



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. 9

Anno Mundi 6050—May 1, 1922

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

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Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) touring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33, Mark 13:29, Luke 21:28-32.

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 whatever 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 2:6, 8.

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

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

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

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

18 CONCORD STREET □ □ BROOKLYN, N.Y. U.S.A.

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2, *Canadian*: 270 Dundas St., W., Toronto, Ontario; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 123 Plein St., Cape Town, South Africa.

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(Foreign translations of this journal appear in several languages)

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

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

KINEMO MACHINES AND PICTURES

As heretofore announced in THE WATCH TOWER, Brother Driscoll has been perfecting a miniature moving picture machine for the purpose of projecting pictures in homes, schoolhouses, etc. Agreeable to the former notice in THE WATCH TOWER, we publish the following notice, which we have received from Brother Driscoll. All communications concerning these machines and pictures should be addressed as indicated

The Kinemo moving picture projection machine, intended for inexperienced persons to operate, has been completed and quantity production started. For illumination, the projector is equipped for connecting up with the ordinary house electric lighting service. In the country, or elsewhere, where no electric service is available, an extension cord can be connected with any automobile headlight socket or storage battery and good illumination secured. When projecting, the operator can stop indefinitely on any picture or title to make explanatory remarks.

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The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLIII

MAY 1, 1922

No. 9

THE GENTILE TIMES

*"And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins."—
Leviticus 26: 18.*

ANOTHER test is on. Who will weather the storm? It is a test of faith. "According to your faith be it unto you." During the time of the harvest there have been special tests of faith at fixed intervals. Call to mind the shaking that came with the discussion, in this journal, of the covenants. Then came the shaking relating to the Vow; then followed another shaking with the fuller discussion of consecration and justification; then followed the test concerning the Seventh Volume; and then another test in 1918 concerning the harvest and the work. From all these fiery tests the greater majority of the consecrated have emerged unscathed; but some, because of bitterness of heart, have become blind of vision, gone out of the truth and back into the world, being led away by the error of the wicked. There is a reason for this. Let us examine the facts concerning the reason.

Lucifer was a creature of light and power and of great beauty. Beholding his own beauty and being impressed with his own wisdom and ability, he concluded to put into operation a plan of his own, different from God's arrangement and the carrying out of which would make Lucifer great like unto Jehovah. In his heart he became disloyal to God, turned away from the light and truth, and became the wicked one. Probably his intentions were good when he first began to exercise his wisdom and to be impressed with his own importance. Ambition turned him blind and embittered his heart. Since then he has sought by fraud and deceit and other wrongful means to turn all away from Jehovah. God has permitted this deflection of the great and brilliant creature Lucifer to be made prominent in his Word for some good purpose. The evident purpose is, that all of his other intelligent creatures might learn the proper lesson.

AMBITION'S FRUITAGE

Ever and anon there arises some one who has been following the Lord, for a time at least, who possesses a measure of beauty of mind and character, and possibly of person—one who takes himself too seriously. He succeeds in convincing himself that the Lord has appointed him to look after things divine and to lead God's people

out of the wilderness. As he goes on in this way, he becomes convinced in his own mind that the Lord made a mistake in selecting Brother Russell as that servant; and this doubt leads to the conclusion later on that Brother Russell was not "that servant" at all. He begins to doubt what Brother Russell wrote, and so expresses himself. Now he disregards the Lord's Word, which says: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Thus disregarding this admonition, and being led on by the subtle influence of the adversary, he convinces himself that it is his solemn duty to undo all the things that Brother Russell taught and to turn the church's vision in the right way. He prepares a manuscript and charts in support of same, setting forth his views. Submitting it to others and being advised that his thoughts are wrong, he construes this to mean a desire to prevent him from permitting his light to shine, and disregards such advice. So thoroughly is he impressed that he must thus teach the people and undo that which has been taught, that he begins the publication of his thoughts and to send these forth to the consecrated. His arguments seem plausible to those who make only a superficial examination, and especially to those who have forgotten what they were taught. Doubt arises in the minds of some who thus read. Now the test is on.

QUESTIONS DISCUSSED YEARS AGO

About a year ago there began some agitation concerning chronology, the crux of the argument being that Brother Russell was wrong concerning chronology and particularly in error with reference to the gentile times. More than fifteen years ago these questions were raised and thrashed out, and so clearly did Brother Russell set forth the facts in Volume II of *STUDIES IN THE SCRIPTURES* and in *THE WATCH TOWER*, that it seemed a waste of time and space now to further discuss the matter in this journal; and the subject was dismissed on that ground.

Seeds of doubt once sown and permitted to germinate in the heart grow until the doubter turns to agnosticism

or positive opposition. If the person holding the doubt takes himself too seriously, thinking more highly of his own importance than he should think (Romans 12: 3), or where he permits bitterness to abide in his heart, darkness is almost certain to ensue.

Agitation concerning the error in chronology has continued to increase throughout the year, and some have turned into positive opposition to that which has been written. This has resulted in some of the Lord's dear sheep becoming disturbed in mind and causing them to inquire, Why does not THE WATCH TOWER say something? Is not its silence tantamount to an admission that our chronology is wrong?

From time to time the question of publishing something in this journal has been considered. Each time the Lord has seemed to interfere, until now. Why should such be the case? Our opinion is that the Lord has permitted the delay in the reviewing of the question of chronology since the agitation was begun in order to give those who had the wrong condition of heart an opportunity to manifest themselves, and to give the others an opportunity to have their faith tested.

FAITHFULNESS IS LOYALTY

To be faithful means to be loyal. To be loyal to the Lord means to be obedient to the Lord. To abandon or repudiate the Lord's chosen instrument means to abandon or repudiate the Lord himself, upon the principle that he who rejects the servant sent by the Master thereby rejects the Master.

There is no one in present truth today who can honestly say that he received a knowledge of the divine plan from any source other than by the ministry of Brother Russell, either directly or indirectly. Through his prophet Ezekiel Jehovah foreshadowed the office of a servant, designating him as one clothed with linen, with a writer's inkhorn by his side, who was delegated to go throughout the city (Christendom) and comfort those that sighed by enlightening their minds relative to God's great plan. Be it noted that this was a favor bestowed not by man, but by the Lord himself. But in keeping with the Lord's arrangement he used a man. The man who filled that office, by the Lord's grace, was Brother Russell.

Jesus clearly indicated that during his second presence he would have amongst the church a faithful and wise servant, through whom he would give to the household of faith meat in due season. The evidence is overwhelming concerning the Lord's second presence, the time of the harvest, and that the office of "that servant" has been filled by Brother Russell. This is not man-worship by any means. It matters not who Charles T. Russell was—whether he was a doctor, a hod-carrier or a seller of shirts. St. Peter was a fisherman; St. Paul a lawyer. But these matters are immaterial. Above all, these men were the chosen vessels of the Lord. Regardless of his earthly avocation, above all, Brother Russell was the Lord's servant. Then to repudiate him and

his work is equivalent to a repudiation of the Lord, upon the principle heretofore announced.

FULL TEST OF FAITH

But every one who has a desire in his heart to shine at the expense of the reputation of the Lord's chosen servant, or who meditates the building for himself of a reputation amongst men that it may be said of him that he was particularly wise—such a one is almost certain to have an opportunity to attempt to realize his desires. Every one of the consecrated who has the inclination of heart to follow such self-constituted leaders is almost certain to have an opportunity to have a full test of his faith. For this cause there arise from time to time conditions which operate as a test of the faith of God's people.

Again the test is on. This time it is on chronology. And following this lead, it will be found that the road of doubt and opposition will carry one into doubting the second presence of the Lord, the time of the harvest, the office of "that servant" and the one who filled it, the evidences of the end of the world, the inauguration of the kingdom, the nearness of the restoration of man, and finally to a repudiation of God and our Lord Jesus Christ and the blood with which we were bought.

The opening crevice for the enemy thus to blast at the Rock of Ages is now made by the raising of the question concerning the gentile times. Some thus impressed with their own wisdom begin to hold forth the argument that the gentile times began with the beginning of the reign of Nebuchadnezzar in the year 625 B. C.; hence could not end in 1914; hence the present work of the church is wrong, and the course of action should be reversed. The holding of such views blinds one to the present events, minimizes the importance of the tremendous evidences of the end of the age, causes those who have been active to cease to be witnesses for the Lord, and being thus led away by the error of the wicked one, they fall away from steadfastness.—2 Peter 3: 17, 18.

