



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

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

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:28-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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CONVENTION OF COLORED FRIENDS AT WASHINGTON

The date of the convention for colored friends at Washington, D. C., has been changed to September 1 to 4 inclusive, instead of the date previously announced. This affords the colored brethren in the East the opportunity to take advantage of Saturday afternoon, Sunday and the Labor Day holiday on Monday. Washington is the most convenient point for this convention as the greater part of the colored friends reside in the East and the Eastern South. For information about arrangements for the Washington Convention, communicate with R. E. Wesley, 1300 W. St., N. W., Washington, D. C.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7 1/4"), and the maroon cloth pocket edition on thin paper (size 4" x 6 1/2"). Both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, The Divine Plan of the Ages, giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution. 350 pages, plus indexes and appendices, 50c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price 75c.

SERIES II, The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 50c. Obtainable in Arabic, Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish. 75c a copy.

SERIES III, Thy Kingdom Come, considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 50c. Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 75c.

SERIES IV, The Battle of Armageddon, shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 55c. Also in Dano-Norwegian, Finnish, French, Greek, German, Polish, and Swedish, 85c.

SERIES V, The Atonement Between God and Man, treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 55c. Procurable likewise in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VI, The New Creation, deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 720 pages, 55c. Supplied also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VII, The Finished Mystery, consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 55c in cloth, 25c in magazine edition—latter treats Revelation and Ezekiel only. Dano-Norwegian, Finnish, French, Greek, Polish, and Swedish, 85c.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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VIEWS FROM THE WATCH TOWER

BIG BUSINESS and the politicians are approaching the frantic in their endeavors to save themselves and their prestige. Having "propaganded" the world into the war that they might make huge profits, they have been vainly endeavoring to propaganda it back to a condition of docility and recognition of their leadership. The wails of woe coming from the Genoa Conference have been bitter indeed. Their first hope was to catch the people with the slogan "to end war and make the world safe for the common people—Democracy". Second, the late lamented League of Nations failed to bring forth to the birth. Third, the Washington Disarmament Conference was an abortion. Thus hope after hope vanished like the will-o-the-wisp before the rising sun. With one accord their hopes were centered in the Genoa Conference. But their cries of pain have been louder than before. The world refuses to respond. They are like the boy who played with his fellows by crying "Wolf! Wolf!" in order to see them run to his assistance. But he played the game too often. When the wolf did come, his companions refused to believe him and he was left to fight his own battle. So these have been crying "Peace! peace!" and their fellows have followed them. But the people have no further faith in them, and they are left to follow their own schemes, which are surely leading into the ditch.

In order to lead the world to adopt the League of Nations, the cry was made that the failure of it would 'break the heart of the world' if it were not adopted. As each succeeding hope was offered, it was painted in dark colors and lugubrious terms that if the world should fail to adopt it, the result would be certain destruction. They mean, of course, the destruction of their own leadership, precedence and opportunities for the shearing the sheep. God is left out of their plans entirely. Thus, he is permitting them to demonstrate their own foolishness and weakness. The duplicity and hypocrisy of those who engineered the disastrous Treaty of Versailles have been brought to light and the public has lost confidence in them.

Few politicians are sincere; they have no intention of taking the common people into their confidence; and all of their utterances must be considered with the proper allowance for the fact that a politician rarely says what he thinks, and that his words are framed

with the purpose of enlisting public opinion for some intended later action. With an understanding of the fact that there are many last hopes to come, and that the British money power and bankrupt Europe cast envious eyes upon America's financial resources, the expressions of Lloyd George are interesting. As reported in the *New York Times*, Mr. George says:

PERILOUS TIMES HAVE COME

"I wish America were here. . . . America exercises a peculiar authority. . . . America could exercise an influence no other country could command. She could come here free and disentangled; and with the prestige which comes from her independent position, she would come with the voice of peace. But America is not here; so Europe must do her best to solve the problems in her own way.

"We triumphed in the war, but our triumph will not last forever. If our victory develops into oppression, vengeance will follow, just as Germany's action which started the World War, was followed by vengeance.

"We must be just and equitable and show strength. We must realize that Europe is not on good terms, and that storms are arising which we must deal with. We had hoped that the end of the great war meant the end of brute force, but unless Europe's problems are solved, there is no assurance that force has given way to right.

"You are here," he continued, addressing the Conference, "to instruct, to sustain, to guide, and I beg of you in the interests of the world's future, not to add to the obstacles which are in the way, but to use your influence to help in the solution of difficulties which are full of peril."

"He compared Europe," says the *Times*, "to seething racial lava, which like the earth's crust was seeking a proper level. This adjustment was full of peril. He emphasized that Europe must take cognizance of hungry Russia, which would be equipped by an angry Germany."

"Mr. George gave it as his opinion that the disorganization of Europe would affect the entire world, including the United States. He was amazed at people who ignored the portentous fact facing Europe today. Unless Europe reorganized—in other words, unless the Genoa Conference succeeded in arranging a compact of peace—he was confident that in his own life, certainly in the life of the younger men present, Europe would again welter in blood."

The two-horned beast of Revelation—British imperialistic business, church and politics—beholds itself challenged by the antitypical Chaldeans of the land of the north. Its hitherto sole power imperiled from without and undermined by discontent from within, the beast growls out forebodings for others that are especially for itself; for imperialism is one of the fea-

tures of the empire of Satan, and is close to its end. The fall of imperialism will mean a prodigious step toward liberty for the common people, but the forebodings of the imperialists are set forth as those of the people. Soon light will dawn upon benighted Christendom, and all will behold these matters in their right, the divine aspect.

RADIO TELLS MILLENNIUM COMING

An ancient prophecy finds fulfillment in a modern electro-magnetic device. Ages ago, contemporaneously with Abraham, Jehovah asked the prophet Job: "Canst thou lift up thy voice to the clouds? . . . Canst thou send lightnings [electricity] that they may go, and say unto thee, Here we are?" (Job 38:34, 35) Today, forty centuries after Job, the Lord has enabled puny man to perform something like this wonderful feat. The story of how the message of present truth goes forth broadcast, on the wings of the lightning, is related in the following account from the *Philadelphia Record* for April 17, 1922:

"Radio Tells the World Millennium is Coming. Judge Rutherford's Lecture Broadcasted from Metropolitan Opera House. Talks into Transmitter. Message is Carried Over Miles of Bell Telephone Wires to Howlett's Station.

"The millennium sets in in the year 1925, human woe will then start to vanish, and disease and sickness, and death itself will be no more, was the message pronounced through a radio-transmitter by ex-Judge J. F. Rutherford, of the New York City Bar, standing on the platform of the Metropolitan Opera House yesterday afternoon.

"The house was packed from orchestra to roof, and these thousands were but a mere handful to the many thousands more who heard the Judge's voice broadcasted for miles around. It was the first time, for most of those present, to be confronted by a public speaker holding an instrument to his lips and constantly changing it from side to side because one arm after the other would get too tired to keep it up.

"Judge Rutherford delivered his lecture, 'Millions Now Living Will Never Die'. His voice was picked up by a supersensitive microphone transmitter and transferred to the local private wires of the Bell Telephone Company, located on the stage, through a system of voice amplification. Having thus transferred the highly amplified voice waves to the local telephone wires it was carried electrically to the radio telephone broadcasting station of WGL on North Broad street.

"The highly amplified voice signals passed through the Bell Telephone exchange and out over three to four miles of wire, and proceeded on until it arrived at the radio-telephone broadcasting station and there again passed through a system of voice amplification similar to that at the opposite end of the line.

VOICE WAVES CHANGE THEIR NATURE

"These ultra-amplified electrical voice waves were then transferred over to the transmitting circuit of the radio telephone broadcasting equipment and there were changed from an electrical nature to an electro-magnetic nature of an extreme high frequency, oscillatory in action. The voice waves were then passed on to the antenna, where they were discharged out into atmospherical space in the form of electro-magnetic waves having a wave length of 360

meters. It was this 360-meter electro-magnetic wave, having a frequency of approximately 875,000 oscillations per second and travelling over the earth's surface at the rate of 300,000,000 meters or 186,000 miles per second, carrying with it the voice signals, that the radio enthusiasts received on their receiving sets during the course of this lecture.

"This radiotelephonic feature was made possible by the coöperation of the managing and engineering executives of the Bell Telephone Company of Pennsylvania, working in conjunction with the high-power radiotelephone broadcasting station operated and controlled by Thomas F. P. Howlett, at 2303 North Broad street, working under supervision of H. C. Kuser, radio telephone expert, representing Judge Rutherford.

WARNS AGAINST FAKERS

"Mr. Kuser recalled that recently the newspapers published an article compiled by a prominent minister and scientist, which stated that possibly on Easter Sunday, yesterday, some of the angelic spirits of the celestial realm would communicate with mankind through the system of radio telephony. He said such a thing is far beyond reason and belief.

"Any individual or company or corporation offering radio telephone equipment for sale for the purpose of communicating with the spirits of the departed is a farce, he said, and people should not look upon the radiophone as anything but a practical, workaday invention on a par with wire telephony and wire telegraphy.

MANY LISTEN IN AT HOME

"Many persons in this city who have wireless sets in their homes called up Mr. Howlett on the regular telephone after the lecture to compliment him on the clearness with which they heard Judge Rutherford's address transmitted through the air by means of his broadcasting station. All said that there was a little difficulty in hearing the Judge's voice distinctly for about five minutes after he started, but that after the wire trouble was rectified the rest of the address for an hour and a half came as clear and distinct as if they were seated in the front seats in the Metropolitan Opera House and they could easily distinguish every intonation of his voice. Mr. Howlett claims that his apparatus will transmit the human voice through a space over a radius of 1200 miles."

