



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

VOL. XLVII

SEMI-MONTHLY

No. 13

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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.

W.T.B.&T.S.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:3, 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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I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"PROTECTION AND DELIVERANCE"

Z August 15, 1925

Week of Aug. 1 . . . ¶ 1-15

Week of Aug. 8 . . . ¶ 16-33

Week of Aug. 29 . . . ¶ 29-43

"THE KING IN ACTION"

Z September 15, 1925

Week of Aug. 15 . . . ¶ 1-14

Week of Aug. 22 . . . ¶ 15-28

Week of Aug. 29 . . . ¶ 29-43

BETHEL HYMNS FOR AUGUST

Sunday	1 145	8 107	15 27	22 109	29 239
Monday	2 143	9 254	16 69	23 165	30 58
Tuesday	3 81	10 154	17 30	24 286	31 Ap. B
Wednesday	4 97	11 320	18 311	25 223	
Thursday	5 184	12 52	19 150	26 228	
Friday	6 312	13 118	20 295	27 136	
Saturday	7 13	14 44	21 177	28 280	

NEW YORK CONVENTION

THE WATCH TOWER announces that a convention of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is arranged for New York City, to be held on October 15-18 inclusive. The meetings for the 15th, 16th, and 18th, will be held in the Manhattan Opera House, West 34th Street. On Sunday the 17th the New Madison Square Garden will be used for the entire day and a public meeting will be held at three o'clock in the afternoon, addressed by the President of the SOCIETY. The new Madison Square Garden has a seating capacity of twenty thousand and is probably the best equipped hall on earth for a public meeting.

RADIO PROGRAMS

The following are the radio stations broadcasting the message of the kingdom:

WBBR, New York, N. Y. 273 meters broadcasting Sunday morning, afternoon and evening; Monday, Thursday and Saturday evenings.

WORD, Chicago, Ill. 275 meters broadcasting Sunday morning, afternoon and evening; Tuesday, Wednesday, Thursday, Friday and Saturday evenings.

KFWM, Oakland, Cal. 206.8 meters broadcasting Sunday morning, afternoon and evening; also Monday evening, Tuesday afternoon and evening, Wednesday, Thursday, Friday and Saturday evenings.

WHK, Cleveland, O. 273 meters broadcasting Sunday morning, afternoon and evening.

KTCL, Seattle, Wash. 305.9 meters, broadcasting Sunday and Tuesday evenings.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII

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EUROPEAN CONVENTIONS

THE consecrated ones throughout the earth, being of one family, have a keen interest in the affairs of each other when these things pertain to the kingdom interests. Admonished by the inspired writer "not to forsake the assembling of yourselves together", those truly devoted to the Lord delight to come together in convention. When prompted by an unselfish desire to help one another such a convention always results in great blessings.

The church is now in the time when the Devil and his organization is desperately trying to destroy those who keep the commandments of God and who have the testimony of Jesus Christ. (Revelation 12:17) This he attempts in various ways. If he can produce discord among the brethren his hope is to discourage some and completely destroy others.

The evil one's methods were fully demonstrated recently in Switzerland. Trouble arose in various parts of the country among the classes, some from one cause and some from another. There was great distress amongst many of the brethren. For this reason it was feared, by some of them at least, that the fiery trials that had come upon them would make a convention almost impossible, and that few if any blessings would be realized. This conclusion was due to lack of faith in the Lord.

Jehovah has promised to preserve those who love him and who are faithful, and to bless them richly; and upon this promise the children of God may rely with absolute confidence. The Devil cannot destroy the Lord's work. He will succeed in taking those away who are not completely devoted to the Lord. All who are prompted by any other motive than love will fall before the assaults of the adversary. Each therefore should keep in mind always that love means an unselfish devotion to the Lord and to his cause. Those who love the Lord he holds in the hollow of his hand, and the evil one cannot injure them.

BASEL

The convention was held at Basel, Switzerland, May 1-3 inclusive. Doubtless some attended the convention with a desire that more trouble should result. If so they were disappointed. Most of them came with a prayer to God that he would bless them and their brethren. Their prayers were answered. The net result

was that it proved to be the best convention ever held in Switzerland. Fully 2500 consecrated attended. Each day was marked by much joy among the brethren. When the convention concluded all were happy. The Devil found no consolation in that assembly of God's people. It resulted to the glory of the Lord.

Brother Rutherford first addressed the convention on the subject: "Holiness to the Lord," pointing out to the brethren that holiness means a complete devotion to God and to his cause, and that they must dwell together in peace and holiness if they hope to see the Lord. This and all the other addresses by Brother Rutherford were well received by the friends, and they saw the necessity of putting to flight the adversary. Some of the trouble had grown out of reports concerning Brother Binkele and his opposition to the SOCIETY, and concerning this Brother Rutherford said:

About a year ago Brother Binkele, being ill, was asked to give up the duties of manager at Berne, Switzerland, and go to America and go under the treatment of a doctor for the recovery of his health. I requested him to do this and had a telegram from him that he desired to go. He was relieved from official duties and another brother was appointed to fill the place of manager. A short time thereafter Brother Binkele wrote me that he did not wish to go to America at that time. Then it was reported by some that Brother Binkele was in opposition to the SOCIETY and that he had been wrongfully ousted from his position. This was an improper report. Brother Binkele, because of his illness, his physical condition, or while under great stress, may have said some things that were uncomplimentary about the President of the SOCIETY or about the SOCIETY's work. He has assured me, however, that he deeply regrets anything that has been said, that he is not out of harmony with the SOCIETY, but that he is in harmony and desires to fully cooperate.

Brother Binkele then appeared before the convention and expressed his great gratitude that the Lord had permitted him to live to this day, that the misunderstandings might be cleared away and that he might be placed properly before the friends. He stated that he was in full harmony with the SOCIETY and desired to fully cooperate in whatsoever way his physical condition would permit him to do; that he had great love for Brother Rutherford and always wished to stand by him firmly and by the SOCIETY and to serve the Lord faithfully. This information was gladly received by the convention.

Everybody rejoiced in the discourses delivered, and the joy was overflowing at the testimony meetings. Many were standing up waiting for an opportunity to testify to their great joy in the Lord. A very interesting question meeting was held, conducted by the President of the SOCIETY. We give here a brief report of some of the questions and answers:

QUESTION MEETING

QUESTION: Have the ancient worthies returned?

ANSWER: Certainly they have not returned. No one has seen them, and it would be foolish to make such an announcement. It was stated in the "Millions" book that we might reasonably expect them to return shortly after 1925, but this was merely an expressed opinion; besides it is still shortly after 1925. There is no good reason why we should expect the ancient worthies to return until the church is complete and the work of the church on earth is done. At this time the work is not complete, and it is quite evident that many of the members of the body of Christ are still here.

QUESTION: Did the work of the church cease in October, 1925, as some claim, or is there something else yet to do?

ANSWER: The work did not cease in 1925 and is still going on. The Lord is at the head of his work and it is going on with the same force and momentum that it has heretofore. Some misguided ones in Switzerland conceived the thought that the work had ended in 1925, that only a small remnant of the consecrated were within the fold, and that everybody who did not agree with this thought were out. Of course such a thought is a foolish one; it is the result of a disturbed mind and not the result of candid consideration of God's Word.

There is nothing in the Scriptures to indicate that the Lord will reveal to his church just how soon the work is going to end, but each one who is devoted to the Lord should be willing and anxious to press on and do with his might what his hands find to do, until the Lord says it is enough. Let no one be disturbed by the foolish proclamation that has been put forth by one or two misguided brethren to the effect that the ancient worthies were back in 1925 and that the work of the church there ceased, and that all those who do not agree with them are outside. The Lord is still able to manage his own affairs and to carry out his work in his own good way, without the expressed wisdom of some self-constituted wise people. Trust in the Lord and follow his Word, and you will be safe.

QUESTION: In a class the elders have instructed the brethren not to distribute the "Indictment", and have spoken against the SOCIETY's work. What should the class do?

ANSWER: Nearly all the trouble that arises in classes is due to the fact that the elders, or some of them, take themselves too seriously. We should expect this, because it has ever been thus. In St. Paul's day it was exactly the same. We recall that he admonished the elders at Ephesus and told them that ambitious ones would arise to draw away followers after them, and he warned the church against such. The Lord commanded the elders to feed the flock of God; he did not tell them to lord it over his heritage. Whenever an elder gets to the point where he thinks he is lord of the congregation then his usefulness is gone.

The Lord is at the head of his own work. He has organized his work. The SOCIETY is his organization, and in his own regular way he causes the literature to be prepared and sent out for distribution. He has not left it to one or two

self-conceited elders in an isolated town in Switzerland, or anywhere else, to say whether the volunteer literature shall or shall not be distributed. Had the Lord not wanted it distributed he would not have had it published and distributed to the extent of millions throughout the earth.

