



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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CONTENTS

EUROPEAN TOUR—PART V	259
Trotsky Preaches Hunger Crusade	261
Europe a Boiling Cauldron	262
A REFRESHING SEASON	262
INTERESTING QUESTIONS	263
If One Lacks Zeal	263
Christendom Not Desolate 70 Years	264
BIBLE SCHOOL ESTABLISHED	264
Suggestions for Bible Study	265
FIERY TESTINGS FORESHADOWED	267
Priests Led the People Astray	267
WORLD'S DISINTEGRATION FORETOLD	269
Two Phases of Today's Work	270
The Church's Present Experience	270
QUESTIONS FOR TOWER BEREAN STUDY	271

"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.

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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 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

Our "Iberian 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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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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CONVENTION SPECIAL TRAINS

The Louisville, Ky., friends are arranging for a special train to leave Louisville Monday afternoon, Sept. 4, via L. & N. R. R. to Cincinnati, and thence by Big Four to Sandusky. Friends desiring to join this party can communicate with Dr. J. Robin Garr, 316 Norton Bldg., Louisville, Ky.

Pittsburgh friends will leave by special train over the P. & L. E. R. R. at 9.00 A.M., daylight saving time, Tuesday, Sept. 5. For information write Ernest H. Genske, 1610 Briton Road, Pittsburgh, N. S. Pa.

Special train leaves Chicago Tuesday morning, Sept. 5, at 9.00 A.M. over the B. & O. For information write A. L. Seely, 7642 Normal Ave., Chicago, Ills.

For information regarding "Bethel Special" see August 1st TOWER.

A special train will leave Boston by B. & A., at 10.05 A.M., Eastern Standard time, Monday, September 4, stopping at Worcester, Springfield, Pittsfield, and Albany. Friends desiring to take this train may communicate with Mr. Alexander Ogston, 48 Willis Ave., Everett, Mass., at once.

The Texas special train via M. K. & T. R. R. leaves Houston, 8.00 A. M., Saturday, September 2, and San Antonio at 7.30 A. M., Dallas at 7.30 P.M., arriving at St. Louis 7.40 P.M., September 3, and going from St. Louis to Sandusky via N. Y. Central. Friends wishing to take this train, please write at once to G. A. Keith, 117 S. 16th St., Temple, Tex.

REPORT OF CONVENTION

Friends everywhere are looking forward with great expectancy to the Cedar Point Convention. Having in mind the blessings enjoyed at the former convention there, we are expecting even greater blessings at this one. There will be many of the dear brethren throughout the world who will have no opportunity of attending this convention. We are sure that their prayers will daily ascend in behalf of those who do go. We feel that those at home will be pleased to have some detailed report of what transpires at the convention, that they may enter more fully into the spirit of it. This is to advise that THE WATCH TOWER will make such a report; and it is our present intention to issue a special edition immediately following the convention, probably the issue of November 1, giving a report of the convention. This will be free, of course, to the regular subscribers. Extra copies may be ordered at ten cents each, provided the order is sent in by September 15.

CONVENTION NOTICE

The Committee is rapidly assigning hotel accommodations for the Cedar Point Convention in the order in which applications are received. If you have been assigned accommodations you will receive a yellow card announcing that fact. It is expected that all will arrive by 10 o'clock Tuesday evening, September 5; and if you do not expect to arrive by that time, advise by wire, addressing C. A. Wise, Secretary, Sandusky, Ohio.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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EUROPEAN TOUR—PART V

TUESDAY morning, June 6, with lingering memories of the multitudinous blessings received at the Leipzig Convention, and with many of the Lord's dear ones waving us a fond good-by, our train began the journey to Switzerland. The next day brought us to Lucerne, the most picturesque place in the Swiss Alps, where a public meeting had been arranged for the evening of the seventh. Having a few hours before the time of this meeting, our party took boat and traveled the full length of Lake Lucerne. Its beauty is beyond description of human words or pen. The body of water is an indescribable blue, with its shores bounded upon every side by lofty mountain peaks. With every turn of the winding course new scenes of beauty rise to greet one's vision.

BEAUTIFUL LUCERNE

The Prophet declares that the earth is the footstool of Jehovah, and in due time he will make it glorious. As one views the grandeurs of Switzerland in this section he can but exclaim: 'Surely the Lord has now made a part of his footstool of surpassing beauty and glory!' Evergreen trees cover the mountain sides, while a velvet green carpet of grass extends from the water's edge to the perpetual snow line. This green is sprinkled with flowers of many hues and colors peculiar to the mountainous region. The herds of the mountaineers graze peacefully while their bells join in the music of nature; and everything seems to praise the Creator. Indeed, there

"Every prospect pleases,
And only man is vile."

As one views these wonders of God's creation, he rejoices to know that we are now entering upon an age of restoration, and that ere its completion the whole earth will be glad and sound the praises of the great Giver of every good and perfect gift.

Lucerne has long been a Catholic stronghold. It is priest-ridden; and the priests are allies of the politicians and financiers who join together in controlling things politically. Naturally it would be expected that they control most of the halls for public gatherings. The brethren had had difficulty in securing a place for the meeting in Lucerne, and the only available hall was a moving picture theater with a capacity of 850. The Jesuit opposition to the truth is strong here, and a

class of Bible Students has never been established. The thought was expressed that the Jesuits would be able to keep the people away from the meeting; but not so. The priests of Baal cannot deceive the people always.

When the hour for the meeting arrived the people came en masse and quickly filled the hall, every available standing space being occupied. It was noticed that the audience was a representative one. It had been reported that the Jesuit sympathizers would probably attempt to interrupt or break up the meeting, but nothing of this kind was done. The subject here, of course, was: "The World has Ended—Millions Now Living Will Never Die." The speaker opened his address by saying that the peoples of earth are in distress and that he wanted to have a heart-to-heart talk with those present as to the reason why and the remedy. From the very beginning the audience listened with the keenest interest as point after point was brought forth to establish the fact that the old order of things has come to an end; that the day of God's vengeance is upon the powers that be; that the kingdom of heaven is at hand; and that millions of people now living on earth would have an opportunity for life everlasting; and that those obeying the laws of the new order would be restored to perfect conditions of body and mind and dwell in peace and happiness on earth forever.

Because of the opposition it was thought well during the course of the lecture to speak in plain terms concerning the clergy and their opposition. The speaker told the audience that understanding of the Bible was not limited to a few pious-faced hypocrites who try to impress the people with their own learning and importance and to keep the people in ignorance, who wear long robes and assume an air of wisdom; but that the Word of God is intended for the comfort of those who seek to know God and his ways; that the common people can understand the Lord's Word if the mind is applied to that purpose; that the time has come for people to understand; and that the Lord himself will make it plain to all those who seek to know the truth.

Not one person left during the lecture; and at the conclusion the audience manifested its undoubted approval by lengthy and continuous applause. Even after the speaker had left the platform, the audience would not cease applauding until he returned again and bade them "*Aufwiedersehen*". More than half the audience

bought the books, and it is hoped that much good was done at this meeting.

Switzerland kept out of the World War. In this it has profited. Of course just why that land of beauty, romance and song was spared we cannot surely say. For more than six centuries Switzerland has been a republic, during which time the mailed fist has not been permitted to rule. Before that time the country was ruled by a harsh and arrogant aristocracy. William Tell was the leading spirit that broke that tyranny. On the banks of Lake Lucerne is pointed out a mountain upon the side of which Tell and three other men held a conference at night and pledged themselves to destroy the tyrannical rule. Success crowned their efforts and soon thereafter a republic was established. Near this spot and upon the shore of the lake, the people, in commemoration of Tell's heroic efforts, have erected a monument known as Tell's Chapel. The opinion is ventured that the Lord may have spared Switzerland the trouble of the World War because of her love for freedom and for long maintenance of a free government. The same might have been said of the United States had the spirit of liberty controlled. Alas! alas! religious liberty and freedom of speech received a terrible blow in America and she has suffered for it. But from all these experiences the people learn lessons that will be profitable when they know that the Prince of Peace has established his government and that righteousness has come to stay forever.

BERNE AND ZURICH

Berne was our next stop. That city, built in the days of Rome, takes its name from the fact that bears were slain at that spot by noblemen. Even today live bears are kept in a pit, where they may be easily viewed by the public every day. Berne is the Swiss for *bears*. The name being in the plural suggests to the Christian that it is always well to have two "bears": To *bear* the burdens that come to him; and to *forbear* with others, as the Apostle admonishes.

Berne is the headquarters of the French work of the Society. The greater part of the two days there was spent in going over the work of the office and arranging for the publication of books and other literature. The class at Berne consists of about 150 consecrated. A meeting was held with the class, addressed by Brother Rutherford, on the evening of the eighth of June; and the following evening a public address was given to an audience of approximately 1800. The interest here, as in other places, was marked by the fact that the audience listened closely and many of them took books away with them.

Zurich is the place of the Society's Central European Office, having jurisdiction over the seven countries of Switzerland, France, Belgium, Holland, Germany, Austria and Italy. Saturday evening, June 10, a public meeting was held there, attended by approximately 2500. The attention was splendid, the interest good; and the

usual proportion bought the books and seemingly went away rejoicing that they had heard about the kingdom. A two-day convention was held at Zurich, attended by about 1800 of the consecrated. The convention was addressed by Brothers Martin, Goux, Binkle, Zaugg, Rutherford, and others.