It is estimated that fully 50,000 people living in Pennsylvania, New Jersey, and Delaware thus heard the lecture over the wires while sitting in their own homes.

MILLENNIUM NEAR AT HAND

At the time of the Lord's birth 'all men were in expectation of him', but at his coming as Messiah to his people only the few Israelites indeed still maintained their immediate hope of the promised One. In dispensational parallel there was a world-wide expectation of Christ's second presence fostered by the Miller movement of 1844; but at the present time when the revelation to the world of the second presence is imminent, few proportionally speaking look for him soon.

Among those that look for his appearing is Frederic Booth Tucker, commissioner of the Salvation Army in India, who is reported in the *Pittsburgh Press* as saying:

"No real peace can come unless someone holds the 'big stick' of authority. There is no earthly power big enough for this, but Christ will come and come soon. Orders then

will be given from Jerusalem, and it will bring the only kind of peace possible, a peace which will be desired by everybody, a peace without jealousy, for he will be supreme."

Mr. Tucker expressed the belief that the beginning of the Millennial Age, the 1,000 years of Christ's reign to bring in the perfect peace foretold in the Scriptures, the actual second presence of Christ is near at hand. He added some remarks about the devil worshipers of India which are in accordance with the Scriptures (1 Corinthians 10:20):

"Talking of his work the last thirty-nine years in India Commissioner Tucker told some very interesting things. He says many of the natives are given to 'devil worship', and quite logically. They say they need not worship good gods, for they won't hurt them. The natives worship, or rather propitiate, evil spirits. They say 'What is the use of being a god if one is not evil? There is no fun in being a good god. Then if the gods are evil, then priests are the same, and the people may as well be like the priests.'"

An old adage says, "Like priest, like people," and Mr. Tucker tells of criminality as the profession of large numbers of the people of India. He says nothing, however, about the character of the eternal-torture God whom the Salvationists teach, but he does touch on the character of those brought up under such teachings and believers in such a God:

Commissioner Tucker says the Christian religion in India . . . would grow more rapidly if it were not for some Christians. The natives say, 'You preach your Christ; yet the Christians get drunk, lie, steal, dance, male and female together which is an abomination. In what are they better than we?'

"MILLENNIUM BEFORE 1924," SAYS WATTS

A Maryland evangelist, Reverend D. L. Watts, is reported in the *Pittsburgh Dispatch* as saying that the Millennium will dawn before 1924:

"All the indications are that Christ's second coming is only a matter of a few years. Indeed leading theologians agree upon it. The Biblical prophecies are being fulfilled to the letter. I doubt very much if another President of the United States will be elected. . . . If some morning we should awake to find that Christ had come, business and social life would stop with the suddenness of a train collision. Spring styles would be the least of woman's cares. The stock market would not interest a single man. Salvation then would be uppermost in the minds of all."

It is doubtful whether Reverend Watts has considered the economic and social effect of such a coming of Christ as he and other "orthodox" clergymen speak of. The stoppage of business and industry for only a week would result in extreme difficulty in starting it up again, and might plunge the world into chaos. Jehovah's infinite wisdom, as revealed in the plan of the ages, and in the manner and purpose of the Lord's return, has provided a kindly and merciful order of events connected with the Lord's second advent. Some day, a not distant day, the clergy will awaken to the fact that the Lord has come, and that the second advent has been an accomplished fact since 1874; and then they will echo the question one to another, "Why are we the last to welcome back the King?"

SECOND ADVENT FEARED AND DENOUNCED

The hope and belief in the imminent coming of the kingdom of heaven is stirring some of the clergy to renewed zeal and others toward a repressive attitude toward their more wide-awake brothers. Those that look for an early second advent are teaching that it will be characterized by scenes of the utmost bloodshed and horror. In this they are partially in accord with the truth on the subject; but they look for tribulation which will practically eliminate humankind from the earth, to a far greater extent than the Scriptures indicate. This teaching is known among their opponents as "fundamentalism" and is vigorously opposed by those of the clergy that have lost much of their faith in an inspired Bible and are advocates, rather, of the pseudo-science of evolution, higher criticism, and materialism, or in some instances of a "spiritual" application of the Bible along lines not unfamiliar to New Thought and other doctrines akin to spiritism. One of the opposers of "fundamentalism" is Reverend Albert C. Dieffenbach, editor of the *Christian Register*, who, according to the *Baltimore News*, spoke as follows at the Arlington Street, Boston, Unitarian Church:

"Teaching of a second coming of Christ 'in the blood of his foes', which he said was contained in books being distributed 'by the thousands' in this country by certain Bible institutes, was condemned by Dr. Albert C. Dieffenbach. . . . The doctrine of the second coming of Christ as a spiritual hope is one thing, in which many good men believe," he said, "but the Prussian militarism of these teachers who delight to call Jesus 'Kaiser Jesus', slaying and destroying the world, is another thing. A religious conviction is the most powerful thing in the world. This belief will lead people to act. Let this preaching of the second coming continue, and the doctrine of 'trampling the bodies of men' will assuredly lead the believers under powerful fanatics to go forth on a murderous career against men, women and children. I call for the slaying of this monstrous iniquity which threatens even our colleges and gathers frenzy with its proof-texts."

It is part of a propaganda against truth, and things resembling the truth, to create an evil impression against the believers in "fundamentalism", which appears to be separating the more sincere believers in the Bible from the tares. The papal-empire press readily takes up the sword against the truth about the early downfall of their system and publishes the foregoing item under such headlines as: "Christ Will Not Come in Anger, Editor Asserts," "Bloody Outbreak of Fanaticism Feared, Boston Divine Warns Against Lurid Teachings," and so on. No mention is made in the press dispatches whether Reverend Dieffenbach and other clergy now taking a stand against bloodshed, took an active part in the 1917-1919 campaign for all the blood-letting possible, and thus helped on the fulfillment of the very catastrophe they now profess to fear. The clergy as a class are under the control of big business. When the war-whip cracks they preach war; and when the time comes for unctuous platitudes, they favor peace. War on a huge scale is for a certain class the most

profitable line of business possible, but it has resulted in a condition where the great financiers are experiencing the utmost difficulty in patching up a badly splintered world. Some of the "higher" clergy consciously obey and abet the financial interests, but the majority are doubtless deceived and blindly follow whatever propaganda may be current from Threadneedle or Wall Street. The financiers, however, in their war greed have loosed the dread powers of commotion that are destined to bring to an end the existing order of things, and that cannot be halted by the opposition of the clerical partners of big business. Jesus foretold the time of trouble due at the end of the world. Christians will not participate in such trouble, but will continue to point the people to the great Prince of Peace who will bring order out of chaos.

THE CHURCHES IN POLITICS

The polluting power of politics is only too well known by those at all acquainted with politicians. No person, however high the character to begin with, can enter politics without experiencing a progressive deterioration culminating in moral degeneracy more or less marked. Yet through a mistaken theory about the kingdom of God the church systems have all gone into politics. The Roman Catholic system is adept in the matter, and is openly or secretly in politics according to the temper of each particular country. The Protestant daughters of Romish perverseness (Revelation 17:4-6) boldly proclaim their presence in the political world, little reckoning on the liberty-loving class that is determined that in America at least there shall be permitted no union direct or indirect of church and state.

At the hands of lovers of freedom the prophetic words are soon to be fulfilled upon all religious systems. Papal and Protestant alike, that have intruded upon the domain of the state: "A mighty angel took up a stone like a great millstone, and cast it into the sea [present-day turbulence], saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all". (Revelation 18:21) Nevertheless, in spite of warning voices, the Protestant churches in the United States are blatantly publishing the fact that they are in politics and propose to enter that field more and more. This is illustrated in an item in the *Pittsburgh Gazette Times*:

"Participation by adult Bible class members in political affairs, especially those having to do with the coming primaries in Pennsylvania, was urged by the three principal speakers at the afternoon session of the annual conference of the Adult Division of the Allegheny County Sabbath School Association in the Smithfield Street Methodist Episcopal Church. . . . All organized Bible classes were urged in resolutions to form a committee to see that members of the classes were properly qualified as voters, and to see that those so qualified go to the polls and vote. . . . The church and state were declared to have a common object, the well-being of the people, in an address by Dr. Urmy. They may

differ somewhat in motives and methods, but churchmanship and citizenship are allied forces in a great and common cause. The churchman must prove himself a good citizen, or deny his religious faith."

Editorials in church magazines have long since declared that the Anti-Saloon League is nothing more nor less than the Protestant churches in politics. Qualified observers have pronounced this League the most efficient political machine operating in the United States. That this organization is the political arm of these apostate systems is evident from the political activities of temperance men in church gatherings. Confirming this, Reverend Doctor Urmy said:

"The enforcement of the prohibition law is an outstanding issue in the coming election, both from the standpoint of the church and the state. Every Christian voter must see to it that the moral judgment, conscience, and faith of the church are registered definitely and with conviction both at the primaries and the general election."