With gratitude to God for what he has done for us, with supreme love for him, with a heart's sincere desire to be led by him, with humble and sincere supplication that he hold us by the hand and keep us in the light, let us come to an honest examination of the facts.

"TIMES"

The word "gentile" is a term used to distinguish the nations of earth aside from the Jews, the Jews being God's chosen people, with whom he made a covenant. The "gentile times" is a period of time during which the gentiles shall exercise imperial or kingly power over the affairs of earth. God constituted Israel his chosen people above all other peoples. (Exodus 19: 6) This favor they were to enjoy provided they remained obedient to the Lord Jehovah. For their disobedience he permitted them to be punished from time to time, the punishment being inflicted by other nations. (Judges

3:14; 4:2, 3; 10:7, 8; 13:1) Jehovah warned the nation of Israel that should they fail to profit by these chastisements thus inflicted, he would punish them *seven times*. "If ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins."—Leviticus 26:18.

A "time", as used in the Scriptures, has reference to a year, either symbolic or literal. Symbolic time is reckoned according to a lunar year of 360 days. (See A 89.) The rule for counting symbolic time is a day for a year. (Numbers 14:33, 34; A-91) One *time* being 360 years in duration, seven *times* would be a period of 2520 years.

With Israel God established the true religion, commanding that the people should worship him and have no other god. (Exodus 20:1-3) Satan, the prince of devils and the ruler of the gentile nations, established with those nations the false religion; and the gentiles were taught to worship devils, symbolized in various forms and images. Jehovah erected a shield for the children of Israel by providing in his law the severest penalty for worshiping devils. Time and time again Israel went off after the false religion, worshiping the demon gods; and for this they were punished.—Leviticus 26:1-16.

It must be apparent to all careful students that the period of the gentile times would be a period of great punishment to Israel, and that that period of time must begin with some specific punishment marking the beginning of the gentile times definitely and must continue for a definite period of seven times, or 2520 years. The question at issue is, When did this period of the gentile times begin and when is the end thereof? These facts cannot be proven by profane history, because such history is made by men who acted as agents of Satan's empire and hence were unreliable; for Satan is the father of lies. (John 8:44) Let everyone who wishes to be bound by such authority do so; but surely all Christians will want to stand by the Bible.

An absolutely safe rule to follow, therefore, is this: Where the testimony of the Bible is clear and plain, follow that always. Where secular or profane history is corroborated by the Bible, such testimony may be considered for what it is worth as cumulative evidence. Where secular or profane history is contrary to the Bible, follow it never.—Romans 4:3.

OPponents' CONCLUSIONS

To avoid any confusion we will state that the dates B.C. in this article signify the number of years before Christ, as we have been accustomed to stating them; exactness might, however, sometimes call for the previous year, as the *name* of the year, as distinguished from the *number* of full years elapsed.

Those who have attempted in recent months to prove that the chronology as prepared and published by Brother Russell is wrong make statements not only contradicting Brother Russell, but contradictory in themselves.

Some of the Lord's dear children have permitted these contradictory and conflicting statements to disturb their minds. This has been the result of a failure to study carefully the evidence as set forth in the Bible and in the STUDIES IN THE SCRIPTURES. We speak of them here as opponents because opposed to or contradicting the chronology we have. The conclusion of some of these is as follows, to wit: "That the divine lease of power to the gentiles began with the accession of Nebuchadnezzar to the throne in the year 606 B. C.; hence the accession of Nebuchadnezzar to the throne marks the beginning of the gentile times, and the 2520 years therefore would run out in 1914". Again they state that "Zedekiah was taken captive and Jerusalem fell in the year 587 B. C.; thus showing that the full end of the gentile times and the fall of gentile governments is indicated to take place in 1934". (It will be observed that this position is contradictory within itself.)

Another of the opponents says that Nebuchadnezzar began his reign in the fourth year of Jehoiakim; that the servitude of Israel to Babylon began the same year; that the desolation began in the nineteenth year of Nebuchadnezzar; that the fourth year of Jehoiakim and the first year of Nebuchadnezzar was 606 B. C.; and that the desolation began nineteen years thereafter, which shows the overthrow of Christendom in 1933.

Each of these opponents claims that the position taken is supported by secular history and that therefore Brother Russell was mistaken in his conclusions about the chronology. They also admit that *their method of counting time changes the period of the kings from 513 years to 494 years.*

BROTHER RUSSELL'S CONCLUSIONS

The conclusion of Brother Russell, reached from a careful examination of the Scriptures, is succinctly stated in Volume II of STUDIES IN THE SCRIPTURES, page 79, as follows:

"The Bible evidence is clear and strong that the 'times of the gentiles' is a period of 2520 years, from the year B. C. 606 to and including A. D. 1914. This lease of universal dominion to gentile governments, as we have already seen, began with Nebuchadnezzar—not when his reign began, but when the typical kingdom of the Lord passed away, and the dominion of the whole world was left in the hands of the gentiles. The date for the beginning of the gentile times is, therefore, definitely marked as at the time of the removal of the crown of God's typical kingdom from Zedekiah, their last king."

A careful examination of the Biblical proof herein set forth demonstrates that in their position on chronology the opponents of Brother Russell are wrong, and that Brother Russell was right. In arriving at a conclusion, Brother Russell did not always state each step in detail; but his conclusions are plainly and definitely stated and are based upon the Scriptures. We must indulge the presumption, therefore, that he pursued a sound course of reasoning in arriving at these conclusions if we find the conclusions are correct.

We now propose to prove that the gentile times, a period of 2520 years, began in the year 606 B. C. and ended in the fall of the year 1914; and that the ouster proceedings began promptly thereafter and on time. In making this proof we rely upon the Bible and not upon secular or profane history. We consider the points in the order numbered hereinafter, as follows, to wit:

POINT I: TENURE OF KINGS

The time and duration of the reign of the various kings of Israel is one of the Biblical methods of establishing the various dates in our chronology. Saul, Israel's first king, began to reign in the year A. M. 3009. The total period of the tenure of the kings of Israel was, to wit, 513 years. The reign of the kings ended with the year A. M. 3522. No careful Bible students will dispute these facts. No other conclusion can be reached except by juggling the figures and ignoring the Bible statements.

In THE WATCH TOWER of May 15, 1896, page 112, is set forth a statement of chronology from Adam to 1914. These figures are given in *Anno Mundi* time. According to this calculation it is proven by the Scriptures there cited that Jehoiakim's reign began in the year A. M. 3500, which corresponds to the year 628 B. C. The beginning of the reign of Jehoiakim, being definitely fixed, gives us a starting point from which to count the time and by which to determine the universal reign of Nebuchadnezzar and to reach a proper conclusion relative to the gentile times.

The first year of the reign of Nebuchadnezzar, king of Babylon, was the fourth year of the reign of Jehoiakim. "The fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon." (Jeremiah 25:1; see also Jeremiah 46:2) Since Jehoiakim's reign began in 628 B. C., it follows that the first year of Nebuchadnezzar's reign was the year 625 B. C. There was no attack made upon Jehoiakim by Nebuchadnezzar in the year of 625 B. C., the first year of Nebuchadnezzar's reign. There could have been no attack as a king made by him earlier than that. It was in that fourth year of Jehoiakim's reign and the first year of Nebuchadnezzar's reign, to wit, the year 625 B. C., that the prophet Jeremiah delivered the divine decree pointing out that it was God's determination to leave the land of Palestine desolate as a punishment upon Israel.

THE FIRST ATTACK

In the fourth year of the reign of Nebuchadnezzar (and therefore the eighth year of the reign of Jehoiakim), Nebuchadnezzar made his first attack against Jerusalem; and in that year Jehoiakim became the servant or vassal to the king of Babylon. Three years later, to wit, in the year 617 B. C., the same being the eleventh year of the reign of Jehoiakim, Nebuchadnezzar took Jehoiakim a prisoner and put him to death. The record reads: "Jehoiakim was twenty and five years

old when he began to reign [628 B. C.]; and he reigned eleven years [617 B. C.] in Jerusalem. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him [Nebuchadnezzar]." (2 Kings 23:36; 24:1) "Against him [Jehoiakim] came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon."—2 Chronicles 36:6.

