



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!" Isa. 21:11-12

VOL. XLII SEMI-MONTHLY No. 1

Anno Mundi 6049—January 1, 1921

CONTENTS

TRIUMPHANT ZION.....	3
What Are His Works?.....	3
Satan's Counterfeit.....	4
"He Shall Direct Thy Paths".....	5
The Work Before Us.....	6
An Example.....	7
Zion's Triumph Near.....	8
EUROPEAN TOUR.....	9
Evidences of War.....	9
Religio-Political Alliance.....	10
Moulding the Image.....	11
"Be Not Afraid".....	12
First, Second, and Third Beasts.....	13
Activities of Second Beast.....	13
Spiritual Discernment Required.....	14
MID-WINTER CONVENTION.....	15

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

© WTB&TS

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

124 COLUMBIA HEIGHTS □ □ BROOKLYN, N.Y. U.S.A

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 123 Plein St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

ANNUAL SUBSCRIPTION PRICE \$1.00 IN ADVANCE

CANADIAN AND FOREIGN SUBSCRIPTION PRICE \$1.50

SEND MONEY BY EXPRESS OR POSTAL ORDER, OR BY BANK DRAFT

FROM FOREIGN COUNTRIES BY INTERNATIONAL POSTAL ORDERS ONLY
(Foreign translations of this journal appear in several languages)

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

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

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

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

VOLUNTEER LITERATURE

Friends in different parts of the country report a quantity of volunteer literature in their possession, which has been on hand for a number of years. There is no reason why this should be held. It should be distributed. No matter if it is several years old, it pertains to the Scriptures and would be good reading matter. We request the classes everywhere to distribute whatsoever they have in the way of volunteer literature. Let none of this go to waste.

TESTIMONY TEXTS FOR MARCH

- March 2: JEHOVAH BLESSES: "Jehovah will bless his people with peace."—Psalm 29:11.
- March 9: JEHOVAH HELPS: "I Jehovah thy God . . . will help thee."—Isaiah 41:13.
- March 16: JEHOVAH GUIDES: Jehovah will guide thee continually, and satisfy thy soul."—Isaiah 58:11.
- March 23: JEHOVAH SUPPLIES: "My God shall supply every need of yours according to his riches in glory."—Phil. 4:19.
- March 30: JEHOVAH INSPIRES: "Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding."—Proverbs 2:6.

BILLBOARD ADVERTISING

Shall consecrated money be used to advertise the truth by means of signboards, etc.? We answer no, for the following reasons: Signboards and things similar suggest to those who read them a selfish motive in disposing of books as for pecuniary gain. The Lord has not blessed such efforts in the past. His blessing has been manifested where the work was done by his consecrated followers. Such work is chiefly for the Christian's development, and secondarily, to give the witness. The Lord could paint signs on the skies for the observation of every one if he so desired. Personal influence is a talent to be used to the Lord's glory and can be used best by personal contact. Call on the people and tell them that the kingdom is here and that millions now living will never die. By your sincerity and earnestness they will see that you are a living epistle concerning that kingdom. Thereby you will bless yourself, bless your hearers, and glorify the Lord.

If each of the class workers would sell each week one copy of "The Finished Mystery" and one "Millions" booklet, this would be a most effective witness. Let the consecrated, and not inanimate objects, do the work. This witness must be given by the Lord's people and not by signboards, or the like. "Through much tribulation [shall we] enter into the kingdom of God." (Acts 14:22) Inanimate signboards cannot suffer tribulation; nor enter the kingdom. We think this same rule applies to newspaper advertising of the books. Newspaper advertising for public meetings is different, because that is for the purpose of inducing the people to come and hear the message.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLII

JANUARY 1, 1921

No. 1

TRIUMPHANT ZION

"I will triumph in the works of thy hands."—Psalm 92:4

LOOKING back over the year 1920, now passed, the church can truly testify concerning the fulfillment to its members of the precious promise made in the text for that year: "The Lord is my strength and song". In all the trying experiences of the year the Lord sustained his people, giving all the needed strength; and the year was one filled with joy, and his people could not refrain from singing from their hearts the praises of Jehovah and his beloved Son.

Now we turn our faces to another year, 1921, just opening. What does it hold for us? We do not know the details, because God kindly veils our eyes, but o'er each step of the onward way he makes new scenes to rise. The light that illumines the pathway of the Christian shines brighter and brighter, and we may expect, according to the precious promise, that this light will continue to shine with increasing brightness until we have reached the perfect day. While we do not know the detailed experiences before us, we do know the great battle is on between the beast and the Lamb. We do know for a certainty that triumphant victory will be with the Lamb, and that we have the promise that if faithful unto death, we shall stand victorious with him. "According to your faith be it unto you." Our faith is rooted and grounded in the precious promises of God, which we are privileged to claim by reason of the fact that we are his children. Knowing that our Lord will triumph, our faith and confidence are expressed in the words of the year text for 1921: "I will triumph in the works of thy hands".

The hand is a symbol of power. Therefore the text suggests the thought of Jehovah's power actively exercised in behalf of those who have made a covenant with him by sacrifice and who are striving to fulfill that covenant.

WHAT ARE HIS WORKS?

When God had created man and placed him in a perfect home he rested from his works as pertaining to things earthly. Man was given dominion over things of the earth. This dominion Satan usurped by seducing mother Eve and maliciously defrauding man. From that time forward Satan has striven not only to have dominion over things earthly, but to thwart God's purposes relative to the deliverance of man and his restoration to the original condition of perfection and dominion. It has been a long battle of darkness against light and

truth. God could easily have destroyed Satan and thereby long ago stopped his nefarious dealings; but Jehovah's perfect wisdom provided otherwise. He has permitted Satan to ply all of his schemes to defraud and to oppress mankind. He has permitted evil and falsehood seemingly to prevail, in that he has not restrained it. The evident purpose of permitting a reign of evil has been that Satan might give demonstration of a totally depraved character; that angels and men might learn the lessons of the baneful effects of sin; that a period of time might elapse to allow for the birth of a sufficient number of human beings to fill the earth; and that during this period of time the works of God's hands might progress in the development of a new creation, through which he will complete the work of full restoration of man to his lost dominion and to perfection of life and happiness.

The primary work of God's hands, therefore, was the sending of his beloved Son into the earth to become man's Redeemer, and the perfecting of the Head of the new creation. Then follow the works of calling, begetting, and developing the members of the body of Christ; then the establishment of his kingdom for the purpose of bringing peace on earth, good will to men; and then the full restoration of the obedient ones of the earth, that ultimately these may become his people when they are refined and restored. "They shall be his people, and God himself shall be with them, and be their God." (Revelation 21:3) "They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."—Zechariah 13:9.

HIS WORKS FORESHADOWED

These works of Jehovah were foreknown to him and predestinated by him (Acts 15:18); and when finished they must and will be absolutely perfect.—Deut. 32:4.

From imperfect man's viewpoint God has been a long time working out his plan. Not so, however, from the divine viewpoint. "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Psalm 90:4) "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter 3:8) To man it has been a long dark night; but the Christian can now behold the day at hand, and as compared with eternity it will be but a brief space.

Jehovah had foreknowledge of man's deflection, of Satan's opposition and of what would be the ultimate

result. From the day of the expulsion from Eden he began to let a little light shine, that man might have a ray of hope for the future. In due time he made a positive and irrevocable promise to his servant: "In thy seed shall all the families of the earth be blessed". Then he selected Israel as a typical people and used them for a time to make pictures foreshadowing the development of the works of his hands. God's dealings with Israel after the flesh might be likened unto an architect's blueprint—foreshadowing the coming development of his plan to perfection.

Jehovah really began his works, within the meaning of this text, when he sent his beloved Son into the earth. At the Jordan the Lord Jesus made a covenant with Jehovah to do his will, and was there begotten to the divine nature and anointed to be the King of glory, upon whose shoulders the government shall ultimately rest, and by and through whose righteous rule life, liberty, and happiness will be brought to the peoples of earth. For three and one-half years the work of perfecting the Lord Jesus as the King divine progressed; and in order to accomplish this end God permitted his beloved Son to suffer. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." (Hebrews 5:8-10) This glorious Prophet, Priest, and King God had foreshadowed through Melchisedec, giving an intimation of his eternal glory. And when Jehovah had finished this part of his work he exalted his beloved Son to the highest place and decreed that ultimately to him every knee shall bow, of all the things in heaven and in earth and under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of the Father.—Philippians 2:9-11.

While it is true that at the beginning of the ministry of Jesus God began to draw to him those Jews who were Israelites indeed, yet it was at Pentecost that they were justified by Jehovah, accepted in the beloved One and begotten to membership in this royal line that shall reign in glory. From Pentecost Jehovah's works have progressed toward the completion of the new creation. Here the mystery of God, hid from ages and generations, was revealed; and those to whom it was revealed, through the spirit of Christ, learned that this mystery is the Christ, head and body—the seed of Abraham according to the promise—through whom the blessings of mankind must come.