Wily politicians are not slow to strike attitudes calculated to draw a constituency, and in a speech at the foregoing gathering Representative John W. Vickerman, speaking on 'The Crisis on Our Commonwealth', emphasized something he perhaps did not intend to stress, namely, the existing union of church and state engineered by the Protestant churches:

"The people of Pennsylvania who are members of organized Bible classes must get behind a program which is for the best of our state. I am glad that we have the women to help us in this. We need an outraged public sentiment against violators of the Eighteenth Amendment. We need to demand of the motion picture industry a constructive program of proper amusement."

Thus does religion in politics meddle in things that Christ and the apostles would emphatically reject as none of the church's business; for a union of church and state is unscriptural and unnatural, and is a perversion of the proper function of the church of God to keep itself unspotted from the world. (James 1:27) The dark-age union of Romanism with the governments resulted in a millennium of misery; and the well-intended religious regulations of the Pilgrim forefathers of America had their outcome in the brutal burning of "witches" at Salem, Massachusetts, during Colonial days.

However, there is great hope in the statement by H. W. D. English at the meeting that "more than fifty-one percent of the population was indifferent or opposed to the church as shown in the church-membership census recently made". It augurs well for religious and political liberty that this percentage is rising as the American people gain a growing understanding of the determined effort being put forth by both Papal and Protestant political machines to control the country and make the rest of the people bow to the will of fanatical religionists. The time has almost come for the religious politician to forever cease his operation of another dark age or another burning of witches under governmental authority.

SEVENTY YEARS' DESOLATION (PART II)

"Them that had escaped from the sword carried he [Nebuchadnezzar] away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath to fulfill threescore and ten years."—2 Chronicles 36: 20, 21.

A FEW of our readers have been somewhat confused in their understanding of present-truth chronology by the claim that it does not agree with ancient secular history. This carries the inference that the chronology cannot be correct unless it is in agreement with secular-pagan history and chronology, and that this agreement is desirable and indispensable. We present some considerations from which the reader may judge whether it is desirable to attempt to rely upon prehistoric pagan records derived from gentile "history" and from the inscriptions on Assyrian monuments.

EARLY PAGAN "HISTORY" UNRELIABLE

A change was made some two hundred years ago from the ancient and true belief in seventy years' *desolation* of the land to seventy years' *captivity*. This was done by ecclesiastics to make the Bible record agree with pagan records, and was in thorough harmony with the spirit of compromise that has possessed ecclesiasticism since the time (325 A. D.) when Constantine, under demon influence, transformed the independent true church of God into a servile religious department of the pagan government—which it is today. It is nothing to be surprised at that a churchianity composed largely of pagans and demon worshipers, should prefer pagan and demon influenced records to the straightforward and truthful records of the Word of God and of Jewish history.

The pagan historical records, especially of date as early as the seventy years' desolation, are extremely obscure, contradictory, and unreliable, so much so as to fall outside the domain of history into the realm of surmise, guesswork, hearsay, and conjecture. It is upon such a secular prehistoric basis that the error rests that the seventy years began nineteen years earlier than they actually did.

We will illustrate the unreliability of early pagan records concerning affairs prior to Cyrus, 536 B. C. Milman in his "History of the Jews" (Volume 1, page 460) speaks of "the intricate and inextricable labyrinth of Assyrian history and chronology".

The uncertainty of those early pagan records cannot be shown better than by giving the facts about the sources of information. The entire so-called pagan "history" of antiquity is a mass of guesses, and furnishes no sound basis for so important a step as discrediting the divinely-made prophecy and the divinely-recorded fulfillment of the seventy years' *desolation*. The three ancient pagan "historians" from whom data are taken

are the Greek writers Herodotus (450 B. C.) and Ptolemy (150 A. D.) and the Chaldean writer Berosus (260 B. C.). Concerning Herodotus as a "historian" the facts are as follows:

In the article on "Medes" "Smith's Bible Dictionary" says:

"That the chronological dates [of Herodotus] are *improbable*, and even *contradictory*, has been a frequent subject of complaint. . . . Recently it has been shown that the whole [Herodotus] scheme of *dates* is *artificial*, and that the very names of the kings, except in a single instance, are unhistorical. . . . The Median kingdom did not commence so early as Herodotus *imagined*. . . . The Deioeces and Phraortes of Herodotus are removed from the list of historical personages altogether."

Dr. Francis Brown, D. D., of Union Theological Seminary, comments thus on the relative accuracy of the unconscientious Greek "historians" and the writers of the Bible:

"The Greeks told fairy-tales that entertained their readers, but were largely *untrue*. The Hebrews, with their nearer position, and more frequent memorable contact, had also a *conscientiousness* and skill in annalistic writing which made their evidence in regard to the history of their neighbors important and trustworthy."—"Assyriology: Its Use and Abuse," p. 50.

GUESSES OF "AUTHORITIES"

When almost any bit of "history" of the prehistoric pagan events of the seventy years is traced to its origin it is found to be a *guess* or *conjecture*, based by "authorities" (well-paid guessers) upon some scraps of uncertain tradition. The ecclesiastically-received history of Babylon of this period originated in a *guess* by an "authority". This appears in the article on "Belshazzar" in McClintock & Strong's "Biblical Cyclopedia," and shows the uncertain and conflicting tales on which was based originally the now discredited notion of seventy years "captivity" beginning in 625 B. C. First in the article are given the differing and contradictory accounts of Babylon's fall as recorded in the Bible, in Xenophon, a Greek writer (400 B. C.), in Berosus, a native "historian", and in Herodotus; then "it appears" so and so from the Assyrian monuments; and finally a *conjecture* is made by a modern "scholar" (guesser), which is the basis of the present utterances of "authorities" (highest-salaried guessers) on the pagan history of the seventy-year period. There are, indeed, other quite different ancient records, but these are resolutely ruled out or ignored by the "authorities"—as liable to let the common people into the fact that the matter is largely a *guess*.

The history of Babylon, as published by the "authorities," includes a certain definite list of kings, but other

"authorities" guess that there *may* have been other kings who failed to get into the history or into the inscriptions on the monuments. How the "authorities" differ is illustrated in the article on "Belshazzar" in McClintock & Strong's "Biblical Encyclopedia":

"A *totally different view* is taken by Marcus Niebuhr, who *considers* [guesses] Belshazzar to be another name for Evilmerodach, the son of Nebuchadnezzar. . . . He *considers* [guesses] that the capture of Babylon described in Daniel was not by the Persians, but by the Medes, under Astyages (i.e. Darius the Mede), and that between the reigns of Evilmerodach, or Belshazzar, and Neriglassar, we must insert a brief period during which Babylon was subject to the Medes."

Thus the "authorities" disagree in their *conjectures* on even the number and list of these prehistoric kings of Babylon. Not even the names of the Babylonian kings are certain, as appears in another extract from the same article:

"Belshazzar (Hebrew and Chaldean Belshatstsar) is the name given in the Book of Daniel to the last king of the Chaldeans. . . . Herodotus calls this king, and also his father, Labynetus, which is *undoubtedly* a corruption of Nabonnedus, the name by which he was known to Berossus in Josephus' 'Contra Apion I. 20' Yet in Josephus ('Antiquities' X, 11: 2) it is stated that Baltasar was called Nabonadel by the Babylonians. Nabonadius in the Canon of Ptolemy, Nabonnedus in Eusebius, and Nabonnidochus in Eusebius are evidently other varieties of his name."

Ptolemy, ancient Greek "historian", made up a list called "Ptolemy's Canon" like a chronological table, which has been much used. This list, however, is unreliable in the dates of all events except those marked by an eclipse or other astronomical phenomenon which can be checked as to date by astronomical calculation. It was not compiled for 600 years after 485 B. C., and is highly inaccurate. For example, it says that Xerxes reigned twenty-one years. He actually reigned eleven years. It makes the date of Artaxerxes' reign nine years too late—465 B. C., when it was 474 B. C.—the pagan record thus supplying an inaccurate date from which to calculate the "seventy weeks" of the Jews. Comparing Daniel 9: 24, 25 and Nehemiah 2: 1, it is seen that the twentieth year of Artaxerxes was 454 B. C. His first year was 474 B. C. It is upon Ptolemy's Canon, and not upon the Bible, that the prevalent chronology of the seventy years is based. The "authorities" here attempt the impossible of transmuting guesses into certainties—and any Bible student is unwise to follow their leadership instead of that of the inspired Bible writers.

SUPPOSITIONS, THEORIES, CONJECTURES

The obscurity of pagan records and "histories" of those ancient times prior to 536 B. C., and their unreliability as a basis for belief, appear also in the following brief excerpts from articles in "Smith's Bible Dictionary". The words indicating uncertainty are italicized, and show the entire matter to be a mass of guesses and conjectures.

From the article on "Medes":

"Cyraxenes *must have been* contemporary with the later years of that Assyrian monarch" etc.

"The struggle with these tribes *may be* the real event represented by Herodotus," etc.

"Possibly his [Herodotus'] *may* contain a still larger amount of truth."

"It was *undoubtedly* after this," etc.

"The Babylonians, who were *perhaps* commanded by Nebuchadnezzar on the occasion."

"With regard to the nature of the government established by the Medes over the conquered nations, we possess but *little trustworthy evidence*."

"Herodotus in one place compares *somewhat vaguely* the Median with the Persian system."

"It is *perhaps* most *probable* that the Assyrian organization was continued by the Medes."

"This *seems* certainly to have been the case in Persia."

"The conquest of the Medes by . . . the Persians . . . is another of those *indisputable facts* [What is a disputable fact?] of remote history, which make the inquirer feel that he sometimes attained to *solid ground*."