There had been some attempt here on the part of one brother to disturb the friends, especially on the question of chronology and the work of the Society; but near the conclusion of the convention all present, with the exception of the one, unanimously expressed their harmony and determination to work together for the spreading of the message of the kingdom. It was a happy convention; a most blessed one indeed. It was recounted at the convention that five years ago, when the then representative of the Society became imbued with the thought that he was the angel-*eternal* to whom was committed the duty of looking after the things of earth, showed disloyalty and began opposition to the Society, such a disturbance followed that shortly thereafter there were not more than a hundred people in the truth in Switzerland. Today there are more than three thousand, fully consecrated and devoted to the Lord's cause. The Lord has greatly blessed the work in Switzerland. The friends are zealous, humble-minded, and show that they have developed the fruits of the spirit.

A day was spent at Zurich in examining the affairs of the office and making further arrangements for extending the work in Switzerland and other Central European countries.

BARMEN, GERMANY

From Switzerland we returned to Germany to make contracts for the publication of books for the work and to address meetings that had been arranged. Arriving at Barmen, the Society's headquarters in Germany, we found about 700 of the friends assembled, in keeping with the admonition of the Apostle. It was a joyful assembly of the saints. During the past eight years they have endured many hardships, but amidst all these vicissitudes have grown both in numbers and in the fruits of the spirit.

The discourse was along the line of encouragement to the brethren. It was pointed out that we are now new creatures in Christ Jesus and that it is the new creature that must grow; that our Father knows what experiences we need for our development and overrules all things for our good because he has called us according to his purpose and because we love him; that in the family of God there are no Germans, English, Americans, or French, but all are one in Christ, our citizenship is in heaven and we are privileged to represent the Lord on the earth and to give a witness in his name to his incoming kingdom; that our Father is pleased to have us behold his character and the character of his Beloved Son, and now with open vision we can look into the Word of God as though into a mirror and see there reflected the perfect character of our Lord and Father; that the mind is the battleground; that it is the mind

that is being transformed; that as we behold the Lord and meditate upon his character and serve him with joyful hearts we are changed from one degree of glory to another, even by the spirit of the Lord; that it is not for us to meditate upon the trials and tribulations we have had, nor upon our own weaknesses, nor to recount the sorrows of the past; but that our transformation will progress in proportion as we keep the mind fixed upon the Lord and his glory, and that thus we can best do by being engaged in serving him and in proclaiming his kingdom.

MOST BLESSED PRIVILEGE

It was further pointed out that our privilege of service is the most blessed ever accorded to any creatures; that the angels of heaven never enjoyed such a privilege; that while exercising this privilege we should not permit the adversary to discourage us by holding before the mind our own weaknesses and imperfections, nor the sorrows, troubles, and mistakes of the past, but that we should keep our minds fixed upon the Lord; and if because of weakness or imperfection we make mistakes, we should go at once to him as our Advocate, that we might be cleansed and presented to the Father without spot or wrinkle or any such thing; that our Father is just and faithful to forgive us our sins if we confess them; and that we have the sure promise of receiving help in every time of need when we apply for it according to his appointed way. The meeting was a very happy one. It was a joy to be with these dear ones.

The office of the Society in Germany is in good condition. Every available space is occupied in some part of the work; and the members of the family are joyfully bending their efforts to send out the truth to those who are anxious to have it.

At Cologne a public meeting was held, attended by about 1500. This is in occupied territory, and the troops of other nations occupy and control most of the halls, so the only one available was on the third story. Notwithstanding, the people climbed the stairs and filled it to its utmost capacity. The interest was good and many took away with them the books. This meeting ended our tour in Germany.

Now we are leaving Germany, the country whose people are industrious, orderly, and peace-loving. It seems a great pity that such a people must be subjected to the horrors of the worst war of all the ages and the other troubles incident thereto to satisfy the ambition of a few politicians and faithless and dishonest clergymen. But the Lord knows what is best and will overrule all things to his own glory and for the good of those who are properly exercised by these experiences.

WHAT OF THE FUTURE?

As we view the situation now existing in Germany and other European countries, the question comes to the mind, What will the future bring forth? The prophet Jeremiah seems to foreshadow what will result.

That Prophet of the Lord foretold conditions arising in the north country (Russia); and these are held forth as a warning to other nations, indicating that the course taken by Russia is liable to be followed by many others. And this is the very thing that has put fear in the hearts of the rulers of the present order. Russia was the first to mobilize her army for the World War. The revolutions following began in Russia. Bolshevism and a reign of terror have followed. Pestilence and famine have swept the land, from which millions have died. The people of Russia are still starving to death. On June 11 the European Edition of the New York *Herald*, published at Paris, printed the following:

"TROTZKY PREACHES 'HUNGER CRUSADE'"

"News of Soviet doings transpiring through Reval show Trotzky in the role of a modernized Peter the Hermit, preaching to the famine-stricken mob and the Red Army, which sees itself also starving in the near future, a bread crusade against Western Europe. American flour intended for famine relief is being commandeered by the Red Army and shipped to Vitebsk, the headquarters of the Red Army commissariat.

"In a fresh proclamation to the Red Army, the People's Komisar for War directs special attention to France as the arch-enemy of Russia. He declares that Russia cannot be fed with the flour sent from America, and that the Russians must go and fetch what they require. The million-strong Red Army, he declares, is to form the advance-guard of the Host of Famished Russians, which is making ready to overrun the West of Europe.

"Trotzky held forth in a similar strain in addressing the Petrograd workmen some days previously."

Germany is almost certain to have another revolution, or what might be termed a counter-revolution, because she has had one. The radical element is in control. The conservative party is smarting under the present conditions. The conservatives own most of the real estate. The present government of Germany has enacted a law which gives the government control of private property. As an illustration: If a man lives in a house that the government inspectors think is too large for him, even though it is his own private residence they can move in other families and fix the price of the rent; and the owner is powerless to do anything. The rents are fixed at such a low price that they are insufficient to keep up the repairs, much less the taxes and insurance, and bring any profit to the owner. One owning property and desiring to sell it cannot get its value, because it is impossible to put the tenants out and surrender possession to the purchaser.

Poor Germany is in a bad way. The common people are industriously striving to get out from under their load by labor. Everybody is at work; but their work brings them no real results. What they make must go to the nation of France and others. France is acting very unwisely. She is oppressing her neighboring people in compelling them to pay the cost and damages of the war; and in this she is aided and abetted by the British empire and others.

Mutterings are heard throughout Germany, that in

desperation they will seek vengeance against the French. It is a deplorable state of affairs.

EUROPE A BOILING CAULDRON

Austria is panic-stricken, and another revolution is expected any day. In Italy the revolutionists threaten to overturn the government, and fear has taken hold upon every one who is in power. In fact, all Europe is like a boiling pot, with the intensity of the heat ever increasing. If any one who has studied the Bible can travel through Europe and not be convinced that the world has ended, that the day of God's vengeance is here, that the Messianic kingdom is at the door, then he has read the Bible in vain. The physical facts show beyond question of a doubt that 1914 ended the Gentile times; and as the Lord foretold, the old order is being destroyed by war, famine, pestilence, and revolution.

The date 1925 is even more distinctly indicated by the Scriptures because it is fixed by the law God gave to Israel. Viewing the present situation in Europe, one wonders how it will be possible to hold back the explosion much longer; and that even before 1925 the great crisis will be reached and probably passed. The present conditions are strengthening to the faith of the Christian. His heart groans with others of the groaning creation, anxious to see the Prince of Peace bring order out of chaos and blessings to the people.

What a privilege is now accorded the followers of Christ! What a blessed opportunity of holding aloof from the strife and turmoil of earth and bringing to the people the message of peace and salvation and saying unto those of nominal Zion who have been looking for the Lord: 'Behold, the Lord is here; behold thy God reigneth!'

(To be continued.)

A REFRESHING SEASON

"And Jesus said unto them, Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat."—Mark 6: 31.

THE words of this text were spoken by Jesus to his disciples shortly after the beheading of John the Baptist. The disciples had taken the body and buried it in a tomb. It was a trying and strenuous time for these dear men. The forerunner of Jesus, who had honored him by announcing his coming, had been imprisoned and then beheaded. Doubtless there was much excitement in Jerusalem. Many people were coming and asking the disciples the meaning of these things, and the disciples had been busy explaining and teaching the doctrines which they had learned. They were so busy and so wrought up by the conditions that they had no time for leisure, not so much as to eat. They came to Jesus with their burden, repeating to him what they had done and taught. He saw that they had need of some quiet rest and fellowship together, away from the strife and turmoil of the disordered condition. Lovingly he said to them: "Come ye yourselves apart into a desert place, and rest a while."

REFRESHING FELLOWSHIP

The quiet fellowship together of those of like precious faith is always refreshing, particularly after a strenuous season of effort put forth to accomplish a purpose. The people of God for some time have been passing through trying experiences—just such as Jesus had foretold would come to his followers at the end of the world. During the great sorrows resulting from the war, famine, pestilence, revolutions, distressed conditions of the people, the wicked persecution of Christians, and other trying experiences, the truly consecrated have been answering questions and teaching those who have been disturbed in mind and sad of heart. They have been cheering many by words of comfort. The excitement and turmoil of the world increases.

How like the Lord to provide a little season of rest and refreshing before engaging in a more active campaign! How appropriate that we come aside for a while in a quiet and isolated spot, such as Cedar Point is, and there have some rest of body and mind and sweet fellowship in the Lord! The peninsula and its appointments will all be ours for eight days. Beside the waters of beautiful Lake Erie we may sit down and rest a while and sing together songs of praise to God and to our Lord and offer our thanks and cheer each other by recounting the blessings of the past and pointing each other to the precious promises contained in his Word. May it be a real season of rest to the soul and joy to the heart of each one who comes.