SATAN'S COUNTERFEIT

Satan evidently understood that the mystery of God, the seed of Abraham, is the seed God has decreed shall bruise his head; and therefore, in opposition to Jehovah, Satan early developed that system which the Revelator designates as the mystery of iniquity, which is a counterfeit of the mystery of God.—Revelation 17:5.

The Scriptures declare that Satan is the god of this world, the mighty invisible one ruling in the hearts of disobedient men; and under his wrongful influence men have organized systems and governments for the control

of the people, to keep them in subjection. These governments the Scriptures picture by a wild beast. A wild beast has no regard for the rights of other beasts; and likewise the beastly ruling powers have not had regard for the welfare of mankind. The main purpose has been to rule, whether or no; and to accomplish this purpose violence has been often resorted to, to the great sorrow of mankind.

Money is power. Used to a good purpose money is a good thing, but when the power derived from the use of money is exercised in a selfish and oppressive manner it is a very bad thing. Always uppermost in Satan's mind has been ambition for power and dominion, and he has instilled that spirit in the minds of those under his control. When the church began to grow in numbers, Satan devised means to use that power, if possible, for his own selfish purpose. He instilled in the hearts of leaders in the church ambition for power and honor. Money would give them greater power; hence the situation resulted in their willingness to join hands with great financial interests that power might be acquired. These interests likewise desiring to exercise power, employed the efforts of professional politicians. At about this time Constantine formally embraced Christianity and there was a union of the forces of ecclesiastical leaders, the power of money, and professional politicians. St. Paul very well shows the cause for this when he says: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. *For the love of money is the root of all evil.*" (1 Timothy 6:9,10) This unholy combination, devised and organized by the superior mind of Satan, resulted in a beastly and oppressive rule of the people; first, by coercion of the conscience of men to accept the ecclesiastical doctrines taught in behalf of money and politicians, viz., the divine right of the head of the ecclesiastical system to rule in all spiritual matters, and the divine right of kings to rule in all matters political. This arrangement and rule the Revelator describes as a beast.

The kingdom of Messiah is a kingdom of righteousness. "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." (Isaiah 11:5) "Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Isaiah 32:1) The kingdom of Messiah is this rule of righteousness, of which kingdom Jesus taught and which his apostles likewise at all times held prominently before the followers of the Master. It is this kingdom of Messiah, or kingdom class, whom God has been developing by the works of his hands for centuries past. As the Head of that kingdom was perfected through suffering, so the members of the body must also be perfected through similar conditions. This class, therefore, has been developed throughout the age under the oppression of Satan's beastly order, which from time to time has exercised divers degrees of violence. Jesus foretold it would be thus; hence no real Christian is surprised. Throughout the entire age Satan has practised fraud and deception, deceiving many as to what constitutes the true church

and blinding the minds of all who believe not the glorious gospel of Jesus Christ. Throughout the age, therefore, there has been on one side Satan and his beastly rule of violence, arrayed against the Lord's anointed on the other side. Under these conditions the church has been developed.

"INSTRUCT THEE AND TEACH THEE"

With the opening of the year 1921 we believe we do well to mark the conditions under which the church has been developed and the means that the Lord has employed and is employing to accomplish the works of his hands. The Bible was written for the benefit of the church and all the precious promises it contains are for the encouragement of its members. A precious promise with which the year may be appropriately opened is: "I will instruct thee and teach thee in the way which thou shalt go". (Psalm 32:8) All willing to be instructed may confidently claim this promise. Briefly let us recount some of the promises along the way.

The Lord knew that there would be much cause for timid beings to fear as they started upon the Christian's narrow way. Hence he said to them: "Fear not, for I have redeemed thee". (Isaiah 43:1) We may be sure that since Jehovah at such great cost himself redeemed those who have come to him, they can, without fear, trust absolutely in him. It is Jehovah who justifies. (Romans 8:33) "In Jehovah shall all the seed of Israel be justified." (Isaiah 45:25) The basis of that justification is the merit of Christ's sacrifice, and by the exercise of faith in that sacrifice to the extent of a full surrender of our wills in consecration the way is opened for Jehovah to determine judicially that such an one is at peace with him, and therefore justified.

While traveling along the narrow way the Christian, under stress and opposition, at times feels discouraged; but when he turns his mind to the precious promises he finds that Jehovah says: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble". (Isaiah 57:15) The humble are those who are willingly submissive to the will of God, which means all of his arrangements. God gives his favor to such.—1 Peter 5:5.

In the past the way of the Christian has been one narrow and rough. He has had many burdens; and, of course, this will continue to be true until the last member has finished the race. When the burdens seem too great the Lord says: "Cast thy burdens upon the Lord, and he shall sustain thee".—Psalm 55:22.

"HE SHALL DIRECT THY PATHS"

Amid the perplexities that arise in the Christian's way it is often difficult to know just what course to pursue, but the one strong in faith will soon overcome this difficulty, remembering that the Lord has said to him: "Trust in Jehovah with all thine heart; . . . and he shall direct thy paths". (Proverbs 3:5,6) This means that we are not to rely on our own selfish way of doing things, but wherever his Word instructs what shall be done, that is the thing to do; and doing this we may know that our paths will lead in the right way; and "no

good thing will he withhold from them that walk uprightly". (Psalm 84:11) The storms may beat without and within; the tumult may rage on every side. This is exactly what we see going on in the world. We know that Satan's dominion, going to pieces, is causing all the trouble possible; but the people of God who trust in him will dwell in peace. "Jehovah will bless his people with peace."—Psalm 29:11.

No matter what we need as new creatures in Christ, so long as we abide in him and his Word abides in us we may ask what we will, knowing that we will receive it, because we have the promise: "My God shall supply every need of yours according to his riches in glory". (Philippians 4:19) Why does the Father do so much for us? Because, answers the Master, "The Father himself loveth you, because ye have loved me". (John 16:27) All these experiences through which the Christian is passing are the work of Jehovah's hands, sanctifying and preparing him for divine use. "I, Jehovah, do sanctify them." (Leviticus 21:23) This preparation will ultimately lead to that condition of finished work where God can use us to a good purpose. "The Father hath made us meet to be partakers of the inheritance of the saints in light."—Colossians 1:12.

In this conflict we could not hope to triumph in our own strength, but it is in the strength of the Lord that we will triumph, and as the work of his hands. "Jehovah, even Jehovah, is my strength." (Isaiah 12:2) It is Jehovah, through Christ Jesus, who will give us the victory in this conflict that is raging, and who will receive us into glory. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." (1 Corinthians 15:57) Because he has laid hold of us by his right hand, and being guided by his counsel, we shall be ultimately received into glory.—Psalm 73:23, 24.

WORKERS WITH GOD

Since the hand as used in our text symbolizes the power of Jehovah in action and the new creature here is specially his work, then if we work together with God to will and to do his good pleasure we become a part of his hands, i. e., a part of his power in operation for the accomplishment of his purposes. We must thus be workers together with him in order to inherit the blessings that he has in store for those whom he is preparing to be meet for the inheritance of the saints in light. The Apostle Paul refers to himself as a worker with the Lord and speaks of Timothy as one who worked the work of the Lord. (2 Corinthians 6:1; 2 Timothy 2:15) Again he says to those who will inherit these eternal blessings: "Work out your own salvation with fear and trembling" (Philippians 2:12), which means that each one being thus developed should give heed to the instruction of the Lord and follow his example to the best of his ability, and that with great carefulness. This work will require patient endurance, because much of it will be trying. Many disappointments of necessity arise; many experiences to try one's endurance. To such the Lord says: "Let patience have her perfect work". (James 1:4) And again, says the Master: "He that

shall endure unto the end, the same shall be saved".—Matthew 24:13.

It is clearly to be seen that Satan, the adversary, is warring against the new creation. Working out the Lord's purposes in the doing of his will is therefore absolutely essential to the resisting of the adversary. One cannot live in a passive attitude, but must be active. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith." (1 Peter 5:8, 9) While, of course, the chief work is to prepare ourselves for the kingdom, the Lord has graciously provided that one of the best means to do this is to be vigilant and active in his service, keeping our minds and our energies employed in carrying out his will.

THE WORK BEFORE US

What, therefore, is the particular work that we can see immediately before us for the year? We would answer that first in importance would be the giving of all diligence to make our calling and election sure by development of the fruits and graces of the spirit, as set forth by the Apostle. (2 Peter 1:4-11) As one of the means to accomplish this it is necessary for us to ascertain the will of God concerning the church at this time in so far as giving a witness for his incoming kingdom is concerned.

The commission of the church is its authority to act. That commission says: "Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, . . . to proclaim the acceptable year of the Lord, and the day of vengeance of our God". (Isaiah 61:1, 2) The declaration of the day of God's vengeance is as clearly a part of the commission given to the church as any other part of it, and the time must come when this declaration must be given, and given by those commissioned of the Lord for that purpose, which would include all the members of the new creation this side the veil, when the time comes for the giving of such proclamation.

