



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. XLVIII SEMI-MONTHLY No. 23

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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 distresses 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 21:26-32.

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 whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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YEARLY SUBSCRIPTION PRICE: UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to branch offices only. Remittances from scattered foreign territory may be made to the Brooklyn office, but by International Postal Money Orders only. (*Foreign translations of this journal appear in several languages.*)

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

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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LOS ANGELES CONVENTION

A convention of Bible Students will be held at Los Angeles, December 30th to January 2nd. This will be the only convention held on the Pacific Coast during the winter that will serve generally the Pacific Coast. Several pilgrim brethren will be there, including Pilgrim Brother A. H. Macmillan; and it is a probability that Brother Rutherford will attend the convention. For further information address F. P. Sherman, 200 Trinity Auditorium, Los Angeles, Calif.

BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seems no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120 4½ x 7½, French Morocco	\$4.00
P125 4½ x 7½, with concordance	4.35
P130 4½ x 7½, Full Leather	5.65
P135 4½ x 7½, with concordance	5.80
K60 4½ x 6½, French Morocco	3.40
K65 4½ x 6½, with concordance	3.75
K70 4½ x 6½, Full Leather	4.85
K75 4½ x 6½, with concordance	5.20

YEAR BOOK

The annual report this year will be too voluminous to be published in the WATCH TOWER.

The 1927 year text will be, "O Lord, how manifold are thy works!"

Many brethren have called attention to the fact that our "Manna" texts have been in use now for upwards of twenty years and that the consideration daily of some other texts of the Scriptures might prove profitable.

Therefore the SOCIETY is publishing a book entitled THE I. B. S. A. YEAR BOOK.

It will contain a brief history of the SOCIETY and its purpose; the annual report of the SOCIETY's work for 1926; the year text for 1927; the weekly prayer-meeting texts appropriate thereto together with comments; a text for each day, closely related to the year text with appropriate comments in harmony with present truth.

The book will contain more than three hundred pages, handsomely bound in royal purple, gold stamped and embossed. It will sell for 50¢ a volume. It will be ready for the holidays. You may send your orders now.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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No. 23

NEW YORK CONVENTION

"As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. We have thought of thy lovingkindness, O God, in the midst of thy temple." — Psalm 48: 8, 9.

TO COMPARE one convention of the Lord's people with another does not enable one to fully appreciate the blessings that come from conventions. A Christian not only must attend a convention but must fellowship with others of like spirit, and have some part therein, to really appreciate it. Even then human words are inadequate to properly and fully express one's appreciation. It can be confidently asserted that no convention of God's children assembled in the harvest time has been more clearly marked by an expression of the spirit of the Lord than that convention held in New York City October 14-18 inclusive. It will not be forgotten by those who attended and had a part therein.

Of course, like in other gatherings, there were a few who had come for curiosity's sake, or to look for something about which to gossip. But they were very few and hard to find. Such had no fellowship or joy in the convention, and it was noticed that these very few were left alone. The true saints followed the admonition of the Apostle Paul, who said: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16: 17, 18) Those devoted to the Lord were too busy to listen to anything except that which would bring glory to the King and our heavenly Father's name. They were happy with each other and anxious to do what they could.

The saints are acquiring a deeper appreciation of God's organization. They recognize that Jehovah's organization is Zion, of which Christ is the Head, and that all the members of that organization who are on the earth, if they would continue therein, must be in complete harmony with and devoted to the Head, Christ Jesus, and to the heavenly Father. In order to be in harmony one must joyfully obey the commandments of the Lord.

For one to obey the commandments of God at this time means that such an one must joyfully and earnestly engage in the service of the Lord as opportunity is offered. No one can be counted as a part of the "servant class"

(Isaiah 49: 3; 42: 1) unless such an one gladly and earnestly engages in the service of the Lord. These dear saints, having an ever-increasing vision of the outworking of the divine plan, find expression in the words of the Psalmist: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." (Psalm 48: 1) These recognize the greatness of Jehovah, and that the "city" here mentioned is a symbol of his organization, and that out of his organization (Zion) shall the praises of Jehovah now be sounded.

The saints not only see but more fully appreciate that the "man child", which is the kingdom or holy government, is born; that the Devil has been expelled from heaven; that the conflict has been transferred to earth; that now is the day of God's vengeance, and that it is the solemn and joyful duty of the saints to give testimony concerning the same. They see that the Lord is in his temple and that those whom he finds having on the wedding garments he brings under the robe of righteousness, and gives to them the garments of salvation which Jehovah has furnished, and now commands them to go into the gates of the kingdom; to gather out the stumbling stones that lie in the way of others; proclaim liberty to the prisoners who are in the prison houses of Satan's organization; to point the people of good will to the highway of the Lord; and to lift up for the people the standard of the Lord that they may rally unto him.

Never before have the saints appreciated these things so much as now, and no earthly power can prevent them from giving the witness; and they will continue to give the witness until the Lord says it is done. Such was and is the zeal of the dear ones who came to the New York convention to be a blessing, to receive a blessing, and to glorify the name of Jehovah God. About 2500 of the consecrated attended. They began to arrive Wednesday evening the thirteenth, and they wore the real smile that does not come off.

Brother R. J. Martin was the chairman of the convention and Brother E. J. Coward was assistant to the chairman. The convention was held in Mecca Temple, a beautifully appointed assembly hall situated in Manhat-

tan; but all the Sunday meetings were held in the New Madison Square Garden, which is America's greatest and best appointed auditorium.

At ten o'clock Thursday morning the convention opened with a praise and testimony meeting which afforded an opportunity for the dear friends to give expression to their pent-up feelings of joy. Then followed a discourse by Brother C. A. Wise, which greatly comforted and encouraged the brethren. Another testimony service was had at 2 p. m., followed by a discourse by Brother George S. Kendall. With his usual fire and earnestness Brother Kendall stirred up the friends to greater heights of joy. Brother E. J. Coward next gave a discourse, pointing out the privileges of the brethren to daily present themselves unto the Lord to be wholly used in his service and to his praise. By seven o'clock the brethren were fully ready for another testimony meeting, in which they engaged with real earnestness. Then came Brother A. H. Macmillan, and with his enthusiasm and firing zeal he emphasized the privileges that the people of God now enjoy in knowing of his plan and serving him. Thus ended the first day; and the brethren, contented and happy, retired to their resting places and arose next morning fully refreshed and ready for another blessed day.

Friday was "the day before"—it was the day of preparation for the army to move out into action. The assembly opened at ten o'clock in the morning with a testimony meeting, which gave the friends opportunity to tell each other of their joy in the Lord. Brother T. J. Sullivan then gave a discourse, pointing out the privileges of the brethren to serve the Lord and emphasizing the fact that on the morrow they would have the opportunity to go forth and personally give a witness to the people in the great metropolis of America.

SATAN'S COMING

The brethren are now beginning to see the hideousness of the Devil's organization. They are also seeing more clearly the Lord's organization, because they are in the temple condition. When the Devil attempts to thwart the Lord's purposes the Lord quickly enables his people to see the movement, and furnishes them an opportunity to have something to do as his instruments.

The New Madison Square Garden had been taken for the public address to be delivered Sunday afternoon. An advertising agency was engaged to handle the newspaper publicity in behalf of the SOCIETY. Agents of these newspapers solicited advertisements, some of them with great earnestness, asking that they might be permitted to print full page announcements. Of course they did this for the money that they would receive for it. The newspapers seemingly all being anxious to take the advertisements, preparation was not made to do much advertising outside of the newspapers. The billboards were not engaged, nor the street cars, as heretofore on such occasions.

The various newspapers took the copy for the advertisements and agreed that publication thereof should be given on days certain, which days were agreed upon. Among those papers so engaged were the New York Times, the New York Sun and the New York Herald. Each one of these papers, having the copy in possession with the understanding that it was to be published in a certain issue, held it for several days for this purpose. The New York Times was to appear Thursday. Just before going to press the representative of that paper notified the SOCIETY's advertising agent that the advertisement would not be carried at all. No reason was assigned. Then followed the New York Sun and the New York Herald with their refusal to publish.

Having held the copy for several days, with the understanding that it was to be published on the dates agreed upon, these newspapers doubtless reasoned that there would now be no other means of advertising the New Madison Square Garden meeting, and that if they refused to advertise it the SOCIETY would be left in a hole; and of course that would greatly please the Devil. Without a question of a doubt the policy of the big metropolitan papers, which are owned and controlled by big business, is to do everything possible to thwart the spreading of the message of the Lord's kingdom; and they reasoned that one of the best ways to oppose it would be to treat the Bible Students with silent contempt.

