



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 21:26-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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WORLD-WIDE WITNESS—OCTOBER 17

The next world-wide witness will be given on Sunday, October 17th, at which time the topic "EARTH'S GREATEST CONFLICT NEAR" will be used. These concerted simultaneous witness efforts are bearing fruit; and we earnestly recommend to the classes that they make the best use of these special opportunities, that the message of the incoming kingdom may be impressed upon the minds of the people. Let all speaking elders be prepared to deliver an effective address upon this timely subject.

REAL ESTATE BONDS

Real estate bonds issued on property of the Society will be ready about September 15th. Remittance may be made in the name of the Society for the amount you have subscribed. Your bond will be registered and mailed to you. Send remittances by post office money order or draft on New York. Do not send personal checks.

NEW YORK CONVENTION

Please keep in mind the convention in New York, October 15th to 18th inclusive. A great amount of literature will be distributed in New York, advertising the meeting; and we hope to make a specially good record on service day. It is hoped that the classes able to attend will fully cooperate.

Railroads have granted a one and one-half fare round trip on the certificate plan. Write this office for certificates. One certificate is required for each individual except where head of a family, and then one certificate will apply to all members of your family dependent upon the head. Give name and address of each one desiring a certificate, even though of the same family. Children of five and up to twelve years of age will be able to purchase tickets one-half of the above special rates. Tickets can be bought October 12th to 17th inclusive. All tickets must be validated in New York. Address all communications Convention Committee, 18 Concord St., Brooklyn, N. Y.

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These STUDIES (books) are recommended to students as veritable Bible keys, discussing topically the vital doctrines of the Bible. More than fourteen million copies are in circulation, in eighteen languages. There are seven volumes in the series, handsomely bound in maroon cloth (size 5" x 7 1/2"), gold stamped, printed on dull finish paper. There are over 3,600 pages in the set, and the English volumes sell for only \$2.50, postpaid. Write for information regarding the other languages.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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THE NEW WORLD

*"And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—
Isaiah 51: 16.*

FROM many scriptures the student of the Word learns that it is the purpose of Jehovah to establish a new world wherein shall dwell righteousness and which shall reflect his dignity and glory. In connection with his great work in this behalf the scriptures also disclose that he will have some to give a witness concerning his work. The above text relates to this work of the Lord.

² God, through his prophet, states his purpose to plant the heavens and lay the foundation of the earth, and to have a witness given concerning such work. To this end he puts his words into the mouths of his anointed ones and commands these to declare his purposes amidst a wicked and perverse generation. While these witnesses are so doing he declares that he will protect them and hold them under the shadow of his mighty hand. In considering this text it seems profitable that we more clearly define some words used in connection therewith.

HEAVEN

³ The word heaven is defined as that which is lofty and high, that which is looked up to. To men the things of heaven are invisible. The invisible powers of heaven are exercised over men, influencing and controlling them. The righteous man, made so by reason of being in Christ Jesus, is influenced and controlled by the Lord God. The glory of the Lord is set above the heavens. (Psalm 8: 1) That would mean that Jehovah is above all things that are lofty and high, and greater than the heavens.

⁴ Satan, the invisible enemy, exercises power and control over men. Evil men, who have no knowledge of Christ, are under the influence and control of Satan, the evil one. The Scriptures seem to warrant the conclusion that Satan has made a counterfeit of the divine plan and that therefore his organization is somewhat like God's organization. In Satan's visible organization there are different ranks or degrees. By the visible is meant the organized powers of earth. There are municipal, county, state and national divisions of his organization. The apostle refers to Satan's invisible organization

as being composed of principalities, powers and rulers. (Ephesians 6: 12) Such being invisible to man, and exercising power and influence and control over man, they constitute the evil heavens.

⁵ St. Paul indicates that there are degrees or divisions of the invisible organization of Jehovah God. (1 Corinthians 15: 40, 41) In heaven there are angels (Matthew 18: 10), cherubim (Psalm 99: 1), and seraphim (Isaiah 6: 2); and above all these is Christ Jesus, the Anointed One of God. It is written concerning Jehovah that he rideth upon the heavens of heavens of old. (Psalm 68: 33) From these scriptures we understand that there are degrees or ranks in the heavenly organization which is in harmony with Jehovah, that Jehovah God is above all, and that all of his organization supports him and bears him up; hence he rides above the organization or above the heavens. Jehovah is the God of the heavens, the invisible organization of all righteous creatures; and he is the God of all the righteous ones of earth; and to such the place of his abode is their heaven.

⁶ Certain scriptures show that Satan for a long while had access to heaven and that at times he appeared with the righteous sons of God before the Eternal One. (Job 1: 6-8) This was true because God did not prevent him from being there. But the time finally came for the Anointed One of Jehovah to act and to exclude Satan from heaven, and this he did.—Psalm 110: 2; Revelation 12: 1-5.

⁷ THE WATCH TOWER has heretofore indicated that Satan's heaven has been destroyed. It was not intended thereby to convey the thought that Satan's organization has been destroyed; but that Satan, being cast out of the presence of Jehovah and no longer permitted to appear there nor to carry on his operations in the realm of God, must henceforth confine his operations to the earth. Satan is yet invisible to human eyes. His earthly organization looks up to him. In the eyes of the peoples of the world he is still lofty and high; and although his operations are confined to the earth and to the peoples of the earth, his heaven and the heaven of the world in connection therewith still persist. This is the heaven

which must pass away with a great noise, and the Scriptures declare that this will take place during the battle of Armageddon.—2 Peter 3:10; Revelation 19:11-21; 20:1-3.

⁸ The first mention in the Scriptures of Satan's being expelled from heaven is in Revelation twelfth chapter. The text shows that such took place following the time when Christ began his reign, in 1914. (Revelation 11:17-19) Prior to that time Satan, and his angels making up his organization, had access to heaven; that is to say, they were not prevented from appearing within the realm of Jehovah and there placing accusations against the brethren of Christ.—Job 1:6-8; Revelation 12:10.

⁹ When Jesus ascended on high he was commanded to sit down; that is to say, he was to remain inactive against the Devil until God's due time for him to act. (Hebrews 10:12,13; Psalm 110:1) The due time came when he took his power to reign (in 1914), and then God sent him forth to begin operations against the enemy. (Psalm 110:2-6) There occurred the battle between the anointed of God and his angels on one side, and Satan and his angels on the other side; and the latter were cast out of heaven and for ever barred from again appearing there in the presence of Jehovah. (Revelation 12:7-9) From that time forward the Devil and his angels must confine their operations to the inhabitants of the earth.—Revelation 12:12.

¹⁰ Knowing that his time is short in which to gather his forces for the great attack against the representatives of the Lord Jehovah, Satan proceeds to the work of gathering them. He and his angels are still invisible to men and exercise influence, power and control over men of the world; and his organization invisible, therefore, continues to constitute the heaven of the world of mankind. It is this invisible organization or heaven that the Scriptures declare must pass away with a great noise in the battle of Armageddon.

EARTH

¹¹ The earth literally means, of course, the mundane sphere, planet or globe on which man resides. It also relates to the organization of man on the earth. When so used it distinguishes the organization of men, constituting the governing factors, from the restless, disorganized elements of humanity, which are symbolized by the sea. The earth therefore is properly mentioned as the visible part of Satan's organization, of which he is the god. In symbolic language the earth is represented as a beast, which more particularly relates to the governing powers of the peoples of earth.

WORLD

¹² The term world is properly defined as mankind organized into forms of government under the supervision and control of an invisible overlord. The chief overlord is Satan the Devil; and he is assisted by his evil angels, also invisible to man, the operations of all of

whom are now confined to the earth. Prior to the great deluge the world was made up of the evil heavens and evil earth. That evil organization, both visible and invisible, was destroyed. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Peter 3:7.

¹³ The "present evil world", composed of the visible and invisible part of Satan's organization, shall pass away with a great noise, and the elements forming the earthly part thereof will melt with fervent heat; and this takes place, as the Scriptures declare, in the day of God's wrath. (2 Peter 2:10-12; Revelation 16:13,14; Isaiah 51:6) Therefore we see that the world is made up of heaven and earth.

NEW HEAVENS AND EARTH

¹⁴ Through his prophet God declares his intention to create a new heavens and new earth. (Isaiah 65:17) In discussing the passing away of the present evil world St. Peter says: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:13) Undoubtedly this new heaven and new earth will constitute the new world mentioned by the Psalmist as the world that shall be established and not be moved. (Psalm 96:10) Therefore this is further proof that the world is composed of heaven and earth; that is to say, the visible and the invisible parts of an organization having influence and control over man.

¹⁵ The new heavens here mentioned could not have reference to the righteous organization of Jehovah that has existed from the beginning. It must have reference to the government of the peoples of mankind. Satan's invisible organization has long constituted the heavens of mankind. Now the time has arrived when God will establish a righteous, invisible rule for mankind, and that invisible ruling power will constitute the new heavens. Christ is the invisible ruling power for the saints on earth. God, through Christ, will establish a righteous rule for all mankind on earth. Before that is done the wicked invisible ruler must be restrained and his rule destroyed; hence the prophecies foretelling the destruction of the old heavens and the old earth.