The carrying away of Jehoiachin to Babylon was in the year 617 B. C. Jehoiakim's reign having begun in 628 B. C., and he having reigned eleven years, necessarily it ended in 617 B. C. At that time Nebuchadnezzar was in the eighth year of his reign. Thus the Scriptures prove beyond any question of a doubt that the captivity did not begin in the first year of Nebuchadnezzar's reign; nor did the desolation begin there. It is therefore seen that it is utterly impossible for the gentile times to have begun in the first year of Nebuchadnezzar's reign, to wit, 625 B. C. No one claims that the gentile times began in 617 B. C., the year Jehoiakim was taken and put to death, as indeed such a claim could not be successfully made in view of the evidence hereinafter set forth.

HISTORIC CORROBORATION

It is reasonable to suppose that the Jewish historian Josephus, being deeply interested in his own people, would be more reliable in fixing dates than would the historians of the gentile nations. We do not at all need the testimony of Josephus, but because it is corroborated by the Bible we cite it here for what it is worth. He plainly states that no attack was made upon Jerusalem at the beginning of Nebuchadnezzar's reign. We quote from *Antiquities of the Jews*, Book X, Chapter VI, pages 365-367:

"In the fourth year of Jehoiakim, one whose name was Nebuchadnezzar took the government over the Babylonians; who at the same time went up with a great army to the city Carchemish, which was at Euphrates; upon a resolution that he had taken to fight with Necho king of Egypt, under whom all Syria then was. And when Necho understood the intention of the king of Babylon, and that this expedition was made against him, he did not despise his attempt: but made haste with a great band of men to Euphrates, to defend himself from Nebuchadnezzar. And when they had joined battle he was beaten, and lost many thousands of his soldiers. So the king of Babylon passed over the Euphrates, and took all Syria, as far as Pelusium, *excepting Judea*. But when Nebuchadnezzar had already reigned four years, which was the eighth of Jehoiakim's government over the Hebrews, the king of Babylon made an expedition with mighty forces against the Jews, and required tribute of Jehoiakim; threatening upon his refusal to make war against him. He was affrighted at his threatening, and bought his peace with money; and brought the tribute he was ordered to bring for three years.

"But on the third year, upon hearing that the king of Babylon made an expedition against the Egyptians, he did not pay his tribute. . . .

"A little time afterward, the king of Babylon made an expedition against Jehoiakim, who received him into the city; and this out of fear of the foregoing predictions of Jeremiah, as supposing he should suffer nothing that was

terrible; because he neither shut the gates, nor fought against him. Yet when he was come into the city, he did not observe the covenants he had made; but he slew such as were in the flower of their age, and such as were of the greatest dignity, together with their king Jehoiakim, whom he commanded to be thrown before the walls, without any burial, and made his son Jehoiachin king of the country, and of the city; he also took the principal persons in dignity for captives, three thousand in number, and led them away to Babylon. Among these was the prophet Ezekiel, who was then but young. And this was the end of king Jehoiakim, when he had lived thirty-six years, and reigned eleven. But he was succeeded in the kingdom by Jehoiachin, whose mother was Nehusta, a citizen of Jerusalem. He reigned three months and ten days."

Jehoiachin reigned only three months and ten days, and was succeeded by Zedekiah, whose reign began in the year 617 B. C. "Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord. And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah, his brother, king over Judah and Jerusalem. Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem." (2 Chronicles 36:9-11) Thus it is clearly seen that the reign of Zedekiah, which began in 617 B. C., lasted eleven years and ended in 606 B. C. He was the last king of Israel.

POINT II: DECREE FOR PUNISHMENT

A decree means a judicial determination by one having authority, defining what must be done. It means a sentence pronounced that must be enforced. Necessarily decrees are always entered before they are enforced. Jehovah pronounced through Moses a divine decree or judgment that should be enforced against Israel as a punishment, and the decree is in these words: "I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it."—Leviticus 26:31, 32.

It must be conceded by all that the taking of certain of the Israelites as prisoners and carrying them away to Babylon would not constitute an enforcement of this decree. The putting to death of Jehoiakim in no wise fulfilled the decree. Besides after his death Zedekiah continued to be the king of Israel and reigned for eleven years. Surely during those eleven years the city was not in waste; nor were the sanctuaries in desolation. Surely during that period the Jews offered their sacrifices in Jerusalem. When, then, in all the history of Israel do we find any record of the enforcement of this divine decree? The Scriptures answer that it had its fulfillment in the latter part of the reign of Zedekiah.

God had restated the decree of judgment against Israel through Jeremiah. Concerning Zedekiah the last king, we read: "He did that which was evil in the sight of the Lord his God, and humbled not himself before

Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar. . . . They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people. . . . Therefore he brought upon them the king of the Chaldees [Nebuchadnezzar], who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years."—2 Chronicles 36:12, 13, 16-21.

NO CAPTIVITY BEFORE 617 B. C.

This occurred at the end of the reign of Zedekiah, to wit, in the year 606 B. C.

In corroboration of this we cite the further record dealing with the same subject matter, made by Ezekiel the prophet. Ezekiel counts the time mentioned in his prophecy from the date that he and other Jews were taken captive and carried away to Babylon. (Ezekiel 1:1, 2; 8:1; 20:1) This captivity began in the year 617 B. C. In the seventh year of that captivity, in the fifth month and the tenth day of the month, to wit, about the first day of August, 610 B. C., which was the fifteenth year of the reign of Nebuchadnezzar, the divine decree for the punishment of Israel was restated in other phrase by the prophet Ezekiel.—Ezekiel 20:1.

The same judicial determination of Jehovah as set forth in Leviticus 26:31-33 was restated by Ezekiel in the following words: "Therefore thus saith the Lord God: Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it [to] him."—Ezekiel 21:24-27.

This restatement of the divine decree occurred four years before its enforcement. Brother Russell says that the enforcement of this divine decree marks the begin-

ning of the gentile times; and Brother Russell is right.—B-19, ¶¶ 2, 3.

GENTILE TIMES BEGAN 606 B. C.

God had promised that the sceptre should not depart from Judah nor a lawgiver from between his feet until Shiloh come. (Genesis 49:10) It will be observed that the decree of punishment did not include the removal of the sceptre. It merely states: "Remove the diadem, take off the crown". The crown is a symbol of imperial dominion or rulership; while the sceptre is a symbol of imperial authority or right. The enforcement of this divine decree, therefore, took away from Israel the dominion, which dominion should be enjoyed by the gentiles until the coming of him whose right it is, namely, Shiloh, the Messiah. The gentile times, therefore, could not possibly begin until the enforcement of this divine decree. (Ezekiel 21:24-27) And since it was pronounced by the prophet Ezekiel while Zedekiah was the king, it conclusively proves that the gentile times did not begin with the captivity of Jehoiakim or of Jehoiachin, but did begin with the overthrow of Zedekiah.

About August 1, 606[606½] B.C., Nebuchadnezzar the king of Babylon broke down the city of Jerusalem and destroyed it, took Zedekiah and put out his eyes, and desolated the city and the land. (Jeremiah 39:2-9) Thus from another line of proof is definitely established that the divine decree was enforced in 606 B. C., ending the dominion of Israel and permitting the gentiles to establish a *universal* dominion. Here, at this time, it was that Jehovah, figuratively speaking, withdrew from the stage of action and permitted Satan, through his representative, Nebuchadnezzar, to establish a universal empire. Here it was that Satan became the 'god of the whole world'; and from that time forward his rule through earthly representatives is symbolized by a wild beast.

POINT III: DISCREPANCY EXPLAINED

Opponents of Brother Russell's conclusions on chronology attempt to show that the divine decree against Israel began to be enforced in the third year of the reign of Jehoiakim, and cite as authority Daniel 1:1, which reads: "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it". A careful examination of this text at once shows that there is a discrepancy. In the third year of Jehoiakim's reign, as we have heretofore seen, Nebuchadnezzar was *not yet king* of Babylon. He did not become king until a year later (Jeremiah 25:1); and the plain Scriptural statements heretofore cited show that Nebuchadnezzar's first attack against Jerusalem began in the eighth year of the reign of Jehoiakim. Hence it was impossible for him to attack in the third year of Jehoiakim's reign.

