



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

VOL. L

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

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Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

This journal is published for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth forever in a state of happiness.

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

EDITORIAL COMMITTEE - J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto, Ontario
Australasian 7 Beresford Rd., Strathfield, Sydney, N. S. W., Australia
South African 6 Lehe St., Cape Town, South Africa

Please address the Society in every case

AUGUST 25 NATION-WIDE CHAIN BROADCAST

Sunday, August 25, has been designated for a coast-to-coast network broadcast of the message of the kingdom of Jehovah.

The president of the Society will speak on "Health and Life for the People". Select musical numbers will be included in the sixty-minute program to be presented in New York City, beginning at 10 a.m., Eastern Daylight Time.

This program will be broadcast simultaneously by radio stations regularly associated in the WATCHTOWER network and also many other stations, and will serve as an introduction of the summer service week, August 25 to September 2. It is expected that, under the Lord's blessing, this joint proclamation by means of radio and the subsequent field service will result in the most effective witness yet given. One reason for selection of the morning hour is that opportunity may be afforded for Brother Rutherford to speak also to the field workers before they begin the week's work.

Advertising the broadcast: Classes and individuals throughout the United States and Canada are earnestly requested to prepare at once to join in the task of advertising this program during the two weeks before the broadcast. A complete list of the stations will appear on an attractive handbill to be supplied by the Society for house-to-house distribution. This handbill, of entirely new design and printed in colors, can be obtained in quantities at the following rates (carriage prepaid):

Less than 5,000	50c	per thousand
5,000 to 9,000	45c	" "
10,000 to 24,000	10c	" "
25,000 and up	35c	" "

It is suggested that information contained on the handbill be advertised in local newspapers during the two or three days preceding the broadcast; and that frequent announcement be made also at the microphone of local radio stations during the week before August 25.

PHILADELPHIA CONVENTION

A convention of Bible Students will be held at Philadelphia October 31 to November 3 inclusive. The first day is the occasion of the annual meeting of the Watch Tower Bible and Tract Society, and the convention will follow. The regional service directors will be present, as well as other speakers. Further details of the convention will be given later. Applications for accommodations should be addressed to George G. Calhoun, 6019 North Tenth St., Philadelphia, Pa.

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JOB GREATER THAN ABRAHAM

"In all this Job sinned not, nor charged God foolishly."—Job 1:22.

PART I

JEHOVAH called Abraham out of the east country, moved him into a chosen spot of the earth, and there used him to make pictures of his purpose concerning man. To be sure, Abraham was not great within himself; but because of his faithfulness and obedience unto Jehovah he was comparatively great. Job also was a man of the east country, and the Word of God expressly states that he "was the greatest of all the men of the east". It follows that he must have been comparatively greater than Abraham and that God used him for an important purpose. The reason therefor appears in God's Word. On one occasion, at least, Abraham showed lack of faith in God. (Gen. 12:13) Job's faith in God was never shaken.

² Jehovah is the greatest moving-picture producer. He permits men to make some pictures, and as a result of their efforts they think they are great. They are not. Beginning in the early days of man Jehovah used men to move according to his perfect plan, and by their movements he pictured the coming days of salvation and restoration to life. Of course those men, although anxious to know the meaning of their course of action, did not understand the meaning thereof, because it was not the will of God nor his due time for them to understand. Many of those men thus used had faith in God, and their faith he will in due time reward. Even the angels of heaven desired to understand, but God reserved the understanding thereof to those who should live on earth at his appointed time and who are devoted to him.

³ Among the great pictures made and set down in the Bible is that of the case of Job. In fact it stands out separate and distinct, teaching lessons of greatest importance to creation. The book that bears Job's name has been little understood, as indeed it could not be understood until God's due time. Viewed now in the light of fulfilled prophecy and of the revealed plan of God, the book of Job begins to unfold to the diligent searcher after truth. The very language employed in the book gives a clear picture of God's power to give life to mankind by means of restitution,

and also of his purpose and intention so to do. The restitution picture applies not only to Jews but to all peoples of the earth. So far as the Scriptures disclose, Job was not a Jew. He lived outside of the land of Israel. He dwelt in Uz, which is east of Palestine. Concerning Job it is written: "This man was the greatest of all the men of the east." (Job 1:3) This places Job in a class all by himself and indicates that the picture God used him to make must be a distinctive one.

⁴ That which is written concerning Job takes on greater interest when we begin to see that God used him to make many pictures, among which is a marvelous picture of restitution as a means of bringing life to the human race. Uz was a descendant of Shem through Aram. It therefore follows that Job was a descendant of Shem, the son of Noah and upon which son God pronounced special blessings. (Gen. 9:26; 10:23) "Uz" means "counsel" or "consultation", which seems to indicate that Uz and his descendants were those who sought counsel or knowledge of Jehovah God. That seems to show that Job had relationship with God and that God used him for a specific purpose.

⁵ A picture is an image of the real substance. The image may be one that is seen by the natural eye, or it may be a mental representation of that which is tangible. Whether Job existed as a real person or whether the statement concerning him is an allegory matters not. The account is written in the Word of God and is intended for the instruction of mankind. Since the Bible abounds with proof that God used men to make living pictures concerning the development of his plan of salvation, the proof is overwhelming that Job was a real man and was used to make a living picture, and that he had communication or relationship with God. Furthermore the proof is quite conclusive that Job lived some time after the days of Abraham. That he did really exist, and that the story is not an allegory, is supported by the testimony of other prophets.—Ezek. 14:14, 20; Jas. 5:11.

CORRESPONDENCY

⁶ There is a striking correspondency of Job with Adam that can not be ignored. The difference was that Adam did not maintain his integrity, while Job did maintain his integrity. Adam, the perfect man, was a prince and dwelt in the garden of God which was planted eastward in Eden, and Adam had communication or counsel with God. Job was "the greatest of all the men of the east", which constituted him a prince among men. He is spoken of in the Scriptures as a prince. (Job 21:28; 31:37) He lived in the land of Uz, the meaning of which is that he had communication or counsel with God.

⁷ God made the man Adam perfect, and it was the will of the Creator that his perfect creature should worship God. It was the work of the Devil to turn the man Adam away from God. The Devil took that course of action for selfish reasons. Jehovah did not hedge Adam about so as to make him invulnerable to the wiles of Lucifer. God permitted Adam to be subjected to temptation to prove him.

⁸ Concerning Job it is written: "That man was perfect and upright, and one that feared God, and eschewed evil." Even though he was imperfect in his organism and had no right to life, his heart was pure toward God, and therefore God counted him perfect. Since God looks upon the heart or motive that induces man to act, he judged him from that viewpoint. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7) Job's heart was soft toward God and he feared God with a proper or godly fear. (Job 23:15-17) Job therefore stood before God as though he were a perfect man, being upright and pure in heart. Adam was actually perfect in Eden, and Job was counted perfect, and therefore there was a correspondency in this regard.

⁹ Prince Adam was a wealthy man. He had a wife whom God had given him, and he had the prospect of filling the earth with a happy and perfect race of sons and daughters. He was the father of the human family. He was given dominion over every living creature, of the beasts and fowls of earth.—Gen. 1:26; 2:19.

¹⁰ In his time Job was chief among men. (Job 29:25) His wealth and position among men was one of the reasons why he was the greatest of all men of the east. God uses symbols in connection with the pictures he has made. The number ten is a symbolic number representing completeness, that is to say, including all. Any multiple of ten would therefore symbolize the same thing. In this connection it is interesting and important to note the wealth that Job possessed, and it shows a correspondency to that of Prince Adam. Job had seven sons and three daughters, making a total of ten children. This total number of his children would well represent all the off-

spring of Adam, or, otherwise stated, all the human family. Job possessed 7,000 sheep and 3,000 camels, making a total of 10,000 animals. He also possessed 500 yoke of oxen and 500 she asses, and a very great household. (Job 1:3) It is thus seen that his position among men and his great wealth constituted him the greatest man of his time. In his restitution Job was given all that he had lost and much more; and this is further proof that God used Job to make a living picture representing the course of man and how man would be granted life by means of redemption and restitution.

¹¹ Adam should have been wholly devoted to God because that was his duty as a perfect creature. Job was wholly devoted to God as a matter of choice. His sons made a feast, and all of these sons together with their sisters partook of that feast. The devotion of Job to Jehovah is proven by what immediately followed that feast: "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." (Job 1:5) The fact that Job did so 'all his days', or "continually", is further proof of his devotion to Jehovah.