¹⁶ This work is described under different figures of speech. For instance: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished." (Isaiah 51:6) When something "goes up in smoke" it means it is at an end. When a garment grows old it is put aside for ever. Then again the prophet says: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig

from the fig tree."—Isaiah 34:4; Revelation 6:14-16.

¹⁷ It is Jehovah who establishes the new heavens and the new earth. Christ, at his first advent, was anointed to be King. He took his power and began his operations as God's anointed during his second advent, in 1914. There the heaven was planted. Heaven, in this instance, refers to the invisible ruling powers that ultimately shall rule and control all the nations of the earth. That heaven was planted when Satan was expelled and Christ began his reign. The foundation of the earth is the basis for the new organization of righteousness amongst men on the earth.

¹⁸ It is God's purpose to have a witness given to the people concerning this new heaven and new earth before he completely destroys the old. To accomplish this purpose he puts his message into the mouth of those who are of Zion. To them he says: 'Ye are my witnesses that I am God; go now and tell the people what my purpose is; by performing this commission faithfully you will prove that you are of Zion and therefore I may say unto you: "Thou art my people."'

THE TESTIMONY

¹⁹ The testimony concerning the new heavens and new earth must be given by the saints while on the earth. This testimony must be given to the nations and peoples, that some at least may be prepared to receive the kingdom and be ready to walk upon the highway of the Lord. God puts into the mouths of his anointed ones his words and directs them to "say among the nations that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously". —Psalm 96:10.

²⁰ The time for the giving of this testimony is fixed when the Lord takes his power and begins his reign. The promise then is that the world, to be composed of the new heavens and new earth, shall be established that it cannot be moved. That means that the peoples of the earth shall become subject to Christ instead of subject to Satan, and that the organization of God on the earth will be a righteous one; for the Lord shall judge in righteousness.

²¹ Water dropping upon a rock for a long period of time will wear the rock away. The truth stated from many viewpoints, time and time again repeated and kept before the mind of the consecrated, will ultimately make an impression. Some have wondered why so much is said at this time about service. The reason is that service of the Lord concerning his kingdom is essential to the welfare of the anointed ones. It is the expressed will of God that certain things shall be done. He has declared that the remnant of his people will do that work. That the duties and obligations laid upon these may not be overlooked, the Lord states his will concerning such in different ways and in different places. In addition to telling his people that he has put his words into the mouths of such, and that these are his witnesses, he tells them more specifically what they shall

do. Through his prophet he says: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones: lift up a standard for the people."—Isaiah 62:10.

²² Paraphrasing the language the Lord here uses, he says in substance to the anointed ones: 'Let the course of action taken by you be in harmony with and always toward the kingdom. All the faculties with which you are endowed should be used in that direction. By taking this course of action you are going through the gates; that is, passing in the way of the kingdom and thereby pointing others to the way of entrance, that they may receive the blessings of God. The way for the people must be prepared. The peoples of earth must know that there is a righteous God and that he has constituted his anointed ones as the new invisible ruling power of men, therefore the new heavens.

²³ 'Cast up the highway for the people, by acquainting them with the fact that God has provided a great way by which the people can return to him and receive his blessings. In the way that the people have gone there are many stumbling stones which prevent them from learning the Lord's way. The stumbling stones have been placed there by Satan and his agents. These are in the form of false doctrines and misrepresentations of God and his plan. Remove these stones by telling the people what is the truth.'

²⁴ The people have for a long time been called upon to rally to various standards, all of which are false standards. The enemy has caused these various standards to be raised up that blindness might result to the people and they be turned away from the true God. Now it is the duty of the anointed, to whom God has committed his Word, to lift up the true standard of God. This they do by telling the truth concerning the Devil's organization and concerning God's organization, and how God is going to deliver the people from their oppressors and bless them with everlasting life and happiness. The Lord God has provided this message and will have it delivered. The truly anointed ones will give this testimony. This is one of the present works for the church.

THE CHILDREN

²⁵ Recently a convention of Bible Students was held at Chicago. At that convention the question was brought prominently to the fore: "What shall be done concerning the teaching of truth to children?" Many of the consecrated of the Lord have children. Some of these consecrate their children to the Lord while in infancy and then do their best to teach the children concerning the divine plan. Others give little attention to their children and let them just grow up. In addition to these, there are many children who associate with children of the consecrated, but whose parents are not consecrated. Do the saints now on earth have any obligation toward any of these children, and if so, what? During the Chicago convention a special meeting of

several hundred consecrated brethren was held to discuss these questions. That meeting passed a resolution calling upon the President of the SOCIETY to give some expression concerning the teaching of the children.

²⁶ At another session of the convention the following questions were propounded and answered:

²⁷ QUESTION: What evidence have we that teaching the children the divine plan meets with the Lord's approval?

²⁸ ANSWER: The children are a part of the people. They are more easily influenced than their elders because they have not learned so much error and have not become so deeply enmeshed with the Devil's organization. Many of these children may live through the time of trouble and never die, seeing that the kingdom is here. In referring to the second appearing of the Lord Jesus St. Paul says that Christ comes to judge the quick and the dead. (2 Timothy 4:1) It is manifest that the first work of restoration will be performed with those living on the earth. Doubtless many of these will be the children now living. In harmony with the command of the Lord given in Isaiah 62:10 it becomes the duty of the saints to point out to the people the highway, that they may walk over it in the way of holiness. This must apply to those who are still on the earth.

²⁹ The command further is that we must prepare a way for the people. God has put his Word into the mouths of his saints that the foundations of the new world shall be laid. (Isaiah 51:16) It is manifest that the way for the people is to be prepared by telling them what the Lord is doing and will do for those who obey him. The children are part of the people. One of the best ways to interest the parents is to interest the children. May not it be one of the best ways to gather out the stones over which the older ones have been stumbling, to teach the children the truth that the parents may see that their ways have been in error? Then 'the little child may lead them'. Turn the mind and heart of the little one to the standard of the Lord, and many of the parents will see the standard of righteousness and rally to it.

³⁰ QUESTION: How do we know that the Lord will be pleased to have us use our consecrated time in conducting children's classes?

³¹ ANSWER: Because he has declared that the foundation of the world must be laid, that a testimony concerning the same must be given, and that the people must be told that he is God. The children can be made to understand these things. If this is a part of the commission of the church, and it seems clearly to be, then it is expressly the will of God that the consecrated should use some part of their time in teaching the children.

³² QUESTION: If the children's work is important for us, why did not Brother Russell put forth more effort in this direction and give it his unqualified approval?

³³ ANSWER: Because Brother Russell was on earth at

the time the church was doing the work foreshadowed by Elijah. The chief part of that work, in obedience to the command, was to "gather my saints together unto me; those that have made a covenant with me by sacrifice". (Psalm 50:5) That was particularly the period of God's preparation, before the Lord Jesus came to his temple. (Malachi 3:1) The period of the Elijah work was not the due time to declare the message that "the Lord reigneth, the world also shall be established". That could be declared only when the Lord took his power and began his reign. That due time is now here. God has now set his anointed King upon his throne and commands the rulers and people to hear and render obedience to him. The time is now here to give that testimony to the people, and the children are a part of the people.

³⁴ For a long while we thought the chief thing for the saints to do is to "develop a character", not understanding what that meant. The chief purpose seemed to be to get ready to go to heaven. Now we see that the chief thing for a Christian to do is to perform his covenant, faithfully doing the will of God, and by so doing he prepares himself that he may be "meet for the inheritance of the saints in light"; and to such God will grant an abundant entrance into his kingdom. The misconception concerning "character development" has kept many from seeing their real obligation in the performance of their covenant. The teaching of the children is not the only work nor even the chief work of the church now. The chief work of the church now is to be God's faithful witnesses that he is Jehovah, and in so doing the saints are to unreservedly take their stand on the side of the Lord God and declare his kingdom. In so doing the church may tell all who have a hearing ear concerning the gracious provisions made by the Lord God.

WHO MAY TEACH THE CHILDREN

³⁵ It is not necessary that elders occupy their time in teaching the children, if they find something else to do. There is no Scriptural authority to preclude deacons or even sisters in the congregation from teaching the children. Either a brother or a sister who is competent may be selected to teach the children. This can be done without at all interfering with the regular and usual work of the elders. No one should be selected to teach unless that one is fully consecrated to the Lord, wholly devoted to his cause, and eager to be his witness. None other is qualified to faithfully represent the Lord. The Lord has put his Word into the mouth of none except the anointed of Zion. In addition thereto the teacher should love children and love to tell them of the loving kindness of our God. The teacher should enter into the joy of the Lord, and have a loving zeal to see the name of Jehovah vindicated in the minds of mankind and the people delivered from the oppressive hand of Satan and righteousness established in the earth.