"According to some writers [Herodotus] there was a close relationship between Cyrus and the last Median monarch."

"According to *Herodotus*, the Median nation was divided into six tribes, called Buse, Paretaceni, Struchates, Arizanti, Budii, and Magi. It is *doubtful*, however, in *what sense* these are to be considered as ethnic divisions."

"We *may perhaps assume* from the order of Herodotus' list," etc.

"The original religion of the Medes *must undoubtedly* have been that simple creed which is placed before us in the earlier portions of the Zendavesta."

"The customs of the Medes *are said* to have nearly resembled those of their neighbors."

From the article on "Persians":

"There is *reason to believe* that the Persians were of the same race as the Medes."

"The religion . . . *seems* to have been of a very simple character."

"Neither do they *appear* to have had any priests."

"They were *probably* brought into contact with a form of religion very different from their own."

"*Herodotus* tells us that the Persians were divided into ten tribes, of which three were noble, three agricultural, and four nomadic."

"In remote antiquity *it would appear* that the Persians dwelt in the region east of the Caspian or *possibly* in a tract still nearer India."

"The first Fargard of the Vendidad *seems* to describe their wanderings."

"It is *impossible to determine* the period of these movements; but there *can be no doubt* that they were anterior to B. C. 880, at which time the Assyrian kings *seem* to have come in contact with Aryan tribes east of Mount Zagros."

"It is *uncertain* whether they are to be identified with the Bartsu or Partsu of the Assyrian monuments."

"If so, we *may* say that from the middle of the ninth to the middle of the eighth century B. C. they occupied southeastern Armenia."

"The leader of this last migration would *seem* to have been a certain Achæmenes."

"*Very little is known* of the history of Persia between this date (B. C. 700) and the revolt and accession of Cyrus the Great nearly a century and a half later."

"Of the circumstances under which this revolt took place we have *no certain knowledge*."

BOASTFUL, LYING INSCRIPTIONS

Considerable reliance is placed by modern higher-critic "authorities" on the inscriptions on pagan monuments and on Assyrian clay tablets to help them correct the inspired Word of God!

The inscriptions were made by men, and are no more reliable than the men themselves. The degree of trustworthiness of even the modern oriental aristocrats and monarchs is generally estimated at a low figure. Who, for instance, would take the unsupported word of an oriental sultan on anything today, or of an occidental diplomat? The ancient sultans were even less trustworthy; their word could not be depended upon. A statement was a means to an end; a lie was as good as a truth, if it accomplished the desired purpose. Pagan monarchs were universally the tools of demons and, almost universally, children of their mental- and character-father the devil, the inventor and perpetuator of lies.

The Assyrian inscriptions were made by demon-controlled devil-worshippers, and are just as trustworthy as might be expected under the circumstances; for in unreliability they closely resemble the ancient pagan "histories" written by men of like character with the rulers. Occasionally these "histories" tell the truth, but generally speaking they relate a mass of fairy tales; and the monuments are first cousins to the histories.

Most of the inscriptions considered of historical value by the "authorities" (guessers) are the boastful statements of pagan kings—worshippers of the heathen gods Bel, Nabu, Marduk, etc. Cyrus was used by Jehovah to help the Jews, and may have been better than some, but the following extract from a monumental inscription serves to contrast this best of the boastful pagan rulers with David, the best of Hebrew kings:

"I am Cyrus, king of the world, the great king, the mighty king, king of Babylon, king of Sumer and Akkad, king of the four quarters of the world, son of Cambyzes, the great king, king of Anshan, grandson of Cyrus, the great king, king of Anshan, great-grandson of Teispes, the great king, king of Anshan; and everlasting seed of royalty, whose government Bel and Nabu love, whose reign in the goodness of their hearts they desire. When I entered in peace into Babylon, with joy and rejoicing I took up my lordly dwelling in the royal palace Marduk, the great lord [through the priests] moved the understanding heart of the people of Babylon to me, while I daily sought his worship. . . . To Ashur and Susa, Agade, Eshmunak, Zamban, Meturnu, Deri, to the border of Gutium, the cities beyond the Tigris, whose sites had been founded of old—the gods who dwelt in them I returned to their palaces, and caused them to settle in their eternal shrines. . . . And the gods of Sumer and Akkad, whom Nabonaid, to the anger of the lord of the gods, had brought into Babylon, at the command of [the priests, who wanted a monopoly] Marduk, the great lord, I caused in peace to dwell in their abodes, the dwellings in which their hearts delighted. May all the gods, whom I have returned to their cities, pray before Marduk and Nabu for the prolonging of my days, may speak a kind word for me and say to Marduk, lord of the gods, 'May Cyrus the king,' etc. —Barton's "Archæology and the Bible", pp. 385, 386.

The superstitious Cyrus evidently wished to propitiate all the gods within sight, and his desire to please also

Jehovah the God of the Hebrews may have occasioned his unexpected leniency to the chosen people. But the contrast is sharp between the foregoing and the reverential meekness of the following:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."—*David in the Twenty-Third Psalm.*

This brings out in the sharpest possible contrast the difference between pagan demon-worshippers and the servant of Jehovah. Which is the more trustworthy—Cyrus or David? It is to the records of the former that the advocates of the new and improved chronology appeal. We continue to rely upon the inspired Word of Jehovah.

RECORDS FALSIFIED BY KINGS

The pagan kings did not hesitate to falsify the monumental inscriptions. They left out whatever did not suit them, and altered the record of facts when that pleased their arrogant boastfulness. Two kings reigned together, but the inscriptions are written as though the reigns were successive. Some of the inscriptions make boasting claims as to the lengths of reigns—thousands of years to a reign.

An inscription exists in which in boastful language Sennacherib describes his disastrous campaign against Hezekiah (2 Kings 18:19; Isaiah 36, 37), but he says not a word about the miraculous obliteration of his army by the destroying angel. "Assyrian kings," says Dr. Brown, "never record their failures; but Sennacherib's admission that he did not take the city was held to be confirmation of 2 Kings 19:35-37, which describes a great destruction of the Assyrian army and a signal deliverance of Jerusalem".

The entire reigns of kings are omitted in the inscriptions at the option of succeeding monarchs. After the fall of Babylon in 538 B. C. the city was ruled by the "Darius the Mede" mentioned by Daniel. (Daniel 6:9, 11) Darius is considered to be Cyaxares II, a king of the Medes, who reigned at Babylon for two years until succeeded by the boastful Cyrus, but the inscriptions are silent regarding his brief reign. His reign was the fulfillment of Daniel's vision of the Medo-Persian empire to the effect that the Medes would reign first and after them the more powerful Persians. (Daniel 7:5; 8:3, 4) Those that rely on the monuments for the facts will never know anything about "Darius the Mede" or his two-year reign.

"Take the new Cyrus inscription," says Dr. Francis Brown, himself an interpreter of the inscriptions. "I mention only one of the points of difficulty which arise when these inscriptions are compared with the statements in the Book of

Daniel. They seem to leave no place for 'Darius the Median.' . . . The Darius who from Daniel 5:31; 6:1-28; etc., would appear to have followed the last Babylonian king, and preceded Cyrus, seems not to exist, according to the inscriptions."—"Assyriology: Its Use and Abuse," pp. 37, 38.

The fact is that Cyrus the braggart simply left Darius out of his inscriptions; but Dr. Brown takes the prehistoric pagan record seriously and continues in a way calculated to throw a *little doubt* upon the Bible:

"Now here is a historical problem of the first order. It needs no amplification. The issue is clear. I do not know what adequate solution can be offered for the difficulty. There is some solution, under which the Bible will suffer no damage, I am sure, but *who can tell us what it is?*"

A footnote throws a *little more doubt* upon the Bible by suggesting that the whole book of Daniel is a legend:

"A current answer [by a clergyman, of course] affirms the legendary character of the book of Daniel. But this is not enough. The origin of the legend is still to be explained."

Extracts like these display the fact that "authorities", who have invested much in their training to read difficult inscriptions and whose salaries depend on great reputations, prefer to regard the monumental inscriptions as more reliable than the Bible. Such are some of the "defenders of the faith" in the modern theological seminaries, and it is under their leadership that are unwittingly enrolled those that doubt the Scripturally and historically well-proved chronology of present truth.

UNTRUSTWORTHINESS OF ARCHÆOLOGISTS

Dr. Brown, however, is more cautious than some of the more ardent Assyriologists. In an address to young theological students he, though a teacher of Assyriology, warns the students against the *misuse of archæology*. We quote snatches of his address:

"Scientific advance is through guesses, more or less rash. . . . Assyriology has its guesses. . . . Great and infectious enthusiasm, but a *sad* lack of cool judgment and scholarly patience. . . . Overhaste in its employment. . . . The Assyriologists themselves have been guilty of many sins of excessive haste. . . . The Biblical scholar has not only, to his own undoing, taken the hasty conclusions of the specialists, and worked them into his expositions, but he has himself drawn hasty conclusions from them. . . . There has been in some quarters an unseemly voracity; everything has been swallowed; the simplest rules of critical inquiry have been forgotten. There has been blind trusting to authority, without weighing it, and an assumption of fact upon the mere say so of some presumably honest scholar. . . . There is a wide difference between expecting a discovery and making one. . . . The Assyriologists, it must be admitted, have rather a slender basis for their date. . . . The blameworthy thing is that there has been no adequate care to guard against mistakes. . . . A constant and enforced shifting of ground. . . . Conclusions must not be jumped at. . . . He must not treat the hypothesis as an established fact, and build a dogmatic exposition upon it. . . . They ought to demand that fact be sharply distinguished from guess; that definite and intelligible reasons be assigned for opinions. . . . A complete list would give us a secure chronological basis for Assyrian history. In fact, we have no one complete list, but six or seven partial lists overlapping each other. . . . A respectable number of chronologists have assumed a break of forty-six years. . . . The vice of this method of handling the inscriptions lies here: that it involves a playing fast-and-loose with well-attested historical docu-

ments; hailing them eagerly when they say at once what you want them to say, but discrediting them with all your might when their utterances are troublesome to you. . . . unwilling to wait. . . . not courageous enough to be candid," etc.—Brown's "Assyriology: Its Use and Abuse".