By way of explanation, attention is here called to the fact that the President of the SOCIETY delivered an address at Royal Albert Hall, London, on May 30th last; and that this address, together with a resolution passed by the London convention, was incorporated in a tract and widely distributed throughout the earth. On September 12th the London Sunday Express devoted two columns to a harsh and critical review of that resolution and the address in particular. The following is a quotation from that paper:

Under the guise of Bible exposition there has been let loose upon the world a flood of virulent anti-British abuse, which must be as offensive to the ordinary American as it is annoying to the British citizen. As long as the Judge and his friends kept themselves to their own country they could be ignored, but their new campaign in England demands some investigation. Within the past two or three days there has been inserted in six million letter boxes a copy of a leaflet called: "WORLD POWERS ADDRESSED, by Judge Rutherford, President of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION."

Here is the positive proof that the policy of the American papers that are controlled by British influence has been and is to ignore the Bible Students. As soon therefore as information was received that the New York Sun had refused to carry out its agreement to publish the notice of the public meeting of the New Madison Square Garden, Brother Rutherford issued a statement over his own signature, which appears below. Friday afternoon Brother R. J. Martin, chairman, appeared before the convention and informed the brethren of the wrongful action taken by these papers, and read before the convention Brother Rutherford's statement, which is as follows, to wit:

AGAINST THE PEOPLE

Here is the evidence that *The New York Times* and *The Sun* are against the people and wish to keep them from knowing the truth. These papers contracted with the International Bible Students Association press agency to carry advertisement of JUDGE RUTHERFORD'S NEW MADISON SQUARE GARDEN mass meeting Sunday afternoon, October 17th. One of these papers on bended knees begged for the business. At the last moment both papers repudiated their contracts and refused to publish the advertisements. Why? many are asking.

The reason seems apparent. They wish to keep the American people in the dark. It is generally understood that *The New York Times* is controlled by British capital. *The Sun* is decidedly pro-British.

In May I delivered a speech at Royal Albert Hall, London, telling the people concerning the world powers and particularly the true status of the British Empire. The preachers and profiteers did not like it. The common people heard it gladly. Recently more than a million copies of that speech have been placed in the hands of the peoples of New York City. At the New Madison Square Garden Sunday afternoon I expect to tell Americans some great truths that they should know. *The New York Times* and *The Sun* are against the American people. Their interests are better served by keeping the people in ignorance of certain truths.

At 3 o'clock next Sunday afternoon at the New Madison Square Garden, 50th street and 8th Avenue, the peoples of New York City will hear a plain statement of the truth, and then judge for themselves whether or not the above-mentioned metropolitan dailies are justified in repudiating their agreements.

J. F. RUTHERFORD

Then Brother Martin made an announcement to the following effect: "We have started our own presses, and our boys will work them day and night until one million two hundred and fifty thousand copies of this statement are printed; and we are going to ask the brethren at this convention to go out and give them to the people."

Being aware of Satan's subtle manner of warfare, the truly consecrated of the Lord's organization were not deceived but were ready for action.

These dear saints know that the time has come for the Lord to establish his kingdom, and that his kingdom is the city of the great God which shall ultimately bring blessings to the people. They know that this being the Lord's time nothing can stop his work. Their hearts find expression in the words of his prophet: "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever." (Psalm 48:8) Therefore all the dear brethren responded quickly, and between the afternoon meeting and seven o'clock that same evening upwards of 300,000 copies of the statement had been put into the hands of the people on the streets. Some policemen interfered with some of the brethren, and some were arrested, but they were released and went joyfully on with the Lord's work.

At 8 p. m. the conventioners returned to listen to a discourse by Brother Rutherford, on the subject: "The Laying of the Stone in Zion." In substance Brother Rutherford said that The Stone in Zion is God's anointed King; that this Stone was laid in miniature first and in completion later; that the laying in miniature took place

at the time Jesus offered himself as King to Israel, as set forth in Matthew twenty-one; that the laying of the Stone in completion took place when the Lord offered himself as King in 1918, when he came to his temple; that on both occasions he was rejected by the professed people of God, who were not in truth and in fact fully devoted to the Lord.

The speaker then pointed out that those who now recognize Christ as King and have a proper appreciation thereof have resting upon them a peculiar obligation; that God has said to such: "Ye are my witnesses that I am God"; that the time has come for declaring to the people that the kingdom of heaven is here; that God has now set his King upon his throne; and that these things being true the Lord is now furnishing opportunities for all who really love him to obey his commandments in spreading the glad tidings to the people. Then he announced that the morrow would be Service Day, and that every one of the conventioners would be privileged to go out and place the books and literature in the hands of the people and thus inform them of the kingdom, also to hand them a copy of the statement concerning the public lecture on Sunday and invite them to the meeting. The convention was greatly enthused and eager to engage in the work.

The only place available for storing the stock of books and literature for the workers was a livery stable situated immediately across the street from the Mecca Temple. This seemed to be rather a fitting place to the Lord's saints. They reasoned that if it pleased God to have his beloved Son born in a manger where the cattle had fed, surely it was a great favor for God's people now to assemble in a livery stable, arm themselves with ammunition, and go forth to engage in the work of proclaiming the Lord's kingdom. It was a happy throng that crowded into that stable that night and out on the sidewalk. Many of them, armed with a quantity of the statements entitled "Against the People", sallied forth on the streets to put them into the hands of the people. Many of them worked upon the streets until midnight. Some were apprehended by officers of the law and some few were evilly spoken against, but the people were generally eager to take the notices and read them.

The distribution continued through Saturday and Sunday morning, until the great city of New York from the northern edge of the Bronx to the south end of Staten Island had been well covered with a million two hundred and fifty thousand copies of the statement. By this time the Lord's saints were exceedingly happy that they had been able to prevent the Devil from keeping the people in the dark concerning the public witness. All praise was given to the Lord, and their hearts found expression in the words of the Psalmist: "According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments."—Psalm 48:10, 11.

SERVICE DAY

Saturday had been set aside for Service Day. Practically all who attended the convention, and who were able to go, went out on Saturday. They each carried with them a quantity of the statements above mentioned, together with books, etc. In the forenoon they canvassed especially for the DELIVERANCE book. Each worker had received sealed instructions which were to be opened at one o'clock, and all were asked to start promptly at 1:30 p. m. in obedience to these sealed instructions. Each one had also received sealed packages of booklets, put up in combinations of five, with a special price thereon. It is recognized that New York City is the hardest place to interest people in the Lord's work, but the results of this day were exceedingly gratifying. When the day's results were totalled up in the evening the sales were, to wit: 3,783 DELIVERANCE books, and 35,140 booklets.

SUNDAY

A praise and testimony meeting was had Sunday morning at nine o'clock at Madison Square Garden. At ten o'clock Brother W. F. Salter spoke, and at eleven Brother George S. Kendall spoke briefly, followed by a testimony meeting participated in by those who had had specially interesting experiences on Service Day. These discourses and testimonies were of much encouragement and help to all the brethren.

The public meeting was held at three o'clock in the afternoon, at the New Madison Square Garden. There was a musical program rendered by the "Watchtower Trio" and assisted by Brother Franz, tenor, which preceded the public address. About twelve thousand people attended this meeting, and many of the friends were heard to remark: "It is an unusually intelligent audience."

Shortly after three o'clock Brother Rutherford began his public address, and for one hour and thirty minutes there was the keenest interest shown by the vast audience. It was noted that the only ones who left the great hall were a few preachers, marked by their peculiar garb, and a few of the Bible Students who evidently felt that they must get outside. It is unfortunate that any of the consecrated should leave a public meeting, because it is as much their meeting as it is the speaker's. The audience was unusually attentive, frequently manifesting their approval by prolonged applause, and on several occasions by shouting and crying out aloud their approval.

The speaker plainly stated the position of the metropolitan press as a part of the Devil's organization and how it opposed the Lord's kingdom and adopted the policy of keeping the people in the dark. He also pointed out specifically how the preachers and the politicians worked together as the blind instruments of Satan's empire and especially how the clergy, posing as representatives of the Lord, are hypocrites and in truth and in fact are representatives of the Devil's organization.

The public could see the proper application and vociferously manifested their approval. The speaker stated that the New York press were not carrying his public address he was then making because their policy is to ignore the truth, that they prefer to publish falsehoods rather than the truth. He then said:

The New York *American* is the only great daily in the city of New York that has the moral courage to publish this address, and tomorrow morning it will carry a full report. I imagine you are asking: "How did you induce that paper to publish this address?" My answer is that we bought the space and paid upwards of \$1300 for it; and we did this for the benefit of the people, that they might hear the message. We do not expect the press to publish the truth for nothing, because its interest is on the opposite side. We are glad that the Lord provides the money which we can use to publish these truths for the benefit of the people. The press states that they do not publish a discourse of this kind because it is not news. I insist that it is not only news but good news; it is the good news which the Lord now will have the people know and which the angels prophesied of centuries ago, at the birth of our Lord.

