do as Mordecai had instructed her, even though she was now chosen as the queen. Up to that time her identity as a Hebrew woman had not been disclosed.

<sup>54</sup> A conspiracy arose against the king, and two of his chamberlains prepared to do injury to the king: "Esther had not yet shewed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen, and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree; and it was written in the book of the chronicles before the king."—Esther 2:20-23.

<sup>55</sup> Acting together, Esther and Mordecai rendered valuable service to the king and thus foreshadowed how the remnant renders unselfish service to Jehovah and to the King of kings. From time to time there are those who profess to be serving God and who appear to be in line for the kingdom, yet who become disgruntled and take a course of action that endangers the welfare and life of those who are members of the body of Christ, God's King. When the faithful members of the remnant detect such they "mark" them in the interest of their brethren, and give warning concerning those who would cause division and would destroy the Lord's people and against whom the Lord bears the sword. (Rom. 13:3,4) The remnant also warn the rulers at this time of the falsity, the hypocrisy, and the death-dealing course of the apostate clergy and those who associate with them to the injury of God's people. At the same time they recommend that the rulers obey the Lord and, in the language of the prophet, "kiss the Son" Christ and cast away the faithless clergy from them, and which class, as the Scriptures show, the rulers at a later time hang as it were upon a tree. At the time of rendering this service Mordecai was not rewarded therefor, but it was laid up for his good and later remembered. Thus God's righteous course toward his faithful ones is foreshadowed. "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." (Heb. 6:10) The good deeds of the remnant class are not always rewarded by Jehovah at the time rendered, but he will see to it that his own have proper protection, and he will preserve them at the opportune time.

(To be continued)

## QUESTIONS FOR BEREAN STUDY

- ¶ 1. What situation, and manner of meeting it, are implied in Jehovah's promise to 'preserve' and to 'rescue' his people?
- ¶ 2. Point out the fulfilment of the prophetic picture of 'the king's sitting upon his throne, and, in the third year of his reign, making a feast unto all his princes and his servants'.
- ¶ 3-7. 'On the seventh day, the heart of the king was merry with wine.' When and how was this fulfilled? Describe the situation in which was fulfilled 'the queen's making a feast for the women in the house that belonged to the king, and refusing to obey the command of the king to come before him and show the people and the princes her beauty'.
- ¶ 8, 9. Compare this prophetic picture and its fulfilment with Jesus' parable of 'the great supper' and its application.
- ¶ 10-12. Explain the king's purpose in asking his counselors, 'What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king by the chamberlains?' What was foreshadowed therein?
- ¶ 13, 14. What decree was proposed by the princes, and how was it received by the king? What did this foreshadow?
- ¶ 15-17. Point out the fulfilment of that which was pictured in Vashti's obstinacy and in the outcome thereof.
- ¶ 18-21. What was the evident purpose of the record contained in Esther 1: 20-22? Cite other scriptures in which this rule is presented. What action was now taken in regard to the selection of another as queen?
- ¶ 22, 23. Who was Mordecai? What was pictured in his being already in the service of the king, and in his continuing therein after Esther's coming into the king's favor and her being taken into the house royal?
- ¶ 24-27. Explain the fulfilment of that which was prophetically pictured in Esther 2: 7.
- ¶ 28-30. With other scriptures in harmony therewith, show the fulfilment of the picture presented in Esther 2: 8 and in what Mordecai doubtless had to do with Esther's being brought before the king.
- ¶ 31, 32. Point out the significance of their 'gathering the maidens unto the custody of the king's chamberlain Hegai'.
- ¶ 33-36. Explain the fulfilment of Esther 2: 9.
- ¶ 37-40. Justify the concealing of Esther's identity as a Jewess. What lesson lies in the fact that, though of a people in disrepute, Esther, because of her beauty, was in due time chosen as queen? What was foreshadowed in (a) Mordecai's foresight and care in regard to Esther? (b) The necessity that Esther in due time disclose her nationality?
- ¶ 41, 42. What was prophetically pictured in (a) the requirements of the law regarding 'purification of every maiden who was to be presented before the king in the house royal'? (b) The provision that "whatsoever she desired was given her"?
- ¶ 43-45. What is the lesson contained in the record that Esther 'required nothing but what the king's chamberlain Hegai appointed'? What is meant by the statement that "Esther obtained favor in the sight of all them that looked upon her"?
- ¶ 46-48. (a) Vashti lost her place on the throne in the third year of the reign of the king. (b) Esther was taken into the house royal in the seventh year of the king's reign. Point out the fulfilment of each of these prophetic events.
- ¶ 49-51. In Esther 2: 17, whom did the king prophetically picture? Esther? "All the virgins"? Vashti? Explain the fulfilment of what was there foreshadowed.
- ¶ 52-55. Describe the test which Esther, then of the royal house, must meet, and what was pictured therein. What was foreshadowed (a) by the great feast which the king then made, "even Esther's feast"? (b) By Mordecai's sitting in the king's gate? (c) In the plot against the king by two of his chamberlains, and their being hanged therefor? (d) In the fact that Mordecai's service in this connection in behalf of the king had been recorded though he had not yet been rewarded? (e) In the cooperation of Esther and Mordecai in the interests of the king?