Let us, therefore, dear brethren, for a time leave behind us the rush and turmoil, the confusion of tongues and the disturbance resulting from a disordered world, and in quietness and confidence come aside for a season of refreshment and blessing such as the Lord has in store for all who love him supremely and come with a sincere desire to glorify his name and to build each other up in our most holy faith. The Lord has promised that where two or three agree upon a thing and ask it in his name he will grant it. Let many of us agree, then, that we will constantly present the matter of this convention before the divine throne, that the Lord may open the windows of heaven and pour out his blessings upon the coming assembly of his people.

The convention will open Tuesday afternoon, September 5. It will close at noon Wednesday, September 13. For full information as to how to procure transportation, reserve accommodations, etc., see THE WATCH TOWER of August 1.

INTERESTING QUESTIONS

IF ONE LACKS ZEAL

Question: If the only motive for entering the service and putting out the literature is love for God and a burning zeal for doing it, and that zeal is lacking or is cold at present, should one enter the service anyhow and work up a zeal or wait until he gets it?

Answer: The Scriptures show that all of our motives in service must be prompted by love. This is represented by the term heart used in the Scriptures. The heart is that faculty of the being by which our motive for action is determined; that which induces our action. It is the seat of affection. The Lord invites us after we make a consecration to give our hearts wholly to him, saying: "My son, give me thine heart". (Proverbs 23:26) The apostle Paul gives the same thought in Colossians 3:2, 3, saying: "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Again the proverb says: "Keep thy heart with all diligence; for out of it are the issues of life". (Proverbs 4:23) Any motive such as ambition, desire to shine, or pride, inducing our action could not be pleasing to the Lord. Service for the Lord must be induced by the motive of love. Love means a worshipful adoration for Jehovah, having in mind his greatness, his majesty, his loving kindness, what he has done for us, the provision for our salvation; and then a joyful submission to his holy will. The beginning of such love is gratitude. One who really has gratitude in his heart and appreciates what God has done for him will want to do something in return; and the more his appreciation of God's kindness to him increases, the greater will be his love; and the greater his love, the greater will be the desire to serve him.

Jesus said: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father". (John 14:21) St. John writes: "This is the love of God, that we keep his commandments; and his commandments are not grievous". (1 John 5:3) Then if we really love the Lord, that will be the inducement to serve; and the greater our love, the greater will be our zeal.

LOVE IS ESSENTIAL

Zeal may be very well pictured by glowing coals of fire. If one of these coals is laid out by itself it gradually cools off and dies out. Hence the necessity of keeping it with other coals. This illustrates the necessity of Christians assembling themselves together, associating themselves together, studying the Word together, and being active in giving the message to others. Love begets love; and the more one becomes active the more will love increase.

Since our love is measured by our willingness to obey the Lord's commandments, we shall desire to know what his commandments are and then to do them. One of the specific commandments that applies to all the new creatures is: "The spirit of the Lord God is upon me, because he hath anointed me to preach the glad tidings

to the meek". (Isaiah 61:1, 2) To preach means to proclaim the message in various ways. One way is by word of mouth, another is by placing literature in the hands of the people to read. How, then, is this showing our love for God? If we love him we shall want to magnify his name and tell others what a loving, righteous God he is and what a great plan he has for the salvation and blessing of mankind. When we come to a knowledge of God's arrangement for blessing the human race and rely upon the revealed plan, then we have faith. We are creatures of faith. We walk by faith. No Christian should be controlled by feeling or sentimentality. Zeal does not mean feeling, emotion or sentimentality. Faith is the basis of our whole Christian character. First we know of God's provision, then we rely upon it. That constitutes faith. As our faith grows stronger, our love will increase and also our earnest desire to glorify the Lord and magnify his name by giving others a knowledge of him; and hence we will be induced to engage in his service.

Answering the question, then, if one's zeal is at low ebb what should he do? First he should apply himself to the study of God's Word. It would be well for him to read the **STUDIES IN THE SCRIPTURES**, a certain portion every day. Read the Bible in connection therewith, proving the texts as he goes along, thereby increasing his knowledge; and as he increases his knowledge, he will increase his faith as he relies upon it; and this knowledge and faith will increase his love for God and his cause of righteousness. As he reads he should pray; not only pray once in a while, but frequently ask the Lord to increase his knowledge, understanding and appreciation of and love for his Word and to increase his desire to make it known to others. Then such a one should avail himself or herself of the opportunity to attend the class studies as often as possible, and attend the praise, prayer and testimony meeting every week; and this coming together with others of like precious faith will increase the glowing zeal for the Lord and his cause. The Apostle points out that it is absolutely essential for the Lord's people to meet together, especially as they see the end drawing near—and we are there now. (Hebrews 10:25) It is likewise essential that each one engage in the Lord's service to the extent of his or her opportunity, in order to show his loving zeal for the Lord and thereby to keep his commandments.

Study, prayer, assembling together and activity in the Lord's service will without a doubt bring a blessing to every one who pursues this course. Let no one deceive himself or herself that he can sit down and wait until he works up a zeal. Zeal does not come in this way. Inactivity will lead to spiritual atrophy. Activity in the Lord's service, moved by an honest and sincere desire to glorify the Lord, will lead to spiritual development, contentment, and that peace of God that passes all human understanding.

CHRISTENDOM NOT DESOLATE 70 YEARS

Question: Do the Scriptures indicate that Christendom will be literally desolated, without inhabitants, as was the case in the seventy years' desolation of Palestine?

Answer: The Scriptures do not so indicate. On the contrary, there will be many inhabitants in the land. While doubtless the time of trouble will cause the death of great multitudes, yet the Lord Jesus plainly said that many would be brought through the trouble and saved. (Matthew 24:21, 22) This is corroborated by the prophet Zechariah stating that two parts shall be cut off and die and the third part shall be brought through the trouble. These parts evidently do not mean equal divisions; nor could the two parts that are cut off mean the little flock and the great company class. On the contrary, it seems reasonable to conclude that the two parts that will be cut off represent two classes, namely, one a class that willingly perverts the truth when they know better; and the other class, those who exploit the people and prey upon them to gratify their own selfish desires. The Psalmist indicates the class that will be brought through the trouble, saying: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth." (Psalm 41:2) The class of people in Christendom who are now hearing the message concerning the Lord's kingdom and who are striving to do right, deal justly with their neighbors, seem to be indicated by the above Scripture as the ones who will be brought through and the first ones having opportunity for restoration

blessings. This would also include that class that follow the admonition of the Prophet to seek meekness and righteousness, and who because thereof may find a place of refuge and escape in the time of trouble.

SPIRIT-BEGETTING SINCE 1918

Question: Did spirit-begetting cease in 1918?

Answer: No. The best evidence that it did not is the fact that some have come to a knowledge of the truth since 1918, made a full consecration, and show every evidence of having been begotten of the holy spirit. At a recent convention at Los Angeles thirty-four symbolized their consecration. Amongst these was an old man who said he had been for seventy-eight years without a Bible, and who since 1918 heard the truth for the first time, consecrated and symbolized his consecration, manifesting the faith and trust of a child of God and the evidences of one who has been accepted of the Lord. There are many instances of those coming to a knowledge of the truth since the above date. No one is warranted in saying that spirit-begetting ceased in 1918; nor is there any evidence yet apparent as to just when it will cease. It seems quite reasonable that as long as there is an opportunity for any one who is running for a crown to fall away there would be some one begotten of the spirit to take the place of such a one. Any one who comes to a knowledge of the truth now should proceed to consecration; for consecration is always in order. We do not consecrate to get a certain prize, but our consecration is to do the will of God; and we should joyfully leave to him to grant whatsoever reward and blessing he sees is for our good and to his glory.

BIBLE SCHOOL ESTABLISHED

— SEPTEMBER 10 — NEHEMIAH 8:1-18 —

NEHEMIAH SEEN AS A REFORMER—READING OF THE LAW—JOY OF GOD'S PEOPLE—FIRST BIBLE SCHOOL ESTABLISHED—PREPARATION FOR TEACHING NECESSARY—NO PRIVATE INTERPRETATION OF THE SCRIPTURES—PRIVILEGE GRANTED THE CHURCH.

"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end."—Psalm 119:33.

TODAY'S lesson presents Nehemiah in a new light. We have seen him as a man of prayer, of action, an organizer, a leader of men, a constructive genius; now he comes before us as a reformer of men.

The rebuilding of the wall was completed about a week before the seventh month, the month which was the beginning of Israel's religious year, and one of the most important of their calendar. The first day of the month was the Feast of Trumpets; the tenth day the Day of Atonement; the fifteenth the commencement of the Feast of Tabernacles. It was probably in view of the approach of this season of the year, and also because of the urgency of the need that Nehemiah hurried on with the work.

When the building of the wall was completed, he commissioned his brother Hanani, and Hananiah, ruler of the palace, as overseers or governors of Jerusalem. Then he turned his attention to the genealogies of the priests and rulers. Evidently he believed that there were some in office and in a position of authority who had no real right to be there; and some were put out of office. A census was taken of persons and of live stock. Gifts for the Lord's

work were accepted, and some noble offerings are recorded. The enemies of Israel were baffled, and they ceased to trouble Nehemiah. They withdrew, and the people who had come up to Jerusalem to help now returned each to his own city. Then came the seventh month, with all that it meant. There must have been great expectation in Jerusalem and Judah; for the energy which had been put forth through the hearts of the people being stirred, would necessarily cause that they should look to the forthcoming time of festival with great joy.

EZRA THE TEACHER

Ezra again comes on the scene. As we have seen, when he came from Babylon about twelve years before, he wrought a considerable measure of reform in Israel. It is uncertain whether or not he had been in Jerusalem all the twelve years, but as little is said of him it seems probable that he returned to Babylon. Nor do we know whether or not he came back in Nehemiah's company. But certain it is that he was present at the time of the completion of the building of the wall.