The proper and reasonable explanation of this Scrip-

ture (Daniel 1:1) is this: That the "third year" here means the third year of the vassalage of Jehoiakim to Nebuchadnezzar; or "the third year of Jehoiakim [as vassal king]". It is plainly stated in the Scriptures, as heretofore set forth, that in the eighth year of the reign of Jehoiakim as king, Nebuchadnezzar came against him and Jehoiakim became his servant and paid tribute to Nebuchadnezzar *three years* and then rebelled against him. (2 Kings 24:1) Therefore, it was exactly three years later the beginning of his vassalage, to wit, the year 617 B. C., that Nebuchadnezzar besieged Jerusalem and took Jehoiakim, and at the same time carried away the prophets Daniel, Ezekiel, and others, including Hananiah, Mishaël, and Azariah, whose names were changed by the king to Shadrach, Meshach, and Abed-nego, respectively. Daniel wrote his prophecy while he was in Babylon; and it is quite apparent that he counted time from the date of the beginning of the vassalage of Jehoiakim as king. Manifestly, then, the argument of Brother Russell's opponents that the gentile times began during the reign of Jehoiakim must fall.

POINT IV: NEBUCHADNEZZAR'S DREAM

Again, opponents of the chronology as set forth by Brother Russell state that the beginning of the gentile times is marked by the accession of Nebuchadnezzar to the throne of Babylon, and in support of this contention cite Daniel 2:1. This argument must likewise fall.

Daniel 2:1 reads: "In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him". The dream itself is set forth in verses 31 to 35 of the same chapter. Nebuchadnezzar the king had brought before him magicians, astrologers, sorcerers, and Chaldeans to interpret his dream, and all of them failed. "Then Arioch [the captain of the king's guard] brought in Daniel before the king in haste, and said thus unto him. I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"—Daniel 2:25, 26.

It is utterly impossible for this transaction to have occurred in the second year of the reign of Nebuchadnezzar for the following reasons, to wit: (1) because Daniel, in the second year of Nebuchadnezzar, was *not in Babylon and could not then have been taken before the king*; (2) because he was taken to Babylon in the year 617 B. C., which was the eighth year of the reign of Nebuchadnezzar; and (3) because Daniel was not permitted to appear before the king until after he had been in Babylon *three years*, according to his own testimony.

The facts heretofore set forth definitely establish the correctness of reasons (1) and (2). We proceed to the examination of (3):

In the eighth year of his reign Nebuchadnezzar carried away to Babylon many of the Jews, among whom were Daniel and the three Hebrew children. The king gave an order unto Ashpenaz, the master of his eunuchs, that he should bring certain of these Israelites "in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans". In other words, those so selected were to be educated and trained. "And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them *three years, that at the end thereof* they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. Now *at the end of the days* [to wit, three years] that the king had said that he should bring them in then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: *therefore stood they before the king.*"—Daniel 1: 3-6, 18, 19.

DATE OF DREAM WAS 614 B. C.

According to the king's decree, this transaction of Daniel's standing before the king could not have occurred until the end of the three years of instruction, which was, to wit, in the year 614 B. C. and in the eleventh year of the reign of Nebuchadnezzar. Evidently it was about one year thereafter that Nebuchadnezzar had the dream in question.

Now to remove all doubt as to the correctness of this conclusion, we find that the *Variorum* rendering of this text (Daniel 2: 1) is: "And in the *twelfth* year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams," etc. The circumstantial evidence produced by Daniel himself proves that the *Variorum* rendering is correct.

The explanation of Daniel 2: 37, therefore, is that in the interpretation he told the king in substance that Jehovah had determined that he (Nebuchadnezzar) should be the head of the image observed. We are not left to guess about matters of this kind, because the apostle Paul plainly says that God "callesth those things which be not as though they were". (Romans 4: 17) Otherwise stated, Jehovah had determined that Nebuchadnezzar should occupy this position; but at that particular time Zedekiah was the king, had been king for three years, and reigned thereafter eight years before Nebuchadnezzar really assumed the position as head of the image.

POINT V: THE REIGN OF CYRUS

The argument hereinbefore made proves that the gentile times as a period is based upon the tenure of office of the Jewish kings. This evidence shows that it was the year 606 B. C. when the crown (power to ex-

ercise dominion) was taken from Israel, and a gentile king permitted to exercise that power. Now we introduce another line of proof by beginning at a later fixed date and counting back, measuring the time by unimpeachable Biblical testimony, which also shows the beginning of the gentile times to be 606 B. C. The latter line of proof is a complete corroboration of the former.

God had foretold through his prophet Isaiah (see chapters 44 and 45) that the kingdom of the Babylonians under Nebuchadnezzar would be overthrown and that then Israel would be returned to her own land. The Lord's prophet even named the victorious king, Cyrus. The date of the beginning of the reign of Cyrus therefore becomes important.

The reign of Cyrus is shown by the testimony of many secular or profane historians. This testimony is here cited for two reasons: (1) because there is scarcely a doubt about the correctness of the date as stated; and (2) because the date is corroborated by the Scriptural proof. Hence the secular history may be used as cumulative testimony under the rule. We give below a number of these authorities.

REIGN BEGAN 536 B. C., SAY HISTORIANS

Smith's *Bible Dictionary*, under the title "Captivities of the Jews", pages 99 and 100, says: "The Babylonian captivity was brought to a close by the decree of Cyrus, B. C. 536".

Bible Comments (Jamison, Faucett and Brown), Vol. 1, page 288, gives the date of the reign of Cyrus and the issuing of the decree as 536 B. C.

Swinton's History, page 40, gives 536 B. C. as the date of the edict of Cyrus for the return of the Jews.

Historians' History of the World, Vol. 2, page 27, gives 536 B. C. as the date of the decree of Cyrus for the return of the Jews.

Universal Encyclopedia, Vol. 6, page 445, gives 536 B. C. as the date of the reign of Cyrus.

Sanford's *Concise Cyclopaedia of Religious Knowledge*, page 471, gives the date of the beginning of Cyrus' reign as 536 B. C.

In the Scriptures we read: "Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up." (2 Chronicles 36: 22, 23) "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised; to go up to build the house of the Lord which is in Jerusalem. . . . Also Cyrus the king brought forth the vessels of the house of the Lord, when Nebuchad-

nezzar had brought forth out of Jerusalem. . . . All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem." (Ezra 1: 5, 7, 11) "And when the seventh month was come and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. . . . They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia"—Ezra 3: 1, 7; see also Ezra 5: 12-14.

This Scriptural proof shows that the Jews' captivity to Babylon ended with the first year of the reign of Cyrus; and the secular historians above cited show that that year was 536 B. C. In the next succeeding point will be observed the Scriptural proof showing that the date 536 B. C. is correct, which proof also shows that the date 606 B. C. is the beginning of the gentile times.

POINT VI: DESOLATION NOT CAPTIVITY

Much confusion has resulted from using the words captivity, servitude, and desolation as synonymous terms. The Jews were in captivity more than once and for different periods of time; but there was only *one* period of desolation. It is true that the Jews were in captivity during the period of desolation, but such captivity was merely incidental to the desolation. Their first captivity to Nebuchadnezzar began in the year 617 B. C., and not until eleven years thereafter was the land made desolate, without an inhabitant. What God intended for us to understand must be determined by the language employed in his decree for the punishment of Israel. Therein he said "I will make your cities waste, and bring your sanctuaries unto *desolation*, and I will not smell the savor of your sweet odors. And I will bring the land into *desolation*: and your enemies which dwell therein shall be astonished at it." (Leviticus 26: 31, 32) Time and again the Lord restated the decree through the mouth of Jeremiah: "I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah *desolate*, without an inhabitant". (Jeremiah 9: 11; see also Jeremiah 33: 10; 34: 22) As heretofore seen, this divine decree was enforced with the overthrow of Zedekiah in the year 606 B. C.

The period of this desolation of the land is fixed by the Scriptures as seventy years. The purpose of the enforcement of the divine decree as set forth in 2 Chronicles 36: 18-20 was "to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she *lay desolate* she kept sabbath, to fulfill *threescore and ten years*". (Verse 21) The prophet Jeremiah had said "This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years".—Jeremiah 25: 11.

