



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. XLIV

SEMI-MONTHLY

No. 19

Anno Mundi 6052 — October 1, 1923

CONTENTS

NOTICE OF ANNUAL MEETING.....	290
VIRGINS FAIR	291
Definitions and Symbols.....	292
What Distinguishes the Virgins?.....	293
"The Bridegroom Tarried".....	294
Separation of the Virgins Begun.....	295
Relationship of the Parables.....	297
PRAYER-MEETING TEXT COMMENTS	298
I KNOW (Poem).....	298
NEW YORK CONVENTION	299
WORLD'S TEMPERANCE LESSON	300
SOME MISSIONARY TEACHINGS OF THE PSALMS	301
A Prophecy Now Being Fulfilled.....	302
INTERESTING LETTERS	303

"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.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into full and complete 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 'partaker 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 21:14; Revelation 1:6; 20:6.

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

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Canadian*: 38-40 Irwin Avenue, Toronto, Ontario; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 6 Lelle St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s. 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, G. H. FISHER, R. H. BARBER.

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. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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

ANNUAL MEETING

Notice is hereby given that the annual meeting of the Watch Tower Bible & Tract Society, as provided by law and the charter of said Society, will be held at the Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, Pittsburgh, Pennsylvania, at 10 o'clock a.m., Wednesday, October 31, 1923, to transact any business that may properly come before the said convention, including the election of officers. Form of proxy is furnished with the September 15th issue of THE WATCH TOWER for all shareholders. Further copies may be had by addressing the Secretary.

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

September 15, 1923.

RAILROAD RATES TO PITTSBURGH CONVENTION

Special railroad rates have been granted by various lines to the Pittsburgh Convention to be held November 1 to 4, inclusive. For full information address C. H. Stewart, Secretary, 317 Grace Street, Mt. Washington, Sta., Pittsburgh, Pa.

PRAYER-MEETING TEXTS FOR NOVEMBER

November 7: Purify "your souls in obeying the truth through the spirit."—1 Peter 1:22.
November 14: "The ornament of a meek and quiet spirit."—1 Peter 3:4.
November 21: "Hereby know ye the spirit of God."—1 John 4:2.
November 28: "God . . . hath blessed us with all spiritual blessings."—Ephesians 1:3.

HYMNS FOR NOVEMBER

Sunday	4	5	11	182	18	333	25	301
Monday	5	174	12	193	19	287	26	70
Tuesday	6	211	13	121	20	146	27	69
Wednesday	7	160	14	95	21	100	28	68
Thursday	1	Vow	8	188	15	315	22	187
Friday	2	228	9	43	16	259	23	317
Saturday	3	168	10	114	17	294	24	273

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

CHAPTER I: THE FACT AND THE PHILOSOPHY

Week of Nov. 4.....Q. 29-35 Week of Nov. 18.....Q. 43-49

Week of Nov. 11.....Q. 36-42 Week of Nov. 25.....Q. 50-56

Question books on "The At-one-ment," 10c postpaid

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV

OCTOBER 1, 1923

No. 19

VIRGINS FAIR

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."—Matthew 25:1.

GRACIOUS words fell from the lips of Jesus, the beloved of God, when he spoke concerning his return for his bride. In pictorial language he had described his bride as "the fairest among women," and did so because of his love for her. His Father had ordained before the foundation of the world that he should have a bride; she to be called, chosen, polished, prepared and made into his likeness and all glorious in his palace when the union is fully consummated.

²It seems quite certain that one of the joys set before the Lord (Hebrews 12:2) was that he might have with him his bride, chosen by the heavenly Father. Since Jesus himself looked forward with joy to that day, then surely the bride would anticipate the day with much joy. The nucleus of the bride class was his loyal disciples, who walked with him for three and one-half years. They loved him. He loved them. He was anxious that they and all who should thereafter become his followers might be one; and thus he prayed. (John 17:21) When he spoke the parable of the virgins he was near the hour when he was to be taken away from his disciples; and he was telling them some things that they could understand then, and in dark sayings many more things that they would understand when they received the holy spirit. He had said to them: "In my Father's house are many mansions: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3) Naturally his disciples were anxious to know more about the details, and their minds would be meditating upon these things.

³The great goal to which Jesus looked forward was the kingdom. Time and again he showed how important he regarded the kingdom. His disciples had caught the spirit, and to them the kingdom became the greatest of all things to which they should look forward. They understood that the kingdom would be set up and the promise made to Abraham fulfilled; and that the beginning of this would be at the end of the world, of which (as Jesus had taught them) Satan was then the

god or mighty ruler. The fact of the coming end of the world and of the return of the Lord was certain, and definitely fixed in their minds. But how would they know when that time would arrive? They determined amongst themselves to find out. A short time before his crucifixion the record is that these disciples came to Jesus privately, saying, "Tell us, when shall these things be? and what shall be the proof of thy presence, and of the end of the world?"

⁴In answer to these questions Jesus delivered that wonderful discourse, depicting the conditions that would obtain at the end of the world and during his presence—conditions which all the truly consecrated recognize and appreciate at this time. In connection with that great discourse he told his disciples that he would then have a faithful and wise servant, whom he would make ruler over all his goods (his kingdom interests). He then intimated that there would be an evil servant class who would smite their fellow-servants and turn back and join the world.

⁵But there still remained in the minds of those faithful disciples something that they wanted to know. They had understood from Jesus that there would be a union between the great King and his faithful followers, who would with him make up the kingdom class. As Jews they must and did know the text of the Scriptures; therefore we must indulge the presumption that they were familiar with the words of the Prophet concerning the espousal of the bride to the bridegroom.

⁶The Logos (before he became Jesus) speaking through the holy Prophet had said: "I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord [Jehovah]." (Hosea 2:19, 20) That betrothal meant a future union or marriage. We must conclude that the disciples would look forward to that as a happy time. Surely they were familiar with the text of the prophet Isaiah, who wrote: "For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God

[*elohim*, mighty one] rejoice over thee." (Isaiah 62: 5) Even though the disciples then understood that these prophecies related to God's chosen people after the flesh, yet when they received the holy spirit they would know that these words of the prophets apply to Israel after the spirit, the new creation.

⁷The main question in the minds of the faithful disciples was this: When will that union of the bride and the Bridegroom take place? When will the faithful followers of the Lord be united together with him? (Has not this been the very question that has been uppermost in the minds of the consecrated during the time of the harvest, even until now?)

⁸Jesus knew that these questions were in the minds of his followers; and that a similar question would occupy the minds of others, particularly at the end of the age. He therefore, through his Word, drew a picture of the kingdom, comparing the kingdom of heaven at the time with virgins or pure ones, which is in exact agreement with the prophets' utterances relating to the union of the bride and the bridegroom.

TIME

⁹Since the parable Jesus here uttered relates to the church going in to the marriage, time becomes of vital importance. Jesus stressed the importance of time by saying to them: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Paraphrasing his words, he would say to them: 'You must be on the watch at all times; for you know not the day nor the hour when the Bridegroom shall receive his bride into his glory home. You must be ready and willing at all times; and if you love me, you will keep my commandments and will watch.' The statement here of our Lord could not relate to his second presence: for he had already given the evidences by which they could determine the second presence. The question as to how they would know of his second presence had already been answered. The first question concerning his presence and the end of the world related to the times and seasons. St. Paul afterward said: "Of the times and the seasons, brethren, ye have no need that I write unto you."—1 Thessalonians 5:1.

¹⁰For more than forty years now it has been apparent that the Lord is present. The question under consideration in this parable relates to the entry of the church into the kingdom of the Lord and to the closing of the door. Who is he today who knows just when that will take place?

¹¹To aid us in determining the time we must take into consideration the surrounding circumstances and events; namely, Jesus had just been answering the disciples' question concerning his second presence and the end of the world. He had just mentioned the faithful and wise servant and the possible development of an evil servant, and immediately began to speak to them the parable of the virgins; thereby showing

that it was intended as a part or continuation of his discourse relating to the conditions at the end of the world and had its application after these other events had transpired. He opens the parable with these words: "Then shall the kingdom of heaven be likened unto ten virgins," etc. The word *then* means *at that time*—at the time when the parable is due to be fulfilled, and at the time when the evidences that the world has ended are manifest.

¹²With no disposition or desire to criticize what has heretofore been said or written about the fulfilment of this parable, we here venture the statement that there must be a later and even a broader and more distinct fulfilment since 1914 than there was during the forty years preceding that date. The question uppermost in the minds of Christians for the past forty-five years, and particularly during the past ten years, is and has been, 'When are we going home? When shall we enter in and be forever with the Lord?' Has any one been able to give the true and correct answer to this question at any time since 1874? Will any man have the temerity to say now that he knows the very day and hour when the last member shall pass beyond the veil, when all shall be forever with the Lord, and when the door will be closed? Surely not.

¹³Now let each reader take his Bible and carefully read the parable as set forth in Matthew 25:1-13. We believe that all will be greatly aided in understanding this parable if we realize the importance of the words of the Master when he said: "Watch therefore, for ye know neither the day nor the hour." The parable, of course, is written in symbolic language. It is like a picture thrown on the screen, suggesting the existence of a reality, to be known in the future. Before examining the parable in detail, let us ascertain the Scriptural meaning of the words and the symbols used.