Ezra was considerably older than Nehemiah. He was a learned man, a priest, and a scribe; a noble man of God, a ready supporter of the younger man, and exactly suited to give guidance from the Word of God, as Nehemiah was suited to his particular work. Years before, in captivity in Babylon, he had made himself familiar with the Word of the Lord. Perhaps he had in his possession the book of the Law which was found in the days of Josiah. (2 Chronicles 34:14) In any case he not only was a diligent student, but had prepared his heart for the Lord, and in due time he was rewarded. God used his devoted ability. The authorship of the books of Chronicles, Ezra, Nehemiah, and some add Esther, are ascribed to Ezra by the Jews. Evidently until Jerusalem was rebuilt as a city it was not God's due time for those things to be done which are presented to us in today's lesson.

On the first day of the month the people gathered together at early morn to hear the Word of God read and expounded. A platform had been erected, and on it Ezra and thirteen other priests stood, and until high noon they read the Word. The record is: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Nehemiah 8:8.

A GREAT DAY IN ISRAEL

It was a great day in Israel, unique in its history. The people were now ready for the Word, and God had his instrument ready. Here is true expounding of the Word. The Word of God became as a new book to them. The people were astonished; and so far away did they find themselves from the strict requirements of the Law that they wept as they heard.

But now Nehemiah and Ezra and the Levites spoke to the people and told them that this was a holy day unto God: that they must not weep nor mourn, but be happy. Nehemiah said unto them: "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength." (Nehemiah 8:10) The people were quieted and were made happy in the Lord; they also made each other happy with the gifts which they sent to those who were not present to share with them.

Nehemiah uttered one of the grand truths of Scripture when he said, "The joy of the Lord is your strength." He knew well that the people did not need chastisement; the way they had labored of late proved that. Certainly they found they had not kept the law of the Lord; but now that they heard it, they saw this was a time for joyful reformation rather than for sorrow of heart.

Nehemiah and Ezra in giving this advice surely acted wisely. When unintentional mistakes have been made, or wrong has been done through ignorance, even where the ignorance is blameworthy (as is so often the case), and the better way is seen and taken, there is no need to do other than thank God and take courage. Indeed, our enemy Satan often seeks to gain advantage over us by trying to get us into a time of weeping over the past when we ought to be praising God for the present and the future.

On the next day the people again came together and the reading was continued. On that day they read about the Feast of Tabernacles, the time for which was almost upon them. Israel had not been accustomed to keep this feast, as is clear from the records. But immediately arrangements were made for the feast to be kept; the people were directed to go up to the Mount of Olives, or to any place convenient, and take sufficient branches of the various trees wherewith to make booths that they might keep the feast according to the law.

This was done and in the open places of the city, and on the roofs of the houses booths were erected for the days of the feast. And the feast was kept so well, and so fully, that it is said: "Since the days of Joshua, the son of Nun, unto that day, had not the children of Israel done so." (Nehemiah 8:17) And day by day through the eight days of feasting the law of the Lord was read. This was not called for in the original arrangement, but the people wanted to know what the Word of the Lord said that they might direct their way in harmony with it.

THE FIRST BIBLE SCHOOL

Here, we may say, the first Bible school was instituted, and under ideal conditions: The people wanted to hear, the speakers wanted to be heard; for it is said: "They read distinctly and gave the sense." (Nehemiah 8:8) Perhaps the old Hebrew language was not understood by the people; for languages change, forms of letters and combinations of letters in words differ from time to time. Dean Stanley suggests that here was the beginning of expository teaching and preaching, and probably he is correct; for there are no previous records of such a time of Bible reading and explanation.

The form of instruction known as expository teaching is one of the most helpful and productive. But he who would expound the Word of God must be fitted for his task, as Ezra was for his. He who sets himself to expound that Word, and does not understand it will lead both the people and himself astray. It has pleased God from time to time to raise up men who have had a comprehensive understanding of his Word and to use them to "give the sense," that is, to explain its meaning. The apostle Paul was a great expounder of the Scriptures to the early church; and so, we know, were some of the other apostles. But the church of God has never been so blessed as it is now: for in these last days it has pleased God to have those scriptures expounded which even to the apostles were not meat in due season. We have the whole Word made plain.

Every child of God has a right to come to the Word; for it is the Father's gift to the church; but the interpretation of the Word is for the congregation, the church, and is not for private use. That is, no one has a right to expect a special revelation. The holy spirit, the means of enlightenment, is God's gift to the church; and it is to be expected that God will give his blessing of light upon the Word by those whom he raises up to give the meat in due season. The Word always quickens when rightly received; for it is a living Word, and every child of God is blessed in his endeavor to know his Master's will. Its light shines more brightly on our pathway as we approach the perfect day.

SUGGESTIONS FOR BIBLE STUDY

"They read distinctly and gave the sense." Here is guidance for any of the Lord's people who are privileged to stand before their brethren or the public. No one should address an audience except he intends to address them all. An indistinct speaker should not intrude himself upon an audience. How can the people say "Amen" if they do not hear what is being said? Such a speaker may as well speak in an unknown tongue. (1 Corinthians 14:2) Also we have known and still know of some brethren who, when leading large or even small companies in prayer, speak in so low a tone as to allow only those who are nearby to hear what is being said. This is a mistake rising from mistaken ideas of reverence and humility. Such a manner of worship cannot be pleasing to the Lord, nor helpful to the brethren.

The establishment of the synagogue form of worship and instruction is traced back to Ezra's days. Probably the foundations of that system were laid at the time of our

lesson. The Jewish children were well instructed in the Law, and perhaps the synagogue method of instruction was one of the best ever devised. But very probably the Berean system which has obtained amongst the Lord's people is the best of all systems of Bible instruction—far superior to studies promiscuously prepared and taught by self-constituted private interpreters. Everyone who has had experience knows its value. Indeed, it is hardly possible to fail to make good progress if this method is followed, and it must be considered as one of God's special gifts to his church.

The Bible itself does not readily yield its treasures, as is abundantly demonstrated by common experience; but its systematized study by means of the various volumes of the *STUDIES IN THE SCRIPTURES*, and the other publications of the Society, bring these treasures very close to the student. However, it is in this matter as in everything of life—he who puts most in gets most out. Those who attend a study without preparation, merely hoping that something may drop into their laps, may expect to go home almost empty. Perhaps they get as much as they expected. But those who seek find; they carry much away; and besides they leave something behind for others to carry home. Now this system is being extended so as to be a means of help to those who do not attend study classes; for those who read the *HARP* and follow the questions have a fine means of self-help put into their hands. The people must have the opportunity of knowing the truth.

But what shall we say of leaders of studies who go without preparation? Those who act so—and we have heard of some—have not a true perception of their responsibility. These either treat themselves too seriously, or the studies too lightly. True, the studies are easy, and Bible references can readily be found; but every study will give some food for thought, and it is almost certain that every fresh time a study is gone over some new beauty will be seen in the Word and there will be some increasing light. Only those who serve the Lord and their brethren from their heart, and who prepare themselves for the service, are likely to be of real help. Ezra could not have given the sense of the Word if he had not prepared himself. And we may be quite sure that though he had learned much from his studies while in Babylon, and would therefore be prepared for his present work, he would day by day prepare himself for the daily reading.

THE COVENANT WITH GOD

After the time of rejoicing the reading of the Law was continued. The people were much moved, and the Levites rose to their true position as leaders of the people. The mercies of God were remembered (Chapter 9 is one of the great chapters of the Bible); their own place with him as a people was more distinctly seen. Now they entered into a covenant with God. A document was drawn up and signed both by leaders and representatives of the people, and the signatories to that sure covenant are named in Chapter 10—a grand record. Only on two occasions in the history of God's people has such a thing happened as that all have entered into a vow: once in Nehemiah's day, as here recorded; and again in our own day, when through the Vow brought to the church by Brother Russell, practically the whole of the Lord's people entered into a special covenant with the Lord.

After this came the dedication of the rebuilt wall. It was a high day, a gala day. Musicians and singers were brought in from the neighboring towns and villages, and two parties were formed, Ezra with one, Nehemiah with the other. They marched round the walls, one turning to the left and the other to the right; and with their songs and their music,

and the happiness of the people Jerusalem was filled with joy, and the sound of the rejoicing was heard far away.

Nehemiah's original leave from the Persian Court seems to have been prolonged; but after a time he went back, and was perhaps a year at the Court. He returned again to Jerusalem, evidently to take up the duties of governor which he had previously held.

FURTHER REFORMATION

Sad to say, while he was gone mischief began to creep in amongst the people, through those who sought their own interests rather than God's. On his return he showed that his former quickness of action had not left him; indeed, he took quick and strenuous action against the wrong-doers. He found that the high priest had actually prepared a great chamber in the courts of the Temple for Tobiah. Nehemiah's former opposer; and that much material was gathered there, besides household stuff. Nehemiah promptly had it all cast out, both household stuff, and all that had been collected by them for the Temple services. (Nehemiah 13:8) He would have none of it. Then he found there had been a lack respecting the Levites; their due portion had not been given them. He had this matter set in order.

He found that work and trading were being done on the Sabbath day. This also he put right; and when the Tyrian merchants and sellers of all kinds of ware lodged outside Jerusalem on the Sabbath, he appeared on the wall and told them that if they did this again he would lay hands on them. They came no more. Evidently his look and his manner convinced them that it was safer not to. Then he found that illegal marriages with Moabites and Ammonites had again taken place—the very thing which had brought so much trouble upon Israel. This distressed him greatly. On a previous occasion when Ezra had come amongst the people and found this condition of things obtaining, he had wept and plucked out his hair. Nehemiah thought the time for hair-pulling had again come, and he showed these men the way to repentance: he plucked their hair out for them, and made them swear they would amend their ways. (Nehemiah 13:25) He found that the son of the high priest was actually married to Sanballat's daughter. Nehemiah chased him away.

