



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

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

VOL. XLIII

SEMI-MONTHLY

No. 7

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

C. W. TABS

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. 24:23; Mark 13:29, Luke 21:28-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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CONVENTION AT HAMILTON, ONT. APRIL 8-10

A three-day convention as above has been arranged under the auspices of the Society. Several of the pilgrim brethren will be present, in addition to the President of the Society. A well advertised public lecture has been arranged for Sunday, April 9. All communications should be addressed to William Albins, 323 East Avenue North, Hamilton, Ont.

PHILADELPHIA, PA. CONVENTION, APRIL 13-16

We are advised that hotel accommodations have been procured at \$2 per night (two in a room) at two hotels very convenient to the convention auditorium.

In our last issue it was stated that the Metropolitan Opera House had been engaged for all day Sunday, April 16. We wish to correct this: Only Sunday afternoon and evening services will be held in the Opera House. All the other sessions of the convention will be at Moose Auditorium 1314 North Broad Street.

All requests for accommodations should be sent as early as possible to G. G. Calhoun, 6019 North Tenth Street, Philadelphia, Pa.

PRAYER MEETING TEXTS FOR JUNE

- June 7: CHRIST THE TRUE "He that seeketh his glory that sent him, the same is true."—John 7:18.
- June 14: CHRIST THE JUST: "The God of our fathers hath chosen thee, that thou shouldst . . . see that just one."—Acts 22:14.
- June 21: CHRIST THE GUILTESS: "Who did no sin, neither was guile found in his mouth."—1 Peter 2:22.
- June 28: CHRIST THE SINLESS: "He hath made him to be sin for us, who knew no sin."—2 Corinthians 5:21.

NEW ADDRESS

Because of enlargement of the work, our offices, with the exception of the Executive Department, have been established in new quarters. Please take note of address in sending mail.

The mail of the President should be addressed to 124 Columbia Heights, Brooklyn, N. Y.

All mail intended for the Watch Tower Bible & Tract Society, the International Bible Students Association, and THE GOLDEN AGE, should be addressed to 18 Concord Street, Brooklyn, N. Y.

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AND HERALD OF CHRIST'S PRESENCE

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MY VOW UNTO THE LORD

"Pay thy vows unto the Most High." "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee."—Psalm 50:14; Deuteronomy 23:21.

THE Vow which we make unto the Lord addresses God by the endearing title, "Our Father". It bespeaks sonship, a peculiar reliance and dependence upon the Father.

It implies fatherhood, loving care by him (John 16:27), and "in every time of need", the massing of the resources of the Almighty Father in the Son's behalf. (Deuteronomy 33:27) The Father addressed is not an earthly parent with temporal limitations, but a Father whose home is the spirit world; indeed, the divine realm. His angels are greater in power and might than men. (2 Peter 2:11) How much vaster in power our Father "which art in heaven", how all-seeing, how infinite in resources, how wise, how comprehensive, how righteous and just, how tenderly affectionate, and how mighty to save from the trials which for a brief period he permits for the development and testing of the divine character of his sons.—Romans 5:4.

Such a Father is indeed holy, and is venerated and worshiped by those that know him; but during the centuries of Satan's rebellion and of his evil empire, the Father's character is misrepresented and misunderstood and he is unknown and is not generally hallowed. In our Vow we petition for the time to come when his name will be esteemed holy and sacred, venerated and worshiped; and by implication we vow that we ourselves will ever hold that name sacred and hallowed.

Then we recognize him as King. We speak of his dominion, his rule. In saying, "May thy rule come," we recognize the over-lordship of our Father and imply that we approve of his rule and swear allegiance to his kingdom.

In due time the rule of God will be over the whole earth, and we long for that time; but now we have no control over the earth, for Satan's rule is permitted for a season. But over our own hearts we have a control which even the Father recognizes and does not infringe upon. Our hearts will be ruled either by God or by Satan, and we pray and vow that, as we understand better and better, his reign may come more and more

completely into our hearts, until no other control shall exist—by self, friends, enemies, man, the devil, or Satan's empire. Not that the heart at consecration is not wholly given to the Father, but that there are wanderings and enticements, strayings and deviations of thought, word, and deed, and we vow that we will seek to eliminate these variations more and more. In another figure, we vow to direct our little craft as nearly as we can without variation or turning on toward the haven of our hope.

"THY WILL BE DONE"

Long ago we consecrated ourselves to do the Father's will. This is our earnest and sincere intention and purpose, but "how to perform that which is good I find not". (Romans 7:18) When we seek to do good evil is present with us, and the thing which we would not, that we do. All of our Christian lives we have striven to make this condition better and to become more nearly perfect, as our Father in heaven is perfect. Our heart is set on doing all things as Christ would have them done, and we ever pray that the spirit of God may become more and more manifest in our thought, words, and acts. So we vow, "More and more thy will be done in my mortal body".

The ancient Hebrew in his promises and vows received none of the divine assistance that the Christian is given as a free gift. If perchance the Hebrew violated his vow, it was a trespass, which had to be expiated by a costly offering at the altar. (Leviticus 5:15) He vainly thought that the blood of bulls and goats or of rams took away his sin; but the Christian, in his incessant missings of the mark of perfection as to the terms of his vow, knows that the blood of Christ avails and cleanses from all sin. (Hebrews 9:14) All unintentional violations of the Vow are covered by confession, sincere repentance, and prayerful supplication for forgiveness, and become as though they had not been (1 John 1:9), except as memories profitable for better accomplishment in the Lord. If the heart is set on keeping the Vow, the Vow is not broken by uninten-

tional or unwitting variances from it, nor by those due to natural weaknesses. The Christian is able to keep his vow inviolate in his heart, but only by "relying upon the assistance of thy promised grace to help in every time of need".—Hebrews 4:16.

The Vow unto the Lord has been given by the Father to his church, because, as the end of the church's course draws near, the Father knows that there will be innumerable times of need. Every time is a time of need when we are tried along the comprehensive terms of our Vow. Then those who have put on the whole armor (Ephesians 6:11, 13), including the defensive and offensive features of the Vow, may reasonably expect the promised assistance. That divine aid is given to those who sincerely adhere to the terms of their Vow unto the Lord is the actual experience of thousands of the Lord's people.

Of our own selves we can do nothing, but through Christ who strengtheneth us we can do all things needful to overcome. So we make our Vow "through Jesus Christ our Lord".—Philippians 4:13.

The initial consecration which all persons must make before they can be justified and spirit begotten is a most solemn vow unto the Lord to the effect, in simple language, that they will do his will as he shows it to them.

If this basic vow is unblemished when made, that is, complete, willing, and devoid of mental reservation or additions to the divine requirements, it is, when divinely accepted, irrevocable. A consecration, however, which is partial or otherwise blemished, is an antitype of the non-permissible vows of the Hebrews. (Leviticus 22:21-25) Such a vow is not even accepted by the Lord. In due time its non-acceptance becomes manifest in the subsequent wrong course of the individual, who may lose his interest in present truth, or take offense, and finally separate himself. He never was in the truth (1 John 2:19), because the Lord accepts none but a full, whole-hearted consecration (Acts 8:37), however much the individual, and even others for a time, may have mistakenly thought otherwise. An instance is recalled of one who professed to come into present truth, but when he made his consecration vow unto the Lord never completely left the nominal church; he even retained his "letter" from the church, thinking it might be useful sometime, and did not insist upon the taking of his name from the church roll. He was a good talker and became an elder—in fact, the most prominent elder in the class. But he displayed in his talks a striking lack of spiritual-mindedness. He took needless offense at unintentional slights; he separated himself, and eventually drifted back to his unforfeited standing in the nominal church, which he had never left. There he remains today—a prominent member in one of the goat pens of Babylon. (2 Timothy 4:1, 3, 4) The consecration, to be acceptable to Jehovah, must constitute a thorough-going severance in heart from every phase of the dominion of the adversary.

ADDITIONAL PROMISES ACCEPTABLE TO GOD

The consecration vow, of course, includes in its purview everything that will come within the Christian's walk as a new creature, but subsequent promises or vows concerning further details are not unacceptable, but pleasing to our Father.

Much can be learned from a consideration of the typical vows which the Hebrews were encouraged to make. Among the Hebrews a lad of twelve or thirteen years became officially a member of the nation. At this age and for this purpose Jesus was in the Temple with his parents, as recorded in the Gospel of Luke. (2:46) At this age, to use the language of the rabbis, the young Hebrew became "a son of the commandment". Jesus from that age on was bound by the law requiring every male to present himself at the Temple thrice a year (Exodus 34:23; Deuteronomy 16:16), and was dedicated, consecrated, to do the will of God as expressed in the Law Covenant.

In one sense this corresponds with the consecration of the Christian, who, by presentation of himself on his part, and by acceptance on Jehovah's part, becomes a member of the holy nation, the Israel of God.—1 Peter 2:9.