³⁶ It was suggested that there should be some appro-

appropriate name given to this branch of witnessing to the kingdom. It was then suggested further that the Bible speaks of the prophets as a company, the church as a company of Christians, the tribulation saints as a great company, and the ancient worthies as a company. The name JUNIOR BIBLE STUDENTS COMPANY, by unanimous vote, was selected as the name to apply to the classes or companies of children being taught the Word of the Lord.

³⁷ At this time the work of the church seems truly great and covers a greater scope than it has heretofore appeared. It is manifest that there are great numbers of Christian people in the denominational churches who are consecrated to the Lord and who must hear the testimony, that the name of Jehovah may be known and that these may have the opportunity to take their stand irrevocably on the side of the Lord. The testimony must be carried to the Jews, that they may be told that Jehovah is God and that Jesus Christ is his anointed King. The testimony must be given to the rulers of the earth, that they may have no excuse to say that they knew nothing about God. The Lord God has set his Anointed One upon his throne and now commands the rulers of the earth to give allegiance to him. A testimony concerning this must be given.

³⁸ The testimony of the Lord's kingdom must be taken to the people in general that they may have an opportunity to rally to the standard of Jehovah—and this surely includes the children. All of these must have an opportunity to see the difference between the Devil's organization and God's organization. It becomes the privilege and duty of the church to tell all the people these great truths. The Lord has provided the radio; he has provided books, magazines and tracts containing the message; and now each one of the consecrated may avail himself of some opportunity to obey Jehovah's command.

THE HOLY CITY

³⁹ In vision St. John beheld the new heavens and new earth and saw that the old had passed away. He also declared that there was no more sea. When the new world is in operation there will be no more turbulent and unrestrained elements of humankind, which are symbolized by the sea. Then St. John says: "I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Revelation 21:2) The latter is descriptive of the beauty of the city. The word "city" is derived from the Latin *civis*, and relates to citizen or citizenship, a body or organized government. The figure or symbol is introduced by the Revelator to show how the new heaven will have control over the civic affairs of men of the earth.

⁴⁰ Concerning the saints the apostle says: "We, however, are free citizens of Heaven, and we are waiting with longing expectation for the coming from Heaven of a Savior, the Lord Jesus Christ, who, in the exercise

of the power which He has even to subject all things to Himself." (Philippians 3:20,21, *Weymouth*) Throughout the age the citizenship of all the people has been in the Devil's government. Now the church has the blessed privilege of telling the people how there shall be established a new heaven and a new earth and that then their citizenship will be in that holy government. This government shall rest upon the shoulder of the beloved One of God.

⁴¹ The apostle declares that the city of Jerusalem which is above, and which is God's organization, gives birth to all of the saintly class. (Galatians 4:26) To these the heaven has been and is God's invisible organization, of which Christ Jesus is the head and over all of which is Jehovah God. The affairs of the true church are directed from this city. St. John in vision beheld the influence of that holy city descending out of heaven and taking charge of the affairs of earth, that from henceforth it should control not only the affairs of the invisible but the civic affairs of the peoples of the earth. (Isaiah 2:2-4) Jerusalem in symbol now stands for the whole church. In the future the new Jerusalem, the holy city of God, will stand for both heaven and earth, because all the affairs of the obedient ones to God will be controlled by it, and the citizenship of all the obedient ones will be in God's blessed government.

⁴² The Revelator then declares that God will dwell with the people, and they will be his people and he will be their God. The kingdom of Messiah will be God's kingdom because it is the outworking of the great divine plan. There will be some trials in the kingdom for the peoples of the earth, but as they learn obedience "God shall wipe away all tears from their eyes". The peoples of earth who give their unqualified allegiance to the new government, to the new heavens and new earth, will find their citizenship in the new and holy city, and will recognize Jehovah as their God and themselves as the people of God. Those who pursue the course of holiness will ultimately completely pass over the highway, will be fully restored and become a part of that grand hallelujah chorus which shall for ever sing the praises of the great Jehovah God.

THE JOY OF THE LORD

⁴³ When the Lord Jesus ascended on high he was the anointed King of Jehovah. To him was committed all power in heaven and in earth. He was at the right hand of Jehovah in the heaven of heavens. Necessarily he observed the Devil in his heaven. He observed how that he constantly defamed the name of Jehovah God and continuously accused the brethren of the Lord Jesus and persecuted them. Because it was the will of his Father it was necessary for him to remain inactive against the Devil until God's due time to make the enemy his footstool, which meant until the due time for God to cast the enemy out into the earth, which is the footstool of Jehovah.—Isaiah 66:1.

"In 1914 the Gentile Times ended. The Lord Jehovah sent forth his beloved Son as the great Priest, of whom Melchizedek was a type, and said to him: "Rule thou in the midst of thine enemies." (Psalms 110:2) Then the Lord Jesus began his operations against Satan and cast him out of heaven, which precludes him from again appearing in the presence of Jehovah. The Lord Jesus of course knew that the time had come to vindicate his Father's name and oust the enemy, to lift up his body members and to proceed with the establishment of his own government, which shall deliver the people out of the hands of the oppressor. This of necessity thrilled the Lord's dear heart. Such is the joy of the Lord.

⁴⁵ Then the Lord comes to his temple and begins the examination of those who have made a covenant with his Father by sacrifice. Those whom he finds faithful he brings under the robe of righteousness, which the Father has provided, which marks their approval. (Isaiah 61:10) To such he says: 'You have been faithful over a few things; my purpose is to make you ruler over many. Enter into the joy of your Lord.'

⁴⁶ Then it was that these faithful ones of the temple class began to see more about the divine plan. Walking in the light that shines more and more unto the perfect day their hearts have been thrilled with joy, because they have entered into the joy of the Lord; and the joy of the Lord is their strength. Now they see that their chief purpose is not merely to get to heaven, but that the chief obligation laid upon them is to joyfully bear witness to the name of the great Jehovah God and to tell the people that God is now establishing the new heavens and the new earth, wherein dwelleth righteous-

ness, and that this new heaven and new earth will constitute the new world or government of mankind, under the supervision of the righteous Lord, and that this new world shall stand for ever and can never be moved.

QUESTIONS FOR BEREAN STUDY

To what time and work does Isaiah 51:16 refer? What is meant in the Scriptures by the word heaven? ¶ 1-3.

What similarity is there between Satan's and God's organizations? ¶ 4, 5.

Has Satan had access to the heavens of heavens since his rebellion? Is Satan's heaven now destroyed? ¶ 6-8, 43.

When did Jesus take action against Satan? What is Satan doing now? ¶ 9, 10, 44.

What is meant in the Scriptures by the word earth? What is signified by "the world"? ¶ 11-13.

What are the new heavens and new earth of 2 Peter 3:13? Quote texts which allude to the destruction of the old heavens and earth. ¶ 14-16.

What is meant in our text by planting the heavens and laying the foundations of the earth? When was this to be done? What must be accomplished before the old order passes away? ¶ 17-20.

Why is special emphasis now being laid upon service? Quote Isaiah 62:10 and paraphrase it. How do we lift up the standard? ¶ 21-24.

Should we now make a special effort to teach the truth to children? If so, why has this not been done throughout the harvest period? ¶ 25-33.

What did we formerly regard as our chief work? What is really the chief thing for us to do now? ¶ 34, 46.

Who may conduct children's classes? Why is the name "Junior Bible Students Company" appropriate for a juvenile Bible study class or organization? ¶ 35, 36.

Who must now be reached with the kingdom message? ¶ 37, 38.

What is meant by the Revelator's statement, "There shall be no more sea"? What is pictured by the "new Jerusalem"? Where does our citizenship belong? ¶ 39-41.

Will there be trials and tears during Messiah's reign? ¶ 42. What special favor does the Lord's faithful ones enjoy since he has come to his temple? ¶ 45, 46.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 3

"My soul shall be joyful in my God."—Isaiah 61:10.

NOT every one who claims to be a Christian can now say that he has entered into the joy of the Lord. The manifest reason is that only those who are of the temple class can so say. They must continue in that relationship to the Lord, and this they do by their faithfulness. They realize that they have the testimony from the Lord which identifies them as those whom the Lord has approved because of faithfulness. Such see that Christ Jesus is the bridegroom, that he has come to his temple for his bride, and that he has brought those prospective members of the bride class under the robe of righteousness which is furnished by Jehovah God.

To whom, then, do these saints owe their greatest debt of gratitude for making this provision for them? To the great Author of the plan of salvation, Jehovah

God. They worship and praise the Lord Jesus; and they recognize Jehovah as the Most High and the everlasting Ruler thereof, and as the Giver of every good and perfect gift. Appreciating their privilege of being witnesses for the Eternal One they delight to send forth his praises out of Zion. A joyful participation in the service of the Lord by carrying his message of reconciliation to others is one of the best evidences that one has entered into the joy of the Lord and is covered by his robe of righteousness.

TEXT FOR NOVEMBER 10

"Upon one stone shall be seven eyes."—Zechariah 3:9.