Was Nehemiah a violent man? Some would say so. He was an earnest man, and saw more clearly than his fellows how great was Israel's danger. He also saw that men disloyal at heart must have no place of authority or even service. It was a shocking thing that Tobiah should be lodged in the Temple, and that the high priest's son should be married to Sanballat's daughter. No doubt profession of love for Israel's welfare had been made by these; but they were no lovers of God nor of God's people, and Nehemiah was surely right in cleansing Israel from them. Some brethren would be very gentle to the Tobiahs and Sanballats of our day, those who seek to serve themselves by the favors of the Lord; but these are enemies no matter how great their professions are, and sometimes it seems necessary that there should be a Nehemiah to put matters straight.

Nehemiah was a very courageous man. "Should such a man as I flee?" was his cry when someone suggested to him that he should save his life. But though he was full of courage and apparently violent in action, he was meek and mild in heart. His continued cry to the Lord to be remembered before him for those things he had succeeded in doing for the Lord shows that he was continually waiting upon God. This cry of his is not as some have supposed—that he should be remembered through future ages, but is the appeal of a longing heart for the continual smile of his gracious Lord.

FIERY TESTINGS FORESHADOWED

— SEPTEMBER 17 — MALACHI 3: — 4:3 —

MALACHI THE PROPHET OF GOD REPROACHES ISRAEL FOR DEPARTING FROM HER COVENANT—ISRAEL'S LACK OF APPRECIATION OF RELATIONSHIP WITH GOD—GOD'S PROMISE TO POUR OUT UNLIMITED BLESSINGS ON ISRAEL IF OBEDIENT—FIERY TESTINGS OF THE CHURCH FORETOLD.

"Return unto me and I will return unto you, saith the Lord of hosts."—Malachi 3:7.

MALACHI was the last of the prophets of Israel, and the third, with Haggai and Zechariah, in the word which God sent to his people after their return from captivity. The time of his prophecy is not stated, though it is clear that his word was spoken to Israel about the time of Nehemiah's governorship; but whether it was given during the time of Nehemiah's absence at the Persian Court, or soon after his death, cannot be determined. We may safely presume that it was given during Nehemiah's absence, and that it was a considerable help to that ardent reformer when, on his return, he found urgent need to cleanse the people from some of their defiling errors and conduct. Neither Nehemiah nor Malachi mentions the other, but it is probable that Malachi was referred to by Sanballat in his taunt against Nehemiah that he had appointed prophets to preach about himself in Jerusalem (Nehemiah 6:7); and that Malachi helped Nehemiah as Haggai and Zechariah had helped Zerubbabel.

SAD CONDITIONS AMONG THE LORD'S PEOPLE

The prophecy discloses a sad condition of things. Of formality in the service of Jehovah there was abundance, but of heart service, very little. Malachi tells the people of their deficiency, but they profess ignorance of anything of the kind, and he is continually met with surprised questions as, "Wherein have we lacked?" So full of service and profession were these people that they had utterly deceived themselves as to their true condition, and they very proudly resented the Prophet's words.

Malachi's prophecy looks forward to the time when God himself will undertake to purify such of his people as are willing at heart, and will gather his jewels to himself. In this way it connects the Israel of old with the Israel that was to be, and it very fittingly closes the Old Testament record. The law which was given to God's chosen people, though itself perfect, could not keep them in its own purity; nor could the sacrifices which were offered for sins bring real covering for their guilt, nor make the comers to their altars perfect. But a better hope had been spoken of for Israel, better sacrifices promised; another messenger should be sent, one by whom God would accomplish his purposes.

The prophecy opens by a declaration by God of his love. But the statement is immediately questioned: "Wherein hast thou loved us?" The answer is: "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." The Lord says in effect: 'I have blessed and cared for you all these many years; and even after desolating the land I have brought you back to it according to my word to your fathers; whereas Edom has been wasted, and I have spoken my word against it forever.' (Verse 4) These people failed to perceive the large and gracious providences of Jehovah, and they had even come to think that he was obligated to them rather than they to him. Again God says: "A son honoreth his father, and a servant his master. If then I be a father wherein is mine honor?"—Verse 6.

The Lord also tells the priests that they have despised his name, and immediately they respond: "Wherein have we despised thy name?" (Verse 6) He answers that they have despised him and his table by offering polluted bread upon the altar; that they have offered in sacrifice for his acceptance, animals which were blind, and lame, and sick,

contrary to the law, and, of course, contrary to a proper sense of what was right, or to the spirit of obedience. The Prophet tells them to try such offerings on their governor, and see whether he will accept, either in payment of a tax or as a gift, the offerings which they brought to God's altar. In all these things they give no glory to the Lord, despite their much profession; and the Lord says: "I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand." (Verse 10) But God declares that he will not fall short of his due measure of glory. "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." (Verse 11) If his own people fail to serve him, his glory shall be great among the heathen.

PRIESTS HAD LED THE PEOPLE ASTRAY

Chapter 2 gives a warning to the priests. The Lord reminds them of their father Levi, and of the purity and sweetness of the original service. "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity." (Verses 5, 6) But the priests of Israel had led the people astray; instead of "keeping knowledge" and directing them in the way of truth, they had sought their own ends, and made use of the privileges of service for their own purposes. "Ye have caused many to stumble at the law; ye have corrupted the covenant of Levi." (Verse 8) They had made the law of the Lord contemptible, and the Lord says he will make them contemptible. He will spread filth over their faces and their solemn feasts.

But besides this "Judah hath dealt treacherously. . . and profaned the holiness of the Lord." (Chapter 2:11) They continued to intermarry with the heathen nations about them, and apparently it seemed to them a simple matter. They failed to see that this course really meant putting away their covenant with God, which covenant made them a people separate unto him, and to be distinct from all others. Israel was not at liberty to intermarry with other peoples on pain of forfeiting their covenant. They wondered why the blessing of the Lord was withheld from them; and they came to him "covering the altar of the Lord with tears, with weeping, with crying out"; and the Lord was wearied with their profession, their prayers, and their weeping. (Chapter 2:13) It seems almost impossible that a people could deceive themselves to such an extent. The explanation is in the fact that they stood in their own righteousness; and then, naturally, they began to question the Lord and his righteousness. "Ye have wearied me with your words," the Lord said; and again they turn his words back, saying, "Wherein have we wearied thee?" The answer is: "Ye have wearied me when ye say everyone that doeth evil is good in the sight of the Lord; and he delighteth in them: or, Where is the God of judgment?" (Verse 17) These are terrible things to say of God.

Apparently these people were absolutely dulled to their true condition, though they were very sensitive about temporal things. They were not prospering; and they saw that the Samaritans, their neighbors, were; and it seemed to them

there was no advantage to them in all they were doing for God. They said, therefore, that he was not a God of righteousness and judgment, and that those who did evil pleased him better than those who conducted themselves as properly as they did.—Malachi 3:14, 15.

BLIND TO THE TRUTH

They forgot the obligations of their covenant. They were glad to have all the blessings it brought, but not its withholdings, its chastisements and curses. They forgot, too, that lack of favor did not mean that God had forsaken them, but, on the contrary, that he was by these circumstances seeking to draw them again to himself. It was because God was righteous that these untoward providences came upon them. Here is an awful example of self-satisfaction, of worship which has no heart in it. Indeed, true worship of God is never possible to the self-satisfied heart; for such will bring offerings to the Lord, but will not worship in a contrite spirit.

The Golden Text is very pleasant reading in this connection. It is a pleading word from him who has been wronged: "Return unto me and I will return unto you." But once again comes the same manner of rejoinder, "Wherein shall we return?" They were almost hopeless. Now the Lord touches the weak spot: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Chapter 3:10) They were holding something back! Let them bring their dues to him and they should soon prove him; and he would bless them as his people in the sight of the nations.

Here is a lesson for spiritual Israelites. Does there seem to be a lack of heaven's blessings, a want, almost a barrenness in experience? Then first of all let us see if we are withholding anything from the Lord—something of our consecration. If not, then our experience is only a test of faith which will be productive of further spiritual blessings. The prophecy intimates that Israel was not prepared to obey. They said it was useless to serve God; 'for the proud were happy and those who worked wickedness were set up in power.

"I WILL SEND MY MESSENGER"

But Jehovah will not forsake his people, nor his temple, but will himself undertake their salvation. "Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Malachi 3:1) Did they really seek the Lord? Did they really delight in the Messenger of the covenant? No doubt this is written ironically; for the Prophet intimates this will be a time of judgment, and he asks: "Who may abide the day of his coming, and who shall stand when he appeareth?" (Verse 2) The people have questioned the way of God; they shall then question no longer. But, in mercy to them, a messenger shall be sent to prepare the way for the presence. Because the name Malachi means messenger critics have said that Malachi is speaking of himself. There is no need to think this, though it may be allowed that Malachi, the Lord's messenger, was in some respects typical of the Messenger who was to be sent; even as we may properly consider Nehemiah as a figure of the one who should suddenly come and work swift reforms.

That this was prophetic of our Lord's day is shown very clearly by our Lord himself, who declared that to a certain extent John the Baptist fulfilled the office of forerunner. John, the Lord's messenger, prepared the way for Jesus, the more glorious Messenger. Whenever he appears judg-

ment follows immediately, as the context shows. Verse 3 tells that he shall sit as the refiner of silver; that then shall be disclosed true sons of Levi; that these shall be purged in order that a true offering in righteousness may be presented to the Lord.