After this basic consecration to God, a Hebrew was privileged to manifest his appreciation and love to Jehovah by making such other vows, promises, and dedications as he saw fit and which were authorized by the Lord. The subsequent vows did not interfere with his original self-dedication, nor did they add to it, nor were they forbidden by it. Indeed, the ceremonial at the age of twelve or thirteen marked the beginning of a lifelong period during which special promises might be made to God. So the Christian's consecration vow is the basis upon which he becomes qualified to undertake special promises and obligations to his Father. Every consecrated Christian makes many such promises, great and small, to the Lord. He promises his Father that he will undertake some special work, and asks for divine aid and protection. He promises the Lord that he will go forth with some of the witness work. He promises that he will try harder to control his temper, to keep down some appetite (1 Corinthians 9:27), to attend certain meetings regularly, to visit the sick and afflicted of the Lord's people. He makes promises concerning this and that, and with such promises God is well pleased. Each of these promises is an antitype of what the Hebrew would have considered a vow or a dedication of something or a binding of himself from something; for in the Hebrew language a vow signifies simply a promise. All of the promises to God by the new creature are solemn and sacred because of the peculiar relationship between himself and God, and they correspond to the Hebrew vows and dedications.

Different periods of time vary in their special perils and dangers. The close of the gospel age and the transition period to the Millennial age, is a period of pe-

cular and great danger to the new creation, when unusual safeguards are required and afforded. (2 Timothy 3:1; Mark 13:22) The Lord Christ foreknew that during this period of peril the powers of darkness would be peculiarly imminent and potent, and that there would be special dangers to his brethren. He knew where the battle would take place. The initial battle ground is in the mind, and the mind requires unusual safeguarding. For safety's sake, and for efficiency in the Lord's battle, the whole armor must be put on, and the divinely-provided armor of the day—our Vow unto the Lord—contains parts specially suited to the needs of this time. The experience of thousands upon thousands of the Lord's dear people is that the Vow provides additional protection in the Christian armor and armament, in places peculiarly open to danger from the darts and sword and spear thrusts of the adversary.—Ephesians 6:14-17.

HOW THE VOW PROTECTS THE MIND

The battle-ground is the mind, and there a protection is furnished by the Vow. Let us consider this protection that the Lord has provided for us, soldiers in his army, and see how it safeguards the mind in the struggle with the enemy of our souls.—1 Peter 5:8.

The vow unto the Lord is not a kind of charm, but consists of parts like the remainder of the armor of the Lord's people, consisting of the following parts: "Your loins girt about with *truth*, and having on the breastplate of *righteousness*; and your feet shod with the preparation of the gospel of *peace*; above all, taking the shield of *faith*. . . . And take the helmet of *salvation*, and the sword of the spirit, which is the *Word* of God: praying always with all *prayer* and *supplication* in the spirit, and watching thereunto with all *perseverance* and *supplication* for all saints."—Eph. 6:14-18.

Prayer is the line of spiritual communication with the Father. "Watch and pray," was the last admonition of the Master to his disciples in Gethsemane. (Matthew 26:41) Without prayer the Christian is at the mercy of the adversary as completely as a soldier whose line of communication is cut is at the mercy of his enemies, for the severing of the vital line means danger and may signify death. So we vow to keep the line of prayer clear and open to the throne of the universe—to pray daily, continually, as long as we live (1 Thessalonians 5:17), and accordingly we vow: "Daily will I remember at the throne of heavenly grace".

THE GENERAL HARVEST

The kingdom of God is about to be established on the earth. Already the King has come, and with him a gathered tens of thousands of the king-priests to be associated with him. Daily the dominion of Satan in the earth is being weakened. Hourly the tidings are proclaimed that the reign of evil and death is nearly

at its end. Not a moment passes that is not marked by discussion of and meditation upon the glad tidings that millions of people now living will never die.

The messengers of the Lord have been sent out (Matthew 13:4) and are laboring daily in the world-wide harvest of wheat and tares. The wheat is being touched with the sickle of truth and subjected to the various processes which will end in the gathering into the heavenly garner. The tares, too, are being cut by the truth, some already are burning. (Matthew 13:49) Beyond the veil the Lord of the harvest directs his great harvest in all its general phases (Revelation 14:14, 15) and the resurrected saints in power are doing their work. (Revelation 14:13) By a thousand means on both sides the veil and by tens of thousands of divinely commissioned harvesters the general harvest goes on; and we are privileged to vow that we will pray daily for "the general interests of the harvest work". As harvesters we lift up our voices to the Lord of the harvest for divine aid in behalf of one another (Matthew 9:38); but each of us has his own work. In the heat of opposition and persecution we are liable to faint, but "we shall reap, if we faint not". (Galatians 6:9) There are wages to be paid, rewards of glory, honor, and immortality to be given; and we do not wish to fail of our full reward. (2 John 8) We earnestly desire that we may be pleasing to the Lord of the harvest and be permitted to continue in his service unto the end. We pray that until the close of our lives we may be found among those of whom it is written, "He that reapeth receiveth wages, and gathereth fruit unto life eternal". (John 4:36) So we gird up the loins of our mind (1 Peter 1:13) and vow by the help of the Harvester that we will daily pray for "the share which I myself am privileged to enjoy in that work".

Daily also we lift up our petitions for our "dear colaborers" everywhere in the earth and especially those at the visible headquarters of the harvest work.

ON THE BATTLE-GROUND OF THE MIND

In the mind we fight the good fight and there we win the victory of faith. (1 John 5:4) Faith is confident belief in the truth and fidelity in doing what we believe. According to our faith will it be unto us.

In a figure, the soldiers on this mental battle-ground are the thoughts there arrayed. Let us scrutinize the soldiers.

Against our small but mighty army of thoughts is arrayed a vast and motley host of thought-soldiers inspired by the adversary. (1 Timothy 4:1) The thoughts from the enemy come up boldly to face our army, or as spies to open the way for others. They come into the mind through impressions made upon our mental processes by the things of the world and the flesh and the devil and by memory of these things.

We cannot possibly prevent some of the hostile ideas from coming upon the field, but God has given us

power to keep some of the enemy's thought-soldiers off the scene. These soldiers appear in many places. Numberless and of deadly power are some of the hostile thoughts expressed in human philosophy and sophistry, in books, magazines and newspapers; in sermons, addresses, and other utterances of the children of this world and the children of the devil. Many of these we can largely shut off from the battle-field if we resolutely refuse to see, hear, or read them. It need not be imagined that there is no peril here, because the danger is real if we disregard our Vow. Somewhere the adversary has an enemy-thought of deadly power, able to defeat or even destroy the power of our little thought-army, if we but admit it to the battle-field. We vow to avoid such ideas and not permit them to enter the mind, knowing that if we willfully admit them we cannot prevail over them in our own strength and that without the lesson of a severe defeat the Lord will not give us of his power with which to conquer.

Not infrequently the hostile thought-soldiers may put on the uniform of the army of God, and assume the appearance of helpful angels of light. (2 Corinthians 11:13-15) If we fail to carefully scrutinize our thoughts, some such "angels" will gain admission to the ranks of our army, and there, as spies and mutineers, impair or destroy the morale of the army of the Lord, in whose undivided strength lies victory. How important it is to carry out the promise made to God:

"I vow to still more carefully if possible scrutinize my thoughts and words and doings". How sad the defeat of our army, if we fail in vigilance! But how great the victory is if we constantly "watch and pray", for this portion of the Vow is our promise to our Father to "watch".

In another figure faith and love, joy and peace, are dead without works that prove that vital power. (James 2:20; 1 John 3:17) Whom we love we serve, because the expression of love is service. We ought to "do good . . . especially unto them who are of the household of faith". (Galatians 6:10) Humanly helpless, amid hostile powers, cold and weary in the storms aroused by the adversary for its discouragement and destruction, is the flock of God. They, above all others, are in peril and need. None others in all the world are so well worthy of our devoted service as the servants of the most high God, and none need our services more than do they. We ourselves frequently need the help of others, their encouragement, their inspiration, their zeal, their love. As we have need of service, so have all the flock; and it is that we may be "the better enabled to serve" the flock of God that we scrutinize our thoughts and words and deeds. And in serving them we serve the Lord himself, for even now the principle is true that "as ye have done it unto one of the least of these my brethren, ye have done it unto me".—Matthew 25:40.

SAN FRANCISCO CONVENTION

THE convention of the International Bible Students Association held at San Francisco February 2 to 5, inclusive, was attended by about seven hundred friends. Brother Pickering acted as chairman. The address of welcome was delivered by Brother Gerdes of the San Francisco Class and responded to by the chairman. During the four days the convention was addressed by Brothers Pickering, Macmillan, MacPherson, Goux, Sexton, Tahaferro and Rutherford. All the sessions were well attended, including the praise, prayer and testimony meetings, which were very helpful and edifying to the brethren. Every one seemed to be happy and rejoicing and the expression was frequently heard that "this is the best convention yet". The addresses of the brethren were edifying, upbuilding and encouraging to the friends, and all went away with a better appreciation of the privilege of engaging in the service of witnessing to the incoming of the Lord's kingdom.

On Sunday night, the fifth, a public meeting was held at the Dreamland Rink, addressed by Brother Rutherford. This place has a capacity of 4,000 and was filled to its capacity, with some standing in the rear. This was the largest public meeting of the Bible Students ever held in San Francisco, and it is hoped that much good was done. The attention was splendid,

and at the conclusion a great many of the audience went away with the books.