Whenever the friends find an elder in their class assuming too much responsibility and attempting to command them to do or not to do certain things, they should ask that elder to resign, and if he refuses to resign then remove him. The Scriptures declare that we should dwell together in peace and holiness; else we shall not see the Lord. There can be no peace or whole-hearted devotion to the Lord where elders are trying to command the class to do or not to do that which is merely in the mind of the elders. Let the elders see to it that they are trying to help the brethren and to walk in harmony with the Lord and his duly constituted work.

SERVICE DAY

On service day more than 400 of the brethren went out in the work, and the sales totaled upwards of 3000 books. They returned to the hall in the afternoon for a testimony meeting and were overflowing with joy in the blessings that the Lord had granted unto them.

The public meeting was held on Monday night and was attended by 2600 people. About 2000 of these were strangers, the major portion of the brethren having already returned to their homes. The audience listened with the keenest interest to the speaker, and manifested their further interest at the conclusion by standing and expressing their desire for a government of righteousness, which the Lord is now beginning to establish. The public press gave good reports of the meeting.

Without doubt the Basel convention will result in great blessing to the brethren and a great impetus to the message of the kingdom throughout Switzerland. THE WATCH TOWER bids the brethren in all classes to unitedly present a solid front against the enemy. Be earnest, active and zealous in the proclamation of the truth. Stand firmly, shoulder to shoulder, declaring the message of God's kingdom. The Lord will bless all such. Only those who love the Lord will do this, and those who do love the Lord will follow this course.

MAGDEBURG

The Lord's blessing upon the work in Germany is manifest to a marked degree. In 1921 the SOCIETY purchased a building at Magdeburg covering ground space about two hundred by sixty feet, and a two and one-half story building. The office at the time was in Barmen. The office was moved to Magdeburg and the work increased. In 1925, or about one year ago, the SOCIETY purchased property near by, covering ground space of about one hundred and forty feet by two hundred feet, on which were some buildings. Other buildings were erected during the year, and several machines for printing and manufacturing books were purchased and installed. The manufacturing department is one story with a saw-tooth roof, the light being received through the roof. The machines are so arranged

that the roll paper is taken in at one end of the building and is placed on the press desired, and step by step it is printed, folded, assembled, sewed and trimmed, being moved around from one machine to the other; and by the time it reaches the farthest point in the building from the entrance the books are complete.

The factory is now equipped in splendid order and has a capacity of approximately six thousand books per day, of four hundred pages each. The SOCIETY has erected and operates its own electric lighting and power plant, which furnishes light and power for the operation of the machines and for lighting the buildings and office, at a greatly reduced price. These improvements have been made possible by the help of many brethren in Germany, amongst whom have been expert mechanics who have helped to do the work.

On a part of the premises of the SOCIETY has been erected a hall for the meeting of the congregation, and it has a seating capacity of approximately one thousand. The work of erecting this hall has been done largely by volunteers, the SOCIETY bearing the expenses for all materials. It is a beautiful hall, both in appearance from the outside and inside. The brethren have named it "The Harp Hall". On the outside is a large design of a harp made in cement and then cut, having the appearance of stone. The inside decorations of the hall are very attractive and pleasing. Amongst the decorations is bas-relief work in the rear of the hall, representing David seated with his harp by his side and gazing into the heavens at night beholding the glories of God's creation. This bas-relief work is also done in cement and cut to have the appearance of stone.

While excavating for the building a large sandstone was dug up; and one of the brothers, who is a sculptor, cut out from this stone a life-size representation of the Lord; and this has been erected on a pedestal in the yard.

The grounds have been beautified by the planting of trees and flowers. This work has been done chiefly by the office and factory force, after working hours. The brethren have found great delight and pleasure in preparing these grounds and the buildings, and this at the very minimum expense. The hum of the machines makes sweet music to the ear as they produce the books and other literature to send forth, announcing the kingdom of our Lord. It is a real joy to be in the factory while it is in operation.

Magdeburg had no hall adequate to take care of the number of consecrated who were expected to attend the convention. Our brethren therefore rented from a concern in Leipzig the framework of a great hall or tent, which they erected on a large lot facing on the Elbe river, and then this framework was covered with canvass. Inside seats were arranged to the number of eleven thousand seven hundred and fifty, broad aisles being left between the various rows of seats. The sides of the pavilion were so constructed that they could be

easily rolled up, and many thousands could stand just outside, voice amplifiers having been installed so that all could hear with perfect ease. In addition to this a similar tent was erected for an administration office and also for a private office for the use of the SOCIETY's representatives, and for consultation.

Still another tent was erected on the grounds for the feeding of the multitude. Army kitchens had been procured, and with these the food was cooked. Brethren undertook the feeding of those who came. Great quantities of food had been brought and stored in the commissary, much of which had been prepared by the brethren themselves. Certain ones were assigned to the army kitchens, others to the counters to serve; and the friends who desired food purchased meal tickets and, forming a line, marched to the serving tables and were served. It was a wonderful sight to see how quickly such a crowd could be fed; and the food was wholesome and good.

The convention was held at Magdeburg, May 13-16 inclusive. Long before that time many applications for accommodations were received at the SOCIETY's office in Magdeburg. Early on the first day of the convention ten special trains arrived, fully loaded with happy soldiers of the King of kings. Many others came by automobile, motorcycle, bicycle, while others walked from near-by towns. The first session of the convention, held at ten o'clock in the morning, was opened with a joyful rally, participated in by twelve thousand consecrated. Every seat in the great tabernacle was occupied, while many stood. A special platform had been constructed for the orchestra. One hundred and twenty brethren, playing various instruments, formed the orchestra, which was conducted by a brother who is a professional orchestra leader. The splendid music and singing, which are peculiar to the German people, were inspiring and thrilling.

The convention grounds spread out along the banks of the beautiful Elbe river. Its waters sweeping on seemed to catch up the glad song of the multitude of God's people gathered on its banks, and to bear the message of encouragement on to a sorrowing world. Happy will be that time when, like the stream of a mighty river, the truth flows on until the knowledge of God's glory derived therefrom will fill the whole earth.

ADDRESSES

At 10:45 on the morning of the opening of the convention Brother Rutherford addressed the friends on the subject "The King in Action", the text being Psalm 110. From the Scriptures he stated in substance that the Lord Jesus Christ learned obedience by the things which he suffered, and that as a reward he was exalted by his Father to the highest place in the universe; that God did not interfere with the Devil plying his wicked methods, because God has a fixed time in

which he does all things; that Jesus was told by his Father to remain inactive against the Devil until the Father's due time when the Devil should be ousted; that Jesus necessarily observed the wicked course of Satan and his oppression of the people, particularly of the church; that he observed how Satan continued to defame God's holy name but that he must await his Father's due time for action.

It was then pointed out that the due time for action came in 1914; and then "he whose right it is" to be King was sent forth by his Father and directed to rule amongst his enemies; that his first action was to oust Satan from heaven; that this he did as the Executive Officer of Jehovah, which was foreshadowed by Melchizedek, priest of the Most High God; that his activity in vindicating his Father's name in ousting the Devil from heaven, and the early prospect of the complete exaltation of the church, followed by blessings for all the families of the earth, of necessity has brought great joy to the Lord; that since he has come to his temple, to those whom he finds faithful in his service he says in substance: 'Because you have been faithful over a few things my purpose is to make you ruler over many things; enter therefore now into my joy.'

The brethren were then reminded that the truly consecrated lovingly, gladly volunteer to do the will of the Lord because they love him, and that they in truth enter into his joy; that those who love the Lord keep his commandments, amongst which are these specifically given to the church: "Ye are my witnesses that I am God," and "This gospel of the kingdom shall be preached in all the world for a witness" (Isaiah 43: 10, 12; Matthew 24: 14); that now the Lord is blessing his people in giving this proclamation of the message of his kingdom, and that they rejoice to have an opportunity so to do.

It was recalled that the Lord, among other things, has permitted his people to build a printing and book-binding establishment in Germany for the purpose of preparing and sending forth the message of his kingdom to the people, and that this message must be given to the people before the great and terrible day of God Almighty; that the time of Armageddon is rapidly approaching when the Lord Jesus, as the active Agent of Jehovah, will completely dash to pieces the Devil's organization, and thereafter shall begin the restoration of the world. The brethren were greatly encouraged and enthused by the address, and by a rising vote they expressed the determination to even more zealously go forth in spreading the message of the kingdom.