DESOLATE FOR SEVENTY YEARS

The proof heretofore adduced shows that the reign of Cyrus began in the year 536 B. C.; and that the first year of his reign marked the end of the desolation of the land, in which year he issued a decree for the rebuilding of Jerusalem. The Scriptures cited show that this period of desolation was to be seventy years in duration. Counting back, then, seventy years from 536 B. C. brings us to 606 B. C., completely corroborating the other line of proof showing that 606 B. C. is the date when the crown was removed from Israel, when the desolation began, and when the gentile times began.

Incidentally, here we remark that much has been said about the *nineteen years* of the reign of Nebuchadnezzar before the overthrow of Zedekiah; and an attempt is made to show that this indicates that there is a parallel of nineteen years to be fulfilled with reference to the close of the gentile times and the complete fall of gentile governments. There is absolutely no justification for any such conclusion. It is not warranted by reason nor by Scriptures. The nineteen years have nothing whatsoever to do with the gentile times, their beginning, end, or the overthrow of governments. It has merely been injected to confuse the minds of some. We might as well say that because a cat has "nine lives" it would take nine years to kill all the cats, as to say that, because Nebuchadnezzar reigned nineteen years before he overthrew Zedekiah, therefore the overthrow of gentile dominion would be nineteen years after 1914. The argument is unreasonable, unscriptural, and nonsensical.

POINT VII: THE END — OUSTER PROCEEDINGS BEGUN

Upon all the evidence there cannot be the slightest doubt about the gentile times. The lease of universal dominion to the gentiles could not begin as long as there was a vestige of God's typical kingdom. It matters not when the heathen king Nebuchadnezzar began his reign. The nineteen years of his reign so much spoken of are wholly immaterial, foreign to the issue. The possession and exercise of imperial dominion by Israel, symbolized by the crown, ceased when that crown was removed, to wit, when the last ruler of Israel was dethroned. That occurred in 606 B. C. There the dominion to the whole world was left in the hands of the gentiles, which date is by every line of proof fixed as 606 B. C. There the period of gentile dominion began. Being seven symbolic times in duration, to wit, 2520 years, it ended in 1914 A. D.

But, say those who oppose Brother Russell's conclusions, what has happened to show that the gentile times have ended? Are not the gentile governments still exercising ruling power? Are not things going on they were from the beginning?

We answer. Everything has happened that the Lord foretold would happen. With the close of the (Jewish) year 1914, he whose right it is took unto himself his great power and began his reign; the nations were an-

gry, and the day of God's wrath began.—Ezekiel 21: 27; Revelation 11: 17, 18.

GENTILE TIMES ENDED IN 1914

On the first day of October, 1914, Brother Russell walked into the dining-room at Bethel and, clapping his hands, announced in stentorian tones: "The gentile times have ended! The kings of earth have had their day!" Brother Russell was right then. He was right when he wrote Volume II concerning the gentile times. If the contention of his opponents concerning chronology is right, then everything that transpired in 1914 and since must be disregarded as evidence of Messiah's kingdom. It is admitted by them that the tenure of office of Israel's kings must be changed in order to agree with some historians who were agents of Satan. Such a change would put out of joint all our chronology, and destroy the value of the dates 1874, 1878, 1881, 1910, 1914, and 1918. Such would be equivalent to saying, "Where is the proof of his presence?" "My Lord delayeth his coming."—2 Peter 3: 4; Matthew 24: 48.

Is any Christian so blind that he cannot see what happened in 1914 and thereafter, evidencing the end of the gentile times? By way of illustration: A tenant holds a piece of property under a lease, which lease expires January 1, 1914. The tenant refuses to vacate. The landlord, in order to legally obtain possession, must institute ouster proceedings. God granted to the gentiles a lease of dominion for a term of 2520 years, which term or lease ended about August, 1914. Then came forward the Landlord, the rightful Ruler (Ezekiel 21: 27), and began ouster proceedings. It is not to be expected that he would suddenly wipe everything out of existence, for that is not the way the Lord does things; but that he would overrule the contending elements, causing these to destroy the present order; and that while this is going on he would have his faithful followers give a tremendous witness in the world, so that the teachable

people might recognize the hideousness of Satan's empire and the blessedness offered by the Messianic empire, to the end that many of these might be brought through the trouble and be ready for the restoration blessings that are to follow.

To this end, exactly on time, the ouster proceedings began in the World War, followed quickly by famine, pestilence, and revolution, the rehabilitation of Palestine by the Jews, persecution of Christians in various parts of the earth, offenses amongst those who claim to be Jesus' followers, while the love of many waxed cold. All of these things Jesus stated would constitute a trying time, a trial of faith and patience, which would be so severe that only 'he that endureth to the end should be saved'. (Matthew 24: 7-13) While these ouster proceedings are in progress, he commands his followers to tell the people that Satan's empire has ended; that the gentile times have ended; that the world has ended, and here is the proof of it; that the kingdom of heaven is at hand; that the time of restoration is here; that millions now living will never die, and that "this gospel [good news] of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come".

Are those who oppose the conclusions of Brother Russell concerning chronology obeying this command of giving the witness? Do we find those who are in harmony with his conclusions concerning the gentile times obeying this injunction and preaching the evidences of the kingdom and that millions now living will never die? Surely everything has happened exactly as the Lord said it would happen concerning the end of the gentile times.

What will transpire in 1925? Wait upon the Lord and see. Be faithful to present privileges. Every Christian's faith is on trial. "According to your faith be it unto you."

TEXAS CONVENTION

A FOUR-DAY convention of the Bible Students was held at Dallas, Texas, March 9 to 12, Pilgrim Brother Edward Stark serving as chairman. The other speakers were Brothers V. C. Rice, S. H. Toujian, G. R. Pollock, O. Magnuson, Scott Anderson, A. H. Macmillan, and Brother Rutherford. The convention was attended by friends from Texas, Oklahoma, Kansas, Arkansas, Louisiana, and Missouri, the largest number of friends attending on any one day being about five hundred. It was indeed good to be there, and on every face was observed the happy Christian smile. Frequently the remark was made: "This is the best convention I have ever attended".

These conventions serve as a great uplift and strength to the friends, particularly the isolated ones. They have very little fellowship with others, and coming to a con-

vention of several days is to them like transformation into an entirely different atmosphere. The testimony meetings gave strong evidence of this, the friends showing by their testimonies that they are not only rejoicing in the opportunities of service, but are growing in knowledge of the Lord's plan and the fruits and graces of the spirit.

On Sunday morning a question meeting was conducted by Brother Rutherford and we append hereto a few of the questions and answers:

Question: Is Jehu a type of the great company?

Answer: No. The Scriptures clearly indicate that Jehu did not represent a spiritual class. Some time ago the Society requested the Pilgrim brethren not to discuss in their discourses Jehu in antitype, because it has been deemed a wise course to take.

Question: At a business meeting of the ecclesia should the chairman make a motion or vote upon the motion?

Answer: One occupying the chair should keep order, direct the proceedings of the meeting, etc.; but it would not be proper for the chairman while in the chair to make a motion. If he desires to make a motion or speak upon the motion he should leave the chair and invite somebody else to occupy it temporarily. The chairman should not seek to exercise undue influence over the class, because of his position as chairman. As to voting upon the motion, he should not vote unless there is a tie, in which event he may vote.

Question: When one loves the Lord and the Lord's people dearly, loves the principles of righteousness and truth, and yet finds in himself or herself a weakness that keeps the mind often on earthly things, can such a one be spirit-begotten?

Answer: This question describes the condition of many who are spirit-begotten. The apostle Paul plainly says: "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would". (Galatians 5:17) Again the Apostle says: "I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."—Rom 7:18-20.

The real battle-ground of the new creature is in the mind, and the great battle that a new creature has is to keep the mind off things earthly and keep it on spiritual things. How, then, can a new creature gain

this victory? The apostle Paul answers that we must get it through Jesus Christ our Lord. Our year text is exactly in line: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ". (1 Corinthians 15:57) Then says the Apostle: "Walk in the spirit, and ye shall not fulfill the lust of the flesh". (Galatians 5:16) That is to say, walk in the same direction the Lord walked, in the way of righteousness. Because of a failure, do not give up. If a mistake is made, if one falls, remember the proverb: "A just [righteous] man falleth seven times, and riseth up again". (Proverbs 24:16) Again remember that the Apostle says: "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1) This is a part of the Christian's warfare. The Lord has graciously provided that if we come to him in time of need, asking for strength and help in his name, he will grant it. It is the one who continues in faith, and faithfully, patiently endures to the end, that will gain the crown.