To all appearances it would seem as if the calling and selection of Israel according to the flesh had been a failure. Their nation fell from its high estate; their priesthood into degradation so deep that at the time of our Lord's appearance amongst them he charged their leaders with being whited sepulchres full of corruption; and said that their very endeavors to proselytize only served to make converts who became twofold more children of Gehenna than they themselves. But the coming of the Lord served to discover some whose hearts were right towards him; some sons of Levi were found worthy to be called to be priests in the higher order of Melchisedec.

TWO FULFILLMENTS

But Malachi's prophecy looks beyond the partial fulfillment at our Lord's first advent, and forward to the time when Messiah should come in glory and strength, and when he should judge amongst his people. The messenger, John the Baptist, who preceded Jesus, the Messenger of the covenant, prefigures a greater messenger [the church] preceding the Lord in power, and the work which was then done in Israel represents a greater work to be done in Christendom.

We know the Lord is now present, and we know also that he has had his messenger preparing the way for him. Now, once again, the time of judgment has come; again his professed people are tried as by fire, and the true-hearted sons of Levi are being gathered together for service. The day that burns as an oven is upon the world; the fierce heat is consuming the proud things of the earth and all the institutions of this present evil world.

But the heat of this day is to some as the Sun of Righteousness rising with healing in his wings: and those who are able to stand the fierce heat of testings find themselves very specially blessed of the Lord: they "grow up as calves of the stall." (Chapter 4:2) These are to be used of the Lord in his work of judgment. The Prophet says of them, "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." (Chapter 4:3) This seems clearly to show the triumph of the righteous over the wicked in this day of judgment.

The Lord says that not only will he distinguish between those who serve him, and those who serve him not, but that his people shall discern these facts. God will not only vindicate his people, but he will give them the work of smiting the things that are wicked in his sight. This is a phase of the work which, till recently, has not been fully disclosed. This passage is in harmony with many other scriptures, as for instance, Psalm 149:8,9: "To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints." How sweet to us who live in these strenuous days is Malachi's word that the Lord has a record of those that fear him, and that think upon his name! (Nehemiah 3:16) There is so much profession of serving him, so much outward show, that those who are real in their heart-service to the Lord have their names recorded in heaven. This is not the Book of Life, but a book of remembrance which God keeps, and in which are recorded the names of those who are loyal in heart to him. (Esther 6:1) The sin of hypocrisy, of making mere profession to serve for reality of love and service, has ever been a troubler in Israel. The human heart seeks its own, and it has been content if it could appear to worship. The only cure for this is to heartily seek the Lord.

There is a close correspondency between Malachi's days and ours. Those days when he was sent as a messenger to a hypocritical people, and our days, correspond: The marked features are those of Laodicea—much profession, little reality; so much so that profession has been sickening to God, and caused him (to use the vivid words of Scripture) to spew his false church out of his mouth.

Elijah has given his warning message, and the church gave little heed. Now the time of fierce judgment has come; the systems of error are being consumed before our eyes;

and all those who make profession of service, but who are not truly his, will surely find themselves scorched by the fierce heat.

We look beyond this time of judgment upon the church, real and professed, and beyond the time of trouble upon the world to that day when the Sun of Righteousness will shine with healing upon all, and the pure offering of Malachi's earlier word (Chapter 1:11) will ascend to the praise of the God of heaven.

Our privileges are great, both of knowing and doing.

WORLD'S DISINTEGRATION FORETOLD

— SEPTEMBER 24 — QUARTERLY REVIEW —

A REVIEW OF THE QUARTER'S LESSONS—FORESHADOWED EVENTS NOW TRANSPIRING ADD STRENGTH TO THE CHRISTIAN'S FAITH.

"Jehovah hath done great things for us; whereof we are glad."—Psalm 126:3.

OUR three months lessons have covered some of the most important events in the history of Israel, than which, because of their typical significance, there are no portions of Scripture more intimately connected with the present time. Again we remark on the favorable providences of God which caused these lessons to become our studies at this particular time. A review of the lessons cannot be other than helpful; for of necessity this brings us a review of the church's present work during this time of harvest gathering.

The quarter's lessons began with Ezekiel, the special messenger of God to his people. But his work was not more clearly marked for Israel than is Pastor Russell's work for the church. Jeremiah, Ezekiel, and Daniel were contemporaries; Jeremiah was at court in Jerusalem, Daniel at court in Babylon, Ezekiel was with those of the captivity in the country north of Babylon. Jeremiah's message was to the leaders; Daniel's message was specially for the future; Ezekiel's message was for the people in captivity. Again we remark that had Pastor Russell's word to the professed people of God been listened to by them and acted upon, the impending time of trouble upon the world would not have been necessary. Now it is too late: the human institutions and the human family are being swept on to their Niagara. We can thank God for the knowledge of the coming kingdom laden with blessings.

A TIME OF DISINTEGRATION

The time in which these prophets spoke was one of world unrest and disintegration. The mighty empires of Assyria and Egypt were falling, and Jerusalem was hastening to its destruction. Babylon, that dark power (which there represents anarchy) and which finally conquered the world, was in ascendancy. That period of the world's history corresponds with the present, when once again all the world is in commotion, and when the mightier empires are breaking up. But Babylon's ascendancy, as revealed to Daniel and Nebuchadnezzar by means of visions and dreams, was not to last for ever. A very definite limit was marked out for it and its successors in this earth dominion. Daniel was privileged to stand at the beginning of the glory of Babylon, and also to be a partaker in those things which immediately brought its downfall under Cyrus, and which then portrayed the downfall of that great system of empires which it represents—the present great organization of Babylon, the world in its threefold phase—finance, politics and ecclesiasticism.

Daniel's position before Belshazzar was a difficult one, but he bore himself nobly. The rewards which the king offered were as nothing to him: "Thy gifts be to thyself, O king." He would speak the word of his God plainly, and

the consequences to him be they good or evil would be acceptable. He told of the immediate dissolution of the Babylonian power—its time had come.

HE FEARED NOT MAN

God is an accurate timekeeper, particularly in respect to his promises; and we know that we are living in the days when Great Babylon is boasting of its glory and its ascendancy, and that the time of its downfall has come. We have seen the handwriting on the wall, and have the privilege of giving out the Lord's message. Well for us if we have Daniel's courage. And why should we not? His God is our God, of whom we know more than Daniel did; we have tasted more of his mercy and grace, and have entered into a closer relationship with him than was possible to Daniel. Let none of us allow the fear of hurtful consequences to hinder us in giving out the Lord's message concerning this present iniquitous Babylon, which holds the world in bondage. In Daniel's prophecy the bow of time was stretched. He was at one end, we are at the other; and we share with him in the favor of God's service. Let us say to ourselves:

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known."

Daniel's interpretation of Nebuchadnezzar's dream and, later, his interpretation of the hand-writing for Belshazzar, resulted in advancement for him. But in his later days, under the rule of the King of Persia, he suffered for his faith and fidelity, as those who are faithful to God must do while evil reigns. Daniel was the object of the envy and the hatred of the Persian nobles, and they concocted a subtle scheme to destroy him. The king unwittingly fell into their scheme. Being flattered by them, he for a time took the place of God. It was decided that for a certain period no prayers should be offered that would go past him.

But Daniel's God was God of gods, and no order of any king could stop this faithful man from rendering true-hearted allegiance to his God. In principle he was as faithful to the king as any of those who made so much profession of fidelity. Indeed, we know he was more faithful than they, because he had the king's best interests at heart. Constancy to principle is good, but constancy in faith is better; for principle may, through ignorance, be wrong, but well founded faith cannot be. Faith is ever rewarded, and Daniel's faith brought quick reward. He was soon delivered, and his enemies were destroyed by that very destruction which they sought to bring upon him. It is comparatively easy to see a correspondency between

Daniel's experience and that of God's children who suffered for their faith during the World War. Will it be that the bones of those enemies shall yet be cracked by those same lions' teeth which it was intended should be fed by Daniel's bones?

TWO PHASES OF TODAY'S WORK

After the exile, the return. Our lessons brought us back from Babylon to Jerusalem to the rebuilding of the temple and the reestablishment of the people in their own land. There are at the present time two distinct phases of the Lord's dealings with and through his people, and these have been represented in the past quarter's lessons. The prophets Ezekiel and Daniel represent one phase of that work, that of foretelling the downfall of Babylon, and delivering denunciations against the same iniquitous power. We now have in the remaining lessons the other phase, the reestablishment of the truth and the Lord's people, as represented by the restoration of the temple worship and rebuilding of the city. These lessons carry us from the freedom given under Cyrus to the end of the Old Testament revelation in the book of Malachi, and very fittingly represent our present deliverance from Babylon's false doctrines and our present work and favor until the Lord's kingdom is established, until Jesus comes in full glory and the New Covenant is in operation. The restored temple of truth is that to which the Lord now comes, and out of which go forth his fiery judgments. But as then, so now, there are other things to be done besides rebuilding the temple of truth: the city walls need rebuilding, and God's honor is to be vindicated in the eyes of the peoples.

Without doubt the record of God's marked care for his people in the time of Esther is intended to tell us something of his methods of working and to assure us of his constant care. The name of God is not mentioned in the book of Esther; but this side-light on Israel's history bears the impress of God's hand all over it. Mordecai, of the same tribe as King Saul, would not give reverence to Haman, the Agagite (Esther 3:2) (who was evidently a descendent of King Agag); for Mordecai remembered the former things done by the Amalekites to his people and what God had said of them. (1 Samuel 15:2,3) This apparently insignificant matter brought the whole of the Jews into danger of destruction. Mordecai told Queen Esther that very probably she had been brought to her position of prominence for the special purpose of saving her people. This was certainly true; and it is also certain that these things prepared the way for Ezra and Nehemiah, and were necessary to the development of God's plan.