¹² Lucifer was the overlord of Adam during his sojourn in Eden. Jehovah God appointed him to that position. Because of Lucifer's disloyalty and rebellion God changed his name to that of Dragon, Serpent, Satan and Devil. The lordship over man was not taken away from the Devil, however, and as the Devil he has continued to exercise power over man. The proof of this is given in the book of Job, as well as in other portions of the Scriptures. That which caused the fall of Lucifer and turned him into a devil was his coveting the devotion of Adam to God. Lucifer wanted that worship of man for himself. To accomplish his wicked purpose he worked through Eve, the woman whom God had given to Adam; and he succeeded in his wicked purpose.

¹³ The Devil begrudged the worship and devotion that Job was giving to the Lord. The Devil accused Job of serving God for a selfish reason. The day came when the sons of God presented themselves before the Lord Jehovah. Satan the Devil also appeared with that heavenly company. This is proof that Satan was in heaven and had access to the presence of Jehovah God. Satan desired to turn Job away from God; and God, knowing this, offered him the opportunity.

¹⁴ "And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man,

one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."—Job 1:7-12.

¹⁵ Satan accused Jehovah of hedging Job about, and also all his beasts, so that Job could not be induced to worship the Devil. Jehovah told Satan that he might try his hand to induce Job to repudiate the Lord, and then Satan went forth to make preparations for the attack with the wicked purpose of destroying Job's devotion to the Lord.

¹⁶ The day came when all Job's children were in the house of his eldest son, eating and drinking together. Satan stirred up his instruments the Sabceans, and they stole the oxen and the asses of Job and took them away, and killed his servants. Other servants were herding the sheep, when both sheep and servants were destroyed by fire. About the same time the Chaldeans, also servants of the Devil, stole the camels of Job and slew his servants having them in charge. While the children of Job were together eating and drinking, Satan stirred up a great wind-storm that destroyed the house in which they were, and all Job's children were killed. (Job 1:13-19) The Devil thought that now Job would curse God. On the contrary, Job abased himself before the Lord God and said: "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." (Job 1:21, 22) Unlike Adam, Job showed his complete submission and willing obedience to Jehovah. Job therefore maintained his integrity and his devotion to God.

¹⁷ It is quite probable that Adam wept and cried because of his loss, after he was expelled from Eden. Also that he became embittered and suffered. Both Adam and his offspring have been hated and have suffered at the hands of the Devil. The name Job means "he that weeps, that cries, is hated and who is persecuted". In this he well represents the members of the human family that have suffered because of their efforts to do right. The history of the human race is recorded in tears of bitterness. After the loss by Job of his children and his property there came another day when the sons of God presented themselves before the Lord, and again Satan was there also to present himself before the Lord. (Job 2:1) Satan the Devil still had conversation with God:

¹⁸ "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand: but save his life."—Job 2:3-6.

¹⁹ Satan was determined to break the confidence of Job in the Lord and to turn him away from the Lord God. "So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." (Job 2:7) Again Job humbled himself before the Lord, which is shown representatively by his sitting down among the ashes. "And he took him a potsherd to scrape himself withal: and he sat down among the ashes."—Job 2:8.

²⁰ Then Satan bethought himself of his method of reaching Adam. In his effort to break Job's integrity he now used the woman whom God had given Job for a wife. "Then said his wife unto him, Dost thou still retain thine integrity? curse [renounce] God, and die." (Job 2:9) Again the Devil failed in his wicked attempt to destroy Job's faith. Job responded to his wife in words of rebuke: "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."—Job 2:10.

²¹ Adam fell when the test was upon him. He sinned willingly with his eyes open. (1 Tim. 2:14) Adam did not love God. He was controlled by his selfish desire. Satan concluded that, because Adam yielded to his selfish desire at Eve's suggestion and fell, Job would likewise yield to his wife's suggestion and fall. Job did not fall under the test. He did not rebel against God or deny him. After Job had lost his children and all his property he still had the confidence of God and full faith in God, and therefore maintained his integrity. It was at that time that God said to Satan: "And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."

²² Integrity means fidelity to what one believes is right, regardless of what extraneous influence may be brought to bear upon him. It means that one insists upon his own innocence of any wilful wrong-doing and still maintains his faith in and devotion to his Creator. One may be charged with a crime and suffer great punishment under and by reason of such charge and yet be innocent, and amidst all his suffering honestly insist upon his innocence from wilful wrong-doing. In this he would hold the confidence

of those who knew him. The record, made in the book bearing his name, shows that Job at all times and under the greatest suffering steadfastly maintained his integrity by holding fast his faith in God and having the confidence of God.

²³ It has been suggested that Adam in Eden was perfect in everything except experience. Such conclusion is wrong and contrary to the Scriptures. Jehovah God created Adam perfect. It is expressly written that all the works of Jehovah are perfect. (Deut. 32:4) There is no such thing as a qualified perfection, when speaking of the handiwork of Jehovah. Adam preferred to yield to the influence of the Devil rather than to obey God, and he therefore fell and lost everything which God had given him. In describing his condition the Prophet Isaiah uses these words: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."—Isa. 1:6.

²⁴ Job was imperfect in his organism, but he had a perfect heart devotion to the Lord. He preferred to serve God rather than the Devil, and in this he maintained his integrity and had God's confidence therein. Thus it is demonstrated that there was no excuse for Adam's wrongful course. This also proves that there is no excuse for an intelligent creature to willingly choose to serve the Devil rather than to serve God. One who loves God will seek to know his way and to do it so far as it is possible; and such a course is pleasing to God.

INVOLVED

²⁵ The book of Job has long been a mystery. By many it is claimed to be merely a choice piece of literature. Others say it is the greatest poem of the world. It is much more than either of such claims. It was Jehovah God who caused the book to be written. For the benefit of all those who are wholly devoted to Jehovah it is further written in the Bible: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4) Furthermore, God made promise that during the "time of the end" some would have the correct understanding of his Word, which must include the book of Job. (Dan. 12:4, 10) It seems quite clear, then, that a time must come, before God's anointed class have passed from the earth, for some of them to understand the book of Job.

²⁶ Involved in the record are these: Jehovah God; the sons of God; Satan the enemy; Job, the man of Uz; the wife of Job; the ten children of Job; Eliphaz, Bildad, and Zophar, the three professed friends of Job; Elihu, the young man; and numerous spectators. The places involved included both heaven and

earth. It seems quite certain that there is contained in the book a lesson of paramount importance to all creation, and particularly to man. It is therefore the privilege of the anointed to search out by God's grace the meaning thereof in God's due time

PICTURES

²⁷ The Scriptural proof is positive that God used the people of Israel to make pictures of the outworking of his plan of salvation. The law which God gave to the Israelites foreshadowed better things to come to humanity. What came to pass with the Jews was recorded for examples or ensamples for the benefit of those who will learn of the outworking of God's plan. Although Job was not a Jew, that would in no wise mean that God did not use him as an example or picture. Job being the greatest man of the east, and seeing that many creatures of heaven and earth were involved, even the great Creator himself, we are warranted in the conclusion that the picture of Job must have even a greater scope than the one in which Israel was involved. If so, then the picture would have to do with all mankind, both Jews and Gentiles. It is deemed advantageous to the student in the examination of the book of Job to state here in general terms what are some of the pictures that plainly appear, and then to show from the Scriptural proof the correctness of that conclusion.

²⁸ Job in the day of his prosperity pictured Adam the perfect and prosperous prince in Eden.

²⁹ Job in adversity pictured the entire human race suffering loss, sickness and death by reason of sin, which sin the enemy Satan put in operation through Adam.

³⁰ Job suffering the loss of all his children pictures Adam losing all his offspring by reason of sin which was put in operation by Satan the enemy through Adam's wrongful act.

³¹ Job maintaining his integrity under test pictures a class of creatures who under test do prove their fidelity and devotion to God.

³² Job as the servant of God maintaining his fidelity pictured all the servants of God who through adversity steadfastly and immovably hold their faith in God.

³³ The three men, Eliphaz, Bildad and Zophar, who posed as friends of Job, were in fact not his friends. They can better be classed as three frauds. They therefore picture the Devil's agencies, or his organization, attempting to direct man as to what is the course for him to take.

³⁴ Elihu, the young man, well pictures or represents God's anointed messengers who magnify the name of Jehovah and, as God's messengers, speak his message of truth to those who will hear.

³⁵ The wife of Job also pictures an instrument that Satan the Devil employs to induce men to curse God,

and therefore well represents Satan's organization passing under the name or symbol of a woman.