DEFINITIONS AND SYMBOLS

¹⁴KINGDOM OF HEAVEN means the royal family, members of the new creation to be associated with Jesus, the Head or King. Before the final division takes place, as contemplated in the parable, all the spirit-begotten and anointed ones this side the veil will be included in the kingdom-of-heaven class.

¹⁵VIRGIN means a pure, chaste woman, symbolizing the church of the firstborns. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—2 Corinthians 11:2.

¹⁶TEN VIRGINS symbolize *all* the virgins; that is to say, all the consecrated, begotten and anointed Christians following in the footsteps of Jesus on earth, looking for the union with the Bridegroom, the King.

¹⁷FIVE means one-half of the *ten*, showing relative completeness, and showing that the division is not arbitrarily made by the Lord, but that the virgins are divided into two classes—dividing themselves; that all

these were prospective members of the bride class at one time. The division does not indicate that there would be an equal number in each class. It merely shows two classes.

¹⁵WISE. A wise person is one who knows God's plan and applies this knowledge according to the divine rule; one who trusts in the Lord with all his heart and leans not to his own understanding; who joyfully humbles himself under the mighty hand of God and delights in whatsoever the Lord provides for him. He joyfully keeps the commandments of the Lord; therefore he is watchful.

¹⁶FOOLISH—the very opposite of wise. He does not joyfully conform himself to the expressed will of God. He leans to his own selfish understanding; while claiming to follow the Lord, yet he does not possess a loyal and loving spirit—contentedly and joyfully to abide by whatsoever the Lord provides for him.

²⁰In proof of the definitions of *wise* and *foolish* as above set forth, we cite the following scriptures:

²¹"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:5, 6.

²²"The wise shall inherit glory; but shame shall be the promotion of fools."—Proverbs 3:35.

²³"A wise son heareth his father's instruction: but a scorner heareth not rebuke."—Proverbs 13:1.

²⁴"The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness."—Proverbs 15:2.

²⁵"My son, if thine heart be wise, my heart shall rejoice, even mine. . . . Hear thou, my son, and be wise, and guide thine heart in the way."—Proverbs 23:15, 19.

²⁶"He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered."—Proverbs 28:26.

²⁷"So foolish was I, and ignorant: I was as a beast before thee."—Psalm 73:22.

²⁸The LAMP is a symbol of God's Word of truth, in which is his spirit and which lightens the pathway of the child of God. It is the expressed will of God toward his new creatures.

²⁹"For thou art my lamp, O Lord: and the Lord will lighten my darkness."—2 Samuel 22:29.

³⁰"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:105.

³¹"There will I make the horn of David to bud: I have ordained a lamp for mine anointed."—Psalm 132:17.

³²"For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."—Proverbs 6:23; 23:9; Ezekiel 1:13.

³³It must be manifest from the foregoing scriptures that the Bible would be a lamp to no one's feet except

those who have the spirit of the Lord. When we understand the lamp to picture the will of God as expressed toward his children, then we can see that it is his will obeyed by his children, through the operation of his spirit, that brings to them light. *All the virgins had lamps.*

³⁴OIL—a symbol of joy and gladness.

³⁵"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Hebrews 3:6.

³⁶"Thou preparest a table before me in the presence of mine enemies: thou anointest my head *with oil*; my cup [of joy] runneth over."—Psalm 23:5.

³⁷"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the *oil of gladness* above thy fellows."—Psalm 45:7.

³⁸"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities."—Psalm 141:5.

³⁹"Let thy priests be clothed with righteousness; and let thy saints shout for joy. . . . I will also clothe her priests with salvation: and her saints shall shout aloud for joy."—Psalm 132:9, 16.

⁴⁰"Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore *with joy* shall ye draw water out of the wells of salvation."—Isaiah 12:2, 3.

⁴¹"*Thy watchmen* [those who are watching—wise ones] shall lift up the voice; with the voice together shall they sing [for joy]; for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 52:8.

⁴²"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, *the oil of joy for mourning*, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isaiah 61:3.

⁴³VESSEL: The person or being who is the new creature.—2 Corinthians 4:7.

WHAT DISTINGUISHES THE VIRGINS?

⁴⁴All persons concerned in this parable are designated as virgins, therefore pure ones, justified, begotten and anointed of the holy spirit. All of them are looking for the Bridegroom, that they may go in to the marriage and be forever with the Lord before the door is shut. This is the *one thing* for which they are looking. For this reason they go out to meet the Bridegroom. They all have lamps, showing that they have a knowledge of the expressed will of God concerning them, as set forth in the details of the divine plan. They all continued to walk together until the Bridegroom seemed to tarry; and then they all slept and slumbered. They all hear the midnight cry; and all of them arise and

trim their lamps—begin to examine the will of God as expressed toward them in his Word. The real destination, which marks the division between the two classes, is the fact that the wise have a supply of *oil* while the foolish took no *oil* with them.

⁴⁵This parable, like other parables, is a prophecy; for it foreshadows future events. Prophecy can be more clearly understood when fulfilled or in course of fulfillment. This is exactly in conformity with the Lord's promise that the light shall shine more and more unto the perfect day. (Proverbs 4:18) As the Lord fulfils his promise to his people we should expect to have a better understanding, provided that we are wise within the meaning of the Scriptures. Let us now apply the physical facts, and see how they fit the prophetic statements of the parable; and if they both agree, then we may be reasonably certain that we have a proper understanding of the parable.

PHYSICAL FACTS

⁴⁶The second presence of the Lord dates from 1874. From that time until 1914 was a period in which the Lord was gathering together his saints (Psalm 50:5), causing his faithful and wise servant to go about among the people and tell them concerning the great divine plan. By this means they were drawn together, and the harvest work progressed. That faithful and wise servant always talked concerning consecration and preparation for the kingdom; and he always pointed to a future date from 1874 forward when the church should expect to enter in with the Lord and the door would be closed; when the marriage would be completed. The Prophet seems clearly to indicate that the "day of preparation" must be a period of time dating from the beginning of the second presence of the Lord until the end of the Gentile Times; to wit, from 1874 to 1914. Before the latter date it would have been inconsistent for the Lord to have taken possession and begun his reign.—Ezekiel 21:27; Revelation 11:17, 18.

⁴⁷During that period of preparation the harvest work has progressed, and the church has been looking for deliverance and union with the Bridegroom. It does not seem reasonably possible that any one could look for the union of the bride and the Bridegroom, or the going in for that purpose, until after the presence of the Lord. Therefore this expected time must date somewhere after 1874. It would follow, then, that the time for the fulfilment of the parable, in which the Lord would seem to tarry and the virgins would sleep and slumber, must be somewhere after 1874.

⁴⁸Writing on this subject, Brother Russell said: "Just how long after 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished."—C228.

⁴⁹During the year 1914 there was a tremendous effort put forth by the Bible Students throughout the world to conclude the work of harvest before the end and before the door would be shut.

"THE BRIDEGROOM TARRIED"

⁵⁰Bible Students generally believed that 1914 would mark the end of all efforts of the church this side the veil; and that their change would take place then. Some were so thoroughly convinced of this that they prepared to leave everything on the last of September and go in with the Lord. Some delivered discourses, saying, 'This is the last time that I shall speak to the friends. We are going home tomorrow.'

⁵¹But the fall of 1914 came and passed; and many of the saints still this side in the flesh were wondering when their change would take place. Since then they have been looking forward and asking, When may we expect to go?

⁵²In THE WATCH TOWER for November 1, 1914, Brother Russell said: "But we cannot be far from our change; and we advise that all of the Lord's people live day by day just as though this was the last day on this side of the veil, and that tonight or tomorrow would usher us into the glorious things beyond the veil. Living in this way will surely be at least a good experience for us, bringing blessing and ripening character. What a blessed way to live!—every day in anticipation of seeing our Redeemer and sharing in his wonderful work! The things connected with this present time seem less and less important to us, on account of which our names are cast out as evil by those who are living for all they can get out of the present life."—WATCH TOWER Reprints, p. 5569, par. 8.

⁵³The very language here indicates the thought in the mind of Brother Russell—that the last day might be expected momentarily. It is like one waiting for a belated train, expecting it to come at any time; and it seems to tarry.

⁵⁴It seems quite clear from the parable that 1914 and the beginning of 1915 marks that time of which we read: "The bridegroom tarried." Of course he has not tarried; but the Lord foreknew, and was foretelling that the church would expect to go home before the time arrived.

⁵⁵In 1916 Brother Russell experienced his change, and the church was in perplexity. In 1917 severe trials of the church began; and about October, 1917, there was a great fiery trial amongst the people of the Lord. That marked, of course, the beginning of 1918—the time when our Lord was due to come, and when he did come, to his temple to judge his people. (Psalm 11:4, 5; 1 Peter 4:17) The "Finished Mystery" campaign was now on. The trials of the Lord's people continued to increase in severity; and it was apparent that a time of darkness, night time, was rapidly approaching. As we advanced into 1918, the darkness surrounding the

church increased, marked by great persecutions. We refer to THE WATCH TOWER of May 1, 1918, which gives an account of many of the brethren being incarcerated in prison because of their faithfulness in selling "The Finished Mystery." On page 133 of that issue will be found quotations from a number of letters written by brethren from various prisons where they were restrained of their liberty because of their witness to the truth. It was indeed a dark time.