This convention was attended by a number of Japanese brethren. The Japanese have a separate study class in San Francisco and several of them are fully consecrated to the Lord. One very dear Japanese brother has recently translated the "Millions" book into Japanese, which will be published shortly; and he is now engaged in translating "The Harp of God". As soon as this literature is ready it will be available for distribution amongst the Japanese in various parts of the world.

A number of the friends of the San Francisco Class who have heretofore not been able to engage in the service work signified their intention of immediately engaging in it as the Lord opens the way, and it is hoped that much good may be accomplished in the distribution of the Society's literature in this city. San Francisco is one of the important points, because it is really the gateway to the Orient, and people of many nationalities pass that way. The opportunity of service is on the increase, much to our gratification. More and more the dear brethren are realizing it is a great privilege to engage in the Lord's service in any capacity he is pleased to grant the opportunity. Indeed, appreciating the fact that the war is on between the beast and

the Lamb, and that the weapon of warfare of the followers of the Lamb, Christ Jesus, is the message of truth, the use of this weapon in the spirit of the Lord is not only a protection but a great means of strength to the Lord's little ones. The dear brethren are putting forth more zeal and energy in the work.

The outlook for 1922 for a wide witness to the truth is very good, and we pray that the Lord may send many more into the field to labor to his glory and for their own good. The interest of the public is on the increase.

As trouble and perplexity increase, the desire of the people to know why increases, and greater is the opportunity of giving them the comforting message of the Messianic kingdom, which really offers the only solution for the ills of humankind.

The conventions are a great encouragement to the dear brethren, building each other up on the most holy faith and advancing them toward the goal. We feel that the San Francisco Convention was a great help to all who attended.

QUESTIONS AND ANSWERS

SEVENTH VOLUME IN GERMAN

QUESTION: How soon may we look for the Seventh Volume in German?

Answer: The Seventh Volume in German is now being put on the press and should be ready for distribution within the next thirty days.

NEW COVENANT: WHEN OPERATIVE?

Question: When will the new covenant begin to operate toward the millions now living on earth?

Answer: It will begin to operate as soon as it is made, sealed and completed. This will take place when all the spirit-begotten ones have finished their course. The merit of Christ presented as a sin-offering on behalf of the church at the time he ascended on high will again be presented on behalf of the world when all the church class is completed. That merit, therefore, will be used for the sealing of the new covenant; and upon the basis of that merit the new covenant will be made between God on one side and the Christ on the other, the Christ being the legal representative of Israel. All who come under the terms of the new covenant then will receive its blessings; and its operation should begin immediately after it is made.

PRAYING TO BE HID

Question: Since the millions who will never die must go through the time of trouble, why should it not be better for the world to pray that they might be hid in the grave until God's wrath be over?

Answer: It is not likely that the Lord would hear and answer the prayer of one of the world who was so praying. St. Peter says: "The eyes of the Lord are over the righteous and his ears are open unto their prayers; but the face of the Lord is against them that do evil" (1 Peter 3:12). The proper attitude would be expressed desire to the heavenly Father of being in harmony with his holy will and then to pray that his will might be done concerning them. That would put them in a proper attitude. It would at least show a righteous condition of heart. Furthermore, it would

seem much more desirable to witness the passing change and enter the new order without dying than to be hid in the grave and wait until the kingdom was in full operation and then come forward. Since it will be done anyhow according to the Lord's will, the proper thing is to ask that his will be done.

HARP JUVENILE CLASS

Question: We are starting a juvenile class for Bible study, using "The Harp of God" as a text-book together with the Bible. Who should be the teacher of this class?

Answer: This question was answered in our issue of January 1, 1922, but we here answer it again. It is quite proper that studies of this kind should be started for the children. Where an elder is available to teach and is not otherwise engaged, he should take the class. Next in order would be a deacon if an elder is not available. And if neither an elder nor a deacon is available, then any consecrated person, brother or sister, might teach. This is no transgression of the Scriptural rule when St. Paul says: "I suffer not a woman to teach a man"; nor is it teaching in the church, because these children are not members of the church. No one can be a member of the church except by an individual consecration, acceptance, justification, spirit-begetting and anointing; and any one who has proceeded to this point would not need to be in the juvenile class but in the regular class.

We do not recommend that these classes be called Sunday schools, because that would confuse the thought with what they really are. Sunday schools in the nominal church become more of a social affair than for the study of God's Word. It would be better to designate the class a juvenile Bible class.

In some classes it has been found well to form also a Primary class, for children too small to attend the Juvenile class. For such classes it has usually been found well for some sister, usually a married sister who is familiar with small children, to take charge, as brethren are not well adapted to teaching the little ones. Care should be exercised to select some one who is qualified for such work.

SISTERS ACTING AS ELDERS

A LETTER from one of the friends says: "For the benefit of the dear friends here will you please answer the following questions in THE WATCH TOWER: (1) In an ecclesia where a sister performs the duties of elder, deacon, secretary and treasurer, encouraged by some elders and deacons, and if anything is said to that effect feels and makes others feel that it is only a spirit of picking, fault-finding, what are we to think?"

Answer: We quote the question verbatim. We assume that the interrogator would have the reader to understand that in an ecclesia a sister volunteers to perform the duties of elder, deacon, secretary and treasurer, and is encouraged by others so to do. Of course, if this is done it is unscriptural. No sister is qualified to be an elder or a deacon; and where there are brethren in the class who can perform the duties of secretary and treasurer our thought is that a sister should not fill that place. Sisters should not have too much to say about the business affairs of the church. The holy spirit has made the elders overseers. It is proper for the sisters to calmly express their views when occasion requires; but to persist in advising the class what should or should not be done is not the proper course. Woman's place in the church has been thoroughly explained by St. Paul, and in Volume VI of STUDIES IN THE SCRIPTURES, page 254 and following, and page 264 and following.

"(2) *Question:* Under the conditions above described can it be said that the Lord is supervising the meetings, and is it the proper thought that he would have us be submissive to such action?"

Answer: Anything that is done contrary to what the Scriptures clearly state cannot be said to be supervised by the Lord. There is nothing disorderly in the Lord's arrangements. The Lord may not interfere where one insists on taking a disorderly course, but let them follow it to the logical conclusion. What the class should do under such circumstances is to inform the sister that she is out of order; that she should occupy a sister's place in the church, and when that is done that that is the end of her duties. If she persists in being out of order, then she should be properly dealt with as the Apostle has pointed out for dealing with all who are disorderly. It is a great misfortune for any class for a sister to have too much to say in public. Elders elected to perform their duties should perform them, and an elder leading should not permit a sister to interrupt or to attempt to dictate to him or to other members of the class what is to be done. Everything should be done decently and in order. It is neither decent nor in order for a sister to attempt to usurp the office of elder or deacon.

Our advice to a class, under the circumstances above mentioned, is that some brother be elected to the office of secretary and treasurer, and that the sister in ques-

tion be given no official position in the church until she learns to properly respect her position as a sister.

JUVENILE BIBLE CLASSES

Question: Is it because we are entering into a new age that classes for children are being formed so that they may be of those who will have an opportunity of coming into harmony with God's plan?

Answer: It is quite proper to teach the children God's plan at any time. Any consecrated parent should feel an obligation of instructing his or her child in the Word of God insofar as the child is able to grasp it. We are just now, however, in a peculiar time. The old order is passing out and the new is coming in. The children of the consecrated may be among those that will pass through the time of trouble and be among the first to have the opportunities of restoration blessings. What greater heritage, then, could a parent leave to his or her child than to give such a one an understanding of the divine plan, that they might be thus equipped to see and grasp the opportunity of serving the Lord and be among the early ones that receive the Lord's blessing? Without doubt the Lord will have much to do for all who are willing to do it, and some of the little ones now instructed in the way of the Lord as they grow up might be used to instruct others who are anxious to know. It would seem, therefore, quite essential that the children should be instructed in the divine plan. We do not think it wise to speak of these classes as Sunday schools, but rather form a class to be known as a juvenile Bible class. Assign some qualified brother to teach the children, and where there is no brother available a sister may teach the children, because that does not mean that the sister is teaching in the church. The children are not a part of the church. They could not be a part until they reach the age to make a consecration intelligently. One of the purposes of "The Harp of God" is to enable the teacher to have a list of questions which the children may read and find the Scriptural answer briefly and succinctly stated. A sister at this convention has reported the splendid progress her little girl is making in studying "The Harp of God", and states it is remarkable how she is grasping the knowledge of the divine plan. Since we expect the ancient worthies to be back on earth in a few years it would be entirely proper to advise the children to prepare themselves with all the knowledge of the divine arrangement they can, to be ready to act should the ancient worthies call upon them or assign them to any service. No place could be found for a child that would be equal to or better than serving under the direction of Abraham or some of the other ancient worthies. If your child is instructed in the truth, has a willing ready disposition to obedience, this might be one of the essential qualifications that would secure for such a child better opportunities of service under the new order of Messiah's kingdom.

V. D. M. QUESTIONS

Question: Is it against the rules of the Society to have a brother to be elder or deacon if he has not given answers to the V. D. M. questions?