³⁶ Job fully restored to health and happiness and to all and even more than he had in former days pictures the great truth that God in his due time will restore the human race to health, happiness and life.

³⁷ The great lesson taught by the book of Job is that of life from the dead by means of resurrection and restitution; also that life, which is the greatest desire of man, may be had only through the office of a redeemer and mediator whom God provides.

THE CONTROVERSY

³⁸ The presumption is here indulged that all students will carefully study the Scriptural record designated in the Bible as the book of Job. Herein reference to the text is made, but a proper consideration can not be given thereto by any one without a careful studying of *all* the texts of the book.

³⁹ From the very beginning of the experience of man the controversy was between the great Creator and his son Lucifer concerning man. The record shows that Lucifer was one of the "morning stars" who, being informed of God's purpose to create the earth and the creature man for the earth, joined in a song of praise to Jehovah. Man was created and placed in Eden and was put there under the supervision of Lucifer by Jehovah's appointment. Lucifer knew that it was the duty and privilege of man to worship his Creator. Lucifer selfishly desired and coveted the worship of man for himself. He rebelled against God and led man to his downfall. Then his name was changed to Satan, which means adversary of God. Ever thereafter Satan has striven to turn man against God that he (Satan) might have the worship of man and hold man in subjection to himself. This great fact should always be kept in mind in examining the Scriptures, and particularly the book of Job.

⁴⁰ At the time of the assembly of the sons of God to present themselves to the great Creator, as mentioned in the record under consideration, almost all men on earth had turned to evil by yielding to the wicked influence of Satan. God had not removed from Satan the lordship of earth, but permitted him to continue to exercise his power over man, and thereby afforded a full opportunity for the testing of all his creatures. It must have been with much arrogance that Satan appeared in the presence of God, boasting and proud of the fact that he had turned almost all men away from God the great Creator.

⁴¹ Jehovah called upon Satan to report his own movements, and the response of the adversary was that he had been about the earth. While the record is silent upon the point, it is reasonable to conclude that by his very arrogance in the presence of God, Satan declared, in substance, that no man would will-

ingly continue to serve God, and in fact would not serve him at all, unless there were some selfish reason therefor. What, then, was the issue in the controversy at that time? Doubtless it was this: Will man maintain his integrity before Jehovah? Can God place a man on earth who will be faithful and true to him? Satan would insist that no man would do so, but that all, under certain conditions, would turn against God.

⁴² Manifestly it was the purpose of God to demonstrate that man, by the grace of God, and acting under his counsel, can maintain his integrity and, by meeting the divine requirements and being obedient to God's provided way, obtain life everlasting. To determine the issue God would therefore permit Satan to go the full limit in his attempt to turn all men against the Lord, and then in his own due time and good way God would demonstrate his own absolute supremacy. Thereby he would teach all creation the all-important lesson that Jehovah is the only true God and there is none besides him. At this point in the controversy Job pictured a class of men who do maintain a perfect condition of heart and hold the confidence of Jehovah. Therefore at the proper occasion Jehovah offered Satan the opportunity to do his worst. "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"—Job 1:8.

⁴³ Satan denied that Job really loved God. He accused God of so hedging Job about that Satan did not have an opportunity to put him to the test. "Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."—Job 1:9-11.

⁴⁴ That was a challenge to Jehovah; and the Lord did not permit the challenge to pass, but told Satan that he might take what Job had. Satan went out from the presence of the Lord and devised ways and means for the destruction of Job's property and family and carried out his wicked purpose. When he had thus brought great disaster upon Job's household, he failed because Job still trusted in God and worshiped him.

⁴⁵ At a subsequent meeting of the sons of God to present themselves to Jehovah, Satan being there also, God reminded Satan that Job still "holdeth fast his integrity, although thou movedst me against him, to destroy him without cause". With arrogance and cruel sarcasm Satan replied to the Lord: "A man will give his skin for his skin, but all that man hath will he give for his life." "But put forth thine hand now, and touch his bone and his flesh, and he will curse

thee to thy face." (Job 2:4, 5) Again the test was on: "And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." —Job 2:6, 7.

⁴⁶ Notwithstanding this terrible calamity Job humbled himself before God, as shown by the fact of his sitting down among the ashes. Again Satan had failed to turn Job against the Creator. Satan must have been somewhat disturbed at this turn of affairs. Then he bethought himself of how he had reached Adam through his wife. He injected the thought into the mind of Job's wife and induced her to make an effort to influence Job to forsake God; and she, acting as Satan's instrument, called upon Job to forsake God, renounce him, and suffer the consequences. But Job did not yield to the evil devices of his wife. Turning upon her, he rebuked her and said: "Shall we receive good at the hand of God, and shall we not receive evil?" Again Satan had failed in his attempt to turn Job against the Lord. In this experience Job must have pictured that small number of men who throughout the ages have withstood all manner of persecution and have still maintained their faith and devotion to the Lord God.

THREE FRAUDS

⁴⁷ After his repeated efforts Satan must have felt very much chagrined at his failure to turn Job away from the Lord God. Bent on his evil course, Satan would not give up the battle, but would concoct other schemes or methods to use against Job. He would never give over the fight until his complete defeat; and thus is pictured the persistency of Satan the Devil in opposing God until he is destroyed. Satan is the very embodiment of wickedness.

⁴⁸ Three men residing in different places came together by appointment to visit Job. "Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to mourn with him and to comfort him." —Job 2:11.

⁴⁹ Why did those three men go on an agreed mission to Job? Whom did they represent, and why should they take part in the controversy? Did they go with an honest purpose to render aid and comfort to Job? Did God send them to comfort Job? It is not reasonable that God would do so. The real issue was, Would Job maintain his integrity and devotion to God under the great test? Up to this point he had done so and Satan had failed. Victory was on the side of the Lord. It would therefore be inconsistent for God now to send three men to comfort Job, because that would interfere with the full and complete test being put upon him.

⁵⁰ The word "friends", as used in the text, must be used ironically. The same word, identically, was used by Jesus when he spoke to his enemies. (Matt. 20:13; 22:12; 26:50) The last scripture citation refers specifically to Judas, who the Scriptures plainly declare was the instrument of Satan. The words in Job 2:11, "to mourn with him and to comfort him," are also ironically used. The argument used by the three men before Job shows that they were agreed as to how they would humble Job and convince him of his lack of fidelity and integrity. If the three men called the friends of Job did not go as the representatives of God, whom did they represent?

⁵¹ All the evidence proves that the three supposed friends of Job were the agents or representatives of Satan the Devil. In the picture, therefore, these three men represented the Devil's organization. His organization is made up of three distinct elements. Those three men claimed to be acting by divine right, and were therefore hypocrites. Satan's organization appears before mankind as the representative of God on earth and, in fact, is hypocritical. The names and origin of the three men who visited Job throw some light on the matter under consideration.

⁵² Eliphaz means "the endeavor of God"; therefore means that he endeavored to represent God. He was a Temanite and a descendant of Esau. (Gen. 36:4, 10, 11, 16) He belonged to the Edomites, who were greatly in the disfavor of God.

⁵³ Bildad the Shuhite evidently was a descendant of Abraham by Keturah. Shuah was one of the sons of Keturah. (Gen. 25:1, 2) The name Bildad means "son of contention". He was the kind that Satan would use to speak for him in a controversy.

⁵⁴ Zophar was an inhabitant of Naamah, since he was called the Naamathite. His name signifies "hairy, rough, or a goat, or forward". That signified he was disposed to butt into matters which did not belong to him.

⁵⁵ They were men of advanced years. They were well to do and high of standing amongst the people who knew them. They were considered great men. They held high-sounding and flattering titles given to them by men, and reveled in them. This is indicated by the words spoken by them, as shown by the record. "Great men are not always wise; neither do the aged understand judgment." —Job 32:9.

⁵⁶ Satan's organization is made up of the well-to-do, self-righteous, the élite, the titled savants, doctors of divinity, philosophers, and great men who hold titles and revel in them. The three elements of the Devil's organization are the religious, the commercial, and the political. The religious leaders pose with great gravity and sanctity before the people, and the principal ones in their flocks are usually the heartless profiteers and the conscienceless politicians. They claim to be men of great character, having de-

veloped it by their course of action. They hold themselves forth as examples by which the people should be guided. These bear themselves in the presence of others with heavy dignity and speak in a pious and sanctimonious tone. They have always assumed the attitude of "more holy than thou".