The foregoing are some of the varieties of unreliability in the presentation by "authorities" of the monumental records of antiquity. They could not be much worse. The Bible student following them is in a maze. He cannot tell what is true and what false in the inscriptions themselves, nor can he tell whether the "authorities" are dealing honestly and conscientiously with him in their presentation of what in their opinion they *guess* at or carelessly or willfully misrepresent.

DOUBTS, AND MORE DOUBTS

An ancient king once built a great labyrinth of intricate passages, and tradition has it that when he wished to get rid of someone he would have him turned loose in some remote corner of the labyrinth. So confusing were the passages that practically everyone starved to death without finding the way out. Prehistoric pagan chronology and "history" are a mental labyrinth in which the believers of any other than present-truth chronology find themselves. Every step of study brings new problems which take long study for solution, if they can be solved at all, and the unfortunate student finds himself "ever learning [something], and never able to come to a knowledge of the truth".—2 Timothy 3:7.

As Dr. Brown says:

"Assyriology is not a mere key to unlock doors. It offers a vast and complicated series of facts. It throws clear light on some things, and *partial light* on others, and reveals *dim outlines* of yet others. If we put ourselves in that light, we must be *willing to see all it shows us*. Assyriology is not simply an interpreter that stands outside and explains our Bibles to us. *It makes its way into our Bibles*, and even while it smooths over some of the old difficulties, it sometimes *unearths new ones no less troublesome*. It is the imperative duty of those who study—most of all those who teach, or expect to teach—the Bible, to recognize these new problems in *all their gravity and far-reaching import*. . . . We ought to be looking forward to a time, and preparing for it, when the average membership of our churches shall have a faith so full of living nerves and muscles that it will hold itself upright *beneath even such searching inquiries [doubts] as these*. . . . Whosoever undertakes to make use of Assyriology in behalf of the Old Testament *cannot shun them* [the doubts thus created]."—"Assyriology: Its Use and Abuse," pp. 29, 30.

This ideal of a church is a congregation of university graduates all learned and wise (1 Corinthians 1:26-29), trained in archæology and able to overcome the doubts raised weekly by their pastor and, for salvation from unbelief, trusting in the mental prowess of the infidel wolf in the pulpit before them. Bible students should not begin studying matter based on pagan records, without seeing how far their course will lead them and being willing to go all the distance into unbelief and to pay all the price—the crown of glory for the faithful.

But why should faithful believers, who have much service yet to render to their Master, worse than waste

their time on "science [knowledge] falsely so called" (1 Timothy 6:20), when God has provided a *chronological bridge*, over the indecipherable pagan chronology of the prehistoric period in question, in the shape of prophecy and fulfillment of "seventy years' desolation"? It is another divinely-furnished bridge like that over the period of the Judges. (Acts 13:19-21) It would be a foolish waste of time to attempt to work out the detailed chronology of the Judges; and it is equally wasteful to cast aside the divinely-given bridge over the seventy-year period of desolation and to try to establish connected, detailed facts from pagan sources; for that, in fact, is what is implied by reliance upon the currently accepted notions about the chronology of Babylonia copied in all encyclopedias and reference works from the same unreliable source.

FURTHER PROOF OF PRESENT-TRUTH CHRONOLOGY

There is a well known law of mathematics called "the law of probabilities". Applications of this law are frequent in everyday life in settling matters of doubt. In a family of children, if a certain kind of mischief is committed, the probabilities—indeed, the certainty—are that it was done by a certain one, and that the others assuredly did not do it. If some peculiar damage is done by night to a single house, then by the law of probabilities it may have been a pure accident; if done to two houses in the same manner it probably was not accidental but by design of some person; but if done to three or more houses in the same manner it passes out of the possibility of accident into the *certainty* of design.

The chronology of present truth might be a mere happening if it were not for the repetitions in the two great cycles of 1845 and 2520 years, which take it out of the realm of chance and into that of certainty. If there were only one or two corresponding dates in these cycles, they might possibly be mere coincidences, but where the agreements of dates and events come by the dozens, they cannot possibly be by chance, but must be by the design or plan of the only personal Being capable of such a plan—Jehovah himself; *and the chronology itself must be right.*

In the passages of the Great Pyramid of Gizeh the agreement of one or two measurements with the present-truth chronology might be accidental, but the correspondence of dozens of measurements proves that the same God designed both pyramid and plan—and at the same time proves the correctness of the chronology.

The agreement of the chronology with certain measurements of the Tabernacle and the Temple of Ezekiel further stamps the chronology as true.

It is on the basis of such and so many correspondencies—in accordance with the soundest laws known to science—that we affirm that, *Scripturally, scientifically, and historically, present-truth chronology is correct beyond a doubt.* Its reliability has been abundantly confirmed by the dates and events of 1874, 1914, and 1918. **Present-truth chronology is a secure basis on which the**

consecrated child of God may endeavor to search out things to come.—1 Peter 1:11, 12; John 16:13.

It is not necessary to show how if a change of 19 years were made in the chronology the time from Jacob to Jesus would become shortened from 1845 to 1826 years, and the entire system of dates based on the "Jewish parallels" would collapse; how the jubilee system dates would fall out of place from its present symmetry; how the 2520-year parallels would disappear; how the entire system of dates would be scattered; how there could be no foundation for faith in the resulting chronological jumble; and how there could be no sound reason for believing in the presence of the Lord, the place and work of Pastor Russell, the end of the age, the harvest work, or in any of the literature published by the Society. Many years ago all these matters were deeply considered by Pastor Russell, and he declared, in an article which we will soon republish, that a change of one year would destroy the entire system of chronology.

PRESENT-TRUTH CHRONOLOGY IS CORRECT

We have shown that the present-truth chronology is correct and others are incorrect because:

- (1) It is based squarely on inspired prophecy.
- (2) The fulfillment is recorded in the Bible and in the history of God's chosen people, the Jews.
- (3) The seventy years are all years of desolation.
- (4) There was no captivity and no vassalage of Judah in 625 B. C. from which to count the seventy years captivity or servitude.
- (5) Pagan "history" on the subject is unreliable.
- (6) The opinions of "authorities" on this pagan "history" are guesses and conjectures.
- (7) The monumental inscriptions are untrustworthy because of the untruthfulness and unreliability of the demon-worshipping and demon-controlled pagan monarchs.
- (8) The inscriptions omit some important facts and falsify others.
- (9) The archaeologists are not conscientious or honest in presenting the inscriptions.
- (10) Reliance upon pagan history or archaeology leads through worse doubts and ever more of them, into infidelity.
- (11) Present-truth chronology is correct beyond the possibility of a doubt.

Present-truth chronology is based upon divine prophecy and its Biblical fulfillment, that the seventy years were years of desolation, not part desolation and part captivity. The chronology stands firm as a rock, based upon the Word of God.

It is a matter of faith in Jehovah and in his inspired Word. (2 Timothy 3:16) Those that lack faith in God's Word and cast about for needless help from admittedly lying pagan records, will doubtless receive according to their lack of faith. Those that stick closely to the Word will receive according to their faith.

GENERAL CONVENTION AT CEDAR POINT, OHIO

ARRANGEMENTS have been definitely closed for the 1922 general convention to be held beginning September 5 and running eight and possibly ten days, at Cedar Point, Ohio. The friends will have exclusive use of the grounds and buildings for the entire period of the convention, and will gather apart as one great family of the Lord's people for the rest and refreshment peculiar to these great conventions.

There never had been such an assembly of the consecrated as that in 1919 at Cedar Point, when seven thousand came from all parts of the country and from Canada and foreign countries. By every method of transportation the consecrated quietly stole from their daily tasks, and for a week enjoyed a blessed fellowship that stands out in the memory of all as a time when the Lord was very close to his assembled dear ones. All felt the influence of the spirit as they listened to words of encouragement, instruction and inspiration, and as they walked and talked about the things of God, or quietly enjoyed the beauties of surroundings that bespoke the goodness of God and the sublimity of his arrangements.

There is a special reason why many desire to be present at this particular gathering. Never before has the world been so threatened by impending perils at home and abroad—the perilous times have come. Great and earnest efforts have been made by earth's leaders to bring order out of the chaos created by the World War and the ensuing revolution and unrest. Publicly and privately the great are assembling to devise plans for the quieting of the disorder and the allaying of the worse things that begin to appear in every direction. But the League, the Disarmament Conference, the association of the nations, and the economic conference at Genoa have only displayed the impossibility of humanity settling its own troubles. The situation grows more difficult continually until it seems certain that the next few years must behold a crash mightier and more disastrous to the present order of things than anything yet.