For lack of space all the questions answered are not here given.

Sunday afternoon a public meeting at the Coliseum was addressed by Brother Rutherford on "Millions Now Living Will Never Die". About 3,200 attended. The usual keen interest was manifested by the hearers, a great many purchasing the books at the conclusion.

Withal, the convention was a splendid success from the spiritual standpoint: and every one went away happy and rejoicing that they had been privileged again to have some fellowship in the spirit while this side the veil.

ANNUAL REQUEST FOR PILGRIM VISITS

THE Watch Tower Bible & Tract Society finds it important to revise annually its list concerning Pilgrim visits; and to do this, certain information is desired from the various classes. Following the usual custom, we are asking for the information this year. Shortly after this notice is received, each class should by proper vote direct its secretary to forward the required information to this office, by answering the questions printed below. Postal cards should be used in giving this information, in order that we may use the cards in our files. The questions need not be repeated on the card, but the answers should be given following the letter in parentheses in the order named. If possible use a typewriter. In any case, write each name clearly and distinctly.

We advise that the class secretary be not changed any oftener than necessary. Each change requires a new stencil to be cut in our office and a change in our records. But when a change is made, please notify us promptly. Failure to do this often causes inconvenience, both to

the class and to the Pilgrims, as well as to this office, and thus hinders the work.

In giving the name of the secretary or any other address, do not give a post-office-box address, but give the street number. Telegrams and other messages cannot be delivered when sent to a post-office-box address. It is also very inconvenient for the Pilgrim brethren to find the secretary when such address is given, and sometimes necessitates the missing of a meeting.

The Society is anxious to serve all the classes, regardless of size, insofar as it is possible; and believing that all the consecrated anxiously desire the visits of the Pilgrim brethren we are pleased to have the information requested in order to facilitate our routing of these brethren. Where there are isolated friends, only one or two, and you would desire a Pilgrim visit, please send in your request; and if possible the Pilgrim will call on you when passing your way.

Great care is used in selecting brethren for the Pilgrim service. In a special sense they are representatives of the

Watch Tower Bible & Tract Society, as it represents the Lord. They therefore represent the kingdom now so close at hand. Their duties are to serve the friends in spiritual matters, to advise, aid and comfort them for their development as new creatures. They come prepared to hold two meetings each day, one in the afternoon and one in the evening.

The friends everywhere take pleasure in entertaining the Pilgrim brethren as servants of the Lord. They do not expect luxurious entertainment, but only wholesome food and a comfortable room where the necessary rest can be had. They travel at the expense of the Society; hence are its representatives.

Because of the importance of the time, there is now an increased desire on the part of the public to hear the truth. Therefore we urge the friends to arrange for at least one public meeting during the visit of the Pilgrim. To this end a good, well-located, reputable hall should be provided, special efforts being made for the public witness Sunday afternoon or evening, as it may be convenient to the class. Remember, dear brethren, the blessed privilege we have to be coworkers with the Lord in the proclamation of the message now due. Hence we ask your cooperation with us and with the Pilgrim brethren in this behalf.

We ask you to answer the following questions, which

is information needed for our immediate guidance in preparing the Pilgrim routes:

- (a) State number of Bible Students in your class who accept the complete series of STUDIES IN THE SCRIPTURES.
- (b) Are weekly meetings held?
- (c) Where do you now meet on Sunday? (Give full street address and name of auditorium, hall, or home; notify us of changes)
- (d) At what hours are the Sunday meetings held?
- (e) Was a vote taken on the Pilgrim invitation?
- (f) If a Sunday appointment is made, will a thoroughly advertised public meeting be arranged?
- (g) Have the members of your class chosen leaders in accordance with Volume VI, chapters 5 and 6?
- (h) Give name and address of one member of class (other than Secretary) whom we may notify in re Pilgrim visits.
- (i) Give the name of proper railroad station at which to stop.
- (j) How many miles from station is meeting place?
- (k) If a distance from railroad station does some member of class have a conveyance to transport the Pilgrim?
- (l) Give full name and address of Class Secretary (always notify us of changes).

GOOD HOPES FOR 1922

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Messiah's kingdom. Every consecrated child of God is privileged to participate in this work. Brother Russell always outlined the work during the year in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privilege of using time, energy, and money in telling the message to others. Some are not blessed with endowments for going about and telling it to others, while they are blessed with some money which they desire to use in the Lord's service, to the end that hungry souls might be fed upon the precious truths, as we have been fed.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much enables us to outline the work, based upon what is expected.

Since a large portion of such donations are used to defray the Pilgrim expenses, we have thought it wise to let the notice for Pilgrim requests and the "Good Hopes" notice appear in the same issue of THE WATCH TOWER.

Heretofore it has been our custom to print one page

in THE WATCH TOWER to be clipped out by the friends and sent to us; but this defaces the issue, and some of the brethren have complained about this; hence we are adopting the present method. Upon receipt of this issue of THE WATCH TOWER kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following: "By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of \$ I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me. (Signature) " Kindly address this card to the Watch Tower Bible & Tract Society, Financial Department, 124 Columbia Heights, Brooklyn, N. Y.

Brethren residing outside of the United States may write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices, thus saving time and work for us.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to daily present us before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory, and to do the work entrusted unto us.

JEREMIAH TRIED FOR SEDITION

— MAY 28 — JEREMIAH 26 —

"Amend your ways and your doings, and obey the voice of Jehovah"—Jeremiah 26 13.

EFFORTS TO THROTTLE FREE SPEECH — JEREMIAH PREFIGURED JESUS — SHIFTING FROM BLASPHEMY TO SEDITION — JEREMIAH REPRESENTED THE BODY ALSO.

UNDER the evil rule of King Jehoiakim, Jeremiah, under the Lord's guidance, foretold the coming destruction of the city and temple. The effect of such a prophecy should have led the people to self-examination, prayer and fasting, and a full return to loyalty to God. But according to Jeremiah's account it was a time of great moral delinquency. He pictures a terrible condition of the people—a prevalence of dishonesty, of slander, murder, adultery, false swearing and open licentiousness.

The priests led the people in an angry attack upon the Prophet. He was arrested, charged with speaking evil of his city declaring its forthcoming destruction. How foolish! Could merely the Prophet's declaration bring the thing to pass? And if he were the Lord's prophet could their assault upon him turn aside the divine intention? But the spirit of sin is not the spirit of a sound mind as is the spirit of the Lord.

It is noteworthy that it was the priests and the false prophets who, on this occasion, called for the death of a true prophet. And alas! this has not infrequently been the case. Nearly all the persecutions of Jesus and his apostles and his followers throughout the age have come from professed servants of God. What heart-searching this should bring to every one of us lest, peradventure, we should be similarly overtaken in a fault and "be found fighting against God", and should bring upon ourselves severe condemnation. No doubt these religious teachers twisted their reasoning faculties to such an extent that they considered their course a just one—possibly they even thought that it was love on their part for the people; or perhaps they persuaded themselves that they were moved in their persecution, not by hatred, envy, malice, but by love for God. At all events their course shows what an easy matter self-deception is, and their mistake bids us beware and scrutinize carefully our own conduct.

As Jeremiah told them of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in the world's history is at hand—that, ere it reaches its zenith, it will mean the most terrible anarchy, the only relief from which will be the establishment of Messiah's kingdom in power and great glory. And there are some today so foolish as to think that the trouble can be put off or avoided altogether by silencing those who call attention to the Word of the Lord. (Daniel 12:1) Let us not be found fighting against God. He is mighty and will prevail, and all of his purposes, he assures us, will surely be accomplished.

Jeremiah impressed the jurors, the princes of the people. He reaffirmed every word that he had uttered and declared himself ready to die if need be; but he urged reformation. The princes, more just than the priests and false prophets, acquitted Jeremiah, although his words condemned them. So it has been at various times in the history of the truth. If it had not been for the moderation of the civil power many a reformer would have been put to death.