Some of the Lord's dear children seem to think that nothing should be said that would have a tendency to offend those who compose Babylon; that we should go along in a quiet way, telling only of the love of God as manifested in his provision for restitution. Such hardly seems to be in keeping with the expressed will of God as applied to the present time, because we are in the day of God's vengeance without a doubt. Let us remember that the church is now doing the work foreshadowed by the prophet Elisha, who was anointed to do a slaying work. The same commission to the church is mentioned by the prophet Ezekiel in slightly different phrase: "To the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity". (Ezekiel 9:5) It is the time that the beast is making war on the Lamb. (Revelation 17:14) Some may suggest that the Lamb should not make war on the beast, but such is not in harmony with the Scriptural proof. In Revelation 19:11-16 the

Lord is described as making war, as well as his armies which follow him, which clearly refers to Jesus and the saints in glory and those also who are still this side the veil.

WEAPONS NOT CARNAL

Of course the slaying by the Lord and his people, the making of war on Babylon, is not done with carnal weapons; no, not even with harsh or bitter words. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Corinthians 10:4) The instrument of offense and defense to be used by the people of the Lord is the Word of God, the sword of the spirit.—Ephesians 6:17.

If the Scriptures prove that selfish elements of the earth, acting under the supervision of the great adversary, have formed an unholy alliance, the ambition of which is to set up an order of things in defiance of Messiah's kingdom, then such is an abomination in the sight of God and it becomes the plain duty of each one who loves the Lord and who desires to be a witness for him in the earth to call attention to such by speaking the truth. If we discern that this is the day of God's vengeance and that such is the work according to the Lord's will, we will want to do it.

The question then arises, What instrument has the Lord placed in the hands of his people with which to do this work? The answer must be, The message of the truth which is pertinent to the question at issue. The prophet of God said: "Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers. *I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.*"—Ezekiel 21:14, 15.

What book has ever attempted to explain and has explained the development of the Messianic class on one side for the blessing of mankind and the union of ecclesiasticism, profiteers, and professional politicians on the other side in an unholy alliance under the direction of the great adversary to establish a counterfeit of Messiah's kingdom? What book has plainly exposed the duplicity of the clergy as a class, showing their repudiation of the Word of God and their denial of the faith? There is but one answer: "The Finished Mystery"—Volume Seven of STUDIES IN THE SCRIPTURES, which explains the Revelation and Ezekiel's prophecy as pertaining to this day. Then is it not the plain and expressed will of the Lord that this message shall be declared unto the people? If so, then every one on the Lord's side, every one who wishes to be a co-worker with him and a faithful and true witness at this time, will be *not only willing, but anxious*, to place this book in the hands of the people that they might read and understand. We believe, therefore, that the classes everywhere should put forth a strenuous effort now to get "The Finished Mystery" into the hands of the reading public. It is the message of truth with which the smiting is being done by the

Elisha class. We remember that this smiting is not all done in a day or a week or a month, but covers a period of time such as the Lord sees fit it should cover.

AN EXAMPLE

To anoint means to designate officially to perform some duty. Saul was anointed to be king over Israel. At the time of his anointing the prophet of the Lord declared unto him that his commission required him to go and smite the Amalekites, to "slay both man and woman, infant and suckling, ox and sheep, camel and ass". Saul went forth to perform the duty, but he spared Agag the king, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and did not destroy them. Returning he met Samuel the prophet and reported to him, saying: "I have performed the commandment of the Lord". And Samuel said: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul replied that these had been saved for sacrifice, and Samuel inquired: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—1 Samuel 15:1-23.

The Lord has anointed the church to be kings and priests unto God, and he has commissioned the church, the Elisha class, to do a specific work, a phase of which is the declaration of the day of God's vengeance. Will it be more pleasing to the Lord to refrain from this and spare the mighty ones in Babylon from the plain message of truth, or to obey him and speak the truth in love?

The Lord has provided a great quantity of "The Finished Mystery" volumes, which are ready for use. We hope to see the colporteurs make a specialty of this, the class workers make a specialty of it, as well as every one of the consecrated who can to see that it gets into the hands of the people.

FURTHER COMMISSION

Another part of the commission of the church is to preach good tidings unto the meek, to bind up the broken-hearted. While the proclamation of the day of God's vengeance is reserved for the very end of the age, it has always been in order to preach the good tidings of peace and comfort in Christ. There never has been a time more appropriate than the present to preach this message. The poor groaning creation has suffered oppression for more than six thousand years. They are groaning and travailing in pain, waiting for the manifestation of Messiah's kingdom, that they may be delivered and blessed. This kingdom can come only when the old order of things now ending has completely passed away.

The Scriptures clearly show that this old order began to pass away in 1914 with the coming of the World War,

and that it is rapidly disintegrating. The war, famine, and pestilence have brought great distress and perplexity upon the peoples of earth, and everywhere men's hearts are failing them for fear. They desire to be comforted. Jesus plainly said that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". Beyond question his words here mean that when the old world begins to pass away then it is the due time to declare that fact to the peoples of earth, showing them from the Scriptural proof that prophecy has been fulfilled and is in course of fulfillment; that the old world is passing away; that Messiah's kingdom is at the door; and that millions now living will never die.

Not since the angels sang the song of gladness at the birth of Jesus has there been such a comforting message to the world, for the reason that the due time for the proclamation of this message had not arrived. It is now here!

The plain commission to the church is, then, to declare this message to Christendom as a witness before the final end. The Lord has greatly manifested his approval and blessing upon this message. The brethren have been proclaiming it now for a few months in different parts of the earth and the interest is greatly increased, and thousands give testimony to the comfort that it brings to their hearts. This message has been put in printed form in the booklet entitled "Millions Now Living Will Never Die"; and in the last few months it has been translated into seventeen languages, and is being translated into other languages and published as rapidly as possible. Up to this time more than half a million copies have been published, the greater portion of which are already in the hands of the people. Never has there been a greater demand for any one publication in so short a time.

It seems clearly to be, therefore, a part of the work of the church, and that which is just before us, to get this message to the people, either by word of mouth or through the printed page, or both. Hence we wish to impress upon the minds of the Lord's dear ones everywhere the importance of a wide and careful distribution of the booklet, "Millions Now Living Will Never Die". It is furnished at such a price that any one can afford it. The reading of it brings comfort to the heart of the reader, and those who are really interested will wish more information.

The STUDIES IN THE SCRIPTURES, particularly "The Finished Mystery", set forth the detailed information contained in the Bible as to why the world has come to an end and why millions of people now living on earth will never die. The placing of the "Millions" booklet in the hands of the people will be but the opening wedge for a further witness by "The Finished Mystery". We strongly recommend that the colporteurs and class workers keep a record of the names of those who buy the booklet and after sufficient time has elapsed for them to read it, that they be called upon again and given an opportunity to buy "The Finished Mystery".

ZION'S TRIUMPH NEAR

Just how long the remaining members of the church will be this side the veil of course we do not know; but all the evidence points to the fact that it cannot be a great while. The King of glory is not only present, but he is putting his kingdom in order and soon all the members of the kingdom class must be with him in glory. Before that is accomplished, however, the prescribed witness must be given. Keep in mind that Satan has directed the formation of an alliance between the great ecclesiastics, profiteers, and professional politicians, and through the agency of this "unholy trinity" hopes to deceive the people and keep them in ignorance. Arrayed on the other side is the Lord, leading his army on to the full establishment of his kingdom, which will bring the desire of all nations—life, liberty, and happiness.

The line of demarcation is being drawn so clearly that every one will be required to take his stand on one side or the other. Who is on the Lord's side? If we are on the Lord's side and remain faithful, then we will be performing the commission that he has given us to perform; and thus working together with him we become a part of Jehovah's hands. And through the strength of Jehovah and our King our triumph is certain.

Ere long Satan's work shall completely fall and then the peoples of earth will see the laurels of the Lord's victory. Then, with grace and glory crowned, he shall bestow blessings upon those who have waited and hoped for a better day, and upon all who shall serve and obey him.

The incoming year may mean much for the church. Let us watch and pray and do with our might what our hands find to do, singing as we go: "The Lord is my strength and song"—"I will triumph in the works of thy hands".

HAPPY RESULTS

The work of God's hands will result in the completion and exaltation of the church in glory. Then will follow the regathering of his once favored people Israel and the blessing of them; and through the Christ and his earthly instrumentalities all the families of the earth shall be blessed. That will be a glad day not only for the church, but for all the creatures of Jehovah. "For thou, Lord, hast made me glad through thy work."

*"Let the heavens rejoice,
And let the earth be glad;
Let the sea roar, and the fullness thereof.
Let the field be joyful,
And all that is therein:*

*"Then shall all the trees of the wood
Rejoice before the Lord:
For he cometh, for he cometh
To judge the earth:
He shall judge the world with righteousness,
And the people with his truth."*

Thus in beautiful poetic phrase the Psalmist describes the happy result of the triumph of Jehovah's works.—Psalm 96:11-13.