⁵⁶Then, later in the year, followed the imprisonment of the servants of the SOCIETY at headquarters; and later, in the same year, the work of the Bible Students was practically stopped, the Bethel Home disrupted, the office moved away, and the relationship between the home office at Brooklyn and the foreign branch offices severed. Upon every hand the faithful were asking one another: When will the Lord take us home? It was a time of enforced idleness. While the duly constituted members of the Editorial Committee (with one exception) were lingering behind prison bars, other dear brethren, acting as their substitutes, in faithfully trying to do what could be done, expressed through the columns of THE WATCH TOWER the real views of the church concerning the conditions then existing: "The unparalleled conditions in the world during the past year have greatly curtailed our work, especially for the public; and we suggest that possibly this may be the fulfillment of our Lord's words in John 9:4: 'The night cometh when no man can work'; and that this text may have no reference to the work of comforting and encouraging one another, a work which is still possible for all to do."—WATCH TOWER Reprints, p. 6367, par 6.

⁵⁷In discussing the final deliverance of the church, which is doubtless the thing contemplated in the parable of the virgins, Brother Russell (C231) advances the thought that the faithful ones of the Lord will be persistent in declaring the truth to the very last, will suffer violence and pass into glory; and that this will take place when Christendom sees it is necessary to use her power to suppress the truth. Of course we do not know exactly what is ahead; but the only proper attitude of a Christian is to be zealous and faithful whenever there are opportunities to represent his Lord.

"THEY SLEPT"

⁵⁸The text reads: "While the bridegroom tarried, they all slumbered and slept." By that we would understand that some slumbered and some slept. They were all doing one or the other. There must be some difference; for two words are here used, translated from two different Greek roots. Dr. Strong defines them thus:

⁵⁹*Slept*: To lie down to rest.

⁶⁰*Slumber*: To fall asleep; to nod.

⁶¹This indicates that some would lie down to take their rest and do this deliberately, believing that every-

thing was over—nothing more to do; while others, weary and tired, would nod, and involuntarily fall asleep for a moment. Surely they were not all sleeping soundly. The church members had been driven to this condition by surrounding circumstances which the Lord had permitted to come upon them, and which the Lord foreknew; and in this condition of enforced idleness they waited. Some were wondering, between the nodding moments, Shall we go home from prison, or will the Lord yet have something for us to do?

MIDNIGHT

⁶²At midnight there was a cry. Midnight does not necessarily mean the darkest part of the night, but it does mean a period between the beginning and ending of a night or dark season. It is evident that the language of the parable intends to convey the thought that not all the saints were sleeping and resting; that the fact that some were nodding showed that they were waiting for something else to be done. It was while in this condition that it was announced that a general convention of the consecrated would be held at Cedar Point, Ohio, on the first of September, 1919. The saints put forth a remarkable effort to get to that convention.

⁶³It was just before this that the Lord's people began to discover that the work of the church pictured by Elijah had ended in the spring of 1918; and that the time from 1918 forward until the latter part of 1919 represented a period of waiting, pictured by Elisha standing at the banks of the Jordan before smiting the waters. It was at the Cedar Point Convention, 1919, that the shout went forth: "Behold the King! It is time to bestir ourselves and announce the King and begin the second smiting of the Jordan." Many will recall how on that memorable occasion, when the service work in connection with THE GOLDEN AGE was announced, and the convention was asked to indicate its willingness to engage in it, the vast multitude arose as one man, with a shout of approval.

SEPARATION OF VIRGINS BEGUN

⁶⁴The parable pictures all the virgins arising and trimming their lamps; that is to say, turning again to the will of God expressed concerning them, as set forth in his Word, to ascertain whether or not the Elijah work had ended and the Elisha work begun; and whether now there was something that must be done or not. During the period of enforced idleness the wise had been refreshed by their meditation upon the truths especially set forth in Volume VII; and when they began to reexamine these truths, together with other contained in God's Word, their hearts responded with joy. Their zeal was enkindled and they eagerly went forth to the work. They were prepared at any and all times to meet the Bridegroom at his pleasure. Hence they were determined to perform joyfully such service

as he gave them and until such hour as he would say: 'Enter in, and close the door.' They have not been so much concerned about the exact moment of going into the door as they have been concerned with their efforts to please the Lord and show their love and loyalty to him *by joyfully doing whatever he would have them do*. They have recognized that now they must be living witnesses to the King and the kingdom, and at the same time prepare themselves to enter in and be ready to enter at any moment that he should say. They took with them their lamps; that is to say, the Word of God, which is a light unto their feet. And they took oil in their vessels; that is to say, they possessed a great deal of joy in themselves. The vessel means the organism of the new creature; the person or being who is the new creature. (2 Corinthians 4:7; Acts 9:15; 1 Thessalonians 4:4; 2 Timothy 2:21) And since joy is represented by oil, it means that they possessed a great amount of joy in their own hearts, in themselves, as they went forth in obedience to the Lord's will.

⁶⁵Be it noted that the parable does not say that the wise took an extra supply of oil *in their lamps*. The parable does not say that there was oil *in the lamps*. We must remember that these are symbolic expressions, using natural things to illustrate spiritual things. The parable does say that they took their lamps and oil in their *vessels with their lamps*. The point here is that the oil represents joy; and the joy is not in the lamp, but the joy must be in the vessel, in themselves.

⁶⁶The condition of the foolish was the very opposite of that of the wise. They had their lamps, the expressed will of God concerning them, but "they took no oil with them"; that is to say, they found no real joy now in conforming themselves to the expressed will of God.

⁶⁷The wise have been those virgins who have been anxious to know the Lord's will and glad to do it, and finding much joy in doing it, whether it overturns all their previous ideas or not. The whole thing with them has been and is, What is the will of the Lord concerning me? I delight to do thy will. I take joy in doing it.

⁶⁸On the other hand there has been a class, especially since Brother Russell's death, who have said: 'Brother Russell is that servant; and since his death there is nothing more for us to do; there is no more truth to be given to the church; and hence I will not do anything because the request comes through THE WATCH TOWER or the SOCIETY that it should be done.' These refuse to engage with others in proclaiming the message, "The kingdom of heaven is here; millions now living will never die." They say: 'We will wait and see what happens, but do nothing now.' When they arose to the shout that was given in 1919 they were confused; and possessing more self-will than an unselfish desire to be guided by the Lord, they neglected to examine his will concerning them with an open mind and open heart. The result has been that they have been losing their joy and their light has been going out;

and they have been losing their understanding of God's will concerning them. They have been foolish in this, that they have applied their knowledge in a selfish way; hence they become ignorant and unlearned in respect to the Lord's will concerning them. They have neglected the Lord's service. They have no willing or joyful desire to engage in it. They have not been able to see the truth as it has been due and revealed by the Lord to his people. And since they have been unable to see it and are losing their joy, they come to the wise virgin class and say: "Give us of your oil." But the wise answer: 'We cannot do that; there would not be enough for us and for you. This oil of gladness that has come to us has been the result of our willing devotion to the Lord and his service. Go, then, into his service, where we bought it, and buy for yourselves.' The foolish say: 'Let us sit down and think about the matter. Let us pray about it awhile. We do not believe that the Lord is using any particular organization or channel or arrangement to carry on his work since Brother Russell's death, and we want to think about it.' They continue slowly to think; and their light grows dimmer.

⁶⁹Some of the Lord's dear sheep who have been led in the wrong way by ambitious leaders are now going to the market to buy for themselves; and they are buying through bitter experiences. They have heretofore rejected the Lord's way of carrying on his work, joining themselves to selfish leaders, even such as the Apostle said should arise at this time. (Acts 20:30) They have found no joy while following these self-constituted leaders and arrangements, because they are doing nothing to the Lord's glory. To many of these it is a bitter pill to acknowledge that they have been wrong, and rather difficult to reverse their steps. Yet, thanks be to God, some are doing this.

⁷⁰While these foolish ones are going through bitter experiences the Bridegroom is majestically marching on, and the happy throng of wise virgins is hurrying to him and joyfully shouting. "Behold the King! The kingdom of heaven is at hand!" These occupy a position of honor and glory in advertising the King and his kingdom. Hence to them are fulfilled the precious promises of the Lord given in the Psalm: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints [the wise virgin class]. Praise ye the Lord."—Psalm 149:5-9.

⁷¹Later, according to the parable, the foolish virgins see their mistake. They pass through some bitter experiences before getting the oil of joy that awakens them to the fact that the kingdom has been set up; and they are shown then as going to the Lord and saying, "Lord,

Lord, [here we are,] open to us." But they come late. They failed or refused at the proper time to participate joyfully in the things that the Lord had for his people to do. The Lord does not rebuff them. He does not cast them into outer darkness. The parable does not represent them as being thus punished. But the Lord says to them: "I know you not." In other words, the Lord announces that they have not followed his will expressed toward them and have failed to participate in the marriage. This failure is evidently due to the fact that they are not willing to adjust themselves to the Lord's plan. They were faithful to the letter of the truth more than to the spirit of it. They insisted on doing things their own way and not according to the Lord's way. They have not the spirit of willingness to wait and to serve the Lord and obey him joyfully, but they are overburdened with self-assurance, self-importance; hence lose the joy and lose the great blessing.