At other sessions of the convention Brother Rutherford spoke. On one occasion his subject was "The Pouring Out of the Holy Spirit", and another "Holiness to the Lord". In substance he set forth to the friends that the prophecy of Joel (2: 28, 29) is having a second fulfilment, and this since 1918; that prior to that time the work of the church was pictured by Elijah

and his experiences, and subsequent thereto was foreshadowed by Elisha and his experiences; that those during the Elisha period, who have received and fully appreciate the truth, have indeed received a "double portion" of the spirit, have entered into the joy of the Lord, and are enjoying the second refreshing showers and blessings foretold by the Scriptures; that these are really the ones who are fulfilling their covenant with God in giving the witness concerning his kingdom; and that these delight to have the opportunity to lift up God's standard to the people. Then the speaker propounded the question as to how many had come to a knowledge of the truth since 1918, and at least eighty percent of the great audience lifted up the hand.

In the discussion of the subject, "Holiness to the Lord," the speaker made the point that the plate of pure gold, which the high priest was required to wear and on which were engraved the words, "Holiness to the Lord," shows that the priest was absolutely devoted to the Lord's service; that the antitype therefore is that those who are holy to the Lord are the ones who are completely and absolutely devoted to the service of the Lord; that the emphasis should be placed on the words, "to the Lord"; that holiness means whole and complete, and therefore must mean a complete devotion to God and to his cause; that those who had thought that sanctimoniousness and piety constituted holiness, or that merely purity of thought and word and action constituted holiness, are wrong; that those who had thus been following a course of apparent righteousness, and at the same time indulging in politics, in temperance and other organizations had deceived themselves.

It was pointed out that no one is actually perfect even in his thoughts; that he must be, insofar as it is possible, pure in thought and word and action; but he must go further, he must be wholly, absolutely and completely devoted to the Lord God and joyfully obey his commandments; that everyone who is holy, within the meaning of the Scriptures, will joyfully participate in giving the witness concerning God's kingdom, in accordance with his command, insofar as it is possible for him to do so; that instead of quarreling amongst themselves Christians must dwell together in peace and devote their time and energy and efforts to the glory of the Lord, otherwise they could never see the Lord.

Many of the friends expressed themselves as being greatly helped in seeing that the privilege of the real Christian now is to represent God and his kingdom on the earth and to forget self entirely. Sunday morning Brother Rutherford conducted a question meeting. The questions showed that the friends are really studying and trying to keep abreast with the truth and to serve the truth. Space does not here permit to insert the questions and answers, but THE WATCH TOWER in a subsequent issue may publish some of these.

The Magdeburg convention was addressed by other brethren as follows: Brother R. J. Martin, of the Brook-

lyn office; Brother Harbeek, formerly of America but now manager of the branch office at Switzerland; Brothers Balzereit, Bucholtz, Dwinger, Bade, Zimmer, Herkendahl and others. All the addresses were well received, and the friends gave evidence of being greatly benefited thereby.

PUBLIC ADDRESS

The meeting for the public of Magdeburg was held Friday evening and was addressed by the President of the SOCIETY. The walls of the tent were rolled up. Every available space inside was occupied and many thousands stood on the outside. The friends had been requested to surrender the seats to the public. It is estimated that fully twenty-five thousand people were present, and by means of the voice amplifiers all could hear. The subject was: "Comfort for the People."

The speaker showed that the clergy are the real enemies of the people and enemies of God, because they misrepresent the Lord and mislead the people. The great audience received this with marked approval. Then the speaker set forth at length the blessings that God has in store for the people through his kingdom which he is now establishing. The great audience, after listening for an hour and a half, seemed loath to go. After being dismissed they took their seats and as the orchestra played they joined in singing hymns. It was a most impressive meeting. The public press gave a good report of the meeting. It is evident that the people of Magdeburg have great respect for the truth and manifest a desire to know more about it.

CONCLUDING DAY

A number of the brethren addressed the convention Sunday, which was the concluding day. Among those was Brother R. J. Martin of the Brooklyn office, who took for his text the 97th Psalm, and who said in part the following:

The Lord has perfected his organization on earth in a most remarkable way. His work is moving forward as never before in the history of the church. Millions of copies of THE HARP OF GOD have been printed and distributed all over the earth. This book has been translated into nearly thirty languages. THE HARP has surely been used by Jehovah as one of the strokes of lightning mentioned by the Psalmist, to bring light to the world. Every flash of lightning helps to break the bands that hold the people in bondage to Satan.

In December last Brother Rutherford delivered to me manuscript for a new book called COMFORT FOR THE JEWS. By the end of one month we had printed 225,000 copies. These were practically all disposed of in six weeks. Another edition of 150,000 was placed in the factory, and at the time Brother Rutherford and I sailed for Europe a great many of them were disposed of.

This book is another stroke of lightning that will sweep away darkness from the earth. It tells why so many wonderful things are taking place in Palestine. Nathan Straus, perhaps the wealthiest Jew in the world, was given the first copy off the press, and he read it with a great deal of joy. He has written Brother Rutherford two very fine letters about the book. It is a most remarkable book.

It proves the entire plan of the ages from the Old Testament alone. It shows why Jesus could call the preachers of his day "a generation of vipers". They had the divine plan in their law and prophecies. They should have been the first to have hailed Jesus as their Messiah. Instead they crucified him. This book has already been translated into German, Yiddish and Hebrew.

Books in these three languages are being manufactured in the factory here at Magdeburg and will soon be in your hands for distribution to the people. As soon as received I urge all of you to read it carefully and then go forth in the strength of the Lord, with this song of gladness on your lips, and help show the people that Jehovah is the Great God, that the time has come for his long promised blessings to come to them.

At about the same time that the factory in Brooklyn received manuscript for the "Jew" book Brother Rutherford furnished us copy for another flash of lightning, called THE STANDARD FOR THE PEOPLE. By the end of February, this year, this booklet had been printed and sent out to English-speaking classes to the extent of one million two hundred and fifty thousand copies. When we left America it had been translated into fifteen other languages. The German translation is already here and each class will soon receive its quota for distribution this year.

And now, last and best of all, I have a secret to tell you. But please do not let Brother Rutherford know that I told you. A great drive has been planned for America, to begin July 1st. At that time another new book of 384 pages will be distributed to the people of America. Brother Rutherford has named this book DELIVERANCE. It is by far the best that he has ever written, and I feel sure that when that great bolt of lightning has been let loose on the earth the Devil and his assistants will surely be dizzy. Two hundred thousand copies, cloth bound, have already been sent to the classes in America and England.

DELIVERANCE is a most remarkable book. It deals with the divine plan of the ages from an entirely new viewpoint. It clears up many scriptures that long confused Bible students. It tells just what the battle of Armageddon is and how it will be fought. It is truly a wonderful work. I feel sure that everyone here who reads DELIVERANCE will do what I did when I read it: Get down on your knees and thank the great God that you are in the truth and have the wonderful privilege of passing this book on to the people to help open their eyes so that they may know that the great Jehovah is God, that his kingdom is here, and that the reign of evil, sorrow and death is nearly ended.

Following Brother Martin's address Brother Rutherford appeared on the platform and, taking up the text Isaiah 62:10, briefly outlined the duties and privileges of the Lord's people now, of proclaiming the truth to the people. Brother Balzereit, the SOCIETY's manager, is again under arrest for distributing the "Indictment" passed at the Columbus convention, the charge being, "Blasphemy of the Church." Brother Rutherford called attention to this in connection with his discussion of the duties of the truly consecrated. In substance he said:

BROTHER RUTHERFORD'S DISCOURSE

Our God has permitted us to engage in the greatest work that was ever done on earth; the greatest, because it is the time for the establishment of his kingdom. We are not groping in the dark as to what we should do. Through his Word the Lord gives us the clear light as to what we shall do. We know that the nation is born, that the Lord

Jesus, as the active agent of Jehovah, is going forward to victory; and we rejoice to follow where he directs.

The prophet, in the 62nd chapter of Isaiah, tenth verse, tells us what we should do at this time. There are five specific things there mentioned: (1) that the kingdom class must go through the gates; (2) that they shall prepare the way for the people; (3) that they shall cast up a highway; (4) that they must gather out the stones; and (5) lift up a standard for the people. Here is a positive command from Jehovah. Not only must we praise Jehovah but we must serve him with joyful hearts. The consecrated must keep their faces turned toward the kingdom. By their course of action they must indicate to the people that they are headed for the kingdom. This one thing they must do; everything for Jehovah and for his cause.

We must prepare the way for the people of the earth. How can this be done? Jehovah says: "Ye are my witnesses that I am God." There is no one else on earth who constitutes the witnesses of Jehovah except the truly consecrated. The church must now tell the people that Jehovah's day is here, they must tell the people that God has placed his King upon the throne in Zion. They must tell the people the truth, and then they must cast up the highway. The highway means the way to life.