When the works of Jehovah are completed in the exaltation of the church to glory, and the full restoration of obedient mankind to perfection, then all of his creatures, beholding that his works are wonderful, marvelous, incomparable, righteous, and satisfying, with one accord will exclaim: "O Lord, how manifold are thy works! in wisdom hast thou made them all".—Psalm 104:24.

The year opens with happy prospects. The followers of the Lord see the line of battle clearly drawn. They do not fear, nor are they in doubt as to the result; for they are not following any cunningly devised fables, but have the sure word of prophecy, fulfilled and in course of fulfillment. They have followed the light and now see the day dawning. The morning is here and the day star is rising! Victory is emblazoned upon the banner of the Lord, and his faithful followers will triumph with him in the work of Jehovah's hands!

"Who is on the Lord's side?

Who will serve the King?

Who will be his helpers

Other lives to bring?

Who will leave the world's side?

Who will face the foe?

Who is on the Lord's side?

Who for him will go?

"Not for weight of glory,

Not for crown or palm,

Enter we the army,

Raise the warrior's psalm;

But for love that claimeth

Lives for whom he died;

He whom Jesus nameth

Must be on his side.

"Jesus, thou hast bought us

Not with gold or gem,

But with thine own life blood,

For thy diadem;

With thy blessing filling

Each who comes to thee,

Thou hast made us willing,

Thou hast made us free.

"Fierce may be the conflict,

Strong may be the foe;

But the King's own army

None can overthrow.

Round his standard ranging,

Victory is secure;

For his truth unchanging

Makes the triumph sure.

"Joyfully enlisting—

By thy grace divine,

We are on the Lord's side!

Savior, we are thine!"

EUROPEAN TOUR

[CONTINUED]

THE war made it next to impossible for civilians to travel in the war-stricken zones, and although nearly two years have elapsed since the signing of the armistice the difficulties of travel have not been all removed, by any means. Merely a passport does not admit one into a country, but the passport must be examined, reexamined, viséed and reviséed every time one makes a visit to a country. To enter Egypt and Palestine a special permit must first be obtained, application for which is made to the British Government. Knowing this, our party made application at London as soon as we arrived. After waiting two or three weeks it began to look as though we might not be permitted to go to Palestine. The aid of the American Embassy was asked, and after some efforts and negotiations one of our party received the following letter:

"Embassy of the
United States of America

London, September 7, 1920.

"Sir:

In reply to your letter of the 3rd instant relative to the proposed journey of Judge Rutherford to Egypt and Palestine, I am directed by the Charge d'Affaires ad interim to inform you that a note has been received from the Foreign Office today in which Mr. Wright is apprised that His Majesty's Secretary of State for Foreign Affairs addressed on September 6th, 1920, a request to the British High Commissioners at Cairo and Jerusalem to extend to Judge Rutherford and his companions all the necessary facilities for the accomplishment of their purposes. I am, Sir,

"Your obedient servant,

JOHN F. MARTIN
Secretary of Embassy."

We had letters of introduction to other men in authority, and armed with all the documents obtainable we proceeded to Egypt and Palestine.

GREAT FLOCKS OF QUAIL

A military railway has been constructed from the border of Egypt to the city of Jerusalem. Arriving at Kantara, the border town, we remained in the train, which stood overnight on a siding at that point. Evidently there is some military regulation which prevents trains from operating in the night over this road. Next morning we resumed our journey and were soon in the home of the ancient Philistines—a land once very productive, and even yet fertile and productive if properly cultivated. As it is, the land produces much food and vegetation. Even the sandy portions produce. The railway runs along the border of the Mediterranean Sea for some distance. We noticed nearby finely woven nets strung along the shore for a considerable distance, and on inquiry learned that these were stretched for the purpose of trapping quail. Great flocks of these birds fly across the Mediterranean from the islands to the north and from Europe. By the time they reach the shores of Palestine they are flying very low because tired of wing; on this account their heads strike this net and they are at once entrapped. Great numbers of them are taken in this manner. These nets are not far from the

land where the Lord so miraculously fed the children of Israel with quail, and it is very reasonable to conclude that the flocks of quail have been flying across this sea for centuries, year by year. And it was probably during one of these regular migrations that the Lord caused great flocks of them to alight among the Israelites, who used them for food.

EVIDENCES OF WAR

On every side were evidences of the war. Trenches are still there. Houses and villages showed that they had been subjected to heavy gunfire; and in the cemeteries are marked the resting places of many soldiers. After a day and part of a night's journey our train pulled into Jerusalem and we were in the midst of a howling, screeching crowd of Arabs, scrambling to get our baggage and make a little *bakshish*. One of the station exits is reserved for officers and another for the "common herd". Our party was ushered out through the latter. We were glad to stand away from the crowd in silence for a moment and contemplate this wonderful city—the sacred spot where Melchisedec met Abraham; where Abraham offered Isaac; the home of David the king; the place where Solomon reigned in all his glory, foreshadowing the glorious reign of the Messiah; the habitation of many of the prophets; the place where Jeremiah was imprisoned, during which time he prophesied so boldly to the Israelites in power concerning what would be the destiny of that nation and people, all of which has peculiar interest now, seeing that the things foreshadowed by Jeremiah are being fulfilled; but above all, the city so favored by Jehovah—where Jesus taught the message of the coming kingdom; where he cleansed the house of the Lord; where he celebrated the last passover and instituted the memorial; where he was unjustly accused and underwent a trial before the supreme tribunal of that land, which was a farce in every particular; where he was condemned and crucified in order that man might be saved and that the church might have life more abundantly and be associated with him. It is thrilling to the heart of a Christian to stand in this wonderful place in the earth and contemplate the great things that God here caused to be done. Indeed, we might say that Palestine is the place where Jehovah has staged the greater part of his plan relating to mankind—the place where he caused his people for centuries to make pictures, acting them out in living manner to foretell the future and foreshadow the unfolding of his plan on a grander scale.

We retired in quietness in our rooms at the hotel and gave thanks to God that he had so graciously guided our footsteps through many difficult conditions and brought us safely to this city made famous in sacred poetry and prose, and destined to be even more famous in the future—the glory and joy of the whole earth.

BRITISH CONTROL IN PALESTINE

The British now exercise the controlling power in Jerusalem, and in fact, throughout all of Palestine. On

every hand is to be seen the uniform of the British soldier. The British armies are encamped round about Jerusalem. There is an encampment just south of the city; another east of the city toward the Jordan; another on the north side; and still another division encamped on the plains in the west. Soldiers are constantly passing through the city and everything has a decidedly military aspect.

Palestine is ruled by the British Government through a High Commissioner, Sir Herbert Samuel, who exercises both legislative and executive authority. An order issued by the High Commissioner is the law of the land and all the army of occupation in Palestine is subject to his control. He is, in fact, the military governor of Palestine in absolute authority. Hence we can properly say that Great Britain is exercising in Palestine absolute ruling power. It is interesting here to note the words of Jesus:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): Then let them which be in Judea flee into the mountains." (Matthew 24:15, 16) "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains." (Mark 13:14) "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled."—Luke 21:20-22.

Before considering these utterances of the Master let us take notice of the words of the prophet Daniel: "In the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate".—Daniel 9:27, *margin*.

While it is true that the substitution of the mass for the one sacrifice of our Lord is abominable in God's sight, yet there seems to be something more connected with it. We quote from Volume 4 of *STUDIES IN THE SCRIPTURES*: "This abominable system of error was to continue until the cleansing of the sanctuary class; and beyond that it was to prosper greatly and lead many in nominal spiritual Israel to repudiate the ransom-sacrifice given once for all; and the result of its overspreading influence would be the desolation of rejected Christendom. . . . The rejection of the doctrine of the ransom and the acceptance of either masses or good works or penances instead, is abomination in God's sight and is an important incident in connection with the fall of Christendom, civil and ecclesiastical."—Pages 571, 572.

The substitution of the mass is a part of the general scheme of the adversary to blind the people to the true plan of salvation. Satan, of course, is the author of the

entire abominable system. He organized the Papal system. It has its head, the Pope, claiming to be the vice-gerent of Christ; its cardinals and clergy, claiming to be the "little flock"; and its children, the followers of the Papacy, who are substituted for the people of mankind in general who will be the children of the Christ during the Millennial age.

RELIGIO-POLITICAL ALLIANCE

But this religious system alone and of itself could never have exercised the devastating power which has been exercised and which seems clearly to be implied in this text. The ecclesiastical system formed an alliance with the civil powers of Rome and was long designated as the Holy Roman Empire. The power and influence exercised by this combination tended to make desolate the teachings of the truth concerning *Messiah's kingdom*, because an earth-made, man-made kingdom was substituted for God's kingdom.

The words of the prophet Daniel seem clearly to indicate that this devastating condition would continue until the complete ending of the old order, which is now in process of disintegration. The fact that Jesus referred to it in answer to the question of the disciples as to how they might know when the end of the world was reached shows that it would have a special application and would be due to be clearly understood at the end of the world. The world did not begin to end until 1914. It should be expected, then, that since that time the Lord would be pleased to give a clearer understanding of this "abomination that maketh desolate".