IN THIS prophecy the titles "Joshua" and "Joshua the high priest" are used. Joshua, when used alone, refers to the members of the church on earth; whereas Joshua the high priest refers to the entire Christ.

After 1918, when the Lord came to his temple "Joshua", those of the temple class, began to have a clearer vision of what God's organization is and of his purposes concerning his people. Then apply the words of the prophecy: "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." (Zechariah 3:9) The one stone is Christ Jesus, the chief stone of Zion, which is laid before Joshua, the body members on earth.

It is with the eyes that we have a vision of tangible things. The mind is represented by the eye; and with the mind's eye, figuratively speaking, we have a mental vision. Seven is a symbol of completeness. The term "seven eyes" seems clearly to mean that upon this one stone there is shining the full and complete light of God's plan, and that this light is reflected into the faces of those of the temple class and gives to them a clearer vision of God's purposes. (2 Corinthians 4:6) For this reason the temple class is now receiving a clearer vision of the unfolding of divine prophecy. The complete unfolding is in Christ Jesus, the chief stone; but through him God reveals to his body members his plan in a clearer way now because the due time has come.

This increased vision brings joy to the hearts and together they lift up their voices with singing. The voice, a symbol of a message, means that they are harmoniously proclaiming the message that Jehovah is the great God of the universe. Out of Zion come his praises. These are the only true witnesses God has on earth. All who are of the temple class will delight to be such witnesses.

TEXT FOR NOVEMBER 17

"Ye are the temple of God."—1 Corinthians 3:16.

IT IS manifest that at the time St. Paul wrote this message to the Corinthians there were some disposed to give too much honor and glory to the elders in the church and not proper worship and devotion to Jehovah. Such was evidence of a carnal mind. The apostle found it necessary to tell the Corinthians that neither himself nor Apollos nor any other man amounted to anything, but that God is the great Builder. Then he adds: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" He would have them know that Jehovah is building this temple and not men.

The fear of man is a snare, likewise undue honor given to men leads to a snare. Leaders in the congregation should never encourage others to praise or worship them. It is destructive both to the brethren and to the leader. If a brother in the congregation by his conduct invites and encourages other brethren to pay him honor and to tread with fear in his presence such a one is doing violence to the temple of God. Concerning this the apostle says: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let

him become a fool, that he may be wise. . . . Therefore let no man glory in men."—1 Corinthians 3:18-21.

A member of the church who is given to paying undue tribute and praise and honor to men who are leaders in the church is neglecting to give proper consideration to Jehovah God. This is one of the snares that the adversary has always laid for God's people, and many have been those who have fallen into it. This is another reason why the church must now completely discard everything that smacks of ecclesiasticism. There must be a true and honest service of God.

All of the temple class will proclaim God's praises and not the praises of men. Speaking to those of the temple class the prophet of the Lord says: "Let the high praises of God be in their mouth and a two edged sword in their hand." If the Devil can get God's people to praising men and to say nothing about the Devil's organization he has got them in a snare. The true temple class now appreciate the privilege of fearlessly and unselfishly sounding the praises of Jehovah out of Zion.

TEXT FOR NOVEMBER 24

"Let not thy hands be slack."—Zephaniah 3:16.

THIS admonition is addressed to Zion and applies in the day of God's wrath against the Devil's organization. The wrath of God began to be expressed after 1918, at which date his beloved Son was presented as King. Since then some who have professed to be fully consecrated to the Lord, and who know something of his plan, have declined to do anything towards giving the witness concerning God and his kingdom. They say: "Now we must wait until God takes us to heaven." Surely these do not have a clear vision of what the Lord is now doing. They do not recognize the controversy between the Devil's organization and that of Jehovah and that the hour approaches when God will make for himself a name. Soon he will give such a demonstration of his power that none will have any excuse for not knowing that he is God.

As this day approaches he says to those of the temple: "Ye are my witnesses that I am God." "Therefore lift up my standard to the people that they may know the right way." In this hour of stress, when the forces are gathering for Armageddon, the Christian must not slack his hand but must be diligent in the performance of duty. He must be a witness for Jehovah, joyfully proclaiming his praises both by word of mouth and by placing in the hands of the people his message of truth in printed form. This explains why there has been a wider witness for the truth during the past year than at any other time. The reports from the classes in various parts of the earth corroborate this conclusion.

The command is now to all such: "Do not become weary in well doing. In this day do not slack your hand but put forth your best efforts to glorify God."

THE EVILS OF STRONG DRINK

—OCTOBER 31—PROVERBS 23:29-35—

"At the last it biteth like a serpent, and stingeth like an adder."—Proverbs 23:32.

NO TRUE man could do other than abhor the thought of ever finding himself brought under the power of strong drink, nor wish other than that none of his fellows should come under its mastery. Yet all the world knows of the mastery which alcohol has gained over countless thousands, and that myriads yearly die under its bondage. It is only to be expected that men of good will would endeavor to free their fellows from its toils and its curse.

² The unusual power over both body and mind which strong drink possesses serves to make it a symbol of the principle of evil. Its first effect of stimulation, a feeling of bodily strength renewed, or with others, of quickened mental activity, brings a great temptation. Then, as more is taken, there comes the effect of intoxication, with loss or lack of control of body and of mind. The fine human machine is broken down, the body is dulled, the mind is muddled; and he whose original image was in the likeness of God, which image he still in a measure bears, is degraded to a level lower than that of beasts. Rarely does a man see himself when intoxicated; when he sees others in such a condition he cannot bring himself to believe that he ever lets himself down so low.

³ All this is like the action of sin itself, and therefore the evil of strong drink in its indulgence and its consequences becomes a fitting illustration of sin and its effects. In transgression there is an excitement which evilly stimulates. Then comes further indulgence in wrong doing, and there follows clear evidence of danger; for there is a breaking down of standards and a growing disregard for consequences, whether in obligations to God or to man. If the course of self-indulgence is continued all moral sense is lost, and man's ability is turned to base uses and to a degradation of his human glory.

⁴ The Bible speaks of the use and misuse of strong drink, even as we should expect it to do. It is the Bible which tells us of man's original glory (No man could know of it but for the divine revelation.), and of the glory and honor which man will have when he is brought back to love and obedience to God; and no man can know of that glory save by the same divine revelation. Therefore it is to be expected that the Bible will consistently be found condemning anything which degrades mankind. The golden text and the passage set for today's study are examples.

⁵ But the Bible is not a temperance worker's textbook, nor set to be a prohibitionist's guide. It speaks of the hurt, the dangers, the vice of impurity, as it does of those of strong drink. When men speak of these evils with which mankind is afflicted, and quote the Bible for support or authority, it must never be for-

gotten that the Bible never claims any attempt to guide the world of men.

⁶ True, the Bible contains the text of the law of God for Israel; also it has light and instruction for the Christian, the true follower of Jesus; but it gives little advice to the mere church-goer or church member whose heart is not turned to God and righteousness. These use it for their special purposes, as and when they desire; but they care little for its study, and do not wish to be guided by it except as it suits them.

⁷ While therefore some of Israel, as the Nazarites, took a vow to God which sometimes enjoined abstinence from the use of strong drink, and while the wise man could properly give the exhortation to his people in the words we study today, it must not be understood that there is in them any warrant for the temperance reformer of today, who claims them as a God-given instruction and warrant to preach total abstinence from strong drink on the authority of the Bible, nor for the prohibitionist to claim a right to enforce some Bible instruction as law upon the nations.

⁸ The first recorded misuse of wine was by Noah, found drunk by one of his sons. Probably he was caught unawares through atmospheric changes which produced alcohol in the juice of the grape where before there had been nothing of the kind. But we must think there was indulgence on his part; else the incident could hardly have been so disastrous. The sin which brought expulsion from the garden of Eden, and the sentence of death on Adam was one of rebellion against God, which spirit was shared by his descendants. Noah, who in a sense was the second head of the race, manifested no rebellion; but this fault of self-indulgence, even to the extent of sin against himself, his family, and his God, has been the sin of many of his children.

⁹ After Noah's day various incidents with strong drink in association are recorded in the Scriptures, and always they show its destructive or degrading power. Nadab and Abihu, Aaron's two sons, died by a visitation from God because of a wilful disobedience almost certainly chargeable to wine. This did not cause God to alter his law which made an offering of wine necessary to some sacrifices, though a statute was then made forbidding the priests to drink wine and strong drink when they were going into the tabernacle, "lest ye die." (Leviticus 10:9) There is little evidence that Israel as a people were addicted to strong drink, but it does seem evident that the priests and their associates indulged themselves in its use. (Isaiah 28:7) When used in moderation it was one of Israel's wholesome beverages; used in excess it became a destroyer.

¹⁰ Wine and strong drink are God's own simile used by the prophets respecting false teaching and false

doctrines. This same simile is continued in the New Testament. The unfaithful woman of Revelation is seen drunk with the wine of her fornication; her teaching and her indulgence gained thereby. Wine intoxicates both body and mind. The wine of false doctrine destroys the spirit. Those who seek to impress temperance and prohibition legislation upon any people, and who profess to take the Bible for their guide and authority, should not confine themselves to only a portion of what it teaches.