The policy of the Society had been guided in the direction of holding general conventions only once every three or four years, and local conventions in many places at frequent intervals between. It costs more to come to a general convention than to a local one, and it has not been thought wise to unduly burden the Lord's people with the expense of too frequent large gatherings. Railroad, boat and electric transportation rates are still very high, the cost of living stands at a high percentage above pre-war figures, and wages are low and work often unsteady, though better things are in prospect for a little while at least. But so beneficial are the general conventions that it was decided not to postpone one beyond this year, and to give ample time for preparation for even the most distant friends in this and foreign countries. In the meantime the friends are asked to put off

local conventions until after the 1922 general convention.

The state of the world is such that a catastrophe may take place at any time in the not distant future. If the collapse that threatens is not promptly averted, it is quite liable to come within the next three years; and if this should happen, it is not difficult to see that so disturbed might affairs become that it would not be feasible to hold another general convention. The gathering at Cedar Point in September will be pervaded by the blessed thought of the imminence of the deliverance of the church out from all touch with the kingdom of darkness and into the heavenly phase of the kingdom of God, and indeed into the actual and very presence of our Lord and our God.

The little disadvantages of the last general convention have been carefully gone over with a view to their elimination this time. Arrangements for the securing of rooms and food will be much better than in 1919. It is planned that the long wait for assignment to rooms will be entirely avoided, and that persons complying with the system to be followed will be advised in advance concerning the exact rooms they are to occupy and will be able, by a card, or other directions, to proceed directly to the proper room immediately on arrival. This will be highly appreciated by all that saw or experienced the trial of the prolonged wait of some in 1919 while they were being assigned rooms in the customary manner.

The delay and inconvenience imposed on the returning friends in connection with the railroad certificate plan will also be avoided. Each person proposing to attend will be required, if he is to enjoy reduced fare, to make due request in ample time beforehand for an identification certificate, which will be issued by the Society to all applicants. The mere presentation of this certificate at the local ticket office, where the trip is begun, will entitle the person to a round trip ticket at a reduced rate, probably a trip and a half. It is requested that all use the certificate plan no matter how near they may live to Cedar Point, in order that the number of tickets required to entitle all the friends to the special rate may be fully reached and much exceeded.

Rates for room and board will be uniformly two dollars a day. Congestion at meals will be avoided by a plan such as assigning each person a certain seat at a certain time in the dining rooms. Observance of some such simple arrangement will make unnecessary any crowding or prolonged standing in line while waiting for a chance to get to a meal.

In every way that can be devised in advance, it is hoped to make the 1922 general convention, in a physical sense, the best one ever held. As a period of spiritual rest and the building up of the new creature, too, it is hoped that it may be a memorable occasion in the minds of the thousands of friends that will be present.

Lord, with joy we greet the day
That announced the narrow way;
Day which marked thy coming birth—

Day which brought thee down to earth . . .
And proclaimed the coming King,
Praises unto whom we sing!

THE HANDWRITING ON THE WALL

— JULY 16 — DANIEL 5: 1-31 —

IDENTITY OF BELSHAZZAR — GREATNESS OF THE CITY OF BABYLON — VANITY AND SACRILEGE — SERVICE WITHOUT STIPULATION —
A REMARKABLE CORROBORATION.

"God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil."—Ecclesiastes 12: 14.

FROM time to time the higher critics, who according to their own estimates of themselves are wiser than the Scriptures, meet with a rebuke at the hand of the Lord, as he causes some apparent inconsistency between the Bible record and the records of secular historians to be cleared up.

IDENTITY OF BELSHAZZAR

Such an item has arisen respecting King Belshazzar, the chief figure in the events of our lesson. For years the higher critics claimed that there was no such man; that the monuments showed that the last king of Babylon was Nabonidus, whom the Bible does not mention; and that this was evidence that Daniel was mistaken. Now they have stopped saying anything about this item because an inscription has been brought to light which shows that King Nabonidus did have a son by the name of Belshazzar; and while this particular inscription does not specifically state that Belshazzar was king of the city and the province of Babylon, under his father Nabonidus, who was king over the whole Babylonian realm, yet the inference is fully justified, because the inscription at hand does show that Belshazzar was a man of great wealth, a money-lender and landlord on a large scale, a wholesale dealer in wool. These activities are such as might be expected in connection with a ruler of the period, or, indeed, of any period where big business was allied with big politics.

THE CITY OF BABYLON

Babylon, at this time, from all descriptions must have been by far the most wonderful city of the world up to that time, and in some particulars has had no rival since. It was a very wealthy, luxurious city, not only enriched by the plunder of the palaces and temples of the nations conquered round about, but further enriched by the tributes paid by those nations year by year and by its mercantile traffic with all the nations of the world.

It was not only the largest city in the world but had the strongest fortress. The great plain on which it lay, a paradise of fertility and cultivation, was intersected by countless canals, both small and great, serving alike for irrigation and navigation. Babylon, built on this fertile plain, was said to be fourteen miles from north to south and fourteen miles from east to west, and the walls surrounding it 350 feet high. It had one hundred gates. The river Euphrates flowed through it, and was banked high on each side the stream with solid massive walls and intersected with water gates made of bronze. The historian says: "Babylon was the strongest fortress in the world. Even a small force of brave men could have held it for years." It would be the natural effect of having such riches and strength under his control to make King Belshazzar proud and self-confident.

At the time of our lesson the army of the Medes and Persians under the command of King Cyrus was besieging Babylon. This was the Cyrus who the Lord through one of his prophets declared should set free his people, the Hebrews. To all human appearance his besieging of the city of Babylon would be a hopeless task, a failure, so strong was that fortress. Yet the Lord had timed the fall of Nebuchadnezzar's empire, and no doubt providentially guided to the accomplishment of the matter at the time intended. While Belshazzar and the people of Babylon were

holding high revel, banquets, etc., convinced of the security the impregnability of their city, Cyrus and his army were building a trench above the city into which in due time the waters of the Euphrates river were turned, and then, in the darkness of the night, the soldiers were marched through the bed of the river and gained an entrance to the city while its unsuspecting defenders were banqueting.

VANITY AND SACRILEGE

On this same night the king gave a banquet in his chief palace to a thousand of his nobles and lords and ladies of the empire residing in the city. The enemy was little thought of. On the contrary, Belshazzar boasted of the impregnability of the fortress and declared that the gods of the Babylonians were superior to all others. He pointed to the subject nations surrounding as evidences of this, and in derision called for the holy vessels that had been brought by his grandfather Nebuchadnezzar from the Jewish Temple, that he and his lords might drink from these to do honor to the gods of Babylon.

It was in the midst of this blasphemy and profanation of the holy vessels of Jehovah's Temple that a hand appeared and wrote in letters of fire upon the wall of the palace the words, *Mene, Mene, Tekel, Upharsin*. The king, his counselors, his nobles, the aristocracy of the world, were astounded and numbed. The apparition convinced them at once that some dire calamity impended. It was recognized as being of superhuman origin. The wise men, the astrologers, etc., were sent for to give an explanation and interpretation. They came, but failed.

The king's mother remembered Daniel and his relationship with Nebuchadnezzar. She had probably heard of the wonderful interpretation of Nebuchadnezzar's vision by Daniel when all others had failed. The Prophet was evidently well known, and not far off, probably still engaged in some department of the government service and near the palace. He soon appeared, and his courage on this occasion is worthy of remark. He had a most painful duty to perform toward his superiors; for the king, as an autocrat, had the power of Daniel's life at his tongue's end.

The king had offered both wealth and honor to the wise man able to give the meaning of the remarkable writing, but the Lord's prophet showed that he was not mercenary and that his interpretation was not influenced by any such considerations. His answer was: "Let thy gifts be to thyself and give thy rewards to another; nevertheless I will read the writing unto the king and make known to him the interpretation."

SERVICE WITHOUT STIPULATION

We may stop here long enough to learn a valuable lesson, to the effect that all who would be the mouthpieces of the Lord, and speak forth his Word, should, like Daniel, do so without stipulation of compensation. Only from this standpoint can any hope to be entirely free and untrammelled in speaking words of truth and soberness which may be very distasteful to those who inquire the mind of the Lord. Had Daniel thanked the king for the promised gifts, and thus accepted them as a reward for his service, he would have felt obligated to the king to such an extent that it might have warped his judgment, or have weakened his expression

of the Lord's message. And the king in turn would have felt that, having paid for the information, it should be a smooth, favorable message. And so it is with some of the Lord's servants in mystic Babylon. They have the opportunity presented to speak the Lord's Word; yet many of them are handicapped by reason of having received honors and robes, and are more or less inclined to hide and cover the message now due to Babylon in this its Laodicean epoch. They are bound by the chain of gold around their necks.—Revelation 8:14-22.

The aged Prophet displayed gentleness as well as fearlessness in the delivery of his message. It was stated as kindly as the truth would permit, but the truth was not withheld by reason of fear. He recounted to the king his father's exaltation to power, and ascribed it not to the god of Babylon, but to the God of Israel. He reminded him of how pride had been his father's downfall, resulting in his degradation to bestial conditions for seven times (seven years in this instance but apparently calling attention to the seven times, or 2520 years, of gentile dominion). He reminded Belshazzar of how in the end his father, Nebuchadnezzar, had acknowledged the God of heaven as the real ruler amongst men, and then he charged home to the king that instead of profiting by this experience, of which he well knew, he had lifted up his heart in pride, had ignored the only true God, and had even brought what he knew were the sacred vessels of Jehovah's service, to profane them in the worship and glorification of idols—"gods of silver, gold, brass, iron, wood and stone, which see not nor hear nor know." He pointed out to the king that he had thus dishonored and defied "the God in whose hand [power] thy breath is [the God of all life—Acts 17:28,29], and whose are all thy ways [who has full power to control your course]." This true God he had not glorified, but dishonored.