Jesus began his ministry by teaching the coming kingdom of God. The apostles held the same thought prominently before the minds of Bible students; and throughout the gospel age Christians have been looking with hope and praying for the coming of God's kingdom, when his will shall be done on earth as in heaven. Satan has attempted a counterfeit of everything in the divine arrangement. A man-made arrangement, dictated by Satan and spreading over the earth, would have a tendency to destroy faith in Messiah's kingdom and necessarily would be abominable in God's sight. The latter part of the text, *marginal reading*, is thus: "Upon the battlements shall be the idols of the desolator, and that determined shall be poured upon the desolator". In order that we might have a more comprehensive view of this matter we consider in connection with this a certain portion of the Revelation.

THREE BEASTS

The thirteenth chapter of Revelation describes a "beast" which arose out of the sea; and "another beast" which came up out of the earth; and an "image of the beast". And in Revelation 17:8 we read concerning the beast that was wounded: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition". From the description of the "beast" and of the power exercised by it, it does not seem that we could properly limit the definition of the "beast" to an ecclesiastical power. While an ecclesiastical element is included, it must embrace more.

"Beast" within the meaning of these Scriptures, briefly defined, means a rule by violence; i. e., (1) a violent coercion of the conscience of the governed, the people; and (2) a rule over or control of the person by the exercise of force in a violent manner.

Defined more in detail, the "beast" that first appears out of the sea and which was wounded and went into the pit was composed of the civil, financial, and ecclesiastical powers of Rome, which unholy alliance formed the *un-Holy Roman Empire* and which has paraded under the misnomer of "Holy Roman Empire". This combination or unholy alliance attempted to rule the conscience of Christians by violence, and did rule all the world by violence for a long period of time. It made war with the saints and exercised power over all kindreds and tongues and nations. (Revelation 13:7) When in the heyday of its power, it claimed all wisdom, symbolized by seven heads; and exercised all power, symbolized by the ten horns. In 1799 it went into the pit; and in 1918 it emerged from the pit.

The other "beast" (Revelation 13:11), which came up out of the earth, has been defined by Brother Russell as Great Britain. The Revelator designates it thus: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon". While the "Holy" Roman Empire arose out of a mass of ungodly, disorganized elements of the earth (symbolized by the "sea"), the other "beast" coming up out of the earth would signify that it arose from a well organized society, civil and ecclesiastical. Without a doubt the British Empire is the best organized on earth. The two horns would symbolize a dual power. It is to be noted that these horns are like a lamb's. A lamb's horns are just beginning to sprout; they are not very much in evidence. This would seem to suggest that the power exercised by the British Empire would be exercised in an apparently innocent way. A lamb is an inoffensive beastie. It is well known that the British are pastmasters at diplomacy. They are suave and exercise their power in a diplomatic manner. In other words, this "beast" has tremendous forces at work, silently exercising influence where few suspect it is active. The Revelator says that this "beast" spake as a dragon. A dragon symbolizes a civil power. The main purpose of Great Britain is to control the world financially and politically. But it is quietly and secretly using all ecclesiastical power it can to accomplish this one purpose. As the horns of a lamb are scarcely discernible, so does Britain exercise its power so adroitly that it is hardly discernible that it is attempting to control both from an ecclesiastical and a political viewpoint. When she speaks it is always as a dragon; i. e., as though strictly a political or civil power.

The question then arises: What composes the beast that reappears from the pit, as described in Revelation 17:8? The answer is that as the beast originally was composed of the combined elements ecclesiastical, civil, and financial of Rome, so now the beast is composed of the combined elements of financial, ecclesiastical, civil, political power throughout Christendom and is dis-

tinguished from the other beast in this, that the other beast (Great Britain) is limited to the British Empire, whereas the beast again appearing out of the pit takes in all of Christendom; and particularly is this true with reference to the nations which constitute the so-called League of Nations and league of churches.

COUNSELING AN IMAGE

It will be noticed in Revelation 13 that the other beast (Great Britain) says to them that dwell on the earth that they should make an image to the beast which had a wound. An image, of course, would be a likeness of the original beast. This image of the beast is made up of the combined elements embraced within the League of Nations. Whatever may be said about Mr. Wilson's effort at the Peace Conference, beyond all peradventure of doubt the League of Nations originated in the fertile brains of British diplomats and was born as an offspring of British diplomacy; and the other nations of earth formed the League at the dictation of Great Britain, while she stood by as a little lamb, apparently inoffensive, yet with great power, and caused Mr. Wilson and other tools to proclaim loudly the virtues of a League of Nations, which League was hailed by the combined elements of ecclesiasticism as "the political expression of God's kingdom on earth". Like wise diplomats, Britain's representatives were willing for Mr. Wilson to have all the outward honor and to be the first President of the League of Nations; but it will be noticed that in her lamblike exercise of power it was so arranged that Britain would have a majority of the votes in that League of Nations.

The Revelator continues: "And he [the other beast, Great Britain] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed". In other words, Great Britain, in a lamblike manner, exercised her power to give life to the unholy alliance, the League of Nations—the combined elements of financiers, politicians, and unfaithful clergy—and in a beastly manner to cause all who would not conform to its dictates to be rendered *hors de combat*—made useless, without ability to exercise power.

Diplomacy is another name for smart politics. Satan is the pastmaster at the political game. He is the god of this world. He has used the keenness of mind of British politicians to carry out his design and has followed his time-honored custom of deceiving the people to accomplish his end.

MOULDING THE IMAGE

It is a well known fact that during the World War the British Empire maintained a large force of men in the United States, doing what was designated a secret service work. The Statesman Press, 164 East 37th Street, New York City, published in 1919 a document purporting to be addressed to the Right Honorable David Lloyd George, a copy of which was found near 500 Madison Avenue, New York City, where Sir William Wiseman, Chief of the British Secret Service in America, had

resided for some time. Whether the document is genuine or not, we cannot say; but it discloses a most remarkable state of affairs showing that it was the policy of the British Government during the World War to institute a system of espionage in the United States, that such was instituted, as a result of which many people suffered because they would not conform to the ideas of the beast. That the British Government caused life or power to be given to the League of Nations is supported by much evidence, among which is the following quotation from the above-mentioned document:

"We must in short now bring America within the Empire. God helping us, we can do no other. The first visible step in this direction has been taken. President Wilson has accepted and sponsored the plan for a league of nations which we prepared for him. We have wrapped this plan in the peace treaty so that the world must accept from us the League or a continuance of the war. The League is in substance the Empire with America admitted on the same basis as our other colonies."

This coercive or beastly power was exercised not only in the United States, but in Canada and many other parts of the world; but through it all Great Britain stood with an innocent, lamblike face, her horns hidden, and claimed to be exercising all power, together with Mr. Wilson and others, to make the world "safe for democracy". All this power has been supported by ecclesiasticism, Catholic and Protestant; and the beastly rule that has been carried on in the name and under the cloak of Christianity surely comes within the definition of the prophet Daniel as the abomination that makes desolate. It sets itself up in opposition to the kingdom of God; and while willing that the people should call upon the Lord with their mouths, yet with their hearts and hands and money they are required to serve the earthly power—saying in effect: "The earth is ours and the fulness thereof. Let God keep his hands off"—thereby attempting to cause and causing both small and great, rich and poor, free and bond, to worship (do homage to) the beast, arrogating to these earthly powers that homage, devotion and obedience to which only the Lord Jehovah is justly and properly entitled. They cause the peoples of earth to receive the mark of the beast in their hands (to exercise their energies in behalf of the selfish and unrighteous systems) and in their foreheads—to give full assent to and to sympathize with the beastly order. Can any one doubt that this is the abomination, spoken of by Daniel the Prophet, which makes desolate and which is continuing unto the very end?

"SPOKEN OF BY DANIEL"

Again referring to the Master's answer to the question concerning the proof of the end of the world, we note: "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not [to stand]"—in other words, when we see this beastly power exercised in the land that God has designated his land, then surely it is standing where it ought not to stand.

In connection with the law governing the jubilee Jehovah declared: "The land shall not be sold for a permanence unto the purchaser, for the land is mine". When we remember that the gentile times have ended and that since the spring of 1918 God's favor has particularly come to the Jews and that marked the beginning of the time for their restoration to the land, and since the land belongs to Jehovah, it follows that the beasts in question have no authority to exercise a controlling power over the land of Palestine; and their man-made thing, the League of Nations (under the authority of which the British Empire holds a mandate over Palestine), is an abomination unto the Lord. This abomination, therefore, is standing where it ought not to stand. We are of the opinion that the British Government is not holding Palestine with a sincere desire to benefit the Jew, but for a selfish purpose which will come to naught.