The Prophet Isaiah, in another place (Isaiah 35:8), says: "And an highway shall be there, and a way, and it shall be called, The way of holiness." This does not mean the *highway* of holiness. We have been speaking of it as the highway of holiness, but that is not what the Scriptures say. That way is the way to go. There is only one way to go over it and that is to go in the way of holiness; and that means to be wholly devoted to God. The church is now wholly devoted to God, and everyone who reaches the end of the highway must be wholly devoted to God. Therefore the way is the way of holiness. This truth must be told to the people.

Then the church must gather out the stones. This means the stumbling-stones over which the people have stumbled. The Devil has placed these stones in the way. He provided the stones and the preachers have planted them in the road. They stumble over them themselves and cause others to stumble. They have taught the God-dishonoring doctrine of eternal torture, the devilish doctrine of the trinity, the doctrine of the inherent immortality of the soul; they have taught the people that the kings in themselves rule by divine right. All of these are stumbling-stones that must be removed.

Another stone that the clergy have placed in the way is to tell the people that these denominations constitute the church. They have builded great structures of stone, installed in them bells to ring, and use these to awe the people. They have dressed themselves up in long, flowing robes; they have put their vest wrong side in front, they wear flat hats, and they walk with pious faces and hold out their hands to the people and say: "You must not speak of us; if you do you blaspheme The Church." They have induced their allies, the politicians, to pass laws in their favor, and they cause the allies to say that "any man who blasphemes us blasphemes The Church".

The clergy have deceived the politicians, they have deceived the people, but they have NOT deceived the Lord; and the time is come when deception shall be removed from the people. The Lord will tear the fraudulent veil from off their faces. The people must know the truth; the Lord commands his people to tell all others the truth; and the telling of the truth constitutes the removing of the stones. You owe it as a duty to God and as a duty to your fellow men to proclaim the truth to the people; and thus armed in an holy cause of righteousness, under the banner of the

King of glory, you shall march on to absolute victory; and all the darts of the adversary can have no effect upon you. You shall go forth in the joy of the Lord and "the joy of the Lord is your strength".

Then the Lord says that you must lift up a standard for the people. This standard is Jehovah's standard. It is the standard for his King. It holds forth the way to life and happiness. It bespeaks liberty for the people. It points the way to life and happiness. It casts glory upon Jehovah. I know from the sentiment of this convention that you are anxious to go forth in this righteous cause, and in the spirit of the Lord you are anxious to tell the truth to the people. The Lord has permitted this convention for a purpose, and he will see to it that it casts glory upon himself.

You live in a happy part of this earth. It was here that the spirit of the Reformation first had its birth. When the Devil was using the systems long ago to oppress the people the Lord sent forth Martin Luther to head the fight, and the Lord blessed that movement. The people of Germany love liberty. They are in favor of religious freedom, and I am sure that when they understand the truth they will no longer support the ungodly class of men who call themselves the clergy. These men have defamed the name of Jehovah for a long period; but now the day has come when they will have to hide their faces, because the people will know the truth, and the truth shall make them free.

Some time ago, in America, the International Bible Students passed an "Indictment" against the clergy. Why was this done? Because the time had come to charge the preachers with the fraud that they had perpetrated upon the people. Because the Scriptures plainly set forth that this is the duty of God's people, millions of these "Indictments" were distributed in America and in other parts of the earth. Millions of them have been scattered throughout Germany, and thousands of German people have rejoiced that this was true. But the clergy were disappointed. The Devil was touched because his children were stung. He did not want the people to know the truth. So he brought together his long-robed clergy and, with pious words upon their lips and with instruments of destruction in their pockets, they called upon their ally, the political power, to put to silence the Bible Students. In the name of Jehovah God and the King of kings and Lord of lords we DEFY the Devil and all his instruments under the sun. We are here to represent the Lord, and we shall tell the truth as he gives it to us.

The clergy, calling upon their allies, the politicians, caused Brother Balzereit, the SOCIETY's representative in Germany, to be indicted in the courts because he and other brethren in Germany distributed this "Indictment" of ecclesiasticism. Why did they do this? Because they do not want the people to know the truth. I want this convention to serve notice upon the authorities and courts of Germany that the preachers are misrepresenting the Bible and misrepresenting their rights. They charge Brother Balzereit and other Bible Students with blaspheming The Church, and they say: "We the clergy are The Church." We deny that! The Apostle Paul says that the church is the body of Christ. The church consists of those who are truly devoted to the Lord.

It does not lie within the power of any court on earth to determine who is a member of the church. It does not lie within the jurisdiction or power of any court on earth to determine when The Church is blasphemed. It is not a violation of the Scriptures nor a violation of the law to blaspheme the clergy. We have no fight with them as individuals, but we have a fight with the Devil and his system; and by God's grace we will tell the truth to the people. Now the time has come for us to express ourselves

and I have drafted here a paper which I want to read to you, and after I have read it in English I will ask Brother Zimmer of Dresden to read it in German.

Brother Rutherford then read to the convention the resolution in English, after which the translation in German was read to the audience. The question was put to the convention upon the adoption of the resolution. There were at that time fully fifteen thousand people present. All seated manifested their approval by springing to their feet as one person, and then they all joined in singing a hymn. It is manifest that the spirit of reformation is still in the German people. The peoples of Germany love religious liberty. The resolution passed is as follows:

RESOLUTION

THE INTERNATIONAL BIBLE STUDENTS in general convention assembled at Magdeburg unanimously make this declaration:

As consecrated followers of our Lord and Savior Jesus Christ it is our privilege and duty to obey the commandments of God and to teach the people the truth concerning God's Word:

That in so doing we have incurred the displeasure of clergymen of various church denominational systems in Germany, who have induced the arrest and persecution of certain of our brethren, particularly Paul Balzereit, the Manager in charge of our work in Germany; and they have based this charge upon the ground that literature distributed by our Association in Germany, and which was first prepared in America, is a blasphemy of the church.

WE DO HEREBY enter our solemn protest against such prosecutions and persecutions for the following reasons, to wit:

FIRST: Because such prosecution is contrary to the Word of God, and is a denial of religious liberty in the land of Germany.

SECOND: As defined in the Bible, particularly in Colossians 1:18 and Ephesians 1:22, we hold that the church is the body of Christ, made up only of those individuals who are devoted to the Lord, and that no earthly court can possibly determine who even is a member of The Church, and that certainly no earthly court has the power to say who constitutes The Church, and therefore that no earthly court has jurisdiction and power to determine whether The Church is or is not blasphemed.

THIRD: We deny that the denominational church systems, or any of them, in Germany or anywhere else, constitute The Church, or any part thereof, within the meaning of the Scriptures; and that therefore it is impossible for any person to blaspheme such church systems within the meaning of the law and within the meaning of the Bible.

FOURTH: We hold that the people of Germany have the right to know what is the truth of the Bible; and that neither the denominational systems, nor their clergy, nor anyone else, has the right to invoke the aid and power of the courts to keep the people in ignorance of the truth of the Bible. We believe and hold that the clergy for a long while have taught the people error, misrepresented God and the Lord Jesus Christ, and God's plan of salvation, and we deem it our duty to call the attention of the people to the truth thereof; and our only purpose is to induce the people to study the Bible that they may learn the truth. We are not seeking membership nor money. We

are seeking only to help our fellow men, and we hold that we have the right to do so without interference from any source.

We therefore call upon all the good, order-loving people of Germany to take notice of the fact of the unrighteous and wrongful persecution and prosecution of the INTERNATIONAL BIBLE STUDENTS; and we ask them to take notice that the Bible Students are trying to help the people to avail themselves of a knowledge of the truth, for the reason that the kingdom of heaven is at hand and the time has come when the people must know the truth.

We therefore solemnly protest against any attempt made by any system or association or individual, by appealing to the courts or otherwise, to keep the people of Germany in ignorance of the truth of God's Word; and we respectfully ask the courts to cease the prosecution of Paul Balzereit and that his case and all other like cases in Germany be dismissed.

CLOSE OF CONVENTION

After listening to further words of admonition and encouragement it was announced that the convention would now come to a close. The great orchestra led the singing and the entire convention joined in "God be with you till we meet again"; in German "*Auf Wiederseh'n*". They bade one another goodbye with many expressions of joy and gladness, and then the great crowd began to march to the railway station to depart. Ten special trains moved into their places in regular order, and within a short time they were loaded with human freight. In the great space before the railway station, and in the streets, certain brethren held high above the heads of the people various banners bearing inscriptions, directing the friends to their proper trains; and in splendid order, such as the Germans known how to keep, the companies formed and marched to the trains, which bore away a happy throng, while many others departed by private conveyances in which they came.

The books sold during the Magdeburg convention were approximately twelve thousand volumes. When it is remembered that a great many people in Magdeburg already have the books this was a splendid record. The German edition of THE GOLDEN AGE now has a subscription list of 270,000. This will carry the resolution. It will also be sent to the press throughout Germany, and a copy filed with the courts. It will be interesting to know how the courts can judicially determine who constitutes the church; and if the courts cannot determine who constitutes the church then how can the court determine whether or not The Church has been blasphemed?