JEREMIAH PREFIGURED THE CHRIST

Jeremiah's offense was that he had said, standing in the court of the temple, "I will make this house like Shiloh, and I will make this city a curse to all the nations of the earth". Shiloh was the point at which the ark, representing the divine presence, had remained from the time of the conquest of Canaan in the days of Joshua down to and

including the days of Samuel the prophet. It was in Shiloh that Samuel had his vision of the coming judgment upon the house of Eli the high priest, and it was from this place that the ark went forth to be captured in battle by the Philistines. Here Eli died, filled with dismay at the loss of the ark. The message had previously come to Jeremiah: "Go ye now unto my place which was in Shiloh, where I set my name at the first and see what I did to it for the wickedness of my people Israel". (Jeremiah 7:12) Not a ruin remains standing to mark the site of this ancient city.

How very similar are these words of Jeremiah to the words of our Lord. As Jeremiah predicted that the temple would become like Shiloh, a ruin from which the presence and the glory of the Lord had utterly departed, so our Lord, viewing Herod's temple, had said to his followers: "See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."—Matthew 24:2

And as Jeremiah said "I will make this city a curse to all the nations of the earth"; so our Lord said: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not! Behold, your house is left unto you desolate."—Matthew 23:37, 38.

As the priests and the prophets were the ones that stirred up the people against Jeremiah, so "the chief priests, and elders, and all the council, sought false witnesses against Jesus, to put him to death". (Matthew 26:59) As the formal charge against Jeremiah was that he had uttered words in the name of Jehovah, and thus ostensibly blasphemed, and had uttered his words against Jehovah's house, so it was alleged against our Lord Jesus that he had committed blasphemy (Matthew 26:65) because of a series of similar statements concerning Jehovah's house.—Matthew 26:61.

As all the people blindly cooperated with the priests and prophets and "were gathered against Jeremiah in the house of the Lord" so the same people that but five days previous had strewn their garments in front of the Lord and said, "Blessed be the King that cometh in the name of the Lord" (Luke 19:38) were ready at the instigation of the chief priests and rulers, to say respecting Jesus, "Away with this man, and release unto us Barabbas".—Luke 23:13-18.

As the princes of the people, the civil magistrates, tried to appease the wrath of the priests and prophets and people against Jeremiah, so Pilate and Herod were both unconvinced that Jesus was a malefactor and made several attempts to accomplish his release. Pilate's words are very plain on this point. "Behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him".—Luke 23:14, 15.

SHIFTING FROM BLASPHEMY TO SEDITION

As the priests and the prophets argued before the magistrates and the people, saying: "This man is worthy to die; for he hath prophesied against this city" (verse 11), thus adroitly shifting the real ground of their accusation from one of blasphemy to one of sedition, so the chief priests and elders and all the council passed upon the accusation of blasphemy against Jesus "and said, He is guilty of death" (Matthew 26:66), but when they came before Pilate the

charge was that he had called himself the King of the Jews (Mark 15:2, 12, 26), a charge not of blasphemy but of sedition.

All the gospel accounts agree that the charge upon which Jesus was found worthy of death by the chief priests and elders was one of blasphemy, but that immediately upon their access to the presence of Pilate "they *began* to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king". (Luke 23.2) And as they *began* with a charge of sedition, so they *ended*, for the final argument that won Pilate over to do as they wished was the crafty statement: "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar".—John 19:12.

As Jeremiah bore witness that the words he had uttered were not his own but that the Lord had sent him with the message, so our Lord testified, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak".—John 12:49.

As Jeremiah meekly submitted to his fate without protest, saying, "Behold, I am in your hand; do with me as seemeth good and meet unto you"; so it is testified of our Lord by the prophet, that "he was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth".—Isaiah 53:7.

But as Jeremiah solemnly warned those who had his fate in their hands "Know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof" (verse 15), so Jesus, "when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee; and compass thee round, and keep thee in on every side; . . . and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation." (Luke 19:41-44) And a little later, when the plans of the priests and elders had carried, he said: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck."—Luke 23:28, 29.

These points of correspondency between the experiences of Jeremiah and those of our Lord, (1) the declarations against God's temple; (2) the declarations against the holy city; (3) the movement of the priests and elders against him; (4) the drawing of the people to the support of their machinations, (5) the intervention of the civil authorities; (6) the accusation of blasphemy (7) shifted, in the presence of the civil authorities, to that of sedition; (8) the solemn witness that the message was from Jehovah; (9) the meekness of the messenger; and (10) the declaration that the fate of the city and its inhabitants was inextricably bound up with the decision that was in the process of the making—all these points, and others that could be deduced, indicate a purpose on the part of Jehovah that Jeremiah should in some sense of the word serve as a type of the Christ.

JEREMIAH REPRESENTED THE BODY ALSO

As Jeremiah represented Jesus the head, so he represented the body also, down at the time when the declaration against the nominal spiritual temple is in order, which is

now. And just as a declaration against the nominal church involves not only the church, but the whole city which is associated with this nominal temple, or in other words the whole structure, ecclesiastical, political, financial and social, so the message of the Jeremiah class today inevitably involves the other elements which go to make up the antitypical Jerusalem, the city which we sometimes call by the name Christendom, Babylon.

As the Jeremiah class now proceeds to declare faithfully the coming days of vengeance upon the antitypical temple and city, so the first to take note of their activities and to plan against their liberties and their lives are the antitypical priests and prophets, the hereditary and the self-appointed religious rulers of the present time, the clergy.

As the first step of the clergy of his day was to try to draw the people to their support and into an attitude of hostility against Jeremiah, so we see even now going on about us a great effort put forth by the clergy to try to persuade the people that the Bible Students are the worst people in the world. So eager are they in their efforts that in one city in Eastern Pennsylvania where there are but five of this way in the whole town, and they are among the finest people in the entire community, the pastor of one of the churches has recently preached a series of eight consecutive sermons against this little company, in the effort to stir the whole people against them.

The next step in Jeremiah's experiences was the intervention of the civil authorities. We saw such an intervention during the World War, and without a doubt the charges then were blasphemy in the inner circles of ecclesiasticism: but sedition was the charge before the magistrates. These items are all fresh in the minds of those who have been in this way since the interesting experiences in the spring of 1918.

As Jeremiah solemnly declared that he was not uttering his own ideas, but was faithfully portraying the Word of God, so the Jeremiah class in 1918 declared and continue to declare that the message of present truth is not of human invention but is from the Lord and must be delivered.

In this connection we recall the remarkable words of Pastor Russell in *THE WATCH TOWER* seventeen years ago (Z'05-254): "Occasionally, and only occasionally need we enter upon the role of Jeremiah to be announcers of the evil conditions coming upon the world. Perhaps as we get down in the stream of time, nearer to the actual trouble, we may see it to be *our duty* to call attention to it more particularly. . . . When that time shall come, such advice will doubtless run counter to the wishes and ambitions of some who will then be in power, and it may be that we shall be *imprisoned* or otherwise maltreated, after the example of Jeremiah."

As Jeremiah meekly submitted to his fate, even so the members of Christ should continue to do. Jeremiah long ago enacted in pantomime some of the experiences through which the church has passed and may yet pass in this, the most interesting period of the world's history. We leave the history of Jeremiah at this point to continue it in subsequent lessons, which contain experiences of equal or even greater correspondency and interest to all of like precious faith.