RELATIONSHIP OF THE PARABLES

⁷²It seems quite clear that there is a close relationship between the office of that "faithful and wise servant," the parable of the pounds, the parable of the talents, and the parable of the virgins. Particularly in the parable of the talents, which immediately follows that of the virgins and is a part of the same great discourse, the Lord grants his reward to the faithful this side the veil thus: "Enter thou into the joy of thy lord." In the April 1, 1923 issue of THE WATCH TOWER we have pointed out what constitutes the joy of the Lord into which the church is now invited to enter. Have you, then, entered into this joy of the Lord? If so, you are not worrying about the day nor the hour of going into the kingdom, but you are more concerned about doing now and doing joyfully what your hands find to do. The year 1925 is set before the church as a date; and some are marking that as a date certain when they will enter into the kingdom. And some, as in 1914, are inclined to say: 'If it does not happen then, I will repudiate the whole thing.' Such could not be pleasing to the Lord. The church may enter into glory before 1925. But suppose it is later. That should make no difference whatsoever with the consecrated. The wise virgins will be they who joyfully humble themselves under the mighty hand of God, that he may exalt them in his due time, not man's due time.

⁷³It is with propriety, we think, that we may ask: Why has the Lord permitted his people at this time to have a clear understanding of the parable of the pounds and of the talents, and to perceive that these represent his kingdom interests? Why would he permit us to have a clearer understanding of what constitutes the joy of the Lord in which he invites us to participate? Is not really the joy here mentioned the same as that symbolized by the oil in the parable of the virgins—that joy which results from gladly doing whatsoever

our hands find to do? Why, then, does the Lord bring these things to our mind now?

⁷⁴Is it not reasonable for us to conclude that the Lord has permitted these things to be seen by the church, that those who have been somewhat negligent or indifferent and have been permitting self to stand in the way may now reverse their action quickly, put aside all selfishness and self interest, redeem the time, by quickly and joyfully entering the Lord's service, and thereby obtaining that oil which is so necessary to those who enter in with the Lord?

⁷⁵Let each one of us, then, resolve from this day forward to look more carefully after the interests of our King and his kingdom, and in so doing, do it gladly; and instead of fretting about the time of the deliverance of the church, to say to the Lord: 'Gladly will I wait thine own good time; joyfully will I do here whatsoever thou wouldst have me to do, and as long as thou wouldst have me here remain.' Then let us all with one accord joyfully press forward, advertising the King and his kingdom. "The joy of the Lord is your strength." —Nehemiah 8:10.

QUESTIONS FOR BEREAN STUDY

In what words of affection did Jesus prophetically speak of his bride? ¶ 1.
What was one of the joys set before our Lord by the Father? ¶ 2.
Why were the disciples of Jesus anxious to know of the time of his return? ¶ 3.
What answer did Jesus give to the question concerning his return? ¶ 4.
What prophecies refer to the betrothal and marriage of the bride and the Bridegroom? ¶ 5, 6.
What was the chief question in the minds of the disciples? ¶ 7.
In answering their question, what picture did Jesus draw? ¶ 8.
How did Jesus indicate the purpose of the union of the bride and the Bridegroom? ¶ 9.
When will the last members of the church enter the kingdom and the door be closed? ¶ 10, 12.
In determining the time of the union of the bride and the Bridegroom, what must be taken into consideration? ¶ 11-13.
Define the following terms: Kingdom of heaven, virgin, ten virgins, five, wise, foolish, oil and vessel, used in the parable. ¶ 14-15.
What things are common to all the virgins, and what mark really distinguishes them? ¶ 14.
When may prophecy be understood, and why? ¶ 45.
As related to the Lord's answer, what particular facts transpired from 1874 to 1914? ¶ 46.
Could we reasonably expect the union of the bride and the Bridegroom until after the presence of the Lord? ¶ 47.
Give Brother Russell's answer relative to the approximate date of the glorification of the church. ¶ 48.
Since 1874 on what date or dates did Bible Students expect the glorification of the church? What efforts did they put forth to finish the harvest work? ¶ 49-51.
What opinion was expressed by the WATCH TOWER in 1914 concerning the change of the church? ¶ 52.
State some evidence indicating that 1914 was the time when the Bridegroom seemed to tarry. ¶ 53, 54.
What fact shows that 1916 to 1918 was a time of darkness? ¶ 55-57.
What is meant by the words "slumber" and "sleep"? ¶ 58-61.
What is meant in the parable by "midnight"? ¶ 62.
What particular facts mark the convention of the Bible Students in 1919? ¶ 63.
What is meant by virgins trimming their lamps, and what proof have we that they did so in 1919? Since 1919 what has been the chief concern of the zealous followers of Christ Jesus? ¶ 64.
In what way did the wise take their lamps and oil in their vessels? ¶ 65.
Describe the condition of the foolish and wise virgins since 1918. In what manner have the foolish requested oil of the wise virgins? ¶ 66-68.
In what way have certain ambitious leaders led some of the Lord's sheep? ¶ 69.
In what sense are the wise now in glory? ¶ 70.
Describe the attitude of the foolish virgins later. ¶ 71.
What is the proper attitude concerning 1925? ¶ 72.
For what reason might the Lord permit the church to have a better understanding of the parable now? ¶ 73, 74.
What is the strength of the Christian now? ¶ 75.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 7

"Ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren."
—1 Peter 1:22

THE purification of the Christian can arise only from obeying the truth through the spirit. He realizes that the truth is from the Lord and is that which is necessary for his sanctification and transformation into the likeness of the Lord and Head; and realizing this, he obeys the truth in the spirit of loving devotion. His love for the Lord and his cause is unselfish, and his love for the brethren of the Lord is unfeigned; that is to say, it is sincere and honest. He is a real friend of his brother, which means that he loves his brother at all times, whether in prosperity or adversity, and gladly looks out for the interests of his brother. He refuses to lend himself at any time to do injury to his brother; but on the contrary, guards well the interests of his brethren, doing it as unto the Lord. This spirit of sincerity and unselfish love is the characteristic of every true follower of Jesus Christ. Such sincere love, being the moving cause that induces his action, leads such a one to devote himself unselfishly to the interests of the Lord's kingdom.

Continuing in this course of unselfish devotion to the Lord and a faithful service of his cause and a sincere love for the brethren, he has assurance of the Lord's approval and is invited to enter into the joy of the Lord.

Be strong to love, O heart of mine,
Live not for self alone;
But find, in blessing other lives,
Completeness for thine own.
Seek every hungry heart to feed,
Each saddened heart to cheer;
And when stern justice stands aloof,
In mercy draw thou near.
True, loving words and helping hands
Have won more souls for heaven
Than all the mixed and various creeds
By priests and sages given.

TEXT FOR NOVEMBER 14

"The ornament of a meek and quiet spirit."—1 Peter 3:4.

THE word spirit as used here means disposition or element of character. While St. Peter applies the text to the women in the church, yet it announces a principle that applies to all followers of Christ Jesus. He is speaking of the development of the new creation toward the likeness of Christ Jesus.

It sometimes happens that the wife in the church attempts to direct the course of her husband, who at the time is an elder, insisting that her husband carry out her will and, failing in this, to cause a disturbance. In this she is wrong. All should remember that God has not provided for elderesses in the organization of his church. The woman, therefore, should never attempt to usurp the position of the man; and where such a course is attempted trouble is sure to result, because that is not the Lord's way. The woman has her place in the church; and where it is filled in a Scriptural manner she is an adornment and a blessing.

The one of a meek disposition thinks of himself or herself soberly, as one ought to think, and as the Lord has dealt to such a measure of his spirit. (Romans 12:3) A meek and quiet spirit is one which refrains from provoking strife and confusion, refrains from babbling and gossip, and which calmly and trustfully relies upon the Lord to guide aright the affairs of his church. One with such a spirit or disposition will suffer long and still be kind, will not behave unseemly, will not be easily provoked, will refuse to think evil and therefore refuse to speak evil of others, and will rejoice in doing good unto all as opportunity affords, and especially unto other members of the body of Christ. Such a meek and quiet spirit in the sight of God is of great price. One possessing and manifesting such a disposition shows that he or she has walked with Jesus and learned of him; and that, beholding as in a mirror, our Lord's character likeness, is by his spirit being gradually transformed into his likeness.

I KNOW

"I know as my life grows older
My eyes have clearer sight;
And under each wrong-doing
There lies the root of right.

"I know each sinful action,
As sure as night brings shade,
Is sometime, somewhere punished,
Though the hour be long delayed.

"I know there are no errors
In the great eternal plan;
For all things work together
For the final good of man.

"I know as my life speeds onward
In its grand eternal quest,
That soon we shall all look backward
And know God's way is best."

NEW YORK CONVENTION

ARRANGEMENTS are now well under way for the six-day I. B. S. A. Convention to be held in New York city, October 19 to 24, inclusive. All meetings for the interested on Friday and Saturday, October 19 and 20, will be held in the Auditorium of the Society for Ethical Culture, Central Park West and 64th Street (opposite Central Park), Manhattan.