This was a wonderful convention. It thrilled the hearts of those who were there, and encouraged them. It is believed that the convention will result in much good. The dear brethren came to honor the name of Jehovah, and he honored them by pouring out upon them his rich blessing, through his beloved Son, the present King of kings and Lord of lords.

The London convention will be reported in a subsequent issue.

JETHRO'S WISE COUNSEL

—AUGUST 15—EXODUS 18:1-27—

"To each one his work."—Mark 13:34.

THE Israelites moved forward from the wilderness toward the mountain of Horeb. At Rephidim they pitched tent. Evidently the pillar of cloud which led them indicated a stay there. But there was no water for the people, and soon they began to chide Moses and say, "Give us water that we may drink. Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?" For they had said, "Is the Lord among us, or not?"—Exodus 17:2, 7.

²The people asked Moses why he had brought them out of Egypt to kill them and their cattle with thirst. Moses cried unto the Lord, saying, "What shall I do unto this people? they be almost ready to stone me." (Exodus 17:4) The Lord told him what he should do. He was to go before the people, and in their sight take the elders of Israel with him and stand upon a certain rock in Horeb and smite it. Moses did this in the sight of the elders of Israel, and the rock poured forth its refreshing treasure and served Israel during all the time of their stay in the neighborhood of Sinai. Moses called the name of that place "Meribah", or strife, because there the children of Israel set themselves against Jehovah; they would force him to demonstrate whether or not he was what his name implied, a covenant-keeping God.

³While they were there the Amalekites, who occupied all that region, made an attack upon Israel. They were a warlike people, evidently well armored. Moses chose Joshua and set him to gather an army out of Israel to repel the Amalekites' attack, and he himself went to the top of a near-by hill with the rod of God in his hand. Aaron and Hur went up with Moses. When Moses held up his hand Israel prevailed; but when, to rest himself, he laid it down Amalek prevailed. Moses' hands grew heavy; and Aaron and Hur stayed up his hands. One on one side, and the other on the other, they kept his hands steady until the going down of the sun (Exodus 17:12) Joshua overcame Amalek and many of the enemy were slain.

⁴It is commonly supposed that Moses' hands were lifted up in supplication to God, and that as he ceased the supplication of lifted hands the enemy prevailed, as if God was showing the necessity of continued prayer. But it is much more probable that Moses lifted his rod, "the rod of God," toward heaven, sometimes held in one hand, sometimes in the other; otherwise both Aaron and Hur would be as tired as Moses. This is more than indicated in the name of the altar which Moses erected there in memory of the victory of that day; he called it "Jehovah-nissi", or "The Lord is my banner."—Exodus 17:15.

⁵These things, like all others in the Old Testament, are written for the instruction of spiritual Israel, but are specially intended for us "upon whom the ends of the ages are come". (1 Corinthians 10:11) In Israel's experience in the wilderness is valuable instruction for the Lord's people who are now being led to the place where God is, under the direction which he has given. One lesson is of the danger of murmuring; Israel were almost ready to stone Moses.

⁶Murmuring always means forgetfulness of past mercies received from God, and as surely means forgetfulness of past mistakes. Israel forgot both God's past goodness and their own previous ingratitude. Further, their murmuring against Moses really meant murmuring against God. Jesus said of the Jews and himself, "He that believeth on me, believeth . . . on him that sent me. . . . He that rejecteth me, . . . hath one that judgeth him." (John 12:44-48) To murmur against or to refuse God's servant or God's order, is the same as refusing God; and this is true in all spheres of action, local or general.

⁷Murmuring against God leads to tempting God. We have no claim to put ourselves in such a position as to force God to prove himself. Israel said, "Can God furnish a table in the wilderness?" (Psalm 78:19), as if they said, 'Let us see him do it.' Again, murmuring leaves bad memories behind. Rephidim means "rest"; God would there have provided for his people, and Rephidim would have forever been a happy memory for Israel. But the place was renamed "Massah" and "Meribah", or strife, the name which remains attached to it for ever. How often are God's chosen resting-places turned into unpleasant or sad memories by reason of restlessness and bitterness of spirit!

⁸The attack by Amalek was of serious importance to Israel. It was the first fighting they had known, and Israel was unprepared. Those whose eyes are opened to the great attempts by Satan to thwart God's purpose readily see in the attack by Amalek another of his endeavors to keep God from fulfilling his purpose; he hoped that Amalek might destroy Israel and thus keep God from fulfilling his promise and purpose.

⁹Amalek knew of the deliverance of Israel from Egypt; they knew these people could subsist in the wilderness only by divine support. Therefore, because the Amalekites let themselves become Satan's instrument, God declared he would utterly put out the remembrance of Amalek from under heaven. (Exodus 17:14) The children of Israel were God's people forever; Amalek, who tried to stop them from getting their inheritance, is destroyed forever.

¹⁰ Ours is the day when God has manifested his purpose to set his people in his kingdom. There are those who attack the truth as well as its representatives. Amalek represents these opponents of the establishment of God's kingdom, those who in this day are found in opposition to the truth and who seek to destroy it. The servants of Jehovah are now called upon to lift up his standard. The need of keeping it aloft is the lesson specially for them now. Any slackening in that work will surely mean a corresponding amount of loss to the Lord's work. Each must bear his responsibility before the Lord.

¹¹ After the Amalekites had been beaten off, Jethro, the father-in-law of Moses, came to visit him, bringing with him Moses' wife Zipporah (Jethro's daughter) and her two boys, Gershom and Eliezer. The reunion of Jethro and Moses was a very happy one, and we may be certain that Moses was happy in having his family with him. As Jethro approached he sent word to Moses to tell him of his coming, and Moses went out to meet him. Moses told Jethro in detail all that God had done for Israel, and Jethro rejoiced in all God's goodness to his people. Jethro, a Midianitish priest, then blessed the name of Jehovah and declared his confidence, saying, "Now I know that Jehovah is greater than all gods."—Exodus 18:11.

¹² Then elderly Jethro took a burnt offering and sacrifices, and Aaron and the elders of Israel were invited to come and partake of a feast before God. There can be no question as to whether or not these sacrifices were acceptable to God; it is clear they were acceptable. God had not yet indicated his pleasure to accept the sacrifices of his people only in the places he should choose.

¹³ The next day Jethro came into the camp with Moses and saw him busied with the people. It was one of Moses' days for hearing the people and instructing them. All day Moses was engaged hearing the complaints of the people and acting as judge for them. Jethro saw that Moses was being worn by these things and that, however kindly intentioned Moses was, he was really acting in the interests of the few who were complainers and not in the interests of the people.

¹⁴ Jethro then advised Moses what to do; he had a plan. He suggested that Moses should henceforth arrange for a regulated division amongst the people. He advised that a gradation of cases and causes should be established, lesser courts which would deal with all cases of ordinary nature; and that only the more important matters should come before Moses.

¹⁵ It seems strange that under the circumstances in which Israel was placed need should arise for so much adjustment of matters between neighbor and neighbor. Perhaps there had been a considerable amount of booty taken from the Amalekites after their defeat, which gave rise to controversy. Whatever the cause, the advice was good; and though Moses could not put it into

operation immediately he accepted it for future use; always, of course, under the will of God. It is probable that this was the beginning of the numbering of the seventy elders in Israel. The people were not dealt with according to their tribes; else there would have been a multiple of twelve. In the matter of justice Israel was to be considered as one; a tribal arrangement would have served to divide Israel.

¹⁶ The advice as to the qualifications of the men who should be chosen for the office is such as might have been expected from one instructed in the way of God. Choose God-fearing men, said Jethro. Perhaps he spoke better than he knew; for the fear of God is the beginning of wisdom. Men must be chosen who loved truth and hated covetousness. Jethro knew that not many cases would get into a court, large or small, if all the people loved truth and hated covetousness; and he knew that he who should try a case would deal out justice to the people if he were a lover of truth and hated covetousness.

¹⁷ That these three things are essential for the follower of Christ does not need stating. The first and the last may be said to be the law of God stated in other words, love to God and love to man; and the second expresses love for truth. Let everyone examine himself as to how he stands in these things. That there is danger of exaggeration in repeating a matter to another is clear from experience. This sometimes is so positive that it perverts the facts into untruths; and here is neither love for God, for truth, nor for the neighbor.

¹⁸ In a former issue of this journal there was a quotation given which suggested that this arrangement was that of representative government. But it cannot be taken as such, since the appointments were made by Moses, and the judges must be supposed to represent him. Rather, the arrangement should be considered as typical of that which will obtain in the Millennial Age when all the world will be under the care and control of the Prince of Peace. By such a system of judicature as is here disclosed the people were trained to the right, and to a discernment of the principles of truth and righteousness which must be the guide of a people who seek to live in peace and happiness.