## OLD WORLD DESTROYED

**W**ITHIN the meaning of the sacred Scriptures the word "world" signifies the peoples of our earth organized into or forms of government, under the supervision of an overlord or super-human power. The superior power is invisible and is spoken of under the term "heaven"; while the organization on earth is visible and is spoken of symbolically as "earth".

.. Sixteen hundred years after the tragedy of Eden found the human race in a deplorable condition. The peoples of earth were dwelling together in families or tribes; and the superior power that controlled them was Satan and a host of his wicked angels, operating in conjunction with and under his direction. This was the invisible part of that "world". Having the power to materialize in human form, some of these angels did that very thing and then cohabited with the women of the human race. The result was a race of giants. The record in Genesis, chapter six, verses four, eleven and twelve, reads: "The sons of God came in unto the daughters of men, and they bare children to them ... The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

The people who walked about the earth in human form constituted the visible part of the world. This part of that world was exceedingly corrupt, and the invisible part of it was the chief cause for the corruption. Satan the great adversary of God was the real responsible one. Still impressed with his own greatness, egotistically believing that he could defeat God in his purposes, he devised various schemes to that end. He saw the human race dying, and doubtless reasoned that if the angels should materialize and cohabit with women they would produce a superior race, and that this would make his kingdom more powerful. For this reason Satan was the inducing cause for the debauchery of angels and women.

So strong was the enemy's influence that all the people came under his control except Noah and the members of his household. It is written concerning Noah that he was perfect in his generation. This was not perfection of human organism, but the perfection resulting from complete devotion to Jehovah. Genesis, chapter six, verses eight and nine, read: "But Noah found grace in the eyes of the Lord. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God."

God told Noah of his purpose to bring a great flood of waters upon the earth and thereby destroy both man and beast. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." (Gen. 6:13) By this we are not to understand that God would destroy the mundane sphere, the planet earth, but that he would destroy the visible part of the world, the organization of the adversary. According to Genesis, chapter six, verses seventeen and eighteen, God's words were: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives, with thee."

Noah believed God. He was obedient to him, and his faith was pleasing to the Lord. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." These words are a quotation of Hebrews, chapter eleven, verse seven.

The righteous course of Noah testified against the Devil's organization, both visible and invisible, and marked it with God's condemnation. Noah was a witness for God, and for this reason Satan the Devil had turned all others against Noah and against God. Of course the Devil would do everything within his power to destroy Noah, but was unable to do so because Noah had the protection of Jehovah. The mixed breed of human and angelic creatures had resulted in a race of giants that were wicked beyond description. Seemingly God was forced to take action to destroy this mongrel race from the face of the earth. At the death of Noah and his family, there would be no one on earth as a witness for the Lord. Hence God would clear out this wicked progeny, carry Noah and his family over in the flood, and then start the race anew. And this he did.

Noah warned the people of the impending judgment of the Lord against the wickedness prevailing in the earth. They gave no heed to his warning. No rain had ever fallen upon the earth. Genesis, chapter two, verses five and six, reads: "For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground." Hence it was not a difficult matter for Satan to induce the people to believe that no rain ever would fall. No one gave serious heed to the warning of Noah, but, on the contrary, they scoffed at him and made all manner of sport of his prophesying before them. In obedience to God Noah built the ark, which was com-

pleted after a long period of time; and during its construction he continued to preach to the people.

At the appointed time Noah and his family, and the beasts of various kinds, went into the ark. Then the Lord opened the windows of the heavens, and a great deluge of water swept from one end of the earth to the other and destroyed every living creature upon the face of the earth. This of course included the progeny of the angels and women; but the wicked angels themselves, who had left their first estate by intermarriage with the daughters of men, will finally be disposed of at the great judgment day. So Jude, verse six, and Second Peter, chapter two, verses four and five, give us to understand.