⁵⁷ The political element of this wicked organization claim to rule by divine right, and they and the preachers harangue the people concerning the "divine right" of rulers. The commercial element claim that they hold all the wealth because of their favor from God, and the clergy element claim to be the representatives of God on earth and the sole interpreters of his Word. These have always assumed that no one aside from themselves should dare attempt to teach or even to think concerning the meaning of the Word of God. Such is the element that Satan has used to misrepresent God and to turn honest people away from the Lord. The Scriptures and the facts therefore fully agree that the three supposed friends of Job were actually three frauds and pictured the Devil's organization.

⁵⁸ The record is clear that Satan was doing all within his power to cause Job to renounce God, and that the three supposed friends were his instruments to accomplish that purpose. The record plainly shows that these three men were "forgers of lies", and, furthermore, that God's wrath was kindled against them because they had not spoken the truth. (Job 13:4; 42:7) Mark those three pious frauds on their way to "comfort" Job. With long hair, long flowing beards, long garments and long and solemn countenances, they approached with great pomp and dignity in keeping with their self-esteem and self-righteousness. They traveled in single file, with hands folded before them. The motley and ragged company of poor and unclean followed at a respectful distance, and with awe watched the performance of these three great and sanctimonious frauds. When those three pious and important men reached a vantage point from which they could view Job in his misery and where Job could see them, "they lifted up their voice and wept" with great crocodile tears, and every one rent his mantle and pawed the dust and sprinkled it upon his head toward heaven. Then they advanced with solemn tread near to Job and sat down on the ground, and there they remained quiet for seven days and nights.—Job 2:11-13.

⁵⁹ They had not come to speak words of comfort and consolation to Job, but to condemn him as a wilful sinner. Job had been the richest man among them all, and now these representatives of Satan would magnify their own righteousness and teach Job that he was a wilful sinner and for that reason had lost all his property and was suffering at the hand of God. It was a subtle trick of Satan to turn Job away

from his course of fidelity and cause him to curse God. Satan had failed in all other attempts. Would he fail in this one?

GOD OF THE WORLD

⁶⁰ For many long centuries Satan has been the god of this world. His chief purpose has been to blind men to the truth of God's Word, lest any such should see God's plan and learn the true way to life. (2 Cor. 4:3-6) To accomplish this purpose he has used his entire organization; but chief among the members thereof have been and are the religious leaders. These have been supported at all times by the principal of their flock, made up of the élite, the ultrarich and the professional politicians. Such men have posed and still pose as the representatives of God while wilfully practising fraud and deceit upon the people. The clergy or preachers have assumed great piety and self-righteousness. They have made the big property owners and the professional politicians the chief ones in their congregation. These proud and haughty ones have received special favor. They have been held before the common herd as examples of God's favor. The preachers have set them forth as examples to be followed, and by this means many of the poor and ignorant and superstitious ones have been brought into the religious organizations and induced to lay their small earnings at the feet of the hypocrites. When the rich and the selfish politicians have seen fit to make war on others, the preachers have harangued the common people and told them it is their duty to give their life and everything they have to support and maintain and fight for a selfish organization.

⁶¹ These religious frauds have not spoken to the poor people about God's gracious plan of redemption and how he would bring life to the obedient ones by resurrection and restitution blessings. On the contrary, they extolled the virtues of men, called them men of character, and advised the poor in the church systems to develop a character and grow like the great men and thereby work out their own salvation, and by this means to assure themselves a place in heaven or the unseen condition.

⁶² These false leaders and would-be comforters have urged upon the people the patriotic support of unrighteous rulers. They have told them that patriotism means the unqualified support of the men who are really their oppressors. By this means they have induced the poor to spill their own blood in defense of the Devil's organization. The common people have been told by these three elements that unless they join themselves with the religious systems and support them earnestly the great God, for whom these claim to speak, will consign all who fail so to do to hell or torment eternal in duration.

⁶³ To be sure, the great Jehovah God foreknew the cruel and wicked system that Satan would create and

organize and carry on to deceive men and to turn them away from the true God. He foreknew that the most wicked instrument in that system would be the religious element that would assume to speak in the name of God. He foreknew that these would be and are hypocrites, and would practise subtlety and hypocrisy. He knew that they would be aided and upheld and supported by the rich and professional politicians operating the governments, and that thereby the masses of people would be held under the supervision, power and control of Satan the evil one. God permitted the three men, who claimed to be Job's comforters, to be used to foreshadow that wicked organization. God also foreknew that amidst all these vile and subtle influences of Satan's organization there would be a few men who would maintain their confidence in him and would be faithful to him, regardless of all persecution and suffering that might be heaped upon them. This class he would picture by Job.

"God used Abraham and his descendants to make a picture concerning his plan of redemption, and particularly the "seed" of promise through which the blessings would come to mankind. Now he would use Job to make a picture showing the battle of mankind against the evil power and influence of Satan, and showing how in due time God would bring forth a class of men who could resist the Devil, trust absolutely in God, joyfully avail themselves of the good offices of the great Redeemer and the Almighty, and receive life everlasting. The picture made by Abraham and his descendants had to do more particularly with those who have faith like unto that of Abraham. The picture of Job is wider in scope, because it pertains to the entire human race and proves that God's ultimate blessing to suffering humanity is life everlasting on earth, through the great Redeemer and minister of restitution favors. With this view of the picture in mind, consider now some parts of the argument indulged in by Job and the three frauds who claimed to speak in the name of God but who really spoke for the enemy.

(To be continued)

QUESTIONS FOR BEREAN STUDY

- ¶ 1. Who were Abraham and Job? Compare the two as to their previous condition of life and as to their faith in God.
- ¶ 2. In what manner and for what purpose did Jehovah use certain faithful persons prior to the Christian era? Quote scriptures to show whether God's dealings with those persons were understood by them or by others of his creatures.
- ¶ 3-5. What is the importance of the book of Job as a part of divine prophecy? In view of what facts do we reasonably conclude that the book of Job is a living picture, and not an allegory? How do Job's nativity and lineage indicate his relationship with God?
- ¶ 6-8. Adam and Job were different in what important respect? Compare them as to perfection.
- ¶ 9-11. Compare Adam and Job as to their wealth and position among men. As to devotion to God.
- ¶ 12-14. How does Lucifer come into consideration in connection with both Adam and Job?
- ¶ 15, 16. Through what accusation did Satan find opportunity to bring Job into adversity? Describe Satan's procedure against Job. How did Job meet this test?
- ¶ 17-19. The meaning of the name Job suggests what? Not having succeeded in his first attempt to destroy Job's devotion to God, what did Satan then do? What of Job this time?
- ¶ 20-21. Satan then took what further step, and why? With what result?
- ¶ 22. What is meant by "holding fast one's integrity"?
- ¶ 23, 24. Show clearly whether Adam's "lack of experience" modified his responsibility.
- ¶ 25, 26. What characters and places are involved in the book of Job? Quote scriptures to show that God's anointed would at some time understand this record.
- ¶ 27. Prove that the experiences of Israel were pictorial. Also whether Job's not being a Jew would preclude the book of Job from becoming one of Jehovah's picture-lessons for his people.
- ¶ 28-32. What is pictured by Job in the day of his prosperity? In his adversity? In his suffering the loss of his children? In his maintaining his integrity? In his being God's servant maintaining his fidelity?
- ¶ 33-35. In this picture, who are Eliphaz, Bildad, and Zophar? Who is Elihu? Who or what is pictured by the wife of Job?
- ¶ 36, 37. Job's full restoration pictures what? The record as a whole contains what great lesson?
- ¶ 38-41. Why is it important at this time that the entire book of Job be carefully studied? How does the record account for the defection of angels and man, and for the prevalence of evil in the world?
- ¶ 42-44. What is the great issue in this controversy? Who are the principals therein? God proceeds how to determine the issue? Job has what part in the procedure? How does Satan then proceed? How does Jehovah meet the challenge? What is then Satan's course of action, and the outcome thereof?
- ¶ 45, 46. Satan, failing, seeks what opportunity to continue the test? Why would he try to induce Job's wife to serve as an instrument for further aggravating Job? What was the result of this part of the test?
- ¶ 47-49. Satan's persisting in his evil course pictures what? How may we know on which side of the controversy Job's three "friends" were to be employed?
- ¶ 50-54. Why were these men called "friends" of Job? How are their names significant?
- ¶ 55-57. The circumstances and standing of these men indicate their having pictured what classes of the present time?
- ¶ 58, 59. What does Job 13:4 indicate as to the purpose of these men in visiting Job, and as to what master they were serving?
- ¶ 60-62. Describe how the three elements making up the visible part of Satan's organization have worked together in the accomplishment of his purposes in the earth.
- ¶ 63, 64. Point out God's foreknowledge of the operation of these systems, and that he foreknew also the blessed outcome of his plan for the restitution of mankind.