QUESTIONS FOR BEREAN STUDY

About what did the Israelites murmur while at Rephidim, and what resulted? What else of importance happened there? ¶ 1-3.

Why did Moses lift up his hands during battle, and what did this picture? What important lesson may we learn from the attitude of Israel in the wilderness? What does it mean to murmur? ¶ 4-7.

Whom does Amalek represent? ¶ 8-10.

Who was Jethro, and what did he do when he arrived? ¶ 11, 12.

What was Jethro's wise counsel and why was it necessary? ¶ 13-15.

What qualifications were the "seventy" to possess? Do Christians need the same qualifications? Was this arrangement typical? ¶ 16-18.

THE TEN COMMANDMENTS; DUTIES TO GOD

—AUGUST 22—EXODUS 20:1-11—

"Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might."

—Deuteronomy 6:5.

AFTER Jethro had returned to his own land the Israelites moved on toward Sinai. The distant approach to the mountains of Horeb brought an unusual sight to these people who had lived all their days in the flat lands of Egypt, and their entrance into the mountains and to the mount of God must have been very impressive to them. Moses evidently understood that he was to report himself to God at this place; for in sending him to Egypt God had said that Israel should worship Him "in this mountain". It was as if God had sent Moses to Egypt to bring his people to Sinai while God waited for them there.

² As soon therefore as the people were encamped before the mountain Moses went up to meet with God. As he approached, Jehovah called to him out of the mountain. A message for the people was given to him. God said, "Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." (Exodus 19:3, 4) Not a word did God say about all the murmuring and complaining which Israel had done by the way; but speaking of them as acceptable children of one with whom God had made a covenant, and whom he had called "a prince with God", he reminds them of his own kindness to them; he had borne them on eagles' wings to himself.

³ God now offered to make a covenant with Israel. Looking not at their weaknesses, their petulance, their ingratitude, he sees their possibilities and offers them that which can make them really true children of their father Jacob, who was a prince with God, faithful to the covenant God gave him. God proposed that if they would obey his voice and keep his covenant in truth, he would make them a peculiar treasure to him above all other people; "for," said he, "all the earth is mine." (Exodus 19:5) Moreover he would make them a kingdom of priests and a holy nation. Moses came down the mount, called for the elders of the people, and they and all the people agreed to the words of the Lord.

⁴ Moses returned to tell Jehovah of Israel's agreement. Now he was bidden to tell the people to be ready for the third day; for God would then manifest himself on Sinai in the sight of all the people. Bounds were to be set which must not be passed; and if man or beast came near the mountain he must die. When the trumpet should sound long, they were to approach from the camp; and the people prepared themselves.

⁵ On the third day in the morning there were thunders and lightnings and a dense cloud, and the sound of a trumpet exceeding loud; manifestations of natural

and supernatural phenomena which made all the people in the camp tremble. Moses brought them out of the camp to meet with God. Soon Sinai was as a volcano; its top was as on fire, vast clouds of smoke ascended from it, and the whole mountain shook as with an earthquake. Apparently Moses announced their presence, and God answered by a voice bidding him come up the mount. But God sent Moses down quickly to charge the people of their danger. Their first fear removed, both priests and people lost their sense of reverence in curiosity and were in danger of the death penalty.

⁶ Soon all the people heard a voice from the mountain speaking the ten commandments of the law. On hearing the voice of God they were seized with fear and fled far back, and said to Moses, "Speak thou with us and we will hear; but let not God speak with us, lest we die." (Exodus 20:19) Thus the people, to whom was offered the privilege of being ministers to God for others, demonstrated that they were not worthy of that nearness to God which priesthood demanded.

⁷ The commandments were afterwards given to Moses, written on two tables of stone. It is commonly thought that the first four, which direct the worship of God, were written on one table; and the remainder, which order the relationship of man to man, on the other. The first series are summarized in the words, "Thou shalt love the Lord thy God with all thy heart"; the second in, "Thou shalt love thy neighbor as thyself."

⁸ The commandments were prefaced by God's declaration that he was Jehovah, their God, who had brought them out of the land of Egypt, out of the house of bondage. He asserted his claim upon them for his goodness, and his right to order their worship, because his power demonstrated on their behalf proved that he was the living God.

⁹ God's first commandment was, "Thou shalt have no other gods before me." God's claim is to their worship. He will order it as he chooses. He may choose to give his servants another one to whom worship may be offered, but he must have the direction. Despite the knowledge of God's power and his goodness, the children of men are prone to turn away from him to give worship to lesser gods of their own choice. Satan, to whom God gave authority and allowed to presume, has taken great advantage of this tendency; under the pretence of religion he has gotten much worship.

¹⁰ The second commandment was against making a likeness of anything in heaven above or in earth beneath, and bowing down to these as in worship. God declares that he is a jealous God, that he neither can nor will allow such worship. God made no attempt to stop

the peoples of Egypt or Assyria or Babylon or others from the worship of the works of their hands or from the worship of his own powers manifested in nature; but those who enter into covenant relationship with him must not do this. This law does not forbid works of art; the commandment was against making any likeness in order to worship it.

¹¹ Jehovah says of himself that he is a jealous God, visiting the sins of fathers on their children to the third and fourth generation. (Exodus 20:5) This has been stated as being the ordinary operation of the law of nature. We venture to say that there would be no special point in stating that fact in connection with the giving of the law. Surely there is something else that is meant. It must be understood as being the punishment meted out to those who hate God; that is, those who know him and his will and yet openly refuse to acknowledge him. It is a penalty which follows a wilful sin. A rebel against God brings trouble on his family, over and above that which follows in the ordinary course of heredity.

¹² God's jealousy is because any neglect of his will or of his honor means incipient or open rebellion, and must bring hurt to him who would worship an image as well as to others. The good of all is bound up in the honor of God truly acknowledged.

¹³ The third commandment, "Thou shalt not take the name of the Lord thy God in vain," was intended to keep the honor due to the name of God. The Israelite must not use lightly the name of Jehovah. He must not associate that name with his oaths, nor say that he was doing things in the name of the Lord when he was merely carrying out his own schemes. He who proved himself prone to idolatry was as prone to think lightly of the name of his God, even as the later history of the Jews fully demonstrated.

¹⁴ Here also there is an added word, "Jehovah will not hold him guiltless that taketh his name in vain," commonly read as meaning that the Lord will hold him guilty who does this; but this text should be understood as meaning that the sacrifices offered in Israel would not in themselves atone for the guilty use of the name of Jehovah. The transgressor placed himself outside the benefits of the day of atonement.

¹⁵ The fourth commandment is, "Remember the sabbath day to keep it holy," with the explanation that six days should be spent in labor, but the seventh should be a rest unto Jehovah. God arranged this because he himself had rested on his great seventh day, which day was his sabbath. The sabbath had already been determined by the giving of the manna. The other six commandments will be considered in the next study, entitled, "Duties to Man."

¹⁶ The law seems to have been given from Sinai on the fiftieth day after Israel left Egypt; the "same day" (Exodus 19:1) appears to mean the first day of the month. Israel evidently reached Sinai forty-five days

after leaving Egypt. Two days passed while Moses was going up the mountain to God and returning to the people with God's message to them, and then again going up the mount. It was then that God ordered the people to be ready for the "third day", which would be the fiftieth day. It was on the corresponding day 1647 years later that the blessing of heaven came in the upper room in Jerusalem, manifested with signs and wonders and bringing God's power to *keep* his law.

¹⁷ The manifestations which accompanied God's presence at Sinai are representations of the great shaking of heaven and earth at the time of the breaking up of this world's organizations, preparatory to the establishment of the kingdom of heaven. In other words, when the law of God is to be set for mankind's acceptance God shakes the heavens and the earth that men may know that he has visited them, and that the law of God, the law of righteousness, is to be obligatory. That great event is on the world now; hence the impossibility of man's settling anything. The earth trembles, and no solid foundation can be found.

¹⁸ It should always be remembered that the law given at Sinai was to regulate the house of Israel, and was not in itself intended for the Gospel Dispensation which came with the first coming of Jesus; nor indeed would it apply to his rule which would come with his return. The principles of the law must of course ever abide; God will never abrogate it or change it in principle. But the disciple of Christ keeps the law in spirit and not merely in the negative form in which it was set for Israel; for the love of God and the love of his fellows and of righteousness are in his heart.

¹⁹ Nor will the law as set at Sinai in negative form be the guide for the house of Israel and the world of mankind in the restoration of the Millennial Age; for the law of God, the royal law of liberty, will be written in men's hearts, and men will *seek* to praise him. Guided not by negative instructions as to what they are not to do, but with love to God and love to man being the desire of every heart, each one will seek to praise God and do good to his fellows. Only this will suffice for a basis for the happy and peaceful life which God intends men shall enjoy on the earth forever.