But why should God bring the flood upon the earth? Was it merely to destroy wicked creatures? Other scriptures indicate that such was not the sole nor even the most important reason. The issue in the minds of the people was then, and is now, Who is the mighty God? Satan unhindered had induced almost all men, and a host of angels, to believe that he, Satan, was superior to Jehovah. He became arrogant in the extreme, boasting of his greatness and power; and doubtless he exhibited it in a marked degree. God would teach all his creatures that every good and perfect thing proceeds from himself, and that to follow the enemy Satan would result in disaster. He would teach all intelligent creatures that he is the great Eternal One and that from him alone proceed the blessings of life, liberty and eternal happiness. The principle was later stated by the Lord Jesus in these words: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

The flood was so terrible that its marks are still upon the earth; and all peoples, regardless of whether they believe in God or not, have been taught by tradition that at some time in the past there was a great deluge upon the earth. In due time they will learn the real reason why the flood was sent. The goodness and mercy of God were again manifested in this lesson that he gave to men and angels.

It is important to notice what occurred in the days of Noah, and particularly the events which marked the end of that antediluvian "world". The flood was typical of a greater and more terrible trouble coming upon this world, in which Jehovah God will demonstrate to all his creatures that he is the Almighty, the Most High. The spirit of the Lord had moved upon the mind of Noah to teach him of the approaching flood, but it is manifest from the words of Paul, written in Hebrews, chapter eleven, verse seven, that the deluge foreshadowed something even greater to come at the end of this age.

Long centuries after the flood Jesus said: "As the days of Noe were, so shall also the coming of the Son of man be." (Matt. 24:37) All the people, aside from his family, mocked Noah because he preached

of the coming disaster upon the then evil world. Then all, aside from Noah and his family, formed a portion of the Devil's own religious system and worshiped the Devil or some of his creatures. Now at this present time the religious systems make sport of the preaching of the gospel concerning the impending fall of Satan's organization and concerning the establishment of God's kingdom of righteousness. In Noah's day only a few were witnesses for God. Now only those who love and serve the Lord Jehovah with pure hearts are really on the side of the Lord. It is to the faithful class that Jehovah now says: "Ye are my witnesses, that I am God."

As the issue of Noah's day was, Who is God? even so now the issue is, Who is God? That evil world, of which Satan was the ruler, Jehovah destroyed with the flood as an expression of indignation against wickedness and against the wicked one; and for the purpose of teaching all his intelligent creatures that in Jehovah resides all power, which operates in complete harmony with wisdom, justice and love; and that the oppressed creatures of the human race will find complete deliverance only by taking heed to the mighty arrangement which God has graciously provided for the deliverance and eternal blessing of his obedient creatures.

## CONVENTION

**P**REPARATIONS are in progress for the general convention at Columbus, Ohio, to be held July 24 to 30 inclusive. From every part of the United States and Canada comes information that many expect to attend, and delegations will also come from other countries. It has been three years since there was a general convention, and the servants of Jehovah are anxious to assemble again and to have some personal communion, fellowship and service together. The convention will be a period of great refreshing to those attending and who are devoted to Jehovah. With songs of praise the servant of the Lord is marching on, knowing that soon He will bring complete victory to His organization. It will be an inspiration for the faithful ones to spend a few days together in study, and in the service. If it is at all possible for you to be there, do so, and share in the blessings.

With the exception of Sunday, every forenoon of the convention period will be devoted to field witness work. The organization for this part of the work is well under way. Of course, everyone who attends the convention will want to register for service. Every automobile that is driven to the convention should be registered with the service department upon arrival, and put in the service in the field. Competent brethren will be in charge of that part of the arrangement.

As soon as you arrive, report to the service bureau, which will be found at the Fair Grounds, and register your car and yourself, and get an assignment. If you fail to have some part in the field canvassing work you will miss a great blessing. Always bear in mind that 'God has taken out a people for his name', upon whom he has laid the obligation to show forth his praises. Each one is a witness, and, as such, desires to have a part in giving the testimony to the people. This gospel of the kingdom must now be preached, and all the faithful witnesses will have some part therein. If you are physically unable to go from house to house, some other arrangement can be made to give you some part in the work. Make this known to the service information bureau.