The Golden Text is a declaration that it is as obligatory upon us to mend our ways, our settled habits, as to amend the individual acts that go to make up those ways, those habits. None can defend themselves or others by saying of an evil, discourteous, unkind, insincere speech or mannerism, 'It is my way' or 'It is his way'. If the way is wrong, then why have such a way? *Amend* it. You can do it. It requires effort; effort leads to character; and without character none shall ever sit with Christ upon his throne.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Buffalo, N. Y.	May 21	Dayton, Ohio	May 26
Westfield, N. Y.	" 22	Cincinnati, Ohio	" 28
Free, Pa.	" 23	Louisville, Ky.	" 29
Cleveland, Ohio	" 24	Evansville, Ind.	" 30
Columbus, Ohio	" 25	St. Louis, Mo.	" 31

BROTHER T. E. BARKER

Perru, Ind.	May 17, 18	Mansfield, Ohio	May 26
Wabash, Ind.	May 19	Wooster, Ohio	" 28
Pt. Wayne, Ind.	May 22	Massillon, Ohio	" 29
Van Wert, Ohio	May 23	Canton, Ohio	" 30
Lima, Ohio	May 24, 25	Alhance, Ohio	" 31

BROTHER J. A. BOHNET

Boulder, Colo.	May 18	Cheyenne, Wyo.	May 24
Booth, Colo.	" 19	Sterling, Colo.	" 25
Lafayette, Colo.	" 21	Hartman, Colo.	" 26
Greeley, Colo.	" 22	Holyoke, Colo.	" 28
Laramie, Wyo.	" 23	Sidney, Nebr.	" 30

BROTHER E. F. CRIST

Farm, Mass.	May 16	Ansburn, Me.	May 23
Kittery, Maine	" 17	Wilton, Me.	" 24
Fontebank, Me.	" 18	Hallowell, Me.	" 26
S. Frye, Me.	" 19	Rockland, Me.	" 28
Portland, Me.	" 21	Camden, Me.	" 29
Div. Mills, Me.	" 22	Bangor, Me.	" 31

BROTHER A. J. ESHLEMAN

Cressona, Pa.	May 14	Hazleton, Pa.	May 21
Mahanoy City, Pa.	" 15	White Haven, Pa.	" 22
Shamokin, Pa.	" 16	Throop, Pa.	" 23
Northumberland, Pa.	" 17	Pockville, Pa.	" 24
Benton, Pa.	May 18, 19	Carbondale, Pa.	" 25
Nanticoke, Pa.	May 21	Honesdale, Pa.	" 26

BROTHER A. M. GRAHAM

Nelsonville, Ohio	May 16	Coshocton, Ohio	May 24
Shawnee, Ohio	" 17	New Comerstown, Ohio	" 25
Crooksville, Ohio	May 18, 21	Port Washington, Ohio	" 26
White Cottage, Ohio	May 19	Dennison, Ohio	" 28
Zanesville, Ohio	May 21, 22	New Philadelphia, Ohio	" 29
Dresden, Ohio	May 23	Dover, Ohio	" 30

BROTHER M. L. HERR

Doyar, Ark.	May 16	Bentonville, Ark.	May 24
Hayana, Ark.	May 17, 18	Siloam Springs, Ark.	" 26
Ft. Smith, Ark.	" 20, 21	Joplin, Mo.	" 28
Fayetteville, Ark.	May 22	Zinc, Ark.	" 29
Springdale, Ark.	" 23	Turkey, Ark.	" 30

BROTHER O. MAGNUSON

Bandera, Tex.	May 17	San Marcos, Tex.	May 25
Tarpley, Tex.	" 18	Bastrop, Tex.	" 26
San Antonio, Tex.	May 19, 21	Austin, Tex.	" 28
Kertville, Tex.	May 22	Rockdale, Tex.	" 29
Comfort, Tex.	" 23	Waco, Tex.	May 30, 31

BROTHER S. MORTON

Clare, Mich.	May 17	Durand, Mich.	May 24
Midland, Mich.	" 18	Fenton, Mich.	" 25
Saginaw, Mich.	" 19	Burt, Mich.	" 26
Alma, Mich.	" 21	Bay City, Mich.	May 27, 28
Wheeler, Mich.	" 22	Charlotte, Mich.	May 29
Flint, Mich.	" 23	Lansing, Mich.	May 30, 31

BROTHER G. R. POLLOCK

Tampa, Fla.	May 17	Walliston, Fla.	May 25
Oldsmar, Fla.	" 18	Jacksonville, Fla.	" 26
Clearwater, Fla.	" 19	Blackshear, Ga.	" 27
St. Petersburg, Fla.	May 21, 22	Savannah, Ga.	May 28, 29
Zephyrhilly, Fla.	" 23, 24	Mc Rae, Ga.	" 30, 31

BROTHER B. M. RICE

Dore, N. D.	May 16	Great Falls, Mont.	May 27, 28
Reserve, Mont.	" 17	Lewistown, Mont.	" 29, 30
Outlook, Mont.	May 18, 21	Rapelle, Mont.	June 1
Big Sandy, Mont.	" 23, 24	Bear Creek, Mont.	" 2
Vigelle, Mont.	" 25, 26	Big Timber, Mont.	" 4

BROTHER V. C. RICE

Alvarado, Tex.	May 16	Savoy, Tex.	May 23
Claburne, Tex.	" 17	Roston, Tex.	May 24, 25
Plano, Tex.	" 18	Greenville, Tex.	" 26, 28
McKinney, Tex.	" 19	Lone Oak, Tex.	May 27
Sherman, Tex.	May 20, 21	Weaver, Tex.	" 29
Denson, Tex.	May 21, 22	Britt, Tex.	May 30, 31

BROTHER E. STARK

Waitsburg, Wash.	May 11	Weiser, Ida.	May 20, 21
Dayton, Wash.	" 12	Ontario, Ore.	" 22, 23
Walla Walla, Wash.	" 14	Nampa, Ida.	" 24, 26
Pendleton, Ore.	" 15	Melba, Ida.	May 25
La Grande, Ore.	May 16, 18	Boise, Ida.	" 28
Joseph, Ore.	May 17	Odell, Ore.	" 30

BROTHER O. L. SULLIVAN

Jefferson City, Mo.	May 16	Peoria, Ill.	May 23
St. Louis, Mo.	" 17	Canton, Ill.	" 24
Springfield, Ill.	May 18, 19	Knoxville, Ill.	" 25
Decatur, Ill.	May 21	Kewanee, Ill.	" 26
Bloomington, Ill.	" 22	Freeport, Ill.	May 28, 30

BROTHER W. J. THORN

Rolla, Mo.	May 17	Coffeyville, Kans.	May 25
Lebanon, Mo.	May 18, 19	Bartholomew, Okla.	" 26
Springfield, Mo.	May 21	Lawhus, Okla.	" 28
Monett, Mo.	" 22	Tulsa, Okla.	" 29
Claremore, Okla.	" 23	Bixby, Okla.	" 30
Nowata, Okla.	" 24	Sapulpa, Okla.	" 31

BROTHER T. H. THORNTON

Stevens Point, Wis.	May 17	Seymour, Wis.	May 24
Plover, Wis.	" 18	Green Bay, Wis.	" 25
Appleton, Wis.	" 19	Bonuel, Wis.	" 26
Clintonville, Wis.	" 21	Marquette, Wis.	" 28
Marion, Wis.	" 22	Oshkosh, Wis.	" 29
Black Creek, Wis.	" 23	Sheboygan Falls, Wis.	May 30, 31

BROTHER S. H. TOUTJIAN

Lodi, Cal.	May 15	Myrtle Creek, Ore.	May 23
Sacramento, Cal.	" 16	Roseburg, Ore.	" 24
Chico, Cal.	" 17	Oakland, Ore.	" 25
Paradise, Cal.	May 18, 19	Medford, Ore.	May 27, 28
Ashland, Ore.	May 21	Marion, Ore.	" 29, 30
Rogue River, Ore.	" 22	Salem, Ore.	May 31

BROTHER W. M. WISDOM

Superior, Wis.	May 14, 15	Atkin, Minn.	May 21
Two Harbors, Minn.	May 16	Riverport, Minn.	May 22, 23
Proctor, Minn.	" 17	Federal Lake, Minn.	" 24, 25
Northland, Minn.	" 18	Onamia, Minn.	" 27, 28
Barnum, Minn.	" 19	Perkasie Falls, Minn.	May 30

GENERAL CONVENTION

It is with pleasure that we announce that negotiations are under way for a general convention of the International Bible Students Association to be held about the first of September. Two places in the middle west are being considered, and as soon as our convention committee makes definite arrangements, announcement will be made in THE WATCH TOWER. We make this announcement now in order that the friends throughout the United States and Canada may be making their plans for the general convention about the time mentioned.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

Chapter VII The Permission of Evil

Week of July 2 ...	Q. 22, 28	Week of July 16 ...	Q. 36-41
Week of July 9 ...	Q. 29, 35	Week of July 23 ...	Q. 1-7
Week of July 30 ...	Q. 8-14		

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