¹¹ We have already noted that the Bible gives no hint, much less any direct statement, that what it has to say is intended for the guidance of the world of men. Rather it consistently declares its instruction is for the people of God, particularly for the footstep followers of Jesus Christ in the walk of a consecrated life. It shows that God has fixed a time when he will take the world situation in hand, and when, under the rule of Christ, neither strong drink nor anything else hurtful to man will be allowed.

¹² Then there will be all round prohibition of all things evil, and at the same time a general diffusion of true knowledge of God and all things good. (Isaiah 11: 9) Then all men will be shepherded in the ways of right and truth. This rule will be continued till every man is so near the original perfection of being as seen in the first man Adam before his fall as to allow him to be subjected to a test which shall prove whether or not he has heart obedience to God, and therefore whether or not he is worthy of continuous life on the earth from which the curse will then have been removed.—Rev. 22: 3.

¹³ In view of these things so clearly taught in the Bible, the Bible student has no hesitancy in saying that it gives no warrant for professing Christians to attempt any kind of temperance legislation. This is not to say that temperance agitation is not good in itself, nor that any people should not legislate to kill traffic in alcoholic drink of whatever kind or even of all kinds; but legislation for the repression of strong drink or any other evils, and all such attempts to bring it about, should be based on other grounds, moral or economic, rather than as Biblical. The kingdoms of this world as such are not under the care of God; it is only in his kingdom that the laws will be acknowledged by him.

¹⁴ Attention however must be drawn to the fact that the Bible is strong in its denunciation of the strong drink of *false doctrines* and of self-appointed prophets, and the wine of ecclesiastical fornication, the two forms of strong drink which are in general use by the majority of those who are advocates of temperance or of the prohibition of alcoholic drinks, and who misuse the Bible for their authority.

¹⁵ Jesus said of some who, with a professed reverence for the Scriptures, claimed to regulate the life of the people, but who in attempting to deceive others had badly deceived themselves: "If therefore the light that is in thee be darkness, how great is that darkness!"

(Matthew 6: 23) These do not perceive their condition of blindness to the purpose of God. Isaiah speaks of the leaders of ecclesiasticism of today as well as those of his own day, when he says, "Take your pleasure, and riot [margin]; they are drunken, but not with wine; they stagger, but not with strong drink." (Isaiah 29: 9) These have no more understanding of the vision of God given by the prophet than those of Isaiah's day; they are as those who are muddled by drink, and are as sleepy as the man who is in a drunken stupor. The reason is given. It is because "this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men".—Isaiah 29: 13.

¹⁶ Bestiality in priestcraft was not first known in the dark ages; it was known in Isaiah's days, as is apparent from the picture he draws, saying, "Woe to . . . the drunkards of Ephraim . . . they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." (Isaiah 28: 1, 7, 8) The context shows that this terrible picture of a disgraceful condition is not to be understood merely as an exposure of Israel.

¹⁷ The New Testament is as emphatic as the Old in its denunciation of this evil. The "mother of harlots", the false church system, is depicted as drunk with the blood of the saints, and the kings and the inhabitants of the earth as drunken with the wine of the fierceness of her fornication. The strong drink of error and of false claims has perverted the minds and blinded the eyes of Christendom. Its leaders stagger and fall.—Revelation 17: 2.

¹⁸ The Lord Jesus when on earth, gave his disciples a hope of a place in heaven with him, if they proved faithful; they were to share with him in the work of the kingdom. (Luke 12: 32) The church was to be the bride of the King, and the marriage feast was to take place on his return. (Psalm 45: 9, 11) The faithful followers of the lowly Jesus have long waited for him to give them the reward promised. They have died in faith, believing the promise would be made good. They have been despised, but have been content to be reckoned as of no account by the world so long as they had their Master's approval and the continued witness of the spirit that they were the children of God. But the majority of those who have professed to be followers of Jesus have not had this faith and hope, but have sought for and gained reward in the present life.

QUESTIONS FOR BEREAN STUDY

What are some of the evil effects of strong drink? Do the Scriptures condemn it? ¶ 1-4.
Is the Bible intended as a guide to the people of the world? What is its purpose? ¶ 5-7.

What is the first recorded misuse of wine found in the Scriptures? Contrast Noah's sin with that of Adam. Were the Israelites addicted to drunkenness? ¶ 8, 9.
What do wine and strong drink illustrate in the Scriptures? ¶ 10, 14, 15.

Why does not the Bible urge temperance reform work upon Christians? ¶ 11-13.

Is bestiality in priestcraft limited to the dark ages? ¶ 16, 17.
Is the course of obedient Christians generally misunderstood? How may they prove themselves faithful? ¶ 18.

THE FALL OF JERICHO

"This is the victory that overcometh the world, even our faith." — 1 John 5: 4.

—NOVEMBER 7—JOSHUA 6: 12-20—

JOSHUA lost no time in entering upon his task. As soon as Passover was ended he went out toward Jericho, apparently alone. The spies had brought their report; yet, like all good leaders, he wanted to see for himself. But he seems to have been less alert as a war scout than generals are supposed to be; for it is said that "he lifted up his eyes", and saw a man near him with a drawn sword in his hand. Without fear Joshua spoke to him and asked him if he was for Israel or for their adversaries. The man replied, "As captain of the host of the Lord am I now come." Joshua immediately honored him. He fell on his face to worship him; and, acknowledging his superior in command, said, "What sayest my lord unto his servant?" Joshua was told to take off his shoes because the place where he stood was holy. He obeyed.—Joshua 5: 13, 14, 15.

² The captain of the Lord's host then gave him instruction as to how Jericho should be attacked. There was never an army instruction like it before or since. Joshua was commanded to march his army around the city for six days in succession. The ark of the covenant was to go with the march, and seven priests were to go before it with ram's horn trumpets. On the seventh day the circuit of the city was to be made seven times. On the last round the priests were to blow a long blast on the trumpets, the people were to give a great shout, then the wall would fall, and every man in Joshua's army was to go up straight before him and attack the city. Joshua charged his army that none should say a word on any day till the time came for the shouting; they must neither answer the sneers of the people on the wall nor exult in cries of battle.

³ As commanded, Israel marched round the city six days. It is easy to imagine the men of Jericho being at first excited at the demonstration of Israel; then they would think that Israel realized their inability to attack the city; and they would begin to feel a sense of security. But as Israel began the unusual demonstration on the seventh day, excitement would keep them on the anxious watch; and the long blowing of the priests' trumpets would bring all the people onto the walls. Then came Israel's great shout, and the wall fell down flat as if it crumbled under its own weight. Its fall would mean the death of many and the injury of many more, and would throw all the people into confusion.

⁴ All kinds of suggestions have been made to ac-

count for this strange thing. Some have said that the vibration caused by the shout was the cause. Some think an earthquake was the cause; but if so it is surely singular that the quake appears to have followed the more or less circular wall, as if accommodating itself to the wall. As there is no need to suppose anything but the intervention of God, these explanations are unnecessary.

⁵ This work of God for Israel was surely intended to show them that the battles they were to fight and the work they were to do were God's concern. They were his army. Israel was not equipped for an attack on a walled city; but the warfare was God's and theirs. Jehovah would do for them in those things beyond their capacity, but they must do their share of fighting. The walls of Jericho, which God showed he would bring about, represented the greater difficulties of Israel's campaign.

⁶ Much has been written and spoken about the injustice of Israel's war of conquest and of the cruelty of their instructions to destroy the men, women and children of the land of Canaan. The reason for this drastic warfare is found in the fact of the terrible degradation of the peoples of the land, of which an account is given in Leviticus 18: 27, 28. The looseness and lewdness of Canaan the son of Ham, which brought the curse of Noah upon him (Genesis 9: 25), had run riot in his seed; until now they had become amongst the peoples of the earth as a cancerous growth is in the human body, out of which it must be cut if life is to be prolonged.

⁷ Jehovah, by Joshua and Israel, cut out this deadly growth for the saving of the other peoples. The minds of the older people were defiled, their bodies were corrupt, and the bodies as well as the minds of the children would be likewise. The peoples were destroyed from amongst men for the same reason that Sodom and Gomorrah and their inhabitants were destroyed. Humanly speaking it may be that (because corruption spreads so rapidly) the course of humanity's progress of later days would have been widely different from that which has been had God not so acted. Some of the steps of degradation have been retarded by the strife and conflict of war or other causes; some, as in the case of the Canaanites, by acts of God.

⁸ In the earliest days of Joshua's leadership he sent two spies across the Jordan. He wanted information about Jericho; for it was manifest that Israel was to go into Canaan at that point, since they had been led of the

Lord to the fords of Jordan near to Jericho. Joshua could not then know that God would fight for them in the way afterwards shown, and the need of immediate action after crossing Jordan was apparent; hence for him to send spies would seem a reasonable thing. Unlike the former sending of spies into Canaan, no evil came to Joshua nor to Israel from this sending, though it is to be noted that no advantage was gained in their warfare.