### SUNDAY THE 26TH

There will be no field canvassing on Sunday the 26th because it is deemed best to devote the entire day to other things on the program. On that day the WATCH-TOWER program will be broadcast by many radio stations. The program will originate at the main auditorium at the Fair Grounds in Columbus, and it will be transmitted to every state and throughout Canada. In due time notice of this broadcast will be widely distributed, giving the details concerning the stations and the hours of broadcasting. Upon these slips will be printed two songs familiar to almost everyone. The singing will be led by a great chorus at the auditorium, and sent out by radio, and the entire audience, seen and unseen, will be requested to join in these songs. You should practice the songs before going to the convention, so as to be prepared to sing them properly. Orchestra music will also be provided on this program. Every one who can play some musical instrument well, and who expects to attend the convention, should bring the instrument along and report to the music department upon arrival; and if you can be put in the orchestra this will be done.

The world is now in great distress. The public address which will be broadcast will deal with the distressing conditions and tell the people what is the hope of the world. It is a great privilege and favor from the Lord to have some part in advising the people as to how the great Jehovah God will bring complete relief. Other discourses will be delivered during the day, and it is expected that Sunday will be a blessed day of fellowship and service to the glory of Jehovah's name. The programs will be printed in ample time so that all attending the convention may have a copy.

### OTHER CONVENTIONS

At the conclusion of the general convention, those attending will divide into groups and move on to other cities and towns, where the week-end conventions will be held under the supervision of some one of the field service directors. The program will make this announce-

ment, and further details will be announced at the convention.

#### HOUSING

For the purpose of reserving rooms for the accommodation of those who attend the convention, an office is being opened at the Northern Hotel, 493 North High Street, Columbus, Ohio. All requests for hotel or rooming accommodations should be addressed, Watch Tower Accommodations Committee, Northern Hotel, 493 North High Street, Columbus, Ohio. Both private homes and hotels will be available. A questionnaire has been prepared and a supply thereof forwarded with the June *Bulletin* to all organized classes, sharpshooters and colporteurs. Additional copies may be had by request sent to the above committee. These questionnaires should be filled out in plain writing and forwarded to the above address.

Camping space at the Fair Grounds is provided for those who desire to travel by their own private conveyance and camp on the premises. Ample free parking space is provided for all automobiles. An effort is being made to reduce the expense of attending this convention to the very minimum.

It is also expected that one and probably two meals each day will be served on the Fair Grounds, and at the very minimum cost.

#### TRAVEL

The railways have made the usual concession for reduced rates for this convention. Information is given here on different rates so that each one may choose his method of travel, and the kind of ticket that will be purchased. Those traveling from Arizona, California, Idaho, Nevada, Oregon, Washington and British Columbia will find the "Summer Tourist" rate lower than the "Identification Certificate" fares. Note, however, that the "Summer Tourist" tickets are good only to Chicago and return, and no identification ticket is required with such. The fare from Chicago to Columbus is the small part of it. If traveling from the above points, we advise that tickets reading "Summer Tourist" be bought to Chicago and return. To buy tickets from Chicago to Columbus and return, an identification certificate will be required. "Summer Tourist" rates from the above western points to Chicago will be in force and tickets on sale May 22, with final return limit October 31, 1931, with liberal stopover privileges afforded, and with the privilege of traveling by one route going and another route returning. Be sure to mention your return route at the time of purchasing ticket.

The railroads offer three different rates, and identification certificates are necessary to secure any of these rates. It will be necessary for you to state to the ticket agent at the time of purchasing ticket the kind of ticket you want.

**Rate No. One:** (Using "Identification Certificate")

One and one-half fare for round trip, going and re-

turning by same route. In territory east of Saskatchewan, Montana, Wyoming, and Colorado, tickets will be on sale July 21 to 27, final return limit midnight August 5.

In Colorado, Wyoming and New Mexico, tickets will be on sale July 20 to 26, with final return limit midnight August 6.

In Montana, southern Idaho and Utah, tickets will be on sale July 19 to 25, and final return limit midnight August 7.

In Arizona, Oregon, Washington, British Columbia, Nevada, and northern Idaho, tickets will be on sale July 19 to 25, and final return limit midnight August 12.

In California, tickets will be on sale July 18 to 24, with final return limit midnight August 12.

From Oregon (via California) tickets on sale July 17 to 23, with final return limit midnight August 12.

**Rate No. Two:** (Using "Identification Certificate")

One and three-fifths fare for round trip, going and returning by the same route, with final return limit of thirty days in addition to date of purchase of ticket.

**Rate No. Three:** (Using "Identification Certificate")

At a slightly increased fare, a "Diverse Route Ticket" can be purchased, entitling the purchaser to go via one route and return via another, with final return limit of thirty days in addition to date of purchase of ticket.