Answer. The V. D. M. questions are not a test of fellowship. They were begun by Brother Russell for a specific purpose. In 1916, shortly before his change, he made the statement that the time would come when many teachers of the truth would be needed and that we should be able to lay our finger on each one who is qualified to teach, and that he knew of no better way than to have them answer the V. D. M. questions, because by this means it could be determined whether or not they had a sufficient knowledge of the divine plan to teach. As opportunities increase for teaching, those who gained such a knowledge can take advantage of the opportunity. The Society has never made any rule requiring anybody to take the V. D. M. examination. It would not be proper for the Society to say that each one who is an elder or a deacon must take such examination. That is a matter each class must determine for itself. The apostle Paul in discussing the qualifications of an elder says that he must be apt to teach; and one of the ways in which a class may determine a brother's aptness or ability to teach is to know whether

or not he has given satisfactory answers to what are known as the V. D. M. questions. It would seem unnecessary, however, to propound this question every time a brother is elected as an elder. For instance, if an election is held in 1920 and the brother states that he has answered the V. D. M. questions, is elected and serves as an elder, and when the election comes on in 1921 every one in the class knows he has answered them because he has previously so stated, then it would seem to be superfluous to again ask him, Have you answered the V. D. M. questions?

All the brethren who are sent out by the Society as Pilgrims have answered these questions, but this is not the limit of the qualification required for a Pilgrim. Brethren are selected for the Pilgrim service with a view to their qualifications as teachers and public exponents of the truth, as men who can aid, advise and comfort the brethren. It would seem that no one who is consecrated to the Lord should object to these questions, because they relate entirely to the divine plan, and a refusal to answer them would either show a stubborn disposition or an admission that one was unable to answer them. It would seem that any one who has an understanding of the divine plan would be glad to tell it to any one else when asked so to do.

THE PROPHET ISAIAH'S VISION AND RESPONSE

— — APRIL 30 — ISAIAH 6:1-13 — —

THE LORD'S COMING KINGDOM — IDENTITY OF THE SERAPHIM — JESUS SUPPLIES THE KEY — "YE ARE A HOLY NATION" — TOUCHED WITH A LIVE COAL — AN UNPOPULAR MESSAGE.

"Here am I; send me."—Isaiah 6:8.

AS STATED in our last lesson, King Uzziah was in some respects one of the greatest of Hebrew monarchs; and it has been inferred that, returning from the funeral of the leprous king, with his spirits depressed at the miserable end which had come to one who, at one time, he may even have hoped would be the Messiah, Isaiah was granted this vision which assured him of the coming triumph of him whose right it is to reign not only over Israel but over all the earth.

The vision which Isaiah beheld was not a view of Jehovah only, although in verse 5 Jehovah alone is named by the prophet, who understood not what he uttered (Daniel 12:8; 1 Peter 1:10-12); and although the vision is esteemed by trinitarians to have been a view of Jehovah only. It was especially a view of our Lord Jesus in his coming glory and is so explained by our Lord Jesus himself. "These things said Esaias [Isaiah], when he saw his glory and spake of him." (John 12:41) And when we examine the passage closely we see that the word translated "Lord" in the first verse is the word *Adonai*, not *Jehovah*, and is a term which the Scriptures apply to our Lord and Master, Christ Jesus.

Isaiah, at the time of this vision, was standing, actually or mentally, in the court of the temple, but his vision was not of the temple as he had seen it or as others had seen it with their natural eyes; it was a vision of the temple in glory, with Jesus "high and lifted up", sitting upon the throne of his glory in the midst of the temple, and his train, his garments, filling it to the full. Isaiah saw not Solo-

mon's temple, but the true temple.—1 Peter 2:5-10.

How these expressions bring to mind the words of the Master: "I, if I be lifted up from the earth, will draw all men unto me". (John 12:32) It was the lifting up of Jesus to die upon the cross that results in his being lifted up to be the Ruler that King Uzziah longed in vain to be, the Ruler that shall banish not poverty only but sickness, death and every evil thing. "Unto him shall the gathering of the people be."—Genesis 49:10.

The garments of the Lord that shall fill his glorified temple are the same garments spoken of by the Psalmist: "All thy garments smell of myrrh [wisdom] and aloes [patience] and cassia [counsel and might]". (Psalm 45:8) Here indeed will be a Ruler that will be clothed with all power in heaven and in earth, and that power will have associated with it all the wisdom, all the patience and all the counsel and might necessary to make a perfect sovereign of the people.

IDENTITY OF THE SERAPHIM

Great as will be the majesty of our Lord during the thousand years of his Millennial reign, it is appropriate that all should know that there is One, and only One, that is greater still. That is the One to whom our Lord Jesus will turn over the kingdom at the end of his reign. Wonderful is the beauty and force with which the Apostle has put the scene before us: "Then cometh the end, when he shall have delivered up the kingdom, to God, even the

Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he said, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all thing under him, that God may be all in all [everything to everybody]."—1 Corinthians 15:24-28.

Appropriately, therefore, in the vision granted Isaiah, "above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly". This is the only place in the Bible where seraphim are mentioned and there has been much speculation as to their identity. But there need be no speculation. It is evident that seraphim and cherubim are identical. Each of them had six wings (Isaiah 6:2; Revelation 4:8); each of them had the same message: "Holy, holy, holy, is the Lord of hosts" (Isaiah 6:3; Revelation 4:8); they are the four attributes of God, Justice, Power, Love and Wisdom.

On this point "The Finished Mystery", quoting in part from the pen of Pastor Russell, says:

"The vision of Isaiah is a prophecy of the future, when 'the glory of the Lord shall be revealed, and all flesh shall see it together' in the establishment of the kingdom of God during the Millennium. (Isaiah 40:5) Only from this prophetic standpoint would the words of the seraphim be true; for the whole earth has never yet been filled with the Lord's glory; but on the contrary, the earth is full of sin and violence, and every evil work. Six is a symbol of imperfection, and the six wings thus seem to refer to the six thousand years of the permission of evil (and the restoration of Edenic conditions)—the theme of the entire Bible. For the first two thousand years, from the fall to the covenant with Abraham, God's face was almost entirely hidden from man. For the next two thousand years, until the death of Christ, it was not apparent how the place of God's feet, his footstool, should ever be made glorious. (Isaiah 60:13; 66:1) But since then, for two thousand years, God's love has been manifest to all, and 'the earnest expectation of the creature waiteth for the manifestation of the sons of God' (Romans 8:19), to set up the kingdom, the Golden Age, for which we all so long have prayed. (Matthew 6:10) The wings operate in pairs."

JESUS SUPPLIES THE KEY

When our Lord Jesus explained that Isaiah's vision related to himself, the Messiah, he furnished the key that unlocks the entire passage, because, as we ponder on our Lord's past experiences and his coming glory, we see how every feature of the vision fits perfectly.

In fulfillment of the divine promise Jesus appeared at his first advent and offered himself to Israel as their great King of glory, the great mediator of the new covenant, promised them by Jehovah. (Jeremiah 31:31) God knew that Jesus would be rejected; nevertheless, the offer was made. Had he been received and had he then taken to himself his Messianic glory and power it would have meant that a sufficient number of the Jewish nation had received him with their whole heart, so as to constitute the complete number of the bride class, to be associates in the spiritual kingdom. In that event there would have been no offer made to the gentiles of joint-heirship with Messiah in his glorious kingdom; Israel would have gotten the entire blessing. The kingdom would have been established forthwith and the nation of Israel, accepting Messiah, would at once have been the channel of divine blessing to all nations.

But when the voice declared: 'Let the whole earth be full of the Lord's glory,' the unreadiness of the world to receive the message was indicated by the shaking of the doorposts and the smoke (dimness, confusion, darkness) beclouding the glorious scene. The fulfillment of this we see in the fact that the Jewish nation, which is the doorway to this glory, was not in a proper condition. A new doorway must

be provided through which the glories of the King of kings will issue forth to the world. St. Paul declares that shaking of anything, in a typical sense, represents its instability, its removal; that something superior may be established in its stead. The Jewish nation was removed from its favored position and a new nation, a new doorway, a new channel of access between God and men, has since been in process of establishment.

"YE ARE A HOLY NATION"

At Mount Sinai God made a covenant with the nation of Israel, saying to them: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." (Exodus 19:5, 6) No other nation was ever so favored; and when the Jews had disregarded their covenant as a nation God said to them: "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities".—Amos 3:2.

No other nation in the world was found more worthy than Israel of the honored position. Consequently, God proceeded to make a new nation composed exclusively of saints. As St. Peter explains: "Ye are a royal priesthood, a holy nation". (1 Peter 2:9) First of all, the saintly Jews were taken to be the nucleus of the new nation, spirit-begotten, heavenly. Subsequently, the selective processes having continued throughout this gospel age, with its close the holy nation will be completed by the power of the first resurrection. Then everything will be in proper readiness, and the command, 'Let the whole earth be filled with the glory of Jehovah God,' will go forth; and then the world will be blessed, natural Israel being promised a prominent share in connection with this grand work.

In the vision Isaiah recognized that the shaking of the doorposts and the obscuring mist signified an unpreparedness somewhere for the glory of the Lord, and he cried out, recognizing his own imperfection and the imperfection of those with whom he dwelt. A glimpse of the Lord's glory showed his own defects and those of his neighbors.