THE REFORMS OF EZRA

Little is said about Ezra before he appears as the leader of the second company of returning exiles, but what is said conveys a good deal of meaning. He was of the tribe of Levi and a priest. While in captivity he had prepared himself for service, but in exile it was impossible for him to engage in sacrificial service. But the other phase of the priestly work, that of teaching, was open to him; and he made himself "a ready scribe in the law of his God." The Lord blessed him in his desire to serve, and in due time brought him to the front and gave him favor.

Ezra's candid account of his inner thoughts respecting the preparation for the journey is good reading. To the king he spoke much of his God, and was ashamed to suggest that his God might want him to ask the king for protection across the desert. He said: "We had spoken unto the king saying the hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." (Ezra 8:22) Ezra felt confident that God would be in harmony with his servant's words, but he

says: "We fasted and besought our God for this, and he was entreated of us." (Ezra 8:22,23) It was in no boastful spirit that he said this; he was making his boast in the Lord. (Psalm 34:2) But he felt it would be proper to tell his God what he had said about him, and in humility of spirit to make request for that which he had said God could give. And here is good instruction for us; for without doubt our Father loves to have us bring all our affairs under his notice and care, but our faith must be backed up with our prayers.

Ezra accomplished a considerable measure of reform in Jerusalem and Judea, and did a great work for God. His earnest, careful teaching must have helped very considerably towards the later success of Nehemiah. With Nehemiah's work and personality we are familiar; for our studies in these are only just concluded.

Coöperating with Ezra and Nehemiah was Malachi, the last of the prophets. His task was as unenviable as those of all his predecessors in the prophetic office. We know little about Malachi; but we know that he was one of the noble band of those who suffered for the honor of God. As Stephen said, "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." (Acts 7:52) Malachi was God's last messenger to his people before the coming of John, the forerunner of Jesus.

THE CHURCH'S PRESENT EXPERIENCE

We have seen how these things tell of the church's present experience and work. Let us take encouragement from these devoted servants of God. Trials and difficulties, misunderstandings and slanders, will come: but as we serve in singleness of purpose our God will surely think upon us for good, as we know he did on Nehemiah; and the final reward will be ours. It is grand to think that his name will be praised by our feeble efforts to do that which he gives us the privilege of doing. We now are in a position similar to that of Malachi. Without doubt the faithful church of the present moment is God's last messenger to his people proclaiming the coming into his kingdom of God's dear Son, and of that righteous One from whom judgment comes, and who shall destroy all hypocrisies, and everything contrary to righteousness.

These lessons bring into much prominence zealous servants of God who had very different talents and dispositions. Ezekiel, Daniel, Zerubbabel, Ezra, Nehemiah differed very much from each other. The zealous prophet, the dignified statesman, the lovable leader Zerubbabel, the elderly scribe Ezra, the ardent, zealous, brusque worker Nehemiah—all served God acceptably; and each has his place of honor in God's temple of fame. So with spiritual Israel; God has a place for each of his servants. Service in the true ministry has been the privilege of all saints; but this is very specially true in these last days—there is work for all.

Ezra and Nehemiah are examples of men who saw something to be done, and prepared themselves for the work. God honored their desire and rewarded them by giving them the work upon which they had set their heart in singleness of purpose. Therefore, let each serve according to the way opened before him, not waiting till something happens.

ANXIOUS CARES

Be still, my heart, these anxious cares
To thee are burdens, thorns, and snares;
They cast dishonor on thy Lord,
And contradict his gracious word.

—John Newton.

AN INTERESTING LETTER

SOME GOOD GOLDEN AGE WORK

DEAR BROTHER RUTHERFORD:

Greetings in the Beloved One. In passing through the classes in this country on pilgrim service, I have just recently met several who have come to know the Lord and the truth through the GOLDEN AGE work. It occurred to me that you would be glad to know that the Lord has so richly blessed this message, which at first appeared to some to be such a hard one to deliver. One sister spoke of having had the six volumes in her possession but not understanding them. A sister lent her No. 27 GA; she read it; then obtained Volume Seven, which she also read, and immediately left her church, and with tears in her eyes spoke of the truth she now possessed and her desire to be faithful to the Lord. Another said that she and her husband were in the English Church and longing for a better understanding of the Bible. They had Volume One but had not read it. A sister passed on the GA No. 27 after reading it, and they came immediately out of the Church and are rejoicing in the truth. Still another came out within a week after reading the same magazine.

Some of the brethren did not like the picture on the front page of No. 27. [Appearing on the Canadian, English, and Australasian edition only] Well, one man said it was that very picture which so appealed to him that he felt constrained to read the GA. Since reading it he has not missed a meeting. His joy seemed to know no bounds. This man had left the systems some years before, and he also had an unread set of SCRIPTURE STUDIES in his possession.

It has also come to my notice recently that some very earnest workers in the past who opposed the Society and its work, have now completely lost all interest and have gone right back into the world. How clearly the Lord by these evidences is showing his manifest approval of the Society and its work, and how clear it is to those who travel from class to class that those ecclesiastics that are in harmony with the Lord's channel have the Lord's blessing in fellowship and activity of spirit; whereas those who tend to be out of harmony with the channel have the reverse of this. May the Lord continue to bless you, dear Brother, and make you a blessing.

Yours in the Master's service, E. J. GUIVER, *England.*

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR AUG. 15, 1922

DUTIES OF ELDERS AND DEACONS

1. Should a deacon undertake the work of speaking before a class? ¶ 1, 2.
2. Should several deacons speak a short time each? ¶ 3, 4.
3. What is the special function of elders? ¶ 4.
4. Why are speakers sent out by the Society qualified for the service? ¶ 5.
5. If a class has deacons address it, what should be the attitude of those that do not regard it as a right course? ¶ 6.
6. What may an elder do under such circumstances? ¶ 7.
7. How can a deacon's qualifications for speaking be ascertained? ¶ 8.
8. How many brethren should be elected elders? ¶ 9.

INTERESTING QUESTIONS

1. Where there are not enough elders, should deacons be assigned to speak at public meetings? ¶ 1, 2.
2. Who are qualified to teach the consecrated? ¶ 2.
3. Why may a deacon address a public meeting? ¶ 3.
4. Can a class elect too many qualified elders? ¶ 4.
5. Why is it proper for deacons to act as treasurers? ¶ 5, 6.

A SINCERE PRAYER ANSWERED

1. What did the name "Nehemiah" signify? ¶ 1.
2. How were efficiency and dependence illustrated in Nehemiah? ¶ 2.
3. Why was Nehemiah acceptable to the king of Persia? ¶ 2.
4. What kind of characters does God choose for his work? ¶ 2.
5. What effect was produced in Nehemiah by knowledge of the condition of Jerusalem? ¶ 3.
6. How have the prominent people in God's service been men of prayer? ¶ 4.
7. For what may the consecrated pray? ¶ 4.
8. What kind of prayer is answered? ¶ 5.
9. What points should prayers contain? ¶ 6.
10. What were the several characteristics of Nehemiah's prayer? ¶ 7.
11. What request was contained in Nehemiah's prayer? ¶ 8.
12. Under what unfavorable conditions did Nehemiah make his request of the king? ¶ 8.

13. Is ejaculatory prayer acceptable to God? ¶ 9.
14. How did God answer Nehemiah's prayer? ¶ 9.
15. Why did God delay the answer to Nehemiah's prayer over three months? ¶ 10.
16. On what date was it necessary that the prayer should be answered? ¶ 11.
17. How did Esther probably influence the king's decision? ¶ 12.
18. For what may we, like Nehemiah, pray? ¶ 13.
19. What were the two returns of the Jews out of Babylon? ¶ 14.
20. For what work was Nehemiah raised up? ¶ 15.
21. What similar work did Pastor Russell accomplish? ¶ 16.
22. What twofold work are God's people privileged to do? ¶ 17.

BUILDING AMID ADVERSITY

1. Under what circumstances did Nehemiah arrive at Jerusalem? ¶ 1.
2. How did he ascertain the state of the city walls? ¶ 2.
3. How did he inspire the Jews to rebuild the wall? ¶ 3.
4. What effect did this have on the Jews' enemies? ¶ 4.
5. How did Nehemiah answer the enemies? ¶ 5.
6. What were the three chief points in Nehemiah's system in rebuilding the walls? ¶ 6, 7.
7. How did the enemies of the Jews seek to hinder the work on the wall? ¶ 8.
8. Why was Nehemiah not wrong in praying against the enemies? ¶ 9.
9. Why was it difficult work on the wall? ¶ 10, 11.
10. How did Nehemiah thwart the proposed attacks of enemies? ¶ 12.
11. How did he insure the full quota of work on the wall? ¶ 13.
12. What effect did his example have on the Jews? ¶ 14.
13. What two sides are there in the church's service now? ¶ 15.
14. What dual achievement is God now accomplishing? ¶ 16.
15. How is God establishing his heavenly Zion and re-establishing truth? ¶ 17.
16. Is it sufficient for the consecrated to think only of their own preparation for heaven? ¶ 18.
17. What other work must the consecrated do? ¶ 19.
18. What is the effect of fear upon the Lord's people? ¶ 20.
19. Why is system requisite in the Lord's work? ¶ 21.
20. What change has taken place in the service work? ¶ 22.

CALM ME, MY GOD

Calm me, my God, and keep me calm;
And let thine outstretched wing
Be like the shade of Elim's palm,
Beside her desert spring.