On Sunday, October 21, all meetings will be held at Madison Square Garden, Madison Avenue and 26th Street, Manhattan. Extensive preparations are under way for the Sunday afternoon public meeting to be addressed by the President of the Society. An electrical loud-speaker is to be installed so that everybody in the great hall can hear easily.

The meetings for Monday, Tuesday and Wednesday, October 22 to 24, inclusive, will be held at the Scottish Rite Cathedral, 315 West 34th Street, Manhattan, near the Pennsylvania Railroad Terminal. The present intention is to have a public meeting each evening to be addressed by the President of the Society.

It is expected that this will be the greatest and best convention of Bible Students ever held in Greater New York. Visiting friends are expected from many of the States and from Canada. Ample arrangements are being made for the accommodation of all who attend. Those who expect to attend should make arrangements as early as possible with the Convention Committee, stating the number in the party, rooms required, and the length of time you expect to remain at the convention. The average daily cost for room and board will be \$3.50.

RAILWAY FARES

All the trunk line railways entering New York have made arrangements for excursion rates for those attending the convention, tickets to be purchased on the certificate plan. A special rate of one and one-half fares for the round trip has been granted by the railroads to the I. B. S. A. Convention, New York city. When purchasing your ticket, you pay full fare from the starting point to New York. The agent will give you upon request a certificate which will entitle you to purchase a ticket from New York to your starting point at one-half the rate you paid coming to New York. *Certificate must be deposited with the Secretary of Transportation, Brother R. H. Barber, upon arrival.*

Tickets will be sold for this convention in all parts of the United States and in Central and Eastern and Western Canada, and also on the Fall River Steamship Line, from October 16 to 22, inclusive, except distant points such as the extreme West and Southwest. In

those sections tickets will be sold as early as October 13, but not later than October 18. Inquire of your ticket agent. The return limit on these special tickets is October 27. In all cases, those attending the convention must be home by October 27 in order to get the benefit of the reduced rate.

There are a few short lines in various sections of the country that do not belong to the passenger associations. If you live on one of those lines you will not be able to secure a certificate until you reach the nearest station issuing through tickets to New York city.

We urge every one who buys a ticket to the convention to buy it on the certificate plan, as it will be necessary for a certain number to have such tickets in order to get the return rate.

INFORMATION BUREAU

The "I. B. S. A. CONVENTION INFORMATION BUREAU" will be maintained at the Pennsylvania Terminal, 33rd Street and Seventh Avenue, New York city, on Wednesday, Thursday and Friday, October 17 to 19. All room assignments will be made by the Information Bureau. It is requested that visiting friends who have not received room assignments before coming to New York apply at the Information Bureau immediately upon arrival. The Pennsylvania Terminal is easily reached by subway and surface car lines from the other railroad stations.

MANY CLASSES COOPERATING

While this is a convention of Bible Students of Greater New York, all the classes in New England and the Eastern States will be privileged to cooperate to such an extent as they may desire. There will be a large quantity of tracts to be distributed, advertising the public meeting. This will require a large company of workers for Friday and Saturday preceding the public meeting on Sunday. All the brethren of outside classes who desire to participate in this will please report to the Convention Committee. Address all communications: Convention Committee, 124 Columbia Heights, Brooklyn, N. Y.

The Lord has promised that where two or three agree on a thing in his name and ask it of him he will grant the blessing. We earnestly request all the brethren who expect to attend this gathering to earnestly present the matter before the throne of heavenly grace that the Lord may greatly bless the efforts put forth at this convention to advertise the King and his kingdom.

"The year that is far above rubies shall be
The year of our lives that is closest to thee.
And precious and sacred our changes shall grow,
If heaven-light o'er them in tenderness glow.

"Let the burdens of woe and the conflicts of care,
Alike be relieved by the breathings of prayer;
And happy or only resigned let us raise
Each morning and evening the songs of our praise."

WORLD-WIDE PROHIBITION—WORLD'S TEMPERANCE LESSON

—NOVEMBER 4—PSALM 101: 1-8; PROVERBS 23: 29-35—

SATAN'S METHOD OF ATTACK—FALSE DOCTRINES ALSO INTOXICATING.

"I will set no base thing before mine eyes."—Psalm 101: 3.

TODAY throughout the world, wherever Christendom is represented, attention will be called to the evils in alcoholic liquors and to the advantages of their world-wide prohibition. The desire of the International Committee which sets the lessons is that through the Sunday schools, with their opportunities for training the young, a great forward step may be made towards the establishment of world-wide prohibition. The world in its desperate need is slowly getting wiser to some things; and without doubt it is coming to the realization that strong drink is a force which must be fought. Great numbers have come to the conclusion that liquor is a positive curse which must be swept away, while a lesser number see that the financial interests which control the drink traffic are a positive danger to any community.

²The world has had examples in the United States of America and in Russia of what can be accomplished by actual prohibition of production and sale of alcoholic liquors. No doubt the suppression of the liquor traffic, and the deprivation of the possibility of indulging in intoxicants, have revealed almost demoniacal ingenuity in attempts to circumvent the laws; and it is no doubt true that many have been hurt morally, and some physically, by their indulgence in crude alcohol in more dangerous forms. But there can be no question that there has been great gain to the communities both socially and physically, and that the losses are small when compared with the positive gain which has accrued to the general interests of the community. The grape, either the fresh fruit or when dried, is one of earth's richest gifts, a food specially valuable. But man has found that out of the vine he could get something which apparently gave him much strength, which changed his outlook, and which made him other than his normal self. The fermentation of the grape juice produces a pleasing stimulant, but taken in any excess it immediately becomes dangerous; for it breaks down every one of those barriers which man possesses by which he safeguards himself from trespassing on unknown or dangerous territory, and which are his protection against unseen but powerful foes.

³Alcohol breaks down the will and therefore the barrier of restraint, and thus proves itself to be dangerous. It takes away the sense of proportion. Both the physical and the moral senses are perverted. It also breaks down the sense of propriety; for he who indulges gets careless of his expression, and lacks restraint in his spirit and in his speech; and if he goes on to intoxication, he loses all ability to restrain himself and is at the mercy of the spirit within. The words of Proverbs 23: 29-35 well describe the condition of the inebriate. Wine and strong drink have long been a danger to men. By reason of the fall of Adam and the entrance of sin into the human family, all the nature of man is perverted and he becomes readily subject to further temptation. Everyone who has experience of the moral or immoral condition which results directly through drink, and who knows anything of God and the great enemy Satan, perceives that strong drink has been one of the most potent instruments Satan has used for the prostitution of men in his enmity against God.

⁴Satan is sometimes a religionist. When he sees that he can keep men from their God by perverting truth and their religious instincts or interests, then he is an angel of light. (2 Corinthians 11: 14) He has succeeded in implanting in

every religious system doctrines and ideas which pervert truth, and which darken the counsels of men concerning their God. Sometimes he is a moralist and a reformer. He will follow contradictory schemes if he can only keep men from God. But the devil is an enemy of the human family, as he is the enemy of God; and nothing that can come from him can be of service to humanity. No good fruit comes from that tree. In the beginning of human history he appealed to the fleshly desire as well as to the mind of our first parents; and he succeeded in destroying their purity. But when the race was starting again in the little family saved out of the wreck of the first world, his plan of attack was on a lower level. The fall of Noah, the first failure recorded, was due to drinking to excess. Probably Noah was to an extent caught unawares; for as was suggested in THE WATCH TOWER (1899, page 251) the first age was presumably unacquainted with alcohol. The devil has been the great debaucher of all who have followed him. He has dragged both angels and men down to degradation. God would have man in restraint, and in nobility of character, in the likeness in which he was made. Satan has endeavored to take from man every barrier which kept him from perverted desires, and herein has lain his power through drink.

⁵Man is born into a world which has been under the control of Satan, and which is still subject to evil. By reason of the fall, human nature is corrupted, and the senses are perverted. All through life a man consciously and unconsciously accumulates impressions, and all growth in value of character is gained by restraints, and by eliminating or repulsing all impressions which tend to evil. When drink has control the barriers are broken down, and then there is the riot of the evil which alcohol lets loose. There is a close similarity between the condition of one who is under the control of alcohol and of one under the power of a demon. In the one case it is the evil of nature which rules; in the other a personal evil spirit has control. In either case the person is in subjection.

⁶Satan's kingdom is now very much divided against itself, and prohibition is one of the outward and visible signs. East, in the land of the hardest governmental bondage, and West, in what was the land of liberty, prohibition has been established; and all good men are glad of so much restraint of evil. But there is no evidence that the inability to obtain intoxicants will turn men to righteousness and to God—the objective of every movement impelled by the spirit of God.

⁷A house divided against itself cannot stand, and the end of Satan's kingdom is in sight. It is due to be broken down; and there is plenty of evidence that the blows of truth which it has received have reduced it to a ramshackle condition. What has not been clearly discerned, except by a comparative few, is that the Scriptures show that false doctrine and the union of church with state or with the politics of the kingdoms are as wine. These things pervert human faculties as wine does; they pervert the human family as wine does a man; they break down barriers, let loose things that ought to be in restraint. The churches, which are so ready to speak against the evils of intoxicating liquors, are shown by the Scriptures as having broken down their barriers, and having taken the intoxicants of the world's pleasures, and having become drunk thereby. (Isaiah 28: 1-7) They are intoxicated with the joys of the

world, and have lost sight of the things for which they stand and the hope beyond. A religionist drunk with the pleasures of false doctrine is as broken down and as fallen from the high standard he ought to have as is a man under the influence of intoxicating liquor brought down to the level of the beast.