Thus we ever find it: those who are brought closest to the divine presence, and who see the divine glories and majesty most distinctly, with the eyes of their understanding, and who realize most fully the holiness and perfection of our God—these feel more than do others their own blemishes and shortcomings and unworthiness, though actually they are far superior to others of the human family, else they would never be granted such insight into the divine plan, character and coming glory. Humility is not only an appropriate grace for all who are blemished through the fall, but it is appropriate also to the angels; for is it not one of the fruits of the holy spirit, as pointed out by the Apostle? Whoever has a deep humility of heart, an intense appreciation of his own demerits, and of the divine perfection, is in a condition of heart ready for divine blessing and for usefulness in the divine service; while the pharisaical, who claim perfection for themselves in thought, word or deed, are in a condition of heart that is deplorable, and wholly unfit to be used as messengers of divine grace.

This was the effect of Jesus' teaching upon all those who received his message. The law shone out more resplendently than ever and they found that they violated it more than they had supposed, not only in deeds, but also in words and thoughts. The holy ones, represented in Isaiah, took the matter to heart and humbled themselves before the Lord and acknowledged that they were not fit to be the teachers of men, but that the whole Jewish nation and all others were imperfect, and that any message which their lips could carry would be imperfect.

TOUCHED WITH A LIVE COAL

As Isaiah's lips were touched with a live coal from the altar, it illustrated how the saintly ones of Israel and from all nations during this gospel age have had the required blessing upon their lips and have joyfully proclaimed the gospel. To their consecrated brethren they have joined with St. Paul in saying: "Present your bodies a living sacrifice, holy, acceptable unto God". (Romans 12:1) This message, enkindled by the live coal from God's altar of sacrifice, has gone hither and thither throughout the world for nineteen centuries. It has not only taught a cleansing from sin, but a service to God and acceptability to him.

Isaiah was a picture of the truly consecrated, spirit-begotten class of the gospel age. These have possessed the spirit of sacrifice. They desire to serve the Lord in whatsoever place they are put, and are represented by Isaiah as saying: "Here am I, send me". Our lesson further shows that the message of this Isaiah class would be unpopular. Few would hear; few would see; few would receive the blessing of forgiveness and begetting of the holy spirit. The Master and his apostles began this proclamation. It has continued the same to this day.

But we are not in this to be discouraged. Only the "little flock", the pure in heart, the followers in the footsteps of Jesus, will get this blessing and be prepared to constitute the kingdom class, the new doorway or threshold connecting the divine holy with the world of mankind.

Israel's experiences are used as the measuring line to show when the completion of the church will be accomplished and the glory of the Lord shine forth upon Israel, and through Israel to all nations, peoples, kindreds and tongues, for a thousand years. That measuring line tells of the desolation of Israel's land in the seventy years of desolation, and in the still greater period onward from A. D. 73. The last verse of the lesson tells of how, in the end, there will come a sprout out of the roots—a holy seed, a holy people, under divine providence, will be raised up. These holy ones of Israel, on this side the vail, will be the ancient worthies, who will be resurrected as perfect men and enter into their reward as the earthly representatives of Messiah's kingdom. (Hebrews 11:38-40; Psalm 45:16; 148:11) To these princes will be gathered the faithful, loyal, holy of the Jews, the nucleus, the beginning of the Messianic kingdom.

AN UNPOPULAR MESSAGE

The message which Isaiah was commissioned to deliver to God's people living in his day was a difficult message to deliver to any people, and we are not surprised to learn that the message was resented. Although Isaiah lived to the good old age of seventy, there seems reasonable ground for the truth of the claim made by tradition that he eventually died a martyr's death, being sawn asunder. Isaiah's message was quoted by our Lord and by St. Paul as further applicable to Israel at the first advent, and it is applicable to nominal spiritual Israel now.

In this day of greater enlightenment God has put a new song into the mouths of the true followers of Jesus. These have the harps of God, the harmonious truths, and are singing praises to Jehovah. They are showing forth his loving kindness and tender mercies. They are telling of the blessings that the Lord has in store not only for the truly consecrated but the blessings that will soon come to the whole world. This message, like the message of their prototype Isaiah, is not favorably received. Although presented in a kind and loving manner, it is met by scoffers from nominal Israel, those who worship human theories and creeds and love them more than the message of the Lord.

Those who would speak the message of present truth in love, and yet with courage and fearlessness of man, need just such an encouragement as the Lord granted to Isaiah. They need that the eyes of their understanding be granted a vision of the King in his beauty; and they need to hear distinctly uttered the fact that ultimately the Lord shall establish his kingdom, which shall fill the whole earth with his glory. And just such a view and such a message the Lord is now granting to those whom he would use as his servants and mouthpieces. The present truth, the eating of the "meat in due season" now provided by our present Lord, affords his faithful a waking vision of the Lord's glory, never conceived of before, but now clearly recognized by the eye of faith, in the light of the clearer truth. In this light we see the divine character as never before. Wisdom, justice, love and power are fully operating in absolute accord in all the great work of our God, comprehending the past, the present and the future.

In this our vision there comes to us also the seraphic testimony: "Holy, holy, holy, is the Lord of hosts. The whole earth is [to be] full of his glory." From this standpoint of the future work of our God, through the glorified Christ, we can see divine holiness, love, wisdom and justice, as it is not possible for them to be seen from any other.

MESSIAH'S KINGDOM FORESHADOWED

— MAY 7 — ISAIAH 2:2-4; 11:1-19 —

THE KINGDOM IS AT HAND — IT WILL BE A REAL KINGDOM — OPERATED IN RIGHTEOUSNESS — GREAT CHANGES IMPENDING.

"Come ye, and let us walk in the light of the Lord."—Isaiah 2:5.

MANY centuries ago God foretold the reign of his righteous Son. Among others he caused the prophet Isaiah to write concerning that blessed time. In Genesis we read of the great sabbath or day of rest of Jehovah. (Genesis 2:2) This day is a period of 7,000 years. The prophet Isaiah writes concerning the last days of this period of time. It is the same thousand-year day to which St. Paul referred when he said that God will judge the world in righteousness by that man, Christ the Lord, whom he hath ordained. (Acts 17:31) While Isaiah the prophet wrote concerning that time, he did not know the details regarding the establishment of the Lord's kingdom because it was not due time. His words are called prophecy because they foreshadow what will happen in a future time; and when those events foreshadowed do happen then they will be fulfilled prophecy; therefore proving

conclusively that the prophecy itself is of divine origin.

In Isaiah's day the Lord's house was situated on Mount Moriah, one of the three hills upon which the city of Jerusalem was erected. That house was built by Solomon. Mount Moriah was not the tallest mountain of Jerusalem, nor of that vicinity. Mount Zion, situated across the ravine south and west of Mount Moriah, is a loftier elevation. It was the site of the tabernacle, pitched there by David. The word mountain as used in this text does not mean a literal elevation of land; nor is it to be expected that there is to be an upheaval in Palestine resulting in the creation of high mountain peaks. The language of this text is highly figurative. Mountain here, as in many other texts of the Scriptures, symbolizes kingdom. Hill is used as a symbolic term referring to smaller kingdoms.—Isaiah 2:2; 40:4; 52:7; 54:10; Psalms 46:2, 3; 97:5.

The statement of the prophet is that the mountain of the Lord's house shall be established in the top of the mountains; i. e., the kingdom of God through the reigning house shall be established over the other kingdoms. Solomon's temple was a type of the Lord's house here mentioned. The antitype is the true Christian church, of which Jesus is the head and chief cornerstone and the members of his body living stones which go to make up the reigning house. "Ye also, as living stones, are built up a spiritual house." (1 Peter 2:5-10) "The temple of God is holy, which temple ye are." (1 Corinthians 3:17; 2 Corinthians 6:16) This temple of God is his dwelling place, wherein he dwells by his holy spirit. While in course of construction his spirit dwells within them. Outwardly they appear to the world as insignificant, even as the hill upon which Solomon's temple was built was inconspicuous compared with other mountains in that vicinity. This temple class when completed will constitute God's royal family, the kingdom class.

SATAN'S COUNTERFEIT

Satan has attempted to counterfeit every portion of God's plan and has succeeded in deceiving the greater number of humankind. During Satan's misrule of earth he has thrown up great symbolic mountains, namely, universal empires, some of which have boasted themselves as being the kingdom of God; while all in fact are opponents of God's kingdom. Satan's kingdom, pictured by a mountain, has overshadowed God's kingdom in the eyes of men. But now a reversal of the order is at hand. There are earthquakes or upheavals in various parts of the world, as foretold by the Lord; and there is yet to be a still greater earthquake which will completely throw down the mountains or kingdoms of Satan, and there shall arise instead the kingdom of God's dear Son. That kingdom, as foreshadowed by the Prophet, will be great, grand and glorious, and shall completely obliterate all other kingdoms.