All truth is calm,
Refuge and rock and tower;
The more of truth, the more of calm;
Its calmness is its power.
Truth is not strife,
Nor to strife allied.

It is the error that is bred
Of storm by rage and pride.
Calmness is from truth,
And truth is calmness still.
Truth lifts its forehead to the storm
Like some eternal hill.

IS THE BIBLE INSPIRED?

[Thirty-minute radio lecture]

THE Bible is the oldest book in existence. It was written by about forty men during a period of approximately 1700 years. Moses began to write it 3,542 years ago, and John finished it about 1,831 years ago. The book claims to have been written by divine inspiration, which means that God directed the minds and pens of the writers so that what they spoke and wrote was true and authoritative; that God approved the same, and that they correctly recorded his plans, purposes and law.

Of necessity, God chose faithful, honest and truthful men to write the Bible, and when writing or speaking on other subjects, these men were not inspired. No other book was ever written under divine inspiration; and, hence, no other book has divine approval or authority.

The Bible is chiefly a record of history, prophecy and doctrines. God saw to it that honest, truthful and holy men accurately recorded historical facts and faithfully stated his prophecies and doctrines.

In its historical aspect it recounts, in particular, the history of one nation, Israel, and relates impartially both the good and the bad things said and done by them.

In its prophetic aspect the Bible foretells blessings for all the families of earth; it foretells a time when peace, happiness and everlasting life shall be the portion of every human being; of a time when there will be no more sin, unrighteousness, sickness or death; of a time when Satan shall be bound for a thousand years, all the dead resurrected, and wilful rebels destroyed in second death.

In its doctrinal aspect the book sets forth the most beautiful doctrines imaginable; doctrines which harmonize with Jehovah's attributes of wisdom, justice, love and power; doctrines so grand that it is impossible to justly criticize them when once their beauty and harmony are discerned. However, there are millions of people who do criticize the book and deny its inspiration, because they do not understand it. The reason that they do not understand it is because the religious leaders have misrepresented it and charged that it teaches certain doctrines which it does not teach. The Bible does not teach the doctrine of the "trinity", human "immortality", or "eternal torment", and no intelligent man should condemn one for denying the inspiration of such doctrines.

This book claims God as its author, and claims to be a revelation of his will to man. It stresses the love of God for the race; it tells of his mercy, his kindness and his goodness toward the children of men. This being true, and even its enemies must admit that such is the claim of the book itself, a logical question would be, Why should such a book have enemies? The answer is found in the Bible and can not be found elsewhere. It is a reasonable answer and, when once un-

derstood, it is easy to see why the Bible has been persistently misrepresented all these centuries.

The Bible tells us that God created a wise and beautiful creature called Lucifer and placed him in Eden to protect mankind, as man's guardian. It tells us the simple story that this creature was given wonderful power and authority by his Creator; that he abused that power; that he became selfish and ambitious and desired to win the race away from loyalty and service to God and to get them to serve him; that he tempted our first parents to disloyalty and disobedience and that God punished them by driving them out of the garden and separating them from all the blessings which God had given them in the garden.

Lucifer's ambition was to get control of the entire race: to have a kingdom of his own. To do this it was necessary to lie about God; to misrepresent his plans, purposes and love; to charge him with selfishness and to deceive the people in every way. It was Lucifer who led Adam and Eve into sin, and at that time his name was changed to Satan and Devil. From that time on Satan has been known as the great liar and the father of all lies. He has been the enemy of both God and man and has continually misrepresented God's plans, purposes and love to man.

Just as God has used human instrumentalities, holy men, to do his work in the earth, so Satan has used human instrumentalities, unholy, ambitious men, to do his work in the earth, which is a work of misrepresentation, slander and lying about God. God's servants are called "holy men of old", "holy prophets"; and Satan's servants are called "false prophets".

This explains why the Bible has enemies, who the enemies are and what their work is. Their one purpose is to deny the inspiration and authenticity of the Bible and make it look unreasonable, cruel and unjust, so that men will lose all confidence in it and thus the more easily become the dupes of Satan.

The Apostle Peter vouches for the inspiration of the Old Testament, and Jesus vouches for the inspiration of the New Testament and incidentally vouches for the inspiration of Peter's words as well. In 2 Peter 1:21 we read: "Prophecy came not at any time by the will of man: but holy men of God spake as they were moved by the holy spirit." Speaking to his disciples, Jesus said, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." (Matt. 18:18) This means that the epistles of Peter and the other apostles had divine approval and authority: that they were inspired.

No other book ever had so many enemies. One of the best proofs that it is God's Word is the fact that God has protected it from the attacks of its enemies. Its enemies at first tried to hinder its translation into the various languages of earth. Failing in this, they

tried to hinder its publication by making laws against the same and imposing the severest kind of penalties. When this procedure failed, they diligently sought to confiscate and destroy all the different issues, and thousands of bonfires have consumed hundreds of thousands of volumes in different languages. Then they adopted a different course. They tried to persuade the people that one must be ordained in order to read or expound it.

Still later, when the people began to assert their God-given right to read and study for themselves, and the enemies of the Bible found that their efforts to keep the book and a knowledge of what it contains from the people were failing, they adopted a still different way of hindering the people from reading and accepting its truths. They began to belittle it, to ridicule it. They began to charge that it teaches wicked and abominable doctrines, unreasonable doctrines, mysterious doctrines, such as eternal torment, immortal soul, trinity, etc. They charged that it is full of contradictions. Their efforts have been to bring reproach upon the book; to make it appear so unreasonable and wicked that good people, intelligent people, would have no confidence in it.

To a large extent these enemies of the Bible have succeeded in their efforts. Yet there have always been some faithful men and women in the earth who have defied its enemies, their anathemas and their penalties, and have held up the Bible as the Word of God, as being the truth and as being worthy of the love and respect of all people. In spite of all its enemies, it is published in more languages, is read by more people and has a larger circulation than any other book on earth. Its message is essentially a message of comfort, and millions of people confess having been comforted and cheered by that message.

In the face of all this opposition and misrepresentation, the Bible stands out preeminently as the greatest book of all the ages. It is read and discussed more than any other book on earth, and its influence is greater than any other book. It carries a blessing everywhere it goes. Even its enemies must admit that those nations and peoples who accept and believe its teachings even imperfectly are far superior to other men and nations, while those nations who do not accept it are in the depths of ignorance, superstition and poverty.

Now let us examine some of the internal evidences of its inspiration. First among these evidences is the fact that its writers all agree. When rightly understood and correctly translated, there are no contradictions found in its one thousand pages or more. Many persons claim that there are contradictions in it, but these seeming contradictions are due to the fact that the critic does not understand it.

A second evidence is found in the fact that all its writers set forth a most wonderful and beautiful plan

of salvation. They tell of one sin committed in Eden by Adam; that this one sin brought condemnation on Adam and on his posterity. They all agree that this condemnation was death, destruction. They further agree that there was no way of escape from death except by divine intervention. They agree that man was helpless to deliver himself. They agree that Jehovah God saw that there was no help, and that in his love and pity he provided the necessary help.

These writers unitedly declare that God so loved the world that he sent his Son to die to ransom the entire race of Adam from the power of the grave. They agree that Jesus successfully accomplished this provision of the ransom price, and they agree that as a result of this ransom given by Jesus there will be a resurrection of all the dead, both good and evil. They agree that the object of this resurrection is that all the dead may hear of the love of God and the love of Jesus and may have opportunity to receive what Adam lost for them in Eden, namely, a right to win life on the earth by proving their loyalty and gratitude to God for such a Savior. These writers all agree that all who will prove themselves ungrateful and disloyal will be destroyed in the second death. They agree that this resurrection, restitution and blessing will be accomplished by our Lord at his second advent, during the time of his thousand-year reign on the earth. They agree that during this thousand years Satan will be bound so as not to be allowed to interfere with this work, and finally they all picture a perfect earth, like the garden of Eden, with no sin in it, with peace and righteousness prevailing and joy and gladness everywhere. It is a beautiful and heart-cheering picture.