⁹ God led his people on; and Joshua would know, when he saw the captain of the Lord's host come to assume command, that there was no need for the spies' report. That the Lord was not displeased with Joshua's sending spies is evident from the use he made of it. It was through them that Rahab of Jericho, an unusual woman, the Old Testament's correspondency to the "woman of the city" with whom Jesus held such profitable conversation at the well of Sychar, became part of the Bible's story, and was received into the family which in due time gave birth to Jesus of Nazareth.

¹⁰ The spies got into Jericho as travelers, and to the inn kept by one Rahab. Someone noticed them, and the king was informed. He sent to Rahab to have the men brought to him, but she led the men to the roof of her house and hid them under some stalks of flax. Then she misled the searchers, saying that the men had had refreshments and had gone, that she did not know which way they had gone, but suggested that a hard pursuit would get them. Her advice was taken.

¹¹ Rahab then told Joshua's spies that she knew that Jehovah, of whose name she had learned, had given Israel the land; and she said that all the people of the land were in terror, and were faint because of Israel. They had heard of all that God had done in Egypt, and of the recent battles with the Amorites on the other side of Jordan. Rahab said that she knew, and her words seem to mean that she knew the others knew also, that Jehovah the God of Israel was God of heaven and earth.—Joshua 2:11.

¹² Rahab then pleaded with the spies for the lives of herself and her kinsmen. The two men bound themselves before the Lord that no harm should come to her or her people if she preserved secrecy and bound in her window the cord which she used to enable them to escape from the roof. Rahab gratefully bound the scarlet cord in her window, and in faith gathered her kinsmen to her to wait for the salvation which would preserve her from the destruction soon to come upon the city. She was saved by her faith, and by her works which resulted from her faith. (Hebrews 11:31; James 2:25) Rahab was probably the only person in Jericho who had faith and purpose. It was no chance which guided the feet of the spies to her house. The Lord knew her thoughts and her heart.

¹³ Jericho was the first city of Canaan to fall before Israel. It was well situated for commerce, and because of the nearby fords of Jordan it had an importance as

a gateway into Canaan. It was wealthy, and to save Israel from the sin of greed strict injunction was given that everything in it was devoted to destruction. Besides this, Joshua put a curse on any attempt at rebuilding the city. The foundation should be accompanied by the death of the builder's firstborn son, and the gates set up should be accompanied by that of his youngest son, evidently meaning that the building of the city would be the destruction of the builder's family.—Joshua 6:26; 1 Kings 16:34.

¹⁴ Jericho thus was one of the cities of Old Testament history used as types of things to be destroyed. In this it takes its place with Sodom and with Babylon. The tenor of all scripture is the purpose of God in restitution; first, that of man, back to the perfection of being which he enjoyed in Eden; second, that of the earth, his home, which is to be freed from the curse so that it may yield its increase for the sustenance of the multitudes of men in the days of restoration, when the earth will be filled with a happy, healthy people.—Acts 3:19-21.

¹⁵ But the Bible does not say that all men will ultimately become obedient to righteousness and to God, and it is not unexpected therefore to find that the Bible shows in this way that a curse will remain upon those who deliberately and with understanding reject the mercy and favor of God. But Sodom, Jericho, and Babylon represent conditions obtaining in the earth and among men, rather than men themselves.

¹⁶ The warfare upon which Christ has now entered, to establish the earth in righteousness, corresponds to Joshua's warfare. There are therefore lessons in the fall of Jericho for the present time. Perhaps the first and chief is that the fight in which the church is engaged is the Lord's battle. The Lord's people are but a feeble flock; but just as it seemed impossible for Israel to overcome Jericho, since they had no war engines wherewith to smash the walls, and probably no ladders to enable them to climb the walls, so we lack weapons of a carnal nature. But of what use are these when at the sound of the trumpets and the shouting the walls of the city crumbled under their own weight?

¹⁷ The servants of Jehovah, who have heard the call of God through the truth now given to his people, and who form his army to stand for him against those forces of entrenched evil, seen now as Satan's organization, are but a feeble army in comparison with the mighty forces against which they are arrayed. But just as it seemed impossible for Israel to overcome the defences of Jericho, using neither engines of war to batter down its walls nor ladders to scale them, and yet were victorious, so the Lord's people today, faced with the seeming impossibility of making any impress upon the great kingdom of evil, will find that God has used their witness, their shout of the truth, as the power of victory. The battle is the Lord's, and the conquest of the organization set by Satan for the establishment of rebellion

against God is certain. Happy are those who are units in Jehovah's army, under the banner of his dear Son.

QUESTIONS FOR BEREAN STUDY

When and how did Joshua meet the captain of the Lord's host? What instruction did the latter impart? ¶ 1, 2.

How was the order carried out, and what was the result? What lesson is there in the fall of Jericho? ¶ 3-5.

What was the reason for Israel's drastic campaign against Canaan? ¶ 6, 7.

Relate the story of Joshua's spies at Jericho. Who was Rahab? How and why was she rewarded? ¶ 8-12.

Why did Joshua destroy Jericho and forbid its rebuilding? What is herein illustrated for us? ¶ 13-17.

INTERESTING LETTERS

MASTERPIECE OF TRUTH LITERATURE

DEAR BROTHER RUTHERFORD:

Surely the time has come for the world to know its God. He has now prepared the truth concerning his being and his plans and purposes in such concrete form, and with such plainness of speech, that even the casual reader cannot fail to see something of the length and breadth, and height and depth of his wonderful love and his glorious purposes concerning his creatures. Nor can they fail to see the awfulness of Satan's empire, and the wickedness and treachery of the god of this world.

I refer to the book *DELIVERANCE*. Some one was so kind as to hand me a copy of this book the other day, and I must say that it is the most wonderful book I ever read. It is not merely a masterpiece; but I believe it is *the* masterpiece, not only of Brother Rutherford's writings, but of all Scriptural literature—unless we would make an exception of the book *COMFORT FOR THE JEWS*, which is also a wonderful book in its narrower scope.

Apparently the Lord has given his little army this wonderful weapon at an opportune time. For a year or more I have noticed a growing friendliness toward the truth on the part of the public. I doubt not but that there are hundreds of thousands of people who are almost persuaded that the International Bible Students Association have, and are teaching, the real Bible truth. With a little more light, and some little circumstance to draw the line, I believe there will be many thousands line up on the side of the Bible Students. Oh, that all the dear friends could see and appreciate their privilege, and put forth their utmost effort on behalf of these!

May the Lord continue to bless and use you, dear brother, in furthering the interests of his kingdom. Pray for me, that I may be kept faithful and zealous to the end.

Yours in the love and service of our King,
H. H. DINGUS.—*Pilgrim*.

ROUSE YOURSELVES FOR THE KINGDOM MESSAGE

MY DEAR BROTHER RUTHERFORD:

I know that you are a very busy man; but I must write you a few lines first, to let you know that I am enjoying the work and the delightful things of our God coming through the *WATCH TOWERS*. You cannot make too strong the necessity of studying the *TOWER*. The dear friends along the way read it; but so many of the Lord's dear people do not seem to grasp the idea that we are not in the harvest field, but on the battlefield. From the reports I get along the way, even the Pilgrims talk to the friends more about being late or their bed or what they eat than about the King in Action.

I have just been in a three-day convention where four elders took up about four-fifths of the time and never once mentioned the kingdom work. They talked on character development all the time, making a few excuses for the *WATCH TOWER*. But the part that I am getting at is that Zion sat there to get the message, and did not know but that they were getting it until I reminded the brethren that they were fifteen years back in the harvest and not in the kingdom at all.

Isaiah 56:10 can well apply to the elders and to many of the Pilgrims. A watch dog is expected to warn the house-

holder; and if the brethren are lying down beside Brother Russell twenty years ago, they are asleep and cannot bark. The thing for Pilgrims, and for every one else who is a leader, to do is to study the *WATCH TOWER* from "The Sheep and the Goats," "Virgins Fair," "Birth of The Nation," "The King in Action," "Holy Spirit Poured Out," and every one of the late *TOWERS*, the *COMFORT FOR THE JEWS*, and the *DELIVERANCE* book. These are the things I am trying to get into my head and heart.

I want to thank my heavenly Father, and you as his servant, for that wonderful article in the May 1st *TOWER*—"Character or Covenant—Which?" If we are on the white horse, we cannot stop to wash our faces, but must fight; and if we see a brother being drawn over to the side of the enemy, it is not brotherly love to let him go without a word of warning. Some of the friends are dying of sweet diabetes, but do not know it.

Again I thank you for this trip. Wish I could see you for an hour, but am glad that I can hear from you once a month. God bless you and keep you, is the prayer of

Your brother in the kingdom and patience of Jesus Christ.
Geo. H. LRAPER.—*Pilgrim*.