⁸For the world's salvation it is as necessary that the holders of false doctrines and those who indulge in illicit association with the world—those who have claimed to be leaders of religious life among men—should become forced abstainers from these things, and that prohibition in these things should be established, as that mankind should refrain from indulging in intoxicating liquors or that the use of such should be prohibited.

⁹But there is no more evidence that the religious leaders of the world will become voluntary abstainers from false doctrines and the wine pleasures of their association with the world, than that mankind will voluntarily leave off the use of intoxicants. And God purposes to break down all those systems of evil and to give world-wide prohibition of everything that hurts mankind, whether of the misused juice of the grape, or distillation of ardent spirits, or the intoxicating and degrading wine of ecclesiastical association with the political powers of the world.—Rev. 17:2; 18:3.

¹⁰The follower of Jesus Christ knows how to restrain himself, and how to overcome the evil which is in him by nature. He knows how to train his family to restraint, and as far as possible to shut them from the things which corrupt, and to train them in the ways of righteousness. He is in agreement with all things which help to educate men to better ways. But what he cannot do is to enter with the world into its schemes to improve itself. He knows that till the Prince of Peace takes full control all attempts at betterment either are merely human desires to make the world better or are instigated by Satan.

¹¹The follower of Jesus seeks to be a true disciple; he sees that he cannot enter into any schemes to amend this present evil organization any more than the Master did. The Lord gave the truth and the spirit of the truth to the church; and the power thus given makes the true follower like his Master, and frees him from all fleshly desires, and from all things that would hurt either body or spirit.

(John 16:3; 2 Corinthians 7:1) The disciple knows that there is a set time for the salvation of the world, and that his business is not to help humanity to attempt to redeem itself and thus to prolong this present evil order. He realizes that he who is a lover of this world is not the friend of God.—James 4:4; 1 John 2:15; Matthew 6:24.

¹²The 101st Psalm, which is set as a part of the lesson, is said to be a Psalm of David. It very well comports with that good man's desires for himself as king in order that he might be a true and faithful helper of his people and a true representative of God. It is the king determining that no evil thing shall be before his eyes; that he will resolutely put away both the evil and the evil doer. He will also destroy all evil doers out of the land. The Psalm is one which every good man may take to himself in respect to his conduct before his fellow man and before God. But without doubt the Psalm tells of the establishment of the kingdom of righteousness; and it follows, appropriately, the 100th which, as we have seen, tells of the message of truth which is to go out to all people as an invitation to them to come to the presence of the Lord to receive his blessings from his hands. The 101st tells of the Prince of Peace, the antitype of David, putting down every evil thing, and early destroying all the workers of evil. Whenever the kingdom is established there will be prohibition not of drink only, but of every form of evil.

QUESTIONS FOR BEREAN STUDY

Is the liquor traffic a curse? Are the financial interests also a menace? ¶ 1.
Deprivation of indulging in intoxicants has done what? On the whole has it been beneficial? What is the danger in stimulants? ¶ 2.
What are the demoralizing effects of alcohol? ¶ 3.
Why and how does Satan become a religionist? ¶ 4.
What are the conditions obtaining in the world from man's beginning? ¶ 5.
What is one of the evidences that Satan's empire is crumbling? Are doctrinal drunkards in as bad condition as liquor drunkards? ¶ 6, 7.
Have the religionists as much to restrain themselves from as have the inebriates? ¶ 8.
Is there hope for the religionists in their own strength? What is God's remedy? ¶ 9.
What does the follower of Jesus Christ learn? ¶ 10.
What does the disciple seek to do for himself and for others? ¶ 11.
What did David seek to do? When will every form of evil be prohibited? ¶ 12.

SOME MISSIONARY TEACHINGS OF THE PSALMS

—NOVEMBER 11—PSALMS 47:1-9; 67:1-7; 100:1-5—

A PROPHECY NOW BEING FULFILLED—A GRAND HALLELUJAH CHORUS.

"Let the peoples praise thee, O God; let all the peoples praise thee."—Psalm 67:3.

THREE psalms, numbers 47, 67 and 100, are given for our study in "Missionary Teachings of the Psalms"; and they may be considered typical for the purposes of our lesson. As previously stated, one of the guides for rightly dividing the word of truth (2 Timothy 2:15) is that wherever in the psalms or the prophets the Lord's people are called upon to sing, or when the passage speaks of or indicates a time of rejoicing and exultation, it always refers either directly or in typical significance to the time of the Lord's return.

²Therefore as each of the psalms for today's study is clearly one of gladness and of rejoicing in the Lord, we know that their message applies to the present time, and on into the establishment of the kingdom. These scriptures cover the experiences of the church in the time of trouble, and often those of earthly Israel restored in the beginning of the kingdom, when under their ancient worthies they take up the song of praise to God and become the proclaim-

ers of the then "present truth." The three psalms of today's study are examples of this.

³While the psalms are not in either chronological order or order of interpretation, they are by no means a promiscuous collection. Many of them are in an order of related themes; and this arrangement is seen in regard to each of these psalms. Psalm 47 is clearly a song of the establishment of the kingdom, and its setting confirms the interpretation and fixes it. It is in the midst of a little cluster of psalms, all of which tell of the setting up of the kingdom of God.

⁴The well-known Psalm 45 reveals the church bubbling over with the joy of the truth, because it has seen the King equipped for battle. His sword is upon his thigh; and he is riding prosperously because of truth, and with arrows that are sharp in the hearts of the king's enemies. (See Revelation 19:11) This Psalm also tells of the queen as adorned with garments of beauty (cf. Isaiah 61:10) as with gold of Ophir, the King greatly desiring her beauty;

also of the virgins her companions, that great company who also left their father's house, but who were not so faithful as to be worthy of the chief favors; and of their children, who were once "the fathers," and who are now to be made princes in all the earth, those grand men of ancient days who died in faith, hoping for a better resurrection (Hebrews 11:35), and who are to be raised to the high honor of being the earthly representatives of the Christ in the glory of his kingdom. When the King goes forth to battle, there follows the time of the world's trouble. The earth is moved from its foundations; and the mountains, the great kingdoms, are carried away into the midst of the sea of anarchy.—Revelation 11:17, 18; Psalm 82:5.

⁵The 46th Psalm is specially written for the comfort of the Lord's people at that time. Great desolations are made in the earth, but his people are blessed with peace and confidence. They are refreshed by the river of God, the river of truth flowing freely. (V. 4) They know that God is with them, and that they will be preserved in the trouble. God is being exalted in the earth, and his war makes wars to cease to the ends of the earth.—V. 9.

A PROPHECY NOW BEING FULFILLED

⁶Psalm 47 continues the theme. The Lord's people, with a message in their mouth and in their hands, bid the people of the earth rejoice even though the works of the Lord are terrible. He is the great king over all the earth. (Vs. 1, 2) He is reestablishing the rule of righteousness, which was broken when Adam sinned and was subjected to the power of Satan. They bid all people to praise Jehovah and to shout unto him with the voice of triumph; for he is conqueror over all the forces of evil and over all the earth.

⁷The Psalm discloses the change in the order of divine government. God, the Creator, had not been specially the God or protector of any save the chosen people Israel, with whom he made a covenant, and to whom he said: "You only have I known of all the families of the earth". (Amos 3:2) As the Most High he had regulated the movements of men as pleased him, but he had not been the God of the nations nor their king. He is king only in Jeshurun. (Deuteronomy 33:5) But the time has come for the Most High to become king over all the earth. He will be the God of all men, not of the Jews only. (Romans 9:24) All the earth is to praise him: but the nations, the *goyim*, get their blessings only through his chosen people. (Psalm 47) God chooses the inheritance of his people, the excellency of Jacob, whom he loved. He replants them in their own land, and subdues the people under them. (Psalm 47:3, 4) "God is gone up with a shout." (Psalm 47:5) This is not a reference to the ascension of Jesus, as some have said. It is the exaltation of God in this the day of his power.

⁸Hitherto God has not had his rightful place amongst the children of men; but now with the shout of the victor and with the sound of the trumpet he triumphs over his foes. The name of "the Lord alone shall be exalted in that day." (Isaiah 2:11) "God reigneth over the *goyim* [the nations]: God sitteth upon the throne of his holiness" (Psalm 47:8), for the help and salvation of the people. The princes of the peoples of the earth, that is, the stronger minded of the peoples, gather together with the princes of the God of Abraham. (V. 9) The earthly seed of Abraham, God's princes in the earth, are seen to be those who hold the shields or places of power; and men gather to the Lord's chosen people to get the blessings he so long ago promised should come through Abraham; and God is greatly exalted.—Cf. Isaiah 2:4.

⁹The next Psalm set for study, the 67th, has a similar setting. The 66th Psalm calls upon all the earth to make a

joyful noise to the Lord, and to sound forth the honor of his name. It also calls attention (v. 3) to the terrible work that the Lord is doing in the time of trouble in causing his enemies to submit themselves unto him. Thus this Psalm also tells of the establishment of the kingdom.