Then the speaker said to the audience: "I want every one of you who believes that this is good news, and that the press should publish it for the benefit of the people, to indicate it by saying, Aye!" There was a tremendous roar of Ayes from approximately all of the twelve thousand people assembled there. Then the speaker concluded by saying: "Having heard the description of the Lord's kingdom and the blessings it shall bring to mankind I desire to ask every one of this great audience who would like to see such a kingdom established, to stand up." The whole audience rose and bowed their heads at the request of the speaker, while a brief prayer was offered.

As the audience dispersed the brethren stationed in various parts held forth the books for sale, and the net result was that approximately nine thousand volumes were sold to that audience. It is believed that this is the best record ever made of sale of books at a public meeting. The audience went away enthusiastic, and the opinion is here volunteered that those people who heard on Sunday afternoon at the New Madison Square Garden will make themselves good advertising agents against the Devil's press and for the Lord's kingdom.

The Monday morning edition of the New York *American* carried a full report of the public discourse, according to copy furnished. THE GOLDEN AGE will also carry a full report. The New York *Sun* and the *Times*, in a shame-faced manner, carried a few lines of misrepresentation of the facts. The *Daily Graphic* carried quotations exposing the clergy and their allies.

On Sunday night the convention assembled for a meeting at the New Madison Square Garden, which was addressed by Brother F. W. Franz. They were all happy and in a proper attitude to receive the splendid address which was given, and which was in corroboration of the laying of the Stone in Zion. It was helpful and uplifting to the brethren. On Monday morning Brother Barber delivered a discourse on baptism, which was

followed by thirty symbolizing their consecration by water immersion. At two in the afternoon a testimony meeting was held, and at three o'clock Brother Victor Schmidt addressed the convention. His address was both strengthening and helpful.

At four o'clock on Monday Brother Rutherford addressed the convention on the subject: "The Stumbling Stone in Zion." Briefly stated, his discourse was to the effect that Israel after the flesh stumbled over the Stone, God's anointed King; that there were two divisions of the house of Israel then, one division in the north and the other in the south country; that only a remnant of Israel after the flesh accepted the Lord as the anointed One; that the complete fulfilment of the laying of the Stone in Zion took place in 1918; that then and there God's anointed King became the measuring or test Stone by which all professed Christians must be measured (Zechariah 3:9); that then in harmony with the prophecy in Isaiah 8:14 nominal Israel, meaning the denominational systems, stumbled and fell; that was one of the houses of Israel; that many in present truth composing the other division of the house of Israel stumbled and fell—some of these because they reasoned wrongly and were ensnared in the head, others because they walked in the wrong way, opposed the Lord's work, and were ensnared in the feet and walked back into the world.

The speaker emphasized that there is only a remnant and will be only a remnant of the professed ones in present truth who will stand, and that whether or not one is of the remnant depends upon his continued faithfulness even unto death; that this prophecy shows why a number in present truth have turned away since 1918, and have fallen and become opponents of the truth; that these make themselves judges of their brethren and are not willing to leave the judgment to the Lord; that their opposing the work of the SOCIETY is not merely opposing that which is visible but that they are opposing the Lord, because the Lord is carrying on his work in one certain way to give witness to the peoples of earth. This discourse has appeared fully in *THE WATCH TOWER*, and for that reason is not here repeated in full.

On Monday evening there was a symposium in which Brothers Riemer, Van Amburgh, C. J. Woodworth and Macmillan addressed the convention. Each one of these addresses was splendid and brought much joy to the hearts of the friends. Then with a few appropriate remarks from Brother Rutherford the convention concluded, all standing and singing together, "God Be With

You Till We Meet Again," and giving each other a chautauqua salute. Thus ended one of the happiest and most blessed assemblies of God's people that has ever come together.

The brethren also had opportunity to visit the radio station WBBR, the Bethel Home, the factory, and the site where the new building is being erected. They were happy at the manifest evidence of the Lord's direction of his work and gave glory to the Lord.

It was announced by Brother Rutherford at the conclusion of the convention that the bonds for the erection of the new building, heretofore mentioned in *THE WATCH TOWER*, have been over-subscribed; that it is gratifying to know that by far the larger part of these have been subscribed by brethren of small means, who took bonds of \$100 denomination; that a few brethren having large amounts of money took none, probably because they thought their interest of six or seven percent received from other investments would be better than five percent invested in a building used for the Lord's purposes; that it seems that it is pleasing to the Lord to carry on his work by the efforts of the feebler ones; that the bond issue was not a solicitation of money but an opportunity for the brethren to furnish the money for the building (which is a good investment and upon which they receive interest) rather than for the SOCIETY to borrow it from worldly sources; that there had been a general and liberal response by the brethren in this effort; and that while all the money belongs to the Lord and he can get all he wants, yet the friends are more and more appreciating the fact that it is a wonderful privilege to use what little they have in his service. The convention expressed its delight that the bonds have been over-subscribed and that the larger part thereof have been taken in small denominations.

To be in the service of the Lord is a blessed and happy privilege, and the brethren who are really consecrated to the Lord are more and more appreciating the fact that they are greatly favored to have any opportunity to tell others about the kingdom. The purpose of building the factory and increasing the machinery is to enable the Lord's people to get into the hands of the public a greater quantity of literature advertising the King and the kingdom. That the Lord's hand is in this matter is clearly shown by his manifest approval. Without doubt the work will go grandly on until it is finished, whether there be few or many engaged in it; and every one of the truly consecrated can now praise the Lord that he permits us to be his witnesses.

PRESSING TO THE BATTLE

"Light hath arisen; we walk in its brightness.
Joy hath descended; its fulness has come.
The word hath been spoken; we hear it, we take it.
Angels are singing. Shall we only be dumb?

"Lead on, our Captain! We follow, we follow;
Life is no slumber; our battle no dream.
Lift up thy banner; we rally around it;
Wave high thy sword; we press on in its gleam."

PITTSBURGH CONVENTION

A CONVENTION of Bible Students at Pittsburgh is always of peculiar interest because it was there that the Lord was pleased to begin the harvest work of his second presence. October 29, 30, 31 and November 1 were the dates this year. The sessions of the convention were held in Memorial Hall, a beautiful place, with a capacity of about 2500, and affording everything desirable for a convention. Brother A. H. Macmillan was the chairman.

The convention opened Friday morning at ten o'clock with a testimony meeting. This was followed by a discourse delivered by Brother C. A. Wise. Another testimony meeting was held at 2:00 p. m. Then Brother G. R. Pollock addressed the convention. Another testimony meeting was held at seven. Brother Kendall was on the program; but he being unable to attend, Brother Pollock supplied his place. It was a happy day. On Saturday a praise service was had at ten o'clock. At 10:30 Brother Rutherford arrived and delivered a discourse to the convention on "The Laying of The Stone in Zion" and the test that followed.

Saturday afternoon was Service Day. The friends were enthusiastic about participating in the service and practically all attending the convention went out into the work. The sales for the afternoon aggregated about 5300 volumes. This is a splendid showing, seeing that canvassing parties have been going over Pittsburgh year after year. It further proves that there is always some one who has not previously heard the message who desires to know something about it. At 8:00 p. m. Brother A. H. Macmillan addressed the convention. Sunday morning the convention was addressed by Brother Van Amburgh.

At 1:30 p. m. Sunday Brother Rutherford delivered a lecture over the radio. A loud speaker was installed at the convention hall and the lecture was heard with the same distinctness and clearness as if the speaker had been personally present. In fact some remarked that it was even clearer. The radio is a marvelous invention, and without doubt was brought about by the Lord for the benefit of those who are now trying to give his witness. While it is true that others use the radio, the real purpose of the invention is to let the world know in this way that Jehovah is God and that Christ is King. At three in the afternoon Brother A. H. Macmillan again addressed the convention and Brother Pollock at four o'clock. All the addresses of the convention were up-building and helpful, and the friends delighted therein.

Special advertisement had been made for the public meeting for Sunday evening. This was for the Jews. Brother Rutherford was advertised to speak on the subject, "PALESTINE FOR THE JEW—WHY?" Many prominent Jews of the city had participated in advertising the meeting, and the Jewish paper had carried editorials for several days. The principal seats in the hall were reserved for the Jews. A Jewish orchestra of

very exceptionally fine musicians furnished the instrumental music preceding the lecture. Brother Macmillan appeared on the platform and gave an introduction concerning the Jewish question, and announced the book COMFORT FOR THE JEWS. The orchestra then played another selection, at the conclusion of which the speaker of the evening appeared. He was enthusiastically received by the Jews. The hall was well filled, and the attention was remarkable.