With united voice the writers of the Bible agree that the time for the accomplishment of all these things is near at hand. This beautiful harmony is an indisputable proof that the Bible is an inspired book.

The Bible relates both the good and the bad deeds of its heroes. It tells how Moses smote the rock twice, contrary to Jehovah's command, and was punished for it. It tells how Aaron made a golden calf and led the people into idolatry. It tells how David took Uriah's wife and then caused the death of Uriah. It tells of Peter's denial of the Lord, and of a misunderstanding which Paul and Peter had at one time. It relates these facts with no attempt to excuse, and commends these men for their faith, and not for their good works or moral conduct. Knaves and hypocrites would not record the faults of their heroes. The Bible is a model of candor and honesty.

Prophecy and its fulfilment prove the inspiration of the Bible. Hundreds of years before Jesus was born the prophets had foretold his birth, crucifixion and resurrection, and many of the events associated with these. Let us review some of these prophecies.

In Isaiah 7:14 we read: "Behold, a virgin shall

conceive, and bear a son, and shall call his name Immanuel." Again, in Isaiah 9:6, 7 we read: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called . . . The Prince of Peace. Of the increase of his government and peace there shall be no end."

Hundreds of years later the Bible records the virgin birth of Jesus, in fulfilment of this prophecy. In Psalm 41:9 is a prophecy of the betrayal of Jesus by his friend, whom he had loved and trusted. I quote: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

It was customary to break the legs of those who were crucified, but the prophet had foretold that not a bone of Jesus should be broken. In Psalm 34:20 is the record: "He keepeth all my bones: not one of them is broken." The breaking of the legs was to hasten death. Read the fulfilment of this prophecy in John 19:32, 33, 36: "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. These things were done, that the scripture should be fulfilled, A bone of him shall not be broken."

The entire fifty-third chapter of Isaiah is a prophecy of Jesus, and is wonderfully interesting. I quote only a part (verse 3): "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." If any one doubts that this prophet was inspired, let him turn to the New Testament and read the treatment of Jesus by the religious element of his day. They said, "Is not this the carpenter's son? Can any good thing come out of Nazareth?" They charged him with being the friend of publicans and harlots. They spit in his face. They threw a blanket over his head and cuffed his ears. They crushed a crown of thorns down on his forehead. They reviled and sneered and hooted and jeered. Jesus could have smitten them all to instant death, but he did not do so; rather he fulfilled another prophecy which reads: "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isa. 53:7.

In Isaiah 53:9 is another prophecy, which reads: "He made his grave with the wicked, and with the rich in his death." This was literally fulfilled when they buried him in the tomb of the wealthy Joseph of Arimathea.

Still another prophecy is recorded in Zechariah 9:9, which was so literally fulfilled that it can not be successfully denied that the author spoke under inspiration. It reads: "Rejoice greatly, O daughter of

Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The fulfilment is recorded in Matthew 21:6, 7. "The disciples . . . brought the ass, and the colt, and put on them their clothes, and they set him thereon."

The Prophet David had recorded another prophecy, of two parts, namely, that Jesus would be resurrected from hell (the grave) and that his body would not corrupt or decay. I quote: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16:10) Peter points us to the fulfilment of this prophecy. He says: "David, . . . being a prophet, . . . spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."—Acts 2:29-31.

It was also prophesied (Mic. 5:2) that Jesus should be born in Bethlehem of Judea; and everybody is familiar with the Bible story, how Joseph and Mary were obliged to go up to Bethlehem to be taxed, and while there Jesus was born in the manger. Surely all these prophets were moved by the holy spirit of God. They were divinely inspired. They could not foresee these things themselves.

The prophets of the Old Testament foretold the very year, and even the very day when Jesus would be crucified. Nobody could possibly kill him before that time, because God had inspired his prophets to foretell the time. Jesus had studied these prophecies and had come to an understanding of them just before he was crucified. Jesus said: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."—John 17:1.

There are many prophecies foretelling the second advent of our Lord and events connected with that advent. One of these prophecies has already had fulfilment in our day. The majority of my hearers have witnessed this fulfilment and are not aware of it. The fulfilment took place in the year 1914. For many years prior to 1914 announcement was made all over the earth that it would be fulfilled in that year, but Christian people had had their confidence in the Bible so undermined by false teaching that they did not believe in its inspiration, and hence did not believe the announcement which was made. Let me call your attention to this prophecy.

God made a covenant with the nation of Israel. He led them out of Egyptian bondage into the land of Palestine. He told them that if they would obey that covenant he would shower them with blessings. (See Leviticus 26.) He also told them that if they would break the covenant he would punish them "seven times". He told them plainly what the punishment would be, namely, that they would be driven out of their land and be captives among the other nations of the earth; that they would be scattered among the

Gentiles for this "seven times". The Bible shows that, in Jewish reckoning, a "time" is a year of 360 days, and therefore seven times would be 2520 days. But both Ezekiel and Moses tell us that in prophecy a day always stands for a year. Hence this punishment would be a scattering among the Gentile nations for a period of 2520 years. Has the nation of Israel had such a long period of punishment, and, if so, where did it begin and when did it end?

It began in 606 B. C., in the reign of Nebuchadnezzar, who carried Israel into captivity in Babylon; and since that time they have had no national existence until in the year 1914 God began to reestablish them in their own land. But what occurred in 1914? Every one listening to this talk knows that the greatest and most destructive time of trouble that ever cursed this earth began in 1914, namely, the great World War. But how few people on the earth realize that that war marked the time when Christ would begin to set up his kingdom and to deliver Israel from their captivity to other nations! Yet this had been prophesied by three of the greatest prophets that ever lived, Daniel, Jesus and John.

Daniel said: "At that time shall Michael stand up, . . . and there shall be a time of trouble, such as never was since there was a nation, . . . and at that time thy people [Daniel's people] shall be delivered." (Dan. 12:1) It would be difficult to make a more accurate prophecy than this. It fits 1914 exactly.

The disciples asked Jesus this question, "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3) Jesus answered: "Nation shall rise against nation, and kingdom against kingdom;

and there shall be famines, and pestilences, and earthquakes, in divers places." Again the date 1914 is marked accurately.

In Revelation 11:17, 18 we read the record of John: "We give thee thanks, O Lord God Almighty, . . . because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come."

Thus we have three different prophecies marking the same event; and all these prophecies are now fulfilled, and we have witnessed the fulfilment.

Jehovah God has two other proofs, which he will use in the near future, and these will be so convincing that nobody can deny the facts. But what are these proofs? The first one is the battle of Armageddon. In this battle all the corrupt and wicked and oppressive institutions of earth are to be destroyed. It will end the rule of Satan. It will end profiteering and oppression, false teachings and doctrines, war and militarism, injustices, crimes and sin; and it will mean the binding of the Devil for a thousand years. All the traducers of both Jehovah God and his Word will be exposed and ashamed.

The final and most convincing proof will be the resurrection of the dead. When people see their dead friends and relatives come back to life again, as the Bible repeatedly declares they will, this will convince the most skeptical that God is true, that the Bible is his own inspired Word, and that he is worthy of honor and praise for evermore. These proofs of the divine inspiration of the Bible lie just ahead of us, and in the very near future.

INTERESTING LETTERS

HYKSOS KINGS, PHARAOH AND HERO-WORSHIP

DEAR BROTHER RUTHERFORD:

Though I realize that your time is so fully occupied, yet the connection of the following with what *The Watch Tower* brought forth late last year re the great pyramid of Ghizeh prompts me to submit the following:

As you well know, the identity of the builder or builders of the "great pyramid of Ghizeh" is yet unknown. But a sort of sacred touch has been imparted to that structure by the suggestion that the builders thereof were probably sacred characters of the Bible; for example, the following quotation from *Studies in the Scriptures*, Volume III, page 322, paragraphs 2 and 3:

It is conjectured [hence merely guess-work] that Melchizedek, though not himself an Egyptian, used Egyptian labor for the construction of the Great Pyramid. . . . These *Hyksos* or Peaceful Kings are supposed [hence not established by God's Word] to include Melchizedek, and are assumed [hence not proven] to have been the builders of the Great Pyramid—God's altar and "Wit-ness" in the land of Egypt.

Manetho, an Egyptian priest and scribe, is quoted by Josephus and others as saying: "We had formerly a king whose name was Timaus. In his time it came to pass, I know not how, that the deity was displeased with us; and there came up from the East, in a strange manner, men of ignoble race [not warriors], *Hyksos*, who had the confidence to invade our country and easily subdue

it by their power without a battle. And when they had our rulers in their hands, they demolished the temples of the gods."