All convention certificates **MUST** be ordered from the Watch Tower Bible and Tract Society, 117 Adams St., Brooklyn, New York, as the ticket agents do not have these on hand. Where possible, have service director, or some one else, order these certificates for the entire class.

#### CONVENTION REPORT

At our previous general conventions *The Messenger* has been published, giving a report of the convention. The friends have been so well pleased with this, and the demand so great, that the Society expects to publish *The Messenger*, giving a report of the convention at Columbus. We hope to have five issues of this paper, which will contain a detailed report of the proceedings of the convention with reference to the English-speaking part of the program. It will also contain photographs taken at the convention grounds of both the English and the foreign division. Additionally, a special feature of *The Messenger* will be a serial account of the work in foreign lands, with pictures of factories and offices in these countries.

Readers of *The Watch Tower* appreciate the fact that a very limited number of copies of *The Messenger* will be printed, and the further fact that we must print it on presses other than our own, which will be hired at the place of publication, and for these reasons considerable expense is involved. To cover this expense, arrangements are made to send one copy of all the issues of *The Messenger* to any subscriber and to any



address for the sum of 35c American money, or 1s. 6d. British money, or three subscriptions to one address for a dollar, or 4s. 2d. English money. In order to enable us to determine in advance how many copies should be printed, and to enable us to get material at a reasonable rate, we respectfully request those desiring *The Messenger* to send their subscriptions as soon as possible to the Watch Tower Bible and Tract Society's office, 117 Adams Street, Brooklyn, New York. If possible we should like to have these subscriptions on file here by July 15. Remittances for the price of subscriptions to *The Messenger* should accompany the order, as these will not be charged to any account. If this is done the expense will be reduced. Do not send loose cash in an envelope. Remit either by government money order or postage stamps.

Those residing in Great Britain and in Australia and South Africa, should send their orders for *The Messenger* to the Society's office at London, England, at Strathfield, Australia, or at Cape Town, South Africa, respectively. All other subscriptions should be sent to the Brooklyn office.

The brethren everywhere will want a copy of this convention report. *The Watch Tower* will not publish a detailed report of the convention. The only way you will get a detailed account of what is done at the convention will be by having a copy of *The Messenger*.

#### VACATIONS

The vacation for the Bethel family at Brooklyn and for the office force at the Canadian headquarters at Toronto will begin July 24 and end on August 8. During that period of time the office and the Bethel home at these points will be closed, and the members of the office forces and family will be privileged to attend the convention, and afterwards have part in the service as they may see fit.

Remember that we could do nothing except by the Lord's grace, nor would we want to do anything unless it has his approval. Therefore let every one of his children throughout the earth petition the Lord for his guidance and blessing upon this coming convention, that it may be an honor and a witness to his holy name, and have some part in the vindication of his word and name.

## LETTERS

### "ABIDE FAITHFUL TO JEHOVAH"

For a number of years Brother B. M. Rice was in the active service of the Lord under the direction of the Society. He has recently finished his course. Just before his death he wrote the following, which we are pleased to publish:

DEAR BROTHER RUTHERFORD:

As my last testimony to those of like precious faith, and especially to you whose labor of love for Jehovah God and his cause I so much appreciate, I desire to express my thanks to our heavenly Father for the privilege of reading the strong meat in due season in Book One of *Light*. Words fail to express the appreciation I have of this, one of the last earthly favors granted me by the dear Father.

Were further time for human effort to be accorded me, I could have no greater joy than continuing as his witness and presenting *Light* to the people and to the prisoners in Babylon. I am patiently waiting to take the next step which the Father is pleased to indicate in the exercise of my faith. I am deeply grateful to him for the privilege of having these, my last thoughts, conveyed in this manner to those in Christ who may learn of them, considering it a victory won over the evil one. My earnest appeal to all such is to abide faithful and loyal to Jehovah and his organization, and to the service work outlined by him through the earthly part of his organization, and thus maintain integrity with our God.

I take this occasion to finally extend my Christian love and greetings to you, and to all with whom I have labored in the cause of vindicating the name and truth of Jehovah God.