A few left the hall during the lecture, but not one Jew left. Those who went out were Bible Students. It really seems too bad that those who claim to be consecrated to the Lord, when they invite strangers to come to a meeting will take good seats and then walk out. But it seems almost hopeless to call this to the attention of the friends. Some of them feel absolutely at liberty to walk in and out of a meeting as the whim takes hold upon them.

The Jewish audience hung upon every word and frequently manifested their approval and joy by enthusiastic applause. At the conclusion of the lecture a quartet sang a Jewish hymn. The audience was so impressed that some of the Jews in the audience joined in the hymn with real feeling. The Jews left the hall enthusiastically, some of them buying as many as four books each. Brother Macmillan appeared in the crowd as they were passing out and the Jews mistook him for the speaker and almost mobbed him, but he soon explained that he was the first speaker of the evening and they were just as glad to greet him. It is quite evident that the Jews who have faith in the Bible delight to see that the time has come for the fulfilment of the prophecies which foretold that they shall come again into God's favor.

The convention concluded Monday afternoon following the annual meeting of the WATCH TOWER BIBLE AND TRACT SOCIETY. Discourses were delivered by several of the brethren and at 8:00 p. m. Brother Rutherford appeared on the platform and gave a brief talk of twenty minutes, at the conclusion of which the hymn "God Be With You Till We Meet Again" was sung; and with a chautauqua salute the brethren bade each other goodbye and went to their respective homes.

Many telegrams were received from various parts of the world expressing confidence and encouragement and asking God's blessing upon the convention and annual meeting. Amongst these were some from Europe, particularly from the London Bethel Family, and from other parts of the country. The New York church, having had a happy day during Saturday, sent the following telegram:

We greet you and those assembled in convention in the name of Jehovah and rejoice with you in the King's service. Class in action had banner day. Sold seven thousand.

It was a happy convention, and many were the remarks heard to the effect that they had never seen such

a sweet spirit manifested and that not one word of criticism was heard against any person or any thing. Everybody seemed to be in full harmony. The brethren expressed thankfulness for the help received from THE WATCH TOWER; and we were glad of this, because the only desire is to help the brethren. Withal, it was a blessed season of mingling together and of aiding each other to understand some of the precious things of God's wonderful plan.

ANNUAL MEETING

(Copy of the Minutes)

Pursuant to notice duly given as provided by law and by the charter and by-laws of the SOCIETY the annual meeting of the WATCH TOWER BIBLE AND TRACT SOCIETY was held at Memorial Hall, Pittsburgh, at ten o'clock Monday, November 1st, 1926. The time for the regular annual meeting is October 31st, but this date being Sunday the meeting was held according to law on the day following.

The meeting was called to order by the President in the chair, who called upon Brother W. E. Spill to offer the opening prayer. Reading of the minutes of the previous meeting was omitted by common consent. The next order of business was the report by the President on the work of the SOCIETY during the fiscal year, which closed September 30th. This report is quite voluminous, covering some sixty pages of manuscript. The convention voted to have it read. The President thereupon read the report.

This report was enthusiastically received, and upon motion the members of the annual meeting voted their unqualified approval thereof. The Treasurer then made his report. The law does not require these reports to be made, nor does the charter; but they are made for the encouragement of the brethren. This was the statement made by the President of the meeting.

The next in order was the election of a Board of Directors of seven members, to serve for a period of three years. The Board, as constituted at that time, was, to wit: J. F. Rutherford, C. A. Wise, W. E. Van Amburgh, A. H. Macmillan, C. H. Anderson, H. H. Riemer, and J. A. Baeuerlein. A motion was made that the corporation meeting proceed to re-elect the seven persons above named as the Board: Brother R. J. Martin was then also placed in nomination. Thereupon Brother C. H. Anderson arose and stated to the corporate members that he was so situated that he could not give personal attention to the duties as a member of the Board of Directors, and therefore withdrew his name and asked the corporate body to vote for Brother Martin in his stead.

Thereupon a motion was made that the Secretary of the SOCIETY, by unanimous consent, cast the entire vote, present and voting, for the following named persons as

and for the Board of Directors for the ensuing term of three years, to wit: J. F. Rutherford, C. A. Wise, W. E. Van Amburgh, A. H. Macmillan, R. J. Martin, H. H. Riemer and J. A. Baeuerlein. The Secretary then announced that there were present, in person and by proxy, 157,484 votes, all of which he cast by ballot for the persons above named as a Board of Directors. Thereupon the President declared that upon the advice of the voters and of the vote cast accordingly the above named seven persons were duly elected as members of the Board of Directors for the ensuing term of three years.

The next order of business was the election of officers. The name of Brother J. F. Rutherford was presented as President. There were no other names presented. Thereupon it was moved that by unanimous consent the Secretary be instructed to cast the entire vote of the meeting for Brother J. F. Rutherford to serve as President for a term of three years. Brother C. A. Wise was called to the chair and put the motion, which was unanimously adopted. Thereupon the Secretary cast the entire vote of, to wit, 157,484, for Brother J. F. Rutherford for the office of President of the SOCIETY for a period of three years.

Brother C. A. Wise was then nominated for Vice President. Brother A. H. Macmillan also was placed in nomination. Brother Macmillan withdrew his name, and thereupon the meeting unanimously elected Brother Wise as Vice President for the ensuing term of three years.

Brother W. E. Van Amburgh was nominated and by unanimous consent of the shareholders elected as Secretary and Treasurer for the period of three years. Brother H. H. Riemer was then nominated and unanimously elected as Assistant Secretary and Treasurer.

The President then called the order of unfinished business, and there being none next called for new business. Thereupon Brother L. L. Bulleit of Indianapolis announced to the Chairman that he had a resolution to present and that the resolution had to do with the officers of the SOCIETY. The President then announced, "In view of the statement of the brother as to the nature of his resolution I now ask Brother C. H. Anderson of Baltimore to take the chair and preside over the meeting during the consideration of the resolution." Brother Bulleit was also invited to the platform, to read the resolution, and at the conclusion thereof he moved its adoption. Brother Spill of Pittsburgh, Brother Saunders of Pittsburgh, and a number of other brethren, enthusiastically seconded the resolution; whereupon it being put to a vote was unanimously adopted. The resolution is as follows, to wit:

SHAREHOLDERS' RESOLUTION

As consecrated followers of Christ, assembled in convention at Pittsburgh, Pa., and at the annual meeting of the WATCH TOWER BIBLE AND TRACT SOCIETY, we send love and greetings to our brethren throughout the earth.

We are aware of the fact that all who are earnestly keeping the commandments of God as his witnesses on earth are the targets of the Devil and his emissaries. The venom of such attacks is manifest more particularly against those in the front ranks of the battle for the truth.

The enemy has caused to be circulated against officers of the SOCIETY, and especially against the President of the SOCIETY, false and wicked accusations which have a tendency to disturb some of our brethren. We regret to note that these malicious accusations have been carried about by some who have professed to be in present truth but who no more walk with us. We would take no notice of these vicious attacks except for the purpose of encouraging our brethren who are not in a position to know the facts as well as we know them.

For ten years Brother J. F. Rutherford has zealously and faithfully served as President of the SOCIETY. His election has been unanimous each time during that period, and at this meeting he again has been unanimously elected.

The blessing of the Lord attending his efforts is the best evidence of the Lord's approval upon him. This convention and annual meeting now goes on record expressing our full faith and confidence in Brother Rutherford and in those who are associated with him at headquarters, and in his managers in the various countries who are acting under his appointment. We call upon our brethren everywhere to stand together fighting for the gospel of the kingdom and thereby giving their unqualified and loyal support to Brother Rutherford and the brethren associated with him in conducting this work.

We request that a copy of this resolution be presented to Brother Rutherford, and a copy be sent to the local manager of each and every country, and that it be published in THE WATCH TOWER, in the English and the foreign editions.

Under the leadership of our Lord we are marching to victory. Let us all march firmly together.

There being no further business to come before the shareholders' meeting at this time the meeting adjourned.

In witness whereof I have hereunto set my hand and seal as Secretary, this first day of November, A. D. 1926.

(Signed) W. E. VAN AMBURGH, *Secretary*.

The annual report, as heretofore announced, being too voluminous to publish in THE WATCH TOWER, will be published in the YEAR BOOK of the SOCIETY. This book will also contain a brief history of the SOCIETY and a text for each day of the year, and a special prayer-meeting text and comment for each Wednesday during the year. This book will be handsomely bound in royal purple cloth and gold stamped. The price to all will be fifty cents. Orders are being received now.

THE CHRISTIAN'S USE OF THE BIBLE

—JANUARY 16—DEUTERONOMY 6:4-9; 2 TIMOTHY 3:14-17—

"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:105.