Now in regard to Melchizedek the *Government* book (page 42, paragraph 1) remarks:

If God is supreme in power, and Melchizedek was priest of the Most High God, why did not Melchizedek exercise his divinely-given power and overthrow the kings [such as the Egyptian rulers] over which the Devil ruled? The answer is that it was not God's due time or purpose to then destroy Satan's power.

This last quotation would hardly allow of the theory that Melchizedek was one of the Hyksos whom the pagan priest Manetho mentions as having invaded Egypt and subdued it and controlled its rulers.

All this raises the question: Who are these Hyksos, and is there any secular warrant even for including any sacred Bible character (Melchizedek or some other servant of Jehovah) amongst these Hyksos? On this point the following extracts from secular authorities are interesting:

Hyksos, hik' soz, according to the Egyptian annals, a conquering nomadic race from the East, who, under Salatis, their first king, took Memphis and rendered the whole of Egypt tributary. Their name probably means "foreign kings", the explanation "shepherd kings" being of later origin. The date of their invasion and conquest was about 1700 B. C. [or 270 years after Shem's death, and 245 years after Abraham's death], of their expulsion about 1600 B. C. [or about the time of the Exodus] They followed

Egyptian customs, and their six monarchs took Egyptian names. . . . The only detailed account of them in any ancient writer is an unreliable passage of a lost work of Manetho, cited by Josephus in his rejoinder to Apion.—*The Americana*, Vol. 14.

PHARAOH, fa'ro, the Hebraic name given in the Bible to the kings of Egypt, corresponding to the PER'O (Great House), P'RA or PH-RA of the Egyptian hieroglyphics, which signifies the sun.

The Pharaohs mentioned (Gen. xii; 10) in the time of Abraham (believed to be Osirtesen I) and Joseph (the latter, according to tradition, minister of Apophis II Aa-Kenen-Ra), were probably the shepherd kings or Hyksos.—*The Americana*, Vol. 21.

According to these quotations from *The Americana*, then, the Hyksos could not include either Shem or Melchizedek; and, if the Hyksos actually did build the Great Pyramid, as has been assumed, then it is certain by secular evidence alone that neither Shem nor Melchizedek built it.

Because Christ Jesus referred to himself as "the good shepherd", the term "shepherd-king" might seem to imply a good king, a servant of the great Shepherd, Jehovah; and, a shepherd-king being assumed to be the constructor of the Great Pyramid, that structure would thus have a sanctity about it that Bible Students should respect. But just recently the following came to my attention regarding the derivation of the title Pharaoh. The usual meaning given to this title is "the Great House" and also "Sun"; for instance, under the word "Pharaoh" the Funk & Wagnalls *Standard Dictionary* gives the following:

The Egyptian word *Per-aa* signifies "the Great House," i. e., the royal palace, *per*, house or abode, *aa*, great. This was the ceremonial expression for the person of the king. The Hebrew word *Phar'oh* is a Semitized transcription of the original Egyptian, and undoubtedly dates from the period of the Sojourn and the Captivity. In the Coptic, the first two letters are detached to form the article.

How I was startled, though, to find the following explanation given by that deep student of Hebrew and ancient Babylonian, Alexander Hislop:

The well-known name Pharaoh, the title of the Pontiff-kings of Egypt, is just the Egyptian form of the Hebrew He-Roé. Pharaoh in Genesis, without the points, is "The-Roé." *Phe* is the Egyptian definite article. It was not shepherd-kings that the Egyptians abhorred, but Roé-Tzan, "shepherds of cattle." (Gen. xlv. 34) [See also Young's *Concordance* under "shepherd."] Without the article, Roé, a "shepherd", is manifestly the original of the French Roi, a king, whence the adjective royal; and from Ro, which signifies to "act the shepherd," which is frequently pronounced Reg—(with *sh*, which signifies "He who is," or "who does," affixed)—comes Regsh, "He who acts the shepherd," whence the Latin Rex, and Regal. . . . The Chaldean soothsayers and priests, in the performance of their magic rites, were generally equipped with a crook or crozier. This magic crook can be traced up directly to the first king of Babylon, that is, Nimrod, who, as stated by Berosus [ancient Chaldean historian], was the first that bore the title of a Shepherd-king. In Hebrew, or the Chaldee of the days of Abraham, "Nimrod the Shepherd" is just Nimrod "He-Roé" [Pharaoh]; and from this title of the "mighty hunter before the Lord" have no doubt been derived both the name of Hero itself, and all that Hero-worship which has since overpread the world.—*The Two Babylons*, page 218, footnote, and page 217.

According to this last above quotation, the Hyksos were nothing less than successors of Nimrod, the first pagan king and the founder of Babylon, and, as such, they would be worthy ones indeed to build that idolatrous structure, the great pyramid of Ghizeh, which very much reminds one of the hanging gardens of Babylon. It would appear that those who are devotees of the great pyramid come within the class called "hero-worshippers".

I thank the Lord for the timely *Watch Tower* articles re the Ghizeh pyramid. They settled it for ever with me that that "pile of rock" was never built by a servant of Jehovah and has no divine inspiration or significance about it, and that the Word of God is sufficient for the man of God.

Appreciating your contending for the faith once delivered to the saints,

Your brother in his service,

FRED W. FRANZ, N. Y.

DECISION TO SERVE JEHOVAH

DEAR BROTHER RUTHERFORD:

Greetings in the name of our present King!

All the members of the ecclesia having assembled together, we expressed our joy and gratitude to the Lord for the privilege we have to be members of God's organization and to fight shoulder to shoulder with our brethren against the organization of Satan.

Also, we thank God through Jesus Christ, who is using you and your collaborators to bring into the light all the latest and great truths and the new methods in the field service, which encourage us day by day to fight the good fight of faith.

The articles, "Sure Mercies of David," "Prepared for the Remnant," "God's Lightnings," and the two articles on the 'altar' in Egypt are excellent. We realized once more that the truth belongs to Jehovah and he gave it through his beloved Son to the faithful remnant.

Having all those things and blessings in mind, we decided, by the raising of hands, to obey and to cooperate with you in serving Jehovah and in exalting his glorious name.

Accept our earnest love in Christ.

Your collaborators,

GREEK ECCLESIA, *Cannonburg, Pa.*

ZEAL OF REMNANT INCREASES

DEAR BROTHER RUTHERFORD:

The brethren assembled in convention at Memel this week-end unanimously resolved to send you their heartiest greetings. It is with great joy that I express on their behalf their warm love and confidence and their determination to loyally cooperate with you in the work of the Kingdom. All rejoice in the flashes of light from the temple; and while growing less in number, the zeal and enthusiasm of those remaining increases day by day. Sixty-eight workers participated in placing 110 bound books and 543 booklets in the hands of the people, the highest attendance at any session being 110.

Brother Dey, who was present, is always a source of great inspiration and contributed in no small measure to the success of the convention.

Your coming visit will be a great encouragement to the brethren in Europe, and our only regret is that we here in Northern Europe will not be able to see you.

With continued love in the Lord, and always praying his richest blessing on your efforts to magnify his name, I remain,

Your brother by his grace,

HERBERT F. GABLER, *Lithuania.*

COOPERATION AND FAITHFULNESS

DEAR BROTHER RUTHERFORD:

Greetings in the service of Jehovah God. At a general assembly of undersigned ecclesia a motion was made, and passed unanimously, that we send our Christian love and our appreciation of your strenuous efforts in our heavenly Father's service, which have been very inspiring and encouraging to the brethren of this ecclesia, and we desire to pledge our loyal cooperation and continuous faithfulness to Jehovah and his channel.

We also want to assure you that you have our confidence, esteem and love; and may the Lord watch and care for you, and his divine blessing rest upon you, that you may be a source of inspiration and blessing to those with whom you meet on your European trip. Truly war has been declared against the Devil, and we see him use every means possible to destroy the Lord's anointed.

We are studying the *Watch Tower* for March 15. It is indeed most wonderful. It seems that we are almost in the zenith of light. Surely Jehovah flashes his lightnings, illuminating our pathway, preparing his people for the greatest campaign yet since the opening of his temple. The exposition of Psalm 50 is wonderful; the evidence set forth was logical and convincing.

In conclusion we wish to convey our appreciation of your fearlessness, and daily thank our heavenly Father for such a leader; and may his divine blessings continue to rest upon you and all your collaborators at the Bethel Home and elsewhere.