Your fellow servant in Christ,

B. M. RICE.

### JEHOVAH SENDS PROSPERITY

DEAR BRETHREN:

The management of the local radio station have treated us fine, and are hoping, as they stated, to get new contract for 52 weeks with the Society. They have been called upon by mem-

bers of the Ministerial Union, thinking that the Charleston ecclesia was getting the features free, to "keep Rutherford off the air". The owners told the Ministerial Union that "they could get the same terms as the Watch Tower if they wished to reply to Judge Rutherford". Their plea of poverty was of no avail; thirty-five members of the Ministerial Union could not raise \$10.00 a Sunday! Not one of them is getting less than \$2,500, and some \$5,000 or more. They stay off. With the Lord's help we stay on.

May He bless you.

CHARLESTON (S. C.) ECCLESIA.

### JEHOVAH'S DOINGS

DEAR BROTHER RUTHERFORD:

I desire to express my gratitude and appreciation to our Father in heaven for these wonderful truths he is giving to us at this time, when they are needed most. I cannot keep back the tears of joy when reading these wonderful *Light* books, One and Two. The very name "Light" thrills our hearts with joy.

At last the one thing we longed for has come: the understanding of the book of Revelation. It is so great a blessing that we now receive. I have been so inspired through *The Watch Towers* and these wonderful books that I cannot hold my peace for wanting to give this message. More and more I want to show my appreciation by giving my whole time in the service of the Most High. I have been thinking of this wonderful convention that our Father is preparing for us. That will be a good starting-point for me, from there to the field. I must go and prove my faithfulness to our Father. This is Jehovah's doing, and it is marvelous in our eyes. Praise his name forever and forever.

We are praying that the Lord will comfort and cheer you, and keep you in his work. Excuse me for writing; but my heart is so overjoyed with the good things that I just felt like writing you a few words. Praise the Lord.

A candidate for pioneer work,

Sister COURTNEY, Iowa.

# International Bible Students Association

## SERVICE APPOINTMENTS

### T. E. BANKS

Norfolk, Va. ....	June 5-7	Sanford, N. C. ....	June 16, 17
Chatham, Va. ....	" 8	High Point, N. C. ....	" 19, 20
Lynchburg, Va. ....	" 9	Salisbury, N. C. ....	" 21, 22
Roanoke, Va. ....	" 10, 11	Asheville, N. C. ....	" 23, 24
Enfield, N. C. ....	" 12, 13	Knoxville, Tenn. ....	" 26, 27
Chapel Hill, N. C. ....	" 14, 15	Chattanooga, Tenn. ....	" 28, 29

### T. E. BARKER

Lynn, Mass. ....	June 5, 6	Lcominster, Mass. ....	June 19, 20
Beverly, Mass. ....	" 7, 8	Orange, Mass. ....	" 21, 22
Lawrence, Mass. ....	" 9, 10	Greenfield, Mass. ....	" 23, 24
Lowell, Mass. ....	" 12-14	Pittsfield, Mass. ....	" 26, 27
Manchester, N. H. ....	" 15, 16	Albany, N. Y. ....	" 28, 29
Nashua, N. H. ....	" 17	Schenect'y, N. Y. ....	June 30, July 1

### C. W. CUTFORTH

Beamsville, Ont. ....	May 29-31	Dunnville, Ont. ....	June 15-17
St. Catharines, Ont. ....	June 1-3	Nanticoke, Ont. ....	" 18-21
Niagara Falls, Ont. ....	" 4-7	Simcoe, Ont. ....	" 22-24
Amigari, Ont. ....	" 8-10	Brantford, Ont. ....	" 25-28
Welland, Ont. ....	" 11-14	Galt, Ont. ....	June 29-July 1

### G. H. DRAPER

Painesville, Ohio ....	June 2	Niles, Ohio ....	June 22, 23
Warren, Ohio ....	" 3, 4	Columbiana, Ohio ....	" 24
Wheeling, W. Va. ....	" 5-9	Lisbon, Ohio ....	" 26
Portsmouth, Ohio ....	" 11-14	Rogers, Ohio ....	" 27
Youngstown, Ohio ....	" 15-18	East Liverpool, Ohio ....	" 28, 29
Warren, Ohio ....	" 20, 21	Alliance, Ohio ....	June 30, July 1

### M. L. HERR

Zanesville, Ohio May 31, June 1	June 1	Lost Creek, W. Va. ....	June 17
Cambridge, Ohio ....	June 2, 3	Fairmont, W. Va. ....	" 19
Crooksville, Ohio ....	" 5, 3	Grafton, W. Va. ....	" 20
Shawnee, Ohio ....	" 7, 8	Morgantown, W. Va. ....	" 21
Marietta, Ohio ....	" 9, 10	N. Martinsville, W. Va. ....	" 22
Parkersburg, W. Va. ....	" 12, 13	Gallipolis F'y, W. Va. ....	" 23
Clarksburg, W. Va. ....	" 14, 15	Huntington, W. Va. ....	" 26, 27
Avon, W. Va. ....	" 16	Charleston, W. Va. ....	" 28, 29