Mark, then, the further corroborative evidence that we have reached the end of the world; viz., the abomination of desolation standing where it ought not to stand—"standing in the holy place", the Holy Land, God's own land; and seeing Jerusalem "compassed with armies"—the armies of the other beast; and let him who is able to read understand and know that we have reached the end of the world. Let them which are in Judea (the truly consecrated Christians in Christendom) flee to the kingdom, give their loyalty, their love, their support and devotion to the King of kings who is now present inaugurating his kingdom of righteousness.

Verily the war is on between the beast and the Lamb. The beast battles with carnal weapons, while the Lamb and those who are with him exercise power in a far different way. Truly we are living in the time foreseen by the Psalmist when he wrote: "Why do the nations tumultuously assemble, and the people imagine a vain thing? The kings [rulers] of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying: Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision."—Psalm 2:1-4.

"BE NOT AFRAID"

Let no true follower of the Lord be dismayed. The Lord through John the Revelator encouraged such to hold fast in this hour when he said: "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." (Revelation 19:11-14) It will be noticed that the word *armies* in this passage is in the plural. Seemingly it has reference to the saints, the body of Christ as a whole, part of whom are in heaven and part of whom are on the earth, who follow their Leader Christ Jesus.

"And out of his mouth goeth a sharp sword that with it he should smite the nations"; i.e., with the message of truth do he and his followers war and not with carnal weapons. And here seem applicable the words of the

Psalmist: "Let the saints be joyful in glory: let them sing aloud upon their beds [condition of rest by faith in the Lord]. Let the high praises of God [not the praises of the beast] be in their mouth and a two-edged sword [the sword of the Spirit, the Word of God] in their hand; to execute vengeance upon the nations [involved in the League], and punishments upon the people [by giving them the truth]; to bind their kings [ruling factors] with chains [strong truths], and their nobles [the mighty men of finance and ecclesiastical leaders] with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord."—Psalm 149: 5-9.

Note again the words of the prophet Daniel: "And for the overspreading of abominations he shall make desolate, even until the consummation, and that determined [the judgment written and determined] shall be poured upon the desolate". The "judgment written", spoken of by both Daniel and David, evidently is that judgment upon Babylon set forth in Revelation 18, 19.

Behold, the evidence daily increases that the old world has ended! The kingdom of heaven is here! Let the saints look up and lift up their heads. Let them sing aloud for joy because the day of deliverance is at hand.

FIRST, SECOND, AND THIRD BEASTS

Going back to the subject of the beasts: Seemingly the thirteenth chapter of Revelation describes three beasts, to wit: One "like unto a leopard", which for convenience we designate as the first beast; then "another beast", which "had two horns like a lamb", and which we designate as the second beast; and "the image of the beast", which for convenience we herein designate as the third beast. The word here translated *image* means that which resembles, or has resemblance to. Hence the "image" is a beast resembling or like unto a preceding beast. Therefore it must be like unto the first beast.

We repeat that a beast pictures a government or rule by violence; first by the use of violence to coerce the conscience of man, and secondly, by the exercise of violence upon the person to compel obedience. The first beast, therefore, clearly pictures the "Holy" Roman Empire.

The second beast pictures the British Empire.

The image is clearly another beast; or we might say that it is a reappearance of the first beast which went into the pit and afterward came out. The image, or third beast, therefore, pictures all the governments of earth embraced within the League of Nations and the league of churches, which, are exalting man-power as against God. In other words, the image, or third beast, stands for Baal worship—ascribing all the progress, power and greatness to the combined efforts of men.

It will be observed from verse 15 that the second beast had power to give life unto the image. Great Britain has been the real power which has made it possible to give life to the League of Nations or combine of the three great forces of the present order—

political, financial and ecclesiastical—for the purpose of ruling the world.

ACTIVITIES OF SECOND BEAST

We now consider verses 16-18 with reference to the number of the beast, etc., the small capital words in each paragraph being the Sinaitic text and the other part the comment:

13:16. AND HE CAUSETH ALL, BOTH SMALL AND GREAT, POOR AND RICH, FREE AND BOND: The *he* here mentioned is the beast, that invisible entity or power that results from the combined elements ecclesiastical, financial, and political, forming the "unholy trinity", which unholy power, or rule, causes or compels all who form a part of it, either directly or indirectly to render homage, obedience, support and cooperation to its rule, first, by coercing the conscience; and then, if necessary, a resort to violence to accomplish its purpose.

Be it noted how the Scriptures here divide those forming the beast into three classes. First are mentioned the *small and great*. The *great* are the mighty ones in ecclesiasticism—popes, cardinals, bishops, etc.; while the *small* are the lesser ecclesiastical lights who follow the greater ones. The next class are the *poor and rich*. The *rich* are the mighty financiers or profiteers of the world who use money for power; while the *poor* are those of less financial ability who gladly follow the dictates of the great profiteers. The third class mentioned are the *free and bond*, the *free* being the leaders in political affairs of the world, who speak as they please, having absolute freedom of speech—usually speaking in harmony with the profiteers; while the *bond* are the poor dupes who have their political course marked out for them by the *free*, and who willingly follow where their leaders lead. In all three classes the conscience of the lesser is first domineered and coerced by the greater, leading to a domineering of the person. These three groups or classes constitute that which is the beast and which is determined to rule in utter disregard of the rights and liberties of other people.

TO GIVE HIM A MARK IN THEIR RIGHT HAND: The word *mark* means a representation of character. The ecclesiastics who claim to follow the Lord should have the seal, mark or designation of the character-likeness of the Lord; but on the contrary they manifest the character of the beast, and their followers have a like character. The rich financiers and the professional politicians and their respective hangers-on make no claim of character-likeness to the Lord but openly acknowledge that they have the beastly character, which includes the determination to rule without regard to consequences and in utter disregard of the rights of any one else.

The *hand* is a symbol of power. The beast causes all those who compose it or are identified with it to develop and manifest its character and also to exercise their functions and powers in harmony with that beastly character.

OR IN THEIR FOREHEAD: The *forehead* (the seat of intelligence) would suggest that there is a class who do

not particularly manifest the character of the beast, but who give a mental assent to and recognize the beast and bow to it, either by public profession or willing consent to the order put in force by the beast.

MARK, NAME, NUMBER

13:17. **THAT NO MAN MIGHT BUY OR SELL:** To buy and sell means to traffic or deal in goods, wares, or merchandise. The traffic or business of true Christians is spreading the message of Messiah's kingdom; and such are purveyors of the truth. Nominal Christianity is given an open and wide field, without interruption, to do as it likes and to pursue its own policy in the propagation of its schemes; whereas an effort has been made to suppress the truth in favor of man-made schemes and theories, and doubtless the beastly power will continue to be exercised to that end.

SAVE HE THAT HAD THE MARK OF THE BEAST: Those who have and manifest the character of the beast, or who sympathetically support it.

OR HIS NAME: Children bear the name of their parent. Members of the same family have one name. Those who form a part of the beastly system will constitute the family and bear the name of the beast.

OR THE NUMBER OF HIS NAME: *Number* is here used to translate the Greek word *arithmos*, and means a measure of the relation between quantities or things of the same kind. A quantity is either determinate or an estimated amount. The principal thing under consideration is the exercise of power or rule for the control of mankind. True Christians have in mind always the divine plan or arrangement for the rule and control of man and his ultimate blessing. The beast, as manifested particularly in the combination forming the League of Nations, has been put into operation as a substitute for Messiah's kingdom; in other words it is a man-made power that proposes to accomplish on earth that which only Messiah's kingdom can and will accomplish. It is man power, or Baalism set up in opposition to God's power, the divine arrangement.

The Federal Council of Churches thus states it: "Such a League is not merely a peace expedient; it is rather the political expression of the kingdom of God on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is 'peace on earth, good will toward men'. . . . The church [nominal] can give a spirit of good will without which no league of nations can endure." Thus it is clearly demonstrated that the beastly order proposes its own remedy—a human remedy, in contradistinction to the divine remedy—for the rule and blessing of the world; and the groups or classes of men who comprise the beast measure the relationship of this man-made arrangement to rule and compare it with the divine method, and conclude that things divine belong to heaven and things earthly belong to man. The power and ability to rule is, therefore, measured by a man-made standard.

SPIRITUAL DISCERNMENT REQUIRED

13:18. **HERE IS WISDOM. LET HIM THAT HATH UNDERSTANDING COUNT THE NUMBER OF THE BEAST:**

Here the Lord seems to say to the John class: 'Come now, and I will take you on the inside and show you what this means: and if you have a hearing ear you will hear and understand'. The words of the text preclude the thought that this wisdom would be given to any one except the spiritually minded, because the Apostle definitely informs us that the animal man receives not the things of the spirit of God, neither can he know them. We must, therefore, conclude that only those who have spiritual discernment will be able to understand the significance of the number. This being true, the suggestion heretofore made that the number refers to the Pope of the Church of Rome hardly seems correct. It was first suggested by one who did not claim to have spiritual discernment. It is such that any natural man can see and that alone would be sufficient to preclude the acceptance of it as the correct interpretation of the number.