Other corroborative evidence of this coming kingdom God gives through the prophet Daniel. In explaining Nebuchadnezzar's dream regarding the great image, Daniel shows that the kingdom of God when first set up at the introduction of the Millennium will be but a small stone which has been cut out without hands, but which will become a great mountain and fill the whole earth. (Daniel 2:31-45) This kingdom when in power will grind all other kingdoms into powder, and the wind of trouble will carry them away. This is the same kingdom referred to as the mountain or kingdom of the Lord's house in the first verse of today's lesson. That kingdom will be a kingdom of righteousness, truth, purity and holiness. With the establishment of God's righteous order all the nations, the peoples that have been blinded by the glamour of Satan's kingdom, shall flow like a mighty stream, steady and irresistible, unto God's kingdom. "Thy people shall be willing in the day of thy power." "Many people," i. e., the great mass of mankind long oppressed by an unrighteous order, will be glad to be relieved from oppression and will favor the new order. The Prophet represents them as saying one to another: "Come ye, and let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob [Israel again in covenant relationship with God]; and he will teach us of his ways, and we will walk in his paths". The purpose of the people's going up to the house of God will be to gain information concerning the Lord's will. This pictures their consecration. Seeing the Lord's kingdom in operation, it will be their desire and will to be submissive to the Lord's will, whatever that may be for them; and all who are of this submissive mind and heart will make progress.

"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The term Zion primarily applied to the hill on which David's citadel or tabernacle for God's ark was erected, and by extension referred to the triple-peaked ridge on which Jerusalem was built; and is here used in a symbolic sense. (Galatians 4:26; Hebrews 12:22) Zion here means the glorified Christ, the royal or reigning house from which will emanate the law or rule of action by which the people will be governed. When all the saints are exalted and united with the Lord Jesus in heavenly glory, then this prophecy will have its fulfillment. Of necessity it will be spiritual and therefore invisible to human eyes. It will both make and enforce the law through duly constituted agencies.

Since it is invisible, necessarily we should expect that God would provide some visible representatives. This prophecy foreshadows such representatives under the symbolic term of Jerusalem. Without doubt the city of Jerusalem will be literally rebuilt. Jesus is authority for the statement that Abraham, Isaac, Jacob and the prophets will be there and will be observed by others who come. Again God's prophet speaks of these as princes in all the earth. (Psalm 45:16) It is to be expected, therefore, that Jerusalem will be the city of government, or the place of earthly administration of the affairs of the new order of things in the earth. It will be capital of the world. These princes or rulers, the ancient worthies, being resurrected as perfect men, will have communication with the invisible part of the kingdom. As visible representatives of the reigning house, these will send forth the word or voice of the Lord, directing the people what they shall do and what they shall not do.

Satan foresees the coming of this reign of Messiah and he brings forth a counterfeit and now attempts to establish a universal empire under an arrangement designated a league of nations or association of nations, held together by compacts and treaties and ruled over by his representatives, namely, big business, big politicians and big preachers. This alliance is an unholy one and will be dashed to pieces shortly by the great Messianic kingdom. Satan's counterfeit is now beginning to cry: 'Peace on earth; good will to men,' saying that through the League of Nations and disarmament conference they are establishing God's will on earth. This is deceiving many and will deceive all except God's elect. Satan's kingdom is belligerent, martial, oppressive and wicked. The Lord Jesus now present has taken unto himself his power to reign, and his judgments are now upon the nations of the earth and Satan's empire is tottering to the fall. Satan's representatives are now crying out that the World War which began in 1914 prepared the way for peace and reconstruction, which the devil's agencies are now pretending to bring to light. In the World War more than 7,000,000 men were killed, and upwards of 18,000,000 were wounded or driven insane; and notwithstanding all this the unholy alliance cries out: 'It was for the good of mankind and to make the world safe for democracy; and the League of Nations resulting from it is the political expression of God's kingdom on earth'.

The war has bankrupted the nations and prepared society for the great earthquake that shortly shall follow and shall result in the complete downfall of Satan's empire.

THE RIGHTEOUS BRANCH

Then God caused the prophet Isaiah to foretell from whence would come the head of this new kingdom. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Jesse was the father of David. David was a type of Christ. The term David means beloved. Christ Jesus is the beloved One of Jehovah.

Apparently little was expected of this young son of Jesse. The favor of the Lord, however, was with him. God's protection overshadowed him; and in due time he was anointed to be king over Israel. Even so when the antitypical David, the Lord Jesus, came to the earth, little regard was paid to him, and the wise and mighty of the earth despised him. In due time, however, Jehovah anointed him with the holy spirit without limitation, which anointing took place at the time of his baptism at the Jordan. From Pentecost until now all the body members who go to make up the kingdom class have received the anointing by reason of coming into the body of Christ. As soon as the last member thus anointed has completed his course and is united forever with the Lord in glory, then the judgment of the world—the people individually—will begin in the newly constituted court, Christ Jesus and the members of his body.—Matthew 25:31-46; 1 Corinthians 6:2.

JUSTICE FOR THE PEOPLE

The people have always suffered at the hands of Satan and his emissaries. Satan enslaved the human race and has oppressed them, preyed upon them through profiteers and exploiters under the name of politics, religion and commerce, and in other ways. The whole creation now groans and for centuries has been groaning under this great load. They are waiting for deliverance, which deliverance is certain to come and is near at hand. (Romans 8:19, 22) At all times during the world's history there have been some honest-hearted men and women who have earnestly striven for the deliverance of mankind; but these cannot succeed because human efforts are inadequate to cope with the evil powers and influences. Mankind has organized governments for the purpose of bettering itself, but Satan has overreached these. Man has established courts and enacted good laws; and if these laws were administered according to the principles of righteousness the people would be relieved of great suffering. But on the contrary, Satan has corrupted the judicial tribunals. God likened Satan's rule to a wild beast, as distinguished from the peaceable rule of the great Messiah.

The wild beast, a symbol of a rule by violence, is composed of the governing factors of the people. This beastly order, being the offspring of Satan, is now making war against the Lamb and all of his followers; but we have the absolute certainty of victory for the Lord, and this will mean the release of the people. In the Lord Jesus' day he was tried before a corrupt court; and St. Stephen, as we are told, was tried before the same corrupt court, that suborned witnesses, i. e., hired them to swear falsely. And even so it is today. False witnesses are brought forward to accomplish the purpose of the beastly order. Unrighteous judges are swayed by an improper influence, and mankind suffers. When the new judiciary of the Lord is established, however, such will not be the case. "When the judgments of the Lord are in the earth the people will learn righteousness." Now "man looketh upon the outward appearance, but Jehovah looketh on the heart". Even so under the new and righteous order of the Messiah the Lord will judge according to the secret intents of the heart and will administer justice to the people.

"A Branch shall grow out of his roots." This branch is the great Messiah. Through another prophet Jehovah said: "Hear now, O Joshua the high priest [symbolically picturing the Messiah], thou, and thy fellows that sit before thee: for they are men [to be] wondered at: for, behold, I will bring forth my servant The Branch". (Zechariah 3:8) "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the reverence

of Jehovah, and shall make him of quick understanding." It will not be necessary to have long-drawn-out examinations of jurymen and then of the witnesses and argument of counsel; but the Lord's tribunal will readily ascertain the true facts; and "he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor [poor in spirit, the meek, the humble-minded], and reprove with equity for [justice] the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked".

He will remove the mask, let the truth be known, by righteousness exposing wickedness; and thus by righteousness he will destroy wickedness. With this punitive rod, he smites the earth; i. e., the unrighteous order of things prevailing among men which operates against the people and particularly against the meek and humble. As for the wicked, those who have cast the Lord's Word behind them and sinned against light and the clear rights of their fellow creatures, these he will slay with the breath of his lips. To be sure he could literally extinguish the wicked instantly. The language here used is symbolic. The breath of his lips represents the words which he utters, which words "are spirit and they are life". Again he said: "The word that I have spoken the same shall judge him in the last day". Thus his utterance will act as a powerful destroying agency by convicting the wicked, guiding them to repentance and conversion, and entering upon and passing along the highway of holiness until they are cleansed.

"And righteousness shall be the girdle of his loins." The girdle is symbolic of a servant; hence foreshadowing that he will serve the people in righteousness. His spirit of faithfulness shall uphold him in the path of duty and of service as though it were a girdle around his waist.

In symbolic phrase the Prophet then describes the blessed results of his reign. The wolfish spirit will disappear from men and they will become like lambs. The spotted leopard class, pretending to be righteous, yet wicked at the present time, will then be changed to a gentle disposition and repose with the child-like. Men's hearts of stone will be removed and hearts of flesh substituted, resulting in their transformation from vicious and beastly creatures to beings in God's likeness and image. We may be sure from the prophetic words that even the dumb brute creation will be affected and reflect the condition prevailing among men. Security will pervade all quarters. Harmony will rule between man and man, man and beast, and beast and beast. Then it will not be necessary to lock the house to keep out the thief, nor to lock the barn to keep in the animals. The ravaging and destroying of the inoffensive will no longer be permitted, because those amenable to righteousness will lose the disposition to harm or injure others. The incorrigible will be destroyed.

The glorious climax in human history will be the product of the Lord's rule and judgeship, an overspreading of the earth with knowledge, the true knowledge of God. It is God's will that all men shall be brought to an accurate knowledge of the truth after having been saved through the redemptive blood. (1 Timothy 2:3-6) The tide of truth will rise gradually higher and higher until it fills the earth as the waters now fill the deep, and all shall know the Lord from the least to the greatest; and as it rises, one will say to another: "Come ye, and let us walk in the light of the Lord".