Calm in the hour of buoyant health,
Calm in the hour of pain.
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm in the sufferance of wrong,
Like him who bore my shame,
Calm 'mid the threatening, taunting throng,
Who hate thy holy name.

Calm me, my God, and keep me calm,
Soft resting on thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest.

—Bonar.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Adrian, Mich.	Sept. 14	Flint, Mich.	Sept. 21
Ypsilanti, Mich.	" 15	Fenton, Mich.	" 22
Plymouth, Mich.	" 16	Durand, Mich.	" 24
Detroit, Mich.	" 17	Burt, Mich.	" 26
Mt. Clemens, Mich.	" 19	Reech Run, Mich.	" 27
Port Huron, Mich.	" 20	Saginaw, Mich.	" 28

BROTHER T. E. BARKER

Newcastle, Pa.	Sept. 14	Oil City, Pa.	Sept. 21
West Middlesex, Pa.	" 15	Jamestown, N. Y.	" 22
Farrell, Pa.	" 17	Warren, Pa.	" 24
Sharon, Pa.	" 17	Salamanca, N. Y.	" 25
Youngstown, Ohio	" 18	Bradford, Pa.	" 26
Meadville, Pa.	Sept. 19, 20	Olean, N. Y.	" 27

BROTHER E. F. CRIST

Welland, Ont.	Sept. 15	Port Dover, Ont.	Sept. 22
Niagara Falls, Ont.	" 17	Simcoe, Ont.	" 24
St. Catharines, Ont.	" 18	Tilsonburg, Ont.	" 25
Beamsville, Ont.	" 19	Aylmer, Ont.	" 26
Dunnville, Ont.	" 20	St. Thomas, Ont.	" 27
Caledonia, Ont.	" 21	Bridgetown, Ont.	" 28

BROTHER A. J. ESHLEMAN

Muncie, Ind.	Sept. 14	Clay City, Ill.	Sept. 23
Anderson, Ind.	" 15	Flora, Ill.	" 24
Indianapolis, Ind.	" 17	East St. Louis, Ill.	Sept. 25, 27
Terre Haute Ind.	" 18	St. Louis, Mo.	Sept. 27
Sullivan, Ind.	Sept. 20, 21	Flat River, Mo.	" 29
Robinson, Ill.	Sept. 22	Farmington, Mo.	Oct. 1

BROTHER A. M. GRAHAM

Mansfield, Ohio	Sept. 14	Olean, N. Y.	Sept. 24
Youngstown, Ohio	" 15	Allentown, N. Y.	" 25
Jamestown, N. Y.	" 17	Bolivar, N. Y.	" 26
Clymer, N. Y.	Sept. 18, 19	Elmira, N. Y.	" 27
Salamanca, N. Y.	Sept. 20	Ithaca, N. Y.	" 28
Franklinville, N. Y.	Sept. 21, 22	Cortland, N. Y.	" 29

BROTHER J. HEMERY

Brooklyn, N. Y.	Sept. 3	Indianapolis, Ind.	Sept. 22
Cedar Point, Ohio	" 5-12	Cincinnati, Ohio	Sept. 23, 24
Detroit, Mich.	" 14, 15	Columbus, Ohio	" 25, 26
Chicago, Ill.	" 16, 17	Pittsburgh, Pa.	Sept. 27
St. Louis, Mo.	" 18, 19	Cumberland, Md.	" 28
Louisville, Ky.	" 20, 21	Philadelphia, Pa.	" 29

BROTHER M. L. HERR

Auburn, Ind.	Sept. 14	Gillespie, Ill.	Sept. 22
Garrett, Ind.	" 15	St. Louis, Mo.	" 24
Chicago, Ill.	" 17	East St. Louis, Ill.	" 24
Joliet, Ill.	" 18	Jefferson City, Mo.	" 25
Bloomington, Ill.	" 19	Sedalia, Mo.	" 26
Springfield, Ill.	Sept. 20, 21	Kansas City, Mo.	" 27

BROTHER W. M. HERSEE

Woodstock, Ont.	Sept. 17	Peterboro, Ont.	Sept. 26
Hamilton, Ont.	" 20	Havelock, Ont.	" 27
Milton West, Ont.	" 21	Carleton Place, Ont.	" 28
Brampton, Ont.	" 22	Ottawa, Ont.	Sept. 29, Oct. 1
Tottenham, Ont.	" 24	Montreal, Que.	Oct. 2
Claremont, Ont.	" 25	Cranby, Que.	" 3

BROTHER H. HOWLETT

Chatham, Ont.	Sept. 14	Peterboro, Ont.	Sept. 29, Oct. 1
Bridgetown, Ont.	" 15	Oshawa, Ont.	Oct. 2
St. Thomas, Ont.	" 17	Toronto, Ont.	" 3
Haliburton, Ont.	Sept. 22-25	Brampton, Ont.	" 4
Cameron, Ont.	" 26, 27	Milton West, Ont.	" 5
Lindsay, Ont.	Sept. 28	Beamsville, Ont.	" 6

BROTHER M. A. HOWLETT

Dayton, Ohio	Sept. 14	Jefferson City, Mo.	Sept. 21
Knightstown, Ind.	" 15	Sedalia, Mo.	" 22
Danville, Ill.	" 17	Kansas City, Mo.	" 24
Decatur, Ill.	" 18	Leavenworth, Kans.	" 25
East St. Louis, Ill.	" 19	Lawrence, Kans.	" 26
St. Louis, Mo.	" 20	Topeka, Kans.	" 27

BROTHER S. MORTON

Zanesville, Ohio	Sept. 14	Morgantown, W. Va.	Sept. 20
Cambridge, Ohio	" 15	Brandonville, W. Va.	Sept. 21, 22
Bellaire, Ohio	" 16	Fairmont, W. Va.	Sept. 24
Wheeling, W. Va.	" 17	Clarksburg, W. Va.	" 24
Burton, W. Va.	" 18	Wallace, W. Va.	" 25
Reevesville, W. Va.	" 19	Parkersburg, W. Va.	Sept. 26, 27

BROTHER G. R. POLLOCK

Windsor, Ont.	Sept. 14	Kitchener, Ont.	Sept. 22
Chatham, Ont.	" 15	Toronto, Ont.	" 24
London, Ont.	Sept. 17, 18	Trenton, Ont.	" 25
Stratford, Ont.	Sept. 19	Belleville, Ont.	" 26
Woodstock, Ont.	" 20	Kingston, Ont.	" 27
Galt, Ont.	" 21	Gananoque, Ont.	" 28

BROTHER V. C. RICE

Cincinnati, Ohio	Sept. 14	Memphis, Tenn.	Sept. 23, 24
Louisville, Ky.	" 15	Forrest City, Ark.	Sept. 25
Evansville, Ind.	" 17	Little Rock, Ark.	" 26
Belmont, Ind.	Sept. 18, 19	Cabin Creek, Ark.	" 27
Mounds, Ill.	Sept. 20	Fort Smith, Ark.	Sept. 28, Oct. 1
Anna, Ill.	" 21	Tamahu, Okla.	Sept. 29

BROTHER R. L. ROBIE

Lorain, Ohio	Sept. 14, 15	Warren, Ohio	Sept. 24
Elmira, Ohio	Sept. 17	Niles, Ohio	" 25
Wellington, Ohio	" 18	Youngstown, Ohio	" 26
Akron, Ohio	Sept. 19, 20	Columbiana, Ohio	" 27
Kent, Ohio	Sept. 21	East Palestine, Ohio	" 24
Freedom Sta. Ohio	" 22	Lisbon, Ohio	" 29

BROTHER T. H. THORNTON

Marion, Ohio	Sept. 14	Lexington, Ky.	Sept. 21
Hamilton, Ohio	" 15	Jefferson, Ind.	" 22
Louisville, Ky.	" 17	New Albany, Ind.	" 24
Jeffersonton, Ky.	" 18	Sonora, Ky.	" 25
Shelbyville, Ky.	" 19	Elizabethtown, Ky.	" 26
Frankfort, Ky.	" 20	Kiney, Ky.	" 27

BROTHER S. H. TOUTJIAN

South Bend, Ind.	Sept. 14	Iowa City, Ia.	Sept. 21
Michigan City, Ind.	" 15	Marengo, Ia.	" 22
Chicago, Ill.	" 17	Des Moines, Ia.	" 24
Ashton, Ill.	" 18	Indianola, Ia.	" 25
Clinton, Ia.	" 19	Chariton, Ia.	Sept. 26, 27
Davenport, Ia.	" 20	Red Oak, Ia.	Sept. 28

FOR THE BLIND

A limited number of copies of the "Millions" book in the Braille for the blind are now on hand at the Society's office. These are not for sale but will be loaned to the blind to read and pass on to some one else. The number is so limited that we cannot distribute them generally

PRAYER MEETING TEXTS FOR NOVEMBER, 1922

November 1:	CHRIST MY CAPTAIN: "It became him . . . to make the captain of their salvation perfect through sufferings."—Hebrews 2:10.
November 8:	CHRIST MY YOKEFELLOW: "Take my yoke upon you."—Matthew 11:29.
November 15:	CHRIST MY EXAMPLE: "Leaving us an example, that ye should follow his steps."—1 Peter 2:21.
November 22:	CHRIST MY SHEPHERD: "Now . . . that great shepherd of the sheep . . . make you perfect."—Hebrews 13:20, 21.
November 29:	CHRIST MY JUDGE: "We shall stand before the judgment seat of Christ."—Romans 14:10.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

Chapter IX: Ransom and Restitution

Week of Nov. 5....Q.	26-33	Week of Nov. 19...Q.	41-47
Week of Nov. 12....Q.	34-40	Week of Nov. 26...Q.	48-54

Question books on "The Divine Plan", 15c postpaid.