QUESTIONS FOR BEREAN STUDY

- What caused Moses to halt at Sinai and ascend into Mount Horeb? What message did God give him for Israel? ¶ 1-3. What was their answer and Jehovah's reply? What followed on the third day thereafter? ¶ 4-6. How may the commandments be summarized? How were they prefaced? ¶ 7, 8. What were the first two commandments, and why were they given? ¶ 9-12. What is meant by taking the name of the Lord in vain? Why was the seventh day selected as a rest day for Israel? ¶ 13-15. How long after the exodus was the law formally given? What did the accompanying manifestations picture? ¶ 16, 17. Was it intended that Christians should keep the Sinaitic law? Will it be the guide for mankind in the Millennium? ¶ 18, 19.

THE TEN COMMANDMENTS: DUTIES TO MAN

—AUGUST 29—EXODUS 20:12-21—

"Thou shalt love thy neighbour as thyself."—
Leviticus 19:18.

THE first four of the ten commandments relate to Israel's attitude toward God. It was necessary that a similar code be given to regulate their conduct toward each other, and these other six do that.

² The first of these, the fifth in order, is, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." In the repetition of the commandments in Deuteronomy (5:16) the words, "and that it may be well with thee," are added. Paul remarks on this commandment that this is the first with promise. (Ephesians 6:1-3) The commandment to honor parents followed the commandments to worship God and to keep his sabbath.

³ No doubt there is divine intention in the order in which the commandments were given; for next to God, the author of all life, come parents, who represent him to their children. God knew, and history has demonstrated, that there could be no happy communal life such as Israel expected to have unless on the basis of love to God and honor to parents.

⁴ But it is interesting to note that contrary to expectation the only promise of the law, and a promise such as men desire, long life and happiness in life, went with a commandment to honor parents. Probably it is the case that he who honors his parents never goes far wrong in his relationship with his fellows. Paul said that one of the signs of the last days would be "disobedience to parents" (2 Timothy 3:1, 2); and truly one of the notable signs of the present day is a general break-down of parental guidance, and in many children an almost absolute disrespect for parents and for customs of the past. A new age has come, they say, and nothing of the past can be of much service to the younger generation; in any case the young determine that the past shall not be allowed to hinder them from following their own way.

⁵ For this attitude of mind the parents of the present generation must be held as chiefly responsible. They have forsaken the sense of gravity and sobermindedness and have sought to cultivate a friendliness with their children based not upon parental love and care, but on mutual pleasure, as if they were all of an age with their children. When children are allowed to call father and mother by their given name it is impossible that there should be the respect which this command calls for.

⁶ It is of course true that mankind was never put under the law of Sinai, but Christendom (though wrongly) has taken the ten commandments as its standard, and their responsibility is established accordingly; and they must suffer the consequences of transgression. As

the first years of life mostly determine the character of the future, there is laid upon parents the necessity of giving such instruction and guidance as will, when they grow to years of discretion, enable the children to honor them and to have respect for them. Paul's use of this commandment in a word to the children of the church makes this feature of the law obligatory on the children of spiritual Israel.

⁷ The sixth commandment is short: "Thou shalt not kill." This cannot mean that life shall not be taken under any circumstances; for some of the sanctions of the law given by God himself were the loss of life. It is premeditated killing, or murder, whether of another or of self, that is forbidden. Life is to be counted as a responsibility held under God, and only to be taken away violently according to his law. This in the case of Israel was the law of Sinai, and with men generally, the law given immediately after the flood.

⁸ There is in these days a growing demand in the world that death shall cease to be the penalty of any transgression of human law. This is partly because of "humanitarian" feeling and partly because some still believe that one who dies condemned must almost certainly lose all hope of making his peace with God. But the humanitarian puts his view of human life higher than that of the Creator, whose law demanded this penalty in order to preserve the sanctity of life; and there is no need to fear the loss of a chance of getting right with God, for God has provided for the murderer as well as for all others who share in the fall of man.

⁹ The foregoing commandments are against transgressions of communal life. The seventh is against adultery; it demands that a person must not merely respect himself, but must respect his neighbor. Purity of fellowship as well as sanctity of life is demanded.

¹⁰ The eight and ninth commandments are against transgressions which would rob a fellow man of his goods or his reputation; they demand that a man shall not steal his neighbor's goods, nor bear false witness against him.

¹¹ The tenth is against transgression in thought—against covetousness. As this sin might be known only to the transgressor, it forms a link between outward sins discernable by others, and those which might be known only to the person and God. In other words, it is the connection between the law given on tables of stone and that deeper necessity which demands purity within. The Psalmist says, "Cleanse thou me from secret faults."—Psalm 19:12.

¹² When Jesus came he taught the law of God, but not in the form given at Sinai. He said, contrary to

what some have supposed, that he came not to destroy the law but to fulfil it. He taught the need for conforming to righteousness, but would have every item kept as from the heart. He said that he who hates his brother is in danger as a murderer; he who looks upon a woman to desire her should be counted as an adulterer.

¹³ But though the law was stated at Sinai in negative form, it is clear that its purpose was positive. It was so stated by Moses himself. After the repetition of the law in Deuteronomy, chapter 5, Moses said to Israel: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." (Deuteronomy 6:4-6) Also in giving sundry repetitions of the law he said, "Thou shalt love thy neighbor as thyself."—Leviticus 19:18.

¹⁴ Jesus put his disciples under the law of love, to God and men. As no Jew ever kept the lesser, outward, law of Sinai, it is manifest that none could keep the more onerous form of purity and obedience from the heart. But after Jesus had made his appearance in heaven on behalf of his people, and God had given him the holy spirit, he sent forth that which became not only the power of life but the power of righteousness; the holy spirit became the power which wrought the love of God and men in the hearts of his disciples. St. Paul says that the righteousness of the law is fulfilled in them who walk not after the flesh but after the spirit.—See Romans 8:4.

¹⁵ Writing to the Hebrews (chap. 12:26), Paul says that the voice of God at Sinai shook the earth, but adds that God (through the Prophet Haggai) foretold another time when God would speak, and when not only the earth but the heavens also would be shaken. That time has now come. The voice of truth concerning the establishment of his kingdom is God's voice shaking earth and heaven. Satan's empire, which has been both spiritual and human, or of heaven and earth, is being shaken and is falling to pieces.

¹⁶ The Modernists, aided by a general falling away from faith in the Word of God, deny both these things. They deny that God spoke from heaven, and they deny that the kingdom of heaven will come in any other way than by the diffusion of their teachings. They will not have a supernatural revelation of the will of God, nor will they have the coming of the kingdom of God by any superimposing of his power. The facts are plain; the historical evidence is sufficient for any reasonable mind; and the present evidences of a shaking of heaven and earth are sufficient for the same. There is no

question as to whether or not supernatural power is moving in the earth.

¹⁷ There is one phase of the Law of Sinai not often noticed. St. Paul, writing to the Romans (chapter 7:11) and to those who knew and trusted in the law, says that the law, instead of being the help to Israel that it was generally considered to be, was actually a hindrance to them. He says, speaking of the Israelite, "I had not known concupiscence unless the law had said, Thou shalt not covet." This illustrates the impossibility of any outward law really proving of service to the unregenerate heart. The law not to covet actually set the selfish mind to wondering what the neighbor had which was worth coveting, and thus actually set up a mental operation which resulted in sin. The true way of correction is that already mentioned: The implanting of a desire for righteousness in the heart; and this, when gained, will forever do away with the need for a law written on tables of stone.

¹⁸ Though the disciple of Jesus is not under the law of Sinai, he is not free from the seductions of the flesh, nor free from the malignant temptations of Satan his adversary. In Paul's most lofty epistle, the Ephesians, he tells the follower of Christ that he must keep himself free from these things of the flesh. The follower of Christ may not be tempted to steal, but he may be tempted (and facts show that he often falls under such temptation) to speak untruthfully about something his neighbor, his brother, has done or said. An exaggeration, or a little perversion, often results in bearing false witness. And the sin of coveting some service, some ability or some recognition which a brother may have, often leads to much soreness of heart. The principle of the tenth commandment cuts deep down into the hidden things of the heart of Israel, for covetousness is a root sin; it is even so today; and the disciple of Jesus needs to watch lest he be overcome by it.

QUESTIONS FOR BEREAN STUDY

- What is the general purpose of the last six commandments? What is the import of the fifth commandment, and what does St. Paul say about it? ¶ 1-5.
- Has Christendom put herself under the Sinaitic law? Are Christians to be governed thereby? ¶ 6, 14.
- Explain the sixth commandment. Is it opposed to capital punishment? ¶ 7, 8.
- What are the last three commandments, and what did Jesus say respecting them? ¶ 9-12.
- Is the Sinaitic law positive or negative? ¶ 13.
- What did the shaking of the earth at the giving of the law portend? Are there supernatural exhibitions of power in the earth today? ¶ 15, 16.
- Was the law an unmixed blessing to Israel? Are Christians tempted to violate any of the righteous principles laid down in the law? ¶ 17, 18.