By thus kindly but plainly showing the king the truth, the Prophet prepared the way for the exposition of the fateful words—"Mene, Mene, Tekel, Upharsin."

A REMARKABLE CORROBORATION

Students of the Hebrew declare that their records and traditions show that what was written (in Aramaic characters) was from the top down and from right to left (Hebrew custom), and that only the consonants were given, as is also Hebrew custom.

The king was helpless to interpret this; but Daniel, understanding Aramaic, recognized at once the components of the words Mina - Mina - Shekel - Half-mina, a reference to Hebrew coins, which we will explain shortly. To Daniel these consonants also stood for the words "Mene," signifying "numbered," "Tekel" meaning "weighed," and "Peris" meaning "divided."

Daniel was expecting the overthrow of the Babylon empire by the Medes and Persians; for 75 years before he had interpreted Nebuchadnezzar's dream as recorded in the second chapter. That was in the twelfth year of Nebuchadnezzar, 613 B. C. and this was in 538 B. C. two years before the first year of Cyrus.

Without doubt also Daniel was divinely guided to understand these characters and without doubt the Lord has just now brought to light their numerical values. See the letter

entitled "A Remarkable Confirmation" contained in our issue of January 1, 1919. We quote from the letter:

"Mene, Mene, Tekel, Upharsin, are Chaldaic terms taken from the Babylonian table of weights, and being translated from the ancient cuneiform in which they were written, would read: A mina, a mina, a shekel, a half mina. The table of weights is as follows:

20 gerah — 1 shekel

50 shekels — 1 mina

A mina therefore equals 1000 gerahs. Hence 'a mina, a mina, a shekel and a half mina' or two and a half minas plus a shekel, reduced to gerahs, yields the highly significant number 2520.

"Thus, when Daniel pointed to this handwriting on the wall and said unto the gentile monarch: 'God hath numbered thy kingdom and finished it; thou art weighed in the balance and art found wanting; thy kingdom is divided and given to the Medes and Persians,' we know he alluded not alone to the literal kingdom of Babylon, nor to the literal Medo-Persian empire, which succeeded it. Rather, he was prophetically declaring, 'After 2520 years of supremacy the gentile lease of power will expire, and the rulership of earth will then be divided and broken up and given to a two-fold empire'—the heavenly and the earthly phase of the Messianic kingdom. Gentile supremacy began, as we all know, with the overthrow of Israel's last king, in 606 B. C. Just 2520 years later, or in 1914 A. D., the process of *dividing* began, in exact accordance with 'the handwriting on the wall.'

"It is further observed that this number 2520 is distinctive in that it is the least common multiple of all the digits in our system of numbers; that is, it is the least possible number into which 1, 2, 3, 4, 5, 6, 7, 8, 9 may each and all be contained. Thus in a special sense it is an all-comprehensive number. No other number could be more appropriate for spanning the whole period of gentile lease of power; and it is, at the same time, exactly *seven* symbolic years in duration. Who indeed could doubt but that our chronology is correct! And do not present world events corroborate it in every sense? We now behold the dividing of earth's kingdoms. It began exactly on time. The Messianic kingdom is the next thing in order after the present dividing work is complete. Let us be patient a little while longer, and soon we shall see the salvation of the Lord."

The poet Heine has pictured the scenes of the lesson as follows:

"In the monarch's cheeks a wild fire glowed,
And wine awoke his daring mood.
With daring hand, in his frenzy grim,
The king seized a beaker and filled to the brim,
And drained to the dregs the sacred cup,
And foaming he cried as he drank it up,
'Jehovah, eternal scorn I own
To thee, I am monarch of Babylon.'

* * *

"The yelling laughter was hushed, and all
Was still as death in the royal hall.
And see! And see! on the white wall high
The form of a hand went slowly by,
And wrote, and wrote, on the broad wall white,
Letters of fire, and vanished in night."

WE OWN THY PRESENCE

Now, with glory undefiled,
Reigns as King that lowly child;
Takes his own, his righteous power,
In the world's most troubled hour,
—Lord, we own thy presence sweet,
Shining o'er earth's mercy seat!

Help us hold thy loving hand
Till we reach that golden strand;
Let us love thee more and more.
And thy gracious name adore,
Till thy blessed face we see
Throughout all eternity!

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR JUNE 1, 1922

SEVENTY YEARS' DESOLATION, PART I

1. What are the circumstances under which errors may creep in? p. 163, col. 1.
2. What is the best attitude toward siftings? p. 163, col. 2.
3. What passages show that the seventy years were to be desolation years? p. 164, col. 1.
4. Tell how Josephus corroborates the Bible on the seventy years' desolation p. 164, col. 1.
5. Why is Josephus likely to be correct in this? p. 164, col. 2.
6. How do you know that the prime requirement was desolation? p. 164, col. 2.
7. Show the Bible prophecy and fulfillment on seventy years' desolation p. 165, col. 1.
8. Was there any captivity in 625 B. C.? or under Jehoiakim? p. 165, col. 2.
9. What third year of Jehoiakim was meant in Daniel 1:1? p. 165, col. 2, p. 166, col. 1.
10. What does Josephus say about Nebuchadnezzar and the Jews under Jehoiakim? p. 165, col. 2.
11. When and how did the first captivity take place? p. 167, col. 1.
12. What are the facts concerning the captivity of the various nations? p. 167, col. 1.
13. What is the correct meaning of Daniel 2:1? p. 167, col. 2, p. 168, col. 1.
14. When did the captive Jews consider that their captivity began? p. 168, col. 1, 2.

"NO MORE TILL HE COME"

1. What act of Zedekiah brought about his downfall? p. 169, col. 1.

2. How were prisoners treated in ancient days? and today? p. 170, col. 1.
3. Why are prophecies given? p. 170, col. 2.

JUDAH'S PROSPERITY AND ADVERSITY

1. How did the prophet Daniel depict the gentile dominion? p. 171, col. 1.
2. What severe lesson did God give to the Jews? p. 171, col. 1, 2.
3. Explain about the times of the gentiles p. 171, col. 2.
4. Did the Jews have any kings of the line of David after Zedekiah? p. 172, col. 1.

EZEKIEL, THE WATCHMAN OF ISRAEL

1. What did the prophet Ezekiel foreshadow p. 172, col. 1.
2. What were some of Pastor Russell's characteristics? p. 172, col. 2.
3. How else did Ezekiel foreshadow Pastor Russell? p. 173, col. 1, 2.

THE SETTING UP OF CHRIST'S KINGDOM

1. How did Israel's experiences foreshadow those of Christendom? p. 173, col. 1.
2. How was Daniel's life in danger? and how was he saved? p. 173, col. 2.
3. What three objects were accomplished by Daniel's experience? p. 174, col. 1.
4. What is the difference between the Christian and the worldly viewpoints? p. 174, col. 1.
5. What was the stone and what its work? p. 174, col. 2.
6. What was the date of the setting up of the antitypical stone? p. 174, col. 2.
7. When and what will be the setting of the image by the stone? p. 174, col. 2.

INTERESTING LETTERS

ENJOYS MEAT IN DUE SEASON

DEAR BRETHREN:

Loving greetings in the blessed name of our Master! Pardon me for intruding on your time but I just had to write and try to express to you my gratitude for **THE HARP OF GOD** and the first article in February 15 **WATCH TOWER**, also first article in March 1 **WATCH TOWER**. I don't see how any Christian could object to **THE HARP**; it is so plain and convincing. While I was reading it I was filled with a desire to have others read it, and want my precious children to study it together.

I have never read anything that helped me to understand the significance of the memorial like the article in February 15 **WATCH TOWER** did, and I do thank the dear Lord and you, dear brethren, for that article. I have just finished reading "Who is Wise?" in March 1 **WATCH TOWER**, and certainly do appreciate it very much. I can testify that all the truth I have was obtained by reading the writings of "that faithful and wise servant". I enjoy **THE WATCH TOWER** so much and it seems that each issue is better, and that is as it should be, for the path of the just "shineth more and more unto the perfect day", and we are nearing that perfect day.

I desire an interest in your prayers and I pray daily that the Lord will give you wisdom and grace to continue his work. We know you have his approval, for if you did not you could not write such grand articles that are indeed "meat in due season."—Mrs. O. F. BROWN, *Tex.*

"JESUS AND THE RESURRECTION"

DEAR BRETHREN IN THE ANOINTED:

Loving greetings in the name of our loving Father and our adorable Lord and Savior Christ Jesus. Even though I know how valuable is your time, yet I have felt constrained to write to you, just to express appreciation to the Lord that he is still fulfilling his promise of Luke 12:37; and that his people are still receiving the meat in due season by those whom he has appointed as a channel of his grace and love.

Particularly have I found the articles very helpful and stimulating regarding the journeys and experiences of our beloved brother Paul; and I am reminded of our dear Pastor's words in Vol. 1, p. 234: "The crown will be won when we, like our faithful brother Paul, have fought a good fight and finished the course, but not sooner. Until then, the flame and incense of our sacrifice of labor and service must ascend daily—a sacrifice of sweet odor unto God, acceptable through Jesus Christ our Lord."