GREEN PASTURES AND STILL WATERS OF TRUTH

DEAR BRETHREN:

Christian greetings. It is my privilege to write at this time and to express my appreciation of the continued supplies of the spiritual food to feed the sheep of the Lord's pasture. By the "still waters" he leads the willing ones, and there is rest, peace and joy for the faithful children of God who walk in heaven's appointed way.

As God is the source of all truth, we gladly acknowledge him as the Giver; and we render thanks also to the faithful servants who dispense the "meat in due season".

I have just finished reading the article in May 1st *TOWER* entitled "Character or Covenant—Which?" It is certainly Scriptural and very encouraging. How it magnifies and enriches that beautiful text: "We are his workmanship," and at the same time makes it clear what can be accomplished by the children of God!

I am enclosing a postal money order to help a little in spreading the good news of Messiah's kingdom.

With Christian love to our Brother Rutherford and to all the dear friends at Bethel, yours in the Master's service,

(Mrs.) E. HUNTER.—*Fla.*

BRUISING THE SERPENT'S HEAD

DEAR BROTHER RUTHERFORD:

I have hurriedly gone over your new publication, *DELIVERANCE*, and expect to read it more carefully. It is written in such a manner that the reader would not desire to stop until it is finished. It is as interesting as a novel. I feel sure that it will be a means for making a name for Jehovah. It is a book that will appeal to many people, even those not professing Christianity. It is a clear exposition of the "enmity between thy seed and her seed", and it shall bruise the Serpent's head. Satan's power will soon end.

With love, and with prayers that the book may accomplish its mission, I remain your brother in Him,

DAVID DAVIDIAN.—*Calif.*

VISUALIZES THE INVISIBLE

DEAR BROTHER RUTHERFORD:

Sunday I finished reading your book, *DELIVERANCE*. The book instrumental in bringing me into the truth was the *DIVINE PLAN*, and I shall never forget how my heart was thrilled as that book, for the first time, disclosed to my mind the marvelous beauties of God's wonderful plan. But I can say that my heart was thrilled in the same way when I read *DELIVERANCE*.

While the clearer light on many points and the beautiful description of the "valley of blessings", at the close of the book, all gave me a great blessing, yet the outstanding gain seemed to be the clearer understanding of the activities, visible and invisible, of the two organizations "Zion" and the "Dragon", incident to the establishment of the kingdom. To my mind *DELIVERANCE* visualized, brought into the realm of reality and made tangible, the invisible, as it lies behind the visible, just as clearly as the *DIVINE PLAN* unraveled the mysteries of human history and revealed the glories of restitution.

I received a singular and exceptional blessing from the book. Consequently, dear Brother, I want to thank you as well as the Lord, for it. I never thought when I received it that it was going to enrich my heart and mind so much; I expected a blessing but not so great a one. The food which the Lord has given us, through the *WATCH TOWER*, etc., especially since the article on "Are You Using His Pound?" has been so refreshing and encouraging that it has made me feel just as though I were coming into the truth *again*. I cannot describe the joy in any other way. That the Lord may give you grace, and strength of mind and body, to serve his people to the end, is my earnest prayer.

Your brother in his joyous service,

F. H. DOUGHERTY.—N. Y.

ENCOURAGED BY CLASS WORKERS

DEAR BROTHER RUTHERFORD:

Greetings in Zion!

Your letter of July 21st received and appreciated for the encouragement it contained. Seeing that the Lord is taking pleasure in using the *TOWER* to instruct his anointed, I have for several months confined the class talks to the leading articles in the *TOWERS*, following the instructions contained by admonishing the brethren to activity in service, particularly house to house canvassing. Younger brethren rejoice in the message while many of the elders are causing considerable opposition, by refusing to go out, and throwing cold water on those who do go out. If it had not been for the encouragement that I have received from the class workers, I would have been down and out long ago. Therefore, dear brother, I appreciate your letter the more so.

I am of the opinion that two-day appointments, devoting the extra time to leading the friends out in the canvassing parties, will be blessed by the Lord, by increasing the activities of the faithful. Under the present conditions it has taken all of my time to prepare the *TOWER* talks for the friends.

May the Lord continue to lead you in the path of the just that through you we might be the more determined to follow the Lamb. With much love and prayers for you, I am

Ever your brother and servant of the King,

H. S. MURRAY.—*Pilgrim*.

DELIGHTED WITH DELIVERANCE

DEAR FRIENDS:

I have received and read the new book *DELIVERANCE*. To say that I am pleased would not express my appreciation. I am delighted; it is great. There is every evidence that the Lord directed and supervised its preparation. I am thankful to all concerned in its presentation to the church. It should be greatly to the benefit of all the Lord's true people as "food in due season".

I am sincerely yours, in hope of an inheritance with the saints in the glorious kingdom now incoming,

ELSTON LUTTRELL.—*Alabama*.

CLASS STUDY OF DELIVERANCE SUGGESTED

DEAR BROTHER RUTHERFORD:

The book *DELIVERANCE* is a splendid addition to our literature. It presents in clear, lucid and convincing language the inner working of Satan's organization, and exposes the actions of a malicious system that has blasphemed God and enslaved a race. That system will surely weaken under the light of such exposure.

It brings vividly to mind Rev. 11:19: "Lightnings and voices . . . and great hail," high-powered truths destructive of error. It is another evidence of the "King in Action", to those who "have the testimony of Jesus Christ".—*Revelation* 12:17.

So valuable is the book would it not be well to prepare it for class study by numbering the paragraphs and adding questions?

It weaves together many *WATCH TOWER* articles, exposing the outworking of a malicious mind, and the wisdom, justice, love and power of a mighty Benefactor. "Blessed be the Lord out of Zion."

Christian love and greeting.

Your brother and servant by his grace,

J. C. WATT.—*Pilgrim*.

LIKE MORNING DEW

DEAR BROTHER RUTHERFORD:

Greetings in the name of our present King!

The July 15th, 1926, issue of *THE WATCH TOWER* has encouraged us greatly, particularly because of the rich benefit derived from it by its study in class. The anticipated success of the European tour, culminating in the London convention, the passing of "A Testimony to the Rulers of the World", and your address on the subject: "Why World Powers are Tottering—The Remedy," finds a ready response in our hearts. This blessing from the Lord has been and is like dew upon the grass in the early morning.

At the conclusion of the reading of the "Testimony" to the world's rulers, it was adopted unanimously as expressing the sentiments of the entire class here, and the class secretary was instructed to advise you of its action.

We have noted with deep appreciation and satisfaction how divine grace has sustained you and blessed you in this fearless, clear-cut and complete address delivered by you in the Royal Albert Hall, London. We doubt not its efficacy in calling attention of the rulers of the world in particular to the established, new and everlasting kingdom of God, and to earth's present King. Unqualifiedly and joyfully we wish to go in record as being among those scattered throughout the earth who can, by the Lord's grace, give expression to the desire and determination to stand with you in this conflict of right against wrong, truth against error, offering no quarter to the enemy and asking none, because we know that in this battle of the ages the "Lamb" and his followers will be victorious. All honor to Jehovah and our great King!

With much Christian love and daily prayers for you and your faithful co-workers at headquarters, we are

Your brethren in Christ,

FORT WORTH ECCLESIA,

B. R. KENT, *Secy.*

DEEP APPRECIATION OF MAY 1ST TOWER

DEAR FRIENDS:

I am writing to tell you of my appreciation of the article in the May 1st *WATCH TOWER* on "Character or Covenant—Which?" I was opposed to it at first. But after a careful study of it, I found that it answered many things that I had been perplexed over. I had always thought that we had to develop a character, but now I know what is the principal thing. Knowledge is one thing, but wisdom how to use it is the main thing. May the Lord increase your wisdom to continue the good work.