A further reason why the number could not apply to the office of the Pope is this: Clearly the number refers to the beast, because the Master says: "Let him that hath an ear count the *number of the beast*, for it is the number of a man". If the number, therefore, refers to the Pope, we must agree that the Pope is the beast, and no one seriously believes that the Pope is the beast described in Revelation. When we see that the beast consists of a government made up of different elements exercising power by force and violence to accomplish a common purpose, then we can see that the number must be applied in harmony with what constitutes the beast.

FOR IT IS THE NUMBER OF A MAN: Clearly this means a designation or measure according to man's standard; and we might properly render the passage thus: 'For this is a measure according to man's standard'—not according to the divine standard. The text does not say that it is the number of one human being; and since the beast is not one human being, the number could not be that of a man or of an office held by a single individual.

DISTINGUISHED INADEQUACY

SIX HUNDRED THRESCORE AND SIX: In Bible symbolism the number six represents secular completeness, i. e., completeness according to man; and is the designation of man, in contradistinction to the divine designation. What number would be used if we were measuring or designating a thing divine? Necessarily, the number seven; because that number is used in the Scriptures to designate that which is divine, hence complete. Man's plans are inadequate, imperfect, deficient, and incomplete. They fall far short when compared with God's arrangement. We see this number raised from 6 to 666, or three successive sixes, which from man's viewpoint would represent absolute completeness—the last word that could be said in favor of a man-made arrangement for the ruling of the world.

That this is the thought of those who formed the League of Nations is clearly shown by their words. Ecclesiasticism hails the League as the "political expression of the kingdom of God on earth". Members of the

peace delegation designated it as the savior of the world; and the one selected as its first President, Mr. Woodrow Wilson, loudly proclaimed that the people must accept the League of Nations as man's last and only hope. The three component elements of the League, therefore, proclaimed to the world: 'The League of Nations is the climax of man's effort to establish an ideal government on earth'; and at this shrine all the inhabitants of the world are called upon to worship and those who decline to do so are made objects of coercion and oppression.

From God's standpoint *six* symbolizes incompleteness or imperfection; and the multiplying of 6 by ten and by one hundred would seem to say that this League of Nations is the most absolutely incomplete and inadequate means for the blessing of mankind that could possibly be devised. *Six* also being applicable to things imperfect in relation to the earth, its being multiplied here by ten (*ten* being also symbolic of things earthly) would further indicate that the civil and not strictly the ecclesiastical power would be the dominating force.

Again, it is interesting to note how the Scriptures place these classes; and the placing of them seems to indicate the degree of reprehensibility. The number reads (1) *six hundred*—600, (2) *threescore*—60, and (3) *six*—6. According to the order observed in the text, *six hundred* represents the clergy, *threescore* the financial giants or profiteers, while *six* represents the professional politicians. *Six* being a symbol of imperfection, which is abominable from God's viewpoint, therefore reprehensible, it is to be seen that *six* multiplied by a hundred (600) shows that the clergy are a hundred times more reprehensible before God, because it was their obligation to teach the truth concerning Messiah's kingdom instead of linking their hands with that which forms Satan's substitute or counterfeit for Messiah's kingdom. The *six* multiplied by ten (60) shows that the profiteers are ten times more reprehensible than the politicians, because money is power and they exercise power and influence by reason of their use of money; whereas the *six* represents the willing, loud-talking

political class. We therefore see an unholy trinity of imperfection, resulting in a thing that is abominable in the sight of God.

BEAST DISPLACING MESSIANIC HOPE

We, therefore, conclude that when Jesus said, "It is the number of a man," he meant to convey the thought that the thing brought forth by man in lieu of Messiah's kingdom would constitute the beast, whose measure according to man's standard would be the *number* or designation of man and not of God. The 666, therefore, instead of referring to an individual, seems clearly to have reference to the combined elements of earth, ecclesiastical, political, and financial, with their hangers-on and supporters, constituting a rule which is determined to control at any cost, which is beastly in character, and which, therefore, is a rule by violence.

The description given in the fourteenth chapter of Revelation stands in exact contrast to the foregoing. St. John describes the Lord himself and "with him an hundred and forty and four thousand", who have his name and the name of his Father written in their foreheads. These belong to the family of God; they are children of God; and therefore they bear his name and the name of their elder brother, who is the head of the house. These do not have the mark of the beast in their foreheads, nor in their hands, nor anywhere else. They are not in sympathy with, they are not children of, and they do not support, the beast. The man-made arrangement, the beastly order, as measured by man, is symbolized by 666, or a trinity of sixes; whereas the divine arrangement, Messiah's kingdom, is symbolized by *seven*. The one is arrayed against the other. The war is on between the beast and the Lamb, and every one will be required to take his stand on one side or the other. Those described in Revelation 14 who are with the Lord amidst all the confusion and tumult are singing, and the song they sing none other can sing except the 144,000. They are singing the song of Moses and the Lamb—God's revealed plan relative to the finished mystery and the incoming of his kingdom which will bestow blessings upon all mankind.

MID-WINTER CONVENTION

A four-day convention of the International Bible Students Association has been arranged for Atlanta, Georgia, January 13 to 16, inclusive. Brother Rutherford will be present and will address the public Sunday afternoon. Six or seven of the Pilgrim brethren will also be there. The convention sessions will be held at Cable Piano Hall, 80 North Broad Street, and the public meeting at the Atlanta Auditorium.

For further information regarding accommodations, etc., address George C. Juett, 12 Ponce de Leon Place, Atlanta, Georgia.

PRAYERS FOR OUR GUIDANCE

DEAR BRETHREN:

On Wednesday night at prayer meeting the entire class took a vote of confidence in the Bible House and those used of the Lord in directing its affairs and we offered prayer that all of you might continue so to submit yourselves to

God that he would be pleased to use you, protect you, especially your minds, from evil influence, and open our minds to such an appreciation of the golden opportunities at hand, that we would be filled with zeal and fortified with knowledge and power.

Happy to be yours in His service,

W. E. DEANE, *Tenn.*

HYMNS FOR MARCH

Sunday	6-300	13-275	20-149	27-194
Monday	7-267	14-114	21-196	28-200
Tuesday	1-233	8-305	15-109	22-188
Wednesday	2-Vow	9-210	16-95	23-261
Thursday	3-296	10-93	17-99	24-209
Friday	4-266	11-20	18-90	25-68
Saturday	5-105	12-21	19-103	26-19

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Austin, Tex.	Jan. 16	Thornton, Tex.	Jan. 24
Bastrop, Tex.	" 17	Ennis, Tex.	" 25
Temple, Tex.	" 18	Richland, Tex.	" 26
Belton, Tex.	" 19	Mexia, Tex.	" 27
Lampasas, Tex.	Jan. 20, 21	Normangee, Tex.	Jan. 29, 30
Waco, Tex.	Jan. 23	Hillsboro, Tex.	Jan. 31

BROTHER W. W. BLACK

Brantford, Ont.	Jan. 16	Hamilton, Ont.	Jan. 23
Caledonia, Ont.	" 17	Milton West, Ont.	" 24
Niagara Falls, Ont.	" 18	Brampton, Ont.	" 25
Thorold, Ont.	" 19	Camilla, Ont.	Jan. 26, 27
St. Catharines, Ont.	" 20	Toronto, Ont.	" 28, 30
Beamsville, Ont.	" 21	Barrie, Ont.	Feb. 2

BROTHER J. A. BOHNET

Providence, R. I.	Jan. 16	Hartford, Conn.	Jan. 23
Newport, R. I.	" 17	Cromwell, Conn.	" 24
Westerly, R. I.	" 18	New Britain, Conn.	" 25
New London, Conn.	" 19	Waterbury, Conn.	" 26
Deep River, Conn.	" 20	New Haven, Conn.	" 27
South Coventry, Conn.	" 21	Bridgeport, Conn.	" 28

BROTHER B. H. BOYD

Atlanta, Ga.	Jan. 16	Pell City, Ala.	Jan. 24
Gadsden, Ala.	Jan. 17	Riverside, Ala.	" 25
Boaz, Ala.	Jan. 18, 19	Lincoln, Ala.	" 26
Walnut Grove, Ala.	" 20	Ashville, Ala.	Jan. 27, 28
Anniston, Ala.	" 21	Birmingham, Ala.	Jan. 30
Piedmont, Ala.	" 23	Roanoke, Ala.	" 31

BROTHER E. F. CRIST

Owensboro, Ky.	Jan. 16	Beech Creek, Ky.	Jan. 25
Paducah, Ky.	Jan. 17, 18	Vine Grove, Ky.	" 26
Mayfield, Ky.	Jan. 19	Elizabethtown, Ky.	" 27
Hopkinsville, Ky.	Jan. 20, 21	Sonora, Ky.	" 28
Nashville, Tenn.	Jan. 23	Louisville, Ky.	" 30
Guthrie, Ky.	" 24	Shelbyville, Ky.	" 31