"Oh, teach me, Lord, that I may teach
The precious truths thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

"Oh, give thine own sweet peace to me
That I may speak with soothing power
A word in season, as from thee,
To weary ones in needful hour."

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Olympia, Wash.	July 15	Portland, Ore.	July 23, 25
Aberdeen, Wash.	" 16	Astoria, Ore.	" 26
Centralia, Wash.	" 18	Portland, Ore.	" 27, 30
Chehalis, Wash.	" 19	Bend, Ore.	" 28, 29
Kelso, Wash.	" 20, 21	McMinnville, Ore.	Aug. 1
Vancouver, Wash.	" 22	Dallas, Ore.	" 2

BROTHER C. W. CUTFORTH

Haliburton, Ont.	July 18, 25	Stirling, Ont.	Aug. 4, 5
Lindsay, Ont.	" 29	Belleville, Ont.	" 6
Claremont, Ont.	" 30	Kingston, Ont.	" 8
Toronto, Ont.	Aug. 1	Gananoque, Ont.	" 9
Oshawa, Ont.	" 2	Philadelph, Ont.	" 10
Trenton, Ont.	" 3	Prescott, Ont.	" 11

BROTHER H. H. DINGUS

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Lehigh, Pa.	" 16	Upper Black Eddy, Pa.	" 23
Kunkletown, Pa.	" 18	Trenton, N. J.	" 25
Allentown, Pa.	" 19	Philadelphia, Pa.	" 26
Bangor, Pa.	" 20	Chester, Pa.	" 27
E. Stroudsburg, Pa.	" 21	Havre De Grace, Md.	" 28

BROTHER G. H. DRAPER

Poplar, Mont.	July 19	Great Falls, Mont.	July 28
Nickwell, Mont.	" 20	Helena, Mont.	" 29
Wolf Point, Mont.	" 21	Butte, Mont.	Aug. 1
Tamlico, Mont.	" 22	Deer Lodge, Mont.	" 2
Corral Coulee, Mont.	" 23, 25	Billings, Mont.	" 3, 4
Virgelle, Mont.	" 26, 27	Arvada, Wyo.	" 5, 6

BROTHER A. D. ESHLEMAN

Paola, Kans.	July 16	Hepner, Kans.	July 26
Iola, Kans.	" 18	Fort Scott, Kans.	" 27
Needlesha, Kans.	" 19	Pittsburg, Kans.	" 28
Independence, Kans.	" 20, 21	Joplin, Mo.	" 29
Coffeyville, Kans.	" 22	Baxter Springs, Mo.	" 30
Parsons, Kans.	" 23, 25	Cardin, Okla.	Aug. 1

BROTHER A. J. ESHLEMAN

Paradise Hill, Sask.	July 8	Victoria, B. C.	July 26
Edmonton, Alta.	" 10, 11	Sidney, B. C.	" 27
Prince George, B. C.	" 13, 14	Malahat, V. I.	" 28
Prince Rupert, B. C.	" 16, 18	Duncan, B. C.	" 29
Ocean Falls, B. C.	" 20, 21	Nanaimo, B. C.	" 30
Vancouver, B. C.	" 25	Vancouver, B. C.	" 31

BROTHER M. L. HERR

Torrington, Conn.	July 15	Derby, Conn.	July 22
Waterbury, Conn.	" 16	Milford, Conn.	" 23
Cromwell, Conn.	" 18	Bridgeport, Conn.	" 25
Deep River, Conn.	" 19	South Norwalk, Conn.	" 26
New Haven, Conn.	" 20	Stamford, Conn.	" 27
Branford, Conn.	" 21	Philadelphia, Pa.	" 29

BROTHER W. M. HERSEE

Swan River, Man.	July 18	Regina, Sask.	July 28
Minitonas, Man.	" 19	Earl Grey, Sask.	" 29, 30
Kenville, Man.	" 21	Regina, Sask.	Aug. 1
Durban, Man.	" 22, 23	Moose Jaw, Sask.	" 2
Yorkton, Sask.	" 25	Mazenod, Sask.	" 3
Melville, Sask.	" 26	Mossbank, Sask.	" 4

BROTHER H. S. MURRAY

Santa Cruz, Calif.	July 12	San Mateo, Calif.	July 22
San Jose, Calif.	" 13, 18	San Bruno, Calif.	" 23
Hollister, Calif.	" 14	San Francisco, Calif.	" 25
Mountain View, Calif.	" 19	Healdsburg, Calif.	" 26
Palo Alto, Calif.	" 20	Eureka, Calif.	" 27, 28
Redwood City, Calif.	" 21	Upper Lake, Calif.	" 29, 30

BROTHER G. R. POLLOCK

Wheeling, W. Va.	July 16	Port Washington, O.	July 23
Pittsburgh, Pa.	" 18	New Philadelphia, O.	" 25
Bellaire, O.	" 19	Dover, O.	" 26
Cambridge, O.	" 20	Dennison, O.	" 27
Byesville, O.	" 21	Chicago, Ill.	July 29-Aug. 1
Newcomerstown, O.	" 22	Terre Haute, Ind.	" 2

BROTHER V. C. RICE

Troy, N. Y.	July 18	Clinton, Ia.	July 30
Rochester, N. Y.	" 25	Cedar Rapids, Ia.	Aug. 1
Erie, Pa.	" 26	Olin, Ia.	" 2
Elyria, O.	" 27	Iowa City, Ia.	" 4
Elkhart, Ind.	" 28	Marengo, Ia.	" 5
La Porte, Ind.	" 29	Davenport, Ia.	" 6

BROTHER C. ROBERTS

Calmar, Alta.	July 15	Rosedale, Alta.	July 23
Leduc, Alta.	" 16	Calgary, Alta.	" 25, 26
Edmonton, Alta.	" 18	Kamloops, B. C.	" 28
Camrose, Alta.	" 19	Vancouver, B. C.	July 31-Aug. 2
Lorraine, Alta.	" 21	Chilliwack, B. C.	" 3
Coronation, Alta.	" 22	Matsqui, B. C.	" 4

BROTHER R. L. ROBIE

Belvidera, Ill.	July 25	Marcellus, Mich.	Aug. 4
Marengo, Ill.	" 26	Three Rivers, Mich.	" 5, 6
Elgin, Ill.	" 27	Kalamazoo, Mich.	" 8
Chicago, Ill.	July 29-Aug. 1	Sturgis, Mich.	" 9
Niles, Mich.	" 2	Coldwater, Mich.	" 10
South Bend, Ind.	" 3	Jackson, Mich.	" 11

BROTHER W. J. THORN

Pendleton, Ore.	July 16	Buhl, Ida.	July 26
Weiser, Ida.	" 18	Twin Falls, Ida.	" 27
Ontario, Ore.	" 19	Pocatello, Ida.	" 28
Emmett, Ida.	" 20	Laramie, Wyo.	" 30
Nampa, Ida.	" 21, 22	Cheyenne, Wyo.	Aug. 1
Boise, Ida.	" 23-25	North Platte, Neb.	" 2

BROTHER T. H. THORNTON

Harbin, Tex.	July 18	Waco, Tex.	July 25
Fort Worth, Tex.	" 19	Purmeila, Tex.	" 26, 27
Cleburne, Tex.	" 20	Gustine, Tex.	July 29-Aug. 1
Alvarado, Tex.	" 21	Dublin, Tex.	" 2
Midlothian, Tex.	" 22	Woodson, Tex.	" 3, 4
Corsicana, Tex.	" 23	Breckenridge, Tex.	" 5

BROTHER J. C. WATT

Pipestone, Minn.	July 20	Bismarck, N. Dak.	July 29
Jasper, Minn.	" 21	Bellevue, N. Dak.	July 30-Aug. 1
Glenwood, Minn.	" 23	Miles City, Mont.	" 2
Parkers Prairie, Minn.	" 25	Sanders, Mont.	" 3
Detroit, Minn.	" 26, 27	Billings, Mont.	" 4, 6
Fargo, N. Dak.	" 28	Rapelle, Mont.	" 5

BROTHER J. B. WILLIAMS

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Annapolis, Md.	" 13	Currituck, N. C.	" 2
Baltimore, Md.	" 14	Rosemary, N. C.	" 4
Havre de Grace, Md.	" 16	Scotland Neck, N. C.	" 5
Brooklyn, N. Y.	" 18	Enfield, N. C.	" 6
New York, N. Y.	" 25	Whitakers, N. C.	" 8