### W. M. HERSEE

Carberry, Man. ....	June 1-3	Grandview, Man. ....	June 18-21
Neepawa, Man. ....	" 4-7	Solsgrith, Man. ....	" 22-24
Kelwood, Man. ....	" 8-10	Cardale, Man. ....	" 25-28
Dauphin, Man. ....	" 11-14	Minotia, Man. ....	June 29-July 1
Ethelbert, Man. ....	" 15-17	Virden, Man. ....	July 2-5

### A. KOERBER

Wilson, N. C. ....	June 4, 5	Charleston, S. C. ....	June 19, 20
Lowland, N. C. ....	" 6	Elko, S. C. ....	" 21
Beaufort, N. C. ....	" 7	Columbia, S. C. ....	" 22
New Bern, N. C. ....	" 8	New Brookland, S. C. ....	" 23
Mount Olive, N. C. ....	" 10	Gomer, Ga. ....	" 24
Hayne, N. C. ....	" 11, 12	Athens, Ga. ....	" 25
Wilmington, N. C. ....	" 13, 14	Winder, Ga. ....	" 26
Sumter, S. C. ....	" 18	Atlanta, Ga. ....	" 27, 28

### LOUIS LARSON

High Point, N. C. May 31, June 1	June 1	Wytheville, Va. ....	June 19
Winston-Salem, N. C. June 2, 3	June 2, 3	Clifton Forge, Va. ....	" 30
Greensboro, N. C. ....	" 5, 6	Lynchburg, Va. ....	" 21-23
Raleigh, N. C. ....	" 7, 8	Altavista, Va. ....	" 24
Durham, N. C. ....	" 9	Chatham, Va. ....	" 26
Stern, N. C. ....	" 10	South Boston, Va. ....	" 27
Louisburg, N. C. ....	" 11	Nathalie, Va. ....	" 28
Danville, Va. ....	" 13, 14	Keysville, Va. ....	" 29
Roanoke, Va. ....	" 15-17	Crewe, Va. ....	" 30

### A. H. MACMILLAN

Lowell, Mass. ....	June 12-14	Springfield, Mass. ....	June 19-21
Boston, Mass. ....	" 16, 17	Trenton, N. J. ....	" 26-28

### G. Y. MCORMICK

G'd Rapids, Mich. May 31, June 1	June 1	Benton Harbor, Mich. ....	June 13, 14
Muskegon, Mich. ....	June 2, 3	Buchanan, Mich. ....	" 15
Hart, Mich. ....	" 5	South Bend, Ind. ....	" 17-21
Manistee, Mich. ....	" 7	Elkhart, Ind. ....	" 22, 23
South Haven, Mich. ....	" 9	Edgerton, Ohio ....	" 24
Cassopolis, Mich. ....	" 10	Auburn, Ind. ....	" 26, 27
Three Rivers, Mich. ....	" 12	Fort Wayne, Ind. ....	" 28, 29

### E. D. ORRELL

Belleville, Ill. ....	June 1	Brazil, Ind. ....	June 12, 13
Alton, Ill. ....	" 2	Terre Haute, Ind. ....	" 14, 15
Gillespie, Ill. ....	" 3, 4	Muncie, Ind. ....	" 17-22
Normal, Ill. ....	" 6	Mattoon, Ill. ....	" 23, 24
Champaign, Ill. ....	" 7, 8	Decatur, Ill. ....	" 26, 29
Danville, Ill. ....	" 9, 10	Dix, Ill. ....	" 30

### J. C. RAINBOW

Salina, Kans. ....	June 2	Arlington, Kans. ....	June 16, 17
Jamestown, Kans. ....	" 3, 4	Dodge City, Kans. ....	" 19
Clay Center, Kans. ....	" 6	Wichita, Kans. ....	" 20, 21
Randolph, Kans. ....	" 7, 8	Douglas, Kans. ....	" 22
Topeka, Kans. ....	" 9-11	Winfield, Kans. ....	" 23, 24
Emporia, Kans. ....	" 13	Arkansas City, Kans. ....	" 26, 27
Hutchinson, Kans. ....	" 14, 15	Coffeyville, Kans. ....	" 28, 29