THE true disciple of Jesus, while always interested in all things relating to the Bible, gives himself no concern in the matter of textual criticisms which are leveled against it by men learned in the world's wisdom; nor in those more numerous and much more harmful higher criticisms which are made by the clergy who, though set apart by their respective organizations to expound the Bible, nevertheless spend time in criticism professedly to make it clearer but really to destroy the thought that it is the revelation of God to man.

² To the disciple it is enough that Jesus accepted the writings of Moses, the Law, the historical records, the Psalms, and the prophets as a God-given record for the guidance and instruction of all his servants, not excluding himself. To him these sacred writings were a treasure store of God's revelation of his purpose for man.

³ Today the Bible is in greater circulation than ever before. The Bible societies which exist to get it into circulation are active in their work; they ardently further their work abroad; and at home, partly because of their activities, it continues to be a "best seller". Yet by the great mass of Christian peoples, who profess to be guided by it, it is held in less esteem than ever; for the critic has been abroad in the land, with the result that confidence in the Lord's Word is very low.

⁴ If it is objected that without "scholarly criticism" we do not know that the Scriptures which we reverence and to which we trust are the same as those which Jesus knew so well and which he took for his guidance, we answer that the Old Testament as we have it, which contains the same writings that Jesus used, is consistent with itself; and there is no indication of its having lost or gained in its long journey through the changing centuries. The quotations from it which were made by the apostles in setting the foundation of the faith and practice of the church of Christ fix its authority in the church.

⁵ Further, the researches of men of good will, and even of those who have searched rather to find errors than to find corroboration, have served to prove to the follower of Christ and to the lover of God that the Bible is singularly free from serious blemishes which might naturally have so easily gotten into it. To the Bible Student there is no room for doubt on any matter essential to a true knowledge of the will and purpose of God.

⁶ To the Old Testament scriptures must be added the writings of the apostles, the whole making the Word of God, which is to be received by the followers of Jesus now and ultimately by all men. Every word of Jesus which has been recorded is part of the revelation of God.

Also the accounts written of his birth and works, of his death and resurrection, are received as God-given. The trivial matters of the early Christians' daily arrangements and of their communal life were not necessary to the life of the church, and are not recorded.

⁷ That the holy spirit of God brought back to the apostles' memory those things necessary to be recorded and believed is certain. (John 16:13) The doings and sayings of the apostles as they instructed the church were made part of the revelation in order to guide the church; and the whole forms the Word of God as it must be received, the Word which is able to make a man wise unto salvation and to make the man of God perfect in his equipment for service. Besides this, it should be understood that the Scriptures are God's witness to himself. Its prophecies were placed on record that when in God's due time their time for fulfilment would come, they would thus be a proof that Jehovah alone is God. None other than Jehovah could foretell the future; and there are thousands of years between the prophecies and the events which have fulfilled them.

⁸ How is the Word of God to be used? Moses told Israel that the things which he taught them about God they were to bind on their hand for a sign, and have them for frontlets between their eyes. How literally this was to be understood is not certain. A sign indicates something seen; perhaps a ring with a seal, or a bangle on the wrist with a token, was here intended. Jesus did not condemn the Pharisees for wearing a phylactery; all he said was that they made them broad so as to call the peoples' attention to their claim to reverence for the law.

⁹ Israel was to write the instruction of Moses on the door posts; that is, some reminder, a text as we would say, was to be written there as now-a-days we have mottoes with Scripture words for hanging on the walls of dwellings. But the Israelites were also to write the words of the law on their hearts; that is, they were to lay them up in their minds so as to be able to meditate on them day and night, abroad or at home; and to preserve them by telling their children the story of God's wonderful dealings with them, and of all his goodness.

¹⁰ Israel's sons in the days of Israel's degeneracy made a great profession of reverence for the law of God, and with great ostentation wore their phylacteries, with passages from the law, on their arms and on their foreheads. But it was almost all for outward show. The Word of God was not in their minds, nor the love of the Word of God in their hearts. The organized systems of Christendom have made the same profession of reverence for the whole of the Bible as the Jew did for his sacred writings, the Old Testament. But they have done exactly as the Jew did. The churches of Rome and of England have done little to explain or expound the Word of God. Each based its claim upon the Word, founded their services and creeds, and then expected no further light.

¹¹ In later days, as Protestantism began to be broken up into sects, more attention was paid to the Bible. In still later days sects have arisen who have called attention to certain texts of Scripture and, by making "a belief" out of their choice, have emphasized them. Thus it has come about that with many there is a much wider knowledge of the Word of God than ever before. It is apparent that a knowledge of certain texts is not in itself of service; indeed, frequently such knowledge does more harm than good, because pride takes the place of a humble desire to serve God. "Knowledge puffeth up," said Paul; and he referred specially to Bible knowledge.

¹² But granted a knowledge of the truth of the Bible, and humility with it, also a desire to glorify God by means of that knowledge, then the more of it the follower of Jesus has the better he can serve his Master. Here is where the disciples were advantaged; they were well versed in the Word of God. Other things considered, it may properly be supposed that those of them who were the better versed in the Scriptures were of the most service in the church. However, some were called for one reason, some for another. It is manifest that even some of the apostles were not called to be interpreters of Scripture.

¹³ At Pentecost Peter said at once that the manifestation which the people saw was the fulfilment of Joel's prophecy, and he quoted Joel probably without any reference to the Scripture roll. It should not be understood that Peter's mind was miraculously charged with the words of the prophecy; the holy spirit merely stirred them to remembrance, but did not put them into his mind. In exactly the same way those who now are called apart from the world to serve Jehovah can serve him best if they serve with a clear understanding.

¹⁴ The Bible is more than a collection of ancient writings and of the sayings and doings of good men. It speaks of itself as the *living* Word, as when Peter says, "Having been regenerated, not from corruptible, but from incorruptible seed, through the living and enduring Word of God." (1 Peter 1:23, DIAGLOTT) Evidently more is intended than the thought of the Scriptures conveying words which lead to life—the Word itself is living.

¹⁵ The words of the Bible can comfort as nothing else can do; and there is a power in its words, when quoted, which seems to be over and above that which might naturally be expected. It is adaptable to every experience in the Christian's life. Probably there is no experience which the Christian would describe or relate but that he will find scriptures which express better than his own words that which he would say. If he would tell of his gratitude to God, if he wishes to offer praise and to honor God, if he would pray, he finds in the Bible a store of words upon which he may draw to express his heart or to guide his thoughts.

¹⁶ It follows then that a disciple of Jesus must ever find the Scriptures a constant source of strength and

a guide in all the varying phases of life; and it will ever be to him as life itself. Paul writing to Timothy says, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. . . . from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy 3:14-17.

¹⁷ Reading and prayerful meditation upon the Scriptures will make the man of God complete, "thoroughly furnished" in every good work. Every man who, like Timothy, is privileged to serve God as a "man of God" will find all his equipment through the Word. Such a one will have the guidance of the holy spirit; but he will receive that, not apart from the written Word, but by light upon it. The disciple of Jesus, therefore, must be an earnest reader and student of the Word of God if he would make progress in life and service.

¹⁸ What should be the attitude of the Lord's people who in this day are gathered together by the fact of the Lord's return, even as the disciples of Jesus were gathered together at the first advent by him? Should these companies meet together for direct study of the Word of God alone, ignoring all else? At first sight it seems as if when present truth came, making the Bible a readable book, those who rejoiced in the truth should meet for further study of the Bible alone, to acquire more knowledge and thus to worship God; and to many who followed this course any question of its propriety has been resented. To others very frequently this course has seemed doubtful, because of the temptation these have had to forget the reason for the giving of present truth which illuminated the Bible, and because many began to decide for themselves what truths may be accepted and what teachings may be rejected, and thus withdraw from cooperation in the kingdom work.

¹⁹ The history of the early church gives us a lead.

Then brethren met for prayer and fellowship, and to be guided by the apostles: "They continued stedfastly in the apostles' doctrine." (Acts 2:42) It would be natural for those Jews instructed in the doctrines of Christ to want to know more of the meaning of their sacred Scriptures, and when they met together they would surely delight to have them read. But there is nothing to indicate that they met merely to study the Old Testament, or that they were directed to do so.

²⁰ The Bible shows that whenever God has a message for his people he has raised up a messenger, as in the days of Israel; or instructed teachers, as when the church, composed of believers in Jesus, was brought into existence. These messengers brought into prominence those portions of the prophecies due to be understood. Thus fresh light on the Scriptures meant more intelligent reading, and they became "meat in due season"; and those who followed the light were encouraged and strengthened. This was what happened at the first advent; and surely this has been his way at the present time, in these days of the second advent. The fact of the Lord's return was disclosed; the truths concerning this were emphasized in God's appointed way. The Lord's people were gathered round these truths that they might be fully instructed therein. The Scriptures glowed with light, and the personal reading and meditation have been made a constant source of enjoyment, confirming God's people in his truth and his work.