Your fellow servant,

THOS. MCKENZIE.—*Mich.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Oakdale, Calif.	Oct. 7	Tulare, Calif.	Oct. 20, 21
Tuolumne, Calif.	" 8, 10	Bakersfield, Calif.	" 22, 24
Yosemite, Calif.	" 11, 12	Portersville, Calif.	" 25, 26
Madera, Calif.	" 14, 15	Orosi, Calif.	" 27, 28
Fresno, Calif.	" 17	Reedley, Calif.	" 29
Selma, Calif.	" 18, 19	Fresno, Calif.	" 31

BROTHER C. W. CUTFORTH

Neepawa, Man.	Oct. 6, 7	Minitonas, Man.	Oct. 21, 22
Kelwood, Man.	" 8	Swan River, Man.	" 23, 24
Gilbert Plains, Man.	" 10, 11	Birch River, Man.	" 25
Grandview, Man.	" 14, 15	Kenville, Man.	" 26, 27
Dauphin, Man.	" 17, 18	Durban, Man.	" 28, 29
Ethelbert, Man.	" 19, 20	Kamsack, Sask.	" 31

BROTHER H. H. DINGUS

Asheville, N. C.	Oct. 8, 10	Gastonia, N. C.	Oct. 20, 21
Brasstown, N. C.	" 11, 12	Seneca, S. C.	" 22
Asheville, N. C.	" 13	Anderson, S. C.	" 24, 25
Flat Rock, N. C.	" 14, 15	Greenville, S. C.	" 26, 27
Hendersonville, N. C.	" 17	Greer, S. C.	" 28, 29
Hickory, N. C.	" 18, 19	Spartanburg, S. C.	" 31

BROTHER G. H. DRAPER

Montgomery, Ala.	Oct. 3, 4	Elba, Ala.	Oct. 15
Union Springs, Ala.	" 5, 6	Opp, Ala.	" 17, 18
Clayton, Ala.	" 7, 8	Andalusia, Ala.	" 19, 21
Dothan, Ala.	" 10, 11	Stella, Fla.	" 22
Midland City, Ala.	" 12	Florala, Ala.	" 24
Enterprise, Ala.	" 13, 14	Pensacola, Fla.	" 25, 26

BROTHER A. D. ESHLEMAN

Woodmere, Fla.	Oct. 6	Moore Haven, Fla.	Oct. 19, 20
Sarasota, Fla.	" 7, 8	Avon Park, Fla.	" 21, 22
Arcadia, Fla.	" 10, 11	W. Palm Beach, Fla.	" 24
Punta Gorda, Fla.	" 12, 13	Key West, Fla.	" 27, 28
Wauchula, Fla.	" 14, 15	Miami, Fla.	" 31
Lakeland, Fla.	" 17, 18	Delray, Fla.	Nov. 8

BROTHER H. E. HAZLETT

Oshkosh, Wis.	Oct. 4, 5	Melrose Park, Ill.	Oct. 18
Milwaukee, Wis.	" 6, 7	Elgin, Ill.	" 19, 20
Racine, Wis.	" 8, 10	Marengo, Ill.	" 21, 22
Kenosha, Wis.	" 11, 12	Belvidere, Ill.	" 24, 25
Zion, Ill.	" 13, 14	Rockford, Ill.	" 26, 27
Chicago, Ill.	" 15, 17	Freeport, Ill.	" 28, 29

BROTHER M. L. HERR

Joplin, Mo.	Oct. 10	Freeman, Mo.	Oct. 21
Cardin, Okla.	" 11, 12	Pawnee, Okla.	" 22
Baxter Springs, Kans.	" 13, 14	Kansas City, Mo.	" 24, 25
Webb City, Mo.	" 15, 17	Independence, Mo.	" 26, 27
Carthage, Mo.	" 18, 19	St. Joseph, Mo.	" 28, 29
Jasper, Mo.	" 20	Hopkins, Mo.	" 31

BROTHER H. S. MURRAY

Eugene, Ore.	Oct. 8, 10	Portland, Ore.	Oct. 20, 21
Oak Ridge, Ore.	" 11, 12	McMinnville, Ore.	" 22, 24
Salem, Ore.	" 13, 14	Albany, Ore.	" 25
Independence, Ore.	" 15	Ashland, Ore.	" 26
Dallas, Ore.	" 17	San Francisco, Calif.	" 27
Falls City, Ore.	" 18, 19	San Jose, Calif.	" 30, 31

BROTHER H. E. PINNOCK

La Grande, Ore.	Oct. 5, 6	Sunnyside, Wash.	Oct. 18
Weston, Ore.	" 7, 8	Yakima, Wash.	" 19, 20
Waitsburg, Wash.	" 10	Ellensburg, Wash.	" 21
Dayton, Wash.	" 11, 12	Pine City, Wash.	" 22, 24
Pomeroy, Wash.	" 13, 14	Thornton, Wash.	" 25, 26
Walla Walla, Wash.	" 15, 17	Colfax, Wash.	" 27, 28

BROTHER G. R. POLLOCK

Newcastle, Ind.	Oct. 6, 7	Kokomo, Ind.	Oct. 18
Muncie, Ind.	" 8, 10	Noblesville, Ind.	" 19
Anderson, Ind.	" 11, 12	Acton, Ind.	" 20
Elwood, Ind.	" 13, 14	Indianapolis, Ind.	" 21, 24
Tipton, Ind.	" 15	Nashville, Ind.	" 22
Peru, Ind.	" 17	Madison, Ind.	" 25

BROTHER V. C. RICE

Lake Benton, Minn.	Oct. 4, 5	Corsica, S. D.	Oct. 18, 19
White, S. D.	" 6, 7	Vermilion, S. D.	" 20, 21
Pipestone, Minn.	" 8, 10	Yankton, S. D.	" 22, 25
Jasper, Minn.	" 11, 12	Avon, S. D.	" 24
Hartford, S. D.	" 13, 14	Irene, S. D.	" 26, 27
Mitchell, S. D.	" 15, 17	Chancellor, S. D.	" 28, 29

BROTHER C. ROBERTS

Timmins, Ont.	Oct. 1	Camilla, Ont.	Oct. 21
New Liskeard, Ont.	" 3, 4	Owen Sound, Ont.	" 22, 24
North Bay, Ont.	" 5, 6	Warton, Ont.	" 25, 26
Bracebridge, Ont.	" 7, 8	Hepworth, Ont.	" 27
Toronto, Ont.	" 10	Allenford, Ont.	" 28, 29
Orangeville, Ont.	" 20	Meaford, Ont.	Oct. 31, Nov. 1

BROTHER R. L. ROBIE

Muskegon, Mich.	Oct. 3	Charlotte, Mich.	Oct. 13, 14
Sparta, Mich.	" 4, 5	Battle Creek, Mich.	" 15, 17
Grand Rapids, Mich.	" 6	Oshtemo, Mich.	" 18, 19
Sunfield, Mich.	" 7	Kalamazoo, Mich.	" 20, 21
Lansing, Mich.	" 10	South Haven, Mich.	" 24
Leslie, Mich.	" 11, 12	Benton Harbor, Mich.	" 25, 26

BROTHER W. J. THORN

Auburndale, Wis.	Oct. 6	Superior, Wis.	Oct. 20, 21
Marshfield, Wis.	" 7, 10	Duluth, Minn.	" 22, 24
Loyal, Wis.	" 8	Two Harbors, Minn.	" 25, 26
Unity, Wis.	" 11, 12	Proctor, Minn.	" 27
Athens, Wis.	" 13, 14	Hibbing, Minn.	" 28, 29
Withee, Wis.	" 15, 17	Grand Rapids, M.	Oct. 31, Nov. 1

BROTHER T. H. THORNTON

Rock, W. Va.	Oct. 5, 6	Wickham, W. Va.	Oct. 18, 19
Welch, W. Va.	" 7, 8	Mt. Lookout, W. Va.	" 20, 21
War, W. Va.	" 10	Divide, W. Va.	" 22, 24
Huntington, W. Va.	" 11, 12	Coco, W. Va.	" 25, 26
Charleston, W. Va.	" 13, 17	Elk View, W. Va.	" 27
Nitro, W. Va.	" 14, 15	Heaters, W. Va.	" 28, 29

BROTHER S. H. TOUTJIAN

London, Ont.	Oct. 6, 7	Logansport, Ind.	Oct. 19, 20
Chatham, Ont.	" 8, 10	Danville, Ill.	" 21, 22
Leamington, Ont.	" 11, 12	St. Louis, Mo.	" 24, 25
Harrow, Ont.	" 13, 14	Lebanon, Mo.	" 26, 27
Windsor, Ont.	" 15, 17	Springfield, Mo.	" 28, 29
Detroit, Mich.	" 18	Claremore, Okla.	" 31

BROTHER J. C. WATT

Kitchener, Ont.	Oct. 6, 7	Essex, Ont.	Oct. 20, 21
Galt, Ont.	" 8	Windsor, Ont.	" 22, 24
Brantford, Ont.	" 10, 11	Harrow, Ont.	" 25, 26
Woodstock, Ont.	" 13, 14	Leamington, Ont.	" 27, 28
London, Ont.	" 15, 17	Ridgetown, Ont.	" 29
Chatham, Ont.	" 18, 19	St. Thomas, Ont.	Oct. 31, Nov. 1

BROTHER J. B. WILLIAMS

Florence, S. C.	Oct. 5, 6	Cairo, Ga.	Oct. 19, 20
Charleston, S. C.	" 7, 8	Thomasville, Ga.	" 21
Savannah, Ga.	" 10, 11	Sylvester, Ga.	" 22
Screven, Ga.	" 12, 13	Albany, Ga.	" 24
Waycross, Ga.	" 14, 15	Columbus, Ga.	" 25, 26
Dothan, Ala.	" 17, 18	Fitzgerald, Ga.	" 27, 28

BETHEL HYMNS FOR OCTOBER

Sunday	3	233	10	9	17	120	24	325	31	94
Monday	4	260	11	113	18	309	25	330		
Tuesday	5	168	12	37	19	36	26	301		
Wednesday	6	278	13	70	20	68	27	186		
Thursday	7	178	14	275	21	11	28	173		
Friday	1	8	8	149	15	318	22	2	29	214
Saturday	2	32	9	127	16	328	23	160	30	271