For centuries mankind has hoped for this blessed time. Now it is at the door. The present disturbed condition is but the fulfillment of prophecy, marking the fact with unmistakable evidence that the old system of Satan is crumbling and the Messianic kingdom is taking its place.

INTERESTING LETTERS

GOOD NEWS FROM AUSTRIA

A letter from a brother representing the Society in Austria, written the latter part of January, says:

"After a discourse January 21 in the evening, I started for a journey through the largest cities of the land to arrange for a lecturing tour, and returned to Vienna January 28. The dear Lord assisting, I found the authorities receiving me very kindly so that I got the largest halls for a trifle, almost for nothing, to pay for light, heat and cleaning. Having to pay so little for halls, I can spend more for propaganda purposes. Cost of living, however, has within three months increased about 300 percent. For instance, a hall in October cost 32,000 crowns; while now it costs 90,000 crowns (90 francs or eighteen dollars).

"High officials of the government and authorities in the various cities frequently offered me their own seats, ink, paper and pen, so that I could write down immediately petitions or requests necessary to procure the halls and a permit to speak, so as not to lose time. Aulic Counsellor Dr. N— of Innsbruck, Tyrol, from the local government, asked me to come back soon so the people might hear the message. You see I had much joy and blessing while battling with other difficulties. 'Millions' discourses will be held at Vienna in the afternoon of February 26, and at Wagram in the evening."

"DEEP THANKFULNESS TO THE LORD"

DEAR BRETHREN:

Love and greetings in the name of our blessed Redeemer. . . . I cannot help expressing my deep sense of thankfulness to the Lord for the grand joys of truth, which is being supplied to us through that channel at this time when we see men's hearts failing them, but when we can rejoice, as we see our deliverance drawing nigh.

The evidences are quite clear to us that the new work opening up to us now in proclaiming the comforting message of the day, "Millions now living will never die," is certainly exposing Satan and his messengers in their monumental lie. We know that it fills our hearts with joy to be privileged not only to invest, but to do something practical in this interesting feature of the work, as we go along giving wide evidence to the hope within us, as ambassadors of the kingdom of our Lord and Master.

May the blessing of our loving Father and our dear Redeemer rest and abide with you all.

Yours in the One Hope, WILLIAM FERREIRA,—*Trinidad*.

IN THIS BLESSED SERVICE

DEAR BRETHREN:

The article "Keeping His Commandments" in the November 1 WATCH TOWER is surely timely and should arouse the entire ecclesia to renewed activity in the service of the Master. We are living in a wonderful time, as great as that of the apostles nineteen hundred years ago, if indeed not greater because of the increased facilities for proclaiming the gospel message unto the nations. Its perusal should bring back into line all those who have arrayed themselves against the Society, which the Lord instituted by his messenger Brother Russell, and cause them to coöperate heartily with his people in the sending forth of that message of cheer and comfort to the hearts of all peoples of earth. I am glad to know that some who opposed are realizing their mistake and are again with us in this blessed service. Others may return too late to be of service. We sympathize with them in allowing themselves to be blinded at this important time of Biblical history. We can but pray that they will pause and think.

Faithfully, J. A. BOHNET, *Pilgrim*.

HARP CUTS GORDIAN-KNOTS OF ERROR

DEAR BROTHER RUTHERFORD:

Have intended writing you for a long time, and it seems the time could not be found. Since being here for past two weeks I have been at desk almost continually, from early morn until late at night. There were so many things to be gone over.

The first thing done on arriving here was to "play on THE HARP" for two days. No time had been found previously for reading it, and so the treat had only been enjoyed by anticipation. Well, it was a delightful and profitable privilege, I assure you.

THE HARP OF GOD is wonderfully clear, beautifully simple, and forcibly convincing. It cuts every one of the Gordian-knots of error that have confused the world. It is so natural in style as to make you think a child could have written it, until you undertake to copy that style yourself, and then you find out it is almost unapproachable. This short, clear, convincing, fascinating book is evidently given at the present time because it is necessary on account of the *shortness of the time*. This makes it possible to gain some accurate, clear knowledge of the whole plan in a brief space of time.

Arrangements are being made everywhere I have been to embrace it in the class work. It seems to me to be the wise thing to do.

In lots of love to yourself and all the dear ones at Bethel, I am

Your brother and fellow-servant, O. L. SULLIVAN, *Pilgrim*.

INCREASED INTEREST

[The following letter shows the continued increased interest in the use of THE HARP OF GOD in class study. We strongly recommend that the friends everywhere organize classes as outlined in the "Bulletin" of the Service Department, as well as classes for beginners in the study of THE HARP OF GOD.]

It has for a number of years been the privilege of Sister Work and myself to have a beginners' class in our home, using in turn as the vehicles of study the "Divine Plan of the Ages", the "Millions" booklet, and now for the past five weeks, THE HARP OF GOD. I believe, therefore, we are in a position to pass, almost authoritatively may I say, upon the efficacy of the studies named. We are united in the thought that the HARP goes far beyond the two just mentioned, because we find epitomized in it all the information of the seven volumes, the Tabernacle, "Talking with the Dead," and the "Millions" booklet, ten in all—ten books, corresponding to the "ten strings". This judgment is corroborated by the interest shown; in all our years of experience we never had anything approaching the attendance in our class study last Friday. Sister Work is an experienced "packer", but her ingenuity was put to the test to get 65 people into an upper room. Most of those attending are young in the truth and many of them beginners. The interest manifested is intense. The Philadelphia elders have very lovingly made a special arrangement for me to conduct a special class for beginners. The Lord has so wonderfully blessed our mutual efforts along this line that I feel that it would be pleasing to him to have a similar effort put forth in every large class, the object being to direct beginners to the special class for beginners; the meeting place should be as central as possible, and the leader one who especially loves "babes".

The time for the last member to consecrate draws on apace, the dark night cometh when no man can work in the harvest field, and if we by wise direction can hasten that event, let us get busy.

Your brother by his grace, R. D. WORK,—*Pa.*

FEEDING AT THE LORD'S TABLE

DEAR BRETHREN:

I feel it my duty to write a word of thanks for the blessed food that I have received through THE WATCH TOWER BIBLE & TRACT SOCIETY. It is all so rich and so satisfying. How can we doubt its coming from the Lord's table? I daily, at the throne of grace, thank the Lord for this food and ask blessings upon each one who is serving.

The Lord knows just what we need and always sends it at the right time. When we are ready to faint of weak-

ness, in comes a good stimulant such as the "Approved Workmen" in January 15 WATCH TOWER, and encourages us. As we learn something of the justice, power, love and wisdom of the great Jehovah, and see more and more our own weakness and imperfections we are filled with gratitude and love and rejoice that we have this High Priest to hand this "meat in due season", and who knows how to sympathize and help.

May the Lord continue to bless you is the prayer of your sister in the Lord.

Mrs. M. M. POOLE, Ark.

WORLD-WIDE WITNESS

CONCERNING himself Jesus said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth". Thus the Lord emphasizes the importance of his testimony. Each one who will be a member of the body of Christ must likewise be a witness for the truth. During his earthly ministry the burden of Jesus' testimony was "The kingdom of heaven is at hand". All of his parables related to the kingdom. He had no fear of being accused of talking about one thing only.

We are now at the inauguration of the kingdom. There is a message for us as members of his body, and as his ambassadors, to deliver. A few of the friends have raised objection to the repeated use of the message "Millions Now Living Will Never Die", because, say they, it is made to appear that we can talk about nothing else. This objection is without merit. Let us remember that it is the message of the kingdom we must get before the people. It matters not what others may think about the messengers. Jesus clearly foretold the conditions that would prevail at the end of the world, namely, the world war, famine, pestilence, revolution, return of Israel to Palestine, persecution of Christians, etc.; and then added: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come". *This gospel* means the specific good news that the old world has ended, the kingdom of heaven is here, and millions now living will never die. His messengers must give this witness throughout the world; otherwise he will provide other messengers.

With this thought in mind, the friends have been asked to give a united witness at a given time. February 26 was a day set for a world-wide witness. All over the earth where the truth is known the brethren rejoiced in this opportunity; and on that day public addresses were given in thirty-three languages, announcing "this gospel". Reports are beginning to come in showing a tremendous and enthusiastic witness throughout the world. Space will not permit us here to give a detailed report. We hope to do later when all the reports are in. We quote excerpts from a few of the reports.

From London: "There was much enthusiasm among the brethren. The great witness has so stimulated the brethren that many who have treated themselves as un-

able to take part in such a privilege are being awakened; and I confidently expect that the next opportunity will see greater things done. We had 306 meetings, with an attendance of 67,010."

From Jamaica: "The drive was a success. We believe it was divinely directed to have the same, and we pray God may guide you to arrange some more. Thirty-three meetings were held in Jamaica."

From the French office, Switzerland: "Numerous letters are being received telling us how this world-wide witness was a great encouragement for the dear brethren." The French-speaking people in Switzerland, France and Belgium responded as never before. In these French-speaking communities, where heretofore it was difficult to do anything, more than 15,000 people attended the public addresses on that date.