The dear Lord continue to uphold, strengthen, and bless you, that the same glorious message which our brother Paul preached concerning Jesus and the resurrection, the Redeemer and his kingdom, ransom and restitution (**Acts 17: 18; 28: 23, 31**), may still go forth, and the standard of the Lord be lifted up before the people. "The kingdom of heaven is at hand!" Hence "millions now living will never die"! With fervent love in the Lord, in which Sister Spackman joins, I am

Your fellow bondservant in Christ,

GODFREY SPACKMAN, *London*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Carthage, Mo.	June 23	Clinton, Mo.	July 1, 2
Joplin, Mo.	June 24, 25	Coal, Mo.	" 3, 4
Webb City, Mo.	" 25, 26	Deepwater, Mo.	July 5
Noel, Mo.	June 27	Sedalia, Mo.	July 6, 7
Eldorado, Mo.	" 28	Chilhowee, Mo.	July 8

BROTHER J. A. BOHNET

Garnett, Kan.	June 25	Lawrence, Kan.	July 2
Lane, Kan.	" 26	Topeka, Kan.	July 3, 4
Iola, Kan.	" 27	Olpe, Kan.	" 5, 6
Fort Scott, Kan.	" 28	Manhattan, Kan.	July 7
Centropolis, Kan.	June 29, 30	Clay Center, Kan.	" 9

BROTHER E. F. CRIST

Truro, N. S.	July 1-3	Rollinsdam, N. B.	July 10
River Philip, N. S.	July 4	Moore's Mills, N. B.	July 11, 12
Springhill, N. S.	" 5	Pleasantmont, N. B.	July 13
Amherst, N. S.	" 6	Woodstock, N. B.	July 14, 16
Moncton, N. B.	" 7	Friederickton, N. B.	July 17
St. John, N. B.	" 9	Nashua Bridge, N. B.	18

BROTHER A. J. ESHLEMAN

Erie, Pa.	June 25	Beaver Falls, Pa.	July 2
Ashtabula, Ohio	" 26	Butler, Pa.	" 3
Sharon, Pa.	" 27	Pittsburgh, Pa.	" 4
West Middlesex, Pa.	" 28	Duquesne, Pa.	" 5
New Castle, Pa.	" 29	New Kensington, Pa.	" 6
Ellwood City, Pa.	" 30	Kittanning, Pa.	" 7

BROTHER A. M. GRAHAM

Connellsville, Pa.	June 21	Altoona, Pa.	June 27
Pt. Marion, Pa.	" 22	Hagerstown, Md.	" 28
Leekstone, Pa.	" 23	Baltimore, Md.	" 29
Greensburg, Pa.	" 25	Wilmington, Del.	" 30
Johnstown, Pa.	" 26	Boston, Mass.	July 2

BROTHER W. M. HERSEE

Woodstock, Ont.	July 2	Baldwin, Ont.	July 20
Galt, Ont.	July 9, 10	Markham, Ont.	" 21
Preston, Ont.	July 11	Stouffville, Ont.	" 23
Guelph, Ont.	" 12, 13	Port Perry, Ont.	" 25
Chester, Ont.	" 14, 16	Cameron, Ont.	July 26, 27
Orangeville, Ont.	" 17, 18	Lindsay, Ont.	July 28

BROTHER M. L. HERR

Louisville, Ky.	July 2	Kokomo, Ind.	July 8
Madison, Ind.	" 3	Logansport, Ind.	" 9
Indianapolis, Ind.	" 4	Peru, Ind.	" 11
Acton, Ind.	" 5	Wabash, Ind.	" 12
Crawfordsville, Ind.	" 6	Marion, Ind.	" 13
New Richmond, Ind.	" 7	Alexandria, Ind.	" 14

BROTHER H. HOWLETT

E. Hall's Harbor, N. S.	July 7, 9	Bridgetown, N. S.	July 17
Kentville, N. S.	July 10, 11	Deep Brook, N. S.	" 18
Cambridge, N. S.	July 12	Yarmouth, N. S.	" 19
Berwick, N. S.	" 13	Bridgewater, N. S.	July 20, 21
Middleton, N. S.	" 14	Halifax, N. S.	" 23, 24
Kentville, N. S.	" 16	South Rawdon, N. S.	July 25

BROTHER O. MAGNUSON

Wichita Falls, Tex.	July 1, 2	Hobart, Okla.	July 11, 12
Electra, Tex.	" 3, 4	Gotebo, Okla.	July 13
Childress, Tex.	" 5, 6	Binger, Okla.	" 14
Olustee, Okla.	" 7, 8	Watonga, Okla.	" 16
Roosevelt, Okla.	" 9, 10	Thomas, Okla.	" 18

BROTHER S. MORTON

Tiffin, Ohio	July 2	Martel, Ohio	July 7
Attica, Ohio	" 3	Marion, Ohio	" 9
Mansfield, Ohio	" 4	Bucyrus, Ohio	" 10
Crestline, Ohio	" 5	Bellevue, Ohio	" 11
Salon, Ohio	" 6	Norwalk, Ohio	" 12

BROTHER B. M. RICE

Glenwood, Ia.	June 26	Burlington, Ia.	July 3, 4
Red Oak, Ia.	" 27	Kewanee, Ill.	July 5
Des Moines, Ia.	June 28, 29	Princeton, Ill.	" 6
Moulton, Ia.	June 30	Batavia, Ill.	" 7
Keosauqua, Ia.	" 2	Elgin, Ill.	" 8

BROTHER V. C. RICE

Big Sandy, Tenn.	July 2	McHenry, Ky.	July 11
Guthrie, Ky.	" 3	Timeville, Ky.	" 12
Hopkinsville, Ky.	July 4, 5	Louisville, Ky.	" 13
St. Charles, Ky.	" 6, 7	Brandenburg, Ky.	" 14
Beech Creek, Ky.	" 9, 10	Magnet, Ind.	July 16, 17

BROTHER R. L. ROBIE

Holyoke, Colo.	July 2	Loveland, Colo.	July 8, 9
Haxtun, Colo.	" 3	Boulter, Colo.	" 10, 11
Crow, Colo.	" 4	Beaver, Colo.	" 12, 13
Greeley, Colo.	July 5, 6	Cripple Creek, Colo.	July 14
Berthoud, Colo.	July 7	Colorado Spgs., Colo.	July 15, 16

BROTHER O. L. SULLIVAN

Lawrenceville, Ill.	July 2	Belmont, Ill.	July 8, 9
Clay City, Ill.	" 3	Mounds, Ill.	" 10, 11
Flora, Ill.	" 4	Thebes, Ill.	" 12, 13
Rhinar, Ill.	July 5, 6	Anna, Ill.	" 14, 16
Crisne, Ill.	July 7	Carbondale, Ill.	July 17

BROTHER W. J. THORN

Norman, Okla.	July 4	Edmond, Okla.	July 11, 12
Oklahoma City, Okla.	July 5, 6	Chickasha, Okla.	" 13, 14
McLoud, Okla.	July 7	Lawton, Okla.	" 15, 16
Shawnee, Okla.	" 9	Terral, Okla.	" 17, 18
Tecumseh, Okla.	" 10	Comanche, Okla.	" 19, 20

BROTHER T. H. THORNTON

Anderson, Ind.	June 25, 26	Cincinnati, Ohio	July 2
Alexandria, Ind.	June 27	Portsmouth, Ohio	" 3
Elwood, Ind.	" 28	Ashtland, Ky.	" 4
Sulphur Springs, Ind.	" 29	Princeton, W. Va.	" 5
New Castle, Ind.	" 30	Honaker, Va.	" 6

BROTHER S. H. TOUTJIAN

Anacortes, Wash.	July 2	Danville, Wash.	July 11, 12
Mt. Vernon, Wash.	" 4	Colville, Wash.	" 13, 14
Alderwood Manor, Wash.	" 5	Spokane, Wash.	July 16
Wenatchee, Wash.	July 6, 7	Coeur d'Alene, Ida.	July 17, 18
Synarep, Wash.	July 9	Latah, Wash.	" 19, 20

BROTHER J. B. WILLIAMS

Star City, Sask.	July 3, 4	Kamsack, Sask.	July 16, 17
Ridgedale, Sask.	" 5, 6	Bredenbury, Sask.	July 19
Humboldt, Sask.	" 7, 9	Yorkton, Sask.	" 20
Clair, Sask.	July 10, 11	Mazenod, Sask.	July 22-24
Wadena, Sask.	" 12, 13	Assiniboia, Sask.	July 25
Margo, Sask.	July 14	Luelia, Sask.	July 26, 27

BROTHER W. M. WISDOM

Seymour, Wis.	July 1, 2	Clintonville, Wis.	July 11, 12
Green Bay, Wis.	" 3, 4	Marion, Wis.	" 13, 14
Bonduel, Wis.	" 5, 6	Oshkosh, Wis.	" 15, 16
Marquette, Wis.	" 7, 8	Sheboygan, Wis.	" 17, 18
Appleton, Wis.	" 9, 10	Milwaukee, Wis.	July 19

BROTHER L. F. ZINK

Bessemer, Ala.	June 25	Boaz, Ala.	July 2
Pell City, Ala.	" 26	Albany, Ala.	" 4
Riverside, Ala.	" 27	Cullman, Ala.	July 5, 6
Lincoln, Ala.	" 28	Tusculum, Ala.	July 7
Piedmont, Ala.	" 30	Nashville, Tenn.	" 9