With much Christian love, we remain

Your brethren in Christ,

EDMONDSON (Alta.) ECCLESIA.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Alma, Mich.	July 1	Traverse City, Mich.	July 16, 17
Merrill, Mich.	" 2	Kingsley, Mich.	" 18
Stanton, Mich.	" 3, 4	Cadillac, Mich.	" 19, 21
Grand Rapids, Mich.	" 5, 7	Midland, Mich.	" 22, 23
Sparta, Mich.	" 8	Saginaw, Mich.	" 24, 25
Muskegon, Mich.	" 10, 11	Bay City, Mich.	" 26, 28
Manistee, Mich.	" 12, 14	Ossineke, Mich.	" 29, 30
Lake Ann, Mich.	" 15	Saginaw, Mich.	" 31

C. W. CUTFORTH

Estevan, Sask.	July 1	Chaplin, Sask.	July 15, 16
Lewvan, Sask.	" 2	Herbert, Sask.	" 17, 18
Viewfield, Sask.	" 4, 5	Swift Current, Sask.	" 19-21
Regina, Sask.	" 6, 7	Vanguard, Sask.	" 23, 24
Mazenod, Sask.	" 8, 9	Maple Creek, Sask.	" 26, 27
Mossbank, Sask.	" 11, 12	Medicine Hat, Alta.	" 28, 29
Moose Jaw, Sask.	" 13, 14	Taber, Alta.	" 30

G. H. DRAPER

Catlettsburg, Ky.	July 4-6	Clarksburg, W. Va.	July 18-20
Huntington, W. Va.	" 7-9	Fairmont, W. Va.	" 21-23
Charleston, W. Va.	" 11-14	Morgantown, W. Va.	" 25-27
Pt. Lookout, W. Va.	" 15, 16	New Martins'le, W. Va.	" 28-30

M. L. HERR

Warsaw, Ind.	July 5, 6	Marion, Ohio	July 18-20
Fort Wayne, Ind.	" 7-9	Wadsworth, Ohio	" 21-23
Lima, Ohio	" 11-13	Akron, Ohio	" 25-27
Wapakoneta, Ohio	" 14-16	Kent, Ohio	" 28-30

W. M. HERSEE

Biggar, Sask.	July 2, 3	Calmer, Alta.	July 16, 19
Wilkie, Sask.	" 5, 6	Burford, Alta.	" 18
Edmonton, Alta.	" 7, 8	Wetaskiwin, Alta.	" 20, 21
Camrose, Alta.	" 9, 10	Tawatinaw, Alta.	" 22
Lamont, Alta.	" 12, 13	Clyde, Alta.	" 23
Edmonton, Alta.	" 14	Prince George, B. C.	" 25-28
Leduc, Alta.	" 15	Prince Rupert, B. C.	" 31

DWIGHT KENYON

Yakima, Wash.	July 8-10	Spokane, Wash.	July 20, 21
Walla Walla, Wash.	" 11-13	Hermiston, Oreg.	" 23
Dayton, Wash.	" 14-16	LaGrande, Oreg.	" 25-27
Pendleton, Oreg.	" 18	Weiser, Idaho	" 28-30

A. H. MACMILLAN

Fort Wayne, Ind.	July 2, 3	Louisville, Ky.	July 22, 23
Pittsburgh, Pa.	" 4-7	St. Louis, Mo.	" 27, 28
Wheeling, W. Va.	" 17, 18	Springfield, Mo.	" 29, 30
Cincinnati, Ohio	" 20, 21	Joplin, Mo.	" 31

E. D. ORRELL

Duquesne, Pa.	July 15, 16	Elizabeth, Pa.	July 21-23
McKeesport, Pa.	" 18-20	Buena Vista, Pa.	" 25, 26

J. C. RAINBOW

Wenatchee, Wash.	July 15, 16	Missoula, Mont.	July 25-27
Spokane, Wash.	" 18-21	Hamilton, Mont.	" 28-30
Coeur D'Alene, Idaho	" 22, 23	Deer Lodge, Mont.	Aug. 1-3

E. B. SHEFFIELD

Loyal, Wis.	June 30-July 2	Wausau, Wis.	July 18-21
Marshfield, Wis.	July 4-6	Clintonville, Wis.	" 22-24
Black River Falls, Wis.	" 7-9	Bonduel, Wis.	" 25-27
Stevens Point, Wis.	" 11-13	Green Bay, Wis.	" 28-30
Auburndale, Wis.	" 14-16	Waukesha, Wis.	Aug. 1-3

H. L. STEWART

Guelph, Ont.	June 26, 27	Toronto, Ont.	July 7-12
Beamsville, Ont.	" 29, 30	North Bay, Ont.	" 13, 14
Galt, Ont.	July 2, 3	Chiswick, Ont.	" 15, 16
Preston, Ont.	" 4	New Liskeard, Ont.	" 17-19
Kitchener, Ont.	" 5, 6	Timmins, Ont.	" 20-22

W. J. THORN

Atlanta, Ind.	July 4-6	New Goshen, Ind.	July 18-20
Acton, Ind.	" 7-9	Jasonville, Ind.	" 21-23
Brazil, Ind.	" 11-13	Sullivan, Ind.	" 25-27
Terre Haute, Ind.	" 14-16	Dugger, Ind.	" 28-30

S. H. TOUTJIAN

Wellington, Ohio	July 4-6	Cambridge Spr., Pa.	July 21-23
Lorain, Ohio	" 7-9	Meadville, Pa.	" 25-27
Ashtabula, Ohio	" 11-13	Titusville, Pa.	" 28-30
Erie, Pa.	" 14-20	Oil City, Pa.	Aug. 1-3

J. C. WATT

Park Ridge, N. J.	July 18-20	Yonkers, N. Y.	July 25-27
Tarrytown, N. Y.	" 21-23	Port Chester, N. Y.	" 28-30

C. A. WISE

Muncie, Ind.	July 1, 2	Charleston, W. Va.	July 13, 14
Mansfield, Ohio	" 4-7	Clarksburg, W. Va.	" 15, 16
Wheeling, W. Va.	" 8, 9	Oakland, Md.	" 17, 18
Huntington, W. Va.	" 10, 11	Cumberland, Md.	" 20, 21

GEORGE YOUNG

Hillsdale, Mich.	June 30-July 2	Grand Rapids, Mich.	July 18-20
Jackson, Mich.	July 4-6	Sparta, Mich.	" 21-23
Leslie, Mich.	" 7-9	Muskegon, Mich.	" 25-27
Lansing, Mich.	" 11-13	Owosso, Mich.	" 28-30
Charlotte, Mich.	" 14-16	Durant, Mich.	Aug. 1-3

SERVICE CONVENTIONS

In view of the fact that there will be no general convention during 1929, the Society is arranging a series of local conventions, to be held in conjunction with the regional service directors' appointments to some of the larger classes. These conventions are for the convenience of classes within a radius of from sixty to a hundred miles from the city where they are held. Communications should be directed to the secretary, whose name and address are given in each instance.

Mansfield, Ohio	July 4-7
P. B. Lorenz, 57 S. Walnut St.	
Newark, N. J.	July 4-7
Howard A. Grafis, 488 Summer Ave.	
Pittsburgh, Pa.	July 4-7
H. W. Dorst, 603 Highland Place, Bellevue, Pa.	
Seattle, Wash.	July 4-7
C. C. Somerville, 2203 W. Trenton St.	
Charleston, W. Va.	July 13, 14
A. J. Wilkinson, 741 Charleston St.	
Washington, D. C. (Colored)	July 19-21
F. N. Richardson, 1503 "R" St. N. W.	
Spokane, Wash.	July 20, 21
W. J. Baxter, W. 2414 Mallon Ave.	
Wausau, Wis.	July 20, 21
Walter W. Beilke, 1335 Prospect Ave.	
Denver, Colorado	August 10, 11
K. C. Reddish, 4785 Quitman St.	
Butte, Mont.	August 10, 11
W. W. Cornelie, 1001 S. Wyoming St.	
Detroit, Mich.	August 24, 25
P. J. Medma, 5053 Bishop St.	
Buffalo, N. Y.	August 24, 25
Miss Alice E. Davis, 218 Bristol St.	
Charlotte, N. C. (N. Carolina Annual State Convention) ..	Sept. 6-8
D. J. Richards, 609 Kingston Ave.	
Philadelphia, Pa.	Oct. 31-Nov. 3
G. G. Calhoun, 6019 N. 10th St.	