### C. ROBERTS

St. Catharines, Ont. June 1-3	June 1-3	Nanticoke, Ont. ....	June 18-21
Niagara Falls, Ont. ....	" 4-7	Simcoe, Ont. ....	" 22-24
Amigari, Ont. ....	" 8-10	Brantford, Ont. ....	" 25-28
Welland, Ont. ....	" 11-14	Galt, Ont. ....	June 29-July 1
Dunnville, Ont. ....	" 15-17	Guelph, Ont. ....	July 2-5

### H. L. STEWART

Durban, Man. ....	June 1-3	Moosomin, Sask. ....	June 15-17
Rhein, Sask. ....	" 4-7	Wawota, Sask. ....	" 18-21
Bredenburg, Sask. ....	" 8-10	Glen Ewen, Sask. ....	" 22-24
Millwood, Man. ....	" 11-14	Estevan, Sask. ....	" 25-28

### W. P. STRONG

Roseland, Ill. ....	June 9, 10	La Porte, Ind. ....	June 24
Hammond, Ind. ....	" 13-15	Culver, Ind. ....	" 26
Gary, Ind. ....	" 16-21	Francesville, Ind. ....	" 27
Michigan City, Ind. ....	" 22, 23	Peru, Ind. ....	" 28, 29

### W. J. THORN

Bradford, Pa. ....	May 31, June 1	Huntingdon, Pa. ....	June 15
Du Bois, Pa. ....	June 2	Lewistown, Pa. ....	" 16, 17
Mahaffey, Pa. ....	" 3, 4	McCoysville, Pa. ....	" 19
Oil City, Pa. ....	" 6, 7	McClure, Pa. ....	" 20
Titusville, Pa. ....	" 8, 9	Williamsport, Pa. ....	" 21, 22
Johnstown, Pa. ....	" 10, 11	Nanticoke, Pa. ....	" 23
Altoona, Pa. ....	" 13, 14	Wilkes-Barre, Pa. ....	" 25-29

### S. H. TOUTJIAN

Monroe, Wis. ....	June 2, 3	Alton, Iowa ....	June 17
South Wayne, Wis. ....	" 5, 6	Sioux Falls, S. Dak. ....	" 18
Waterloo, Iowa ....	" 7, 8	Wessington Sp'gs, S. D. ....	" 20
Hampton, Iowa ....	" 9	Presho, S. Dak. ....	" 22
Elma, Iowa ....	" 10	White, S. Dak. ....	" 23
Iowa Falls, Iowa ....	" 12	Conde, S. Dak. ....	" 24
Boone, Iowa ....	" 13	Kidder, S. Dak. ....	" 25
Atlantic, Iowa ....	" 14	De Lamere, N. Dak. ....	" 26
Neola, Iowa ....	" 15	Wyndmere, N. Dak. ....	" 27
River Sioux, Iowa ....	" 16	Berlin, N. Dak. ....	" 29, 30

### J. C. WATT

Los Angeles, Calif. May 31-June 8	June 8	Yuma, Ariz. ....	" 19, 20
Riverside, Calif. ....	June 9, 10	Phoenix, Ariz. ....	" 21, 22
San Bernardino, Calif. ....	" 12, 13	Globe, Ariz. ....	" 24
Redlands, Calif. ....	" 14, 15	Tucson, Ariz. ....	" 27
San Diego, Calif. ....	June 16, 17	El Paso, Tex. ....	June 29-July 1

### GEORGE YOUNG

Batavia, N. Y. ....	June 2	Perry, N. Y. ....	June 17, 18
Tonawanda, N. Y. ....	" 3, 4	Elmira, N. Y. ....	" 20-22
Niagara Falls, N. Y. ....	" 6-8	Binghamton, N. Y. ....	" 23, 24
Lockport, N. Y. ....	" 9, 10	Auburn, N. Y. ....	" 27, 28
Medina, N. Y. ....	" 11	Newark, N. Y. ....	" 29
Rochester, N. Y. ....	" 13-16	Oneida, N. Y. ....	" 30

## I.B.S.A. Berean Bible Studies

by means of

### The WATCH TOWER

"Encouraging the Faithful"

Issue of May 1, 1931

Week beginning July 5 . . . . . ¶ 1-25  
Week beginning July 12 . . . . . ¶ 26-49

"Esther and Mordecai"

Issue of May 15, 1931

Week beginning July 19 . . . . . ¶ 1-26  
Week beginning July 26 . . . . . ¶ 27-49