QUESTIONS FOR BEREAN STUDY

What is the Bible Student's attitude toward textual and higher criticism, and why? What results have these criticisms wrought? How shall we answer their claim for recognition? ¶ 1-5.

What constitutes the Scriptures, and how did the holy spirit operate in their preparation? ¶ 6, 7.

How was Israel commanded to use the Scriptures, and what hypocrisy relative thereto did their leaders commit? Is there a parallel in Christendom now? ¶ 8-11.

Is a knowledge of the Scriptures a handicap? Were all the apostles called as interpreters of the Word? ¶ 12, 13. Why is the Bible called "the living Word"? How does it make the man of God "complete"? ¶ 14-17.

How should the Scriptures be studied by the ecclesia? What course did the early church follow in this matter? How has the Lord ever imparted his messages? ¶ 18-20.

AN INTERESTING LETTER

HEARS TRUTH OVER WBBR

DEAR FRIENDS IN THE LORD:

It is a little more than a year since I first learned of the Truth through WBBR. I had been praying for a long time to God to show me his way, and I believe that was God's way of answering my prayer.

I am sure that God is blessing the efforts of the brethren in their labor of love, and especially our beloved Brother Rutherford. I took great pleasure in reading Judge Rutherford's wonderful address given in the New Madison Square Garden, as published in the *N. Y. American*, Oct. 18th, and

believe our Lord's blessing went with it in spite of Satan's opposition.

I am rejoicing in the Truth and in the incoming kingdom, and am anxious that others shall know about it. I have read nearly all the literature that is published by the I. B. S. A., and could not live without it.

Please accept inclosed money order for use in the Lord's service. I also wish to thank the WBBR radio performers, who are so faithful in entertaining us with good music and singing.

Truly yours in the Lord,

MRS. VINA W. CONKLIN.—N. J.

PRAYER IN THE CHRISTIAN LIFE

JANUARY 23—MARK 1: 35; 14: 32-36; MATTHEW 6: 9-13—

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matthew 7: 7.

ALTHOUGH there is no record in the Old Testament of prayer being offered earlier than Abraham's appeal for Sodom made to the angel of Jehovah and asking that the city might not be destroyed if at least ten good persons were found in it, yet we must suppose that his was not the first prayer offered to God. Men worshiped God as they sacrificed to him; and Abel's offering, acceptable to God, would be accompanied by some expression of his heart, whether voiced or not.

² It was true then as now that "prayer is the soul's sincere desire, uttered or unexpressed." It was natural that such men as Abel, Enoch and Noah should voice their praise and express their desires as they offered their sacrifices to God; and God, who never changes, must always have had his ears open to the cry of those who put faith in him.

³ There is no record of the patriarchs praying for counsel in their affairs, nor intimation of any attempt or thought to enter into communion with God. When in need of instruction in any new matters which arose in Israel, Moses had a means of approaching God; he sought and was given his answer in the holy place of the tabernacle. Apparently in all matters relating to Israel he was limited to that more ceremonial form of prayer; there is no suggestion that at either morning or night he supplicated for God's guidance of his work for Israel. Moses' song, in which Miriam joined, and Deborah's song of triumph were of the nature of prayer, but were not supplication.

⁴ The first supplication recorded in the Bible is of Hannah, the mother of Samuel, who in bitterness of soul prayed unto the Lord and wept sore. Her attitude of prayer was woefully misunderstood; Eli the high priest, accustomed to seeing drunkenness in the court, thought she too was drunk. But as the time approached when God would establish a kingdom in Israel, centered around a temple service, which may be called the second phase of Israel's life, prayer became more common in Israel. Samuel who was then the Lord's chosen leader, and who in so many things set the worship in Israel, was a man of prayer. His cry in prayer was known throughout Israel. Towards the close of his life, when the people desired a king and really rejected him as their leader and God as their invisible King, they nevertheless asked Samuel that he would not cease to pray for them. They depended very much upon his prayers.

⁵ When David came to the throne, and the temple of God was in prospect, it was fitting that songs of praise should be prepared. Then it was that God gave the Psalms, the songs of the King and the kingdom. These words of God, many of which are prophetic in matter, were not given as the prophecies were, nor for the same

reason. These words of prayer and praise, and often of deep supplication in communion with Jehovah, are a special portion of the storehouse of divine truth. They served a purpose in the days when they were given to Israel; but they were specially given for the church of God, that when these faithful in Christ Jesus should come they should find for their communion with him exactly those things which would enable them to express themselves in praise or supplication.—See Romans 15: 4.

⁶ When the temple was built it was to be a house of prayer for the people of Israel, where they might meet God; and it was to be representatively a house of prayer for all peoples. In his prayer of dedication Solomon said, "Hearken therefore unto the supplication of thy servant, and of thy people Israel, which they shall make toward this place; hear thou from thy dwellingplace, even from heaven; and when thou hearest, forgive." (2 Chronicles 6: 21) From that time prayer became a more familiar feature of the life of God's people. Daniel in exile in Babylon prayed three times a day; not ostentatiously, but certainly he did not mind that others saw him.

⁷ When John the Baptist came heralding Jesus, he taught his disciples to pray; and later the disciples of Jesus said, "Lord, teach us to pray, as John also taught his disciples." (Luke 11: 1) Apparently Jesus had no set formality in prayer, and there is nothing to indicate that he and his disciples had morning worship together; but the presumption that they did so worship would not be out of place; it seems to have been his custom to give thanks before they partook of their meals. It is also apparent that Jesus often rose early in the morning in order that he might be alone in prayer with his Father.

⁸ The prayer commonly known as the Lord's prayer, which in answer to their request Jesus taught to his disciples, though itself a model was given more especially as a guide as to what things should be prayed for rather than as a specific form to be used. While Jesus was with them there is little evidence of their directing their minds to prayer; but in his last talk with them he told them that the holy spirit would come and would prompt them as to their needs. He said that in that day they too should go to the Father as he had done, presenting their prayers in his name; that is, standing in his covenant, and asking as it were in his stead—not, as is commonly understood, for his sake. When the holy spirit came the disciples were often in prayer; and it is apparent that they spent considerable time thereafter in waiting upon God.—Acts 6: 4.

⁹ Thus with the coming of the holy spirit at Pentecost there was a change in the matter of prayer. A communion with God was given not hitherto called for on

his part, nor hitherto possible for his people to enjoy; this privilege of communion with God in the spirit was first enjoyed by Jesus. The Acts of the Apostles tells of the whole company of brethren in their new-found life and joy continuing steadfast in the apostles' doctrine and fellowship, in breaking of bread, and in *prayers*. (Acts 2:42) For what the brethren prayed when they met together we are not told. No doubt they now felt a desire to express themselves in unison, in a way not possible in the temple service which they still used in part; we read that "Peter and John went up together into the temple at the hour of prayer."—Acts 3:1.

¹⁰ Being moved by the same spirit as that which now moves those who enjoy the truth, they would certainly give thanks to God for the truth, and pray for his blessing on their endeavors to live in harmony with his will, and that they might faithfully witness to their faith. When the apostles had been held up by the leaders of the people, they went to the brethren and all prayed together that the Lord who had exalted Jesus would grant that with all boldness they might speak his word, and that signs and wonders might continue to be done by his name.—See Acts 4:23-30.

¹¹ The active ministry of Paul and Barnabas may be said to have begun through the more responsible brethren in Antioch, who fasted and waited on the Lord, evidently seeking his will concerning the ministry to the Gentiles; and the Lord guided them to the sending of Paul and Barnabas abroad amongst the Gentiles. (Acts 13:1-3) Paul tells much about his prayers on behalf of the Lord's people and for himself, and he urges the brethren to prayer. It is evident from his many references to prayer that he expected it to have an important place in the life of all followers of Jesus.

¹² From all this it is apparent that prayer is to be considered as a special privilege given to the church, and must take its place with the reading of and meditation upon the Word of God and our daily strivings to lead a life in harmony with the divine will. He who neglects prayer usually becomes unthankful, and is in danger of making shipwreck of his faith.

¹³ Though the believer is enjoined to pray constantly there is no indication that he should spend much time in retirement. Probably the long prayers of the closet must be avoided even as the long prayers of the market-place; the one is an open exhibition of hypocrisy and self-flattery, the other tends to feed or produce a self-satisfaction which is dangerous to the spirit.