BROTHER A. J. ESHLEMAN

Eldorado, Kans.	Jan. 14	Pittsburg, Kans.	Jan. 23
Iola, Kans.	Jan. 16	Bronson, Kans.	" 25
Cherryvale, Kans.	" 17	Mound City, Kans.	Jan. 26, 27
Coffeyville, Kans.	" 18	Garnett, Kans.	" 29, 30
Parsons, Kans.	Jan. 19, 20	Lane, Kans.	Jan. 31
Baxter, Kans.	" 21	Ottawa, Kans.	Feb. 1

BROTHER A. M. GRAHAM

Owen Sound, Ont.	Jan. 15, 16	Palmerston, Ont.	Jan. 24
Wharton, Ont.	Jan. 18	Fordwich, Ont.	" 26
Hepworth, Ont.	" 19	Goderich, Ont.	" 27
Allenford, Ont.	" 20	Stratford, Ont.	" 28
Harriston, Ont.	" 21	Toronto, Ont.	Jan. 29-31
Mount Forest, Ont.	" 23	Camilla, Ont.	Feb. 2

BROTHER M. L. HERR

Charleston, W. Va.	Jan. 16	Bristol, Tenn.	Jan. 23
Springdale, W. Va.	" 17	Morristown, Tenn.	" 24
Wickham, W. Va.	" 18	Knoxville, Tenn.	Jan. 25, 26
Macdonald, W. Va.	" 19	Luttrell, Tenn.	Jan. 27
Princeton, W. Va.	" 20	New Tazewell, Tenn.	" 28
East Radford, Va.	" 21	Chattanooga, Tenn.	Jan. 30, 31

BROTHER G. S. KENDALL

New Orleans, La.	Jan. 16	Marianna, Fla.	Jan. 24
Gulfport, Miss.	" 17	Dowling Park, Fla.	" 26
Mobile, Ala.	" 18	Jacksonville, Fla.	Jan. 28-30
Bay Minette, Ala.	" 19	Sanford, Fla.	Jan. 31
Pensacola, Fla.	Jan. 20, 21	Orlando, Fla.	Feb. 1
De Funiak Springs, Fla.	Jan. 23	Apopka, Fla.	" 2

BROTHER S. MORTON

Indianapolis, Ind.	Jan. 16	Milwaukee, Wis.	Jan. 23
Logansport, Ind.	" 17	Waukesha, Wis.	Jan. 24, 26
Hammond, Ind.	" 18	Trevor, Wis.	" 25
Blue Island, Ill.	" 19	Madison, Wis.	" 27
Hegewisch, Ill.	" 20	Gratiot, Wis.	" 28
Racine, Wis.	" 21	Freeport, Ill.	" 29

BROTHER W. H. PICKERING

Atlanta, Ga.	Jan. 16	Waynesboro, Miss.	Jan. 25
Brewton, Ala.	Jan. 18	Enterprise, Miss.	" 26
Bay Minette, Ala.	" 20	Vossburg, Miss.	" 27
Robertsdale, Ala.	" 21	Laurel, Miss.	" 28
Mobile, Ala.	" 23	Hattiesburg, Miss.	Jan. 30, 31
Deer Park, Ala.	" 24	Gulfport, Miss.	Feb. 1

BROTHER G. R. POLLOCK

Riverside, N. J.	Jan. 12	Pomerania, N. J.	Jan. 19
Camden, N. J.	" 13	Long Branch, N. J.	" 20
Bridgeton, N. J.	" 14	New Brunswick, N. J.	" 21
Millville, N. J.	" 16	Plainfield, N. J.	Jan. 22, 23
Vineland, N. J.	" 17	Elizabeth, N. J.	" 23, 24
Atlantic City, N. J.	" 18	Bayonne, N. J.	Jan. 26

BROTHER V. C. RICE

Rentz, Ga.	Jan. 15	Albany, Ga.	Jan. 24
Eastman, Ga.	" 16	Bronwood, Ga.	" 25
Fitzgerald, Ga.	Jan. 18, 19	Columbus, Ga.	Jan. 26, 27
Valdosta, Ga.	Jan. 20	Opelika, Ala.	Jan. 28
Thomasville, Ga.	" 21	Montgomery, Ala.	" 30
Bainbridge, Ga.	" 23	Randolph, Ala.	" 31

BROTHER C. ROBERTS

Kingston, Ont.	Jan. 15, 16	Sherbrooke, Que.	Jan. 25, 26
Brockville, Ont.	Jan. 17	Woodstock, N. S.	" 28, 30
Prescott, Ont.	" 18	Piercemont, N. B.	Jan. 31
Ottawa, Ont.	Jan. 19, 20	Fredericton, N. B.	Feb. 1
Montreal, Que.	" 21, 23	Nashua, N. B.	" 2
Granby, Que.	Jan. 24	Evandale, N. B.	" 4

BROTHER R. L. ROBIE

Madill, Okla.	Jan. 14	Oklahoma City, Okla.	Jan. 23, 24
Ardmore, Okla.	" 16	Norman, Okla.	Jan. 25
New Wilson, Okla.	" 17	Edmond, Okla.	" 26
Sulphur, Okla.	" 18	McLoud, Okla.	Jan. 27, 28
Wynnewood, Okla.	" 19	Tecumseh, Okla.	" 30, 31
Elmore, Okla.	Jan. 20, 21	Chandler, Okla.	Feb. 1, 2

BROTHER O. L. SULLIVAN

Lansing, Mich.	Jan. 16	Bay City, Mich.	Jan. 23, 24
Sunfield, Mich.	" 17	Midland, Mich.	Jan. 25
Durand, Mich.	" 18	Flint, Mich.	Jan. 26, 27
Alma, Mich.	Jan. 19, 20	Port Huron, Mich.	Jan. 28
Wheeler, Mich.	Jan. 21	Detroit, Mich.	Jan. 30, 31
Saginaw, Mich.	Jan. 22, 23	Windsor, Ont.	Feb. 1

BROTHER W. J. THORN

Towanda, Pa.	Jan. 14	Warren, Pa.	Jan. 23, 26
Williamsport, Pa.	" 16	De Young, Pa.	" 24, 25
Gaines, Pa.	Jan. 17, 18	Oil City, Pa.	Jan. 27
Shinglehouse, Pa.	Jan. 19	Meadville, Pa.	" 28
Olean, N. Y.	" 20	Erie, Pa.	" 30
Bradford, Pa.	" 21	Sharon, Pa.	Feb. 1, 2

BROTHER T. H. THORNTON

Portland, Ore.	Jan. 16, 17	Roseburg, Ore.	Jan. 26
Salem, Ore.	" 18, 19	Rogue River, Ore.	" 27
Dallas, Ore.	Jan. 20	Medford, Ore.	" 28
Independence, Ore.	" 21	Ashland, Ore.	" 30
Eugene, Ore.	" 22	Chico, Cal.	Feb. 1, 2
Eastside, Ore.	Jan. 23, 24	Paradise, Cal.	Feb. 3

BROTHER W. A. THRUTCHLEY

Toronto, Ont.	Jan. 16	London, Ont.	Jan. 23
Milton West, Ont.	" 17	Ridgetown, Ont.	" 24
Galt, Ont.	" 18	Windsor, Ont.	" 25
Woodstock, Ont.	" 19	Chatham, Ont.	" 26
Ingersoll, Ont.	" 20	Thamesford, Ont.	" 27
St. Thomas, Ont.	" 21	Nilestown, Ont.	" 28

BROTHER S. H. TOUTJIAN

Houston, Tex.	Jan. 16, 17	Palacios, Tex.	Jan. 27
Crosby, Tex.	" 18	Sealy, Tex.	Jan. 29, 30
Conroe, Tex.	" 19	Corpus Christi, Tex.	Feb. 1
Pearland, Tex.	" 21	Robstown, Tex.	" 2
Galveston, Tex.	Jan. 23, 24	Kingsville, Tex.	" 3
Alvin, Tex.	" 25, 26	Harlingen, Tex.	" 4

BROTHER G. YOUNG

Medicine Hat, Alta.	Jan. 16	Brandon, Man.	Jan. 24
Herbert, Sask.	" 17	Minnedosa, Man.	Jan. 25, 26
Chaplin, Sask.	" 18	Neepawa, Man.	" 27
Moose Jaw, Sask.	" 19	Portage La Prairie, Man.	" 28
Regina, Sask.	Jan. 20, 21	Winnipeg, Man.	Jan. 29, 30
Moosomin, Sask.	Jan. 23	Kenora, Ont.	" 31

BROTHER L. F. ZINK

Rochester, Minn.	Jan. 16	Shellsburg, Ia.	Jan. 26
Whalan, Minn.	" 18	Cedar Rapids, Ia.	" 27
Austin, Minn.	" 19	Oxford Jc., Ia.	" 28
Elma, Minn.	Jan. 20, 21	Clinton, Ia.	Jan. 30, 31
Decorah, Ia.	Jan. 23	Davenport, Ia.	Feb. 1
Waterloo, Ia.	Jan. 24, 25	Rock Island, Ill.	Feb. 2