¹⁰The 67th opens with the prayer: "God be merciful unto us, and bless us; and cause his face to shine upon us," evidently inspired by the high priestly blessing. (Numbers 6:24-26) This is a prayer which the restored of Israel will soon pray. They will realize that the Day of Atonement sacrifices have been offered in the heavenly courts, and they will seek the face of God for the blessings which follow. This means that Israel after the flesh will have seen and accepted the sacrifice of the Christ on their behalf, and will realize that after all, and so different from what they had thought, the true sacrifices are presented in heaven, and not in any earthly temple.

¹¹But all these scriptures have their portion for spiritual Israel (Romans 15:2-4); and without doubt these words tell of the Lord's people at this time praying for the fulfillment of the promises. The passage corresponds with Isaiah 62:1, and has the same connection. The blessings on the church, now enjoying the Lord's favor, are in order that the saving health of the Lord may be known among all nations. (V. 2) The church first, then Israel later, see that the Lord has come to judge the people righteously and to govern the nations upon the earth. Then all the people will praise God; and with the hearts of the people turned to God in righteousness there comes God's blessing upon the earth itself. "Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."—Vs. 6, 7.

¹²The church under the direction of its returned Lord is now fulfilling this Psalm by declaring this truth; it has long preached both the restitution of man and the lifting of the curse from the earth (Genesis 3:17); for the times of restitution are both for man and for his inheritance. (Genesis 1:26-28) Even now under the curse, wherever nature is kind the earth becomes a beautiful place; and where nature is helped by the skill of man it reveals some of its hidden resources and produces extravagantly. But when God's blessing is on the earth, all present beauty and fertility will be eclipsed. A glorious picture is presented: The earth happy because the sunshine of God's smile is upon it; man happy because he is at one with his Creator; and God happy because his banished people are restored to him, and because there is no longer any need for limiting his grace towards his human family and their home.—Isaiah 60:13; Jeremiah 9:24.

A GRAND HALLELUJAH CHORUS

¹³The setting of the 100th Psalm is similar to that of both the 47th and the 67th. From the 93rd onward the theme is the establishment of the kingdom of righteousness. The judgments of the Lord are being manifested in the earth; his glory is being revealed to the nations, and day by day his people tell forth his salvation. (Psalm 96:2) The faithful witnesses of God are now busily engaged in this work, fulfilling the Psalm. They call all kindreds of the people to ascribe unto Jehovah the glory due unto his name. (Psalm 96:8) Soon the earth, which has had its foundations moved, and which is reeling to and fro like a drunken man, will be reestablished under the reign of the Prince of Peace, on the solid rock of God's promises and of his own gracious purposes.—Psalm 98:9.

¹⁴The 100th Psalm is as a grand hallelujah chorus to these songs of praise. Probably it should be considered as one of the last messages the church will give to men; and certainly it will be one of the first to be taken up by the ancient

worthies, the "princes in all the earth," who will continue the service of God after the church has been glorified. The Lord's people now realize that his time has come to comfort the peoples of earth, and bid them rejoice in the coming glory of the kingdom. (Isaiah 61:1-3) The 100th Psalm is God's expression of the message that will start the ransom of the Lord on their walk to Zion. (Isaiah 35) The world has carried on without God; thousands of millions have lived and died in utter ignorance of him. Concerning his character and purposes, the millions of Christendom have been misled into a darkness as dense as that of heathendom. But soon the message will go forth to all people in all lands, bidding them be glad in the Lord and rejoice; to come before his presence with singing, and to serve him with gladness.

¹⁵The desolations in the earth—the destruction of every institution that was of the "evil world" under Satan's rule—the restoration of Israel, and these things seen to be the fulfillment of prophecy, will convince the world of the change of order, and that the Lord has taken his kingdom and is reigning. The Psalmist seems to forecast the condition which the world has now had for a generation through the teaching of the evolutionists. He bids the people know that Jehovah is God, and that it "is he that made us, and not we ourselves." (V. 3) Man has been led to think that he evolved and produced himself (STUDIES IN THE SCRIPTURES, Vol. 6, page 21) and can undertake for himself, providing for himself out of nature's stores. But the great lesson man needs is to realize his utter helplessness, and that he will find salvation only in accepting the help of God. That is free; the gates of the temple are opened wide. (V. 4) God's banished children may now come back to him with thanksgiving; for the ransom-price has been found for them, and the way is cast up. (Isaiah 62:10) Coming, they will find that the Lord is good, that his mercy is everlasting and endures from generation to generation.—V. 5.

¹⁶The Psalms, like the prophecies, see Israel as a vine

which in God's due time shall blossom and bud, and fill the face of the world with fruit. (Psalm 80; Isaiah 27:6) Like other scriptures, and more plainly than some, the Psalms tell of the glory of God which is to be upon all the earth and upon all peoples. Many of them express very closely the experiences of the church during its waiting time. They have provided songs and hymns for the church, and the saints have expressed themselves in prayer by these means. But in a special way they are songs of the King and the kingdom; and now when the time has come to set up the kingdom, they fill the mouth with songs of joy and shouts of praise; and the last word of the last Psalm is the grand culmination of praise, as if it might be the last word the church will utter, "Let everything that hath breath praise the Lord."

QUESTIONS FOR BEREAN STUDY

When singing, rejoicing, and exultation are called for in the Scriptures, to what do these usually refer? ¶ 1.
Our lesson calls for what, and applies when? ¶ 2.
What is the setting of the 47th Psalm? Who will be the King's representatives in the earth? ¶ 3.
In what way is the earth to be moved from its foundations? ¶ 4.
What comfort is found in the 46th Psalm? Does God wage a war to end war? ¶ 5.
Do the Lord's people have a message for the peoples of earth today? ¶ 6.
Does God in a general way regulate the movements of men? Did he have special care over Israel? Will he yet be the God of all men? ¶ 7, 8.
What is taught in the 67th Psalm? Does it apply today? ¶ 9.
Will Israel ever see the true sacrifices for sin and accept them? ¶ 10.
In what order will God's blessings be seen and received? What will the result be? ¶ 11.
What is the true church now doing? Why will earth, man, and God be happy? ¶ 12.
What is the setting of the 100th Psalm? Does it show God's witnesses busily engaged? ¶ 13.
Who continue the witness after the church is glorified? Is there a bright prospect for the world of mankind? ¶ 14.
How are the evolutionists to be reproved? Why? When? ¶ 15.
As a vine, when will Israel blossom and bear fruit? What may be the last word that the church will give to the world? How could this be true if the passing of the church meant the end of all hope? ¶ 16.

INTERESTING LETTERS

TASMANIA RECEIVES WITNESS

DEAR BRETHREN:

Greetings in the Lord. Please find enclosed my answers to the V. D. M. Questions, which I trust you will find in order.

It gives me the keenest pleasure to assure you of the many blessings of knowledge and of opportunities to serve the Lord, that have been mine since becoming interested in the Watch Tower Bible & Tract Society and its work of dispensing the meat in due season to the household of faith.

The work in Tasmania is gaining impetus, greater numbers attending the public lectures and much more activity and interest in the classes. Even the clergy have noticed the efforts of the friends to take the truth to the people. They recently persuaded the aldermen of Launceston to refuse us the use of the Albert Hall for a public lecture on the occasion of Brother R. A. Kinnimonth's visit; however, another hall was available, and many heard the message gladly.

We greatly appreciated Brother M. A. Howlett's visit to our little island. He will long be remembered for his helpful encouragement. All regretted that he could not stay with us longer.

Our prayers for your guidance and strength ascend daily to the throne of heavenly grace, that you may be strengthened to withstand the assaults of the adversary, and that you may continue in the great Jehovah's favor right down to the end of the way.

With warmest Christian love, C. H. WEBB, *Tasmania*.

"WORLD DISTRESS" BOOKLET ENJOYED

DEAR BROTHER RUTHERFORD:

Having just read the new booklet, "World Distress—Why? The Remedy," I give you my opinion of it: It is to THE HARP OF GOD what THE HARP is to the STUDIES IN THE SCRIPTURES. That is, anyone who reads the "World Distress" will no doubt want to read THE HARP, and anyone who reads THE HARP will want to read the STUDIES IN THE SCRIPTURES. It epitomizes THE HARP as THE HARP epitomizes the STUDIES. Its price is so low that it should be readily purchased, and its fifty-five pages of solid reading matter should induce its ready perusal. Like THE HARP it is concise and very plain.

It liberally cites the STUDIES IN THE SCRIPTURES, and not merely frequently citing them, but quoting the paragraphs and giving the pages and volumes. In this respect it should effectually close the mouth of all opposers of the SOCIETY who have wrongly claimed that the SOCIETY is ignoring or belittling the works of Pastor Russell or is seeking to substitute other works of a later writing. These later writings all honor and support the Pastor and give him full credit as being God's messenger from the Martin Luther period to the close of the Gospel age—1925.

THE HARP OF GOD has 2,029 Scripture citations; "World Distress" has 204. The truth people, seeing the "World Distress" booklet, will want it in large quantity for selling to other people. It will prove a rapid seller, I am hoping.