From Vienna, Austria: "A meeting was held here in the great hall holding more than 5,000 people, which was packed to the limit; and a far greater number standing on the outside clamoring in vain for admission. So great was the interest that the hall has been rented for three more lectures. Everywhere the government grants the largest halls free of charge. The people have great hunger and little money."

In the United States and Canada the witness was greater than it has ever been.

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has been set for another world-wide witness, everybody speaking the same message, "Millions Now Living Will Never Die". There is so much to say upon the subject that no one need give the same discourse again. To accomplish results we must do as our Lord did and as our Lord commanded us: Keep this message prominently before the minds of the people as a witness. Remember the date and begin now to make preparations. May the Lord's blessing be with each one who puts forth an effort.

Conventions to be Addressed by Brother Rutherford

MANCHESTER, ENGLAND	May 4-7
COPENHAGEN, DENMARK	" 12-14
OREBRO, SWEDEN	" 16-19
DRESDEN, GERMANY	" 26-28
VIENNA, AUSTRIA	May 31, June 1
ZURICH, SWITZERLAND	June 9-11
PARIS, FRANCE	" 18, 19
LONDON, ENGLAND	" 23-25

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Tusculum, Ala.	Apr. 14	Wytheville, Va.	Apr. 21
Nashville, Tenn.	" 16	Lynchburg, Va.	" 23
Lebanon, Tenn.	" 17	Petersburg, Va.	" 24
Knoxville, Tenn.	Apr. 18, 19	Richmond, Va.	Apr. 25, 26
Bristol, Tenn.	Apr. 20	Washington, D. C.	Apr. 27

BROTHER S. MORTON

Indianapolis, Ind.	Apr. 16	Niles, Mich.	Apr. 21
Kokomo, Ind.	" 17	Benton Harbor, Mich.	Apr. 23, 24
Peru, Ind.	" 18	South Haven, Mich.	Apr. 25
Plymouth, Ind.	" 19	Kalamazoo, Mich.	Apr. 26, 30
South Bend, Ind.	" 20	Three Rivers, Mich.	Apr. 27

BROTHER T. E. BARKER

Newcastle, Ind.	Apr. 13	Marion, Ind.	Apr. 23, 24
Muncie, Ind.	Apr. 16, 17	Montpelier, Ind.	Apr. 25
Alexandria, Ind.	Apr. 18	Auburn, Ind.	" 26
Elwood, Ind.	Apr. 19, 20	Garrett, Ind.	" 27
Kokomo, Ind.	Apr. 21	South Bend, Ind.	Apr. 29, 30

BROTHER W. H. PICKERING

Wichita, Kan.	Apr. 18	Flora, Ill.	Apr. 24
Joplin, Mo.	" 19	Sparksville, Ind.	" 25
Lebanon, Mo.	" 20	Cincinnati, Ohio	" 26
St. James, Mo.	" 21	Chillicothe, Ohio	" 27
St. Louis, Mo.	" 23	Marietta, Ohio	" 28

BROTHER J. A. BOHNET

Englewood, Kan.	Apr. 17	Dodge City, Kan.	Apr. 24
Newton, Kan.	" 19	Rolla, Kan.	" 25
Hutchinson, Kan.	" 20	Fort Dodge, Kan.	" 26
Arlington, Kan.	" 21	Friend, Kan.	" 27
Pratt, Kan.	" 23	Garden City, Kan.	" 28

BROTHER B. M. RICE

Menno, S. Dak.	Apr. 13, 14	Conde, S. Dak.	Apr. 23, 24
Mitchell, S. Dak.	" 16, 17	Mellette, S. Dak.	" 25, 26
Huron, S. Dak.	" 18, 19	Ipwich, S. Dak.	Apr. 27
Miller, S. Dak.	Apr. 20	Bellevue, N. Dak.	Apr. 29, 30
White, S. Dak.	" 21	Fredonia, N. Dak.	May 2, 3

BROTHER B. H. BOYD

Ontario, Cal.	Apr. 13, 14	Hawthorne, Cal.	Apr. 24, 25
Los Angeles, Cal.	" 16, 17	Lawndale, Cal.	Apr. 26
Pasadena, Cal.	" 18, 19	Redondo Beach, Cal.	Apr. 27, 28
Alhambra, Cal.	" 20, 21	Long Beach, Cal.	Apr. 30, May 1
Sawtelle, Cal.	Apr. 23	Terminal, Cal.	May 2, 3

BROTHER V. C. RICE

San Angelo, Tex.	Apr. 16	Rockdale, Tex.	Apr. 28
Lampasas, Tex.	" 18	Temple, Tex.	Apr. 27, 28
Austin, Tex.	Apr. 19, 20	Waco, Tex.	Apr. 30
San Marcos, Tex.	" 21, 23	Puente, Tex.	May 1, 2
Bastrop, Tex.	" 24, 25	Gustine, Tex.	" 3, 4

BROTHER E. F. CRIST

Port Chester, N. Y.	Apr. 17	Waterbury, Conn.	Apr. 24
Stamford, Conn.	" 18	Woodbury, Conn.	" 25
South Norwalk, Conn.	" 19	New Britain, Conn.	" 26
Bridgeport, Conn.	Apr. 20, 21	Cromwell, Conn.	Apr. 27, 28
New Haven, Conn.	Apr. 23	Hartford, Conn.	Apr. 30

BROTHER C. ROBERTS

Toronto, Ont.	Apr. 16	Kingston, Ont.	Apr. 24
Oshawa, Ont.	" 18	Gananoque, Ont.	" 25
Orono, Ont.	" 19	Brockville, Ont.	" 26
Trenton, Ont.	" 21	Prescott, Ont.	" 27
Belleville, Ont.	" 23	Iroquois, Ont.	" 28

BROTHER A. J. ESHLEMAN

Downingtown, Pa.	Apr. 17	Pottstown, Pa.	Apr. 23
Lancaster, Pa.	" 18	Lititz, Pa.	" 24
Annville, Pa.	" 19	Norristown, Pa.	" 25
Reading, Pa.	" 20	Lansdale, Pa.	" 26
Boyertown, Pa.	" 21	Brooklyn, N. Y.	" 30

BROTHER O. L. SULLIVAN

Lincoln, Neb.	Apr. 16, 17	Clearwater, Neb.	Apr. 23
David City, Neb.	Apr. 18	Schuyler, Neb.	" 24
Columbus, Neb.	" 19	Ericson, Neb.	" 25
Stanton, Neb.	" 20	Burwell, Neb.	" 26
Winside, Neb.	" 21	Grand Island, Neb.	Apr. 27, 30

BROTHER A. M. GRAHAM

Marion, Ohio	Apr. 16, 17	Columbus, Ohio	Apr. 23, 24
Mansfield, Ohio	Apr. 18	Dayton, Ohio	Apr. 25
Crestline, Ohio	" 19	Tippecanoe City, Ohio	" 26
Galion, Ohio	" 20	Piqua, Ohio	" 27
Delaware, Ohio	" 21	Sidney, Ohio	" 28

BROTHER T. H. THORNTON

Burlington, Ia.	Apr. 16	Madison, Wis.	Apr. 23, 25
Muscataine, Ia.	" 17	Boaz, Wis.	Apr. 24
Clinton, Ia.	" 18	Waukesha, Wis.	" 26
Gratiot, Wis.	Apr. 19, 20	Racine, Wis.	Apr. 27, 28
Monticello, Wis.	Apr. 21	Milwaukee, Wis.	Apr. 30

BROTHER M. L. HERR

Hattiesburg, Miss.	Apr. 16, 17	Okolona, Miss.	Apr. 24
Laurel, Miss.	Apr. 18	Memphis, Tenn.	" 26
Vosburg, Miss.	" 19	Helena, Ark.	" 27
West Point, Miss.	Apr. 20, 23	Forrest City, Ark.	" 28
Columbus, Miss.	Apr. 21	Paragould, Ark.	" 30

BROTHER W. M. WISDOM

Rutledge, Mo.	Apr. 18	Moline, Ill.	Apr. 24
Medill, Mo.	" 19	Clinton, Ia.	" 25
Knoxville, Ill.	" 20	Dubuque, Ia.	" 26
Rock Island, Ill.	" 21	Rochester, Minn.	Apr. 27, 28
Davenport, Ia.	" 23	St. Paul, Minn.	Apr. 30, May 1

BROTHER O. MAGNUSON

Helm, Tex.	Apr. 11	Waller, Tex.	Apr. 21
Houston, Tex.	Apr. 12, 16	Galveston, Tex.	Apr. 23-25
Sealy, Tex.	" 13, 14	Alvin, Tex.	Apr. 27
Crosby, Tex.	Apr. 17	Palacios, Tex.	" 28
Beaumont, Tex.	Apr. 18, 19	Corpus Christi, Tex.	" 30

BROTHER L. F. ZINK

Lovelocks, Nev.	Apr. 11	Grand Junction, Colo.	Apr. 21
Midas, Nev.	Apr. 13, 14	Durango, Colo.	Apr. 23, 27
Salt Lake City, Utah	" 16, 17	Aztec, N. Mex.	Apr. 24
Midvale, Utah	Apr. 18	Farmington, N. Mex.	" 26
Ogden, Utah	" 19	Albuquerque, N. M.	Apr. 30, May 1