¹⁴ For what should the Christian pray? He should pray for his brethren in the faith, for the interests of the church, for the Lord's cause, for all that which will bring honor to the Lord. He should also pray for such guidance and counsel as he may need in his daily walk through life. The Lord's prayer is a guide in this mat-

ter. It first expresses reverence and praise to Jehovah; then a prayer that his kingdom may come; that his will may be done on earth as in heaven; then that the family of Christ, the household of faith, of which the one who prays is a member, may have given to it that daily portion of spiritual food which is necessary; then comes the reminder that if one prays he must go to God with clean hands, holding no evil thought in his heart towards any, and requests that he may be forgiven for his wrong doings in proportion as he himself is ready to forgive.

¹⁵ There is little of the personal in the Lord's model prayer; but, as it does not suppose the church could meet daily in order to offer it, it must be considered also as a personal supplication given in this form, that the one who prays may always remember that he is a member of a community, the family of God. It follows that such a privilege of prayer as is given to the consecrated, who have the liberty of going to God asking whatsoever they will in the name of Christ, cannot mean that any believer could selfishly choose what he would and obtain it.

¹⁶ Prayer takes its place with the gift of the spirit, and the gift of the Word of God made plain, all of which are gifts to the church. These three great blessings are therefore intended for the church of God as a whole, to be enjoyed by the various members only as they are in harmony with the church and therefore with the Lord. If this were properly understood and accepted prayer would be more truly appreciated and used rightly.

¹⁷ It seems proper for a son of God to tell his Father of his heart's desires; and we may suppose that God is well pleased for his child to tell him of all things connected with his life; of his joys, sorrows, trials, temptations. But he must be careful in making his supplications to God; he must not pray to try to cause God to conform his providences to the wish of the heart. In other words, prayer is not intended to control or alter the providences of God, but is instituted in order that there may be a wise understanding of how the providences of God should guide the life.

QUESTIONS FOR BEREAN STUDY

What is the first mention of prayer in the Scriptures? Was it not practised until then? How did Moses commune with God? ¶ 1-3.

What is the first recorded supplication in the Bible? Why was it fitting that songs of praise should be prepared in David's day, and what was their real purpose? ¶ 4, 5.

What other records of prayer have we prior to Jesus' ministry? What purpose was our Lord's model prayer intended to serve? What further information did Jesus leave with his disciples in this regard, and what followed? ¶ 6-10.

How was Paul's ministry to the Gentiles begun, and what instruction concerning prayer did he give to the churches? What results from neglect of prayer? ¶ 11, 12.

Are long prayers advised in the Scriptures? For what should Christians pray? Analyze the Lord's model prayer. What three great blessings have been given to the church? ¶ 13-17.

SOME INTERESTING LETTERS

STAYING TILL THE WORK IS DONE

DEAR BROTHER RUTHERFORD:

I hope that I do not arrest too much of your time, but I have just read the last WATCH TOWER article entitled "The Stone of Stumbling", and I wish you to know how much I appreciated it. It is simply excellent. No one with a right heart attitude toward the truth could do anything but commend it and thank the dear Lord for it, and also be appreciative that he is using you, dear brother, in such an effectual way in this great work.

Since the day I read THE DIVINE PLAN I have been rejoicing in the glorious light of truth, but I can most truthfully say that it was never so beautiful as at present. The whole matter is opening up wonderfully, and the joy of being here and doing something to get the truth into the people's minds as they crack open is most blessed indeed.

I could not but smile a pleasant relief as you bumped the "going home" talk. Candidly that has grated on me for a long time. It somehow has had the sound of an old home retreat, or a sort of old age pension.

Every true saint, of course, longs for the time when they can be forever with the Lord and uplift the human race and have the blessings attendant to that pleasant work and position; but to want to quit here before the Lord has accomplished his work is a selfish motive, as you have aptly stated.

Assuring you of my love, and rejoicing in being in this great warfare and witness, I remain

Your fellow servant of our King,
H. L. PHILBRICK.—Mass.

BLESSED BY FLASHES FROM THE TEMPLE

MY DEAR BROTHER RUTHERFORD:

After a careful study of the two recent WATCH TOWER articles on "The Stone of Zion" and "The Stone of Stumbling", I simply must express my heartfelt gratitude for the comforting, sustaining and searching truths therein presented. Your arguments, being both Scriptural and reasonable, leave absolutely no room for doubt; they are masterfully logical and unmistakably conclusive.

Your time is too valuable to be spent on mere trifles, but just please permit me to say that I wish you could fully realize how much I have been helped, and the joy that has come into my heart and life, through an appreciation of the various "flashes from the temple"—thanks to him.

Your brother and collaborer in him,
GEORGE L. ROBERTSON.—Pa.

FEEDING ON PRESENT TRUTH

OUR DEAR BROTHER RUTHERFORD:

The little Bunker Hill, Illinois ecclesia sends you greetings of Christian love, and wishes especially to express to you their deep appreciation of the DELIVERANCE book which we have just finished as a Berean Study. It is truly marvelous, and we thank the Giver of every good and perfect gift for this best of all gifts for our learning, except the Bible.

We are studying the WATCH TOWER articles three times a week now. On Sundays we study the ones appointed by the SOCIETY for those dates. We are so thankful that we can all see the new light as it comes due; and we are walking in the light as he is in the light, and have sweet fellowship one with another.

Your brethren in the Lord,
BUNKER HILL ECCLESIA.—Ill.

100 PERCENT FOR THE LORD

DEAR BROTHER RUTHERFORD:

After reading THE HARP OF GOD and each succeeding good article that has come out in THE WATCH TOWER since, I have wanted to tell you of my appreciation, but since reading DELIVERANCE and the article in August 15th Tower on "Servant and Service" I can no longer refrain from

telling you how wonderful I think they all are. Truly we are walking in the light.

I had once thought that there was too much being said about service and not enough about Christian development; but now the precious "voice of the Lord" has made all that clear, and to me service has become the sweetest of words.

The truly anointed ones will no longer need to be urged to service, but will be eager, willing, proud *doers* of the Word; and the Lord is plentifully rewarding them as they go from house to house.

We need not hesitate to urge the people to buy the DELIVERANCE book, because it has the message of the hour. It is the most wonderful book in the world today. I find many who are eager for it, especially those who have read THE HARP OF GOD and have appreciated its message.

O, how I do thank my heavenly Father that he has made it possible for me to spend a few hours each week in his blessed service! Pray for me, dear brother, that if it is his will a way may be opened so that I can spend more time in his service.

Assuring you of my warmest Christian love, and that I am one hundred percent on the Lord's side and hence in full harmony with the SOCIETY, I am

Your sister in the Master's service,
MRS. F. BRANT.—Cal.

CONVENTION BLESSINGS FAR-REACHING

DEAR BROTHER RUTHERFORD:

I am taking this, the earliest opportunity after my return from Britain and the International Convention in London, to express my gratitude and appreciation for the great privilege afforded me in being able to attend. I thank my heavenly Father, and I thank you as his honored instrument, for making it possible for me to enjoy such a favor. The convention has done much for me even as it must have done much for all who attended with the true kingdom spirit. It will be something more than a memory, for the Lord used you wonderfully to clearly and courageously set forth his way and will.

It must have been manifest to all that the key note of supreme reverence for Jehovah and his Son, of loyalty and devotion to his cause, and the necessity for not only seeing the Lord's will but of doing it, which permeated all your discourses, is also the key note of your life; thereby making it possible for the Lord to use you so wonderfully. The position you occupy and the prominence it gives you makes you a continued target for the adversary and his active associates, also the butt of jealous and small-minded so-called brethren. But the Lord must love you for your steadfastness and courage; and if it is any comfort for you to know it, I am glad to assure you for myself and for the many others here that we love you and shall seek continually to uphold and strengthen your hands.

The "Testimony to the Rulers of the World", and your wonderful Albert Hall lecture in support of the same, indicates very clearly the lines to be followed in the more public kingdom work of the immediate future. I am happy to assure you of my whole-hearted desire to faithfully follow such a lead here in South Africa, even as I know the Lord is directing you.

The return voyage provided opportunity for a more careful reading of the DELIVERANCE book. I can say no more than that my heart just overflows in gratitude to my heavenly Father for this, the greatest yet of all messages to the church at this end of the age; and not only to the church but to the world also.

I am glad to tell you that everything was in good shape on my return, and that Brother Phillips had done well in his general care of things. He is well, and sends his love and greetings to you.