Faithfully yours,

J. A. BOHNET.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Waynesboro, Miss.	Oct. 17	New Orleans, La.	Oct. 24
Mobile, Ala.	" 18	Stidell, La.	" 25
Lucedale, Miss.	" 19	Bogalusa, La.	" 26
Hattiesburg, Miss.	" 21	Zona, La.	" 28
Lyman, Miss.	" 22	Folsom, La.	" 29
Gulfport, Miss.	" 23	Baton Rouge, La.	" 30, 31

BROTHER B. H. BOYD

Paducah, Ky.	Oct. 16	Memphis, Tenn.	Oct. 25
Mayfield, Ky.	" 17	Kelser, Ark.	" 26
Mounds, Ill.	" 18	Jonesboro, Ark.	" 28
Anna, Ill.	" 19	Piggott, Ark.	" 29
Carbondale, Ill.	" 22	Forrest City, Ark.	" 30
Thebes, Ill.	" 23	Helena, Ark.	" 31

BROTHER J. W. COPE

Vermilion, S. D.	Oct. 16	Hartford, S. D.	Oct. 24
Yankton, S. D.	" 17	Luverne, Minn.	" 25
Irene, S. D.	" 18	Lake Benton, Minn.	" 26
Chancellor, S. D.	" 19	White, S. D.	" 28
Parker, S. D.	" 21, 23	Jasper, Minn.	" 29, 30
Menno, S. D.	" 22	Minneapolis, Minn.	Nov. 1

BROTHER A. J. ESHLEMAN

Wabash, Ind.	Oct. 16	New Richmond, Ind.	Oct. 23
Ft. Wayne, Ind.	" 17	Clinton, Ind.	" 24
Warsaw, Ind.	" 18	New Goshen, Ind.	" 25
Plymouth, Ind.	" 19	Terre Haute, Ind.	" 26
Logansport, Ind.	" 21	Brazil, Ind.	" 28
Crawfordsville, Ind.	" 22	Sullivan, Ind.	" 29

BROTHER A. M. GRAHAM

St. Paul, Minn.	Oct. 2	Schenectady, N. Y.	Oct. 8
Madison, Wis.	" 3	New York, N. Y.	19-24
Chicago, Ill.	" 4	Boston, Mass.	" 28
Cleveland, O.	" 5	Albany, N. Y.	" 29
Buffalo, N. Y.	" 7	Rochester, N. Y.	" 30

BROTHER M. L. HERR

Sioux City, Ia.	Oct. 7	Moline, Ill.	Oct. 14
Des Moines, Ia.	" 8	Chicago, Ill.	" 15
Davenport, Ia.	" 10	Ft. Wayne, Ind.	" 16
Rock Island, Ill.	" 11	Canton, O.	" 17
East Moline, Ill.	" 12	Pittsburgh, Pa.	Nov. 1-4

BROTHER W. M. HERSEE

Bow Island, Alta.	Oct. 12	Moose Jaw, Sask.	Oct. 23
Medicine Hat, Alta.	" 14, 15	Regina, Sask.	" 24
Maple Creek, Sask.	" 16, 17	Souris, Man.	" 25
Swift Current, Sask.	" 18	Treherne, Man.	" 26
Herbert, Sask.	" 19, 21	Winnipeg, Man.	" 28
Chaplin, Sask.	" 22	Grant, Ont.	" 30, 31

BROTHER J. H. HOEVELER

Flat River, Mo.	Oct. 14	Chaonia, Mo.	Oct. 21
Farmington, Mo.	" 15	Willow Springs, Mo.	" 22
Frederickton, Mo.	" 16	South Fork, Mo.	" 23, 24
Dexter, Mo.	" 17	Thayer, Mo.	" 25
Neeleyville, Mo.	" 18	Norwood, Mo.	" 26
Poplar Bluff, Mo.	" 19	Mountain Grove, Mo.	" 28

BROTHER B. HOWLETT

Hurt, Va.	Oct. 17	Winston Salem, N. C.	Oct. 24, 28
Gretna, Va.	" 18	State Road, N. C.	" 25
Java, Va.	" 19	Siloam, N. C.	" 27
Chatham, Va.	" 20	Staley, N. C.	" 29
Danville, Va.	" 21	High Point, N. C.	" 30
Leaksville, N. C.	" 23	Greensboro, N. C.	" 31

BROTHER T. E. BARKER

South Coventry, Conn.	Oct. 17	Spartansburg, S. C.	Oct. 24
Woodbury, Conn.	" 18	Greer, S. C.	" 25
Philadelphia, Pa.	" 19	Greenville, S. C.	" 26
Baltimore, Md.	" 21	Anderson, S. C.	" 28
Charlottesville, Va.	" 22	Greenwood, S. C.	" 29
Greensboro, N. C.	" 23	New Brookland, S. C.	" 30, 31

BROTHER W. H. PICKERING

Ericksdale, Man.	Oct. 15	Transcona, Man.	Oct. 23
Ashburn, Man.	" 16	Kenora, Ont.	" 23, 24
Woodlands, Man.	" 17	Fort William, O.	" 25, 28
Dominion City, Man.	" 18	Port Arthur, Ont.	" 26, 28
Winnipeg, Man.	" 19, 21	Searchmont, Ont.	Oct. 31, Nov. 1

BROTHER G. R. POLLOCK

Geyserville, Cal.	Oct. 17	Fresno, Cal.	Oct. 25
San Rafael, Cal.	" 18, 19	Reedley, Cal.	" 26
Oakland, Cal.	" 21	Oroqui, Cal.	" 27
Vallejo, Cal.	" 22	Porterville, Cal.	" 28
Richmond, Cal.	" 23	Bakersfield, Cal.	" 30
Oakdale, Cal.	" 24	Tulare, Cal.	" 31

BROTHER B. M. RICE

Bloomington, Ill.	Oct. 16	Godfrey, Ill.	Oct. 24
Peoria, Ill.	" 17	Alton, Ill.	" 25
Springfield, Ill.	" 18, 19	Granite City, Ill.	" 26
Jacksonville, Ill.	" 21	St. Louis, Mo.	" 28, 30
Kane, Ill.	" 22	East St. Louis, Ill.	" 28, 29
Jerseyville, Ill.	" 23	Gillespie, Ill.	" 31

BROTHER V. C. RICE

Attleboro, Mass.	Oct. 12	Fitchfield, Mass.	Oct. 18
Providence, R. I.	" 14	Albany, N. Y.	" 19
Pawtucket, R. I.	" 14	Binghamton, N. Y.	" 28
New Bedford, Mass.	" 15	Salamanca, N. Y.	" 29
Fall River, Mass.	" 16	Punxsutawney, Pa.	" 30
Springfield, Mass.	" 17	Butler, Pa.	" 31

BROTHER R. L. ROBLE

Wall Lake, Ia.	Oct. 16	Winslow, Neb.	Oct. 25
Sac City, Ia.	" 17	Clearwater, Neb.	" 26
Sapulpa, Ok.	" 9	Stanto, Neb.	" 28
Estherville, Ia.	" 21	Norfolk, Neb.	" 29
Alton, Ia.	" 22, 23	Columbus, Neb.	" 30
Sioux City, Ia.	" 24	David City, Neb.	" 31

BROTHER O. L. SULLIVAN

Indianapolis, Ind.	Oct. 18	Midland, O.	Oct. 25
Anderson, Ind.	" 19	Chillicothe, O.	" 26
Muncie, Ind.	" 21	Columbus, O.	" 28
Richmond, Ind.	" 22	Newark, O.	" 29
Cincinnati, O.	" 23	Steubenville, O.	" 30
Felicity, O.	" 24	Pittsburgh, Pa.	Nov. 1-4

BROTHER W. J. THORN

Chilliwack, B. C.	Oct. 14	Medicine Hat, Alta.	Oct. 23, 24
Agassiz, B. C.	" 15	Maple Creek, Sask.	" 25
Kamloops, B. C.	" 16, 17	Swift Current, Sask.	" 26, 28
Illecillewaet, B. C.	" 18	Herbert, Sask.	" 29, 30
Calgary, Alta.	" 21	Chaplin, Sask.	" 31

BROTHER T. H. THORNTON

Auburn, N. Y.	Oct. 10	Ft. Johnson, N. Y.	Oct. 17
Cortland, N. Y.	" 11	New York, N. Y.	" 19-24
Syracuse, N. Y.	" 12	Chestertown, Md.	" 26
Watertown, N. Y.	" 14	Elkton, Md.	" 28
Oswego, N. Y.	" 15	Baltimore, Md.	" 29
Canajoharie, N. Y.	" 16	Hobbs, Md.	" 31

BROTHER L. F. ZINK

Hepworth, Ont.	Oct. 16	Palmerston, Ont.	Oct. 24
Warton, Ont.	" 17	Mount Forest, Ont.	" 25
Mar, Ont.	" 18	Harriston, Ont.	" 26, 28
Owen Sound, Ont.	" 19, 21	Fordwich, Ont.	" 29
Allenford, Ont.	" 22	Wingham, Ont.	" 31

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Brooklyn, N. Y., Oct. 7.....	No Convention
New York, N. Y., Oct. 21—	
T. M. Bedwin, 8118 95th Ave., Woodhaven, L. I., N. Y.	
Pittsburgh, Pa., Nov. 4—	
C. H. Stewart, 317 Grace St., Mt. Washington Sta., Pittsburgh, Pa.	