Assuring you of my continued fervent love and devotion to the Lord's cause, I am,

Your brother and servant in the Lord,
THOS A. WALDER.—So. Africa.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

New Haven, Conn.	Jan. 2	Chincoteague, Va.	Jan. 10
Chester, Pa.	" 4, 5	Exmore, Va.	" 11, 12
Wilmington, Del.	" 6	Newport News, Va. ..	" 13, 14
Chestertown, Md.	" 7	Norfolk, Va.	" 16, 18
Georgetown, Del.	" 9	Currituck, N. C.	" 17

BROTHER H. S. MURRAY

Hurley, Tex.	Jan. 2	Amarillo, Tex.	Jan. 9
Farwell, Tex.	" 3	Newlin, Tex.	" 11
Panhandle, Tex.	" 4	Quitaque, Tex.	" 12, 13
Amarillo, Tex.	" 5	Childress, Tex.	" 16
Dalhart, Tex.	" 6, 7	Electra, Tex.	" 17, 18

BROTHER J. A. BOUNET

Los Angeles, Calif.	Jan. 2	Albuquerque, N. Mex.	Jan. 17, 18
Yuma, Ariz.	" 9, 10	El Paso, Tex.	" 19, 23
Phoenix, Ariz.	" 11, 12	Valentine, Tex.	" 20, 21
Deering, N. Mex.	" 13, 14	Barstow, Tex.	" 24
Hatch, N. Mex.	" 16	Ablene, Tex.	" 26, 27

BROTHER H. E. PINNOCK

Minneapolis, Minn.	Jan. 2	Fort Wayne, Ind.	Jan. 13
St. Paul, Minn.	" 3, 4	Mansfield, O.	" 13, 14
Waukon, Ia.	" 5, 6	Pittsburgh, Pa.	" 16
Dubuque, Ia.	" 7, 9	Altoona, Pa.	" 17
Rockford, Ill.	" 10, 11	Harrisburg, Pa.	" 18

BROTHER C. W. CUTFORTH

Port Coquitlam, B. C.	Jan. 3	Grand Forks, B. C.	Jan. 11, 12
Penticton, B. C.	" 5	Trail, B. C.	" 14
Vernon, B. C.	" 6, 7	Nelson, B. C.	" 16
Penticton, B. C.	" 9	Winlaw, B. C.	" 17
Rock Creek, B. C.	" 10	Passmore, B. C.	" 18

BROTHER G. R. POLLOCK

Los Angeles, Calif.	Jan. 1, 2	Paradise, Calif.	" 11, 12
Bakersfield, Calif.	" 4, 5	Macdon, Calif.	" 14, 16
Fresno, Calif.	" 6, 7	Klamath Falls, Ore.	" 17, 18
Sacramento, Calif.	" 9	Ashland, Ore.	" 19, 20
Chico, Calif.	" 10, 13	Medford, Ore.	" 21, 23

BROTHER H. H. DINGUS

Clinton, N. C.	Jan. 2, 3	Columbia, S. C.	Jan. 11, 12
Salem, N. C.	" 4	Orangeburg, S. C.	" 13
Hayne, N. C.	" 5, 6	Charleston, S. C.	" 14, 16
Wilmington, N. C.	" 7, 9	Savannah, Ga.	" 17, 18
Florence, S. C.	" 10	Jacksonville, Fla.	" 19, 20

BROTHER V. C. RICE

Schenectady, N. Y.	Jan. 9	Garrett, Ind.	Jan. 25
Gloversville, N. Y.	" 10	Fort Wayne, Ind.	" 26, 27
Batavia, N. Y.	" 18, 19	Warsaw, Ind.	" 28
Ashtabula, O.	" 20, 21	Goshen, Ind.	" 30, 31
Auburn, Ind.	" 23, 24	Elkhart, Ind.	Feb. 1, 2

BROTHER G. H. DRAPER

Hattiesburg, Miss.	Jan. 2	Waynesboro, Miss.	Jan. 10-12
Sumrall, Miss.	" 3	Meridian, Miss.	" 13, 14
Collins, Miss.	" 4, 5	Columbus, Miss.	" 16
Vosburg, Miss.	" 6, 7	West Point, Miss.	" 17, 18
Enterprise, Miss.	" 9	McCool, Miss.	" 19, 20

BROTHER C. ROBERTS

Toronto, Ont.	Jan. 2	Welland, Ont.	Jan. 11, 12
Hamilton, Ont.	" 4, 5	Dunnville, Ont.	" 13
Beamsville, Ont.	" 6	Simcoe, Ont.	" 14
St. Catharines, Ont. ..	" 7	Brantford, Ont.	" 16, 17
Niagara Falls, Ont.	" 9, 10	Kitchener, Ont.	" 18, 19

BROTHER H. E. HAZLETT

Dayton, O.	Jan. 2, 3	Owensboro, Ky.	Jan. 12, 13
Elizabethtown, Ky. ..	" 4, 5	Evansville, Ind.	" 14, 16
Cecilia, Ky.	" 6	Providence, Ky.	" 17
Rineyville, Ky.	" 7, 9	Dixon, Ky.	" 18, 19
Beaver Dam, Ky.	" 10, 11	Hopkinsville, Ky.	" 20, 21

BROTHER R. L. ROBIE

Sealy, Tex.	Jan. 2, 3	Orange, Tex.	Jan. 25
Crosby, Tex.	" 23, 24	Port Arthur, Tex.	" 30, 31
Dayton, Tex.	" 25	Beaumont, Tex.	Feb. 1
Devers, Tex.	" 26	Fannett, Tex.	" 2, 3
Beaumont, Tex.	" 27	Galveston, Tex.	" 4, 6

BROTHER M. L. HERR

Marion, Ill.	Jan. 2	Belmont, Ill.	Jan. 11, 12
Carbondale, Ill.	" 3, 4	Robinson, Ill.	" 13, 14
Anna, Ill.	" 5, 6	Lawrenceville, Ill.	" 16
Mounds, Ill.	" 7	Flora City, Ill.	" 17, 18
Ledford, Ill.	" 9, 10	Clara, Ill.	" 19, 20

BROTHER W. J. THORN

Titusville, Pa.	Jan. 2	Bolivar, N. Y.	Jan. 10, 11
Oil City, Pa.	" 3, 4	Olean, N. Y.	" 12, 13
Warren, Pa.	" 5, 6	Port Allegany, Pa.	" 14
Bradford, Pa.	" 7	Bradford, Pa.	" 16
Shinglehouse, Pa.	" 9	Kane, Pa.	" 17

BROTHER W. M. HERSEE

Windsor, Ont.	Jan. 2, 3	Sarnia, Ont.	Jan. 11, 12
Harrow, Ont.	" 4, 5	London, Ont.	" 13, 14
Leamington, Ont.	" 6, 7	St. Thomas, Ont.	" 16, 17
Chatham, Ont.	" 9	Aylmer, Ont.	" 18
Wallaceburg, Ont.	" 10	Tilsonburg, Ont.	" 19

BROTHER S. H. TOUTJIAN

Hickory, Okla.	Jan. 2, 3	Idabel, Okla.	Jan. 13, 14
Ada, Okla.	" 4, 5	Valliant, Okla.	" 16
Atoka, Okla.	" 6, 7	Antlers, Okla.	" 17, 18
Durant, Okla.	" 9, 12	Albion, Okla.	" 19, 20
Achille, Okla.	" 10, 11	Fort Smith, Ark.	" 21, 23

BROTHER M. A. HOWLETT

Meadville, Pa.	Jan. 2	Negley, O.	Jan. 10
Columbiana, O.	" 3, 4	Lisbon, O.	" 12, 13
East Palestine, O.	" 5, 6	Salem, O.	" 14
Power Point, O.	" 7	Alliance, O.	" 16
East Liverpool, O.	" 9, 11	Louisville, O.	" 17

BROTHER J. C. WATT

Auburn, N. Y.	Jan. 3, 4	Binghamton, N. Y.	Jan. 11, 12
Elmira, N. Y.	" 5	Oneonta, N. Y.	" 13
Almond, N. Y.	" 6	Bainbridge, N. Y.	" 14
Elmira, N. Y.	" 7, 9	Endicott, N. Y.	" 16
Hammondsport, N. Y. ..	" 10	Johnson City, N. Y. ..	" 17

BROTHER A. H. MACMILLAN

Los Angeles, Calif.	Jan. 2	Dallas, Tex.	Jan. 22, 23
San Diego, Calif.	" 9	Waco, Tex.	" 24
Phoenix, Ariz.	" 16	Brownsville, Tex.	" 26
El Paso, Tex.	" 18	Corpus Christi, Tex. ..	" 29, 30
Fort Worth, Tex.	" 21, 23	San Antonio, Tex.	" 29, 30

BROTHER J. B. WILLIAMS

Rockwood, Tenn.	Jan. 2	London, Tenn.	Jan. 10
Knoxville, Tenn.	" 3	Morristown, Tenn.	" 11
Tazewell, Tenn.	" 4, 5	Baileyston, Tenn.	" 12
Luttrell, Tenn.	" 6, 7	Greenville, Tenn.	" 13
Knoxville, Tenn.	" 9	Bristol, Tenn.	" 14, 16